

Liberty University John W. Rawlings School of Divinity

**Church Revitalization:
Fashioning Church for Growth**

A Thesis Project Report Submitted to
the Faculty of the Liberty University School of Divinity
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Doctor of Ministry

by

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The Doctor of Ministry Thesis Project Abstract

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This thesis research project is an approach to resolve the issues of the critically declined and dying Friendship Baptist Church whose membership cannot support a viable ministry. Friendship Baptist Church exists with minimal infrastructure at 38503 Mosstown Road, Dade City, Florida, in the rural Lacoochee, Florida area. Friendship Baptist Church needs a visionary plan with leadership and team support directed to assist with church development and growth. The case study approach will implement exploration on the meanings and beliefs of Christianity for the church in the church's social setting. Investigations about cultural associations of faith with the church is engaged with this study. The objective is to build ten percent of membership by using intervention to partner and share with other bodies within community. Additionally, this case study's concern is about the demographics where the church exists. Acquiring surveys/questionnaires of participants' concerns will note the attitudes and interests of parishioners and others involved with Friendship Baptist Church towards growth and development. This thesis project is a direct effort to draw from theology and the researcher's knowledge, skills, and tools to revive and refashion a dying rural church towards growth and development. With the understanding that change and growth do not happen overnight, this case study will serve as an initiative to provide the ministry with hope for small dying rural churches.

Abstract Length 245

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Chapter One

Introduction

Statement of Problem

This thesis project is an approach to resolve the issue of the declining Friendship Baptist Church whose membership is not able to support a viable ministry. Friendship Baptist Church exists with practically no organization in Dade City, Florida. Lacoochee is the name of the rural area where the church exists. Friendship Baptist Church emerged within the African-American community of Lacoochee, Florida, in 1951. In 2010, the membership of Friendship Baptist Church consisted of one 75-year-old pastor, three elderly adults between the age of 60 and 88, and two uninterested young people under the age of 18. Proverbs 29:18 states, “Where there is no vision, the people perish.” Friendship Baptist Church needs a visionary plan and a team of willing workers finding opportunities of ministry geared toward church development and growth. This case study approach assists with implementing religious and social faith to grow a small dying rural church. The general purpose of this thesis research project is to introduce revitalization avenues that may fashion Friendship Baptist Church for growth.

Furthermore, this case study concerns the demographics where the church exists. Acquiring surveys/questionnaires of participants’ concerns will note the attitudes and interests of parishioners and others involved with Friendship Baptist Church. The researcher strives to draw from theology, ministry knowledge, skills, and tools to revive and refashion a dying rural church towards growth and development. Through the intervention of partnering with others, the researcher desires to reveal that church growth will occur with informed insight about participants, community, and the congregation’s rediscovery of the church’s purpose. Understanding that change and growth do not happen overnight, this case study will serve as an

initiative to provide the ministry with hope for small dying rural churches.

An increase in membership and a viable ministry is the need of Friendship Baptist Church. The state of Friendship Baptist Church is critical. The church needs passionate intervention to revitalize the church and restore its health. On top of the church's system of operation and administration deteriorating at Friendship Baptist Church, the membership has declined drastically: death (I Cor. 15:26) and no evangelistic support from immediate descendants of the parish (Ps. 78:4-8, Prov. 30:11-14, Matt. 12:39, Acts 2:40). Friendship Baptist Church is sharing in practical theology being preached, implementation of consistent Bible study, and wholesome worship services in search of help to ward off the Church's death. The ministry's health is fleeing away. A leap of faith is the concept of emulating into existence God's divine design for Friendship Baptist Church. Hebrews 11:1 states, "Now faith is the substance of things hoped for, the evidence of things not seen."¹ To have confidence that growth and revitalization can happen is not enough to bring about a visionary change to a dying church. Growth and development of ministry sometimes take leadership, parish, and community acquiring a zeal of cultivation to produce an excellent solid ministry. A passion of cultivation may be what is needed to negate the ideology that "mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients" (Ezek. 7:26). Discerning appropriate measures of theology and spiritual nurture, at the right time, during moments of evangelism, may bring out the lure of productivity in a church that allows the restoration of health. Second Corinthians 9:10 states, "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." This thesis

¹ Unless otherwise noted, all Scripture references in this thesis project will be from the King James Version of the Bible.

project will supply a dying church with theological and spiritual care to induce a response of action to God towards building a healthy, viable church ministry.

With several non-participating members of the church, the church lacks organization and administration to enact discipleship and evangelism within the community. One primary concern is that the church needs a vision for inclusion in God's designed plan for ministry. The maintenance of the grounds, the surrounding premises, and the primary facility will promote attraction for growth with a proper response towards God's divine design for ministry. Through surveys participants will give insight for ministry mediums needed to draw new members to support a viable ministry and acquire non-participating members' support for a viable ministry in the community. The problem is that the dying Friendship Baptist Church needs theological and spiritual care to develop growth and maintenance towards a healthy revitalizing ministry (2 Pet. 1:3-8). The process of administering surveys and analyzing the participants' responses will reveal concerns and issues for improving Friendship Baptist Church. This thesis research project will gather and examine sociological, theological, and spiritual issues for the revitalization of Friendship Baptist Church (Matt. 28:18-20). This thesis research project will serve Friendship Baptist Church with discovering visions of revitalization towards refashioning church growth.

Statement of Limitation

Centered at the core of this thesis research project is whether the dying Friendship Baptist Church can refashion ministry at the church and grow a viable ministry in today's culture. First, the limitation of no participating members being active and returning to the ministry is a decision of the parishioners that have been absent. Second, although preaching and teaching of the gospel occur at the ministry, new members' seriousness about their faith is subject to each person's consciousness towards building the church's ministry and the Kingdom of God. Third, whether

there is any existing previous research done on or with any church revitalization concerns in the area serves as a limitation. Fourth, due to the rural area where the thesis research project is based, uncontrollable limitations exist regarding the availability of resources for the thesis research project. A fifth matter that concerns the thesis research project is the sociological and psychological experiences of parishioners and outsiders involved and concerned with the project. In consideration of a sixth issue, the church's growth is a faith issue subject to God's providence. This thesis research project attempts to evaluate spiritually and phenomenologically limitations of growth issues according to the researcher's interest. Finally, there are limitations in building an engagement research team for the thesis research project. With this research, there is a lack of research participants with faith knowledge about personal beliefs, approaches of engagement, and relationship with Jesus Christ to enhance the project's success.

Delimitation

First, under the researcher's control are the primary resources and secondary resources for the growth, refashioning, and maintenance of the church project. Second, the reflexivity (the circular relationship between cause and effect embedded in the researcher's belief structure) through ministry and surveys portray images set to determine a more fundamental theological and spiritual foundation conducive for the church to flourish. Third, the researcher's thesis research project confines the research's focus on enhancing and growing the ministry of Friendship Baptist Church. Fourth, the pastoral leadership view and review at Friendship Baptist Church, with objectivity and study observation, is determined mostly by the researcher's reflexivity on improving and developing an acceptable paradigm for growing and

refashioning a viable ministry.² Fifth, the researcher will make a conscious effort to look at culture to contextualize some recommendations for ministry conducive to God's purpose at Friendship Baptist Church. Finally, the evaluation of Friendship Baptist Church's biblical and theological approach for ministry determines experiences, discovery, and criticism of the researcher's reflexivity.

Statement of Theoretical Basis

In theory, God has a design through a covenant plan after which the church must pattern itself. The gospel's insight of God's purpose for ministry frames this thesis research project with concerns that are driving the researcher's interest towards the growth and maintenance of Friendship Baptist Church.³ One of the most current best practices in ministry is projecting God's image upon institutions and people's faith practices.⁴ Jonathan Morrow states, "God's purpose in creation was so that he could invite a community of his image-bearers in Christ to participate in the eternal love relationship that the Trinity enjoys, thus displaying his glory (John 17:20-25; cf. Eph. 3:11)."⁵ An asserted biblical theology of worship involved in this thesis research project serves in this study as another current best effort practice to grow the ministry. Worship involves the eternal love relationship that the Trinity enjoys. Primarily, the goal of this thesis research project is to assist Friendship Baptist Church with developing "a biblical theology of worship that shows its primary importance in the spiritual life of individuals and communities of faith and

² "Reflection and Reflexivity in Practice," *HR Blog* (blog), April 5, 2017, <https://liviaabrahamblog.wordpress.com/blog/>.

³ Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (Downers Grove, IL: InterVarsity Press, 2006), 38–39.

⁴ Laniak, 39–41.

⁵ Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids, MI: Kregel Publications, 2008), 38.

its centrality in spiritual formation.”⁶ Actualizing biblical-theological worship will spiritually and physically grow and maintain Friendship Baptist Church.

Theologically, the church must pattern the covenant plan as metaphorically a thought that provides coherence to the believer’s Christian faith world. Through the nature of Jesus in the gospel as a New Moses, New David, or New Israel, the church’s faith model will change toward a better view of salvation.⁷ This thesis project will provide a theological concept concerning the Great Commission of Jesus Christ found in Matthew 28:19-20: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”

Biblically, this thesis project will convey the biblical notion of imaging God’s covenant of discipleship beyond the breach of a critical declined dying Friendship Baptist Church to a refashioning new sanctuary and new tabernacle pitched by God, not man. Hebrews 8:1-2,10 states the following:

Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. ...For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

The objective of this thesis project is to portray the concern that “God is calling people to himself, and to community with others under his rule, and bringing them into conformity to his holiness so that they can declare his excellencies and bring others out of darkness into his

⁶ Pettit, *Foundations of Spiritual Formation*, 52.

