

1990

10 of Today's Most Innovative Churches

Elmer L. Towns

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10

AN INSIDE LOOK AT

*"The Church's
future can
be bright if it's
willing to be
Spirit directed."*

BILL HYBELS

OF TODAY'S MOST
**INNOVATIVE
CHURCHES**

**WHAT THEY'RE DOING. HOW THEY'RE DOING IT &
HOW YOU CAN APPLY THEIR IDEAS IN YOUR CHURCH**

ELMER L. TOWNS

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PREFACE



Dr. Elmer Towns

I WAS LECTURING IN BURBANK, CALIFORNIA, ON THE CHANGE NEEDED FOR churches to meet the challenge of the twenty-first century. Bill Greig, Jr., a friend for 30 years, sent me a note: "Will you write a book on how a church can change the methods that need changing?" I was flattered because Bill is president of Gospel Light Publications and Regal Books. I phoned him the next weekend. "Bill," I said, "people won't read a book telling churches to change. It'll just be my opinion against theirs."

Being a successful publisher, Bill agreed with me. People laugh at the "We've never done it that way before" syndrome, but it's real. A theoretical book on change will not change churches.

"Let me paint 10 portraits and hang them up for people to see," I countered to Bill, in a phone call. "Each portrait will be a story of a church that has successfully changed. The credibility of 10 churches will make the book about change believable. Their stories will be 10 persuasive arguments for innovation or change." This book is the result of that phone call.

In 1969 I wrote *The Ten Largest Sunday Schools and What Makes Them Grow*, featuring 10 model churches. When the book was published, over 20 years ago now, most people thought the American church was ineffective and dying. This revolutionary book told about exciting churches that had made an impact on their community. Its thesis was that these 10 churches were getting the job done because they hadn't changed. They effectively applied traditional methods of growth. The book hit the church market like a thunderclap, becoming an instant best-seller. The 10 churches became role models for a generation of church growth.

Now, 20 years later, I am writing another book on 10 churches to feature growth by innovative methods. The book will focus on churches that are pacesetters for the twenty-first century. Whereas the first book looked at past methods, this volume focuses on the future, and on new ideas for ministry in the twenty-first century.

I had asked a number of friends to suggest the most innovative church they knew. I began with a list of 25, and started writing and visiting churches. Some were eliminated because their innovative methods were similar to other churches described in this book. Some innovative methods were not producing fruit, and others were not biblical.

The 10 churches in this book are all different, yet each has a message for us. I tried to choose different sections of the country, but there are two churches from both Atlanta and San Diego. I couldn't omit any of these because all are outstanding. I also tried to choose churches of

different doctrinal stances, different sizes, different views of sanctification and different emphases on methods. At times the diversity of these churches frankly contradict the totalitarian attitude of those who believe that their method is the only way to do ministry. This just shows that the God of heaven must laugh at our narrowness, and that He often uses those who disagree with our particular bias.

Five areas of change are greatly influencing current church growth. These five factors are evident to some degree in each of the 10 churches in this book:

First, they have created innovative methods based on research. They are able to target a receptive audience because they have a profile of who they can reach (see chapter 15). I call this "reaching the reachable."

Second, these are "Boomer" churches—churches that have especially targeted Baby Boomers, the generation born between 1946 and 1964. Several have adopted new programs specifically to reach the Boomers (see chapter 11). Within 10 years the larger Church will be a Boomer church that will influence the culture. Those who ignore or reject the Boomers will become hibernating churches. America will be run by Boomers within 10 years, and the church must be prepared for their style of leadership.

Third, these 10 churches exercise an effective style of pastoral leadership that is different from traditional leadership.

Fourth, these churches are innovative in worship expression, refusing to be tied to the worship forms of the past (chapter 12).

Finally, these churches are consumer oriented. They understand marketing. In short, they not only can preach, teach, counsel and evangelize; they can run a church in a business-like manner—without becoming a business. The Church of the future will be more influenced by business methods than ever before, rather than following traditional ecclesiastical styles of operation.

Churches Never Change—Or Do They?

This book on 10 innovative churches and how their programs impact their community demonstrates that churches can develop exciting programs that change the lives of members and the community. These model churches are committed to the fundamentals of the faith. Unchanged in doctrine, they still seek innovative methods to meet the floating needs of culture. The author's assumption is that doctrine and principles never change. They are eternal. The doctrine of the substitutionary atonement or the principle of evangelization for all people will always be the same, because principles are eternal.

But the way we apply our principles to different cultures does change, because culture changes. While the principle of evangelism does not change, we must adopt innovative evangelistic methods and adapt them to the times. An American revival meeting is an illustration of adapting an eternal principle to a culture that is constantly changing. These 10 churches are great soul-winning churches because they are committed to the eternal principle of evangelism, while not relying on the fall and spring revival meetings as their method of evangelism. They have adopted new soul-winning methods to get the job done.

Our culture is like a drag racer, rushing toward the future. But will the church be left behind? Too many congregations are hibernating churches, withdrawing from the world, refusing to meet the challenge of society. When the kids walk into their services they groan, "This is history."

Many churches are not keeping up, but falling behind. To listen to their pastors, they don't want to keep up. They want to hibernate until the rapture.

These 10 high-impact churches design innovative programs to influence their culture. They are characterized by five principles. First, they know where people are in their thinking and life-style, and they know how to reach them. Second, they create innovative programs and use new techniques to reach people. Third, they are not tied to old programs that no longer work. Fourth, they are not afraid to change; they are flexible in method, though not with the gospel message. Fifth, they demonstrate a flair for developing new programs. Like the sizzle of a steak, they attract people, create an appetite for a solution and make Christianity enjoyable. People seem to enjoy worshipping and serving in these churches.

When the Boomers Take Over

We have said that these 10 "change-driven" churches either recognize or are driven by the values of the Boomer generation also. The growing impact of the Boomer generation deserves a further word.

The Boomers' values are different from those of people born in the Depression or during World War II. Boomers are optimistic, technological, "now" oriented and winners. At one time they were the Pepsi generation. Like it or not, within 10 years the Boomers will take over our churches. At this writing they are junior executives, not yet sitting in the executive offices. They do not dominate the board rooms, control our denominations nor, with a few exceptions, pastor our largest churches. But within 10 years Boomers will emerge in the decision-making positions of leadership. They will run our country and our churches.

Boomers march to a different drumbeat, and express their values in their own way. Previous generations have been influenced by their elders, but not the Boomers. They have retained their uniqueness as they move into maturity. This book will help churches prepare for the coming Boomer takeover. Predicting the future here is not mystical, like reading tea leaves or gazing into a crystal ball. If we know how the Boomers live now, how they serve God and worship, then we will understand how the Church will function in the twenty-first century.

Pastors Are Generals, Not Red Cross Workers

John Maxwell, pastor of Skyline Wesleyan Church in greater San Diego, California, describes the senior pastor of the future as a general who directs an army, not a Red Cross worker helping the wounded one at a time. The general leads his army by delegating different tasks to staff officers. One staff member is responsible for artillery, and others for tanks and the infantry. There is a medical officer who has the responsibility of caring for the wounded. Maxwell says too many pastors stop to tend to one wounded soldier when they are supposed to lead the army. They stop the battle, leaving the troops without a leader—and the battle is lost. One can see a column of tanks waiting while a general puts bandages on a wounded soldier—and in the meantime other soldiers die because they do not have a leader. The pastor/general must give effective leadership so that no hurting person in his church is overlooked. But at the same time he must provide leadership for every aspect of the battle. The pastor/general wins the battle through his staff officers.

The pastor should not be merely a leader of people but a leader of leaders. The Church of the future will see a different style of pastoral leadership. The pastor will not be a dictator, but will

train his board and staff to minister, deploy his board and staff for ministry and evaluate their effectiveness.

Whereas pastors used to lead people, today's pastor is training leaders (lay and staff who in turn lead the church. The old question was: Who is in control—the pastor or the board? The 10 churches described here are neither board-controlled nor pastor-controlled. The new question: Who is leading the church? is not about control, but leadership.

These 10 churches are not just buildings, assets, people or programs. They are task-oriented, driven by the Great Commission and measuring the effectiveness of their ministry by that objective. There is accountability when money is spent and programs are finished. Many churches waste millions on programs that are ineffective, buildings that are nonfunctional and tasks that are nonproductive. The key to effective church growth is leadership—effective team leadership that emphasizes shared goal-setting, shared problem-solving and shared decision-making.

Good pastoral leadership is not a dictatorship. It is not what the pastor does to people but what he does with people that makes effective church leadership. Pastoral leadership is plural. It is pastor and people, shepherd and sheep, the leader and the led. The key to leadership is fellowship. The successful pastorate is not measured by how many listen to the pastor preach. It is measured by how many follow His leadership in ministry, evangelism or caring for people.

Different Worship that Is the Same

These 10 churches have worship styles that are different from each other, and different from other churches in their neighborhood. Several of them worship differently than they did a few years ago. They have changed to meet the needs of worshipers. They have changed the time of worship, the order of service, the type of music, the style of preaching, the audience participation and even the place of worship.

Going to a new form of worship is not always easy. In the past, doctrinal diversity seemed to be the great source of religious controversy. Christians argued over the form of baptism, Calvinism vs. Arminianism and when the rapture would occur. The Boomers seem to be tolerant of doctrinal disagreements but are deeply opinionated about worship forms. (Boomers are into form and function; doctrine is about third on their list of church priorities.) Now people argue the virtues of a Bible teaching church vs. a renewal service with praise choruses.

Which is right? Pastors are fired when they change the form of worship. Churches split over forms of worship. The greatest revolution in the modern church—forms of worship—is also the source of the greatest controversy.

The churches portrayed here have something to say to the American church scene about worship. Jack Hayford says that what we have is more than a change in worship, it's a reformation. These 10 churches have reformed the form of worship but not its object. God is worshipped in their services. If we could all focus on the One who is worshipped, rather than on our words or posture when we worship, we would realize that the more worship changes the more it stays the same.

The Church as a Consumer-Oriented Business

These 10 churches are not tied to the traditional way churches operate, with the pastor ministering and the people sitting on boards or committees to actually run the church. These

churches have reversed the procedure. The pastor gives leadership (he runs the church), and the lay people minister. This is revolutionary, but a revolution worth dying for. The greatest asset of these 10 churches is the vast percentage of lay people that have been involved in ministry and/or pastoral care of the flock.

Years ago I began to talk about what a seminary did not teach a pastor. Pastors were taught evangelism, preaching, teaching and counseling. They were taught to minister, but not to lead a church. Seminaries did not teach pastors how to train people, delegate, organize and manage a church. The seminaries did a poor job in equipping pastors as leaders.

The Church of the future will be run like a business, it will be business-like in its organization and administration, but at its best the Church will not be a business. The pastor, like the president of a business, will be a manager, which is another way to describe leadership.

The future-oriented Church will be consumer oriented, which means it must understand and follow marketing principles. The business world has adopted "niche-marketing," meaning that they identify a need, design a product to service the need and advertise the product to those who need it. No business can afford to advertise every product to the entire public. A business must find a niche and service that market.

The Church has spent millions on advertising to the general public, perhaps because the gospel must be presented to all people (Matt. 28:19, 20; Mark 16:15). But a local church must realize that it has limited resources and limited time. A church does not have unlimited resources, and it will not and cannot reach all people. It must exercise priorities in carrying out ministry. This means that a church must budget expenditures so it can focus on reaching those it can evangelize effectively and efficiently. A church must find its niche in the neighborhood and reach the reachable.

A church cannot spend thousands or millions on general television advertisements for the gospel. It doesn't have the money, and even if it did it could not effectively service the response of a general audience. The local church of the future must know its neighborhood (do market research), its target person (develop a prospect profile), the method that will reach those who are responsive-receptive people (through media research) and it must then reach the reachable (advertise).

Since Boomers emphasize form and function, the local church must give attention to excellence in its form of worship and the way it does business. It must also make sure that the message of the gospel will function in the life of the parishioner.

This will be a controversial book because it talks about change and gives credibility to new forms and functions. If this book makes people think about the future it will have accomplished half its goal. If it makes people change their old methods for new and workable ones, it will have gone the second mile. If it convinces people not to change the fundamentals of the faith but to use innovative methods to reach lost people with the gospel, it will have accomplished its goal.

Diversity of ministry is the buzz word for the twenty-first century. These 10 churches are meeting the future challenge, but doing it in different ways. At times they conflict in their strategy (anti-choir vs. utilization of the choir). They are different in doctrine (Calvinistic vs. Arminian), different in views of sanctification (Pentecostal vs. Baptist), different in worship forms and they have different purposes for small group ministry. They are different in socioeconomic levels, age-concentration and Walrath City Church types. But in spite of their diversity they agree on the essentials of the faith. They agree on the goal of reaching people for Christ. They agree that believers should be bonded to a local church and five godly lives.

I have not said everything that might be said about these churches. They have weak areas that are not discussed. This is not an expose; my focus has been on their innovative programs. I don't recommend everything these churches do, and I don't agree with everything I've written. I've tried to describe each church honestly, without pejorative language, as they have told me their stories. Even though I have written descriptively and not normatively, I respect their overall ministry for Christ, and I count them as my friends. They are doing many programs the right way. They will become model churches as they move toward the twenty-first century. Let us learn from them.

My thanks to all who have helped to make this book possible. I could not have written it without the help of the pastors, staff and secretaries of these churches. I could not have written it without the help of my staff at Liberty University and the Church Growth Institute at Lynchburg, Virginia. Special recognition goes to Mrs. Judy Forlano, who coordinated my travel to these churches, gathered facts for the chart at the back of the book and worked with the pastor of each church as he proofread his chapter to verify its contents.

While many have helped in this project, I take full responsibility for all weaknesses and mistakes. May God use it to cause thousands of churches to grow like the 10 portrayed on these pages.

Elmer Towns
Lynchburg, Virginia
Summer, 1990

CHAPTER I

MANAGING CHANGE FOR CHURCH GROWTH

Skyline Wesleyan Church
San Diego, California
Dr. John Maxwell, Pastor

Skyline Wesleyan Church is one of the most innovative churches in America because it's Pastor John Maxwell is the personification of change-agents and trend-setters. There are several reasons why Skyline is chosen to highlight the principles of changing a church. Other churches are doing things differently, but Skyline is "changing" more efficiently and effectively because they follow a biblical strategy for change. Also, California has been the nation's trend setter in clothes, entertainment, foods and community planning; so we would expect new church ideas to rise from the west and move east. But John Maxwell is not a product of California. He grew up in the east, in a traditional small town in central Ohio. His roots were in a small denomination that has exhibited little innovation. He graduated for Circleville Bible College, a traditional Bible school of approximately 150 students. Yet, the innovative programs and vision of the California church were embryonic in the ministry of young Maxwell in his first two pastorates. He led Faith Memorial Church, Lancaster, Ohio, from 385 in attendance to over 1,400 in weekly attendance. In a small town of 28,000 population, Maxwell built a 1700 seat sanctuary.

But numbers alone do not mean the program is innovative. The Lancaster church used evangelistic bussing methods to build attendance, but young Maxwell, age 28 at the time, organized a free city-wide bus service for the elderly in conjunction with the monthly arrival of social security checks. The town which had no bus service rallied with bus benches. The newspaper provided free advertisement to inform people of the bus schedule. The business community loved the idea. When Maxwell walked into city council to receive an award, the room rose in applause. Such was a future indication of church innovation when Maxwell arrived in San Diego.

The Skyline Wesleyan Church was founded by Orville Butcher in 1947. It became the largest Wesleyan church in the world. Butcher as a great pastor, produced an outstanding music program and during the bussing boom of the early 70's led the church to over 1,000 in attendance. But the bussing surge declined in the 80's and the bussing program was dropped at Skyline. When Maxwell became a pastor in 1981, weekly attendance average approximately 1,000. But attendance took off under Maxwell.

Within nine years attendance has grown to a weekly average of over 3,500, weekly offering is \$55,000 or a total budget of \$3.5 million. Maxwell has led the church from one morning worship service to three (plus a Spanish service), from one Sunday School to three (8:00 a.m., 9:30 a.m., 11:00 a.m.) Wednesday evening attendance has grown from 150 to over 1300. The church has raised \$3 million in cash toward a new location and has pledged \$7 million over and above regular giving for the new building. But growth in buildings, money, property, and etc. are not the things that make this church innovative. It's 50 percent of people involved in ministry, their changed lives, the workable ideas that are channeled to other churches through Injoy Ministry, a corporation to package the ideas of Maxwell for other congregations across America. These ideas are also communicated through

conferences held by Maxwell through GRADE ministries and the Charles E. Fuller Evangelistic Association (Breaking the 200 Barrier, etc.).

The outstanding strength of John Maxwell is his ability to attract and lead his staff. His pastoral staff may be the best gathering of associate pastors in the country, not because any one of them is individually superior when compared to other outstanding assistant pastors. But the pastoral staff together as a team, led by Maxwell, applying the principles of leadership, synergistically produce quality ministry that appears superior to others.

Other outstanding programs that flow out of the creativity of Maxwell is the GRADE program to involve all church members in outreach, each person using his spiritual gift. Maxwell calls those with the spiritual gift of evangelism - Andrews. They are involved in soul winning. The Timothys have the gift of teaching new converts. Those with the gift of mercy showing are called Barnabas, they make pastoral calls to absentees, the sick, shut-ins, and those with problems. The Abrahams are intercessors who pray for the outreach programs.

Many men not elsewhere involved in the church's ministry are enlisted as the Pastor's Prayer Partners. Maxwell meets with his one hundred Prayer Partners once a month on Saturday morning for prayer and discipleship training. The men are divided into four teams and a different team meets with Maxwell for prayer each Sunday before his first worship service. About 20 men gather around the pastor as he kneels. All the men lay hands on Maxwell and pray for him. Then during each morning service the group of men gather in a room above the pulpit to intercede while Maxwell is preaching. After the service, the men come down to the auditorium to see what God has done because they prayed.

"Hi, I'm John and I pastor a traditional church," he recently introduced himself to a Church Growth seminar sponsored by Fuller Theological Seminary. Two things about that statement need analysis. First, Skyline Wesleyan Church is not a traditional church by American standard. It is innovative in attitude, scheduling, preach techniques, and vision.

The second thing about that statement is that John Maxwell introduces himself as "John." Most American pastors want to be called by their title, but John Maxwell is an unusual pastor and his unusual results come from inward changes, not outward.

SPIRITUAL FOUNDATION OF A CHANGE AGENT

John Maxwell is an exemplary church change-agent because he understands the managerial dynamics of change but he also knows internal necessities for innovation because he has experienced them. Maxwell believes you don't change your church, you change your leader. He agrees with Rick Warren, Pastor of Saddleback Community Church who says, "Leaders are learners." Until a leader learns the eternal laws of change, he cannot produce it in others. Maxwell says there are at least five memorable experiences where God stretched and changed him.

Maxwell sees the early 70's as time of early spiritual formation in his own life. The principles by which Maxwell now lives, were hammered out on the Anville of crisis. The first crisis that changed John Maxwell from a happy go lucky preacher who wanted to be a friend of everyone into a 'driven' man of God was the death of a friend. Maxwell was growing a church numerically, but it wasn't spiritual growth. He began his first church in Hillhan, Indiana, with seven people and moved the congregation forward dramatically. During this time, Maxwell visited a friend in the hospital repeatedly. Maxwell confesses that one of his main drives was to get the patient to like him. But he died, and during the funeral Maxwell

wept openly, not for the grieving family or friends, but for his own barren spiritual condition. Over the next year he earnestly sought the Lord, repenting for his own spiritual callousness. He remembers one Saturday night preparing for a sermon, laying under the dining room table praying with his face to the floor, begging God for true spiritual power. It was not one instantaneous moment that changed his life, but like the sun coming up in the morning, he gradually over a period of months became more committed to the spiritual dynamics of pastoring a flock. Like John Wesley, he was obtaining perfect love and true holiness. Maxwell testifies he was filled with the Holy Spirit and receive power for spiritual witnessing to lead people to Christ.

A second crisis experience happened in February, 1973 at a Bus conference in Lynchburg, Virginia. He saw the great bussing ministry at Thomas Road Baptist Church and heard the testimonies of massive churches with tremendous evangelistic outreaches. Here, Maxwell realized he had limited God by his own unbelief. Up to this point, because of his ecclesiastical background, he had not been exposed to great evangelistic churches, or great evangelistic preaching. Under the ministry of Wally Beebe, Jerry Falwell, Bob Gray, and others; Maxwell testified "I realized that I needed to expand my horizons." He went back to the Holiday Inn, and wrestled with God all night. Laying on the floor at the Holiday Inn, Maxwell made a commitment to double his church in one year. He was averaging 400 in attendance at Lancaster, Ohio, and determined he would have an additional 400 on the buses within one year. He not only made a commitment to double the church, he made a commitment to go back and publicly announce it to this people. Upon returning to Ohio, he rallied the people to begin immediately the following Saturday knocking on doors to invite people to ride a bus to Sunday School. The next Sunday morning the bus pulled up to the church and 19 children got off. John Maxwell remembers hugging everyone in the church foyer as they counted the children. He announced, "Since we had 19 children on the bus, we can use our other bus and get 38 next Sunday," they did. Within a year they had reached their goal of averaging as many on the busses as in worship attendance. Maxwell testified, "When I began to think big and not limit God, the people began to think big and not limit God."

The third crisis happened in November, 1973 at a Sword of the Lord conference under the ministry of John R. Rice. Maxwell was convicted of the "barren altar" and wrestled with God in the car all the way home. He prayed, "Lord let there never be a Sunday when people are not saved at the church." Big attendance was not enough. Upon arriving home he announced to his congregation that in the following year, he would do all he could to not have a barren altar, but to make it a great year of soul winning. During that year, Maxwell invited me to preach for him at the church. Since it was the weekend of our wedding anniversary, he invited me to bring my wife and we would go out for our anniversary dinner. However, when arriving, he told that it was visitation night and he made a commitment to go soul-winning. Even though there was social pressure on Maxwell to keep his commitment to me, Maxwell visited a lawyer that evening and won John Polston to the Lord. For the next several years when I visited the church to preach, John reminded me how happy he was that John went soul winning rather than out for an anniversary dinner. Maxwell made a goal to personally win 200 people to Christ in 1974. There was a great sense of revival that broke out among the people when he made that announcement. He did not reach his goal of 200, but did lead 186 to pray to receive Christ that year. He feels that the credibility of soul winning gave the foundation for all of the changes in the church, including

building new buildings and instituting new ministries.

The fourth experience actually was a number of experiences. Maxwell phoned great pastors and asked them for an hour of time. He offered them \$100 for their time, wanting to interview them about the reasons why their church had become so large. As he visited and talked with the men, he asked them to pray with him. At the end of each interview, he went to his car, bowed his head over the steering wheel and asked for spiritual strength to build a great church.

The fifth experience happened when Maxwell received the award for having the Fastest Growing Sunday School in the State of Ohio in 1976. The award was presented by Christian Life Magazine at the International Christian Education Convention, Detroit, Michigan. The Sunday School had grown from an average attendance of 860 to 1,012. He returned to the hotel, laid the banner out before God, and on his face before God realized this "award" was not the prize for which he worked, rather; growth was what every church ought to do. He opened the Scriptures and re-read Matthew 16:18, "I will build my church."

Now Maxwell labels that crisis as the time he decided to give God the glory for everything in his ministry. That night he realized that he was gifted to serve the Lord, and that God must get the credit for any gift, because; "Every good gift cometh from above."

Maxwell explains these five crisis experiences formed his principles of leadership. In order to get a change in his people, he feels that a leader must first make a commitment to God, second, make the commitment public, and third make a commitment to your followers.

Maxwell says, "At the end of a public declaration to my people, I found they were willing to follow me in change." He likes to go to the altar and invite his people to come pray with him.

He says, "People are looking for a leader, and change begins with the leader." People will not change unless they see the leader's sincerity, feel his commitment to God, and know in their hearts that this is what God wants them to do.

CHANGE IS GROWTH

Maxwell explains, Growth equals change, because you cannot grow unless you change. Standing before his pastoral staff, he reminded them the opposite is not true, "All change is not growth, because many people change things, not for the better, sometimes for the worst." Then he wrote in his Injoy Life notes, a tape club to train people in leadership, "All change does not represent progress, but if we do not change there will be no progress."

"Change is the price we pay for growth."

Maxwell knows many people in his church want progress. They want a new building, they desire outreach success. They want to grow in Jesus Christ; but many do not want change. Therefore, Maxwell knows to be a Church Growth pastor, he must be a change-agent.

KNOW THREE THINGS ABOUT GROWTH

As Maxwell faced his new pastorate at Skyline in 1981, he knew he had to turn the attendance around. He also knew that he was pro-change, but he was not sure about the people. Maxwell knew three things about change.

First, he announced to the pastoral staff, "We live in an era of change." He knew that

everyone was changing in several areas of their lives, so he had to get them involved in changing their worship style and ministry style, without changing their commitment to eternal truth.

Second, Maxwell knew, "People look to a leader in an era of change." He knew that the Skyline neighborhood was changing, people were moving out and the church faced a crisis. Therefore, he knew he could not have a status-quo ministry, or rest on the past reputation of the church.

In the third place, Maxwell knew that the effectiveness of his ministry would either increase or decrease based on their response to the way he led the congregation through change.

Maxwell likes the term "yeasty" from John Nasbit in his book Megatrends. To Maxwell, the word "yeasty" describes the era of change in which we are living, a time "between" two ages, the fading industrial era and the coming information process era. "This yeasty time is filled with opportunities to do more for God than we have ever done before."

Since Maxwell is an optimist, he does not see change as a threat, but as a great platform on which progress can be made. One day John and I were discussing why so many churches grow quickly then plateau. The surge of growth is usually brought about by a new innovative method, staff member, or new enthusiasm for an old program. But once a church has plateaued, the pastor is not able to lead the people to experience an open attitude towards change that will keep the church growth oriented and keep them in a continual mode of growth. When they run out of new ideas or new programs, they stop growing.

When it comes to methods, many pastors tenaciously hold on to one method and refuse to change when the method gets stale or culture changes. As an illustration, many churches exploded in growth during the 70's with evangelistic bussing but they plateaued or went down when the bussing movement ran out of gas. In the mid 70's, Faith Memorial Church, Lancaster, Ohio, grew from an attendance of 400 to over 1,400, primarily because of the bus ministry. However, when Maxwell came to California, bussing was dying, if not already dead. He did not attempt to lead the church into an aggressive bussing ministry. He is able to change with the times and update his methods, but never change the principles of ministry.

THREE ATTITUDES TOWARD CHANGE

Maxwell announced to his staff, "Our ability to successfully change and bring it about in others will determine our success as leaders." When facing change Maxwell says a leader needs to know three things. First, he must realize the future will not be like the past. Maxwell is a believer in the ultimate potential of man for change and innovation. As an illustration, he points out that dogs have dug holes with their paws for the last 2,000 years. But, man that used to dig a hold with a shovel, now has a backhoe.

Second, John Maxwell says that future will not be like leaders think it is going to be. Change is coming so fast, things will not be like we project them to be. Maxwell says, "We must embrace change as a friend."

In the third place he says, "The rate of change will be faster than in the past." Today's college student will have to be retrained three times for different vocational objectives before he dies. Simply because the world is changing, he will work at 30 different companies before he retires. Maxwell points out that 100 years ago 50 per cent of American's

work force was involved in agriculture, today two percent work on the farm.

One of John's favorite stories is the man who was celebrating his 100th anniversary in New York. A reporter interviewed him and said, "I bet you have seen a lot of changes in your life!"

"Yes, and I've been against every one of them," was his response.

WHY PEOPLE RESIST CHANGE

To be a good change agent, John feels he must know why people in the church resist change and develop a strategy that incorporates them into his process of change. Being able to answer his opponents is one of the reasons he had been successful in getting so many changes done in his life. The first reason people resist change is misunderstanding. He says, "When people do not understand why they should change, they will work to oppose it."

The second reason people oppose change is lack of ownership. By this John means that when church members are not involved in the change process, they resist any new thing being pushed on them. For him to introduce a new program, he wants to involve as many people as possible in the vision, plans, and implementation of any change. When people are not given ownership in new ideas, they will fight it.

The third reason is people don't like to get out of habit patterns. As a result they resist any new programs or methods.

The fourth reason deals with too small of a reward. Since people know that change is costly, they want to get something in exchange for their sacrifice. If the reward is inadequate for the effort, they will resist change.

The fifth reason why people resist change is that they are threatened with the loss of something that is valuable to them. People resist change most when they feel they are losing security, money or control.

Satisfaction is the sixth reason why people resist change. They are basically satisfied with the old ways and they don't want to change.

The seventh reason why people resist change is negative attitudes. Their whole thought process is that nothing should be changed.

The eighth reason is lack of respect for the leader. Unless the followers trust the leaders, they will feel so uncomfortable with change that they will fight it.

Tradition is the ninth reason why people fight change. The attitude is "We've never done it that way before." People are habit prone, so they fight anything that is different.

FORMULA FOR CHANGE

John Maxwell has a formula about change that he repeats to staff meetings and in sermons. By repeating it often, he is creating an atmosphere to expect change. As a matter-of-fact, if things don't change around Skyline, people wonder what's wrong.

THE MAXWELL FORMULA FOR CHANGE

People Change When They:

When people hurt enough that they have to change.

When people learn enough that they want to change.

When people receive enough that they are able to change.

The first part of the formula deals with negative motivation. "When they hurt enough that they want to change." This means that tradition, negative attitudes, and habit patterns become secondary. Maxwell often repeats "When the pain to remain the same is greater than the pain to change, then they will make adjustments."

Maxwell laughs when he tells the story of a man that refused to sign up for a hospitalization policy because it was against his principles. When the boss threatened to fire him, the man immediately signed the policy. When asked why, "The boss never explained it like that before."

The second step of Maxwell's formula for change involved education, "When they learn enough that they want to change." He feels the change agent has to be an educator who will lead the people to see the goal of ministry, teach them how to have a more effective ministry, and give them practical techniques to get there.

The third part of the formula involves giving people strength to change. "When they receive enough that they are able to change." By this Maxwell says that people will become innovative when they have strength, vision, motivation, and tools to make a change. Therefore, the change agent must provide these strengths before asking people to change. Maxwell instructs his staff that unless people are uncomfortable with their old ways, they will not be comfortable with new ways.

HOW CAN YOU BECOME A CHANGE AGENT?

Maxwell believes the ability of a pastor to lead his church to change is the best predictor of his success. If a pastor cannot successfully get people to change, then any new additions will probably not remain with the church and attendance will go back down. New members need new ministry and expanded programs. New members mean schedules are expanded and space must be reallocated. Maxwell knows many old churches want growth but are not willing to change for new people. Therefore without change, there is no growth. But change is never easy. Maxwell read the following quote to his staff, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things, because the innovator has for enemies all those who have been under the old conditions and only luke-warm defenders and those who may do well under the new."

Maxwell is a change agent and exemplified it when he says, "To bring about change in peoples lives is the highest test of leadership." He suggests that there are five practical attitudes that will make a person a change agent.

"First, be open to change yourself. Before we can change others we have to be willing

to change ourselves." When Maxwell comes across the pastor who says, "How can I change my church," he has an easy answer. "First, change yourself." Don't change churches, or marriages, or people. Just change yourself and you will lead people differently. Then they will change. Progress is made when the pastor changes. The pastor of Skyline bluntly states, "If you want to become a change agent, you must change."

In one of his sermons on change, he says in the introductory statement, "Change: What will you do with it; or what will it do with you?"

Second, create an atmosphere where change is acceptable. To get this done in a church, John Maxwell feels there are several key words. Trust is the first word he feels is necessary to create an atmosphere where people will change. Maxwell goes on to say, "The more people trust you as a leader the more they will change." Many times the people do not oppose change, but they oppose the leader who is suggesting the change. They don't trust the leader. There are people who do not understand the suggested change nor like the suggested change, but if they trust the leader they will follow change.

In 1984 Skyline Wesleyan Church was looking at 30 acres for its new campus called the Kenwood property. Many people came to a business meeting expecting to vote on the Kenwood property. After looking at and praying about the property the board thought it was not the best location for the church. Maxwell agreed with the board. Together they went to the meeting and told the people that it wasn't the best property for relocation. Unknown to Maxwell, many were against the site for various reasons. They came and said they would have voted for the property if the board and John recommended it. Whereas they trusted John and the board, the people developed more trust in their leadership because they were against the property.

Success is a second key word to help develop change. The more success that the leader and the organization has, the greater people will follow the leader in times of change. John uses the phrase, "A leader has to get a few wins under his belt." To this he compares the football coach who must get a few wins under his belt to receive the respect of his players. So the pastor must do enough previous things successfully before the people will follow him in a new venture of change. John Maxwell says that many small wins produces trust by the people in big decisions. He illustrates this truth by David and Goliath. Young David claimed that since he had been successful in defeating the bear and lion, he could defeat Goliath. John states, "Success breeds a climate for people to change." The opposite is also true, "Failure in a leader breeds a climate where they don't want to follow you."

Maxwell's third word is confidence. The leader who has confidence can be a change agent because people will follow a confident leader. When a leader does not have confidence in what he is doing, people know it. They do not want to follow him, as a matter-of-fact they resist him and any changes he suggests.

Maxwell's fourth word is openness. Why must a leader be open? Maxwell says, "Because in all changes there is some degree of failure." A good leader should honestly tell people where he has failed in the past. When the people realize that you have failed in the past, and you have a healthy attitude toward your failure and are willing to try again; they will follow you. In 1984 Maxwell began the Care Circles; thinking they would be a great outreach for Christ. Within six months a few struggling groups were anemic. He had to shut them down. He had to be willing to look at the problem, tell the people why he failed, and even laugh about it. But the most important was to redirect the church and begin the idea of cells with a new strategy and new strength.

A STRATEGY FOR CHANGE

There must be a strategy to effect change. It takes more than good attitude and desire. The following strategy for changing anything, will work in the church or business. Maxwell illustrates this strategy by a rock thrown into a pond, producing circles of waves. Those closest to the center are highest. When leading a church to change, the pastor (or change agent) is at the center and makes the splash. He works in each of the circles, beginning with those closest and most influential. The pastor works through each wave of people, working differently with each group.