⁷ Laniak, *Shepherds after My Own Heart*, 36.

marvelous light (I Pet. 2:9).”⁸ Theoretically, the church is a heart matter that concerns belief. Matthew 16:18 states, “And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Luke 12:34 states, “For where your treasure is, there will your heart be also.” The researcher believes that refashioning the growth of Friendship Baptist Church occurs with spiritual matters of changing hearts concerning attitudes about epistemology, practical theology, and sociology.

Methodology Statement

John Swinton and Harriet Mowatt’s book, *Practical Theology and Qualitative Research*, articulates the following: “It is our opinion that the most effective way that practical theologians can use qualitative research methods is by developing an eclectic and multi-method approach which seeks to take the best of what is available within the accepted models of qualitative research, but is not necessarily bound by any one model.”⁹ In place of the prior knowledge, this thesis research project is a qualitative design that will attempt to use an epistemological framework and an ethnographic method to process a research project journey to bring about the revitalization of a church.¹⁰ Swinton and Mowatt state the following:

From this viewpoint, human behavior and understanding are seen to be an active process of construction and interpretation in which human beings together endeavor to define the nature of their particular social situations and encounters and in so doing make sense of and participate appropriately in their social, psychological, physical and spiritual environments. ‘The meaning and definition of reality are therefore flexible, and open to negotiation depending on circumstances, perception, knowledge, power structures and so forth’ (Swinton 2001, p. 97). . . . With this epistemological framework in mind, it becomes clear why it is that within qualitative research the quest is not for objectivity and

⁸ Don N. Howell, *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf and Stock Publishers, 2003), 3.

⁹ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 50, ProQuest.

¹⁰ *Ibid.*, 35–37, 167.

explanation (as per the natural sciences), but the meaning and a deeper understanding of situations.¹¹

Swinton and Mowatt state further:

Perhaps more than any other method, the ethnographic study seeks to capture the ‘strange in the familiar.’ Its purpose is to challenge and complexify situations and accepted views of the nature of truth and reality and, in so doing, to ‘render the familiar strange.’ Ethnography takes its meaning and philosophical assumptions from the discipline of anthropology, where ethnography is the traditional research tool for that discipline. Within anthropological studies ethnography involves prolonged and close contact with research subjects. The ethnographic method gives the best possible chance to understand the participant in their own setting.¹²

A qualitative, epistemological, and ethnographical research method for this thesis research project is the only accurate way of determining the possibilities of reestablishing Friendship Baptist Church. Gibbs’ Reflective Cycle expresses an appropriate qualitative understanding of how the researcher engages this case study with a cycle of description, feelings, evaluation, analysis, conclusion, and action plan.¹³ Epistemologically, the researcher will draw from experiences and studies insight about the conditions, situation, and circumstances concerning the ministry of Friendship Baptist Church. Ethnographically, the researcher from surveys will draw some conclusions concerning recommendations towards causing growth for the ministry of Friendship Baptist Church.

Explication of Research

This thesis research project is a qualitative design. This process of investigation intends to use surveys result to assist with conclusions about recommendations for ministry. Participant’s social, psychological, physical, and spiritual beliefs and environments will provide information

¹¹ Swinton and Mowat, *Practical Theology and Qualitative Research*, 36–37.

¹² *Ibid.*, 137.

¹³ “Reflection and Reflexivity in Practice.”

to revitalize Friendship Baptist Church. In an effort not to disturb participant's regular practices of life, at least 20 surveys will be used in research about Friendship Baptist Church to assist with the investigation. While using reflective data from the surveys, along with the researcher's reflexivity and practical theological approaches, conclusive recommendations for interventions will be drawn about the growth, refashioning, and maintenance of the dying Friendship Baptist Church.

Road Map Path

John Swinton and Harriet Mowatt state, "For the qualitative researcher, narrative knowledge is perceived to be a legitimate, rigorous and valid form of knowledge that informs us about the world in ways which are publicly significant."¹⁴ With the understanding that ministry is not "an isolated activity unconnected from the larger life of the community," the researcher will be involved with Friendship Baptist Church's officers, current church members, and visitors observing the solicitation of others and hearing the concerns or opinions about the growth, refashioning, and maintenance of Friendship Baptist Church.¹⁵ This thesis research project will address two problems concerning growth and maintenance: (1) the integration of a diverse strategic board to grow and maintain the church and (2) a corporative roadmap to empower the growth and maintenance at the church.¹⁶ The assistance of the officers and one participating visitor of Friendship Baptist Church will serve as an excellent triangulation agency to "crosscheck the existence of certain phenomena and veracity of individuals and gather data for comparing and contrasting concerns, issues, and interest with the researcher to produce a full and

¹⁴ Swinton and Mowat, *Practical Theology and Qualitative Research*, 38.

¹⁵ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock Publishers, 2011), 64–65.

¹⁶ *Ibid.*, 63–67.

balanced study.”¹⁷ The researcher's interest is that this case study becomes a corporate approach with Friendship Baptist Church to engage recommendations about avenues to grow, refashion, and maintain the ministry at Friendship Baptist Church.

Review of Literature

Books

Various books and academic/scholarly journal articles are used in this research to identify the church project's status and show approaches for gaining revitalization avenues. This research's initial concern arose while trying to balance the researcher's experience of surfacing a vision for Friendship Baptist Church after reading Timothy Keller's *Center Church: Doing Balanced Gospel-Centered Ministry in Your City*.¹⁸ Primarily, this research's concern evolved about whether the spiritual formation foundation of Friendship Baptist Church measures up to God's design for ministry.¹⁹ In conjunction with spiritual formation being important, spiritual leadership engaging people and God's agenda for the church must also be determined.²⁰ A lack of substance available about the organization of Friendship Baptist Church's intention for ministry led to the church's vision for the dying African-American church.²¹ To revision a church during revitalization, some studies on church transformation is necessary.²² Gary

¹⁷ Sensing, *Qualitative Research*, 72.

¹⁸ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012).

¹⁹ Pettit, *Foundations of Spiritual Formation*.

²⁰ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, Rev. ed. (Nashville, TN: B&H Publishing Group, 2011).

²¹ Andy Stanley, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision* (New York: Multnomah Books, 2016), 31-40.

²² Aubrey Malphurs and Gordon Penfold, *Re:VISION: The Key To Transforming Your Church* (Grand Rapids, MI: Baker Books, 2014).

McIntosh's book, *Biblical Church: How You Can Work With God To Build A Faithful Church*, helps to designate this research's relevant cohesion for the success of growing a church.²³ The finding of engagement about Friendship Baptist Church indicates that strategic planning for growth and maintenance is urgent.²⁴ Questions in research about leadership's principles and actions resonate with Albert Mohler, *The Conviction To Lead: 25 Principles for Leadership That Matters*.²⁵ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform You Church, Team, And the World*, makes discussion concerning the effects of leadership's behavior with church revitalization.²⁶ Derek J. Prime's book, *On Being a Pastor: Understanding Our Calling and Work* shares information about the call of a pastor.²⁷ Strategically, the researcher thrives to suggest maintenance for the small, dying, and declining Friendship Baptist Church by determining the ministry's problems.²⁸ *The Negro Church in America* by E. Franklin Frazier affirms the acceptable paradigm of the African-American church.²⁹ Discussions of church trends by George Barna, in *America at the Crossroads: Explosive Trends Shaping America's Future and What You Can Do About It*, shows sociological

²³ Gary McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids, MI: Baker Books, 2003).

²⁴ Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders* (Grand Rapids, Michigan: Baker Books, 2013).

²⁵ Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters* (Minneapolis, MN: Bethany House Publishers, 2012).

²⁶ Peter Scazzero, *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* (Grand Rapids, MI: Zondervan, 2015).

²⁷ Derek J. Prime and Alistair Begg, *On Being a Pastor: Understanding our Calling and Work* (Chicago, IL: Moody Publishers, 2004).

²⁸ Gerald A. McWorter, "Review of *The Negro Church in America*. By E. Franklin Frazier. New York: Schocken Books, Inc., 1964.," *Sociology of Religion* 27, no. 4 (December 1966): 243-246, <https://doi.org/10.2307/3710465>.

²⁹ E. Franklin Frazier and C. Eric Lincoln, *The Negro Church in America* (New York: Schocken Books, 1974).

change dimensions that concerns the church's growth.³⁰ Black working poor argues there are different ideological and political approaches employed by groups addressing social problems facing the African-American community.”³¹

In this research, determining whether Friendship Baptist Church can statistically experience growth will undergo statistical evaluation.³² This case study aims to help the ministry implement an organizational, spiritual growth, and maintenance plan.³³ Changes in leadership behavior identified by this research play a vital role in revitalization.³⁴ In a practical theological and qualitative research approach, the researcher uses two methods to analyze Friendship Baptist Church: (1) an epistemological framework and (2) an ethnographic method.³⁵ Both of these research methods, out of *Practical Theology and Qualitative Research* by Swinton and Mowat, will charter the researcher's course to initiate a revitalization journey for Friendship Baptist Church.³⁶ The protocol of investigation will include observations of people, actions, context, and physical materials.³⁷ Processing the information of investigation is determined by methods of

³⁰ George Barna, *America at the Crossroads: Explosive Trends Shaping America's Future and What You Can Do About It* (Grand Rapids, MI: Baker Books, 2016), ProQuest.

³¹ Sean McCloud, William A. Mirola, and Bill Mirola, *Religion and Class in America: Culture, History, and Politics* (Boston: Brill Publishers, 2008), 137, ProQuest.

³² Bill Henard, *Can These Bones Live: A Practical Guide to Church Revitalization* (Nashville, TN: B&H Publishing Group, 2015), ProQuest.

³³ Pete Ward, *Introducing Practical Theology: Mission, Ministry, and the Life of the Church* (Grand Rapids, MI: Baker Academic, 2017), ProQuest.

³⁴ Kent Ingle, *Nine Disciplines of Enduring Leadership: Developing the Potential of Your Divine Design* (Springfield, MO: Salubris Resources, 2015).

³⁵ Swinton and Mowat, *Practical Theology and Qualitative Research*, 36–37; 137.

³⁶ Dennis Howard Green, *The Art of Recognition in Wolfram's "Parzival"* (Cambridge: Cambridge University Press, 1982), <https://doi.org/10.1017/CBO9780511519529>.

Qualitative research.³⁸ During the research, Pat MacMillan's book, *The Performance Factor: Unlocking the Secrets of Teamwork*, helps define insight for growth possibilities.³⁹

Scholarly Journal Articles

According to "Investigating the Sect-Church-Sect Cycle: Cohort-Specific Attendance Differences Across African-American Denominations" in *Journal for the Scientific Study of Religion*, differences in generational declines in religious participation warrants examination.⁴⁰ Sandra L. Barnes' article, "Enter into His Gates: An Analysis of Black Church Participation Patterns," will be used to assist with evaluation.⁴¹ Patterns of change and explanations of change in Friendship Baptist Church gains discussion in this research.⁴² The importance of change in church attendance is an important matter for the interest of the church.⁴³ Another study on the analysis of church participation among African Americans that discusses demographics is "African American Religious Participation" by Robert Joseph Taylor, Linda M. Chatters, and R.

³⁷ Laurie B. Green, *Battling the Plantation Mentality: Memphis and the Black Freedom Struggle*, The John Hope Franklin Series in African American History and Culture (Chapel Hill: The University of North Carolina Press, 2007), EBSCOhost.

³⁸ Sensing, *Qualitative Research*.

³⁹ Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville, TN: B and H Publishing Group, 2001).

⁴⁰ Darren E. Sherkat, "Investigating the Sect-Church-Sect Cycle: Cohort-Specific Attendance Differences Across African-American Denominations," *Journal for the Scientific Study of Religion* 40, no. 2 (June 2001): 222.

⁴¹ Sandra L. Barnes, "Enter Into His Gates: An Analysis of Black Church Participation Patterns," *Sociological Spectrum* 29, no. 2 (January 2009): 174.

⁴² R. David Hayward and Neal Krause, "Patterns of Change in Religious Service Attendance across the Life Course: Evidence from a 34-Year Longitudinal Study," *Social Science Research* 42, no. 6 (November 1, 2013): 1480–1489, <https://doi.org/10.1016/j.ssresearch.2013.06.010>.

⁴³ Erik van Ingen and Nienke Moor, "Explanations of Changes in Church Attendance between 1970 and 2009," *Social Science Research* 52 (July 1, 2015): 558–69, <https://doi.org/10.1016/j.ssresearch.2015.04.004>.

Khari Brown.⁴⁴ With intentional support, this research patronizes similar engagement of studies similar to Brenda Joy Groves Atchison, “A Study of African American Pastors’ Method of Entry into the Ministry and Pastoral Success.”⁴⁵ “Exploring Challenges of Church Vitality in the General Culture of Declining Membership” by Rachel A. Jones gives a scope about measures of evaluation on church vitality.⁴⁶

Wayne E. Rogers’ thesis about revitalizing dead and dying churches enhances a practical approach for research.⁴⁷ Charlie Williams’ study, “The Transitioning of a Non-Functional Church into a Functional Church: The Great Commission Commandment Mandate,” will help understand a church’s mission of discipleship and the origin of the church.⁴⁸ Contextualization of the gospel, community, and church ministry undergoes examination towards enhancing ways to develop church ministry.⁴⁹ Victor King’s thesis, “Block Adoption: Evaluating the Impact of Neighborhood Care or Church Attendance at House of Joy,” provides understandable theological

⁴⁴ Robert Joseph Taylor, Linda M. Chatters, and R. Khari Brown, “African American Religious Participation,” *Review of Religious Research* 56, no. 4 (December 2014): 513–38, <https://doi.org/10.1007/s13644013-0144-z>.

⁴⁵ Brenda Joy Groves Atchison, “A Study of African American Pastors’ Method of Entry into the Ministry and Pastoral Success” (Doctor of Management in Organizational Leadership diss., University of Phoenix, 2009), ProQuest.

⁴⁶ Rachel A. Jones, “Exploring Challenges of Church Vitality in the General Culture of Declining Membership: A Case Study” (Doctor of Management in Organizational Leadership diss., University of Phoenix, 2016), ProQuest.

⁴⁷ Wayne E. Rogers, “Overcoming Church Euthanasia: A Plan to Revitalize Dead and Dying Churches in the Southern Baptist Convention” (DMin. Thesis Research Project, Liberty University, 2015), Liberty University Digital Commons.

⁴⁸ Charlie Williams, “The Transitioning of a Non-Functional Church into a Functional Church: The Great Commission Commandment Mandate” (DMin. Thesis Research Project, Liberty University, 2016), Liberty University Digital Commons.

⁴⁹ Ed Stetzer, “What Is Contextualization? Presenting the Gospel in Culturally Relevant Ways,” *The Exchange with Ed Stetzer* (blog), October 2014, <https://www.christianitytoday.com/edstetzer/2014/october/what-is-contextualization.html>.

avenues and paths of structure for church growth that deserves examination during this research.⁵⁰ Darren E. Sherkal's article, "African-American Religious Affiliation in the Late 20th Century: Cohort Variations and Patterns of Switching, 1973-1998," specifies possible changes that occurred within the congregation of Friendship Baptist Church.⁵¹ Evidence of differences indicates that modernity in exchange establishes the relativity of contingency about E. Franklin Frazier's insight concerning Friendship Baptist Church.⁵² William A. Mirola quotes in *Religion and Class in America: Culture, History, and Politics* that "a recent study of the cross-class dynamics between the Black middle class and the Black working poor argues there are different ideological and political approaches employed by groups addressing social problems facing the African American community."⁵³ Determining theology and leadership of the church and community still remain primarily from the origin of the African culture.⁵⁴

A view about the verbal ability of leadership and participants of Friendship Baptist Church will have a high impact on refashioning and growth.⁵⁵ "Religion and Verbal Ability" by Darren E Sherkal serves to shed light on the possibilities of communicating change in Friendship

⁵⁰ Pamela E. King, "The Reciprocating Self: Trinitarian and Christological Anthropologies of Being and Becoming," *Journal of Psychology and Christianity* 35, no. 3 (2016): 50–56.

⁵¹ Darren E. Sherkat, "African-American Religious Affiliation in the Late 20th Century: Cohort Variations and Patterns of Switching, 1973-1998," *Journal for the Scientific Study of Religion* 41, no. 3 (2002): 485–93.

⁵² Van Ingen and Moor, "Explanations of Changes in Church Attendance," 558–69.

⁵³ McCloud, Mirola, and Mirola, *Religion and Class in America*, 137.

⁵⁴ *HTS Tedogiese Studies/Theological Studies* 71, no. 2 (February 2015): 1-9. <https://doi.org/10.4102/hts.v71i2.2907>.

⁵⁵ Atchison, "A Study of African American Pastors' Method of Entry into the Ministry and Pastoral Success."

Baptist Church's ministry.⁵⁶ Communication change engagements serve vitally to assist ministry with conflicts and discords.⁵⁷ One concern about organizational strength deals with the various age barriers occurring across an individual's life and the life of the Friendship Baptist Church.⁵⁸ "Saint in Exile: The Holiness-Pentecostal Experience in African American Religion and Culture" by Cheryl Jeanna Sanders possesses the exposure of solidified notions and ideals about good styles of worship in the African-American culture.⁵⁹

Scripture List

This unique research journey provides investigation with several Scripture verses or passages that help frame the case study's biblical context. In this thesis research project, scriptures provide practical insight to assist with the formation of the case study engagement. These passages of scriptures are theologically relevant and assist with increasing the faith of believers. The following is a list of scripture contained within this thesis research project:

Chapter One	Chapter Two	Chapter Three
Proverbs 29:18 1 Corinthians 15:26 Proverbs 30:11-14 Matthew 12:39 Acts 2:40 Hebrews 11:1 Ezekiel 7:26 2 Corinthians 9:10 2 Peter 1:2-8 Matthew 28:18-20 John 17:20-25	Ezekiel 37 Ezekiel 37:4-5 Isaiah 58:12 Psalms 139:13-15, 23-24 Matthew 6:10 Luke 12:34 Matthew 6:34 Luke 24:45-48 2 Corinthian 7:1-4	Matthew 16:18 Ephesians 1:18-23 Acts 2:41-47 Jeremiah 32:17-19 Matthew 19:26 3 John 5-8 1 Chronicles 29:12-18 Matthew 28:19-20 Mark 1:38 John 1, 14 Revelation 2, 3

⁵⁶ Darren E. Sherkat, "Religion and Verbal Ability," *Social Science Research* 39, no. 1 (January 1, 2010): 2-13, <https://doi.org/10.1016/j.ssresearch.2009.05.007>.

⁵⁷ Stephanie Hampton Credle, "Conflict, Forgiveness, and Reconciliation in Rural, African American Churches in the South: A Phenomenological Study" (PhD. diss., Nova Southeastern University, 2016), ProQuest.