Maxwell emphasized that these are not methods to get change, rather the pastor focuses on ministry to each circle of people. It is ministry before change, during change and after change. Maxwell said there are five circles of change that a leader must know and follow to properly effect change. If he will follow these circles of change, he can effectively lead a church to change.

1. First Circle. "The Inner circle is myself." Change doesn't begin with the congregation, but with the pastor. Maxwell asks himself five questions before trying to change something in his church: (1) Is this idea mine or God's? (2) Am I willing to pay the price that this change will require? John says he has no difficulty finding the will of God, but he has difficulty with the price he needs to pay for the change. As he faced the relocation of the church he wrestled with the price he would have to pay. John knew that if he led the church to move, he was making a five to ten year commitment of his life. He could not lead the people to move and half way through the project, leave them for another church or a larger church. Therefore, to lead the church to change locations, he had to pay the price of time commitment. (3) Whom will he lose? John realizes that with every change you will lose someone. There is no such thing as a change that makes everyone happy. Some pastors are willing to lead their church to change, but they are not willing to lose anyone. (4) How long will it take? (5) Will I be around after the change is made? If a pastor doesn't do the change right, the church will get rid of him and call someone else.

If a pastor can't give the right answer to these questions, leave the organization the same. Why? Because, "Change causes friction." John realizes that if the leader doesn't have himself settled, when he goes through change there will be friction against him, against his program, and against his family.

After this process is completed, John Maxwell agrees with Jerry Falwell who says, "Make a decision and make it work."

Once a pastor heard John talk about change, he said, "I wish I had the principles of leadership that you have. I need an anchor to give me direction in my ministry. But the problem is I am blown about by every wind of people that come about with a different idea."

"A leader must answer these five questions with integrity before he moves to the second circle." The probability of success for change is determined in circle number one. Bold leadership is essential. "People follow a convictional leader, not a confused one."

2. Second Circle. After the leader is sure of himself; the next focus is on what Maxwell calls, "the main person." When a pastor enters this second circle he is looking for input. The "main person" is the individual who is responsible for the area to be changed. This could be the chairperson of the committee, a minister of Education, or Sunday School Superintendent. It is essential to get to this person quickly, get as much data as possible, and

get their perspective on change.

There are four things you need to give to the main person. First, you must give him vision. He must understand your vision and your commitment as well as the sacrifice you will make for the change. Second, you must give him ownership in change. John believes that the leader must give the "main person" a piece of the pie. Until he has had input into change, he will not buy into the new project. The third area is support. The main man must have your support and visa versa. Maxwell says, "The greatest resource you can give to the main person is your support." The fourth thing to give the "main person" is time. Since you want to change things in their area of responsibility, the leader must give the main person a series of meetings, where there is an understanding, then the two of you can move forward together.

John says, "If you by pass the 'main person,' somewhere along the line he will torpedo you." However, if you properly work with him, he will walk around saying, "This change is our idea."

Third Circle. When you enter this circle, Maxwell says, you are among the movers and you are looking for influence. These are more than position holders, these are decision makers. He says you don't need input when you come to this circle. What you are looking for is influence from them. Maxwell told his staff, "This is the most crucial circle a leader can enter."

The movers are the members of the board, which could be the deacons, official board, financial committee or music committee. If a majority of the movers are positive toward change, bring all of the movers together for discussion. The positive movers will take care of the battles for change. If the negative group is larger, meet with them individually. Ask for feedback without decision. Maxwell says, "In other words, when you've got it going for you, bring them together. When you've got it going against you, deal with them separately. Don't let them get together to kill change."

Maxwell says the pastor should know what "turns the crank" of all of his board members. He should know how to get these members on his side, see his vision, and feel his burden. When asked about knowing what turns the crank of the board members at Skyline, John says, "That's my job." At his last church, Faith Memorial Church, Lancaster, Ohio, before Maxwell became pastor, he attended a church business meeting and watched them go through a battle over whether or not to build an activities building. One third of the congregation said if the activities building were constructed, they would walk out and the remaining two thirds said if it wasn't built, they would get mad. When Maxwell became pastor he realized he was going to have to carefully handle the issue of the activity building. Basically, John didn't want the activity building because it was to be built where he wanted to build the sanctuary. He had other plans for the church. Soon after arriving, John Maxwell instituted a committee to investigate every possibility. It took them ten months. One year later the church had grown so rapidly, that everyone realized they needed a larger sanctuary, not an activities building. When they took a vote, only one person in the entire church voted for the activities building, everyone else voted for the new sanctuary. Why? Because the burden was now soulwinning, not recreation. Later, Maxwell was faced with the need for an activities building. He wanted to use the old sanctuary to play basketball but he knew that would never fly because many of the people had gotten saved at the altar in the old sanctuary. Maxwell brought all the movers (board members) together and said, "Let's not vote on it, but let's talk about how we can use the old sanctuary. In a brainstorming session,

a new Christian who had not gone through old battle spoke up, "Let's make it into a gymnasium." The old members were not threatened because they were not voting on the idea. After a long period of discussion the tide turned. The need was evident. When the "main person" became convinced that they needed a gym, John knew the change would be successful, because the "main person" had been the leader of the opposition.

He told him, "If you're ready to make the sanctuary an activities building, I am ready to support you. But I will not do it unless you make the motion in the board meeting."

"Pastor put it down, I will make the motion." The proper agenda allowed John to make two radical changes.

Fourth Circle. This involves the people who will be effected most by the change. If you are changing the Sunday School program this involves the teachers and workers. When you enter this circle Maxwell says you are looking for involvement. Do three things: (1) ask for input, (2) appeal to their interest, and (3) allow them concessions for their desire whenever possible. John says when he goes into a meetings with workers in the fourth circle, he plans to make concessions. Why? Because they need to see that they have input and influence.

Fifth Circle. This circle involves the people or the church members. When John Maxwell enters this circle he is looking for their intention. The question is, "Will they follow the leader?" This is the easiest of all the circles to get an affirmative vote for change. If the first four circles are positive, this circle will say, "yes." Most large churches have easy business meetings. Why? Because the pastors are effective leaders and carry out the process properly.

Maxwell understands the necessity of timing in making changes. He knows that people resist something they don't expect. "Resistance is always greatest when change comes as a surprise."

THE MAXWELL RULE OF TIMING

The wrong decision at the wrong time is a disaster.

The wrong decision at the right time is a mistake.

The right decision at the wrong time is unacceptable.

The right decision at the right time leads to success.

A change agent must have courage. Maxwell simply says if you know what you are doing, and plan properly, "Go for it."

He remembers going to a church that had only 30 in the church. As John talked to the members at the board meeting, he found them pessimistic. They had been running 30 people for 30 years. John laid out some things they needed to do to change. One of the five board members raised his hand during the meetings and said, "We can't do that, if we made all those changes we might fail."

John laughed, "What have you been doing, succeeding?" This church held onto the past and was afraid to take any risks. Howard Hendericks says that 16 percent of people in a church hinder the ministry. Most pastors quit because they allow 16 percent of the people to ruin the church and their ministry. A pastor ought to look at the 84 percent who can do great things for God.

CHAPTER II

INNOVATIVE STRATEGY FOR MINISTRY

Willow Creek Community Church
South Barrington, Illinois
Rev. Bill Hybels, Pastor

The second largest church in America has a weekly attendance of over 14,000. It is also one of the most innovative churches in America, first because of its creative programming, but more importantly, because of its innovative philosophy of ministry and its well-thought-out strategy for reaching the unchurched.

The \$15 million facility located on 120 acres in South Barrington, Illinois (30 miles from downtown Chicago) looks more like a civic center than a church and the grounds look more like a landscaped park than a church campus. And that's no accident. Everything at Willow Creek, from the physical surroundings to the scheduling of services to the selection of music, is designed to create a comfortable, non-threatening environment for the unchurched.

The week-end services (one on Saturday night, two on Sunday morning) feature drama, multi-media presentations, and a twenty-five piece instrumental section backing quality vocalists who offer the best in contemporary Christian music. Bill Hybels, 38, the founder and senior pastor of the church, describes the weekend services as "seeker" services, designed specifically for the unchurched. The audience doesn't sing hymns or repeat the Lord's prayer, because as Hybels says, "People who don't yet have a personal relationship with Jesus Christ can't honestly sing, 'O How I Love Jesus,' or address 'Our Father Who Art In Heaven.'"

People attending Willow Creek do not sit in pews, but in one of 4,650 individual theater seats. Nor do they see a robed choir or listen to organ music. Hybels, in a business suit, looks less like a clergyman than an executive commuting to the Chicago loop. Though his message content is Biblical and he's committed to the inerrancy of Scripture, Hybels speaking style is more that of a marketing specialist than a preacher. He uses a plexiglass lectern rather than a pulpit, and majors on communication, not on traditional liturgical preaching. He believes the Bible is totally relevant to twentieth century man; it ought, then to be communicated in a relevant, practical way. At his midweek services designed for believers Hybels teaches expositively from Scripture, but at the week-end seeker services he presents a Biblical perspective on topics that might be raised on a television talk show such as Phil Donahue or Oprah Winfrey. His aim is to make the Word of God "user-friendly" for contemporary Americans.

AN INNOVATIVE BEGINNING

Hybels began the church in 1975, while a student at Trinity College, Deerfield, Il. The church name came from the Willow Creek Movie Theatre, which was rented for the Sunday services. Frustrated with the traditional church and what he perceived to be dead ritual and meaningless liturgy, and aware of plummeting attendance in most mainline churches, Hybels decided to try a new approach to reach disenchanting Baby Boomers like himself.

Before starting the church, Hybels and several friends spent four weeks doing a door-a-door survey. They asked, "Do you regularly attend a local church?" If the response was "No," they asked "Why not?" They learned there were four primary reasons people didn't go to church. First, they felt the church was always asking for money. Hybels decided then and there to adopt a low-key approach to money. During the first few years of the church, he collected no offering; attenders placed their contribution in a basket in the back of the theatre. Eventually overcrowding made that logistically impossible, and now a collection is taken. However, each week visitors are informed that the offering is not for them: "You're our guests. Just sit back and enjoy the music." Regular attenders are challenged to tithe, but there are no pledge cards, envelopes or high-pressure tactics.

The second reason people claimed to avoid church was that sermons were boring and services routine. One man told Hybels, "I don't have to go to church. I went for fifteen years and figured out the whole system. I know just what's going to happen." Hybels expected this complaint from the media generation accustomed to fast-paced, creative communication, and he vowed to experiment with communication forms not usually associated with church.

The third complaint was that church was irrelevant to real life. One man said straight out, "Church has nothing to say to me. The Bible is out of date." After hearing that complaint over and over again, Hybels told his wife, "So help me, Honey, I will NEVER preach a sermon that does not touch everyday life. God's word IS RELEVANT!"

The fourth stated reason people stayed away from church was that pastors made them feel ignorant and guilty. From this the young pastor determined never to talk down to people or use guilt to motivate them to action.

TARGET AUDIENCE -- UNCHURCHED HARRY

To understand Willow Creek Community Church, you have to understand its outreach strategy. Hybels, taking a page out of a marketing book, has determined a target audience, and developed a general profile of the person Willow Creek can best reach. Called "Unchurched Harry," the typical target person is a 25-45 year old professional male who is married, busy in the marketplace, and disenchanted with the traditional church. While many Unchurched Harrys have a distant Christian memory, that memory is becoming fainter all the time. Hence, Willow Creek's outreach ministry is in many ways cross-cultural. Just as an American missionary in China would have to adapt to Chinese language, music, and symbols of society, so must Willow Creek adapt to those cultural elements of its secular target audience-- without, of course, changing or diluting the timeless, cross-cultural message of the Gospel.

Hybels knows he can't reach all of the thousands of people in his community, so he tries to be realistic. He limits his target to the largest demographic group in the area -- middle to upper-middle class white collar families, focusing particularly on men. When asked about "Unchurched Mary," Hybels notes that traditionally the church has been weakest in reaching men and adds that "if you can reach the men, you will probably also reach their wives and children." While some church leaders bristle at the thought of "targeting" a specific audience, John Maxwell, pastor of Skyline Wesleyan Church agrees with Hybels' approach, saying, "If a pastor thinks he can reach everyone, he is probably not reaching anyone."

Deciding to actively reach out to Unchurched Harry presented Hybels with a unique problem: how could he edify believers and evangelize unbelievers at the same time? He concluded that he couldn't because the two groups had such diverse needs. So, for Unchurched Harry he designed the week-end seeker services, defined as "Christianity 101 or 201." As described earlier, these services feature contemporary Christian music, drama, media, and basic Biblical messages presented in terminology unchurched people can relate to.

Willow Creek believers attend the seeker services too (often with a visiting Unchurched Harry), but for deeper spiritual growth they also attend the Wednesday and Thursday night believers' services (the auditorium is filled twice), defined as "Christianity 301 or 401." These services are devoted to expository teaching, corporate worship and prayer, congregational singing, and a monthly observance of communion. While most churches have their "worship service" on Sunday, Willow Creek gathers for worship at midweek.

Hybels believes targeting Unchurched Harry is central not only for a church, but also for a pastor. He thinks many pastors are ineffective simply because they are trying to reach people with whom they have no natural affinity. He believes God uses individual pastors unique gifts and passions to enable them to reach a specific group of people -- the inner city poor, urban fast-trackers, the working class, rural Midwesterners, university students, suburbanites, etc. "Generally," says Hybels, "a pastor can define his appropriate target audience by determining who he would like to spend a vacation or an afternoon of recreation with." Hybels described a frustrated pastor who heard about "targeting" and realized he was ineffective because he was a suburban pastor in a smokestack city. He confessed he didn't relate well to his people and didn't "fit" in the social and recreational life of the community. Many similar stories have confirmed Hybel's belief that pastors are most effective when the demographic profile of their target audience is similar to their own.

SEEKER SERVICE

Underlying the success of Willow Creek's seeker service is the firm belief that unbelievers should never be unnecessarily offended. The message of the Bible may indeed offend them, as it points out their sin and error; but the method of presenting that message should be as inoffensive as possible.

The author interviewed a convert who was a former atheist. He said he agreed to come to Willow Creek because there were no crosses or religious symbols. He said, "It was so informal and unpressured, I could investigate Christianity at my own pace." He attended for over two years before accepting Christ. He calls Willow Creek "a safe place to visit." Hybels adds that it's "a safe place to hear a dangerous!"

Because Willow Creek's Christians can trust the church not to offend their unsaved friends, they enthusiastically invite friends to come with them. One unbeliever leaving a week-end service said, "Church sure has changed since I used to go. It seems as if that service were designed just for me."

Hybels sees the seeker service as imperative in the work of evangelism. Willow Creek does not have a formal week-night visitation program. Instead, church members are taught to build relationship with nonchurched people, use the week-end services as tools of evangelism, and then share the plan of salvation when the Holy Spirit provides an opportunity. Hybels does not call people forward at services to receive Christ. Rather, he encourages them to talk with the person who brought them (or with a church leader if they

came alone). He says most conversions occur in the parking lot after a week-end service or in local restaurants over Sunday brunch.

During the seeker service, visitors are not asked to identify themselves. Hybels learned early in his ministry that the typical Nonchurched Harry wants one thing when he walks into a church: anonymity. He doesn't want to say anything, sign anything, sing anything, or give anything. He wants the freedom to seek in solitude.

Hybels believes that most churches place unrealistic expectations on Unchurched Harry. They expect a person who has had a totally secular mindset for 20, 30, maybe 40 years to change his whole way of thinking one hour on a Sunday morning. Willow Creek accepts the fact that for many people, conversion is a slow process. Most Unchurched Harrys attend services for six to eight months before accepting Christ.

Conversion, however, is just the beginning. The next step is the midweek believers' service. Because of the pace of contemporary life, it's no small thing for a new Christian to commit one night every week to Bible study and worship. At every week-end service new believers are invited to the midweek service, but what most effectively draws them is the personal invitation of the person who led them to Christ.

At Willow Creek, the next step in a person's spiritual journey is involvement in a small group. These groups provide personal discipleship and accountability -- a "small church" within the larger church. Service is the next step, and Willow Creek's Network ministry helps people discover their spiritual gifts and directs them to appropriate serving opportunities. According to Hybels, converts who commit to the midweek service, submit to the challenge of a small group, and devote themselves to service almost always move on to a final step: to reach out to other Unchurched Harrys and perpetuate the cycle of evangelism.

POINT MAN CONCEPT

Another of Willow Creek's foundational strategies is the "point man concept." Hybels says, "We learned never to start a ministry without a person who can 'walk point,' and lead the new program effectively." He said for years Willow Creek postponed the development of a missions program because the elders could not identify the right person to embody the vision and make the sacrifices necessary to get the program started. The elders were often criticized as being anti-missions, but they continued to wait for God to provide the right person. He finally did, and the missions program has since flourished.

In contrast, the church once responded to the volume of young singles in the community by starting a Singles' Ministry, in spite of the fact that there wasn't a strong leader. The ministry floundered for months, and ultimately had to be shut down. Later, a Godly couple with a passion for singles joined the church and developed a highly successful ministry. Though the need had been evident for some time, it couldn't be met effectively until God provided a point person.

That was a tough lesson to learn, but today Willow Creek endorses the concept wholeheartedly. The elders refuse to design or endorse any new program until there is the right person to lead it. Hybels notes, "It takes enormous energy to prop up an ineffectively led program. Yet it takes very little energy to keep an effectively led program running. When you have the right person running point, the Spirit is free to sustain the ministry."

Hybels believes the point person must have two gifts. First, he or she must be able to communicate well to the unchurched. If ministry leaders aren't comfortable with unbelievers

or don't have credibility with the unchurched, their ministry will never draw them. It will become an all-too-typical "holy huddle." At the same time, the point person must be able to edify believers. One can't build an effective ministry unless he or she can move people into greater maturity in Christ. If a leader draws the unchurched, but fails to "grow them up," he'll end up with a ministry built on a weak foundation.

EFFECTIVE LAY INVOLVEMENT

One key to ministry growth is effective lay involvement, so at Willow Creek recruiting lay worker is serious business. Says Hybels, "When it comes to recruitment, too many church leaders are 'slot' oriented. They identify a need in their ministry, then look for someone to fill that slot." To illustrate, Hybels describes a Sunday school superintendent trying to recruit a teacher for a fourth grade class. "They typical approach," he says, "is to turn up the guilt thermostat and make an emotional appeal. If people feel enough heat, eventually they break down and 'do their duty.'" But according to Hybels that approach often leads to disaster. If a person without teaching gifts ends up as a fourth grade teacher, he or she will probably be ineffective and hate every minute of class -- as will the fourth graders. As a result, that teacher will probably resign as quickly as possible and vow never to volunteer for service again.

Willow Creek has a different strategy for lay recruitment; it starts with people instead of positions. New members are challenged to discover their spiritual gifts so they can serve where they are most effective and fulfilled. Hybels uses the phrase, "every member a minister," to describe the goal of lay involvement. The church's Network Ministry offers seminars which lead members through a spiritual gift inventory workbook; then individual counselors help members determine their three strongest gifts and guide them into appropriate ministry positions. The result is a high level of lay involvement and a low level of turnover: when people are effective and fulfilled in their area of service -- when they love what they do -- they don't want to quit.

STRATEGIC STAFFING

According to Hybels, a changing attitude toward pastoral leadership is very evident among Baby Boomer churches. He notes, "In the age of specialization, the pastor is no longer seen as a generalist. Like lay workers, he must know his gifts and serve accordingly. We don't hire a pastor to do five things. We hire him or her with a highly defined job description in mind."

When adding a staff member, Willow Creek focuses on (1) spiritual giftedness (2) specific call or passion (the ministry area that most excites the person) and (3) temperamental/relational "fit" with the existing staff. Hybels says that when people have the right gifts and passion for a particular ministry, and can work well on the ministry team, they will be naturally motivated for ministry. "All we'll have to do is coordinate their efforts." Hybels calls it "strategic staffing" and claims that the important issue is not how many staff members a church hires, but how well suited they are to the jobs they're assigned. He also notes, "We hire staff not to do ministry, but to equip lay people to do ministry. If staff members can't equip others to serve, their ministries will be held in check by their own limited capacities."

Hybels works with a three-person management team, to which all department heads report. Through the management team and department heads, Hybels' leadership fans out to all church employees. He sees his biggest challenge as communicating vision and values and does this primarily through monthly staff meetings. In addition, each fall the staff goes away for a week long retreat. At the retreat Hybels offers staff members an indepth look at the church's future plans, and takes time to listen to their concerns. He believes that listening is a crucial part of leadership. "You can't be a good leader without being a good listener."

Hybels also believes that when it comes to good leadership, the richness of relationships is as important as the greatness of the cause. Many of his key staff have been with him for 15 years. He says, "If we weren't working together in this church, we'd be working together somewhere else. We've grown together, failed together, confessed our sins to one another, held each other accountable, and wept and rejoiced with one another. That goes a long way toward building love."

Hybels makes relationship-building a priority, and strives to foster closeness on his staff. Each Tuesday approximately 250 ministry personnel have lunch together; randomly arranged place cards guarantee a weekly mix of fellowship. An emphasis on team ministry forces workers out of isolation and into close, daily interaction with others. The church counseling staff offers periodic seminars on subjects like conflict resolution and understanding different temperaments. As a result staff relationships provide a rich and fertile environment for personal growth and ministry effectiveness.

NO SUNDAY EVENING SERVICE

Willow Creek has no regularly-scheduled Sunday evening service, not by default, but by design. Hybels believes that most Christians need a spiritual "shot in the arm" more on Wednesday night or Thursday night than they do on Sunday night. He says, "If they have a great spiritual experience on Sunday morning, Sunday evening church seems a bit anti-climactic. But by midweek, they need another dose of spiritual encouragement." He compares the Sunday evening service to a "water break" for a marathon runner, and suggests that a runner is wiser to schedule his main water break halfway through the marathon rather than 100 yards from the starting gate.

This midweek schedule benefits speakers as well as listeners. Typically, Sunday evening sermons get less than a pastor's best effort because he's preoccupied with the morning message. Hybels feels he can present a higher-quality message if he can present it later in the week.

There are other practical reasons for not having a Sunday evening service. Hybels points out that the motion picture and restaurant industries have their lowest attendance on Sunday nights, and says, "The church ought to pay attention to that and ask 'why?'" He did, and concluded that most Boomers use Sunday evening to relax and get ready for the work week; on Monday they have to get up early to get their kids to day-care or attend a business breakfast. Because that profile fits Willow Creek's target audience, Hybels decided to adapt the church schedule. The fact that Willow Creek is a regional church makes that even more important. "It's unrealistic for us to expect our people to drive one hour each way to church twice in one day."

One advantage of having no Sunday evening service is that it frees the evening for small group meetings in homes, and special seminars and workshops.

SPREADING THE VISION

Though it has made no effort to duplicate itself through a satellite program or formalized church associations, Willow Creek is more than willing to serve and encourage like-minded churches and pastors. To that end, it holds Pastors' Conferences three times yearly. Each conference is limited to 500 people; waiting lists are common. Church leaders have come from Australia, South America, and Europe to study Willow Creek's philosophy and learn to implement its principles.

Hybels is enthusiastic about the conferences, and encouraged by accounts of churches experiencing growth because of changes they've made. However, he recognizes that many pastors have failed in trying to adopt Willow Creek's methods. He believes this often happens because leaders copy Willow Creek's programs without changing their attitudes and overall church strategy. Hybels says, "Just starting a seeker service won't guarantee an influx of unsaved people into the church. The seeker service must be part of an overall philosophy of ministering to the unchurched. An upbeat band, a drama skit, and a practical message are great -- but they won't accomplish a thing unless Christians build credible relationships with the unchurched, invite them to church, and talk to them about their faith. The seeker service must be accompanied by a transformed mind-set regarding evangelism."

Hybels acknowledges that it is extremely difficult to implement the total Willow Creek philosophy in a traditional church. However, he ends each Pastors' Conference by summarizing a number of "Transferable Concepts," and firmly believes that many pastors could revitalize their churches by clarifying their vision and making workable modifications.

THE HORIZON

"If the church does not change, its future is bleak. But its future can be bright if it's willing to be spirit-directed and not flesh-directed."

While Hybels clearly desires that Willow Creek be spirit-directed and enjoy a bright future, he does not make numerical projections. In fact he says, "I see red flags when people talk campaigns, contests, and numerical goals." He believes that emphasis should be on the causes that drive us, not on the numerical effects they produce. He doesn't deny that numbers help evaluate certain aspects of ministry and make long-range budget/building projections possible. He even admits that "we graph on the basis of our latest growth trends, monitor and evaluate figures, and let them give us direction." But he refuses to establish attendance goals. "Numbers should never be the basic motive for ministry."

Basic motive or not, the numbers are an issue at Willow Creek. The three seeker services (Saturday at 6 p.m., Sunday at 9 and 11 a.m.) are approaching capacity, necessitating an additional Saturday evening service. Building a larger auditorium is not presently an option because the roads surrounding the church campus could not handle the traffic that would be generated by an expanded facility. Says Hybels, "We'll add multiple services as long as God continues to nudge people in our direction."

Hybels clearly wants to be a difference-maker. He claims he has never been motivated to pass on tradition. "Our mindset is this: If a program isn't accomplishing its objective, we need to let it die and mourn its passing -- then get on with the business or trying something new."

CHAPTER III

A REFORMATION OF WORSHIP

The Church on the Way
Van Nuys, California
Jack Hayford, Pastor

"We are in the second stage of reformation," says Jack Hayford, Pastor, The Church On The Way, Van Nuys, California. This is not a reformation of theology similar to Martin Luther who got the church's theology straightened out, but a worship reformation where the church straightened out its worship. Hayford says, "The Lord is awakening His Church to worship."

The original reformation brought the church back to "justification by faith and the priesthood of the believer," these are foundation stones of Protestantism. But much of the spirit of The Church's pre-reformation worship practices were retained, even though it changed its beliefs. Hayford sees a reformation in worship style that will transform its outreach and growth. This change in one local church has come slowly as Hayford has gone through his own pilgrimage.

The Church On The Way has grown dramatically in size and influence since Hayford became pastor in 1969 when there were only a handful of 18 members in a small wooden church building on a street called Sherman Way. Originally called The Van Nuys Foursquare Church, the name was changed to a descriptive name, The Church On The Way, to identify its location at the busy Sherman Way address, but also to identify it with Jesus who called Himself "The Way", and with Christians who are willing to be "one the way with Jesus" to touch needy people (Acts 9:2, 19:23, 24:14).

When Hayford came to the church, he accepted it as a temporary assignment in addition to teaching at Life Bible College. Also, he had been the national youth director for the Foursquare Church. Hayford admits, "I was promotion-oriented, but I have changed. I'm no longer dependent on promotion for the life of the church." Hayford says, "The people come to The Church On The Way because they are thinking people. He feels there should be no guilt or constraint or begging people to get involved in the ministry. He says, "The Church On The Way is a happy place to be, but not a sensational place. Our growth has to do with biblical substance and spiritual filled worship."

The key to growth at The Church On The Way is the spirit of worship, not traditional evangelistic methods or outreach programs. Hayford says, "I originally thought worship was for believers and evangelism for the unsaved. God changed my thinking gradually to realize the Bible commands the unsaved to worship God: "Make a joyful noise unto the Lord all ye lands," (Ps. 100:1). Therefore when the unchurched enter a worship service Hayford says, "We focus our interpretation on what we are doing so they may know, participate and meet God." As a result, The Church On The Way has grown with little evangelistic preaching, a very untraditional altar call, no visitation program, and rare evangelistic meetings. Preaching does not center on denouncing sin, but exalting Christ. This revolutionary approach to evangelism is working for Hayford and The Church On The Way, because it focuses on new dynamics and new experiences. Hayford explains it simply: "A reformation in worship is in progress." He says it has been growing for a century and is the hope of the

future.

Hayford does not mean a return to the traditional worship service of the liturgical church. He makes an uncritical distinction between what is done at The Church On The Way and traditional formal churches. "The historic approach to the doctrine of worship has focused so much on God, in an effort to reunify His glory and underscore man's unworthiness, that an unwitting surrender to 'works' in worship has resulted." He sees many churches becoming, "performance-oriented and hermetically sealed against simple love, warmth and emotion."

Hayford says the church must "Redefine, unwrap and unseal" worship to return to its original power and outreach. To him, redefining means worship is more than adoration of God, but includes the intimacy between the worshipper and God. Unwrapping means removing sectarian prejudices. He feels uplifted hands is no longer a charismatic sign of promise, but may be used by all. Unsealing means worship becomes a whole reformation process. Not only "worthily worshipping God because He deserves to be worshipped," but the worshipper gets something out of the process. The worshipper is nurtured, healed and redirected by the process.

Hayford says there is a "bite" in worship as there is in sacrifice. Just as Old Testament sacrifice cost an animal his life, so our worship must include our sacrifice. "As much as we want beauty, and as beautiful as worship may be, with God beauty is always secondary - life precedes loveliness." Even though Hayford is Pentecostal and Charismatic, he reacts to some of what he calls worship with "warm fuzzies," which is nothing more than feelings in worship without substance or sacrifice.

Hayford believes churches will grow when three patterns are pursued. First, Jesus must be worshipped because He shed His blood to redeem us from the curse of eternal death. Second, the worshipper has a priestly ministry that involves his duties and his purity. Third, worshippers are made a "royal priesthood" which involves kingdom authority. Hayford says that as priests, the believers are also kings under the King of kings and that God's presence in "Kingdom authority and power is the issue." He notes "Worship is intended to introduce God's Kingdom power in the Church and extend that power through the Church."

Hayford's book *Worship His Majesty* is the best book to give full meaning to the reformation of worship. He describes the focus of worship.

The privilege of rulership was our role, but resource for its performance depended upon a foundational relationship: our rule was to be sustained by his worship. The Creator-creature relationship made worship appropriate, and our finite resources mandated it. It was so at the beginning. It is so today.

He who first wakened unto his being, looking into the face of the One who had that instant breathed existence into him, knew beyond question the Source of his life. Thanksgiving for his being initiated His worship.

He who stood upright as no other creature and who could gaze beyond the horizon of his earth-home to behold the stars, intuitively knew the heavens beyond were the handiwork of the same One Who had formed his physical frame. Humility and awe at the Creator's power were added worship themes.

He who received the first commandments--"Be fruitful, multiply, replenish the earth, subdue it and exercises dominion"--was sensitized to yet another reality: "Awesome powers have been entrusted to me." Acknowledged dependency responded to the magnanimity which shared such power with His creature.

He who heard the sold restriction incumbent upon him--"But of the tree of the knowledge of good and evil, you shall not eat:--perceived his finiteness and his accountability to One wielding infinitely higher authority than he. Knowing that obedience is the conclusive and ultimate response true worship requires, man the worshiper obeyed.

WORSHIP AT THE CHURCH ON THE WAY

The worship at The Church On The Way seems to intensify when Jack Hayford steps to the platform. There's a spark that wasn't there before. Many have asked, "Why is worship more meaningful when Hayford leads than when others lead it?" Jack Hayford is not just a worship leader, he's there to worship God. Basically, he worships God and invites others to join him in that experience. As a result, people experience what Jack Hayford is experiencing.

Hayford opens the worship service with a number of bright and assertive praise choruses that are upbeat and joyful. As a writer of hymns and praise choruses he feels that mindless repetition of lyrics and melody is not worship. Worship requires the maturity of the mind as it interacts with the heart which focuses the attention on magnifying God. As the worship progresses, Hayford moves toward the slower courses of adoration with more subjective expression. Hayford says, "We sing a new song about two or three times until they know it. "Let's not practice on God, let's practice on one another," he laughs. Then the congregation knows the song, they sing it in worship to God.

The Church On The Way does not use a traditional choir to lead in worship, though a choir is a part of the church life. When asked why, Hayford said, "First we are not a platform- oriented church. We are people-oriented and the Bible commands "Sing unto yourselves," so, we do not have the choir sing to us or do our worshipping for us." Hayford believes the choir is often allowed to become a substitute for the congregation's worship.

Hayford seeks to beget a spirit of expectancy in the church services. He studies more than his sermon. He plans carefully the things he does in a worship service and the way he does them. "I get my ideas in prayer on Saturday evening." When he begins worship on Sunday morning he always tries to get the people involved. "Turn to the person next to you and say, 'You'll love this worship service - it will be great.'" He hears the murmur of voices and sees the smiles.

On another occasion he will begin, "This is one of those mornings that we must learn a new song." Hayford usually brings them back to the song later in the service to make sure that they know it. He teaches a new chorus about every three weeks; some of which he has written himself.

Hayford does not use hymnbooks in the worship service. He observes that hymn books make people stare at their laps. Rather, an overhead projector is used to project the words so people will look up as they sing. He always includes a hymn of the morning, one of the old hymns of the faith. He wants to keep a sense of history in worship. His wife usually leads this hymn which is printed in the bulletin (These hymns are in public domain so there is no problem with copyright laws.)

Even though there is not a choir on the average Sunday, a choir is sometimes used to teach new choruses, to worship during Communion service, and on other special occasions. However there is not a choir loft-they sing from risers. But even then, Hayford says, "The

choir is not used for its performance or entertainment ability, but rather to lead people in worship."

Next the morning worship moves into what Hayford calls, "ministry time." At this stage, attention is focused on the interaction of the body, where people pray in small groups. The whole takes about twelve to fifteen minutes, through the actual prayer time is 4-5 minutes. Hayford says, "Ministry time allows the Holy Spirit to minister through the church body to each individual." He asks the audience to form small circles of prayer. He notes that getting people involved in small circles seems to paralyze resistance in those who are unsaved.

He says with a smile, "The unchurched like this part of the service, realizing the personal nature of the time. They respond. But often, church people who visit our services will have problems with this aspect of our worship." When Hayford is criticized for dividing the congregation into prayer cells on Sunday morning he responds, "It's peculiar to expect people to come to church and not pray together."

Hayford points out the natural progress of the worship service. The singing of choruses in worship of God communicates the presence of God to everyone. This is the first step toward evangelizing the lost. They must feel the presence of God as they enter the house of God. The second step naturally follows. The prayer circles communicate the love of Christians to the unsaved. They are touched as someone holds their hand or hugs them after prayer is over. "The unsaved must feel the concern of the local body for their hurt and their loneliness," Hayford observes.