⁵⁸ Hayward and Krause, "Patterns of Change in Religious Service Attendance," 1480–1489.

⁵⁹ Cheryl Jeanne Sanders, *Saints in Exile: The Holiness-Pentecostal Experience in African American Religion and Culture*, Religion in America Series (New York: Oxford University Press, 1996), EZProxy.

Ephesians 3:11 Matthew 28:19-20 Hebrews 8:1-2, 10 1 Peter 2:9 Matthew 16:18 Luke 12:34		Matthew 9:35-36 Proverbs 29:18 Psalms 74:9-10 Jeremiah 29:11 Ephesian 5:19-20 1 Peter 2:9
Chapter Four 1 Samuel 8:5 1 Samuel 10:20-24 Philippians 4:6 Exodus 33 Nehemiah 1 Acts 4 Romans 10:13-17 Ephesians 4:12-13 1 Samuel 15:22 2 Timothy 4:5 Luke 4:18-19	Chapter Five Jeremiah 32:17 Matthew 18:20 Romans 11:31 Micah 6:8 Philippians 3:13-14 Luke 24:47-48 Luke 4:18-19 Matthew 28:19-20 Psalms 103:3 2 Corinthian 5:19 2 Corinthian 5:18-19	

Chapter Two

Applied Research

Research always has a reason for engagement. Ben Henard, in *Can These Bones Live: A Practical Guide to Church Revitalization*, states, “Running from a church in decline because the people are spiritually deficient solves nothing.”⁶⁰ This research's primary purpose is saturated with a zeal not to run away from the deficit found in the small rural Friendship Baptist Church. Although, this cause of research exemplifies the researcher as the prophet Ezekiel viewing the valley of dry bones as seen in Ezekiel 37. Friendship Baptist Church was not always a dying church. The researcher intends not to discover a multitude of information about the reasons of the past but to initiate skills to enhance ministry for the present and future. Charles Williams’ thesis, *The Transitioning of a Non-Functional Church into a Functional Church: The Great Commission Commandment Mandate*, discussed major reasons why churches fail:

- The Church Refused to Represent the Demographics of the Community
- Lack of Community-Focused Ministries
- Members Focused on Memorials
- Lack of Evangelistic Emphasis
- Internal Strife Concerning Individual Wants
- Lack of Community on Purpose of Existence
- Members Idolized the Past
- Budget Issues⁶¹

All these reasons for failure at Friendship Baptist Church exist, but the most important thing about this research is the determination of God’s intervention. At the time the Word of the Lord goes forth, God's intervention through people will cause breath to enter into Friendship Baptist Church and God will resuscitate the church to a viable living institution (Ezek. 37:4-5). The

⁶⁰ Henard, *Can These Bones Live*, 188.

⁶¹ Williams, “The Transitioning of a Non-Functional Church into a Functional Church,” 21-32.

researcher's knowledge about Friendship Baptist Church is a study of epistemology as well.⁶² This research is a justifiable leap and belief of faith rather than an opinion formed by engraftments of ideologies. The analysis will consist of an interpretive paradigm of three types of knowledge: (1) knowledge of others, (2) knowledge of phenomena, and (3) reflexive knowing.⁶³ Therefore, the discovery of the present situations, interventions, and conditions of Friendship Baptist Church requires consistent analysis during this case study.

Before engaging in research, a concept of approach warrants explanation. According to Wayne Rogers' thesis, "Overcoming Church Euthanasia: A Plan to Revitalize Dead and Dying Churches in the Southern Baptist Convention," since the 1990s, most writers use the term *revitalization* as a collective term among church growth writers. Wayne Rogers states, "It is frequently talked about by ordinary lay leadership in churches or pastors when the church has begun to decline even though the church size, location, marketing, style, and membership may have peaked in the past."⁶⁴ Simply, revitalization speaks to bringing again into the church more activity and improving the prominent visibility of church in the community. Second, for research purposes, the terms *fashion* or *refashion* used in this study indicates a mechanism of change in presentation, organization, style, behavior, and name. Refashioning or fashioning a church for revitalization signifies that Friendship Baptist Church needs something different. With the passing of the postmodernism culture and society engulfed by a possible trans-modern culture of the internet, determinate means for a small rural church survival breaches on deferential measures of engaging the present culture surrounding the ministry. Isaiah 58:12 states, "And

⁶² Swinton and Mowat, *Practical Theology and Qualitative Research*, 32.

⁶³ *Ibid.*, 33.

⁶⁴ Rogers, "Overcoming Church Euthanasia," 30.

they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” Research about raising a Christian foundation within the community motivates the researcher with a cause for this study. Engagements of this research serve to maintain discipleship within a desolate community needing the gospel to enhance everyday Christian living in the community.

First, this applied research engages the researcher's religious experiences and understandings relating to pastoring Friendship Baptist Church. Second, because Friendship Baptist Church ministry is the focus concerning this research, an applied research approach concerning the geographic location of Friendship Baptist Church avails possibilities of growth from the geographic arena surrounding the church's location. Third, the researcher will approach ways for Friendship Baptist Church to acknowledge resources available that may enhance the ministry of Friendship Baptist Church in the local setting. Again, valuable to the reader, the direction of the researcher is one of reflexivity.⁶⁵ Ben Henard's book, mentioned above, may serve as a better base and guideline for an accurate, practical method for directing revitalization at churches. The purpose of this research seeks to steer the course of revitalizing the ministry at Friendship Baptist Church. Undertaking such a research approach may also enhance notions of others to experience ways to grow a dying rural church.

Leadership Engaging Ministry Experiences

First, to raise an argument with this applied research project, the perceptions about getting a dying church to grow concerns the observation of leadership's theological and informed ministry approach. Aubrey Malphurs and Gordon E. Penfold, in *Re:Vision: The Key to*

⁶⁵ Swinton and Mowat, *Practical Theology and Qualitative Research*, 59–60.

Transforming Your Church, state, "We believe that everything rises or falls on visionary leadership."⁶⁶ Leadership consists of a multifaceted amount of ideas and convictions, engineering revitalization and growth for a dying rural church.⁶⁷ Andy Stanley's *Next Generation Leader: Five Essentials For Those Who Will Shape The Future* gives competence, courage, clarity, coaching, and character as "essentials for next-generation leaders."⁶⁸ Andy Stanley covers much of what leadership needs to engage revitalization in a church with the previous essentials for next-generation leaders.

A primary concern of this research centers around the administrative ideas of Friendship Baptist Church's initiative in the field of ministry. This research is not a pragmatist or purist concern but a balanced concern of a biblical approach for revitalization.⁶⁹ Since spreading the gospel is about making disciples of men, a biblical base in this research serves to project the study's character and nature. Kent Ingle's *Nine Disciplines of Enduring Leadership: Developing the Potential of Your Divine Design* depicts that discovery and active divine design with disciples expose concerns about self-awareness, self-management, self-preparedness, character, relationship, generosity, learning, opportunity, and mission living.⁷⁰ This type of research endeavors to reveal the inner intentions and determinations of the researcher's drive composed of God's design for a pastor's call to ministry (Psalm 139:13-15, 23-24).

⁶⁶ Malphurs and Penfold, *Re:VISION*, 14.

⁶⁷ Andy Stanley, *Visioneering*, 8.

⁶⁸ Andy Stanley, *Next Generation Leader: Five Essentials for Those Who Will Shape The Future* (New York: Multnomah Books, 2003), 11–12.

⁶⁹ Brian Croft, "Church Revitalization: A Biblical Approach," Southern Equip, March 10, 2016, <https://equip.sbts.edu/article/church-revitalization-a-biblical-approach/>.

⁷⁰ Ingle, *Nine Disciplines of Enduring Leadership*, 14–15.

Two leadership perspectives in this research involve administration that concerns itself with (1) the culture surrounding the church and (2) the spirituality engulfing the church's options and opportunities for ministry. Leadership at Friendship Baptist Church affects pragmatic solutions to contend with today's culture.⁷¹ A matter of culture concerns intergenerational differences irrelevant to the intragenerational inequalities constituting everyday living.⁷² Research involving religion is a concern with generations' cohorts, such as baby boomers, millennials, Gen X, and Gen Z social norms. Engagements on culture embark on the spiritual field of what type of leadership grows ministry within the community. Silent population growth, dynamics of race relations, and digital worldview threaten the survival of Friendship Baptist Church.⁷³ Along with the nation, Friendship Baptist Church also experiences concerns of the community changing religious balance.⁷⁴ Conclusively, Friendship Baptist Church embodies an ideology of governance close to that of African Kingship and gerontocracy.⁷⁵ Therefore, consistent with John MacArthur's book, *The Book on Leadership*, leadership for Friendship Baptist Church must encompass required initiatives of (1) trustworthiness, (2) initiative, (3) good judgment, (4) speech of authority, (5) ability to strengthen others, (6) optimistic and enthusiastic acts, (7) uncompromised absolutes, (8) focus on objectives, not obstacles, (9) examples of empowerment, (10) cultivating loyalty, (11) empathy for others, (12) clear consciousness, (13) definite and decisive abilities, (14) the ability to know when to change one's mind, (15) no abuse

⁷¹ John MacArthur, *The Book on Leadership* (Nashville, TN: Thomas Nelson, 2004).

⁷² Searle, *Generational Interdependencies*, 14.

⁷³ George Barna, *America at the Crossroads*, 70.

⁷⁴ Ibid.

⁷⁵ Vhumani Magezi, "God-Image of Servant King as Powerful but Vulnerable and Serving: Towards Transforming African Church Leadership at an Intersection of African Kingship and Biblical Kingship to Servant Leadership," *Theological Studies*, HTS Tedogiese Studies, 71 (2), no. Art. #2907 (November 16, 2015): 1–2.

of authority, (16) no abdication of role in the face of opposition, (17) assurance of calling, (18) knowledge of limitations, (19) resilient, (20) passionate skills, (21) courageous stability, (22) discerning foresight, (23) disciplined choices, (24) energetic oral decorum, (25) delegation skills, and (26) Christlike behavior.⁷⁶ To simplify notions of leadership, Friendship Baptist Church acquiring a biblical servant leadership role of governance would indicate a more conductive acceptability for church growth and revitalization at the church.⁷⁷

Although all the proceeding initiatives of leadership requires attentiveness within the leadership that emerge at the church, Friendship Baptist Church needs leadership powered by God. An understanding about leadership portrays that the prestige of leaders does not capture the perceptions nor intuitions for growing a changing ministry in a community of changing culture or economics.⁷⁸ Henry and Richard Blackaby, in *Spiritual Leadership: Moving People on to God's Agenda*, discussed position, power, and personality as illegitimate sources of influence.⁷⁹ When the fabric of culture and tradition change in the community due to race mixture and economics, leadership's prestige may help with trust instances; however, character and engagement of servanthood tend to warrant growth more than influence.⁸⁰ Friendship Baptist Church's growth resides in faith measurements in God and God's faith towards the maintenance of reconciling the world back to Himself.⁸¹ Primarily, this research indicates to the

⁷⁶ MacArthur, *The Book on Leadership*, 209.

⁷⁷ Magezi, "God-Image of Servant King as Powerful but Vulnerable and Serving: Towards Transforming African Church Leadership at an Intersection of African Kingship and Biblical Kingship to Servant Leadership," 1.

⁷⁸ Mohler, *The Conviction to Lead*, 107–8.

⁷⁹ Blackaby and Blackaby, *Spiritual Leadership*, 147–54.

⁸⁰ Mohler, *The Conviction to Lead*, 75–76.

⁸¹ Keller, *Center Church*, 36, 251.

reader leadership's approach towards growing ministry. Researching leadership at Friendship Baptist Church serves to help determine the gauge of leadership opportunities available for the church and provide guidance for church growth consistent with the community. Instances of God's intervention in a dying church supply the mechanism that revitalizes the church's permanence in the community. Leadership's spiritual characteristics of qualities and maturity for ministry to grow must reciprocate God's love towards culture's social norms of generational difference.

In the arena of faith in God, Friendship Baptist Church's leadership must find a premise with which to base the growth of the church. *Missio Dei* serves as a good premise to base the church's growth at Friendship Baptist Church.⁸² Timothy Keller, in *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, discusses "*missio Dei*" as an approach of "finding out what God is doing in the world and joining forces with him."⁸³ Instead of the mission of Friendship Baptist Church focusing on support for ranges of political and cultural development, the church's growth concerns gravitate more towards focusing on the heart of believers due to leadership.⁸⁴ Keller's discussion about "The Missional Church Movement Today" indicates high relativity on the shift of culture and traditional ministry's ineffectiveness. Concerning church growth needed at Friendship Baptist Church, much about the researcher as pastor caters more towards the heart's urgency, warranting a need for a better theological grounding approach for nurturing growth at the church's ministry.⁸⁵ This research is about the

⁸² Ibid.

⁸³ Keller, *Center Church*, 251.

⁸⁴ Howell, *Servants of the Servant*, 150–61.

⁸⁵ Keller, *Center Church*, 251.

kingdom of God coming on earth as it is in heaven (Matt. 6:10). Luke 12:34 states, "For where your treasure is, there your heart be also." Finally, Matthew 6:34 expresses, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Therefore, theological concepts for ministry resides in a cognitive manner concerning culture and in a spiritual thrust for divine intervention by God within society.⁸⁶ In a critical church, leadership analysis often sets campaigns for growth movement, yet only God's divine intervention coagulates growth with the ministry.⁸⁷ Therefore, the applied research concerning leadership with this study engages to assemble a heart theological insight that leads to God's Kingdom as the pattern design for growth of Friendship Baptist Church's world culture.

Culture and Crisis

Second, this research presents an applied concern about the decrease in membership in a small church located in a rural location. Aubrey Malphurs, in *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, indicates that a church's life cycle consists of birth, growth, plateau, decline, and death.⁸⁸ In observation, for the record, according to the S-curve discussed by Aubrey Malphurs, this research locates Friendship Baptist Church's status at the bottom end of "Decline" and the brink of "Death" regarding membership.⁸⁹ Research like this attempts to indicate a reasonable and rational theological and spiritual approach to help grow the membership at Friendship Baptist Church. Victor King's Doctor of Ministry Thesis Research Project, *Block Adoption: Evaluating the Impacts of Neighborhood Care on Church Attendance at*

⁸⁶ Ibid.

⁸⁷ McIntosh, *Biblical Church Growth*, 83–85.

⁸⁸ Aubrey Malphurs, *Advanced Strategic Planning*, 9.

⁸⁹ Ibid.

House of Joy, states a similar five life stages of a church consisting of birth, growth, stagnation, decline, and death.⁹⁰ Victor King indicates that the House of Joy Multicultural Church exemplifies the stagnation stage. Although Friendship Baptist Church stage differs from House of Joy Multicultural Church studied by Victor King, the objective for research of Friendship Baptist Church is a pervasive anticipation to avoid being among the statistics similar to the yearly loss of over 900 Southern Baptist churches.⁹¹ Possibilities of multicultural ministry due to migration change warrants visitation while dealing with Friendship Baptist Church as a church from a dominant African-American origin. City-Data.com shows 2017 statistical data of races in Lacoochee as follows:

• White alone	54.3%	984 individuals
• Hispanic	33.2%	602 individuals
• Black alone	10.0%	181 individuals
• Two or more races	1.9%	35 individuals
• Asian alone	1.8%	33 individuals
• American Indian alone	1.5%	27 individuals ⁹²

Observation of this research serves to expose the possibility for an increase in membership may reside with engaging a multicultural change within the community. Revealed ministry changes may occur with insight about multicultural awareness that presently only exists in God's divine plan of *missio Dei*.⁹³ Therefore, Friendship Baptist Church's observation of statistics change must subjugate racial data changes in the community of the church and move with determination to discover what God is doing in the world and join forces with God's salvation pattern design.

⁹⁰ Victor King, "Block Adoption: Evaluating the Impacts of Neighborhood Care on Church Attendance at House of Joy" (DMin. Thesis Research Project, Liberty University, 2019), 22, Liberty University Digital Commons.

⁹¹ King, "Block Adoption," 22.

⁹² City-Data.com, "Lacoochee, Florida," Feb 12, 2020.

⁹³ Keller, *Center Church*, 251.

Community impact for growth requires strategic planning, according to Aubrey Malphurs.⁹⁴

Within these writing, there are discoveries to strategically engage planning for community involvement to enhances growth and revitalization at Friendship Baptist Church.

Even though Friendship Baptist Church enjoys self-satisfaction of being an independent congregation and very self-reliant, isolation from other church associations often deters notoriety of popularity within society. Concretely, readers of this thesis on Friendship Baptist Church may know through applied research that "two serious weaknesses of the church's ministry are evangelism and congregational involvement (Luke 24:46-48)."⁹⁵ Applied research of this nature indicates to the readers that biblical approaches with a Bible-based theology declare the means for church growth. Along with a Bible-based theology, the community of relationships at work, family, sports teams, and social environments also appears as growing perspectives more than purposeful old parish system strategy.⁹⁶ Wayne Rogers' thesis, *Overcoming Church Euthanasia: A Plan to Revitalize Dead and Dying Churches in the Southern Baptist Convention*, renders a quote:

Every church has its own divine destiny, because each is led by God just like each individual is uniquely led. The church vision is tied to those who lead the vision, along with their spiritual maturity, integrity, wisdom, preparedness, unique gifts and personal experiences. Vision for a church always has two dimensions: the big picture and the implementation.⁹⁷

This research uses the previous quote to base an engagement to pursue an individualistic processing method for refashioning Friendship Baptist Church. In retrospect of this research, the

⁹⁴ Malphurs, *Advanced Strategic Planning*, 175–189.

⁹⁵ Ibid., 176.

⁹⁶ Malphurs, *Advanced Strategic Planning*, 175.

⁹⁷ Rogers, "Overcoming Church Euthanasia," May 5, 2019.

insight of Tom Cheyney's, *Thirty-Eight Church Revitalization Models for the Twenty-First Century*, Frank Damazio's, *Strategic Vision: Embracing God's Future for Your Church*, and Aubrey Malphurs', *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders* propagandizes the needed approach for this research to discern a will and direction for revitalization and refashioning Friendship Baptist Church's ministry.⁹⁸ The researcher concludes that due to Friendship Baptist Church's failure of all the previous major reasons why a church fails, Friendship Baptist Church needs an individualistic process for refashioning growth.⁹⁹ Therefore, Friendship Baptist Church's strategic individualistic plan for development must consist more of a biblical approach from the Great Commission inclusive of the church's geographical concerns, and a spiritual discernment about God's will for the Friendship Baptist Church's ministry to grow.¹⁰⁰

An area of concern about the decline in membership is the geographical area and location of the church. Friendship Baptist Church is in a rural area called Lacoochee. The land area of Lacoochee, Florida consists of 2.8 square miles, and the population density are 601 people per square mile.¹⁰¹ The population of Lacoochee, Florida, is 1,714 according to the census of 2010.¹⁰² The 2000 Census shows the 2010 census increased in population by 27.4 percent.¹⁰³

⁹⁸ Malphurs, *Advanced Strategic Planning*, 23–101.