In small groups people melt under the care and love of other people. Hayford sees people cry, people worship, and people enjoy the presence of God. He believes that there are more resolutions to problems and more healing in the small groups than at any other time in the life of the church.

To facilitate this small group prayer, Hayford often walks to the center of the room. He wants to break up the congregation's "fixation" on the platform. He wants them to realize that this is not a "pulpit-driven church" but a "people-driven church." In essence, his standing in the middle of the sanctuary creates a big circle. Everyone stands and faces him. Then he announces, "Let's make small circles." He noted, "God never intended the church's ministry to be confined to a platform."

As the people are standing in small circles facing him, he announces, "We not only call upon the Lord, we expect Him to do something in your life. We want you to know His love and power to you and through you."

He encourages everyone to share prayer requests, which are the problems, hurts or desires of each person. "If you have no request to share, we understand."

Before Hayford asks the people to begin praying, he teaches from the Word of God, then exhorts the congregation to put into practice what they just learned. He asks the people to reach out to those in front, beside, or behind them, then announces, "Make sure no one is left out of a group."

Because some people are frightened to pray in public he assures them, "You can just join in silently, but if you do, join in with your heart." Hayford encourages them to hold hands while praying, to sensitively embrace one another afterward - to support one another. The physical touching "affirms" one another. "The physical touch affirms that support," he says.

While people are praying, the organ music continues softly. Hayford says, "Sound in the room helps self-consciousness while they are praying." To close the time of prayer,

he begins singing softly and lets those who are finished praying join with him until all are finished and singing. He concludes prayer time: "While you hug one another say, 'I believe the Lord heard our prayers.'"

The third part of the worship service Hayford calls, "Teaching Time." He says, "If you have something to say, the people will listen to you." His preaching is more teaching in content and style, than traditional preaching.

In speaking Hayford confesses, "I'm self-disclosing in my teaching ministry." He feels it is mandatory to reveal his own struggles because when the audience hears his story, they identify with him. Yet, he realizes some ministers are uncomfortable confessing their struggles before the congregation. To this Hayford answers, "You never lose your authority by being human as long as it's clear your pursuit of God is holy."

Years ago he stopped using the traditional evangelistic invitation. "I realized how much I was depending on inducing guilt." He feels the repeated singing of an invitation hymn, with repeated request to "come forward" probably does more harm than we realize. Hayford feels people already know their failures. They know, "all have sinned." "I don't seek to focus guilt on them, but rather to point to relief from guilt by explaining how they can come to Christ, the unraveled recognize the relevance of the message and are told what to do. First, in singing worship choruses, the unsaved sense the presence of God. Second, in prayer circles the unsaved sense the love of other people for them. Third, in teaching they learn what they need to do to get right with God.

"Before we conclude, I realize some of you have never asked Jesus Christ into your life," Hayford says. "If you haven't invited Jesus Christ, you are like I was at one time. I needed a Savior and there is only one - Jesus - the Son of God."

Hayford concludes, "Jesus said He is the Son of God, and Jesus said He would die for your sins, and He did -- and rose again to prove His word. Then he instructs, "We will pray and I want you to agree with Jesus Christ that He is the Son of God and that He has died for your sins."

After Hayford has prayed for the people he announces, "If you just confessed Jesus Christ lift your head, look this way and signal with your hand so that I can see you." He wants the new Christian to do this after they are saved. He believes that lifting the hand or walking an aisle is hard to do before a person is saved, but easier after they have made a faith commitment to God. Also, public confession is not confused with salvation, but is something the person does to strengthen his new faith in Christ. "Tell the person next to you, 'I am receiving Jesus Christ,'" Hayford encourages the convert. In this act he does not build guilt but rather builds acceptance by people around them.

"This is a holy moment: he says to the audience. "First, let's thank God for those who were just saved."

Hayford does not give an invitation to come forward, pray at the altar, or introduce new converts to the church. He does use the classes and contact to follow-up new converts and strengthen them in the faith.

As Hayford approaches the end of the service, he gives directions to the new converts as they exit, "All who have acknowledged receiving Jesus can go to the next room to receive a packet of information to help you live for Him - the pastoral staff will be in that room to meet with you." Hayford points them to a sign over the exit: "New Life Room." He announces, "We are not receiving members into the church, but we are there to help you get started in your Christian life and pray with you."

Next, an offering is taken. During this time the announcements are often presented by video over television monitors in the sanctuary. In many churches, the announcements are long and drawn out, even tedious. At The Church On The Way the video announcements are done vividly, cleverly, and briefly. They are done just the way the people hear announcements on television.

There is no benediction. Hayford dismisses the congregation by saying, "Don't take three steps without saying to a friend . . ."

Jack Hayford has focused on reaching the Baby Boomers of the San Fernando Valley. Whereas 20 years ago busing was a great evangelistic tool to reach children for Sunday School, The Church On The Way has focused on reaching young couples. They bring their kids to Sunday School. At the present time the Sunday School is booming because parents bring children and remain to worship. But, like most growing Sunday Schools, the church has the usual problems of staffing, recruiting volunteer workers. However, as they move to fill both locations and new facilities, the congregation's response to serve has been positive and the church is excited about outreach.

ONE CHURCH IN TWO LOCATIONS

When Hayford came to the Foursquare church only a few loyal believers were attending, yet, the auditorium seated over 200 people. In their traditional Pentecostal style, they called each other "brother" and "sister," yet Hayford knew the people didn't feel the meaning intended in such "brotherly" terms. He announced, "I am going to call you by your name." He wanted them to feel like family and to know one another. He didn't lose any of his original flock, they followed him in his pilgrimage of worship.

About two weeks after Hayford came to the church, he was driving down Sherman Way and was detained about 30 seconds at a stop light. He sensed the whole side of his face toward the First Baptist Church was hot. He had sublimated his feelings toward that church, which at the time was one of the largest Sunday Schools in America. Hayford had to confess, "Lord, I know what I feel toward that church is not right." He tells the story that by looking at the building, the heat began to go away from his face. He began to pray for the First Baptist Church, Van Nuys, so their leadership could keep up with the magnitude of their ministry. That morning in his car he was convinced that the Lord was saying to him, "I am calling you to pray for that ministry." As Hayford drove away from the stop light he began to get peace, that even though he was ministering totally in their shadow, God would give him a ministry, even though a different one. Since his heart was now right, God could bless his ministry.

This incident was predictive of a future relationship that Jack Hayford would have with the First Baptist Church. When that incident happened, Van Nuys was an upper-middle class community where some entertainers from the movie industry lived, not more than ten miles from Hollywood. Over the years, the neighborhood has become home for a variety of ethnic groups, blacks, Mexicans, and Orientals, bring in a whole new set of social problems. First Baptist Church planned to move west with its people and put its facilities up for sale.

The Church On The Way considered moving, but God wouldn't direct Jack Hayford to do it. He said, "I believe that our call is to serve the city and we're seeking every means we can to use every talent in our congregation to be ministry-oriented to the city." Over the

years they have purchased stores and apartment buildings, expanding slice by slice of property at a time. They even bought out a liquor store to use the building for ministry.

Hayford said, "I believe in mobilizing the people of God to give themselves to the city, not with a handful of tracts, but with the power of the Holy Spirit, as they reach out to serve people and love them."

Recently, Dr. Jess Moody, Pastor of First Baptist Church, came to see Jack Hayford and offered to sell them the facilities. Even though it was approximately one quarter of a mile away, it met several needs of The Church On The Way. The purchase price was eleven million dollars. An additional four million in renovation will give the expansion a fifteen-million-dollar price tag.

The existing auditorium seats 2,400 and the auditorium at First Baptist Church seats 1,600. They will use both auditoriums as alternate locations to solve the problem of parking between services.

In addition to the auditorium and more parking spaces, The Church On the Way has gained music facilities for all the choirs, and facilities for a Christian school, all on ten acres -- 125,000 additional square feet. The expanded geographical parish church is another innovation of the future, but The Church On The Way only partially fits the model because of the proximity of the two locations.

CHAPTER IV

THE MOST EFFECTIVE CELL MINISTRY IN AMERICA

New Hope Community Church
Portland , Oregon
Rev. Dale Galloway, Pastor

Perhaps the church with the most effective small group ministry in America is New Hope Community Church, Portland, Oregon. The healing that God did in the life of Dale Galloway, founder and pastor before he began the church, is the type of ministry that is evident in the approximate 500 groups that make up the life of the church. Dale Galloway never forgot the vivid call to the ministry from God at age 15. That call possessed him and he graduated from a Christian college and seminary, then pastored three churches before his life fell apart in 1970. His wife of 12 years divorced him. When her plane took off to return to the midwest, all of Dale Galloway's dreams for pastoring a church left with her. Can a divorced man remain as pastor of an evangelical church? Years ago the answer was no! Also, miles away in the midwest, the answer was also no! But Dale Galloway was living in the Pacific Northwest, an area he calls the most unchurched section of America. But this was also secular America with a 50 per cent divorce rate, and many were willing to forgive him; especially if he could help them.

Because Dale Galloway knew God had called him, he wouldn't give up. He also knew instinctively that God wanted him to plant a church. With all the odds against him, he would eventually do just that - he would plant a church. It would be a church unrestrained by denominational biases or self-imposed ecclesiastical boundaries. It would be a church with new hope for broken people, and Dale Galloway determined to call it New Hope Community Church.

Instead of throwing in the towel, he determined to plow ahead. Margi Watson, herself a pastor's daughter, came into his life and together they began a new life. They were married two years after his divorce, and she was just as committed to the ministry as he.

While attending a conference at Robert Schuller's Crystal Cathedral, Anaheim, California, Galloway made a commitment to Christ to begin the church. Galloway remembers praying in the prayer tower at Schuller's Cathedral with a "Positive mental attitude," a trademark of Robert Schuller. Dale Galloway had a vision of building the church of 1,000 people by the tenth year.

Needing money to start the church, Dale and Margi put their house up for sale and moved into an apartment, using the \$6,000 equity to begin the new church.

New Hope Community Church began in October 1972 with Margi leading the singing and Dale preaching from the roof of a snack shack at the 82nd Avenue Drive-in theatre in Portland. About 50 people listened to his message that first Sunday over their car speaker phones.

Galloway's strategy was three-fold. First, to have a positive uplifting service on Sunday morning. Second, to involve everyone in ministry so people could minister to people. Third, to have home cell groups to network people to one another in the body.

Looking back on this foundation, Galloway says, "It was crazy to begin in a drive-in theatre in Oregon, because it rains so much in the Pacific Northwest." He indicated he

wouldn't do it again that way. "Most of my sermons were preached in a raincoat." In those days Galloway was inspired by the successful ministry of Robert Schuller, who also began his church in a drive-in theatre. But Galloway notes, Schuller was in Southern California where it never rains.

Dale Galloway had a vision of building through small groups before he began his church. He didn't get his idea of small groups from Paul Yonggi Cho; even though Cho is the pioneering leader of small groups. It wasn't until 1978 that Galloway finally visited Seoul, Korea, to study the small group movement in the large Full Gospel Church that ran approximately 170,000 in attendance at the time. Galloway returned to the U.S. and improved his small groups. Today Dale Galloway is a member of the Board of Directors of Cho's International Church Growth Organization. He also speaks at Cho's pastor's conferences.

Growth at New Hope Community Church didn't come easily. During the first eight years, the church met at twelve different locations. However, God honored Galloway's vision and a few months prior to the tenth anniversary, they took in the 1,000th church member. At the tenth anniversary, the church was not meeting in a drive-in theatre, but their own building. By 1990, New Hope was to grow to more than 5,000 members with the goal of reaching to 20,000 by the year 2000. By statistical measurements, this is a 28 percent growth per year.

Today, driving south on freeway I-205, and looking east, you will see an imposing 110 ft. cross, towering over a large surrounding shopping center. The church has 14 acres along the freeway plus 27 acres directly across the street on a golf course. 100,000 people live within fifteen minutes of the church. The church has built twice on this location, finishing a 115,000 square ft. church that seats 3,000 (completed in December 1986 at the cost of 10 million dollars). The 3,000 seat sanctuary is the largest in the Pacific Northwest. When this sanctuary is filled, Galloway plans to begin multiple services, as they did in the old building. At one time they met for three morning services each Sunday .

FIND A HURT AND HEAL IT

But anyone can construct a large building, the question is how did Dale Galloway attract the people to fill the sanctuary, and what is the secret to keep people bonded to the church. He describes each of the various ministries as a, "Point of entry" into the church. Church growth leaders call this strategy, reaching people through side door evangelism. This involves "winning a hearing." Side door evangelism has a three-step approach. First, an attempt is made to win the unchurched to a Christian. Second, winning the unchurched to the church and finally winning them to Jesus Christ. Dr. Robert Schuller laid the foundation when he told Galloway, "Find a need and fill it, find a hurt and heal it." So seven days a week and 24 hours a day, Galloway is committed to helping hurting people by ministering to their needs. Such a program as New Life Victorious, a ministry for the alcohol or drug dependent person, Positive Singles is a ministry for those who are not married, the largest in the Pacific Northwest. The Blended Family Ministry, Separation Survival, Divorce Recovery, Counseling Ministry, Special Ed Ministry, plus they have developed ministries for mothers of pre-schoolers (MOPS), victims of rape, eating disorders and support groups.

"If you have a need, New Hope Community Church probably has a ministry to help you," an usher told me as I was leaving the church.

CELLS ARE THE CHURCH

Galloway was asked to describe how cell ministry works in his church. He responded, "Cells are not another ministry of our church, cells are the church." At the present time they have almost 485 cells, and 4,800 persons in weekly attendance at cell meetings. Whereas Galloway began the church in the early seventies with the vision of one cell group for every ten members, today the ratio is still one group to every ten members. The cells are called TLC Cells standing for Tender Loving Care.

The church was awarded the 1978 Guidepost Magazine Church Award by Norman Vincent Peel, founder of the magazine and author of *The Power of Positive Thinking*. When Peel gave the award to Galloway on October 26, 1987, he said the main reason was the Tender Loving Care program that provided spiritual and practical assistance to area residents. On that day, Mayor Clark, of Portland read a proclamation making October 26, "Tender Loving Care Day."

Galloway explains that lay people need to have levels to obtain to so that New Hope has three different levels of Lay Pastoring. Level I - Lay Pastor in training; Level II - Lay Pastor; and the highest level which is Lay Pastor Leader, who supervises five other Lay Pastors with their groups."

Approximately three times a year the church has "Superbowl." This name was chosen to communicate excitement and is a training session to prepare people to become lay pastors. Candidates meet on Thursday, Friday, and Saturday for a step-by-step training in every aspect of TLC groups. After a person completes "Superbowl" they are given the title "Lay Pastor In Training." They are supervised for approximately 100 days. During that time they work in the ministry, but are not given the final title of "Lay Pastor," until they prove themselves.

Approximately five years ago, Galloway reorganized his entire church by organizing his congregation into Geographic Districts. A District Pastor was chosen for each district. This District Pastor would be over all of the members, prospects, Lay Pastors, and TLC groups in that district."

Three years ago an additional Geographic District was added then the church continued to grow and expand in its cell ministry by creating Specialty Districts. A specialty district is created around a particular need or ministry. At this time, the church has seven Specialty Districts. They are: New Life Victorious, Singles Ministry, Young Adult Ministry, Senior High Ministry, Children's Ministry, Junior High Ministry and Music Ministry. Each of these specialty districts has its own Geographic Pastor who is over the Lay Pastors and Cell Groups in that district.

Galloway notes, "Americans like choices" so the names of visitors are given to different lay pastors to invite them to a small group. However, visitors are never required to attend a certain Tender Loving Care group. People are allowed to attend where they desire. This strategy is in contrast to Willow Creek Community Church, South Barrington, Illinois, where the church directs people to certain groups.

Also, TLC groups are not covenant groups, where people "covenant" to meet together for a certain length of time, such as 12 weeks. At the end of "a covenanted period of time," the groups ceases to meet. According to Galloway, "Our Tender Loving Care groups are on-going, without a closer."

The Tender Loving Care groups are not Bible study classes. Even though they study the Bible, the major purpose does not focus on Bible learning, but on ministry to people. Dale Galloway writes the lesson, which has a strong bent to the practical.

"A good TLC group is where everyone participates," observes Galloway. He explains, "If leaders do all the talking, learning goes down significantly."

New Hope Community Church does have Sunday School in addition to TLC groups which does take place at the same as both of the morning services. There is a strong children's Sunday School as well as many Adult Electives with some ongoing classes. However, the Sunday School is only one part of the larger picture of reaching people and making disciples.

"The secret of our TLC groups is leadership" according to Galloway. "The groups are leadership centered and multiplication centered." By that he means that district pastors are always looking for potential leadership to promote people into greater roles of ministry. "We reward those who develop leaders."

Galloway explained his job description, "My job is first to preach on Sunday's and second to make 500 lay pastors successful." To do this he confesses, "I had to learn to let go of ministry and motivate others for ministry." At the present time they have 500 lay pastors running TLC groups. He says, "Our goal is to have by 1995, 1000 Lay Pastors with 10,000 people attending our Tender Loving Care Groups every week.

Those who have never experienced a small group, usually think of it as a Sunday School class that meets in a home during the week. Nothing could be further from the truth. One man told me his TLC group was the highlight of the week, "The first thing we do is to get caught up on the news of the week in everyone's lives. We talk to one another, then we pray for one another. Then we discuss the lesson - everyone gets into it with their opinion. Finally, we order in pizza and keep on fellowshiping while we eat and drink coffee - I wouldn't miss it for anything!"

Galloway technically describes the three-fold purpose of groups as first discipling, second evangelizing, and third shepherding. He explains every group is given the goal of bringing a new family to Christ every six months. When speaking to his group leaders, he motivates them to go soul winning, reach people and get them converted. All visitor cards are funneled to lay pastors, to invite them to a TLC group. Also, requests for hospital visitation, prayer for the sick, absentee problems as well as any other problems are channeled to the lay pastors. They in turn make assignments to the people in their TLC group for outreach, nurture or encouragement.

Galloway indicated three activities happen in the TLC groups. First, they pray together. Because everyone in the group prays, they are bonded together. This becomes a basis for outreach as well as ministry to one another. Second, they study the Bible to apply it to their lives. Galloway indicated, "It is never a formal study of the Bible, but a personal study of the Bible." The third activity has to do with sharing their life. This may involve sharing a testimony of what God has done or sharing an answer to prayer, or sharing a hurt. After sharing, people pray for one another, encourage one another and actually help one another. Galloway says, the biblical mandate takes place, "The body ministering to the body."

Galloway believes groups that are only "sharing groups" will run their course and will run out of steam. However, he feels his TLC groups have a permanent flow because they are both task oriented, as well as need oriented.

Galloway teaches the lay pastors to plan for a one hour meeting. He recommends that they greet everyone, sit where they have good eye contact, and always leave one empty seat to tell the people we can grow. However, too many empty seats discourage people. TLC groups begin with short conversational prayer. They share answers to prayer so they can track their progress in the Christian life. When it comes to lesson time, they do not teach a lesson the way it is done in traditional adult Sunday School classes. The lay pastors are supplied with two pages of questions over the lesson. These questions help involve people in discussion and interaction. Next, Galloway says that the people should follow the admonition of James who said, "Confess your faults and pray one for another." Toward the end of their session, they again pray and support one another. Finally, they fellowship together with something to eat.

The sermons preached by Galloway, as well as lessons in the TLC groups are communicated in series. Galloway indicates that people, "learn best by saturation." As an illustration he spoke six weeks on stewardship, and the TLC groups spent the same time studying stewardship. He noted giving rose dramatically when this was done. The same was done with prayer. He preached for six weeks and the TLC groups studied prayer for six weeks, and spiritual results also went up dramatically.

"We break out of the restricted box by multiplication of ministries every day of the week." By this he describes that TLC groups are meeting every night, in all places of the city. He pointed to the building, "No matter what time you come to the church, you will find it busy with people in all kinds of groups." Wednesday is their big youth night, not Sunday p.m.

"Hurting people bring other hurting people to the church," Galloway responded. "Healthy people bring healthy people to the church." It's a principle of, "Like attracting like." Because the church has been in the "healing ministry" a lot of hurting people are attracted to New Life Community Church. Galloway notes that they have 485 "points of entry" into the church through TLC groups, plus other types of entry which are not TLC groups.

What is the result of this? Approximately 80 percent of the people at New Hope Community Church have never been in a church before. The church has not grown by transfer growth, and they are probably too young to grow by biological growth. It is a church built on conversion growth.

"In 1984 I reorganized the church to make sure that pastors and lay people alike were involved in the TLC groups." Galloway explained that back then there were two levels of ministry, first the pastors who ministered, and second the TLC leaders who ministered. Now the whole church is involved in cell ministry, every pastor now leads a TLC group ministry. Cells are the basis for every pastor's ministry and through which most of his ministry is carried out.

Prior to beginning New Hope Community Church, Dale was frustrated in getting other people to do evangelism. Early in his ministry a leader in the Campus Crusade for Christ ministry showed him how to be a personal soul winner. For many years he tried to teach lay people to do this, but feels that his was ineffective. Galloway is now delighted in the fact that 90% of pastors goes on to explain that TLC groups and need-meeting ministries produce so many alive prospects that it becomes a natural step in ministry for the lay people to introduce people to Jesus Christ.

We use the Southern Baptist method of infrastructure to produce growth in our church." By that Galloway explained, "We line up our group leaders to work toward group

goals, which means we build prospect list, work our prospect list, and involve people in our TLC groups."

When new people come into the church, they are immediately involved in service. Galloway notes, members who have been sitting for a length of time are hard to motivate. "So we put new Christians immediately to work." When asked why he might use immature people, he states, "We do just like Jesus who challenged people to take up their cross and follow Him."

Motivation does not seem to be a problem in this church. Spirit and desire grows out of accountability. Galloway notes, "Christians who want to be used of God, will be accountable." Therefore, everyone fills out a weekly report on their ministry. As a result, no one goes off on a tangent, no groups have split to form a new church, and no group has left New Hope Community Church, "People are loyal to New Hope Community Church because they are accountable to New Hope Community Church," says Galloway.

If a person says he doesn't want to fill out a weekly report form, Galloway tells them, "Lay pastors fill our report sheets, if you want to be a lay pastor, fill out a report sheet." In the Friday pastoral staff meeting, the report sheets are discussed and analyzed. On an average week, there are 13,000 contacts with people in the Greater Portland area.

Many people describe New Hope Community Church as not a traditional church. Dale Galloway responded, "To me it is not a matter of traditional ministries or non-traditional ministries. It is a matter of creating ministries that meet people at the point of their need and to help people to become disciples and to grow in to producing disciples--apart from the large TLC network that we have, apart from the many need-meeting ministries that we have, we have put into place another system called our "phone calling" system. We call systematically all of the members of our church every eight weeks. We also call all of the prospects every eight weeks. All of this information is fed to our District Pastors who process the information and enlist their Lay Pastors in helping them care for the people. The phone ministry is to care for the people who never get into the call system and who otherwise would fall though the cracks."

Galloway honestly believes his approach is the model for the church of the 90's. "The successful church will be relational, need oriented, relevant, and aimed at helping people."

THEOLOGY AND GROWTH

Dale Galloway's roots are Wesleyan in theology. Galloway, who was reared Nazarene, said, "John Wesley didn't emphasize event salvation, nor did he press people into a decision through an altar call at the end of his sermons. Wesley's great approach to evangelism was relational." The founding father of methodism offered his hand at the end of a sermon, "If your heart is as my heart, take my hand." Galloway knows that the strength of the Evangelical revival through Wesley was in the small classes and society meetings, not primarily in preaching to the crowds. Galloway observes, "In small groups people became accountable, and become more loyal to Christ and His church, and because of loyalty the revival rolled over the English countryside." Galloway notes, "New Hope Community Church is truly a community church in that we are in the middle of Calvinism and Arminianism. We are more concerned with Biblical theology than we are systematic theology and we do call people to the decision. We do this in public services in many different ways. We do this in all of our ministries."

"I never preach just a gospel message, but the gospel is woven in and out of every message. People get saved every Sunday in our church. I constantly call people to commitment to Jesus Christ, to 'sell out' to God. When we help people where they hurt, they want our Savior who has motivated us to help them."

"If we aren't helping people, we are not a church."

Galloway is thankful for the good foundation that he received in his holiness background but feels that it is important to go beyond the initial experience of being filled with the Spirit to learning to flow with the Spirit in ministry. For him, this flowing of the Spirit comes out of spending time in fellowship with the Spirit.

The Holy Spirit works in a love relationship. The Holy Spirit works in a love relationship between husband and wife, between pastor and people, and between people in a TLC group." Galloway indicates, "These relationships are more important to spiritual growth than programs. I don't think a person can be filled with the Spirit when he argues with his wife, rebels in ministry, or doesn't tithe." Galloway goes on to say, "Holiness must teach people how to live, it's not legalism or empty profession."

OVER THE HORIZON

Over the horizon Galloway sees them filling up their 3,000 seat sanctuary multiple times beyond the three present Sunday services before having to build again. Galloway says, "No one knows how large a church can become in America. We want to continue to be one of those pacesetters reaching beyond where the hurting people are." For the past seven years New Hope Community Church has averaged growing five to seven hundred people per year. "I believe that in the years to come," says Pastor Galloway, "that we can double that."

On the last Sunday in November, 1989, I attended an evening service where the district pastors recognized lay pastor leaders and lay pastors. During that service I got a different vision of Dale Galloway. Galloway gave credit for the success of the church to district pastors, they gave credit to lay pastor leaders, who in turn praised lay pastors. They passed "praise" onto they lay people for the strength of New Hope Community Church. There was no fleshly "buttering up" the pastor, no elevation of Dale Galloway as the charismatic leader. Then I understood the strength of the church and I began to understand Dale Galloway.

CHAPTER V

AN EXPANDED GEOGRAPHICAL PARISH CHURCH

Perimeter Church

Atlanta, GA

Rev. Randy Pope, Pastor

Inasmuch as a church is the extension of the length and shadow of its pastor, so the unusual geographical program of Perimeter Presbyterian Church to reach the entire metropolitan population of Atlanta is an extension of the unique vision of its pastor Randy Pope. His original vision was to plant an innovative church that would be located in 100 different locations on the perimeter highway around Atlanta (it gets its name Perimeter church from its vision). His burden was to reach the entire metropolitan area for Jesus Christ and influence its on society. He knew he couldn't reach into every area of Atlanta so he prayed, "Lord give us the perimeter."

"I didn't want to build just one super church touching only one socio-economic group in one part of Atlanta. I would rather find a way to impact the whole of the city - reaching far beyond the influence of one church in one location.

Hence, Pastor Pope originally said, "The Perimeter Church would be designed to be one church meeting in many locations, but one local church. It would have one senior pastor (with individual pastors in each congregation), one board (made up of elders from each individual congregation) and one program of outreach (carried out by each congregation).

There are many unique features that qualify Perimeter Church as one of the innovative churches of America, the five areas that will receive focus in this chapter are: (1) it is a geographical extended parish church, (2) it reflects a new strategy in pastoral leadership, (3) it has the characteristics of a Boomer church, (4) it employs innovative scheduling, and (5) reflects the emergence of new-denominationalism.

The Beginning Vision

Randy Pope was the planting pastor of Perimeter Church in the summer of 1977. While a student at the University of Alabama, he was preparing to follow his father in the medical profession, however, during this time he seriously began considering the possibility of occupational ministry. He originally saw himself entering the para-church ministry and never dreamed of starting a local church. While attending the Reformed Presbyterian Seminary, in Jackson, Mississippi, he had a conversation with Missionary Statesman John Haggai who told him, "Attempt something so great for God, that it is doomed to failure unless God be in it." This challenge became the motto for the Perimeter Church, and the guiding principle of Pope's life.

When Pope finished seminary, the sponsoring denomination, The Presbyterian Church of America (PCA), was just getting off of the ground, especially in church planting. The PCA was not starting churches without a core group, however, they wanted a foothold in Atlanta, Georgia, the beacon city of the South. Because Pope wanted to start a church where people had no presupposition of a traditional ministry, the infant denomination was willing to

take a risk on the venture. The Presbyterian Church of America paid Pope's moving expenses to northern Atlanta and planned to send him a monthly salary check. However, when he arrived in northern Atlanta, he had less than \$10. He knew he would not receive his first check for 30 days. He and his wife Carol committed their financial need to God in prayer. They had heard stories when others stepped out on faith, at the last moment the money arrived. The young church planter did not have money to pay the deposit for the apartment, the first month's rent, nor the deposit for the utilities. He waited until 4 p.m. on Friday afternoon expecting the money at any time, then went down to the rental office to explain that he didn't have the rent.

"We can't receive money this late on Friday because we can't keep it in the office over the weekend," the apartment manager told him. Young Pope was instructed to bring the rent to the office on Monday morning.

That night they prayed, expecting money in the mailbox the next morning. The mailbox was empty. In the middle of Saturday night, he got up to pray, and received a sense that God would undertake.

The next morning Randy and Carol attended First Baptist Church in downtown Atlanta Georgia to hear Dr. Charles Stanley preach. They had seen the church on television and knew that Stanley was a great Bible expositor. Their hearts were hungry and they wanted God to speak to them before they began a church. As they walked into the church foyer, a friend met them as he was leaving the early service. They chatted in the foyer, and then the friend sat with them in the back of the auditorium, wanting to spend some time with Pope. This friend had sent Randy money while in seminary, but Randy had returned it. As the young church planter sat in the First Baptist Church he knew he needed \$600 to pay his rent, deposits, and groceries until the end of the month. He had told God his need, therefore he wouldn't share his need with his friend.

As time came for the offering, the friend took out a blank check filled it out, Randy expected him to place it in the offering plate. As the plate came by, the friend tucked the check into Randy's shirt pocket. "I want you to use this as you have needs." During the rest of the service Randy wanted to look at the check, he had not been told the amount. Only later when he looked did he realize that God answers exactly what is needed. The check was for \$600. This was his confirmation that God would bless the church.

Many people knew Randy Pope was coming to Atlanta. As Randy talked with friends he asked for names and addresses of their friends who lived in Atlanta. Pope refers to this as "the referral method" of beginning a church. He had believers who gave him names, then write the prospects a letter introducing him to them. Therefore, when Pope phoned for an appointment, he got in to see the people. "I went to minister to people, not to ask for their help. I challenged them to be in Bible study." Therefore, he spent his first days contacting the names of friends of his friends. He talked to them about his church and asked them if they were interested in Bible study. He began meeting with individuals in Bible study, teaching them the Word of God. Some he met early in the morning for breakfast, others for lunch, still others he met in the evening. Some of these individuals became part of larger Bible studies.

At the end of July, 1977 a group of 20 people met at the Radisson Inn at I-285 and Chamblee-Dunwoody Road for a Sunday evening church service. The new church was off the ground. A five-man steering committee was organized to find a location for the church. They set September 13 as a faith-goal to find a location. As the date grew nearer, Randy decided to act.

By this time 50 to 60 people were meeting in Bible study groups. But it seemed that every place he looked for a location, the doors were shut. Randy told his wife he was going to see Cecil Day, the millionaire owner of the Days Inn. The way he got to see Cecil Day is another glimpse of the providence of God. An executive of Day's stature cannot be seen easily, especially by a novice pastor. Cecil Day was a philanthropist, who donated hundreds of thousands of dollars to Christian causes. Therefore, he was protected from "do-gooders" who always were asking for money.

When Randy Pope walked into the executive suit of the Day's Office Building, the secretary was not at her desk. Pope walked over to the door of Cecil Day which was slightly ajar. As he began to look in, Cecil Day was walking out and they startled each other. Quickly, Randy told him his vision of planting a church and indicated, "I want to rent a facility, I am not looking for a gift." Day explained that he had a busy schedule, but if Pope would wait for awhile he would see him. After a couple of hours, Cecil Day gave him five minutes.

The Day Realty Company had recently occupied a large multi-story modern building, moving out of a two story building a short-distance away on Buford Highway, in Northeast Atlanta. The rental agent for the Day Realty took Randy Pope, showed him the empty building, telling him the rent would be \$4.00 per sq. ft., amounting to \$1,700 a month plus utilities. Utilities would be \$300: the total amount of \$2,000 a month. Randy knew he didn't have \$200 a month, much less \$2,000, it was all a step of faith. The realty agent told Randy that Cecil Day wanted to give the new church a break in the rent. The realty agent phoned Cecil Day and came back and said, " Mr. Day must really want to give you a break." The rent was \$50 per month, no charge for the utilities. God had given them their first building, again an indication of the providence of God in the planting of this church. The first Sunday morning service was held at the new facility on September 25, 1977.

Prayer meeting was held in homes, prediction of future meetings in homes. There was a DAWN (Discipleship And Weekly Nurture) group for men that met early for training them in leadership and discipleship.

The second congregation was begun west of the parent church in Marietta, Georgia in 1980. It began in a day-care center, approximately ten miles from the parent congregation. A new congregation has been planted about every three years. Even when the parent church bought property in Gwinett County, some twenty miles east, about half of the people moved into the new location, the others staying at the original site. Today, there are four congregations, all have property, two have facilities, another has begun building and one is about to begin. In the summer of 1989, they were joined by an upper middle class black congregation in Decatur Georgia, and a student congregation that had begun in Athens, Georgia. This church was not in the original vision, because it is 90 miles from Atlanta. However, those who went to the University of Georgia shared the original vision of Randy Pope and began a perimeter-type church in the state capital.

THE MODEL FOR MINISTRY

"We don't think so much in terms of model," responded Pope. "We think in terms of mission." The model of an extended geographical parish is a servant to the mission of reaching many people for Christ and impacting the secular culture. Pope went on to say, "We would not let our mission dictate our theology, but in everything else, mission dictates."

Traditionally, Presbyterian heritage has not allowed for the geographical extended parish church. However, the PCA has been supportive of what Perimeter Church has done and Pope is committed to the PCA, "While the model is not traditional, the vision is compatible with the PCA."

As Pope looks at his model for a local church he feels, "We stay within the heritage of the Presbyterian Church and we see our model as more biblical as any model in the contemporary church."

In the early days, approximately 50 people came from another Presbyterian church that was having difficulties. Pope met with the people, and asked them not to come to Perimeter Church because it was progressive in style, they were traditional people. His concern proved true. Most all of them returned to their church, and a few remained in Perimeter Church. He says even today, "We are not well suited for traditional thinking church people. We are too innovative. We are geared for the unchurched person."

The church had one elder board, with at least three representative from each local congregation. Each congregation has its own pastor, they all meet with Pope once a week. He states, "I am the CEO, but I don't dictate to them policy and ministry." They meet together for correlation, total planning, and major budget approval.

As Perimeter Church continued to plant new churches, Pope said, "I found each new church more difficult to start. I found myself putting off beginning a new church thinking I don't want more kids." About this time Carl George, Director Charles E. Fuller Evangelistic Association, consulted with the church. His advise was that they could not fulfill their vision with the model of many congregations in one church. Pope began to re-think his model, and decided that the vision would not be completed without this model, and vision is more important than model. They decided to change the model, not lose the vision. They decided on a new organization, but recommitted themselves to the original burden. All of the congregations will become, "particularized," that is, each congregation will become an organized church, separately constituted, and indigenous (self supporting, self organizing, and self perpetuating). Each church will give 5% to a new organization called Perimeter Ministries, Inc. (PMI). Pope is the CEO of the new organization but will not run it. "It will have a COO (Chief Operating Officer) and I will continue ministry at the parent church. The main purpose of PMI will be church planting, city-wide "mercy ministries" and church resourcing.

Pope was asked, "Isn't this starting a denomination?" "The PCA is our basis of fellowship and we will stay there. PMI will be functional for ministry of church planting and mercy outreach, but will not replace the functions provided by the PCA." Pope responded.

Randy Pope communicates his vision to his church through worship forms, but also through their Inquirer's class. The primary thing he communicates is his vision for the church and when new members agree with the vision, other matters fall into place.

Perimeter church is innovative and non-traditional. Pope tells people in the Inquirer's Class, "Change is our friend, not our foe." He goes on to say, "While other churches change in theology and polity," the Perimeter church is different in model and methods. Pope goes on to explain that if new members come in expecting to change, they will not fight the model or methods.

When new members attend the Inquirer's Class, they are not required to join the church, just to discover the nature of Perimeter and to access its offerings. At the end of the class they are challenged to do more than join a church, they are asked to become part of a

ministry. He explains that 90 percent of those who go through the class join the church.

Under the former organization of one church and many congregations, Pope was asked "Do you control the other pastors and the other congregations?" He answered that he does not dictate, but used his influence for direction and quality of ministry. Pope indicates, "All the pastors met once a week, I moderated the meetings." He explained that he influences the congregations by values, not by programming. Not all of the churches follow the same weekly program.

Pope considers each pastor as teaching elders or leaders of leaders. Following the traditional Presbyterian model, the elders are the ones who have the final responsibility for the church. Pope indicates, "We don't take programs to elders for their approval. We take "people situations" for them to handle. It is shared problem solving and shared leadership. The ruling elders establish the policy of the church, the shepherd elders (pastors) pastor the congregation. Each one of the ruling elders has a sphere of ministry for which he is responsible for communication of information, ideas, and problems. As an illustration, the elder in charge of the home fellowship groups will phone his leaders every month to see how they are doing.

New Strategy of Leadership

Pope considers his new model of pastoral leadership as one of the more innovative planks in the Perimeter platform. He explains that in the traditional church model, the pastor does ministry, and the lay people receive ministry. In other churches a second model of pastoral leadership is used. This is where the pastor and his staff are responsible to recruit, train, deploy, and evaluate all lay people in the ministry. The primary thrust of the pastor or the pastoral staff is to assign lay people to serve in the church. The problem with this model is that the staff cannot know the ministry to which God is calling each person. Perimeter believes in a model in which God is calling each person. Perimeter believes in a model in which the staff is the equipper of ministry, not the assigner of ministry. In this model, Pope sees the pastor as those who equip everyone in the church ministry. He refers to the staff as leader-equippers. To explain the concept of the pastor-equipper model, Pope tells the illustration of a man who came into his church, and did not become active in ministry until he found out he had an incurable cancer. At the same time, another situation developed. A pastor from a like-faith church outside Atlanta phoned to tell of a parishioner who was coming to Emory University Medical Center for a special operation, he asked Randy Pope to visit the person from out of town. Randy contacted his member who had incurable cancer, asking if he would make the pastoral call and assume pastor responsibility for this person at Emory University Hospital.

"I don't know how to do that Randy," the layman explained to his pastor.

"I have failed," Randy explained, "because I have not equipped you." Then Randy explained, "I will train you to make pastoral calls in the hospital."

The lay-person who had extra time visited the patient and came back to Randy and said, "This man is not a believer, and is about to die. You'd better go to the hospital and witness to him before he dies." Pope responded, "No, you've got to witness to him before he dies." When the layman explained that he did not know how, Randy said, "That's my fault I haven't equipped you." And he immediately taught the man how to share his faith and sent him onto the hospital. This illustration shows how Randy Pope sees himself as equipping

people for ministry, not doing all the ministry. The aim is using every person in the church for ministry.

Change

"I used to sell change dramatically," said Randy Pope. He explained how he previously challenged the congregation to accomplish dramatic things in an innovative way. But he found out that even some who went through the new members class, were opposed to change, simply because it is change. "Many fear change," he says.

"Don't flag change," he said. "I tell people as little as possible about what is going to change. Obviously, I tell them what they need to know, and when they need to know it." Pope found that he was agitating "overconcern, simply because people have difficulty understanding change. "Now I just explain why we do new things and how we do them."

"Five years ago I would have brought charts into my people and had a big meeting to explain why we were selling our location and moving the church to another piece of property. Now I explain that the pastors have dealt with the issues, the elders have examined the issues, and this is what they need to know. I'd rather deal with the problem of lack of information, rather than the emotional response of people who get too much information and don't know how to deal with it." Randy went on to say, "People are not concerned about church business, as they are about good preaching, good teaching, and how they fit into ministry."

Over the years, the style of worship has changed at Perimeter Church. Originally it was very similar to a Presbyterian liturgical service, i.e. doxology, hymns, choir, etc. However, the style of worship has drastically changed. They no longer use hymnals, they sing praise choruses and learn music that is introduced by the overhead projector. They have changed from a sanctuary choir to ensembles. They no longer have a chancel up front with communion table and pulpit, rather the platform is open and Randy stands before them without a pulpit, just an open Bible in his hand. They have changed from a piano and organ to an orchestra, also they have added drama.

Randy indicates one of the reasons for change is that he has become "unchurch oriented." "I used to think of traditional Christians and how to get them into the church. But now I try to remove obstacles and eliminate needless barriers that keep us from reaching the unchurched person." He feels that the hymnal, the doxology, the chancel and the choir are elements of worship for the Christian, but not the unchurched. "People don't pay to hear a choir, but they go to concerts to hear solos and ensembles." He went on to say, "What fills their ears during the week is the way to reach them on Sundays."

But at the same time he has not eliminated the traditional heritage of the church. Once a month on Sunday evenings they have the traditional communion service for Christians. The hymnals are moved from the storage closet, the pulpit is brought to the front of the church, and a traditional Presbyterian worship service is followed.

When asked about his preaching he related, "My style of preaching has remained casual." Someone made the observation that Randy does not preach "at" his congregation but talks "with" them. While this is called conversational preaching, Pope says, he is a communicator. He used to think the purest form of preaching was expositional, which is verse by verse explanation. But he has changed his opinion. Now he has a balanced approach to preaching with an explanation of Scripture as it relates to issues and topics. I want to begin with the needs that concern the unchurched person and take him to the Bible

for answers. The church regularly puts on contemporary outreach shows designed to reach unchurched people.

Recently Perimeter Church sold 3,000 tickets to a musical entitled "Back In Time." The people were taken back in time to analyze the music of the sixties - the music of the baby boomers. As they sang the secular songs that moved the Boomers in the sixties, the needs, hurts, and motivations of the music were explained. At the end of the show, Randy Pope talked about what people of the 60's were looking for and how even today Christ is the ultimate answer. He explained, "I didn't give them a 'pray-along' prayer, but I told them how Christ relates to their needs." After the show, people took their friends to a restaurant that had been reserved for desert and conversation. Babysitting was not provided, because the pastor said, "This time is designed for our people to be the evangelists. I don't want them to feel they have to run by the church to pick up their children, but rather that they have time to spend with the unchurched people. As a result, they sat in restaurants and talked to their friends about Jesus Christ. Over 200 came into the church because of this innovative approach to evangelism.

SUMMARY

Randy Pope began an innovative church (a geographical parish ministry model) yet followed a traditional worship model. But over the years there have been continual changes. The traditional worship model has evolved into a creative form of worship. The innovative idea of one church with 100 campus congregations has evolved back to a traditional model of church connectionism. The message has not changed, but the model continues to emerge.

CHAPTER VI

New Life for a Downtown Church
First Baptist Church
Jacksonville, Florida

Dr. Homer Lindsay, Jr. and Dr. Jerry Vines, Co-Pastors

The First Baptist Church in downtown Jacksonville, Florida is one of the largest, fastest growing, and influential in the Southern Baptist Convention. In a decade when many churches in the downtown business area felt the sociological pressure to flee to the suburbs, the First Baptist Church has remained and now owns nine square blocks in the heart of the city, perhaps the largest local owner in the district where property is now selling for top dollar per square foot. The growth of skyscrapers in downtown Jacksonville's skyline places the church in a leadership paradigm for most areas of community life.

The church's traditionalism is its strength, but this is far removed from a traditional church. It has an innovative strategy for pastoral ministry, innovative programs to attract singles, innovative programs to teach men and to reach out to the lost in the metro area. It has not abandoned its conservative stance, nor its separatist posture, yet it is up-to-date in attitude and vision. The church reaches Baby Boomers, yet doesn't use "contemporary Christian Baby Boomer music," it doesn't use innovative evangelistic methods, nor contemporary worship styles. In a book that emphasizes innovation and change, its strength is in its ability to do the unexpected, i.e. make a downtown ministry thrive; while others abandoned the same programs that they make work.

TWO PASTORS OF ONE CHURCH

One of the most unique approaches to ministry is that First Baptist Church has two pastors that are co-equal in every way. The two senior pastors, Dr. Homer Lindsay Jr. and Dr. Jerry Vines are equal in every aspect, yet their deferring gifts perfectly compliment one another. Their temperaments seem sovereignly, pre-ordained for this place and moment in history. Pastor Lindsay said, "I had experienced being a co-pastor with my dad for four years, so it was not a new experience for me." Then he went on to say, "I felt that I could not properly minister in three preaching assignments every Sunday. Pastor Lindsay had recommended Jerry Vines, pastor of Dauphine Way Baptist Church in Mobile, Alabama to West Rome Baptist Church in Georgia. The two men were friends, so when they were together Lindsay asked Vines to pray about becoming a senior pastor with him of First Baptist Church in Jacksonville. The two men met five times to talk, discuss and pray about the tremendous challenge before them.

Lindsay said, "When he felt comfortable with the idea, I presented it to the deacons and they called him as pastor." Emphatically notes, "We are both pastors." They began by using the prefix to the title, "co," as in "co-pastor." But the "co" was dropped after a short period of time. The are both called "pastor."

Vines feels First Baptist is the greatest challenge of his ministerial career. He notes of the two pastor model, "As I study the New Testament there seems to be a plurality of pastor taught. I do not believe this is a command, but an acceptable New Testament model."

Vines preaches at the 8:00 a.m. service and has approximately 3,500 in attendance.

Lindsay preaches at the 11:00 a.m. service and has about the same number. Vine preaches at the Sunday evening service and Lindsay preaches at the Wednesday night service.

In 1983 Homer Lindsay Jr. had a heart attack and was out of the pulpit for three months. Later he had open heart surgery and was out of the pulpit for six months. Twice in seven years he was not able to pastor the church. To this Lindsay said, "The Lord knew what He was doing by having two men pastor this church, because we never missed a step when I was not available."

Lindsay knows, "It takes two people with similar temperaments to work together." He wonders why it is not used in more churches, but realizes that not just any two pastors could pastor a church together. Vines observes, "In our situation here it has worked very well for myself and Dr. Lindsay to serve together as pastors. I would not necessarily recommend it as a model for others to follow. There has to be a unique combination of personalities of the pastors, maturity on the part of the congregation, and understanding of what the role of the pastor is intended to be."

"I don't have any ego problem; nor was it difficult for me to establish him as an equal with me," Lindsay noted. He explained, "My dad did it for me, and I sought to do it for Dr. Vines." He noted, "We don't compete with each other, we compliment each other." And again with another twinkle in his eye he noted, "the devil is our enemy, not each other."

The two men meet to plan, pray and seek God's will for the church. Every Monday they meet with department heads. However, when Dr. Jerry Vines was president of the Southern Baptist Convention, Pastor Lindsay administered the staff. When Dr. Lindsay was out with a heart attack, Dr. Jerry Vines administered them.

Both men have identical job descriptions.

Lindsay noted, "When Dr. Jerry Vines came I didn't hire him, the church called him; just as they called me." He went on to explain, "I have never told Dr. Vines to do anything, nor how to do his job. The only thing I suggested is that he start a Thursday business luncheon, and that has been extremely successful. The church televises both its Sunday morning services and a recent rating was identical, both services had approximately 28,000 viewers each.

OLD FASHIONED SOUL WINNING

"Our church is an old fashion soul winning church," said Pastor Homer Lindsay, Jr., "We are committed to going after people and winning them - this is our main program - this is all our program." This church has approximately fifteen hundred involved in the soul winning program of visitation every Wednesday evening. Lindsay said, "You know our people care for their friends because they go soul winning." Vines replies, "Soul winning is the reason why First Baptist exists."

To keep the church committed to soul winning, one quarter of each Sunday School year is committed to teaching a curriculum that centers on soul winning. The church wrote its own curriculum and the Sunday School Board of the Southern Baptist Convention is considering publishing it for other churches.

Lindsay noted, "We had tried to train our people in soul winning by teaching them five consecutive nights. This schedule worked in the fifties, but it doesn't work in the eighties or nineties. Then he noted, "We've tried to teach soul winning in the Baptist Training Union on Sunday afternoon, but only about 20 percent of our people attend on Sunday afternoon." Coming to a conclusion Lindsay said, "The most effective way to train our

people to be soul winners is to train them in Sunday School because that's where most of our people attend." Then Lindsay said with a knowing smile, "If a member attends only every other Sunday, at least he's got some training in soul winning."

The church attempts to reach the entire metropolitan area of Jacksonville, Florida, which used to advertise itself as the city with the largest geographical area in the United States because it was city-county government. The evangelistic outreach begins with teenagers who do a survey of the entire city every year. In this, the church is looking for unchurched families that are not worshipping at any church. The teens go to the front door and announce, "We're visiting for the First Baptist Church in Downtown Jacksonville." The first question they ask, "Do you attend church?" If they get an affirmative answer, the teens thank them and go on their way. If the people say they are not attending church, the teens attempt to get the name, address, and names of children, and their grades at school. This information is put into a computer and fed to Sunday School teachers. It is the job of the Sunday School to follow up on these projects.

Each Sunday School class has 2 or more outreach leaders. Lindsay has been often quoted, "My most important meeting each week is with the outreach leaders." Prospects are assigned to the outreach leaders on Wednesday night visitation. Each outreach leader gets six prospects. When one of the prospects is converted and joins the church, then another prospect is assigned to him. Each outreach leader always has six prospects.

However, outreach leaders do not go visiting by themselves, they go with a visiting partner, which means the team has 12 prospects, six for each person. The church expects outreach leaders to visit each of their 12 prospects every 3 weeks. This is by a home visit, a telephone call, or note in the mail. Pastor Homer Lindsay, Jr. said, "We expect each prospect to get six visits from the church. On the first visit to the home, we tell our workers to give a witness to the Lord Jesus Christ. But even then, we try to cultivate their friendship, and invite them to the Sunday School Class." Homer Lindsay, Jr. applies the principle of side door evangelism that is called "Winning a hearing" in a three step strategy. First he said, "Win the prospect to yourself, second win the prospect to your Sunday School class, and third win the prospect to Jesus Christ." He noted that some choose to go to church in their neighborhood rather than coming downtown. However, the growth of the church indicates the success of the program. After a person has been visited six times, or asks the worker not to return, the name is dropped from the file and another prospect is given to the outreach leader.

REACHING MEN

Another innovation of the First Baptist Church is its Men's Department. In 1977, Pastor Lindsay divided the men and women and began the Men's Department with 296 men. Today they have over 1200 men in attendance representing all ages. Lindsay is the director of the Men's Department, conducts opening assembly, makes announcements, motivates the men, and is the driving force that makes the department successful. He says, "Men reaching men is the key to our church." Vines is the cheerleader for the men's department. "The men's ministry is one of the most exciting ministries in our church."

Each Sunday the men find seats in the 1200 seat dining room, sitting around tables drinking coffee and eating donuts. They sit by classes. The fifteen minute assembly features all of the men singing, a devotional from one of the men, then they go to their classes. The

largest class has 70 men, the average class has 35. This is a significant contrast to the typical Southern Baptist approach of 10 adults per class. The church has 28 men's classes.

According to Pastor Lindsay, "You've got to have good men teachers - good leadership - before you can get a man involved in Bible study." He boasts "Most of our men Sunday School teachers can preach as well as the average pastor of the average Southern Baptist church." He said the average teacher will study for 6 or 7 hours for each lesson because this is the greatest assignment in life. "I want excellent teachers to produce excellent men."

The church follows the traditional SBC strategy with its women's department, the small classes of 4 to 10 women; is built around Bible discussion and fellowship. Lindsay noted, "The women like this approach because they like to discuss the Word of God but I have found that men don't want to be called on for discussion, or put on the spot to answer questions."

To get accountability from Sunday School teachers, they are required to be on soul winning visitation every week. There is a teachers' meeting each Wednesday, where reports are received and strategy is shared with all teachers.

Lindsay noted that the church gets some objections to the division of male and female in Sunday School departments, but noted, "Most of the objections come from the women, not the men." He did observe that some prospects think they won't like the division of men and women, but after the men come they like it.

Vines answers the objections, "It enables us to meet the needs of our men in a unique way. Through the men's department we are able to take advantage of the psychological differences and spiritual needs of the men."

SINGLES' MINISTRY

The church advertises itself as having one of the largest single ministries in the nation with over 850 in average weekly attendance. Lindsay notes, "We were among the first to begin a single adult ministry." They have over a hundred in the single parent class, they are not divided into smaller groups because of the response of the pupils. The church has developed a 12 month curriculum on biblical single parent helps.

The College Department has over 200 in attendance, primarily ages 18-24. The Career Department is ages 25-35 with over 300 in attendance. Also they have a Newly Wed Class with approximately 80-100 in attendance. The church has developed a 12 month curriculum on marriage to use with those who are getting married. However, those who are getting married the second time attend the Newly Wed II. The church deals with the uniqueness of their problems and needs in this class. Again, they have almost 100 in that class.

MUSIC

The church has a traditional Baptist approach to music. With another twinkle in his eye pastor Lindsay said, "We changed the music when I became pastor. We got rid of Bach, Beethoven, and anthems. We did away with the three-fold Amen at the end of hymns. We brought in evangelistic music, singing hymns, and gospel songs." Pastor Jerry Vines agrees completely, "I believe the music is to prepare the preacher to preach the Word and to prepare the people to receive it. I want our music to be evangelistic and done in the very best possible

manner. Our music avoids the extremes of high church and rock/contemporary music. I want heart warming, gospel music."

The church does not have a rock band as so many churches that appeals to the Boomers. Yet, Boomers flock to the church. Lindsay, notes, "We do not have electric guitars, drums, or contemporary music." He said that without apology, "Gospel rock is a contradiction of Christianity, its against all that is holy and spiritual." And then to explain his position, "I am not going to use worldly means to reach lost people." The church does not have contemporary drums, but does have kettle drums found in an orchestra. The church has four orchestras, each with approximately 50 members. The orchestras include violins, bass, winds, and kettle drums. The Gospel Orchestra play at 8:00 a.m. and the chancel Orchestra plays at 11:00 a.m. They have a junior high orchestra and a senior high orchestra. If an adult can't attend, one of the young people will fill in.

HISTORY AND HORIZON

Homer Lindsay Sr. became pastor of the church in 1940, his son and one of the present pastors, Homer Lindsay Jr. was called as co-pastor on January 1, 1967. The son served for four years, with his father and at age 70 the senior retired (he died in 1981) and Homer Lindsay Jr. continued to build on the foundation laid by his father. Whereas the father led the church on his preaching abilities, the dominant spiritual gift of the son is his administrative skills and he has directed the church toward a total commitment to evangelism and outreach.

"In the early 70's the church had a strong bussing program." said Homer Lindsay Jr. Before coming to Jacksonville, the young Lindsay also had a strong bussing program in his church in Miami. "I have always been driven to reach people everywhere I have pastored." He had learned in Miami that he could fill busses with children, and reach their parents for Jesus Christ. Lindsay said, "The bus ministry was a tremendous blessing to our church because of the excitement it brought to the congregation." However, church attendance plateaued for ten years after it reached approximately 800 riders per week.

Homer Lindsay Jr. noted that enthusiasm for the busses died as the decade of the 70's drew to a conclusion. In 1978, the church dropped its bus ministry, took a slump in attendance. This was the same time that they built the new sanctuary, and they found that new space provided a basis for reaching new people. The church has always reached bus children, bringing them to 11:00 a.m. Sunday School. However, with the new sanctuary and the excitement of the new building, they had difficulty attracting workers and work on the buses, so they dropped the program.

Because they had outgrown the old building, they began planning for the new building that was occupied in 1978. There was great attachment to the old, so Homer Lindsay Jr. promised that the men would meet there in their adult Sunday School department. He noted, we didn't build a new sanctuary to reach people, but we built to service the people we were reaching." Now Lindsay went on to say, "Now we have peaked out at 7,000 so we must build again.

The church went to two morning services when they were absolutely forced into double services. First they took out the children and put them in "children's church through high school." When they ran out of space, they had no choice but to have an additional service. Pastor Lindsay said, "We won't go to three services." They plan to begin building in July,

1990. A 9,200 seat auditorium will cost \$15 million four hundred thousand. Lindsay was asked if the congregation had any difficulty with the idea of building a 9,200 seat auditorium when they had just completed a new auditorium 12 years earlier. He answered, "We didn't begin soon enough." Lindsay explained the people had to see that the auditorium was small. Because they paid cash and never borrowed, they have approximately \$7 million when they began the second building. It will take approximately three years to build and the money will come in as the construction continues. The church does not have special building campaigns nor is a stewardship consultant to raise cash for new buildings.

Both Vines and Lindsay are optimists, so they support one another in future plans and future programs. Vines concluded, "I am extremely high on the future of our church. I really do not believe there is any limitation on our ability to continue to grow and reach people. If we will keep our focus on Jesus and keep after the lost, we can continue to grow."

CHAPTER VII

A New Face For Traditional Worship
Central Community Church
Wichita, Kansas
Reverend Ray Cotton, Pastor

The Central Community Church of Wichita, Kansas is a mixture of both innovative features and traditional factors. The church has innovative preaching, innovative small groups, and has an up-date strategy towards ministry that is reflective of Boomer churches. Yet, it uses traditional worship with a new flair, traditional ministry with a functional twist, and has an outstanding educational ministry. Several phrases of the 90's describe the change at Central Community Church; first, the church uses a marketing strategy that focuses ministry on people's needs; second, leadership based on research and innovation; third, targeting reachable groups based on a profile of the most reachable people in the community; fourth, developing a strategy of evangelism based on relationships; and fifth, a commitment to help each member discover and use his spiritual gift in his ministry and Christian life. Underneath all of this, the church is committed to excellence, the hallmark of Baby Boomers. The church is committed to using direct mail, radio, television and media on a regular basis to target particular reachable segments of the city, however media are only a tool to support its "person to person" outreach ministry.

The two most outward and controversial changes came as a result of internal changes. First, the church has changed its name, dropping the name Church of God, Anderson, Indiana. Second, it changed its location from the center of the city to a location four miles west of downtown, to a primarily residential area.

WORSHIP FOCUS

Central Community Church is a platform church, yet it is not built on the charismatic personality of senior pastor, Ray Cotton, but on the style of worship that is offered to its people. One member said, " We have changed from singing hymns to experiencing worship."

While the church uses praise choruses as an expression of worship, it has not departed from traditional classical music, nor from traditional hymns. George Skramstad, Pastor of Worship and Arts, directs an orchestra, (not a band of contemporary music) of over 20 pieces, that puts fire in the worship service. The people have the freedom to clap, and some lift hands as might be found in a charismatic church. The congregation sings from a hymn book, using a non-denominational hymnbook. On Sunday evening they commit a large portion of the service to praise choruses and praise team. If praise choruses are used on Sunday morning, it may be in conjunction with traditional hymns, a solid choir anthem, a contemporary litany, a drama, and even be followed by Bach or Handel as an offertory. This may all have followed a prelude which incorporated a "Big Band" sound of some gospel song.

According to George Skramstad, the basis of worship is trust. He feels people must trust one another and leadership in order to allow for any change in worship. Inasmuch as worship is subjective, he says, "we must be something for everyone." As a result they have contemporary music for the young, classical for the traditional, praise choruses for the charismatic, yet not married to any one type of worship.

Skramstad thinks charismatics are tired of the lack of text and content and desire to return to the traditional strength of worship liturgy. He finds charismatic wants to sing the great hymns of theology, "they want to sing something more than just simplistic testimony choruses."

Skramstad would like to see the complete art forms in worship, i.e. the use of paintings, sculptors, dance, drama, and quality multimedia. He says the church has been afraid of these, yet he says, "forms of art have brought me farther into worship than to incorporate faddish ideas."

Senior Pastor Ray Cotton testifies that in 1974 their worship was old fashioned, which meant they sang hymns with feeling, but not always a coordinated worshipping theme. He also mentioned that songs were often sung for their rhythm, not to develop a focused attention on God, "we never took time to ask why we were singing a song."

Many charismatic churches have done away with the choir. Some charismatic leaders sarcastically describe the "choir box" as the place where people are put in a pen and not given the freedom to worship. However, at Central Community Church the choir is seen as worship leaders where all music flows from the choir. Skramstad says, "unless a soloist will plug into the entire team, I would rather they not sing solos." This means a person is asked to be a member of the choir in order to sing a solo. When one does not willingly become a part of the entire music ministry team and takes on the attitude of being a star performer, some confusion is brought into the spirit of worship; the performer becomes the center of focus rather than the worship of Christ. This of course does not exclude the use of guest artists. He tells the story of a person who walked into his office and said, "God put a solo on my heart to sing in church. "That's funny, God hasn't put it in my heart for you to sing", he responded to the person. Those who minister in solo music should also minister in the choir and worship ministry team.

The worshipper is the most important ingredient in the worship service, not the solo, choir, orchestra, or even the pastor. The church is need-centered, people-centered and worship-centered. Every person must experience the presence of God and stand in awe of His holiness.

The language of the worship folder reflects the change of the church. They do not call it the platform, but the chancel, and the chancel choir, not just the choir. It is not the bulletin, but "worship folder." It is the message, not a sermon.

The church building is referred to as a ministry center.

The church follows the liturgical calendar, while recognizing in a limited way special emphasis such as Mother's Day, Father's Day or the 4th of July, the focus of worship is always Christ, "We worship Christ" says Skramstad. Central Community Church wants to confirm the worship of God and His Son. Excellence in every aspect of worship is a must at Central Community Church. "The world always has its best foot forward in the arts, in the concert halls, and in technical areas. Now the church must also do its best. Special music and presentations must be memorized. The technical supports have to have the best quality and equipment. This is now a decade of expected excellence. That same quality must be present in worship if we are to survive", says Skramstad.

CHANGE IN PREACHING STYLE

Pastor Ray Cotton testifies, "Over the years, I have changed my preaching style as a natural outcome of my growth in ministry." He tries to be relevant to the needs of the

unchurched in his Sunday morning message. He testifies, "I have developed a relational style to help people." He said if the unchurched attend, he wants them to feel the presence of the Lord, yet at the same time he wants them to know that he cares for them and their problems. He believes relevance, care and friendship will cause them to come back.

"I've stopped preaching, and began speaking to people," said Ray Cotton. To do this he has come out from behind the pulpit and stands in front of the people. Instead of telling them what to do, he shares with them in a conversational tone. Cotton says, "I'm not giving orders but talking with friends."

When analyzing the change in his preaching, Cotton says, "Maybe I haven't changed that much. I've always saw myself as helpful, the seed was there. But as I saw the results of other communicators, it was natural for me to become more relational, positive and practical in my preaching." When he preaches, his people say Cotton's humble attitude comes through.

CHANGE OF NAME

One of the most difficult things to change is the name of a church, especially when it is a traditional Church of God, Anderson Indiana. One of the members testified, "Pastor Cotton didn't think it could happen." When Cotton first talked about changing the name, a straw poll was taken and there was not enough support. Cotton waited two years. When the church no longer saw itself as a traditional Church of God, but as a church that would minister to the whole community with innovative methods (yet not changing its message), then they were ready to change their name. He gave more of his energy to changing the church's ministry, than changing the church's name. One day a board member said to him, "Ray it is not that the people are against you, you are just so far ahead of them in their thinking. He gave more of his energy to changing the church's ministry, than changing the church's name. One day a board member said to him, "Ray it is not that the people are against you, you are just so far ahead of them in their thinking." The legal name is still Central Community Church of God, but the denominational tag "Church of God" is left out of advertisement and publicity. Many felt the denominational name was a barrier to reaching the unchurched. Even though the denominational name has been changed; the ties to the Church of God are as strong as ever. The new name is reflective of a open attitude to the community, it is truly a community church. When the vote finally came to change the name, only two families left the church over it.

CHANGE OF LOCATION

It took over three years to bring the church to accept a change of location. This happened between 1979-1982. The church voted in 1983 to buy land but it took four years before they were prepared to build on the land. When the idea was first taken to the board, many did not want to talk about it. A viability study was done, outlining the potential of ministry if the church was moved. The viability study directed the church toward the west side of Wichita. The leadership went on a retreat to discuss re-location but many didn't show up. It was difficult to get the people to talk about the move. Cotton finally came to the attitude, "I didn't care if we relocated or not as long as we were going to do something in ministry. I wasn't willing to retire at age 32 and do nothing." At first they voted to buy

property around the old location. A church building and old houses adjacent to the downtown location became available for one and a half million dollars. They would have had to tear down some of the facilities for a parking lots. Then Cotton shared with the board that they could buy a large acreage on the Westside of town near the freeway and across from a large regional shopping mall, for the same price that they could buy small acreage and buildings next to them downtown. There was a unanimous vote by the board. When the church voted on it, an 85 percent majority approved. When they finally came to vote on building a new ministry center, there was a 95 percent majority. When they finally moved into the new facilities, the church lost fewer than twenty-five families and most of those lived on the Eastside of the city and felt it was too far to come all the way across Wichita. Just the opposite has occurred and the number of East Siders is greatly increasing. The church has become a regional church with people driving as far as two hours away.

ATTITUDE TOWARD CHANGE

One of the members said, "Pastor Cotton doesn't push his ideas on us. Everything he does doesn't happen quickly. He introduces an idea and waits for people to think it through, then gets it through." His favorite phrase is, "We will not make you do anything", but the bottom line of innovation and change was reflected in a board member's observation, "This church will change more in the future because of Pastor Cotton's attitude than because of his methods."

One member said, "Change has come to Central Community Church because of freedom. The pastor has given me freedom to do it." Another member said, "I don't think of change, I just do what is necessary. When we see what we must do, we naturally follow and I don't think of it as change."

As Pastor Ray Cotton was questioned for this book about change in the church, he replied, "I didn't realize how much had changed in the past 15 years since I became pastor." He said in giving it more thought, "And I think things will change more in the future." However, change is never made for the sake of change. But Cotton said, "If there is something not working, let's fix it."

Pastor Cotton has encouraged his leadership to visit other churches on their vacations, to see how other churches do it, and if doing it differently is effective. Cotton knows that all change is not biblical or effective. He encourages them to ask questions; why, and what happened? Over the years he has visited Robert Schuller, Jack Hayford, and many other churches to study how they do it.

The church was committee oriented when Ray Cotton came to the church. A board member confessed, "Now we have a pastoral led church." This doesn't mean they have done away with committees or that the pastor works around committees to get his way. Rather, Cotton goes through committees. As a matter of fact, the strength of the church is because Cotton knows how to work with committees. But at the same time, some of the committees that were not functioning properly, were done away with and in their place managers or staff members were appointed to carry out their task. The committee on Christian education, youth, evangelism and missions were eliminated. They have restructured, so that a pastor is accountable for each of those areas. That pastor sits with other pastors in the pastoral staff meeting. Mark Diffenbaugh is the moderator of that meeting, Ray Cotton attends. All of the church's senior level pastors sit on the church council. This council includes twelve lay

council members and seven pastors, who set policies and approve the budget before it is submitted to the church. The people vote on their budget and they vote on their senior pastor. After that the senior pastor carries out the program, all staff members are responsible to him.

The question was asked, "How did this change happen?" As people resigned or left, new and more exciting options were created. The staff grew and took over the areas of ministry but all of the change came from a dream. At the end of each year, Cotton gives a message on the state of the church, the people are excited and sit expectantly as he shares the goals for the coming year.

When describing change, Cotton never said, "Let's change the structure of the church." He constantly referred instead to changing the vision by enlarging it. We will change the basic nature of the church, only changing its vision and enlarging its ministry. He has a vision of 10,000 in worship with 1,000 small TLC groups.

TLC SMALL GROUPS

The church instituted a cell ministry called, Tender Loving Care groups, following the example of Dale Galloway, New Hope Community Church, Portland, Oregon. Ray Cotton realized that if he was going to revitalize his church, small groups were the path to build relationships, bond people to the church, and involve people in ministry. To begin the program, Ray Cotton gave the priorities for the program, and pushed to get it started. He hand picked fifty lay pastors to come to his home once a week for three months where he trained them to lead small groups. He felt if the small groups were to succeed his group leaders must do it out of conviction and that would only come by experiencing a small group.