⁹⁹ Williams, "The Transitioning of a Non-Functional Church into a Functional Church," 21–32.

¹⁰⁰ Malphurs, *Advanced Strategic Planning*, 177.

¹⁰¹ City-Data.com, "Lacoochee, Florida," Feb 12, 2020

¹⁰² Ibid.

¹⁰³ Ibid.

Lacoochee is 7 miles north of Dade City, Florida. Dade City's population is 7,134.¹⁰⁴ Dade City, Florida, is the County seat of Pasco County. The largest metropolitan area near Lacoochee, Florida, is Tampa, Florida. Tampa, Florida, is a 46-mile drive south of Lacoochee, Florida. Tampa, Florida, is in Hillsborough County. The population of Tampa, Florida, is 303,447.¹⁰⁵ Lacoochee, Florida, is a secluded location from Tampa, Florida. Presently, Lacoochee, Florida, is not a relocation designation for many residents of Tampa, Florida. Plus, given the strategic location of Friendship Baptist Church, Lacoochee is not likely a relocation destination for many in America.

Alternatively speaking, Lacoochee, Florida, is not subject to becoming a migration location for many people. The most common industries in Lacoochee, Florida are agriculture, forestry, fishing and hunting (19.4%), health care (13.4%), accommodation and food services (11.1%), education services (7.3%), construction (6.4%), utilities (5.4%), and professional, scientific, technical services (5.4%).¹⁰⁶ The most common industries in Dade City, Florida, are Health care (10.0%), education services (8.3%), construction (7.2%), accommodation and food services (6.3%), social assistance (5.0%), and department and other general merchandise stores (4.7%).¹⁰⁷ The population of Dade City, Florida, is noticeably more massive than the population in Lacoochee, Florida. Given the change in the community, although Dade City is only seven miles north of Lacoochee, Florida, according to the above statics, Lacoochee, Florida, has less means to offer opportunities for individuals and families. The Pasco County 2018-2022

¹⁰⁴ City-Data.com, "Dade City, Florida," <http://www.city-data.com/city/Dade-City-Florida.html>, Feb 12, 2020.

¹⁰⁵ City-Data.com, "Tampa, Florida," <http://www.city-data.com/city/Tampa-Florida.html>, Apr 28, 2020.

¹⁰⁶ City-Data.com, "Lacoochee, Florida," Feb 12, 2020.

¹⁰⁷ Ibid.

Consolidated Plan indicates in the Census Tract/Block Group – 32402.2 that "According to the 2012-2016 American Community Survey 5-year Estimates U.S. Census, 93.85% of the residents are low/moderate-income; of which 43% are below poverty level."¹⁰⁸ These contributions alone can stunt the growth of an already dying small church.

Ministry Pursuit of Availability

Third, with knowledge of limited opportunities for individual and families in the geographical location of Friendship Baptist Church, a significant concern of the researcher consists of available resources that grow and enhance the ministry of Friendship Baptist Church. The Choice Neighborhoods Initiative research results provide this researcher with ample knowledge about mostly all remedies available in the Lacoochee area to support the critical Friendship Baptist Church.¹⁰⁹ Other than culture and communitive initiative, there exists no church or religious related assistance. Available resources mainly consist of Habitat for Humanity of East and Central Pasco, Workforce Housing Ventures, Inc., Pasco County Sheriff's Department, Pasco County Parks and Recreation, Pasco County Public Transportation, Pasco County School Board, Pasco-Hernando Early Learning Coalition, Pasco County Libraries, Pasco County Health Department, Boys and Girls Club, Pasco-Hernando Workforce Board, United Way, Pasco Economic Development Council, Withlacoochee River Electric Company, Lacoochee Area Redevelopment Corporation, Lacoochee-Trilby-Trilacoochee Committee, and Lacoochee Community Action Task Force.¹¹⁰

¹⁰⁸ "Pasco County 2018-2022 Consolidation Plan," Mar 12, 2020.

¹⁰⁹ "FY2012 Choice Neighborhoods Planning Grant Award Information."

¹¹⁰ "FY2012 Choice Neighborhoods Planning Grant Award Information."

The Boys and Girls Club in the community provides many public activities for churches, the elderly, and youth. Although the Boys and Girls Club feels affection for the community, Friendship Baptist Church does not gain notoriety while attending community involvement events. Other different community activist groups also exist in Lacoochee, like the Lacoochee-Trilby-Trilacoochee Steering Committee, the Pasco Community Development, and The Community Coalition. Even though the community activist groups exist, Friendship Baptist Church's support for growth by organizations in the community and activist groups is nonexistent. Several meetings in the area occur monthly and throughout the year, but none are interested in church growth and development. The community's efforts to increase opportunities for individuals and families crash with a vexing notion for the neighborhood not to connect with ideas and advancements of faith for the area to evolve into a society that empowers community, family, and individual spiritual nurturement. "The Changing Religious Landscape the 2000 Gallup & Barna Polls" expresses the following:

The Gallup findings tend to confirm a trend which sociologists and others have observed for some time--Americans are abandoning institutional religion in favor of "cafeteria style" faith, and replacing denominational dogma with a vague "spirituality." "The results of the survey...suggest that despite their outward affiliation with a religion and frequent church attendance, less than half of Americans live their daily lives strictly by the code or teachings of their religious faith," notes Gallup. About 48% say that they place emphasis on "God and religious teachings" when deciding a course of action. Forty-five percent, though, say that they give priority to their "own views and the views of others." In addition, "about half of Americans say that religions have unnecessary rules and responsibilities...." Catholics are more likely to express this sentiment (59%) than their Protestant counterparts (46%).¹¹¹

Consistent with George Barna's *America at the Crossroad: Explosive Trends Shaping America's Future and What You Can Do About It*, the researcher fears that the country's present decline in

¹¹¹ The Skeptic Society. "The Changing Religious Landscape the 2000 Gallup and Barna Polls," May, 5, 2019.

church membership leads to irreligious Christians and less church attendance.¹¹² Many other churches in the community also battle to increase membership and gain parishioner involvement.

Friendship Baptist Church's survival within society and culture justifies much of the cause for this research. Friendship Baptist Church being remote from opportunities that draws migration and exiting in an occurring multicultural community warrants a strategic approach for revitalization. Consideration for Friendship Baptist Church's survival engulfs a notion that Friendship Baptist Church pairing up with other church organizations guarantees the church's further existence. Friendship Baptist Church's concerns emerge from the preceding thought that indicates an interest in the church losing independent identity and autonomy of the organization's present name and status. The missionary church mission ministry suffocates the concept of engaging solicitation of mainline churches and thriving independent ministries to enhance the ministry of the church. This researcher shares in observation to help determine ideas of individualism and antinomianism that relate to faith and the church's mission of *missio Dei* discussed by Keller.¹¹³ The emerging notion intercepts concerns that Friendship Baptist Church's consideration of existence must evolve around an individualistic ethos of what God is doing in the world.

Nevertheless, with this research observation, the researcher's predecessor at Friendship Baptist Church invited Temple Zion Ministries, a single independent ministry, to join ministries with Friendship Baptist Church. The change of merging the two ministries created a name change with the two entities in 2014. A few of the small membership experienced lingering emotional indecision about the evolution of the name. Since Temple Zion Ministries'

¹¹² Barna, *America at the Crossroads*, 70.

¹¹³ Keller, *Center Church*.

involvement at the church, parishioners' participation experienced an increase, but the church still lacks organization and strategy for advancement. With Temple Zion Ministries, Friendship Baptist Church has acquired a minister of music and new members committed to the growth of the ministry. Other interests of growth and survival still exist concerning mainline churches and some independent, thriving ministries in the area. Temple Zion Ministries consists of the researcher and the researcher's several concepts and ideologies about beliefs, culture, and ministry. The ministry brought to Friendship Baptist Church practical preaching that involved culture. Freshly starting, Temple Zion Ministries' approach for ministry focused on marriage, family, and economic empowerment. Temple Zion Ministries' engagement contributes to the church's spiritual support for enhancing everyday living.

In an instance, refashioning begins with change. The predecessor of the present leadership notices a need for change. Steven G. Ogden, *The Church, Authority, and Foucault: Imagining the Church as an Open Space of Freedom*, expresses the following:

This means if we understand the nature of the church's enmeshment with sovereign power, we may find new ways of making lasting changes. Nevertheless, this kind of change is complex. It requires a fresh critique, a space of freedom, the work of imagination and shared wisdom.¹¹⁴

Sovereign, in this instance, expresses the power between church and others existing that governs and supports ideologies of freedom. Churches' names carry a sense of sovereign power. Name changing might warrant a space of freedom. Friendship Baptist Church's leadership from the researcher's predecessor provided grounds of cultivation for growth and refashioning the ministry at the church. Occurrences of changing the name of Friendship Baptist Church offers support for this thesis research project. A theological engagement of these types of instances

¹¹⁴ Steven Ogden, *The Church, Authority, and Foucault: Imagining the Church as an Open Space of Freedom* (London: Routledge, 2017), 4, EZProxy.

within culture justifies observation and research. Liberty University's curriculum provides several courses to assist with growth and refashioning ministry.

The Steering Resource

Initially, the researcher felt lost about the condition of Friendship Baptist Church. Studies at Liberty University provide and expose insight into the researcher's approaches, resources, and skills to enhance ministry at Friendship Baptist Church. Without minimum knowledge, tools, and skills dealing with a dying church's challenge, the diminishment of achievement and advancements occurs for most leaders. Therefore, the researcher pursued a study to enhance and enlighten skills for developing ministry at Friendship Baptist Church. The foundation of acquiring skills and tools to build ministry at Friendship Baptist Church endows this research process with great value for this thesis research project. Liberty University's curriculum provided several courses in the field of pastoral leadership that brought insight for the researcher: (1) Spiritual Factors of Growing Church, (2) Strategies for Developing leadership, (3) Organizational Leadership in Church, (4) Pastoral Leadership, (5) Growth and Development of Contemporary Ministry, and (6) Crises and Current Issues. Gaining an ability to view a position without subjectivity possibly possesses the needed knowledge, skills, tools, and resources for growing a dying church. At times, any leadership needs impartiality to acquire scope and vision to assist with the changes necessary to develop a critical dying church. Lost as to what to do and how to approach a rural critical dying church, the course Spiritual Factors of Growing Church directed the researcher to formation, vision, and biblical basis for the refashioning of the unnerving, unraveling, and unsettling desolation of Friendship Baptist Church. The four textbooks that encourage the researcher towards greater optimism are the following:

- *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* by Timothy Keller¹¹⁵
- *Re:VISION: The Key to Transforming Your Church* by Aubrey Malphurs and Gordon E. Penfold¹¹⁶
- *Visioneering: Your Guide for Discovering and Maintaining Personal Vision*, Andy Stanley¹¹⁷
- *Biblical Church Growth: How You Can Work with God to Build A Faithful Church* by Gary L. McIntosh¹¹⁸

The previous textbooks introduced the paradigm of culture and society with views of biblical text and sociology that exposed to the researcher elements of form and formation to grow Friendship Baptist Church. Contextually, from the course Spiritual Factors of Growing Church, this research sets out to determine potential elements for church growth at Friendship Baptist Church.

While this research occurs, Strategy for Developing Leadership, a course of Liberty University, inclusively puts the researcher into the equation of researching the critical dying church on leadership.¹¹⁹ Without consideration of the administration involved in the research, gaining a proper possibility for the revitalization and refashioning of Friendship Baptist Church leads to untenable results. To promote a change in an institution, leadership requires that this case study observe and help discern a focus for leadership at Friendship Baptist Church.¹²⁰ Leadership's focus conclusively determines that Friendship Baptist Church needs a vision. Therefore, this applied research set-out to absorb necessary tools and skills of leadership's communication, discipline of self-awareness, approach of visionary changes, focus of God's

¹¹⁵ Keller, *Center Church*, 31–37.

¹¹⁶ Malphurs and Penfold, *Re:VISION*, 27–67.

¹¹⁷ Stanley, *Visioneering*, 27–29.

¹¹⁸ McIntosh, *Biblical Church Growth*, 8–10.

¹¹⁹ Creswell, *Christ-Centered Coaching*, 40.

¹²⁰ Mike McLaughlin and Elaine Cox, *Leadership Coaching: Developing Braver Leaders* (New York: Routledge, 2016), 76–80.

plan, and leadership coaching abilities to launch a change in ministry at Friendship Baptist Church.¹²¹

Liberty University's Organizational Leadership in Church course assists any leader with skills for refashioning a church. Indeed, theology plays a significant role in leadership. One purpose of choosing this type of research is to come up with a vision that genuinely reflects the Bible, and that depends significantly on what the researcher thinks about the culture around Friendship Baptist Church.¹²² A leader's view of God's role and intervention in the world often dictates a leader's achievement level. An essential matter of a leader's theology is how leadership gains skills to intertwine with culture and society.¹²³ Yet, in light of this research, a leader following a dream and making a dream a reality leads to questions of the eternal and spiritual dimension.¹²⁴ Despite one's differences with culture and society, leadership's infinite and spiritual dimension uses God's Word in the Bible for the bases of growth and development. Theologically, the Bible is a credible tool used to express an eternal and spiritual dimension for growth and revitalization. Gary L. McIntosh states, "Observation of growing and declining churches over the last three decades, as well as various research studies, suggests that the weaker a church's position is regarding the authority of Scripture, the less likely it is to experience biblical church growth."¹²⁵ Empirically, the sole premise of this applied research stems from the

¹²¹ Ingle, *Nine Disciplines of Enduring Leadership*, 14–16.

¹²² Keller, *Center Church*, 18.

¹²³ *Ibid.*, 16–23.

¹²⁴ Stanley, *Visioneering*, 14–15.

¹²⁵ McIntosh, *Biblical Church Growth*, 37.

soul of the researcher "consumed with the tension between what is and what could be."¹²⁶ Given the highlights and essence for this thesis research project, a primary interest of this research with leadership immerses needed tools and skills to decipher a vision for Friendship Baptist Church. Yet, a vision without Scripture leaves a focus for revitalization lacking credence.

Much of what evolves around refashioning a ministry is pastoral leadership. Don N. Howell, Jr., in *Servants of the Servant: A Biblical Theology of Leadership*, expresses that beneath the Scripture that God depicts for leaders of character, motives, and agenda, there remains a domain of pastoral leadership consisting of style, role, and setting.¹²⁷ With a pastoral leadership style, things are unlimited. Such items include the leader as an entrepreneur, strategist, mobilizer, facilitator, organizer, team leader, coach, mentor, administrator, activist, developer, provocateur, executive, resource-provider, vision-caster, exhorter, or consensus-builder.¹²⁸ From the Pastoral Leadership course at Liberty University, discovery about roles and settings of pastoral leadership exemplifies the continual change of office, duties, environments, and responsibilities subject to a declining church.¹²⁹ On some occasions, a leader wonders what leadership consists of during revitalization.¹³⁰ Pastors even wonder whether a leaders' call includes going through the adversity, poverty, and suffering that occur with leaders of revitalization.¹³¹ During this thesis research project, the researcher uncovers to the reader possibilities for pastoral leadership while refashioning a critical dying church.

¹²⁶ Stanley, *Visioneering*, 19.

¹²⁷ Howell, *Servants of the Servant*, 2.

¹²⁸ Ibid.

¹²⁹ Prime and Begg, *On Being a Pastor*, 117–284.

¹³⁰ Laniak, *Shepherds after My Own Heart*, 173–81.

¹³¹ MacArthur, *The Book on Leadership*, 87–93.

Religious experience dictates that church ministry, in most instances, portrays the character and traits of the church's leader. To grow a church, the leader must visualize God's plan for the ministry. Observations of a leader's outside reflexivity is often a representation of things going on from the inside. Andrew Seidel, in *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, writes, "The leader's inner struggles always work their way into his or her leadership relationships."¹³² Importantly, for church growth and refashioning, how a leader views individuals in the church body matters (2 Cor. 7:1-4). Even how a leader views the history of the church and the history of parish families deserves objectivity and impartiality. A leader's view of self typically requires extraordinary self-examination of the physical body, emotions, and spirit.¹³³ Two courses from Liberty University, Crises and Current Issues as well as Growth and Development of Contemporary Ministry, inform the researcher not to be over-critical of engaging pragmatic pursuits of ministry. To grow and refashion the critical dying Friendship Baptist Church requires empirical examination of a theological, geographical, and historical nature. An analysis of a thesis research project which involves culture, spirituality, and the contemporary context of individuals' everyday lives needs the assistance of an emotionally healthy leader.¹³⁴ In choosing this type of research, the researcher, with consideration of the parish and community through theology, history, and cultural awareness, intends to describe a visionary base for the growth and refashioning of Friendship Baptist Church.

¹³² Andrew Seidel, "Leadership and Spiritual Formations" in *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, ed. Paul Pettit (Grand Rapids, MI: Kregel Publications, 2008), 189.

¹³³ Gary Thomas, *Every Body Matters: Strengthening Your Body to Strengthen Your Soul* (Grand Rapids, MI: Zondervan, 2011), 34–35.

¹³⁴ Scazzero, *The Emotionally Healthy Leader*, 48–50.

Chapter Three

Imaging Growth and Maintenance for a Critically Declined Church

Targeting Deliberation

This part of the research will convey some findings of the status and maintenance of Friendship Baptist Church. Christendom needs a solution for declining churches. Friendship Baptist Church merits a workable resolution for church decline. In a quest to gather information to enhance the survival of Friendship Baptist Church, the researcher used two surveys to avail information that pertains to the growth of the church. The two surveys used for this research purpose are *Overcoming Church Impoverishment* and *Survey on Revitalization* (See Appendices A and B).

Through pastoring and use of surveys shown below, the researcher learned information about the status of Friendship Baptist Church. With the knowledge of analyzed data used, this research additionally assists in recommending insight for approaches, thoughts, programs, and suggestions to refashion the church towards growth and development. In the community, the researcher's career as a pastor engages religion, philosophy, and theology and embraces management and administration's commitment to serving in an awakening social economy. The researcher's consensus, in theory, avails that growth is due to a person's diverse abilities to select and choose options of life for a living, similar to Wolfram Von Eschenbach's Parzival.¹³⁵ (Wolfram Von Eschenbach is a medieval German romance poet who portrays knightly chivalry events using Parzival as the main character.¹³⁶ Revealing while concealing, Wolfram portrays

¹³⁵ Green, *The Art of Recognition in Wolfram's "Parzival."*

¹³⁶ Ibid. 4.