During the three months, he organized the fifty leaders into four groups, lead by himself and three others he called by their first name, Janet (Pastor Cotton's wife), Judy and Dale (pastors on the staff). After three months, Ray asked, "Are you interested in being involved? Will you host a TLC small group, or will you lead one?" A commissioning service was held during a main service for the lay pastors. They knelt at the alter and hands were laid on them to commission them for this new ministry.

Presently, the TLC groups meet on different days and nights of the week, all studying the same curriculum to give the cell ministry structure and continuity. Support groups and specialty groups which are part of the program have their own specialized curriculum. Usually not more than twenty people gather in a group, although one TLC group has over thirty people. The TLC groups phone, follow-up, give pastoral care, and have an extensive prayer ministry for the needs of individuals.

Senior lay pastors coordinate the small group districts and are accountable to the pastors. A person must be a lay pastor for at least two years before being promoted to coordinate several groups. At the beginning, the full-time pastors were district supervisors who gave oversight to the groups. At the writing of the book, there are approximately 65-70 groups with around 800-900 people involved.

The TLC groups begin with approximately twenty minutes of praise and worship, involving singing, testimony and sharing with one another. Next, approximately 35 minutes is spent studying the word with practical application. Finally, 20 minutes is dedicated to prayer time where again, they share, pray for one another and lay hands on those who need healing, restoration, etc.

There must be three persons to start a TLC group, usually a host, a leader and an assistant leader. Members are free to leave or fellowship with other groups.

Ray Cotton says that small groups are the glue that keep many people in Central Community Church. He said with an infectious grin, "all churches have small groups-they are called friends." The success of Central Community is that they happen to organize friends, give them a purpose and let them ministry to one another. When a visitor walks in the church, within the week they are invited to a TLC, and if they get involved they immediately begin making friends. Some have observed that new people who go to TLC groups know more people in the church than some not in TLC groups that have been in the church five years.

Central Community Church has never had a busing program. The Sunday School has grown with the church though. The church has always had a very dynamic and innovative Christian Education program which has served as one of the growing edges. Approximately 75% of those in worship attend Sunday School also. A large attractive and well equipped nursery serves the many young families. Fifty Sunday School classes serve small children to older adults with specialty classes for singles, remarried, young married, college, career and mentally handicapped adults goes beyond just the Sunday morning class to seminars, training and advocacy programs. The program has been recognized by the state government as an outstanding model.

The Center for Christian Growth which meets mid week offers classes in theology, doctrine, church history, Bible overview and study and practical training for volunteers.

The Family Life Counseling Center provides counseling and helpful resources as well as sponsoring creative seminars and family life activities.

In earlier years the Sunday School was larger than the church. "Seminar Evangelism" reaches the unchurched through a non threatening environment, offering practical every day help based on Biblical principles. Parenting, stress management, divorce recovery and grief are just a few that are offered at various times.

The Family Life Seminar is an innovative way of getting people into the church through the Sunday School. One seminar, during Sunday School, "Your Family Can Be Fun," has attracted many to the church, with over 800 attending this seminar in Fall of 1989, with approximately half of the attendees first time guests. Rather than calling it the Adult Sunday School Class, they have seminars on family enrichment, lay evangelism, and self-image. Someone said, "If we can get a new couple into a seminar for three or four weeks, we also get their kids in the Sunday School. Then the parents will return because their kids will like it, and it will make a difference in their home."

Children are very important also and as a result the church boasts one of the largest and finest education facilities for the children in the nation. Teaching, caring and loving these children are of utmost importance to instill in them the Christian values so important in their lives now and later. It is felt without a first class children's department the parents would soon be out the back door.

OVER THE HORIZON

Ray Cotton sees small groups as the wave of the future, he does not see the basis of outreach in television, media or any other method of outreach. He sees the future foundation of Central Community Church in TLC groups.

Cotton also sees that the future of the church is with the boomers. He hears John Maxwell, John Wimber, and other Boomer pastors and feels their strategy is the path of the 90's, into the next century.

"I am very optimistic that things will improve for our church." He believes the future will be the best time for Central Community Church, they will see more people reached for Christ in future than in the past perhaps reaching as many as 50,000 in attendance. To reach this level, Cotton believes they will need 4,000 to 5,000 small groups.

CHAPTER VIII

SECOND BAPTIST CHURCH

Houston, Texas

Dr. Ed Young, Pastor

Second Baptist Church calls itself, "The Fellowship of Excitement," and those visiting the church truly are about what is going there. Stan Dare, transferred from South St. Louis Missouri to Houston, was captivated on his first visit to Second Baptist Church. He enrolled as an usher, got involved in counseling and joined a prayer group. When he phoned long distance to tell his wife about the excitement of the church, she asked him to wait until she could sell their home in St. Louis and move to Houston before he joined. Six weeks later she arrived in Houston, visited Second Baptist, and shared his enthusiasm. She later became a full time secretary for Dr. Jim DeLoach, Associate Pastor.

Over 9,000 people have joined Second Baptist Church in the past nine years, and its Sunday School attendance had grown more than 4,000 during that same period of time. This explosive growth has been facilitated through new buildings and new programs developed under the leadership of Dr. H. Edwin Young, who came to Second Baptist Church as Pastor in 1978.

In 1983, the church made a decision to build a new worship center, educational facilities, and a family life center--a monumental \$34 million undertaking. The new facilities were dedicated in June of 1986, including one of the most beautiful sanctuaries in the world. The six-story massive stained glass windows to the right and left of the pulpit are the largest in the world. The Rodgers organ with 10,473 pipes is one of the largest in the world, with state-of-the-art components including a laser disc computer which allows for totally accurate and instant replay. The structure's formal beauty does not mean it is a formal liturgical church, however. Second Baptist Church is a gospel preaching church where people walk the aisle and are saved Sunday after Sunday.

The Sunday School program has many of the characteristics of the Flake formula which is built on the laws of Sunday School growth; but the Sunday School is not typical Southern Baptist. Innovative division of classes and careful assignment of teachers are key factors in its success. Most Southern Baptist churches divide their classes by age and gender, but Second Baptist employs an innovative approach to adult Sunday School. Southern Baptists also tend to keep their classes small with approximately ten in each class, while Second Baptist may have between 20 and 200 in attendance. Instead of assigning one teacher to a class, Second Baptist assigns two teachers (usually a man and a woman_ who teach on alternate Sundays. Also, each class has a full slate of officers made up of class members. These include a director, outreach leader, social director, special projects coordinator, ministry network leader, discipleship coordinator, shepherd coordinator, shepherd leaders and prayer coordinators. The phenomenal growth at Second Baptist Church is built on equipping leadership and involving lay people at every level of church ministry.

The Married Young Adult Division (ages 18 to 26) has six classes, Married Adult I (ages 27 to 31) has eight classes, Married Adult II (ages 32 to 36) six classes, Married Adult III (ages 37 to 48) nine classes, and Married Adult IV (age 49 and over) nine classes. In addition to these age-graded adult classes, there are special classes on marriage enrichment, classes for new members, single parents and Spanish speaking members, and special

curriculum classes on Bible characters, Bible doctrine, and others. There are over 4,300 married adults on the roll with an average adult attendance of 3,350 each Sunday. The special classes have 963 members on their rolls with approximately 700 in attendance weekly.

The singles ministry of Second Baptist Church is the largest in the nation. There are ten classes that minister to singles from college to age 26. Six classes exist for singles age 27 to 31, and six from age 32 to 36. In the 36 and over age group, another six classes are offered. The singles have an enrollment of over 3,600, with an average weekly attendance of 1,436. Second Baptist, along with several other large, Southern Baptist Churches (i.e., First Baptist Houston, Tallowood Baptist, Champion Forest Baptist, and First Baptist Jacksonville) has an extensive singles ministry--not unusual in a city where 53% of its adult population is single.

When the church built its new facilities and began to see exponential attendance growth, three Sunday School hours were utilized at 8:30, 9:40 and 11:00 a.m. (the 8:30 hour is the largest). The church conducts worship services at 9:40 and 11:00 a.m. When the Second Baptist family moved into its new facilities in 1986 they never anticipated the need to go to two services with a sanctuary that seated 6,200. But in a single year average worship attendance jumped by 2,842 people a week. After fourteen months they began a second worship service. The church was putting chairs in the aisle to accommodate the overflow. With a \$34 million building that was completely filled, double services were the most likely solution.

Even with an extensive and well known singles ministry, Pastor Ed Young set a family emphasis when he first came to the church. After observing the other local churches and the needs of Second Baptist, Young says "we pitched our tent toward the family." He sees clearly the pressures secular society and the business community place on the family. Young sees the church as an "island" that families can retreat to often for fellowship, learning, enrichment, service and play. The new \$34 million addition to the campus includes a family life center with three gymnasiums, an 8-lane bowling alley, racquetball courts, billiards, a game room, weight room, aerobics room, theater and crafts room. A snack bar/grill offers fellowship and physical replenishment. Second Baptist Church is an exciting family church that seeks to minister to every area of its members.

CORE SUNDAY SCHOOL

Although the church is family-oriented, Young says "nothing happens at our church that is not programmed through the Sunday School." An extensive prayer ministry is facilitated through the Sunday School. Evangelism programs, fellowships, and even 50 plus softball teams are organized and implemented through the Sunday School.

To keep the Sunday School program invigorated and on the cutting edge, Dr. Young states that sometimes change for change's sake is necessary. "Some people get in a rut and hate to change," says Young, "even when their ministry is not working." Last fall a "draft" was instituted to establish current and new Sunday School leadership. Just as sports teams draft players to meet their specific needs, members were drafted by directors to fill key spots in Sunday School classes. A large board with names of available workers gave each director an opportunity to draft those needed for his class. Draftees were chosen and then recruited by directors. The enthusiasm generated by this approach epitomized the old Sunday School "rally" of years past.

A few years ago on a staff retreat, Young asked "what is the weakest area of our church?". Nearly every staff member wrote down "lay involvement" as the weakest link in

ministry. According to Dr. Young, the draft was a fantastic success--and one unexpected benefit of this creative project was the excitement it generated among laity for Sunday School.

As the church occupied its new facilities with little or no expansion of paid staff, they were forced to become more innovative. Getting more lay people in positions of leadership and facilitating maximum use of the facilities were critical challenges. Today laymen lead large committees involving hundreds of people in projects and special events each year. Many would suggest now that lay leadership is the strongest asset of Second Baptist Church. Young agrees, saying "we have turned it around."

Each year the church adopts a certain theme, such as the Year of Faithfulness, the Year of Stewardship or the Year of Prayer. 1990 is Year of Evangelism at Second Baptist Church. The church's goal is to baptize 1,000 people in 1990, something they have never done. While it has taken in over 2,000 new members in a single year and has baptized as many as 767 in that time period, the church has never baptized 1,000.

"Think unchurched people," Young challenged his congregation. The moment visitors arrive on this campus, they find a system that is geared to the unchurched. There is music in the parking lot, names to identify parking areas, curbside greeters to open the car door, and valet parking for senior adults. Church workers, including the pastoral staff, teachers and regular members, do not park on the church campus. There is no place for them. They drive to one of three remote parking areas where they board one of 22 shuttle buses to the church. With 2,387 parking spaces on campus, and just over that number off, the church has parking for over 5,000 spots within a two mile radius. Even the stop lights are coordinated to help get traffic to the church on Sunday mornings. Those arriving at the 8:30 a.m. Sunday School are not allowed to park on campus at all, unless they are visitors. "Parking is our ongoing battle," says Young. It is a challenge this church is responding to with a spirit of cooperation.

To reach the unchurched, the church sponsors evangelistic outreach parties, some held in members neighborhoods, and some in particular zip codes. These are held all over the city of Houston--with some as far as 30 miles away. Many hesitate to visit the church because of the traffic situation on Sunday, but they may be "networked" into the church through these neighborhood parties. These gatherings center on fellowship, but someone will share what the Lord has done in their life. As a result, these people will come with friends to the church. Neighborhood evangelistic parties help remove the mental barrier from attending an unfamiliar church. They create a desire to experience the excitement of Second Baptist Church.

As a result, the church reaches more than just Southern Baptists moving into Houston. As a matter of fact, they are primarily geared to reach those who are not Southern Baptists. One of the largest groups coming into the church is Roman Catholics, as well as Methodists, Presbyterians, and other Protestant groups. There is also a number of Jewish believers (completed Jews) who have come into the church. This fellowship uses the nearest Hebrew word for excitement which is "l'chaim"--a word that communicates excitement and expectancy. Even though the Hebrew word is traditionally a toast, the Jews understand it and respond to it.

Second Baptist Church has a Christian school (K-12) with 965 students enrolled. It has competitive football, basketball, soccer, baseball and track and provides superior academic education.

The church also finds some gravitating toward its various international classes. Each Sunday morning, there is a simultaneous translation of the service into Spanish for Spanish speaking members. The church is involved in the Southern Baptist MasterLife program, which is 26 weeks of basic discipleship designed to ground people in the word of God. Young asked, "If you had 10,000 new babies and only 4,000 people to look after them, how would you do it?" He describes the necessity of MasterLife to teach discipleship to those new people who have come into the church.

The church does not utilize traditional spring and fall revival meetings since they already have so many unchurched people coming through different "windows." Outreach leaders are assigned the task of following these people up through the Sunday School, and the pastoral staff is also involved in visitation. The thirty-four administrative staff members turn in a visitation report each week to Dr. Young who provides them with feedback on their efforts.

SCHOOL OF PRAYER

Dr. Young believes one reason for the explosive growth of this church is prayer. Just like Charles Spurgeon had the "watches" provide a prayer foundation for the great outreach of Metropolitan Baptist Tabernacle 100 years ago in London, England, today Second Baptist Church is growing because of prayer. Two full time staff members supervise the Prayer Ministry, but to demonstrate its extent and commitment, there is someone praying at the church twenty-four hours a day, seven days a week, 365 days a year. Second Baptist does more than say that prayer is important: they pray. More than praying at home, they come to the church to pray. Even during the late nights, they are people are the church praying (there are security guards on the facilities all night).

Each year Second Baptist sponsors two church-wide Schools of Prayer. These schools help to develop the personal and corporate prayer life of the church by encouraging and motivating people to pray. The first School of Prayer is held in the spring, and is led by Dr. James R. DeLoach, Associate Pastor. There are sessions for personal Bible study, challenges and specified times for prayer. The fall School of Prayer is led by a guest teacher who covers such topics as God's plan for prayer mobilization, prayer for healing, the role of prayer in spiritual awakening, prayer in fasting and equipping the body of Christ to pray. During a month of prayer emphasis, the church family is given an opportunity to sign up for an hour in the Prayer Room where prayer is made twenty-four hours a day. There are testimonies, Bible Study Classes and articles in the church newsletter to focus attention on prayer.

Once a year an annual prayer banquet is held to honor the faithfulness of the regular Prayer Room intercessors and volunteer workers in the Prayer Ministry. Those who have worked for five years in the Prayer Ministry receive special recognition at this banquet. It is a great time of sharing answers to prayer and thanksgiving to God for His goodness to the church.

Twice each month a one hour prayer orientation is held, teaching new members how to work and pray in the prayer room. Many phone calls coming to the church are funneled to the prayer room where much of the pastoral care for the church goes on. People may call at all times of the day and night - and do. Someone is there to pray with them, and after the phone call is over, someone prays for them.

Those who are sick come to periodic chapel services where they are anointed (James

5), hands are laid on them and people pray for their specific physical needs.

When the church moved into its new facilities, it was one of the most expensive new church buildings constructed recently. Immediately, another piece of property became available. The church realize that if they didn't purchase the land, it might not be available again for many years, if at all. This property's \$17 million dollar price tag makes a total of \$51 million dollars for an expansion that came at a time when oil prices were sliding and the market was dropping. Oil millionaires were going into bankruptcy, yet the church made a decision to go forward and spend the extra funds. Dr. Young said, "All we brought was dirt" but it was necessary for the future to secure any potential for expansion.

As a result, in 1989, the church owed \$27 million dollars, a staggering debt for any local church. They paid off \$7 million dollars, reducing the debt to approximately \$20 million dollars. While this seems a massive debt, the church pledged a \$12 million dollar annual budget, plus an extra \$7 million dollars to reduce its indebtedness, making a total giving in one year \$19 million dollars! This is perhaps the largest budget of any local church in the country (excluding auxiliary ministries such as television, colleges and/or other ministries).

The church goes forward on what has been called ad-hocology, (the putting together of lay committees outside of the line and staff responsibilities). Young calls these "think tanks." The church has formed approximately eight such "think tanks" to address its challenges and come up with suggestions and/or solutions. Each "think tank" has up to 12-15 people who are given an assignment with definitive questions to answer. Such questions might be "How to we solve our parking problem?" or "How long do we use parking garages off campus?" or "How can we involve people who have recently come into our church?"

New members are assimilated by every possible means. If a person joins the church, they many receive as many as 13 phone calls within three weeks along with five letter and perhaps, two to three visits. The church does everything it can to get these new members into one of the Sunday School classes that are available to them. Young says, "We go after them because we believe they must be involved in every part of the body."

HISTORY OF THE CHURCH

Second Baptist Church was organized on March 6, 1927, by a group of dedicated people in a public school on Louisiana Street in downtown Houston. The following year they purchased a Methodist church and constructed some Christian education facilities. Approximately thirty years later, the church acquired twenty-five acres at its present location on Woodway in Memorial. This was a rapidly-growing area of southwest Houston. Four years later, two education facilities and a gymnasium were built where approximately 1,300 members worshipped until they could construct a sanctuary. A beautiful new sanctuary seating 1,450 was built in 1968.

In 1978, when Dr. H. Edwin Young was called as pastor, he brought most of his staff with him from the First Baptist Church of Columbia, South Carolina, and the church began on its upward exponential rate of growth.

Under Young's leadership, the church began multiple worship services and worshippers spilled over to adjacent areas equipped with closed-circuit television. With a great vision, they built their current Worship Center seating 6,200 but with the potential to be expanded to accommodate 8,000 people. The choir loft will seat 450, and the facility also

houses conference rooms, choir rehearsal rooms equipped with recording set, orchestra and rehearsal areas, a music library, 11 classrooms, a church parlor that will accommodate 300, a large multi-purpose room with a service kitchen, theatre facilities for projection, a media room for audio-visual operations, a snack bar, a large fellowship garden, plus all of the recreational facilities of the Family Life Center.

CHAPTER IX

NEW FACE FOR MINISTRY

San Diego, California
Rev. Mike MacIntosh, Pastor

On the near north side of suburban San Diego is located the Horizon Christian Fellowship, a unique and innovative church spread over a 20-acre facility that was once a junior high school campus. With a distinct ministry to young people (the average age is 28 years), this church draws 4,000 to 5,000 people in average Sunday attendance. Its founder and present leader is Michael Kirk MacIntosh, 46, a native of Oregon who understands the lifestyle of rebellious young people, because he experienced that rebellion in his twenties on the beaches of southern California.

Today MacIntosh asks, "Who is going to lead the church into the 21st century?" He is deeply concerned about the explosion of the drug culture in American society, and claims that very few people are seriously interested in relating to urban youth in our day. He points out that 3.1 million teens are on the streets of our cities who have either run away from home or have been disenfranchised by their families. "There must be a fresh, new ministry to reach them" he says.

In his interview MacIntosh said to me, "I see the first American atheistic generation just over the horizon." That was by way of explaining why he named his new church "Horizon". He added, "We are creating a society that has never been told that God made the universe. Children reared in humanism grow up with a strong defense mechanism toward the church. A people without God are doomed to fight World War III. That is what I see over the horizon."

MacIntosh has traveled the world, conducting evangelistic crusades in Scotland, Mexico, the Philippines, Grenada, and many American cities. His church has spearheaded major relief efforts with food, medicine, clothing and emergency assistance in such places as Uganda, Poland, the Philippines and Mexico. In the Soviet Union MacIntosh helped in the release of Siberian evangelicals who spent seven years as refugees in the basement of the American embassy in Moscow.

The founding of the Horizon School of Evangelism has given the church an international outreach focus, as hundreds of young people have been trained for ministry and mobilized to travel with MacIntosh on his evangelistic and mercy missions.

"I have discovered in recent years a growing disillusionment with the evangelistic church as a result of the PTL and Jimmy Swaggart scandals," says MacIntosh. He had made his church a tight ship, committed to godliness, discipline and "servant leadership".

"When I survey the territory today I see the devil leading our nation's young people to hell in huge numbers. Someone has got to come up with new ideas, new programs, and a new vision to reach them with the transforming message of Jesus Christ." He cites the drug culture as one of, if not the major problem in America facing youth. He notes that a large segment of the younger generation listens to drug-inspired music, watches drug-affirming movies, and cruises around in cars with friends who require a "high" just to be able to talk to one another.

"No one is taking on the devil for the kids, but I'd like to pick up the challenge," says

Mike MacIntosh. His Youth Development International program, a national hotline for teens to phone in and talk to other teens, has experienced a rapid growth in telephone responses over the past two years. With the advertising of the 800 phone number in commercial movies, on television in other media exposures (including the Goodyear Blimp), the ministry has virtually exploded. In 1986 the YDI took 30,000 phone calls from youth. That figure in 1987 jumped to 139,000, in 1988 to 180,000, and in 1989 to 250,000.

MacIntosh claims to have the "only Christian national hotline with born-again kids answering the phones." Thus when a teen phones in, most of the time the one answering prays with him or her, asking the caller to receive Jesus into his or her heart. Often the caller is referred to churches or shelters for troubled youth in the area.

Today MacIntosh is a chaplain to the San Diego police department and a member of the San Diego crime commission. Because he has come out of the drug world himself, he has a deep compassion for hurting kids. He knows that many of the nation's problems show up in the phone calls. "My dad raped me...I have just shot drugs...My pimp has locked me..."

One teenage male prostitute called to say that he was in trouble with his pimp and feared that the pimp had killed his brother. He was told, "Get out of there immediately."

Mike MacIntosh himself could have died in the drug culture during the late 1960's. He lived as a beach bum who charmed the society girls vacationing in southern California, but dated them only if they paid for the dinner. He experimented with every drug known to the rock musicians in those days. If he overdosed, he found that his friends fell by the wayside. On one occasion he suffered an LSD-induced hallucination, thinking someone had blown away half his head with a gun. He went through the terrifying conviction that he was dead. His drug-inflamed imagination drove him into the high California desert, where he scanned the skies looking for UFO's. He "bummed" around with friends who practiced yoga, zen, and Satan-worship. On one occasion he was chanting in the pre-dawn when he heard a sharp crack like a bull-whip. He decided he had heard the "crack of dawn."

After one drug-induced week end, "bumming" around with friends who practiced yoga, zen and Satan worship, Mike went to the Laguna Beach police to relate a wild story about the Beatles being in town and he had joined their group. After listening to him, the police escorted him to the Orange County Medical Center, where he was placed in a holding "tank" with several other patients. His case was evaluated by a psychiatrist, then a full psychiatric board. He was diagnosed as a paranoid schizophrenic.

After four years as a "free spirit", living on the beaches of southern California during the 1960's, Mike MacIntosh, a good-looking young man who appeared to have everything, had reached the end of the line. He said later of those days, "I couldn't have been more miserable." His marriage had ended in divorce, he was in difficulties with the law, in debt, and under psychiatric treatment.

On his twenty-sixth birthday MacIntosh was invited by friends to attend a musical service at Calvary Chapel in Costa Mesa. That night the Gospel was preached, and Mike took Jesus Christ as his Savior. The nightmare was over; he had found Someone to follow.

In his book "For the Love of Mike," Sherwood Eliot Wirt, founder of the San Diego County Christian Writers' Guild and former editor of Billy Graham's magazine *Decision*, had told the gripping story of MacIntosh's conversion from a life of frustrations and defeats. He quotes Mike: "If I could come back after being so far down, then Jesus Christ can do the same for any other person." Out of the pit came the foundation of a new life, a new church, and a worldwide ministry.

For five years after his salvation, Mike worked under Pastor Chuck Smith, whose church had drawn thousands of similar young men and women to Jesus Christ. His Calvary Chapel became a mecca for the "Jesus Generation", and the nearby Pacific Ocean became the site of huge mass baptisms. Today hundreds of similar Calvary Chapels have been established all over North America by young men who found their Lord in Costa Mesa.

Under Pastor Smith's guidance, MacIntosh moved into a "commune" for training in the Christian life. It was a boarding house with Christian standards and fellowship that included Bible study, discipline and hard work. In this spiritual boot camp, MacIntosh and his colleagues spent time in the Bible morning, noon and night. They learned how to take up the cross, how to get along with others, how to witness, and how to earn a living. This commune, which they dubbed "Mansion Messiah," proved more effective than many Bible schools. Later Mike joined Calvary Chapel staff and was ordained.

MacIntosh developed rapidly in his ministerial training, and had the joy of seeing his divorced wife, Sandra, brought to Christ. She had been impressed by the change in Mike's lifestyle. After living apart for three years, they sensed the Lord calling them to put their marriage back together. Pastor Smith performed the ceremony. Today instead of the two children they had when their lives drifted apart, they have five beautiful children, some of them full-grown. After being a high school dropout, MacIntosh has resumed his education and received Master of Ministry and Master of Divinity degrees from the Graduate School of Theology at Azusa Pacific University.

Before he established his work in San Diego, MacIntosh spent several years as director of Maranatha Music. Under his leadership this organization pioneered in contemporary Christian praise music which has won popularity around the world. In 1974 he was invited by friends to teach a weekly Bible class. It began with 12 people in a private home on Point Loma, and soon expanded to 45 enthusiastic young converts. In August of that year they moved to the Ocean Beach Women's Club, where 60 people gathered. Soon over one hundred were studying the Bible, and they moved to Balboa Park, where they began holding Sunday services in the House of Hospitality.

By this time MacIntosh was adding communication and preaching skills to the management abilities he had acquired at Maranatha. In 1975 the young congregation moved to an unused church facility in the Linda Vista area of San Diego. In addition to young people, families began attending. When the old North Park theater, with a seating capacity of 1,200 became available to following year, it was purchased and renovated. The every-growing crowd now required three Sunday services, two in the morning and one in the evening.

MacIntosh's vision continued to expand. During the fall of 1976 the first mission church was planted in San Diego's North County. By 1980 nine churches had grown out of the original fellowship and were planted in the communities of Encinitas, El Cajon, Escondido, Chula Vista, Poway, Pacific Beach, Point Loma, and Alpine. The name "Calvary Chapel" was changed by MacIntosh to "Horizon Christian Fellowship", and "Horizon International Ministries" was launched to carry out the church's worldwide mission.

The new ministry of Horizon was committed to winning people to Christ, discipling them, and then sending them out to reach others for Christ. The church built a family center across the street from North Park Theater. The staff grew. The Horizon School of Evangelism was launched to train young people in missionary outreach. A ministry to the deprived and homeless was added. Mike and Sandy traveled abroad, and saw fresh

opportunities to serve the Lord in the countries of Europe and Asia.

In 1985 Horizon was able to lease 20 acres of a former junior high school campus from the city of San Diego, and moved to its present location. By this time weekly attendance was averaging 2,500, and the church had planted 14 other churches and ordained 33 pastors. With city permission, Horizon built a \$1,500,000 gymnasium in which it now worships.

The secret of church growth, MacIntosh believes, is "the right means, in the right culture, in the right place, at the right time, with the right people receptive." He had watched the growth of Calvary Chapel, Costa Mesa, under the ministry of Chuck Smith during the Vietnam War years. That was time when hallucinogenic drugs were first coming into wide popularity, when flags were being burned and governments were distrusted and free love and free speech had become the lifestyle of millions of young people. Innovative techniques, ways of meeting kids on the beach, winning them to Christ, and baptizing them in the ocean, were popular. Thousands of young people were reached.

As Horizon Christian Fellowship grew, it changed its original orientation, which was heavily based on music and had its strong roots in the beach culture. Conversions still are an important base of the church's growth, but it now also is drawing upon its own Sunday school. The young "hippies" have married, and biological growth is taking place. Many individuals are coming to Horizon because they are dissatisfied with the "business as usual" attitude in their own churches. Liberals are finding a clear Gospel ministry at Horizon. Fundamentalists are finding release from legalistic attitudes in which they grew up. Pentecostals are finding solid Bible teaching instead of emotionalism.

Horizon has found a niche in the Christian community where other churches are not ministering, and the result is continuous, steady growth. Prior to moving into its present facility, Horizon had not been perceived by many Christians as a genuine church body, but rather as a youth evangelistic ministry. Today that is no longer true. The Sunday School and the Christian day school have brought institutional stability, as more mature Christians continue to bring their families from other churches.

Casual dress has always been a characteristic of worship at Horizon, as people enjoy being comfortable while they worship and study the Bible. When the author attended a prayer meeting, he was the one out of 700 worshippers with a white shirt and tie. But this church is located in southern California, and it maintains a delicate balance between dignity and comfort; between form and function.

The mainstream of San Diego residents seem to feel at home with the style of worship offered at Horizon. The average age of the congregation is 28 years; 49 percent of those attending are single and half are men. However, the church no longer caters primarily to beach kids. Business people, servicemen, college students and blue collar laborers make up much of the membership. Many were formerly drug people. All races are liberally represented among both the staff and membership.

Mike MacIntosh says, "Change is my middle name. By nature I like to change." His church is not a typical church when it was first planted, and radical changes have taken place over the years. He says the changes have come out of vision. He believes the pastor must lead the church with prophetic vision. "I love to read the prophets," he explained, "and learn how they spoke to their generation. They understood the pitfalls the people faced, and tried to correct their faults."

MacIntosh makes no apologies for attempting to reach the beach young people when he was younger, nor does he apologize now for seeking to reach the suburban, married

Boomers. "I don't speak primarily to my mother's generation. At first I became impatient with people who couldn't see what I saw. I doubted if they really wanted to change."

Just as some traditional churches must change to meet the needs of people as they grow and mature, so MacIntosh, who began with a dozen long-haired young people in a Bible study, had to shift emphasis toward a more traditional approach. "I had to slow down," he says, "so the people could catch the vision."

When he first began to pastor, MacIntosh says, he gave orders. Now he sees the necessity for being a leader rather than simply the boss of the church. "I must first communicate my vision to the people, and give them a dream of what they can do. Then I work with them as they work out the vision. My management of the vision must become their management. Then I must go on to the next project." Where the new followers of Christ begin with physical change and moved to spiritual change, he feels the leader must take the opposite tack. He must start with a vision of spiritual change, and then move to physical change. "The street kids must be established as parents." He believes that the typical church today is not relating to the radical young or the institutional young, and it must change if it is to stay in existence.

MacIntosh believes that there are probably more witches in his city than clergymen. The number of cult-related crimes in San Diego is rising at an alarming rate. He finds many clergymen are totally ignorant as to what is happening among the cults today. He is concerned about their influence because he once lived in that world. He sees small groups gathering for Bible study are the best medium for reaching people for Christ today. The churches that use such groups are the effective ones.

Television, MacIntosh feels, is not necessarily the best medium for evangelism or worship, because the church is alien to the world and speaks a language unfamiliar to a secular audience. He himself used television nationwide for three years, but went off the air rather than beg for money. He feels that by using so much air time, religion wears out its welcome. The typical televangelist turns off people to the Gospel. "For evangelism to be effective, people must gather where the dynamic of the Spirit of God is present, and the people by and large do not feel that dynamic when they watch television."

Horizon Church does not have an official membership, and therefore people never join. However, when people start attending Horizon Christian Fellowship regularly, they are invited to become accountable to a home fellowship group, to tithe regularly, and to become actively involved in ministry.

The home fellowship group, which in many ways is the key to the church's ministry, has four levels of structure. A home fellowship director oversees the entire group structure. Assisting him are 16 area leaders, and assisting them are sectional leaders who minister to the groups in their section. Finally, home fellowship leaders are responsible for the individual groups. Nearly half of the Sunday worshippers are active in home fellowships, and the goal is one hundred percent.

In a day when many large churches are establishing their own Bible schools and colleges to train leaders, MacIntosh has taken a different route. "I don't see much effective leadership coming out of the seminaries," he says. He prefers the path he took into his own ministry.

His aim is to get a young convert away from the city drug life. He finds the biggest obstacles facing the convert are fornication, lack of discipline, and getting along with others. Young people who grow up in a drug-oriented society, he says, have no purpose, no

motivation, and no ability to give themselves to other people.

For that reason the Horizon School of Evangelism has established three wilderness experience trips during the year, so that young people can learn how to fend for themselves and how to live with one another. Such trips are usually to Death Valley, the high Sierra, or Catalina Island. They are given a chance to exist by themselves for 48 hours, taking care of necessities with bare essentials. They have their own sleeping bags and cooking utensils. When they go out on an evangelistic mission in a foreign country, they do not book into posh hotels, but unroll their sleeping bags on church pews.

Mike MacIntosh has definite ideas about church growth. He has no intention of building a massive sanctuary. He has spoken to vast stadium crowds, once giving his testimony at a Billy Graham outdoor crusade meeting in Anaheim. He knows how difficult it is to maintain personal eye contact with people when preaching to more than five thousand. "I'd rather have three services at 5,000 each than to have 10,000 or 15,000 at one time."

The growth of Horizon church from 3,000 to 5,000 attendees in 1989 was brought about by the expansion of the home fellowship groups. When the number of 62 groups was increased to 90, the new groups impacted the church by nearly a thousand new adults and a thousand new children. Today the church averages over 5,500 in attendance each weekend, with a Saturday evening service recently added to the two Sunday morning services.

What happens in a home fellowship group? Each begins with singing and worship, followed by a Bible study following an assigned text. During 1990 the groups will be studying the Book of Acts and Paul's letters to the Philippians, Romans and Ephesians. After the Bible study there are times of prayer and testimony, as well as times when pastoral care is administered by the leader and by individuals to each other.

What of the future? Horizon bids fair to outgrow its present quarters soon. Pastor MacIntosh's next goal is 240 home fellowship cells, which would produce 3,000 people. Such small cells originally grew out of the Sunday services, but now it appears that the reverse is happening. Because of the potential infrastructure of the cells, MacIntosh envisions a week end attendance of 12,000 at the worship services. He adds dryly, "If we are Horizon had not started 14 other congregations, we could have 15,000 to 20,000 people in our services now!"

CHAPTER X

ONE CHURCH IN TWO LOCATIONS

Mount Paran Church of God
Atlanta, Georgia
Dr. Paul Walker, Pastor

Mount Paran Church of God was not the first congregation to minister from two locations, but perhaps no other church has done it as effectively as this one. Technically called a "Geographically Expanded Parish Church," (see Chapter 16) this Mount Paran Church gives innovative meaning to the phrase, "Multiple pastors, multiple ministries and multiple places of ministry." While Dr. Paul L. Walker is the senior pastor and driving force behind the expanded outreach, he has over 200 who minister with him as staff and pastors.

Mount Paran received a total of \$10,885,679 in 1989, one of the largest budgets among American churches, but its growth in the past few years is the fact that has given it national significance, growing approximately 4000 people in attendance because extra worship services were added at an additional location called Mount Paran North.

The church was originally organized in the summer of 1918, the first congregation representing the Church of God, Cleveland, Tennessee, in the area. In the early days several churches merged to form the Hemphill Church of God near the University of Georgia Tech campus in the near northside of downtown Atlanta, Georgia. In 1960, Dr. Paul L. Walker was serving as a state Christian education and youth director for the Church of God. A pastoral search committee for the Hemphill Church of God interviewed him at their national assembly, and after earnest prayers, Dr. Walker accepted the call and accepted leadership in the church.

An acquisition was made by Georgia Tech of the Hemphill facilities, necessitating a move of the church property, six acres were purchased on the far north side of Atlanta, approximately six miles away. The first service was held in the \$850,000 complex on July 9, 1967 and the name changed to Mount Paran Church of God, the name of the road where the new facilities were located. Within two years, the church was making plans for an expansion of facilities, but most importantly expansion of ministries. In the next ten years, several new ministries were added, such as Mount Paran Christian School (K-12), the Psychological Studies Institute, an adjunct program in Christian Counseling at Georgia State University, that offers a Masters in counseling, plus an expansion of ministries within the church.

In August 1987, the church acquired the facilities of Marietta Baptist Tabernacle, (65 acres of property, and 120,000 sq. ft. of buildings, including an auditorium that seated 3500), Dr. Walker called this a "breakthrough" in expansion and outreach. The church had grown so large on Mount Paran Road that it was absolutely impossible to build. Parking was saturated, they were bussing people by shuttle from other parking lots, and they had as multiple worship services (three services) as humanly possible on Sunday. It would have been too big a challenge to build a parking deck to use one day a week, so Dr. Walker began praying about other ministries and other forms of outreach. When the property now called Mount Paran North, became available, the church paid three and a half million dollars, then

had to secure an additional nine million for 10 acres additional property, 30,000 square feet of additional educational space, renovation, landscaping, parking etc. Even though they acquired a church building, they had to meet all of the new existing building codes. The churches raised five million dollars in cash, and borrowed seven million dollars to purchase the facilities at Mount Paran North Church. It now meets in two locations, separated by 14.5 miles, mostly expressway driving.

Now the church has a morning service at Mount Paran North at 9:00 a.m. with approximately 3,000 in attendance and an evening service at 6:00 p.m. with approximately 500 in attendance. The congregation also has an early morning service at Mt. Paran Road at 7:45 a.m. where communion is always served to approximately 200 people. The next worship on Mount Paran Road (called Mount Paran Central) is at 9:00 a.m. and 11:00 a.m. and 7:00 p.m. There are six services each Sunday in two locations.

In the early days when the church was near the Georgia Tech campus, Paul Walker felt that he needed more education. He enrolled in Georgia State University (another large University in the area) and completed a Ph.D. in Psychology/Counseling. He confessed that for many years, he was "counseling oriented" in his preaching. This is another way of saying he preached to the needs of people. Yet over the years his style of preaching has changed. He says he is now more biblically based, meaning he is more exegetical. He also says, "I'm not as intellectual in my orientation as I used to be, but this doesn't mean that I have abandoned my education. It just means that I communicate the Bible to people at their level of need." He says he wants to preach "passionately" which touches the heart, but never ignores the needs of the mind. He said, "I am more middle of the road in my preaching."

When asked for the success of the church, Dr. Walker said, "We became the hub of charismatic outreach in North Atlanta in the 70's." By this he indicated that his primary appeal was not to the narrow Pentecostal audience. He saw a vast number of people in mainline denominational churches who lived empty lives, and he felt he could reach them with a heart warming message. He used contemporary themes, yet based his message on the Bible. He used contemporary musicians, yet did not deny the basic biblical ministry of music. "People in historic denominations were looking for a spirit-filled ministry, and we became the receiving church in North Atlanta for them."

The glue that holds Mount Paran Church of God together is its worship. Walker says, "The church rises and falls on its Sunday worship experience. Again he reminds, "We are not charismatic, nor do we jump up and down in worship, yet we allow the expression of the charismatic gifts." The church service begins with praise time where the pastor becomes the facilitator of praise and worship. Worship is the total expression of the heart to God in adoration of praise. Worship is not secondary nor is it atmosphere; rather worship is the highest point in the week of a person's expression to God. Therefore, Walker points out it is the "high water mark" of the believer's experience. He feels an obligation to plan quality, expect quality and deliver quality.

Mount Paran was large enough for people to enjoy a quality platform ministry, yet, the size allowed people anonymity so they could be lost in the crowd. But even then, the church was organized with small groups and multiple ministries so that no one was overlooked who came looking for help. Walker notes, "People came for the 'touch of God' an experience, not for doctrine,"

Paul Walker is a native son of the Church of God, Cleveland, Tennessee. (His father Paul H. Walker was also an ordained minister in the denomination." He is committed to his

denomination and hopes to be a model church to them without becoming just like them in philosophy of ministry. At one time the church felt ostracized by its denomination for its innovative methods, yet no one could deny the church's growth (10 percent a year for 10 years.) Now Dr. Walker and the church is used by the denomination in various avenues of training so that it is more than an "example," it has influential input in helping other ministries.

As in most southern churches, over the years the Sunday School was larger than the worship service. However, when the trend developed that worship attendance outgrew Sunday school attendance (1971 was the tip point year) Mount Paran followed that trend, becoming a leader with an exemplary platform ministry. Walker said, "We depended on Sunday School for growth for many years, but that is no longer the case. Now Sunday school follows the worship and does not give it leadership" This is the church that has never gone into the bussing ministry. But they have a number of specialized ministries such as the Christian Rock Band, for the young people; School for Ministry Development, a two year program designed to help people find their ministry (last year 65 graduated.) They have Vine Life, a program of small groups designed to keep contact with the 10,000 membership. The Metropolitan Bible Studies began in members homes, to teach people the Word of God. Other programs are Alcoholic Victorious groups, Homosexual Anonymous, and other counseling groups for people with life addicting problems, and a ministry to children of divorced parents.

Walker, like most pastors of great churches has a blend of many spiritual gifts. He is first and foremost a preacher, and has built his church on his preaching. He is also a counselor, psychologist, educator, but no one will deny that he is also an outstanding business administrator. The ten million dollar budget attests to that skill.

When asked how he has successfully begun so many different ministries, he lists an eight point strategy for beginning new ministries and their continued healthy perpetuity. First he says, "New ministries must be built on the longevity of the pastor, people have to trust leadership before they follow leadership." Second, "A leader must share his vision, people must 'buy' into the vision of a new ministry." His third point was "develop integrity."

By that he explained, "People must be able to believe what the leader is saying, before they will follow him." Fourthly, Dr. Walker says, "I always try to test a new program, before implementing it church-wide. That way, I am not locked into a new program that may not work." Usually the church tries a program for three to six months before going public or making a permanent commitment. The fifth step involves, "Getting a few people to buy into a new ministry, but recognize that not everyone will buy into it." One of the secrets of Dr. Walker's success is realizing that not everyone in his church will become involved in every ministry, and not everyone will be at the church building everyday.

His seventh point is, "Give everyone a loop hole." This means give everyone an opportunity to remain out of a program, without feeling guilty, (Walker says that guilt is an accusatory sense of failure.) Guilt is one of the diseases that kills spirituality and hinders programs. By giving people a loop hole, they can accept the existence of a program, without feeling obliged to get involved or attend. When people do not feel an obligation to a new program they will not attack it, or try to kill new ideas. However, if people don't have a "loop hole" they will feel guilty and intimidated. They will try to kill it.

His eighth point is, "Don't fear failure." He says, "Fear of failure kills innovation more than any other cancer." In the last point Walker says, "I drank at that cup and learned

valuable lessons. Never be afraid to try something, but at the same time be willing to recognize when it is not working."

When asked for the greatest answers of prayer in the life of Mt. Paran, Walker answered people. He delivered to this author a stack of over 100 written testimonies of people who claimed to be healed. "The greatest answers to prayer in the life of Mt. Paran had been the healing miracles."

Walker testified that the second greatest answer to prayer has been God's raising up of people to minister where needed. This included both full time and lay ministries. In his priority, the third greatest answer to prayer was the provision of finances. When the church first began televising in the 60's, they used black and white equipment. The television ministry "Courage for Christian Living Series," had a tremendous response from those who had been helped. But they were stymied by limited equipment. In answer to prayer, one man sold his yacht, to provide finances for a studio, equipment, and outreach of the program.

Walker indicates that when they first moved to the Mount Paran Road in 1966, they needed \$10,000 desperately. After doing all he could do, to get it, Dr. Walker by faith committed the need to God. A man was awakened in the middle of the night by God, phoned Dr. Walker and by noon the next day, he had the \$10,000 he needed for the project.

Walker says Mount Paran is not a boomer church, but equally divided among all ages. They tend to use traditional music, rather than innovative Christian rock music. He finds their music appeals to all ages of adults.

The glue that holds Mount Paran church together is not its extensive programs, although it has plenty. Walker realizes, "Programs can chew up people." Meaning church members, stay busy keeping programs going, rather than ministering to the body. In looking at the growth of Mount Paran, the church does not use an organized outreach as many southern churches. They do not go door-to-door visiting, nor do they have an aggressive outreach to prospects for growth. The church grows by relationships, word of mouth witnessing; people coming because non-church people they like the services and get something from them. When people hear what God has done for their friends at Mount Paran, they want the same experience.

However, there is organized follow-up at Mt. Paran. When people visit the church, they are contacted within three weeks by phone and a letter, sometimes earlier when they request a visit from one of the pastors. When a new member joins, they go through membership training to get the whole picture of the church. They are assigned a Sunday school, and a Vine Life group. The purpose is to get them into some form of ministry and networked with other believers. The church uses Evangelism Explosion (EE) techniques to train people how to win their friends and others to Christ in a uniquely developed Mount Paran program called Personal Witness Training.

THE HORIZON

Walker feels that the church must become more mobilized to actively train people for service. His goal is to quickly establish and mobilize 500 Vine Life groups. This will help every person in the church become involved in ministry. Second, he wants to strengthen the platform of the church for worship, music, and preaching. Walker says we will reach people through our worship and mature them through Vine Life. The third place, he wants to

liquidate his debt, Walker likes to pay cash for everything. The church would like to do more for missions and to plant new, indigenous churches. The church's future is as solid as the foundation on which it is built.

CHAPTER XI

NEW EXPECTATIONS: WHEN THE BOOMERS TAKE OVER

Trying to predict what the church of the future will be like is not necessarily entering into the world of Jean Dixon, reading tea leaves, or just plain "guessing" what will happen in the future. Just as we can tell the future personality of a girl by looking at the personality when she was a baby, so the clues of the development of the future church are evident in its present day of those who will be its leaders in the future. The baby Boomers have just turned 40 years old and within the next ten years will be the leaders of the future. By the turn of the century, the American church will be a boomer church. This does not mean a Boomer church will have a rock band to lead worship, preach from the Living Bible, attend church in a Izod, pull-over, or sing only praise choruses. To understand the church of the future you must understand the values, objectives, and like-style of today's boomers.

Baby Boomers are the kids that were born between 1946 to 1964 who have also been characterized as the Pepsi generation, the Now Age, the "ME generation" or a number of other descriptive phrases. As they married their self indulgence extends to their marriage or family and they are characterized as the "WE generation."

In the business world, the Boomers are not occupying middle-management positions, but within ten years they will take over. They will become the head of corporations, senior members of law firms, sit on the board of directors, but more importantly to us, they will be sitting on the church boards and running our churches. They will be the senior pastor's of the large churches who will influence and give direction to the rest of the church. Since the church of the future will be greatly influenced by the baby boomers of today, to understand the values and attitudes of the church of the future, look at the values and attitudes of today's baby boomers. Because when they get in places of leadership, they will influence the church according to their lifestyle, values, and unique objectives in life.

A NATION RULED BY ITS YOUNG

The Boomer culture is different from other historical adolescent sub-cultures because it has endured past the teen years. In past generation, the kids ultimately have conformed to the values of adults and society has been perpetuated. But not this time, American adults searching for the eternal fountain of youth have worshipped at the boomer shrine. Adults have tended to conform to the Boomer, rather than the reverse.

Boomers have a different view of life than their parents. Inasmuch as people are a product of both their home and culture in addition to the genetic and physiological contribution of their parents, Boomers are different because they were raised in a world that is unlike any other previous period.

Their parents were products of the great depression, the greatest corporate failure of America. This made their parents realist or in some occasions, pessimist. But the Boomers have never experienced corporate failure. (We may fail/failed in the war in Korea or Vietnam, but that never impacted their lifestyle.) As a result, Boomers are optimistic, positive and everything is "a gogo." Boomers are winners.

FIVE CAUSES THAT MAKE BOOMERS DIFFERENT

Boomers grew up in a world of four unique "causes" that never existed until the Boomer generation: (1) The pill and birth control, (2) the atomic bomb, and the threat of instant total annihilation, (3) television as the ubiquitous babysitter, and (4) Dr. Spock, and his positive reinforcement child-rearing methods. Just as every cause produces an effect, so Boomers are the product of what was thought to be a perfect world for which their parents fought World War II. During that War, the birth rate dropped to one of the lowest times of recordable productivity in the history of the United States. Our males were off fighting a war and the female population was mobilized to keep industry running at home. However, in the year immediately after World War II, there were 3.4 million live births, the highest number of babies born in United States history. A staggering 233,452 were born nine months after V-J Day. This explosion of children or a "great baby boom" is the source of the word boomers.

All of the scientific technology that helped American industry provide the basis for warfare became available for peace time productivity. Work hours became shorter, work places became safer, work effort became easier, hence there was a change in the American attitude towards its work. And as a result, a change in its work ethic. One thing we know about the Boomers, their attitude towards work is different than their parents, it is not that they produce a different amount of work, it's the value they bring to their work effecting how they produce. The Boomers work as hard as any previous generation, its the form and function they use that is different.

A SEXUAL REVOLUTION

Every generation has lived with sexual temptation, sexual promiscuity, and sexual abuse. However, sexual restraint has been released like a burst dam and its impact on the boomers is apparent. The Boomers have access to the pill producing freedom never experienced by other generations. This is another way of saying they had safe sex, at least safe from the unwanted penalties of pregnancy. Before this, young people had some limited access to birth control methods, and other forms of protection; but the pill gave 24 hour protection, any where, any time, for any occasion. First, this allowed sex for another reason than procreation. The pill made it possible for sex to be fun without pregnancy. Also, the pill took away the possible stigma of pregnancy out of wedlock and thirdly, the pill put the couple in charge of sexual results, rather than being controlled by the natural physiological laws built into the body. As a result, the Boomers developed a new attitude toward sex. First, that which was reserved for the bedroom was no longer a threat, it became acceptable on television. Next it became enjoyable to talk about and to portray in media. Finally, that which was risky or prohibited became the norm of life. Growing out of the boomers new sexual awareness came the bikini, the miniskirt, adult-only movies, playboy magazines; in essence a sexual revolution. Then side effects came out of the sexual revolution such as wives were able to work, the changing and interchanging of sexual roles between man and a woman, a more tolerant view towards homosexuality, etc.

Dr. Spock's book, *Dr. Spock's Talks With Mother's - Growth and Guidance*, helped to form a permissive generation who was not corrected but rather were encouraged to do right, and given permissive atmospheres to grow up without the previous restraint. "Spare the rod and spoil the child," was no longer the norm of child rearing. The Boomers had a number of positive role models on television such as *Leave It To Beaver*, *My Three Sons*, and

other children portrayed on television. This is not a criticism of the positive factors of education, but points out the imbalance influence on educating our young. Two truths about education should be apparent. First, negative correction teaches a person what not to do while positive exhortation influences them to do it. Dr. Spock created a "yes" generation by positive motivation but they tend to lack the negative influence that usually produces character in an individual.

With the absence of guilt in the Boomers plus their open attitude towards sex; we see the generation that appears outwardly happy, flirty, effervescent, and seems always smiling. Whether this is what they are, or what they want to be, it is surely the image portrayed in media. Those older than the Boomers have difficulty with this. Most of them were depression babies, being reared in a period of national failure. While not necessarily pessimistic, they are more aware of failure and would probably call themselves "more realistic" in life's orientation.

The Boomers became a sub-culture with an unsatisfiable thirst for conformity. Boomers want to wear the same clothes as other boomers, talk the same way, listen to the same music, and drive the same kind of car. In this sense, they are not unlike former generations where peer pressure drove the teenage sub-culture to conformity, yet the boomers seem to have carried their adolescent sub-culture into young adulthood. They are still an identifiable group that is dissimilar to other generations and other groups around them. What does this say for spiritual separation Boomers want to be Christian, but they don't want to be considered odd, weird, or dissimilar from their contemporaries. They want to be "in".

When viewing a typical Sunday morning worship service, people are seen who are positive, cleanly dressed, healthy, and smiles are effervescent. Is this not the dream of Christianity? In essence, a boomer personifies what many seek in Christianity, yet there is another side to Boomers which is not typically Christian. Whereas, during the sixties, the failure rate for marriage was 25 per cent (one out of four), Boomers have double that rate with a 48 per cent divorce rate (one out of two). Even though boomers are outwardly positive, they are the generation of mental depression, anxiety, and stressfulness. Never before have there been the counselors, psychiatrists, and mental health technicians that function today.

Within the Boomer sub-culture is a smaller group called the yuppies. These are young urban professionals who comprise a distinct "class". Researchers for politicians originally saw in yuppies a distinctive political and sociology attitude that separated them from the rest of society. They were under the age of forty, lived in urban areas, considered themselves professionals and were highly success oriented, therefore were upward mobile.

Yuppies were well educated, well off, and considered more liberal in lifestyle than the rest of the population, yet more conservative on economic and political issues.

In 1984, Newsweek Magazine proclaimed in its cover story, "The Year of the Yuppie," primarily because of the strong showing of Gary Hart in the presidential primaries. Hart represented a yuppie mentality to media. In the sixties, the flower children were called yuppies who revolted against society, demanded freedom from restrictive norms, rejected wealth and status, and moved into communes. Some suggested yuppies were "post-materialistic" in their value system. The yuppies were also called flower children, because certain protestors placed flowers in the rifle barrels of national guardsmen.

However, for all the attention given to yuppies, there are not that many of them.

Some researchers feel that when the field is narrowed to those who have a college education, or professional employment, and earning at least \$35,000, yuppies are limited to a very small percentage of the population. Some suggested only 3.4% of America are yuppies, some say only 1% are yuppies. However large their group, they have the potential to form our opinions because they are moving into places of leadership and management where they will make decisions about the thinking, sales, and attitude of America.

Three questions define a yuppie. First, what is young? This is someone who is between the ages of 18 and 39. What is an urban dweller? Someone who lives in a town of 100,000 or more. And what is a professional occupation? Professional is someone working in a job classified as professional by the United States census bureau. Not everyone who calls himself professional is in fact a professional.

What is known about yuppies. They are most likely to be Democrats than Republicans, yet they are conservative, some call them neo-conservatives. However, their conservative bent is not holistic. They are more likely to support the legalization of Marijuana, recognition of homosexuality, support atheists who want religion out of the public schools, and are not great supporters of the military establishment. Yet in their conservative bent, they tend to reject higher taxes, government regulations, social spending, and the new deal agenda. They want laws providing greater sexual and gender freedom, equal rights for women, and reject a narrow sexual view of society.

The Boomers bring a different attitude to work than their parents. Whereas America was built on a Protestant Puritan work ethic, which among other principles, implies working for the sake of work, this is not true of the Boomers. The Boomers criticize their parents for being "work-a-holics." This is a person who works because it's there, or works because it's self-fulfilling. The parents of Boomers work hard, and so do their kids - but the boomers work for different reasons. To the Boomers, work must have function and form. Recently a seminar speaker likened church work to digging a hole. The foreman tells workers to go dig a hole, "There's a lot of dirt to be moved, and you could help by moving dirt anywhere you see it." So workmen take a shovel and begin digging a hole. They don't know how wide, how deep; they don't even know where the hole should be dug. They dig for the sake of digging, they dig for the sake of the hole. The ministry is portrayed in the same manner. A young Boomer pastor is hired as an associate to a senior pastor. When asked for a job description, the senior pastor simply says to go out and win souls, visit the sick, the work of God is everywhere. The senior pastor smiles and suggests, "Just find your niche, work hard, and glorify God." The work of God, like digging a hole, seems without end. Whereas the senior pastor works for the sake of work, it turns the boomer off. They want a job description and a job production scale. To hire a Boomer, answer the question, "What must I do?" and "What must I accomplish?" When a young 34 year old Boomer heard this story about digging the hole, he said, "Tell me how wide, how deep, and exactly where you want the hole?" Then he went on to say, "Come back tomorrow and the hole will be there." The 34 year old Boomer went on to say, "Also, I won't use a shovel, I want the best tools, I'll use a backhoe."

In the old days, people worked hard, even when it was unpleasant and distasteful. Perhaps they were influenced by the biblical stigma expressed in the curse in the garden of Eden, man should work "by the sweat of his brow." Whereas the older generation has thought of work as distasteful, the boomers see work as fulfilling and affirming. They don't mind hard work, just like they love to play hard. They work hard at exercising, jogging, and

they work hard at their occupation. They work hard at that which is fulfilling, but they don't sweat just for the sake of sweating.

In the work place, boomers are concerned about form as well as function. In the old days their fathers worked in the factory among steel shavings, oily floors and ate his lunch out of a pail while sitting on some boxes. This does not satisfy the Boomer, they not only want job performance objectives, they want a clean work place (function), and a positive environment. They don't mind working hard, but they want to enjoy the process. Whereas their fathers would wear an old shirt that was no longer fit for Sunday dress, the boomers must have appropriate clothing, appropriate shoes, and the appropriate tools. Their form is just as important as their productivity. In the world of recreation, they must have jogging shoes, walking shoes, shoes for racquetball, as well as tennis, golf, and bicycling. The shoe is just as important as their productivity. In the old days, their fathers had one pair of sneakers for every activity. Not so with the Boomer. A Boomer said, "It doesn't make any difference how well you do what you do; it is how well you look when you do what you do."

In the workplace, form also involves the tools of the trade. Whether a computer, calculator, or the latest toy to help work become simpler (mobile telephone, dictaphone, or voice activated computers), boomers do not work for the sake of work, nor will they be tied to a goal for the sake of a goal. Their fathers' worked by the axiom, "Do whatever it takes to get the job done," not so with the Boomer. Quality is their key word. Their axiom is, "A job worth doing, is worth doing well." They are perfectionistic, and they want to work with perfect tools to accomplish a perfect job. That's what they saw on television. They will not use a flat-headed screwdriver in place of a phillips screwdriver. Nor will they use a hand saw in place of a power saw. The tools you use are as imperative as the job you do. The secretary who is trained on a computer word processor will not take a job where she has to use an IBM Selectric typewriter, even if the IBM is the top of the line. What does this say about the local church? When Boomers get in control, they want the latest tools and technology. The old Sunday School record book will be replaced by the computer spread sheet. The general door-to-door visitation strategy will be replaced by the technological oriented F.R.A.N.gelism method of visitation. The general adult class of the past will be replaced with age graded adult classes, need graded adult classes, taught with a variety of teaching aids that plug into the wall.

Boomers are not pro-company or pro-organizational. This is another way of saying they are generally loyal. They are the "me" generation. Their greatest commitment is to themselves, not the company. Yet they can be motivated to accomplish great things for the company. They do not respond well to goals set by the company or the boss. They respond to goals where they have helped set. Boomers respond to shaped goal-setting.

Boomers are the personification of corporate management team. They want to run the company by a team approach or by shared leadership. Three phrases describe the boomer executive: (1) shared goal setting, (2) shared problem-solving, (3) shared decision-making. When you see Boomers working on a business problem on a television commercial, it is always with a group. Corporate management personifies them. Their fathers were the boss who made decisions by himself in his office. In the old days conference rooms were only places for the board of directors, today there is a conference room for even secretaries to plan strategy or work out problems.

The criticism has often heard that Boomers are not loyal, meaning they are only loyal to themselves and their desires. They will do what is best for them, not necessarily for their

company or for their church. Boomers do not attend church on Sunday night because they are supposed to, they attend because they believe church has something for them, or it will improve their lifestyle. Nor do boomers come to prayer meeting simply because it is the thing to do. They are not loyal to church to church meeting as were their parents, they attend church meetings because it has a function in their lives.

Just as Boomers reject control over their personal life from their work or society in general, so they reject control from the church. They want to be involved in the decision-making process, and will not generally attend a church that makes decisions for them. They want input in the decisions effecting their lives. They will not support a church where goals are set for them, problems are solved for them, or rules are made for them. They prefer to direct their own destiny, they will attend the church that is "people motivated" rather than "pulpit controlled". Boomers will not work in vacation Bible school simply because there is a need, they will work when they receive something for the time they spend. A key phrase to understand the boomer, "they want value for their investment of time, energy, or money."

Boomers will not attend a church were second-rate ministry, in second rate buildings is carried on by ill prepared leaders. Boomers have always had the best. They have had the best in television for a babysitter, the best in clothes, the best in school facilities, and now they want the affordable best church ministry without compromising their personal standards. They will not attend churches where the pastors ramble, music shoddy, and facilities are messy. In the old days their parents lived by the motto, "we will make any sacrifice for God." Boomers see that as a cop out for second-rate ministry. Their parents would have applauded any musician who was sincere and did their best. Not the Boomers, sincerity is not enough, neither is desire. Boomers will not settle for less than the affordable best. They want better than their parents had, and they want it now; even though they can't afford it now.

Churches are conservative and traditional, but not Boomers, They are conservative in some areas but tend to be anti-traditional. They will not tithe simply because Christians are supposed to tithe or because its the Christian tradition. They will tithe when they get value in return for money expended. They will be turned off by high pressure appeals for money, rejecting motivation by guilt or tradition. However, Boomers are conservative. Since the church is the most conservative institution, the Boomers will like the church. They may not like the church of our fathers, but they will like the church of Jesus Christ.

Boomers are dysfunctional in sociological and psychological motivation. Dysfunctionalism is an emerging factor of a person's response to modern living. Dysfunctionalism means the person cannot function normally or as he is expected. Past generations experienced life like a stream of water that ran in back of their houses. The stream of water could be analyzed at any place, and the texture of the water was the same. So our fathers had the same texture of life from day-to-day and they changed gradually as life changed slowly. Boomers are dysfunctional in the stream of life. Modern life is changing too rapidly to grab any of the handles. Boomers are the product of a television that has both reflected their life and created new lifestyles. Within a three-minute segment of commercials, they may be exposed to Coca-Cola, hemorrhoid medicine, potato chips and chewing gum; each commercial jerks them into a new sense experience and exposes them to new stimuli to which they must respond. When a boomer is jerked from one "pool" of experience to another, both rapidly and intermittently; they experience guilt, laughter, grief, and comedy all within 90 seconds of commercials. The result, the Boomer knows how to turn off his

experiences, to block out experiences and to adjust experiences from one immersion of feelings to another. The Boomers' emotions are no longer the stream of water that runs in back of their parents' houses; rather their emotions are like several different kinds of pools of water found behind their duplexes; the swimming pools, spas, hot tubs, and wading pools. Each body of water is a distinct module of experience with different textures and purposes. So dysfunctionality tempers all of the Boomers life. When they turn to a Bible teacher and adjust/accept the experiences of both without a discontinuity of conviction and/or an eruption of religious response.

The young people of the 60's felt that the traditional structures were not meeting their needs, nor meeting the needs of society. Therefore, they marched, burned, demonstrated, and flaunted their freedom. Woodstock had a symbolic rebellion against America's past. But Boomers are different. Yuppies are not yippies. Where yippies bailed out, yuppies have joined the establishment to change the establishment. Yuppies believe that old structures are not healing the ill of today's people. Therefore, the yuppies are going to throw over the old and create the new. Some have asked if the yuppies will be pioneers or settlers. Obviously, they will pioneer new institutions and create new relationships. Yuppies will reject rigid authoritarian ministers. They will sit on church boards and want to be heard, but more than be heard, they will make a difference. They will fight empty traditionalism, If they can't win, they will not submit; they will go to another church. Basically, boomers will want to use different tools to do ministry in the future. Form will be important to them. They will want to reach their own generation, with their own tools, and in their own way. Boomers will accept biblical objectives and biblical principles. They will submit to Jesus Christ and will serve in His church. They will change their parents church into their church, but the question remains; was the past church His church and will the future church be His church?

CHAPTER XII

NEW WORSHIP STYLES:

THE FOCUS IS THE SAME

Historically, there have been two basic worship styles in the Protestant Church since the reformation, i.e. the high church and low church or to describe them functionally, the liturgical worship service and the informal style of worship. The liturgical worship was formed and in recent days it follows a printed order of event that include the Doxology, the Lord's Prayer, choir anthems, responsive reading of Scripture, choral response to the pastoral prayer, the Gloria Patre, and the singing of "Amen" at the end of each hymn. Many believe the formal liturgical church service is a carry over from the Roman Catholic Church. The Reformation changed doctrine but didn't change the style of worship.

The second type of worship has been the expression of the common people as seen in church groups that didn't come out of the reformation, i.e. the Brethren of the Common Life, Anabaptist, Moravians, etc. After the Reformation this second worship tradition would be carried on by Methodist, Baptist, Mennonites, Brethren, etc. These groups were usually led by pastors without professional education who preached extemporaneously without a written manuscript. While using a hymn book these groups sang with expressive emotions, testified, included prayers from laymen and in some groups there were shouts of "Amen" or "Hallelujah." Preaching was more emotional, persuasive, and was filled with illustrations and the idiomatic language of the common people. There were tears at the mourners' bench and, "sweaty preaching" by "plough boy preachers" calling for revival and renewal.

Today there seems to be six styles of worship in the Protestant Church. 1. The Evangelistic Church that focuses on winning the lost. 2. The Bible Expositional Church that focuses on teaching the Word of God. 3. The Charismatic Renewal Church that focuses on modern renewal services, most of the worship services express the miraculous gifts. 4. The Body Life Church focuses on koinonia fellowship, relationships, and small groups. 5. The Traditional Liturgical Church is still operational, as is, 6. The Informal Church of the common people.

Six Worship Types

1. The Evangelistic Church
2. The Bible Expositional Church
3. The Charismatic Renewal Church
4. The Body Life Church
5. The Liturgical Church
6. The Informal Church of the People

Historically, when Protestants have moved, they have chosen a new local church on the basis of doctrine, usually not the worship express. While the style of worship was important, doctrine was the final criteria. Therefore, Protestants chose a new church by 1. Doctrine, 2. Name, and 3. Denomination. Most denominations had a characteristic style of worship; people got that with their denominational or doctrinal loyalty. Presbyterians tended

to chose a Presbyterian church when they moved, and if one was not available, then they would choose a church with reformed theology; but stretched to the limits, a Presbyterian would probably not choose a church with Pentecostal or Arminian beliefs. One would have expected them to choose a church that at least held a similar view of eternal security.

How People Historically Have Chosen a Church

1. Doctrine
2. Name
3. Denomination

Denominational alignment meant people were comfortable with a church's heritage, lifestyle, or policies. In the past, most denominations were not influenced with interdenomination television services and ministers trained in alien seminaries. Because denomination were homogeneous people could transfer from one church to another and fit in rather comfortably because there was similarity within a denomination.

Americans generally have not been quick to choose a church with a non-standardized name or a non-traditional name. People have chosen churches with names that tended to be acceptable, or without barriers. The acceptable names were Methodist, Presbyterian, Baptist, Episcopal or Lutheran. Everyone knew what these names reflected. Non-acceptable names were generally holiness, temple, Pentecostal, Nazarene, Mennonite or a Bible church, because in their mind they represented a sect, an unknown entity or an outcast group.

Today, Americans are not as picky about church names as in the past. They are primarily choosing a church by its style of worship of its philosophy of ministry; they are not looking for denomination labels, doctrine or a predetermined name. Presbyterians are no longer looking for a church that is covenant in doctrine or Presbyterian in name. They may attend and join a Charismatic Renewal church because they enjoy clapping, lifting their hands, or signing praise choruses. If they feel comfortable, they feel this is the way God should be worshipped. So they sublimate their doctrine and abandon their tradition for a new philosophy of worship.

What is the primary source for their change? It is coming from without the church, not within. Culture is influencing the church, more than the church is influencing culture. What is in our culture that is influencing the way Americans choose churches? There is no one thing in society that is causing it, the whole trust of society is now driven by consumerism. Americans consume everything from cake, to soft drink, to groceries, to cars, to entertainment. That same force is guiding Americans as they choose their churches.

Consumerism is the engine that drives American society. Consumerism is evident in commercials on T.V., ads in the newspapers, and the public relation segment of the business world. Before the Industrial Revolution on the 1840's, America was an agricultural society and 92 percent of Americans lived and worked on the farm. After the Industrial Revolution people moved to the cities and American culture evolved from a rural society into an industrial society to provide jobs and income. Americans moved to the cities and society became more urban. America became one of the largest producing nations of steel, cars, and machinery. After World War II America changed. America was no longer a producing society, it became a consumer society, and the glue that holds our culture together is buying

and selling. Less than 25 percent of our society are employed to produce something. Less than 5 percent work on a farm. We are a nation that is driven by consuming things. The majority of our people work as salesmen, service technicians, consultants, managers, waiters, etc. We sell to one another, serve one another and live off the profits of a consuming society.

If we recognize church worshippers as consumers, we will recognize church programs as menus, and types of worship as the main entree in the restaurant. Consumers need food to keep them healthy - or from starving. But in a nation with lots of food - lots of churches - consumers go where the menu fits their taste. Americans can pick fast food, Chinese, Mexican, fried chicken, a steak house or an abundance of other options. They can almost go out to eat any where they want. Americans have a lot of choices in churches, and these are not doctrine options that attract them, but worship options. They go where they feel comfortable with the style of worship that best reflects their inclination to worship God.

Our favorite past time seems to be walking the malls, not necessarily to buy something; just to shop. What we call shopping is really "consumerism." We buy what is comfortable, enjoyable, flattering, entertaining, or makes us look good. We are a nation of spenders, no longer are we producers or farmers. So, we consume church by what affirms us, entertains us, satisfies us or makes us feel good about God and ourselves.

Consumerism is the engine that drives American Protestants in their church choice, and to a growing degree, this is the basis for Roman Catholics and others from non Christian religions who switch to our churches. While this observation is a negative factor in our churches because it minimizes the doctrines taught in the Word of God, there is one plus. More non-church people are coming to our churches than ever before. People, are coming to our churches where they are affirmed or where their life's goals are supported. There is an open door of evangelism because of consumerism.

The old phrase "the church of your choice" no longer means your doctrinal choice, but like buying a sweater, "the church of your choice" means it reflects your style of life and your way of worshipping God.

A Lutheran couple will choose a Charismatic Renewal church because they like positive exaltation. Perhaps they thought their former Lutheran church was dead. An independent Baptist member will leave his revivalistic service to attend a Bible Expository church because he felt his former church was superficial and the new church has in depth teaching. A Pentecostal will leave the church of his birth claiming "wild fire" has no place in his life, he chooses a liturgical worship experience in a Lutheran or Episcopal church where he stands in awe of the majesty of God in a formal liturgical church. The Salvation Army sergeant major leaves the familiar surrounding of the citadel to become involved in the small groups of a body-life type church. When someone tells him the sermons are not holiness-oriented like the Salvation Army, he doesn't care; he is affirmed by his new found relationships. No matter what the style of worship, there seems to be a two way door into most sanctuaries. New people are entering to seek its strength, and some are tired of the routine and leave to seek their Sunday morning "high" elsewhere.

HOW PEOPLE CURRENTLY CHOSE A CHURCH

1. Function: The style of worship
2. Form: The quality of ministry
3. Doctrine: Belief that influences life style

SIX STYLES OF WORSHIP

There seems to be six styles of worship that have emerged in the American scene, these are also called philosophies of ministry or church growth types. At the center of each style of worship are several catalyst or glue that hold each together. Whereas most Protestant churches will do many of the same things in worship or ministry (i.e., pray, sing, collect money, preach, etc.) it is the way these things are done, and the value that worshippers give to them that makes them distinctive. Each ministry adds a unique value to one's experience of worship, making it different and desirable.

1. The Evangelistic Church. This term evangelistic describes its activities such as door-to-door visitation for evangelism, the altar call, Sunday School bussing, or personal evangelism is prized among its members when they are not involved in church group activities. They usually call it soul winning. Bill Hybels of Willow Creek Community Church calls his Sunday morning service a "seeker service" where the unsaved can feel comfortable, barriers to their salvation are removed and sermon topics appeal to them. While he disagrees with this assessment, I cannot place his style of church in the other categories.

We can find evangelistic type churches among Presbyterians, Congregational Pentecostal, Baptist, and other denominations. The doctrine of a denomination is not the determining factor that makes them evangelistic.

An evangelistic church is usually, (1) action-oriented (as opposed to meditation or learning), (2) has a strong pastor leadership, (3) has persuasive evangelistic preaching to get people converted, (4) has simplistic organization, (5) is organized to get a lot of people involved in outreach, (6) is growth (number) oriented, and (7) is platform oriented. Usually, the success of the platform ministry of preaching, special music and the evangelistic appeal, will determine the success of the church.

2. The Bible Expositional Church. This church is usually described by its use of sermon notes, overhead projectors for people to follow sermon outlines, expositional sermons, use of reference Bibles, and constant references to the original language. (Such as the Ryrie of Scofield Reference Bible) The dominant spiritual gift of the pastor is teacher and many in the congregation might be taking notes in a notebook.

This church usually appeals to the upper middle class and will be found in a college or white collar community. In content, a true Bible expositional church is rarely successful in a "blue collar" or "red neck" community. The type of worship crosses denominational lines and can be found in Baptist, Presbyterian, Methodist, Independent Bible or a variety of other groups. The pastor probably learned his preaching style at Dallas Theological Seminary, Talbot Theological Seminary, or some other independent seminary. He probably didn't get it from the denominational seminary. He might have learned it from some interdenominational organization such as the Navigators or Campus Crusade for Christ.

3. The Charismatic Renewal Church. This church is usually described by its feeling and flow. Worshippers feel free to lift their hands in worship or clap them in joy. They sing praise choruses, go to the altar to pray, hug one another, laugh or cry. They lay hands on one another for healing, power or anointing. Most of the Charismatic Renewal

Churches exercise the miraculous gifts of tongues, healing, "word of knowledge," "slain in the spirit," interpretation, or other expressions of the Holy Spirit. However, not all Charismatic Renewal churches are oriented to the Pentecostal or miraculous gift. I talked to several Southern Baptist pastors who were being pressured by their local association because of their renewal worship services, perhaps because these churches had dropped adult Sunday School and extended the worship service from 10:00 a.m. to noon. The pastors told me they had not changed their doctrine, they were Baptist, supported the cooperative program, and didn't believe in the miraculous gifts. Their worship style was irritating to the Southern Baptist Association.

A Charismatic Renewal church can be found among Presbyterians, Episcopalians, Roman Catholic, Pentecostals or among the rapidly emerging Charismatic Independent Churches. Theology is not the dividing line, hence doctrine is not the glue that holds them together. They can be power theology, property theology, Pentecostal or old fashioned liberalism.

The emphasis is on personal renewal in fellowship with God. A person can speak in tongues without the Pentecostal second blessing, it can be a prayer language. This style of worship is not found in the liturgical worship of a formal service, but the intense worship of a pouring out love of God. Whereas formal liturgy centered on God became "the Father seeketh worship," worship in a Charismatic Renewal church focuses on a two way communication between man and God. The worshipper must get something out of worship. To them, worship is stimulating, uplifting, and exhilarating. "They like worship and it affirms them." When they go home, they feel good about what they have done.

4. The Body Life Church. This is the church of small groups or cells. The glue that holds this church together is the relationships that are formed in the body, small groups is where pastoral care happens and where people grow spiritually. A Body Life church has a lot of hugging going on, and places value on transparency - people are honest in their caring groups. They confess their faults to one another, are accountable to one another, and pray for one another.

A Body Life church will do the other things that normal churches do, such as preach, sing, teach and worship God. But they prize highly the quality of life they receive from relationships. In a session they might testify, share burdens, pray for a hurting brother, share a blessing or give an answer to prayer. It is "the body ministering to the body." It is not a pulpit dominated church where everyone looks to the pastor for ministry, a Body Life church looks to one another for support, help and ministry. A Body Life church focuses on koinonia or fellowship. The focus is on the body.

Just as in the other styles of worship, a Body Life church is found in Baptist, Evangelical Free, Independent or Pentecostal churches. Just as the influence of koinonia crosses denominational lines, so Body Life churches are found in most ecclesiastical groups. However, it's not a worship type taught in most seminaries, pastors learn it from one another, from conferences, from seminars, or as they intern under a Body Life style pastor.

5. The Liturgical Church. This worship style was described earlier in this chapter. In some churches, the style of worship has not change since the denomination's founding, and people sing the same hymns that were used by their grandfathers. While some feel a liturgical service is dead, others feel invigorated because they know they are obeying God who invited, "The Father seeketh such to worship Him." So they don't worship for a feeling. They focus all glory, praise and worship on God. He is the focus of the worship service.

They are not there to evangelize, learn, fellowship, or be renewed. Worship is obedience to God.

6. The Informal Church of the people. This is the church of the people. They want preaching that reflects them and speaks to them. They want sermons that are devotional, yet includes some teaching, motivation, renewal, and worship. The pastor is a shepherd who is one of them and has arisen from them. It is a low church, in that authority is with the people; rather than being a high church where authority is situated at denominational headquarters away from the people.

I use to call this a Baptist church, but all six worship styles can be Baptist. I called it a Baptist church because the people were responsible (self-governing, self-propagating, and self-supporting) for the entire life of the church. The people are responsible for the church, more than the pastor or the denomination. The people did the work of ministry in Sunday School, training union, camp, VBS, etc. One of the main gifts of the pastor is to organize the people for ministry, rather than doing ministry for them.

WHY NOW?

These six styles of worship or philosophies of ministries seem to have come to the surface in the past two decades. They were not apparent in Victorian England, colonial America or even before World War II. Until the influence of American Christianity spread abroad, these six types of worship were not evident in churches or groups of churches outside our borders. While all the six qualities have been embryonic in every true church since Pentecost, it seems certain churches are characterized by a dominant trait or ministry and this strength has become the catalyst around which these six worship styles gather. So why have these dominant worship types manifested themselves now in certain churches and now in certain new denominations? This seems to be a post World War II phenomena.

There are two explosive forces that have shaped society in the past forty years. What these formative factors have done to culture in general, have also been among the primary causes that have splintered ministry into six prongs. I call these two factors; 1. The interstate and 2. The computerized television screen. The interstate highway system stands for transportation that joined the two coast of America and made the shopping mall available to anyone within 25 to 50 miles, transportation, is symbolized by the vast interstate highways that criss-cross every state, have made almost every destination available to everyone. People travel 30 miles to church and never think of the distance, because church is only 30 minutes away. The colonial farmer may have traveled one hour by wagon. People will travel as far to church as they travel to employment or to shop.

The computerized television screen stands for communication. People can get almost any fact in an information procession age. Churches tell their story on cable television, local radio, church newspapers, metro-newspapers, billboards and various other inventive means. It seems everyone knows about the various kinds of worship, they see people worshipping on T.V., then decide to drive 30 miles to experience it first hand. They like what they experience and come back every Sunday.

A retired man and woman drive 150 miles every Sunday to my church. I asked them why they come so far. She said, "When you get over 70 and nothing else in life matters, why not go as far as you have to, if its a church that you like, and your church is the high point of the week."

Obviously, they don't come back Sunday p.m. or Wednesday prayer meetings. But their reasons are hard to refute. Why not do what you enjoy in life.

SPIRITUAL MOTIVES

But there are some spiritual factors for the emergence of these six types of worship. In the past three decades we have witnessed an explosion in interest about spiritual gifts. At first the curiosity was about tongues, do you or don't you speak in tongues. But tongues don't seem to be as decisive as they were in the 70's. Yet there is still interest in spiritual gifts. The present drive to study gifts comes from the average Christian who wants to know "What is my gift?" and "How can I serve God with my gift?"

Each of these six styles of worship have a dominant manifestation of a different serving gift. This means there is a specific spiritual gift that holds the worship service together. The Bible Exposition church is driven by the spiritual gift of teaching and the obvious spiritual gift in the Evangelistic church is the gift of evangelism.

These six worship styles tend to be a colony of like gifted people. Larry Gilbert calls this "Gift Colonization." People with an embryonic gift chose to a church where their personal dominant gift is also the corporate dominant spiritual gift. That's why they feel comfortable, in a particular style of worship. They are around "people like themselves." It's not a selfish desire to avoid people who are different, or who may make them feel uncomfortable. But people naturally sort themselves out in life to spend time with those who make them feel good and help them accomplish their goal in life. True, the church is a hospital where sinners came for help; but the church is also an island among the terrifying tides of life where the believers can escape for solitude. These churches are different because of "gift colonization." When the average Christian knows (because of the computerized television screen) he is able to go (because of the interstate) to worship with "my kind of people."

Another factor to explain the six worship types is "Gift Gravitation." The driving force for Christians to find a church is probably not within their awareness. They don't know why they choose a Charismatic Renewal or a Liturgical church. They just know what they like. The internal disequilibrium is the pressure of the spiritual gift driving them to go when their gift is honored and exercised in others and where they can exercise their gift with group appreciation.

The final motivation to explain the six types of worship is "Gift assimilation." Christians like a church worship style and can't explain why they like it. As an illustration of the evangelistic church, they enjoy what they see at the church altar. They are affirmed when people get saved. As they "hand around" soul winners they get a burden or desire to win souls. They might have thought they didn't have the gift of evangelism, but as they share their faith, with lost people, they find their gift of evangelism growing. The Bible teaches a person can grow in a spiritual gift. "Desire earnestly the best gifts" I Cor. 12:31. The more new members are around with the gift of evangelism, the more that gift grows. "Gift Assimilation" is another explanation for the verity of "gift colonization."

COMPARISON OF GIFTS WITH WORSHIP TYPES

Worship Type	Dominant Spiritual Gifts
1. Evangelistic	Evangelism and Prophecy
2. Bible Expositional	Teaching
3. Charismatic Renewal	Exhortation (positive and practical)
4. Body Life	Mercy showing
5. Liturgical	Helps (sewing)
6. Informal	Shepherding

CLARIFICATION

The observation of six different worship styles is obviously general in application. There probably is no one church that has just one practicing spiritual gift. All churches have some manifestation of all gifts. Probably, most churches have two or three dominant spiritual gifts and a person's view point determines what one sees.

These six worship types can't be applied too broadly to all denominations. Probably all six worship types can be found among Southern Baptist churches, even though Southern Baptists tend to be type six; the low church or the informal church of the people. Their strengths are their people.

Christians in a worship type that fits their spiritual gift will probably sublimate their theology to the worship practice. This doesn't mean they minimize doctrine, it just means the commands of Scripture to worship take priority over their perception of doctrine, and since doctrine is theoretical, they give priority to worship which is outward and functional. After all, worship is an observable, measurable, repeatable action that can be compared to other churches. One's belief, or a belief in doctrine, is not observable, measurable or repeatable. It's hard to compare the life-style of one's belief in dispensationalism with someone's belief in covenant theology.

Since the six worship styles are based on six spiritual gifts, then all of them are biblical, which means all are correct. The other side of that door, means none of them are wrong or unbiblical. As you examine the churches of this book, First Baptist, Jacksonville, Willow Creek, S. Barrington, New Hope Community, Portland, and The Church On the Way, Van Nuys are all biblical churches, although they express different styles of worship. They are Body Life, Charismatic Renewal, Evangelistic and Informal (Baptist). Since in their church services they all have a biblical expression of worship then those who criticize them need tolerance. They need tolerance for those who do worship differently than they worship. Also, they who think their style is the "right" style or the only style, should think again. Tolerance is a necessary evil for all bigots.

But there is another observation for those with an obviously dominant worship style. It's the word balance. The Evangelistic church needs the balance of strong Bible teaching, fellowship, and worship. All of the churches in this book could learn from the others who do

it differently. As a matter of fact, I have found the ten pastors in this book to be broad in their understanding and acceptance of others. Their strength is in their awareness of others, yet their commitment to their own strength. Since, "God uses people where they are usable," these pastors are effective because they do what they do but without the intolerance that their way is the only way. May God continue to bless them for their perspective.

CHAPTER XIII

NEW ROLE OF PASTORAL LEADERSHIP: FROM A MINISTER TO AN EQUIPPER

Dr. W. A. Criswell, Pastor of First Baptist Church, Dallas was listed in the book I wrote, *The Ten Largest Sunday Schools and Why They Grow*. He pastored a church of 6,000 people in attendance and 20,000 members. After he read the book, he was intrigued with my examination of the role of pastoral leadership in the great churches. I had pointed out the largest churches were built by pastors who had long tenure, who were dynamic leaders, and who led their churches to grow. In opposition to this conclusion I wrote that the great growing churches were not "committee bounds" nor were they board dominated.

Dr. Criswell told me, "I've always agreed with yours observation that great pastors build great churches, average pastors build average churches, and weak pastors lead weak churches."

Dr. Criswell was the former president of the Southern Baptist Convention at the time and pastored the largest Southern Baptist church in America. He told me that pastors who exercised biblical leadership with the people could lead a church to grow." Then he added, "Churches that are dominated by deacons have a difficult time growing."

Criswell concluded his conversation, "The pastor is a shepherd who leads, the deacons are those who serve, and the people are the final seat of authority."

Some rejected my observation in that book about pastoral leadership and growing churches. They wrongly thought I meant dictatorship. I do not believe it is biblical for a pastor to be a dictator, but it is biblical for pastors to lead a congregation. What's wrong with dictatorial pastors? Even though some dictators cause growth, that doesn't justify their actions. Some dictatorial pastors have done what they wanted with money, resources, bond issues, salaries, etc. Some people have been run out of their church by dictatorial pastors. Some pastors split churches because of greed, power, or ignorance.

No one needs dictatorial pastors because they harm churches, they harm believers, and they harm the testimony of Christ.

The new churches have a new role of pastoral leadership. We need pastors who will lead churches in soul winning, not become the only soul winner in the flock. We need pastors who will lead churches in ministry, not become the only one serving God. They need to lead in stewardship, prayer, and vision. Everyone in the church needs to be in Bible study, service, discipleship, and the pastor must lead the congregation in these areas.

We do not need more platform churches where everything is measured by the pastor's ministry. A platform church is where the pastor is primarily the Bible conference teacher, or the evangelist, or the catalyst for worship. A platform church is where the engine that drives the church is the pulpit and the congregation is along for the ride.

The New Testament church focuses on pastor and people. The pastor leads the people so that all members use their spiritual gift in a ministry with the church. The Bible teaches

every member should have his or her ministry. "From whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love." (Eph. 4:16)

A Baptist pastor in Virginia insisted that every new member joining his church go through a membership class, and during that experience, take a spiritual gift test to determine the spiritual ability of each new member. They were then given an explanation of places of ministry in the church and what leadership training was necessary to serve with each position. While these new people signed the application for church membership, they signed up for service. When the new prospect was inducted to the church for congregational vote into membership, the pastor told the congregation what their dominant spiritual gift was and where they would be serving.

If you have "No ministry in this church . . . no membership."

He sent two powerful messages to his flock with this announcement and requirement. First, he expects everyone who sits in the pew to have a ministry, and second, their church is not a platform church.

Biblical pastoral leadership demands a ministering group of people who follow the pastor. There is a reciprocity between leadership and fellowship. If a dictatorial pastor is not biblical, then a congregation that allows their shepherd to run over them or minister for them is not biblical. The opposite of that is also true, a congregation (or board) that wrestles pastoral leadership from the pastor is not biblical, nor is the pastor who rolls over to their demands. Just as a balance of authority between the executive, judicial, and legislative makes a strong United States, so a balance of authority makes for a strong biblical church.

There are many descriptions of leadership, (see the appendix for other definitions) but I use the following two point definition. First, leadership is influence, and second, leadership is plural.

In the first point of the definition, "Leadership is influence," the opposite gives insight to the nature of leadership. Leadership is not control, as a matter of fact, the more a pastor tries to control a church, the more it will not grow. Small churches can be controlled, large churches cannot be controlled.

Many pastors think they must control people or events to make it go. They control the budget, or the election process, or the decisions. They are comfortable with control but uncomfortable when they don't get their way. But leadership is influence, not control.

Why is control wrong? Because the church belongs to Christ, not the pastor. Christ controls money, decisions, and people. Christ communicates His control through every member (the priesthood of the believer) by (1) His indwelling presence in every believer, (2) every believer has access to read and interpret the scriptures, (3) the Bible teaches by example that the members of the churches, such as the congregation in Corinth, are responsible to cleanse the church of apostasy and sins of the flesh, (4) by every member using his spiritual gift (I Cor 7:7).

When a pastor control his people he takes away their initiative to serve Christ, hence their opportunity to grow in Christ. He stifles creativity, growth, and spontaneity. He needs to unleash the church, not control the church.

What is control? I know a church where the pastor owned the church building and when people voted by majority to take away some of his freedom to control financial decisions, he threw a fit. The majority then voted him out as pastor, he responded by yelling, "Get out of my building!"

He made it stick and kept the property and kept the church going with a remnant. The majority left. To make the illustration ridiculous, this is the same pastor who refused to supply me with statistics for my chart of the 100 largest Sunday Schools. He said it was unscriptural to emphasize numbers.

Leadership is influence. The more people a pastor influences, the greater his leadership. When I first got out of seminary, I told a pastor friend, Wes Hunt, "I don't want to be famous, I want to be influential." At the time, I didn't know I was asking to be a leader.

The pastor influences by his sermons. He influences the growth of his people and what they think. He influences by his counseling ministry and decisions. He influences by his ability to solve problems and motivates people. Almost everything a pastor does influences his people, so almost everything he is relates to his leadership in the church.

The second aspect of leadership cannot be separated from the first. Leadership is influence and leadership is plural. We can never look at a leader in isolation, a leader must relate to those who are led. The pastor must relate to his people. The shepherd must relate to the sheep. The one has little or no existence without the other.

Leadership is plural. This means leadership is not what you do to people, it is what you do with people.

Leadership is a lonely job. But the leader is never alone.

Pastoral leadership means you are in front of the congregation, sometimes as a pioneer; other times as a guide. In the army, they call it walking point. It is the most dangerous position in combat because you are the first to get shot at. But when you walk point, it assumes someone is behind you, following you to help you when there is trouble.

Because leadership is plural, you should have the church in back of you when you take their flack. But some pastors take flack and the congregation abandons him. He walks point but they are not following. What should he do? Should he criticize their support or lack of it? Should he call them names, such as "coward" or "unspiritual?" NO, if they are not following, it is a mark against his leadership.

If the pastor "outwalks" his people so they are not following, it usually shows lack of leadership ability on his part. Good leadership inspires fellowship. If the congregation rebels at all the pastor's ideas and programs, again, it shows lack of leadership skills. If leadership is plural, then the pastor has little or no leadership skills when no one follows.

The pastor who constantly criticizes his people because they won't get involved in the church, needs to re-focus his perspective. He doesn't have a congregational problem, he has a leadership problem.

We don't have financial crisis in our churches. Every crisis, including a money crisis is a leadership crisis.

The old Chinese proverb still is true, "He who thinketh he leadeth, but has no followers, is just taking a walk."

CHAPTER XIV

NEW INFRASTRUCTURE: FROM INEFFICIENCY TO A MANAGEMENT TEAM

The church of the future will operate business-like, but will not necessarily be a business. That revolutionary statement scares me. Some churches operate as a ministry (which has operating procedures that are different from the world), and other churches operate as a ministry that is run like a business. I see coming in the future a church that is all business. It will do more than operate as a business, it will be a business that is operated for souls. The church will value image, marketing, cost-fund accounting, job description, and institutional goal setting.

In the early 70's, I talked about, "Selling Jesus like we sell Coca-Cola." Some pastors violently objected to my statement. They felt Jesus should be presented only in the context of the New Testament church. They felt that prayer, preaching, and worship was all that was needed to communicate salvation to the lost.

Back then, I disagreed with their limited view of evangelism. I felt they were just criticizing the statement, "We could sell Jesus as we sell Coca-Cola." I felt that since God had given us radio and television to reach the masses, we could use more kinds of media and more exposure to present Jesus to the world. Jerry Falwell gave credibility to this statement when he said, "I can reach more people in one Sunday morning telecast than the Apostle Paul reached in a life time of ministry." Whereas the church has learned to sell Jesus as it sells Coca-Cola, it has gone the second mile. It has gone into the business of selling Jesus. In many places I see the church as a business. In the past, the church used the techniques of business to further its aims of world evangelization, but I am scared with what I see happening and what I believe is coming in the next decade. The church is not using business methods, the church is becoming a business. The church that reflects culture is "the church as business."

THE CHURCH AS A BUSINESS

The church can use the same methods as businesses, because many of the methods never originally belonged to business or the church. Certain principles are truth and true principles can be applied to either the church or business. Truth should transcend culture and transcend history. As an illustration, the truth of efficient principles applies to all institutions: the family, education, government, the church; not just businesses. When the church learned how to use certain techniques that made its ministry more efficient, that was entirely different from the church becoming efficient in the business of ministry. The church as becoming an efficient ministry, but now it is beginning to step across the line, it is becoming a business that also is efficient in ministry.

Business is measured by the bottom line, i.e., profits. Good businesses make a profit, some immediately, others eventually. At least that is what the modern business person thinks. Profits are synonymous with modern business. Apparently, the days are gone when the business man who owned his shop was motivated by service to his customers and all he wanted in return was to make a decent living. He didn't have to show a profit to be successful, nor was his business driven by the bottom line.

The bottom line has become one factor that makes churches into businesses. It is

assumed by Church Growth authorities that a church must grow in several areas, i.e., money, converts, attendance, baptisms, and membership or enrollment. The phrase a "maintenance ministry" is used to negatively describe non-growth churches. If a person is a maintenance pastor, he is not as well respected as a Church Growth pastor. (Church Growth is not wrong, but the wrong expressions of Church Growth weaken a church.)

The church has blindly adapted the methods of business without evaluating them. This does not mean that a method can be sanctified by prayer or fasting. A method cannot become biblical just because it is used to preach the Gospel. Business methods grow out of business objectives and make businesses the unique animal that it has become. When the church uses a business method, it should evaluate what it is doing, lest the new method pushed the church to focus on a business objective and suddenly, the church is a unique business animal.

One illustration is using "cost fund accounting" to evaluate the use or disuse of method. A secular business will assess all expenses to a department such as building use, insurance, postage, personnel, etc. It can determine what areas of the business are out of line in expenses or what department is not showing a profit. Since profits are the bottom line, if a department cannot contribute to profits, it's chopped, programs are slashed, factories closed, and people fired. They may have been loyal employees but nevertheless, they are history.

Cost fund accounting can be brutal when used to assess the effectiveness of a program in the church. If the feeding program of the poor cannot attract financial support, it is killed. If God leads a church to begin a feeding program, perhaps any sacrifice is necessary to keep it going.

Suppose a church board votes to terminate a program. Did they make a mistake in originally beginning it? Did they sin by killing it? Did those who quit supporting it with their money make a mistake? Perhaps the blame lies with those who ran the program, did they administer it properly to get enough support, so they bear some responsibility for its failure?

This is a two edged sword. Cost fund accounting can save an entire ministry by locating a financial leak in an organization. Or, cost fund accounting can be a brutal instrument to change a church from a ministry-oriented institution to a business.

There seems to be a half way house between the church as ministry and the church as business. One hand is the extreme of a church that just cares about people and almost ignores its business processes. It can't pay its bills and goes out of existence. The other extreme is the business church where the staff operates 40 hours a week and clocks out at 5:00 p.m. in the face of need, just as surely as union worker punch the time clock to go home.

The half-way house is the ministry that is run as efficiently as a business, but it is not a business. The bottom line is not money, profits, or a balanced budget. The bottom line is quality service to people, whatever it takes. Ministry is not compromised and people's needs are not ignored. As a matter of fact, good organization can help a church reach more people and reach them effectively. Good organization honors God and is what God expects of a church.

A business is held together by the glue of its organization. It's bottom line is profits and the whole organization is directed to accomplish that objective. There are many expressions of business glue. First, good job descriptions hold businesses together, people make the business prosper when they know their job and how to accomplish it. So the personnel director constantly works at his job, which is to keep all jobs harmoniously

working toward the business goal.

There is a second glue in business, job objectives. Sometimes called management by objectives, a business is held together when each person works toward his assigned goals. It may be to install fuel pumps on a machine in industry, or it may be to reach a financial goal for the division of an insurance agency.

These functions described as glue are sometimes stated, "What I must do," job descriptions, and "What I must accomplish," job objectives.

The glue that holds a church together is different from business glue. While a church may employ job descriptions and job objectives, members of a church have a higher calling or a different motivation. While businesses use extrinsic motivation (profits), or intrinsic motivation (job description and job objectives) to generate and maintain employee loyalty, the church has a deeper motivation. It is Christocentric motivation. The church member serves to please a person - Jesus Christ - who indwells him, helps him, and ultimately will reward him. Christ is the glue that holds a church together.

Whereas a church may use job descriptions, objectives, and even cost fund accounting policies; Christ is everything. To say Christ is everything is more than sloppy mysticism. Christ is the outward objective, Christ is the inner motivation, Christ is the standard of excellence and Christ is the ultimate reward (not profits).

The Bible college I attended has a motto, "To know Christ and make Him known." That is the kind of glue that sets a church apart from a business, and sets a church apart from a church run as a business.

When the church or business is controlled by the methods of business, it is on the dangerous edge. The church as business will win souls, care for the sick, or carry out other aspects of ministry. Efficiency of ministry or breath of ministry are not the bottom line of a church, they are means to an end.

A particular local church can actually win more souls than any other church in its state and be walking on dangerously thin ice. How? In its efficiency, it is forced to cut out a program and release faithful workers. Their families and friends are crushed. The unsaved see a Christian ministry release its own and the unsaved think, "There is no difference between a secular business and a Christ-centered ministry." The unsaved have a right to ask, "Would Christ fire faithful employees?" Can a New Testament church suddenly collapse a ministry based on "cost fund accounting?"

There are other abuses of the "church as business" toward its employees. They can be put in intolerable working conditions, not be allowed normal freedoms, or be embarrassed or harassed, all in the name of biblical efficiency.

Wait a minute. Haven't church workers always worked harder, worked longer, and made sacrifices? The pastor gets up in the middle of the night to comfort the parents of a child killed in an accident. The faithful Sunday School teacher spends extra hours visiting prospects, or the minister who gives up sleep to rise early to intercede for his flock. These sacrifices are done for Christ and are motivated to please Christ. They are Christocentric area of motivation. The church or business may use severe restriction and/or discipline to accomplish company policy, but the employee does not willingly or joyfully comply. They are coerced. even though the "church as business" says, "This is for the glory of Christ," or "This is to make Him known." The church is a business when Christ is not the glue that holds the ministry together and He is not the motivation of each worker.

The Bible teaches that the church is both an organism and organization. As an organism the church grows as a plant or as the physical body. An organism inherently grows, because it has life. The church as an organism will grow because it has the life of Christ. The church is also an organization which is an outward expression with offices, job description, budgets, and merit reviews. As an organization, the church ought to be as well organized as IBM or Ford. The church ought to be financially administered as well as any agency that is a profit-making organization. The church should never be sloppily run. It is not a good Christian testimony to be out-of-date, or out-of-touch.

A pastor of a church on the north side of Atlanta ministered to upward mobile young business yuppies. The church met in an old concrete block building with a dirt parking lot. The pastor followed principles that were obviously obsolete. The people of this Baptist church finally came to their pastor and told him, "We live in air conditioned homes that cost over \$100,000 but our church is an old concrete block building with a dirt parking lot. We like the ministry but we can't reach our friends through a run down facility." They went on to describe the ineffective organization. "We want to worship in a church that reflects our lifestyle."

CHAPTER XV

NEW BONDING: FROM JOINING A CHURCH TO BUYING INTO A RELATIONSHIP

The ten churches in this book ooze excitement in their services. When their members talk about their church the taste buds of outsiders are aroused because of the warmth of these ten churches. Outsiders realize these churches have more to offer than most churches.

Outsiders enjoy these churches, they get all excited and plan to return again and again. If the distance is too far to return, they wish their church were more like the one they visited. Some move their belongings, get a new job; just so they can be part of a vibrant fellowship.

How do these churches create an appetite in outsiders. They surely don't do it like the average church. The average church talks about church membership or joining our fellowship, like joining the Lions club or the Boy Scouts. The average church talks about church membership like something a person has to do - it's described as an obligation. But legalism has never excited the masses.

The average church talks about "moving your letter," or "joining the church," or "extending the right hand of fellowship." These phrases apply to a person or family who have been converted and taught the obligation of attendance, tithing, and participation. The average Christian family does this because they are expected to do so.

The old term is to "join" a church, or to be "assimilated" into a church fellowship. These terms were adequate when the average American was loyal to the institution of his community. The new term is "Bonding." When a person is bonded to a contemporary church it is similar to the process of Super Glue. The old name was paste or mucilage, it just was an adhesive that stuck two things together. In the same way, in the old days church membership was the adhesive that held the member to the church because it specified what a member must believe and how a member must behave.

Super Glue is not adhesive, it bonds two elements together. Actually the elements of Super Glue are absorbed into the elements of the two surfaces, so that two become one. The two fuse or melt into one. In the old days, paste would break and things would separate, but when you bond two pieces of wood together with Super Glue, the wood will splinter before the Super Glue will break because the two are bonded into one.

The ten churches in this book bond new people with their church. The process is not mystical because it can be explained, but "Bonding" is difficult for the untrained eye to see. Many visitors become loyal to the church before they officially join the church. And new members are more loyal than those who were members before the present pastor came to the church. While each of the ten churches bond with different methods or steps, there are similarities in contemporary culture that make the nature of bonding similar in each church.

There are three steps to bonding a person to a church. The first step is interfacing, which means the person must face the church, this involves recognizing the church, relating to the church where there are points of communication, and making an initial contact with the church. The second step is buying, such as a person walking into a store and buying an item or purchasing services. The concept of buying includes: (1) need, (2) desire, (3) knowledge, (4) and paying the price. We never buy something unless we pay the price. The concept of buying implies transferring from the seller to the purchaser. There is an actual transfer of permission and authority. When someone buys into a church, they not only have

permission to be a member, they have authority to be a member with all the rights and privileges. The third step in bonding is ownership. Now the person feels it is no longer the pastor's church, it is my church. When a new member gets "ownership" into a new church he assumes both responsibility and accountability for the new church. When a new member buys into a church and assumes ownership, he now has a responsibility which also leads to accountability. He is accountable to the new church, but he is also accountable to God. When a person bonds to a new church, there must be ownership of excitement, ownership of worship functions, and ownership of doctrine. New members must feel they possess the "contagious enthusiasm" of the new congregation and to get it, they buy into the worship style. Notice in the above list, doctrine is third on the list. On a priority scale, Americans generally feel it is not as important to buy into doctrine as it is to buy into "feelings" and "commitment." Therefore, in a Renewal/Revival church a new member who is Calvinistic buys into a church even if it is Armenian in doctrine, because theology has become third in his list of priorities. New members buy into a church in face-to-face interaction in a small group (cell) because feelings are communicated, something that doesn't happen in the traditional class on church membership.

Many times we feel that those who have been in the church for a long time are the real owners of a church, they are the first class citizens. Those who latter join are second class citizens because they do not have a history of what is going on. However, in the church of the future, bonding into a church is knowing, feeling, and acting on the ownership of the church.

The word Bonding means more than trying to keep a new member from dropping out of his new church. New members are best bonded to a new church when they belong to a primary group of the church. A primary group can be a Sunday School class, flock, cell, the ushers, a ladies missionary group or the choir. A new member will identify with a primary group which is a small group, rather than expecting a new member to identify with the total church or the larger group that worships on Sunday morning. The phrase "Primary Group" means the group that a person identifies with. The new member may not see himself as a member of the large congregation, but he sees himself as a member of a small group. He can buy into the small group. Bonding takes place when the new member feels the small group can't adequately function without him because he is part of the process. "Those ushers need me," a new member says as he considers not attending church. When the new member projects himself into the small group, it becomes his "primary group" for identification with the church. A new member has bonded when she sings alto in the choir and sees herself as part of the worship process and feels the process would diminish without her presence. She experiences church ownership with a small primary group, an experience that couldn't happen with the larger group.

Bonding is more than teaching a prospective member habits of church attendance or getting their tithe, or correcting their behavior. Bonding is a total immersion into group fellowship, group values, and group ministry.

Bonding is often non-verbal and takes place when there is no official instruction of how to get into the new group. This means bonding does not automatically happen when a person goes through a new membership class or is voted into the church.

Bonding can begin taking place before the sinner receives Christ because it is a part of pre-conversion process. Also, bonding continues to take place after the act of receiving Christ and after the membership class is over, because bonding is involved in the post-conversion process. Bonding is a process, but as shall be shown, it is most effective simultaneously with

conversion.

Bonding is similar to the process of imprinting an act in the natural world whereby a new-born animal attaches itself in a sense of belonging to an agent that is responsive to it immediately after birth or hatching. There is a famous picture of the Nobel Prize winning naturalist Konrad Lorenz being followed by ducklings. The ducklings attached themselves to him as the protective-parent. As in ducklings, bonding produces a relationship that can withstand separations. The ducklings followed Lorenz everywhere and did not unlearn the relationship during periods of separation. It is as though God has placed a divinely-engineered factor, whether psychological or physiological, that prepares the new born to become bonded to a parent.

Animals or fowls will identify with surrogate or substitute parents, especially if the real mother is absent or has rejected them. Apparently, the state of being "lost" and being "found", in a relational aspect; contributes to bonding. Our contemporary world of anomity and "lostness" prepares people for the bonding process of these new churches, and at the same time the contemporary world that does not understand loyalty and obligation, does not respond to the normal classes on church membership.

Some new Christians identify with a local church at conversion, and the relationship endures; while others go through a similar conversion experience, yet drop out of fellowship with the church, and apparently leave fellowship with Christ. What are the variables that explain the difference by those who experience conversion?

1. Is continuity by some the result of regeneration (truly saved) and others only professing salvation?
2. Is continuity explained by adequate instruction of the new convert as the first steps of the faith, and not adequately explained by those who drop out?
3. Is continuity explained at the level of "need fulfillment" offered by the new church?
4. Is continuity explained by the reputation, organizational or post-conversion follow-up by the new church?
5. Is continuity explained by the bonding process of new members into an existing fellowship of the new church? Probably all of the above factors are involved in the continuing of new members.

However, bonding seems to make the greatest contribution to the continuity of a person profession salvation.

The process of imprinting animals after birth is similar to entrance into a new culture. It involves new sounds, new smells, new sights, new feelings and a new way of life. Studies show the new-born is more alert during the first day after birth than at any time during the next two weeks. This implies there is an "alert time" to bond a new born animal, and by analogy, there is a proper time to bond a new born Christian to a church. The phrase "Win the Winnable" takes on new significance, for it does not mean just winning them to Christ when conviction is strongest, it also implies bonding the new Christian into the local body immediately after conversion.

We should be careful how the word bond is used, as though it is aloof or mystical. Bonding is not something a church does, bonding is a relationship between the new believer and the local body. Therefore, bonding is something that happens as a process of life. Like love, people can be placed together but they can't be forced to love. People can be placed in a cell group or Sunday School class, but they can't be forced to bond to a church.

Timing is crucial to bonding. New life appears to be born in a state of unique

readiness, or as expressed previously, "alert time." This is also called "Seasons of the Soul." This timing seems to be emotional, psychological and physiological. Therefore, bonding occurs best when the participants are uniquely ready for the process.

The Christian has gone through several experiences that prepare him for bonding. First he had admitted that he is a sinner and cannot save himself. This usually involves a new self-evaluation that leads to a new self-perception and/or new self-awareness. Second, he has accepted Jesus as Savior, which in many occasions involves recognizing Christ as the Lord of his life. Again, this involves a new self-awareness. Third, there is usually a public confession that may involve baptism, testimony, walking an isle, etc. These factors usually ready a new Christian for bonding in a local church. The radical absorption of self-perception into a new fellowship with God is pictured as a birth (John 3:3-7). The spiritual bonding to Jesus Christ that results in the believer becoming one with Him (John 15:1-5) is reflected in a social bonding to His local body (i.e. spiritual baptism is reflected in water baptism).

Water baptism does not guarantee that a new Christian will continue with his new church, but it is one of the variables in bonding. Those churches that baptize new converts tend to have more continuity than those that do not.

Studies show that new believers tend to drop out of the church if they do not become attached to a primary group within two weeks. The Law of Seven Touches indicates that when a church makes seven immediate and meaningful contacts with potential members and/or prospective converts, they tend to return to the church, and to convert or join the churches fellowship.

The Law of Seven Touches imply that a church must: (1) immediately contact the prospect, (2) be intentional in follow-up, and (3) be systematic and varied in continual contacts with prospects. Studies reveal that churches that make the most contact, tend to do the best job in bonding new members to the church. But, even with intensive follow-up, some will not be bonded, rather some will drop out of the church.

Studies also reveal that prospective new members or potential converts are more likely to bond after attending the church three or four times. This I have called The Law of Three Hearings. Therefore the church must use The Law of Seven Touches to get a prospect to return three times to get a possible bond of a new convert or a new member. Both laws are based on establishing relationships with the candidate by someone in the church.

There are other reasons why some reject the bonding-process. Sometimes, "sociological clash" occurs. People of different cultures, or different classes do not mix well. While their love for Christ will motivate some to overcome cultural or class barriers, others cannot overcome them and drop out. Some drop out immediately, others drop out after a period of time.

CHAPTER XVI

NEW POSITIONING: FROM SINGLE CAMPUS MINISTRY TO A MULTI-CAMPUS CHURCH

The traditional American church is usually thought of as a small building on a small piece of property. Historically, people walked so there was no parking, except in rural areas where farm families tied up the horse and wagon. The traditional American church had a sensitivity for the ministry of other churches, so much so that they usually respected the "turf" of another church. But with the emergence of an urban mindset and a "consumer approach to ministry," there is a new phenomena that is titled "The Expanded Geographical Parish Church."

An extended Geographical Parish Church is spread out over a larger area so that it: (1) meets in several locations, (2) operates different ministries in different locations, and (3) has expanded its location geographically in order to reach a larger "Jerusalem." Another way of describing the Expanded Geographical Parish Church is: "multiple ministries, multiple places of ministry, multiple ministers, but one central organization and one senior pastor."

The Perimeter Church of Atlanta Georgia was intentionally planted at several locations along Interstate 275 on the north side of Atlanta in order to reach a broad sector of the metropolitan area for Christ. Two other churches in this book became Expanded Geographical Parish Church, but did not begin that way, i.e. Mt. Paran Church of God and The Church On the Way. Others think that having cells meeting in homes over a vast part of their geographical area make a church an Expanded Geographical Parish Church. These churches are reflected in this book by Willow Creek Community Church, Central Community Church, Horizon Christian Fellowship, and New Hope Community Church.

Jack Hayford's The Church On the Way, Van Nuys, California was a small Foursquare Church located approximately a quarter of mile from the large First Baptist Church of Van Nuys, California. In 1969, the First Baptist Church was listed the eighth largest in America with 2,847 average weekly attendance. The neighborhood was upper class, white, sophisticated located only a few miles from Hollywood. But the neighborhood changed racially with poorer blacks, Mexican and some Orientals moving into the neighborhood. Because First Baptist Church was committed to its upper class type ministry, it moved and followed its people ten miles west. During the 20 years since the listing the small Foursquare Church began growing by leaps and bounds under the worship ministry of Hayford. They built a 2,200 seat auditorium and by the late eighties, filled it twice each Sunday a.m.

In 1989 The Church On the Way brought the facilities of First Baptist Church for eleven million, which included an 1,800 seat sanctuary, parking and a gym. Now Hayford leads alternate Sunday a.m. worship services in both auditoriums. While only a quarter of a mile separates the two campuses, it is an Expanded Geographical Parish Church.

The churches of the future are spilling out of their walls and off their main campus. They are expanding their ministry all over their Jerusalem, hence expanding their geographical boundaries.

Most churches of the past were located in one area of the city, such as Highland Park Baptist Church in Highland Park subdivision. Some churches were downtown such as First

Congregational Church or Central Presbyterian Church. These churches drew from the entire city, but they didn't branch out with additional buildings into campuses around the city.

Some churches in the next century will branch out for ministry sake, yet it will remain one church meeting in many locations for expanded ministry. This is a new type of church identified as the Expanded Geographical Parish Church. It is a multi-staffed church, meeting in multi-locations, offering multi-ministries, with a single identity, single organization, single purpose, single force of leadership, yet governed by the entire members from all parts. Describing it negatively, no group can control another group, no group can pull out or splinter and retain its property, while individuals can resign at any time. These churches do not think of themselves as different parts, but as one body, one church, with one purpose and one nucleus.

Rev. Randy Pope began Perimeter Church with a vision of planting many congregations around the perimeter of Metro Atlanta, Georgia. Each congregation (the technical name for the smaller group) located in a different section of Atlanta was part of one church (the technical name for the composite group.) After beginning eight congregations, People realized he couldn't reach his goal with the constraints of one church, so they reorganized into Perimeter Christian Ministries, Inc. which is a "trans-church" organization of eight local autonomous churches. The basis for their new height-member fellowship is not Presbyterian reformed doctrine, but their unusual forms and worship styles. Each church will contribute five percent of its total income for the primary goal of planting other new churches of like-practice. Obviously, they will be like-faith, but that's not the point. This new "denomination" is being formed on method, not theology.

In the past there have been large churches with "chapels" to reach sections of the city. These chapels were defined as non-self-governing groups that depended on the mother church for strength and existence. When a "chapel" became strong enough, it became an independent church. The Expanded Geographical Parish Churches are different in composition. No one section of the church dominates another, or the whole, nor does one group hold the administration or the budget at the expense of the other. All members in each group are considered equal in status and influence.

Also, in the past there has been a "circuit" where one pastor was the minister for two or more churches. The Methodist circuit riding preacher was an illustration. This involved two or more autonomous churches separate from each other but were joined by denominational allegiance. Each church on the circuit was served by the same pastor. Each church in the "circuit" system tended to be led by lay people, but ministry was supplied from a part-time pastor that was paid a part-time salary. The "circuit church" was lay-led with pastoral ministry. The Extended Geographical Parish Church has the opposite infrastructure, they are pastor led rather than lay-led. Their emphasis is lay-ministry rather than pastoral ministry.

Each section of the Expanded Geographical Parish Church has local leadership (full or part-time), to promote local-ministry and local-identity, yet a central system of shared management. The Extended Geographical Parish Church resembles a business with a main-office and regional-offices, rather than the traditional denominational structure.

The Extended Geographical Parish Church has been described as a small denomination, or a mini-denomination. This may be because it is one local church that is large enough and self-sufficient enough that it does not need the benefits offered by

denominational headquarters. It can do everything for itself that headquarter supplies. But the Extended Geographical Parish Church is different from a cluster of denominational churches, or an association of churches. This church has a single government for all the parts (churches) and a single staff to promote a unified ministry, unified vision and unified identity. When one part of an Extended Geographical Parish Church ministers to unwed mothers, or reaches a new sub-division, it is as though the whole church is operating through the one part. The permanent union of each part guarantees the continuity of ministry by each part; so that the total ministry is a joint-venture of the whole church. It eliminates needless duplication of staff, programs, and resources (one computer system, one accounting office, one maintenance office, etc.) yet a variety of spiritual gifts can minister to the whole church, and there is a broader financial base to provide a stronger influence in ministry.

There seems to be a biblical base for the Extended Geographical Parish Church. The church at Jerusalem was one church Acts 1:23, yet heir single church as made up of several parts, or different units. The Jerusalem church is described as a unit, "the multitude of them that believed were of one heart and soul" (Acts 4:23). Note the word multitude is singular, it was one entity. Yet later the church is described, "believers were the more added to the Lord, multitudes, both men and women" (Acts 5:14). The word multitudes is plural, describing more than one entity. This is probably more than one group of classes or groups of people that were baptized. The Jerusalem Church was one large group (Celebration) and many smaller groups (Cells). These cells were described as "multitudes." The leaders went from house to house (Acts 5:42 NKJV, 2:46) which was probably not soul winning from door to door, nor was it "every member canvassing." Each cell of the Jerusalem Church met in different houses for fellowship and ministry. Apparently the early Jerusalem church did not serve communion in a large gathering (Celebration), they served the Lord's table in small groups (Cells) that met in houses (Acts 2:46).

The large group in the Jerusalem Church met for celebration, preaching, motivation and testimony (Acts 3:11). They met in small groups (Cells) for fellowship, accountability, instruction and identity (Acts 5:42). From the above observations, I have concluded the norm for the New Testament church included both Cells and Celebration.

The traditional American church met in large groups (Celebration) for the Sunday morning worship service and the function of small groups (Cells) was carried out primarily in Sunday School. But the new emerging churches are meeting in small groups (Cells) in weeknight flocks, Bible classes, or care groups. Different churches have different emphasis in their small groups. Some churches such as New Hope Community Church emphasize fellowship, Willow Creek Community Churches emphasizes Bible Study and Horizon Christian Fellowship emphasizes worship.

The church at Corinth also appeared to have several groups, as did the Jerusalem Church, but these groups were wrongly divided. It appears one group emphasized Paul, another Apollos, and the self-proclaimed spiritual groups said they were of Christ. I Cor. 3:1-4. Also, there was probably a group emphasizing Peter, I Cor. 3:22. There were several smaller groups or house churches in Corinth that contributed to the division. Instead of leadership bringing the Corinthian church together, there were apparently divided by geographical and/or ethnic line. When Paul writes to the Church at Rome from Corinth, he reveals the make-up of the Corinthian church. He greets Priscilla and Aquilla and the church in their house, Rom. 16:4,5. He mentions "the churches of the Gentiles," Rom 16:4, which may have been a house church (Cell), meeting in the home of a gentile that had

predominantly gentile members (homogeneous unit principle). These gentiles were greeting a man and wife who were gentiles who formerly lived in Corinth and formerly had a church in their house when they lived in Corinth. Paul also greets "the churches of Christ" in Corinth (Rom. 16:16) This is a descriptive phrase (i.e. Church of Christ) used to identify Jewish believers. The Greek term Christ was parallel to the Hebrew term Messiah or Anointed one, the hope of the Jews. This phrase "Churches of Christ" may have been used to describe Jewish house churches (homogeneous unity principle) in Corinth. Paul concludes the chapter "the whole church saluteth you," (Rom. 16:23), a description of the total Corinthian church (the Expanded Geographical Parish Church) of both Jewish and Gentile home-churches).

SUMMARY AND CONCLUSION

The world is more different than every before. We see changes that could never have happened three decades ago. Many have tried to build the Geographical Expanded Church, but never has it been pulled off. It remains to be seen if those who are presently trying will succeed. These pastors who tried it over a 1,000 years ago ended up becoming a Bishop over several churches and the mother church usually became a Cathedral. In other ages the attempt ended up in denominational churches, each separate, but all united under one superstructure.

The present Geographical Extended Parish Churches are the product of two things: transportation and communication. Because we have telephones, computers, fax, and all types of media to communicate a churches structure and objection; it's possible to build a super church in many locations. Also, because we have interstate, highways, cars, and ease of travel; a mega church can be located in several places, yet connected by efficient mobility.

These churches are a product of our times. The question remains, are they a product of the New Testament?

CHAPTER XVII

NEW DENOMINATIONS: FROM THEOLOGY TO METHODOLOGY

The new denominations that are being formed today are brought together by different forces than those that attracted the formation of the old denominations. The old denominations include what is called main-line denominations, the evangelical denominations and even those denominations formed within fundamentalism. The new denominations are not just those that have recent vintage, they must be viewed by a different standard because they are driven by a different engine. As an illustration, if the old main-line denominations are like the Model Ford, then the evangelical or fundamental denominations are like sleek Thunderbirds. Although they are not the same car, they are still gasoline driven automobiles. The new denominations are like rocket driven helicopters, a whole new mode of transportation.

Whereas the main catalyst of old denominations was doctrinal uniqueness; i.e. a group of churches joined fellowship because of similar theology or where a denomination claimed it did not have a doctrinal statement, they were connected by a similar hermeneutical interpretation of Scripture or orientation to Christianity. In some past occasions denominations split over disagreement of various aspects of theology; usually forming another denomination around a new core of beliefs. When denominations planted new churches, they insured their new churches would hold the identical beliefs by including their theological uniqueness in the doctrinal statement of new church and/or by strong indoctrination program in the new church. The bottom line means theology was the glue that held historic denominations together.

FROM HYLES TO HYBELS

New denominations are being formed around workable methods. A group of churches find teaching(s) that works and their style of ministry becomes their rallying point. Some of these new denominations are not organically bound, but they join hands for strength, identity and they attend one another's conferences to perfect their methods or to learn acceptable new methods. Twenty years ago thousands of churches attended Jack Hyles' Pastors Conference, First Baptist Church, Hammond, Indiana. They learned his view of pastoral authority and went home to reach their city by bases. Pastors preached evangelistically and enforce separation. While not bound organically, these churches were known as a "Hyles church" or pastors were accused of being a "little Jack Hyles." This movement "i.e. denomination" became isolated when outsiders considered it's methods were not consistent with their view of biblical Christianity and stopped attending or refused to attend. Also, when the method of bussing became ineffective, the movement weakened.

In recent days Bill Hybels at Willow Creek Community Church registers 500 delegates for his ministry conference three times a year. Pastors come, are impressed with the program and implement series of methods, i.e. seeker services, eliminate Sunday p.m. worship services, and eliminate adult Sunday School. Those who follow Hybels direct sermons to "Unchurched Harry." But like 20 years ago when many churches couldn't incorporate the radical methods of Jack Hyles into a traditional congregation, it remains to be seen if the radical technique of Hybels can be any better incorporated into churches that are in different

areas of the country. Will Hybels begin a college to train ministers in his methodology as did Hyles (Hyles - Andrews College, Crown Point, Indiana, 2,000 students)? Will Hybels begin a magazine or periodical to communicate his principles? Will Hybels establish a fellowship of churches for encouragement, and identification?

Several churches in this book have embryonic denominations. Randy Pope of the Perimeter Church, Atlanta, has established Perimeter for church planting with 5 per cent of the offerings for each church going for that purpose.

Mike McIntosh is a product of the Calvary Chapel movement of Southern California, another modern expression of new denominationalism. The Calvary Chapel movement has a conference to communicate inspiration, vision and the unique worship techniques of its founder, Chuck Smith. Smith still calls the pastors of his network back for "strategy sessions" to give the movement direction.

Mike McIntosh is proud to identify with Chuck Smith his spiritual mentor, yet the Horizon Christian Fellowship is a similar type organization to Calvary Chapel with a strong evangelistic thrust, yet will be another new denomination based on another set of ministry principles.

Calvary Chapel began church planting, with a result that other similar type churches began springing up around Los Angeles, then began spreading outside California, but primarily in the Western United States. John Wimber joined the Calvary Chapel movement late. Having been saved later in life, Wimber came to work in Calvary Chapel from the Friends or Quaker denominational type of churches. Wimber had worked as Director of the Charles E. Fuller Evangelistic Association, Pasadena, California.

John Wimber was caught up in the "soft" charismatic ministry of Calvary Chapel. The church had the freshness of new worship or praise choruses, Bible teaching, and the credibility of godly living. From this step, Wimber moved into the Signs and Wonders movement and wanted a greater expression of miraculous gifts in the worship service. But Chuck Smith had come from the Foursquare denomination with Pentecostal expressions such as healing lines. Smith didn't want to include in Calvary Chapel what he considered Pentecostal expressions, although Smith was sympathetic to his Pentecostal roots and heritage. While both John Wimber and Chuck Smith believe in modern day healing, tongues, and miraculous gifts; while they both were Charismatic and holiness oriented; they disagreed on the style of worship and the expression of ministry. Some churches from the Calvary Chapel movement left with Wimber and became part of the Vineyard Fellowship. Other churches remained with Chuck Smith within the Calvary Chapel fellowship of churches. Today there are two strong new "denominations," having been born out of methodology, but different in the expression of ministry.

There are other emerging movements, or new embryonic denominations on the scene. Dr. John McArthur, Pastor, Grace Community Church, Sun Valley, California, has a yearly conference for pastors called Shepherds Conference. In this gathering he espouses among other things, expositional preaching, elder leadership or what I have called The Bible Expositional type of church growth. McArthur has a school to perpetuate this methodology, The Masters College and the first administration attempts to give the movement direction, a central organization called The Masters Fellowship.

Jerry Falwell did the same thing in the late 70's with his conference for church leaders called Super Conference. His school originally was Lynchburg Baptist College with a specific

goal to train pastors for the movement, but has become a Christian liberal arts University with goals broader than training pastors. He organized Liberty Baptist Fellowship to plant churches and Liberty Baptist Mission to send missionaries to the foreign field.

HARD CENTER BUT SOFT EDGES

These emerging denominations tend to attract churches of similar outreach or worship styles. Principles which are preached in the conferences make up the catalyst, but also the prohibitions that keep non-practicing churches from "full" fellowship. The hard core of these movements are the standards by which the effectiveness of ministry is measured (not doctrinal conformity).

The leader of these denominations, and usually leaders of these conferences, tend to be both totalitarian and bias toward those who do not use their methods. Not only do they believe their unique method is more functional than others, they usually denounce others for; (you pick one) unbiblical methods, out-of-date methods, apostate methods, non-workable methods, non-anointed methods, etc. In their narrow commitment to their unique method, they usually present their methods as the best for ministry, or the only way to do it.

The narrowness of allegiance to method (normally reserved for cult or sect mentality when associated with doctrine), is the energy source that drives the leaders to form these new denominations. They must organize a pastors conference for others because they consider theirs the best method or they must get others to do it their way because they consider their method more efficient, more successful or more biblical.

The new denominations will grow as a young baby when proper attention is given to it. Leaders sacrifice for ideas for which they have given birth. They get their greatest satisfaction from their newly discovered methods, just as a mother takes understood pride in her children.

CHOOSING A DENOMINATION BY CONSUMERISM

In the past, a person looking for a church made his choice by doctrine, denominational name or denominational alignment. It was important for a Presbyterian to choose a church that taught eternal security and covenant theology. A Pentecostal chose a church because of its position on "secondness." When people crossed denominational lines it was because they studied the belief of the new church to which they were transferred; they wanted to know what doctrine was taught, was it biblical and if it agreed with what they believed.

It took an "act of heaven" to move a Calvinist to join a Arminian based church. And when people jumped from one denomination to another, they were re-baptized, attended a class, or were interviewed by the pastor or church board. On many occasions pastors or Roman Catholic priests refused to marry an inter-faith couple until the errant spouse joined his church.

There were barriers between denominations, barriers set up by each side. In an attempt to make people good Baptist, many were anti-Presbyterian in their teaching or rhetoric. Baptist and Presbyterians argued over the forms of baptism, both claiming to be correct and biblical. Both tended to denounce the other side. If the barriers were meant to keep their people in, they also keep out people from the other side out. It is like they erected

a 6 foot chain link fence to keep their people in the "right" church fold, then strung strands of barbed wire at the top for extra protection. Three strands leaning in to keep their sheep in, and three strands of barbed wire leaning out to keep others out.

In the old days the non-tongue speakers threw rocks at the tongue-speakers, just to scare them away from sneaking into their churches with private charismatic calls to proselyte the faithful. But both sides threw rocks. Those who spoke in tongues were quick to argue with anyone that they were like Paul, "I speak in tongues more than you all."

But the rock throwing has subsided in recent years. Charismatics are not proselytizing as much as in the past, tongues is used more as a prayer language. That doesn't intimidate the non-tongue speakers as much as those who claim tongues are an evidence of the baptism of the Spirit (the Pentecostal experience) that gives them spiritual power or victory over sin that the non-tongue speaker doesn't have. The issue of tongues seems to be how it helps one to function in his Christian life, not who is right and wrong as a matter of fact, tongues no longer seem to be tied to theological exclusiveness.

The new denominations are reflecting the trend in consumerism that emphasizes function or style. The average American is seeking a church that expresses his desire to worship God. The church consumer doesn't want the church to mandate what he must believe. He wants the church to provide services by which he worships God, teaches his children or lives a better life-style. The contemporary American wants freedom to first be himself before God, he doesn't want to put on pretenses, especially in the light of a holy God who knows the sincerity of his heart. The key word is comfortable. He wants to be comfortable in his worship style. Not just for comfort sake as a person may wear a comfortable sweater because it feels good. He wants "worship comfort" that flows from doing what is an honest expression of his heart; what is meaningful to him and what affirms him.

The new denominations are a catalyst of worship style, evangelistic style, or nurturing style. While doctrine is important to them, it seems to be secondary in the church the consumer chooses to attend and doctrine is secondary among churches that fellowship together. Like yuppies, these new denominations are a fellowship of churches who are comfortable with others who reflect their unique style. Just as yuppies are comfortable dressing like other yuppies, we realize they have special clothes for jogging, aerobic classes, tennis and bicycling; likewise, consumer Christians are comfortable in churches with their style of worship or fellowship.

Just as doctrine is submerged by the consumer Christian and is not the primary catalyst for fellowship in new denominations, that's not the only place where doctrine is riding in the back seat of the car. There are several denominational groups that are struggling to keep their nose above the water. These denominations are facing a decline in membership, money, ministerial candidates, and vitality in general. When this happens they start shopping around for a merger with another group that has similar doctrine and lifestyle.

In 1969 the EUB (The Evangelical United Brethren) merged with the Methodist church to form the United Methodist Church. While most of their doctrine came from the same general school of theology (holiness and Armenian) the differences that originally motivated pioneers to sacrifice for a separate denomination, were sublimated for the merger. The LCA (The Lutheran Church of America) merged with the ALC (The American Lutheran Church).

The Pilgrim Holiness Church merged with the Methodist to form the Wesleyan Church.

Now the Wesleyan denomination is discussing merging with the Nazarene Church. The new

denominations are singing their doctrinal music in minor key, just as the old denominations seeking merger are de-emphasizing certain doctrines.

Let's not be too hard on these groups. They are not erasing all doctrine off the chalk board as a teacher erased yesterday's lesson. They are not completely eliminating doctrine. But they do not view doctrine ontologically as the primary reason for existence. They are not grounding their ecclesiastical being in the definition of doctrine, nor the claim that they only are biblical or correct. The emerging denominations see doctrine as a means to an end. That is, they see their doctrinal uniqueness as reflected in life of their worship style. They feel that being correct or biblical is not a doctrinal expression on paper, but rather an expression of raising hands in worship or an expositional sermon that teaches the Word.

Therefore, both the catalyst of new denominations and the merging of old denominations usually fall within broad perimeters of doctrine. Calvinist fellowship with other Calvinists, but allow freedom to dot the i's differently, as long as the style is similar. As an illustration: a group of Calvinistic churches will fellowship with other churches that have their expression of confrontational evangelism (bussing, door to door visitation, altar call, etc.). But Calvinism is not the key, because they will not fellowship with those churches that do not give an invitation at the end of a sermon. They would be quicker to break fellowship with other churches because they changed their style of preaching from evangelistic to expositional, than they would break fellowship over five point Calvinism, four point Calvinism, or other doctrinal points that have separated groups in the past.

The new denominations have a deep commitment to their doctrine when theology is expressed in worship. New allegiances grow out of unique expressions of worship. This may be either because doctrine is the foundation of worship, or because worship finds its fulfillment or compatibility in doctrine. The difference in outward style can cause a split in church fellowship.

There may be others on the horizon who are attempting to begin a movement. Larry Lea, Church on the Rock, Rockville, Texas, is one who centers on a unique type of prayer ministry. Other groups are expressions of prosperity theology, with television programs, conferences and pastoral training sessions.

Within denominations are sub-groups with a ministry purpose that is contrary to the objectives of the total group. Sometimes these groups want to return the denomination to what they perceive as its original purpose, such as the Good News Movement in the United Methodist Church. At other times, groups have organized themselves with new objects, such as the Southern Baptist Alliance movement within the Southern Baptist Convention, that is trying to organize a new seminary in Richmond, Virginia.

The growth of the new Bible colleges within the churches of the emerging ministries is sometimes interpreted as "branching out on their own." It could be the first step of a baby denomination. From an educational base, a new movement is contemplated. The old Bible colleges (those prior to the 1950's) are fighting for their financial life. Even though they have accreditation, buildings and tradition; they continue to struggle. Some Bible colleges drop out of existence, some go down in attendance, some merge, but few are as robust as the new Bible colleges in new emerging churches with newly discovered techniques and dreams of new successful movements that will build churches, capture towns, win the multitudes, and experience the power of God.

The new Boomer churches are known more by their statement of purpose (how we will minister) than they are known by their doctrine. (Remembering Boomers will cross

doctrinal deviation before they will cross hypocrisy barriers). Boomers want to identify with churches that reflect their nature, i.e., winners, functional, up-to-date and technological. They will join churches that have discovered new ways to communicate the truth of the gospel. And when these churches articulate their methods, they will join other churches of like ministry. The old words in denominational understanding were like-faith (doctrine) and like-practice (life-style). The new passion is like-ministry.

The day of the denomination is not dead, it's changing the way by which it plays the game. The new day of the denomination is moving to a community of churches that are similar in function and ministry.

SUMMARY AND CONCLUSION

There are many comparisons that can be made among the churches in this book. First, six of the pastors are Boomer pastors (Maxwell, Hybels, Pope, Galloway, Cotton, McIntosh) the other four pastors were born in pre-boomer days. In my opinion, five churches are traditional with innovative methods (First Baptist of Jacksonville, Second Baptist Church of Houston, Central Community Church, Wichita, Mount Paran Church of God, Atlanta, Skyline Wesleyan Church, San Diego.) The other five are innovative in nature.

Four of the churches were planted by the pastor, this means it was easy to be innovative (Pope, Hybels, Galloway and McIntosh.) The other six pastors took over a traditional church and made changes. Therefore we observe two styles of leadership in this book. The founding pastor can innovate change easier than those who have been called to a traditional church. Some pastors have had to deal with the old, before they can plant the new.

Four of the churches are Calvinistic in theological orientation, (Perimeter, Willow Creek, First Baptist, Second Baptist,) six are Wesleyan and/or Armenian (Skyline, New Hope Community, The Church On the Way, Mount Paran, Horizon Christian Fellowship, and Central Community Church.)

All of the churches are urban in their outlook, even though some are not located in the downtown area, but are located in suburban communities. The Walwrath City-Church types don't always apply to these churches. Probably, all are a type three i.e. a metropolitan church ministering to the whole metropolitan area. Two of the churches are located in inner city influenced neighborhoods, (The Church On the Way and Skyline Wesleyan Church.) However, these two neighborhoods don't have all the sociological appearance of an "inner city" with institutional blight and community stagnation. One of the churches is located in a downtown area, First Baptist of Jacksonville, Florida.

Two of the traditional churches have changed locations since the pastor has come, (Mount Paran and Central Community Church.) Four founding pastors have moved their churches at least once, (Parameter Church, Willow Creek, New Hope Community and Horizon Christian Fellowship.) In analyzing the motives for moving their main campus, these four have moved from the neighborhood with an emphasis on leaving a less than desirable neighborhood, to acquire more property or to better suburbs.

One pastor has earned his Ph.D., interesting enough he is in a Pentecostal Church of God, breaking the stereotype that many have that Pentecostals do not pursue higher education. It is interesting that the Calvinist pastors do not have a earned doctorate, even

though their tradition emphasizes higher education.

Two are divorced, (Galloway and McIntosh) who have learned to honestly face their past and not attempt to hide it. Both have incorporated it to give them sensitivity for ministry to hurting people. While I would not agree with ordaining a divorced person to the ministry, I recognize that God has used ministers who disagreed with my view of baptism, with my view of sign gifts or with my view on the second blessing. Even though I am committed to a dispensational view of interpretation, I recognize the "law of blessability." God blesses commitment, prayer and the preaching of the fundamentals of the faith. God has chosen to bless Galloway and McIntosh because of their dedication to Him, and over 5,000 listen to them preach the Word of God each week. God never blesses doctrinal/orthodoxy alone. He blesses more than orthodoxy, but He can't bless that which denies orthodoxy.

Perhaps the most innovative method in this book is the Saturday Night Worship Service that replaces the necessity for attending on Sunday a.m. As I have mentioned the practice of Bill Hybels in my seminars, I get outward negative reactions. Some people don't like it. They feel that worship must be on the Lord's day. I agree with them but the Boomers are just as vocal in oppressing it. As I was describing Bill Hybels at a pastors seminar in Parsippany, New York, a pastor spoke up in disagreement with Hybels. I said to the pastor, "I may agree with you, but if you had 300 people in church on Saturday night, would you preach to them?" The response of the other pastors in the room was vocally affirmative, "Yes they would preach to them!"