Parzival, when lost in his love reverie, “as an inexperience youth to whom the world presents a sequence of discoveries which he has to make.”)¹³⁷ Church revitalization is like a person engaging in a maze of opportunities that unveils nuances of definitive substance when episodes of faith achievements occur. One does not know how to revitalize a church, but faith walking somehow makes church revitalization possible.

In an inexperienced venture, the researcher, with the two surveys' results, hopes to supply to Friendship Baptist Church information that will promote a connection with unity and authenticity to empower responses relevant and vital for the revitalization and refashioning of the church. The surveys measure the organizational, nonorganizational, and subjective religiosity of participants to Friendship Baptist Church. Robert Joseph Taylor, Linda M. Chatters, R. Khari Brown’s article “African American Religious Participation” states the following:

Organizational religious participation refers to behaviors that occur within the context of a church, mosque, or other religious setting (e.g., church attendance, membership, participation in auxiliary groups). Nonorganizational religious participation refers to behaviors and practices that may occur outside of a religious setting (e.g., private prayer, reading religious materials, watching or listening to religious television and radio programs). Subjective religiosity refers to perceptions and attitudes regarding religion, such as perceived importance of religion, the role of religious beliefs in daily life, and individual perceptions of being religious.¹³⁸

To visualize growth and maintenance for Friendship Baptist Church questions results outcomes expose options for the church's survival. Rachel R. Jones’ dissertation states, “Thompson (2003) discovered that church decline links in part to a lack of church resources and guidance, cultural values and customs, and the loss of unity.”¹³⁹ The researcher contends that due to a diversity of unresolved issues in small churches, no exact method deposes problems that occur within small

¹³⁷ Green, *The Art of Recognition in Wolfram’s “Parzival.”*

¹³⁸ Taylor, Chatters, and Brown, “African American Religious Participation.”

¹³⁹ Jones, “Exploring Challenges of Church Vitality in the General Culture of Declining Membership,” 2.

dying declining churches. The researcher understands that there is no set paradigm officially established to grow a small dying church. Therefore, considering an interest in approaching the concern of growth and refashion Friendship Baptist Church, the following information about the church exists.

One primary concern of growth and maintenance is whether the researcher's situation is a concern that others possess about the church's need for revitalization or refashioning. The researcher contends that the connection between unity and authenticity serves to advance any church's mission and ministries.¹⁴⁰ Through unity and authenticity, churches become more responsive, relevant, and vital to members' and communities' needs.¹⁴¹ Nineteen people responded to the two surveys. Appendices C and D shows the results of both surveys. Inclusive in these surveys is dependent participants of the church and independent participants associated with the church in various ways.¹⁴²

Conclusive Summation for Revitalization and Refashioning

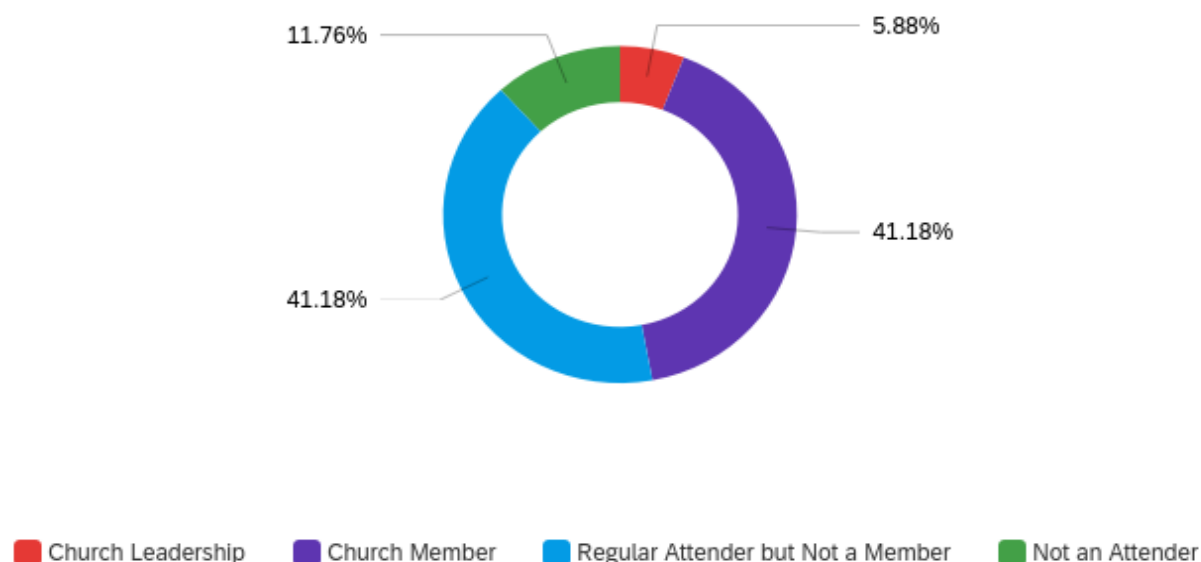
The Survey, "Overcoming Church Impoverishment," requested in Question 33 that the participants "Please check the most accurate current involvement you have with Friendship Baptist Church." The participants indicated involvement as follows:

¹⁴⁰ Ibid., 8.

¹⁴¹ Ibid.

¹⁴² Robert Joseph Taylor, Linda M. Chatters, and R. Khari Brown, "African American Religious Participation," *Review of Religious Research* 56, no. 4 (December 2014): 518–20, <https://doi.org/10.1007/s13644-013-0144-z>.

#	Answer	%	Count
1	Church Leadership	5.88%	1
2	Church Member	41.18%	7
3	Regular Attender but Not a Member	41.18%	7
4	Not an Attender	11.76%	2
	Total	100%	17



Even with two of the participants not responding, the participants' response is an excellent indication that the members and community retains an interest in the church's survival. Although Gary McIntosh emphasized how church growth initiates from a biblical foundation, members and community, preserving an interest in a church's survival gives discovery to revitalization strength.¹⁴³

For church growth initiation, synchronizing biblical foundations of faith with strengths found in the interest of the membership and community carries the revolution needed to refashion the ministry's growth. The importance of initiating growth starts with mobilizing the

¹⁴³ McIntosh, *Biblical Church Growth*, 9–10.

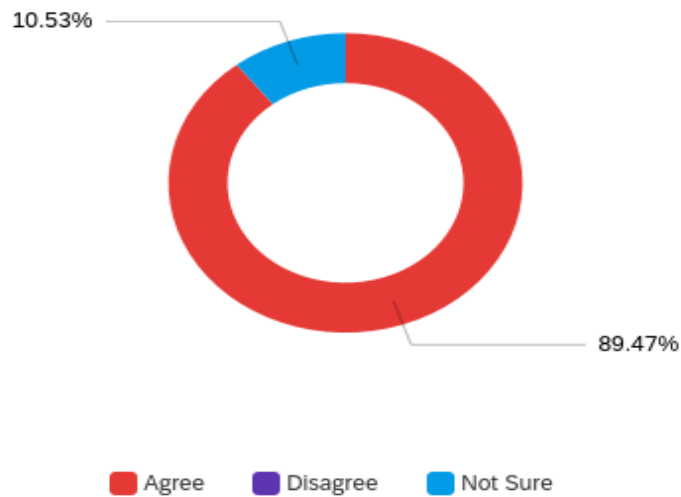
strengths found in the interest of each member and visitor involved with participating at Friendship Baptist Church.¹⁴⁴ Even though the interest of members and visitors involved may not understand principles of the biblical foundation observed in the church, applying the members' and visitors' sociological, marketing, and demographics strengths promotes growth incentives for revitalization.¹⁴⁵

Question one of the "Overcoming Church Improvement" survey asks, "Do you agree or disagree that Friendship Baptist Church needs growth and maintenance (revitalization)? (Revitalization is acts of supplying new life and vitality to Friendship Baptist Church.)" The result shows that 17 out of the 19 agree that the church needs growth and maintenance.

#	Answer	%	Count
1	Agree	89.47%	17
2	Disagree	0.00%	0
3	Not Sure	10.53%	2
	Total	100%	19

¹⁴⁴ Marcus Buckingham and Donald O. Clifton, *Now, Discover Your Strengths* (New York: The Free Press, 2001), 5.

¹⁴⁵ McIntosh, *Biblical Church Growth*, 13.



From the survey, there is concrete evidence that the church needs revitalization and refashioning. Consistent with the researcher’s previous analysis for an approach of unity and authenticity. The researcher proposes that the “*missio Dei*” approach, discussed in Timothy Keller’s book, *Center Church: Doing Balanced, Gospel-Centered Ministry in your City*, encompasses all the revitalization purposes of the church.¹⁴⁶ Further, the researcher recommends that the church first: (1) approach the purpose of revitalization by avoiding to try and recreate the church in community that existed earlier and (2) make all attempts to prevent the church from withdrawing from society into some type of spiritual realm.¹⁴⁷ Second, the church must acquire the ability to “learn how to publicly and prophetically challenge the idol of autonomous reason and its results.”¹⁴⁸ Furthermore, according to Keller, third, the church must learn to endure discipline and discomfort to make the church “into contrast societies, countercultures that show society what human life looks like free from the idols of race, wealth, sex, power, and individual

¹⁴⁶ Keller, *Center Church*, 255.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid.

autonomy.”¹⁴⁹ Friendship Baptist Church needs a change that frees discrimination and that goes beyond what Gerald A. McWorter stated about E. Franklin Frazier’s reference to Americanized.¹⁵⁰ Finally, for revitalization and refashioning engagements, the church must model to the world that the church maintains unity within and unity among other churches within the community.¹⁵¹

Demographic Decline

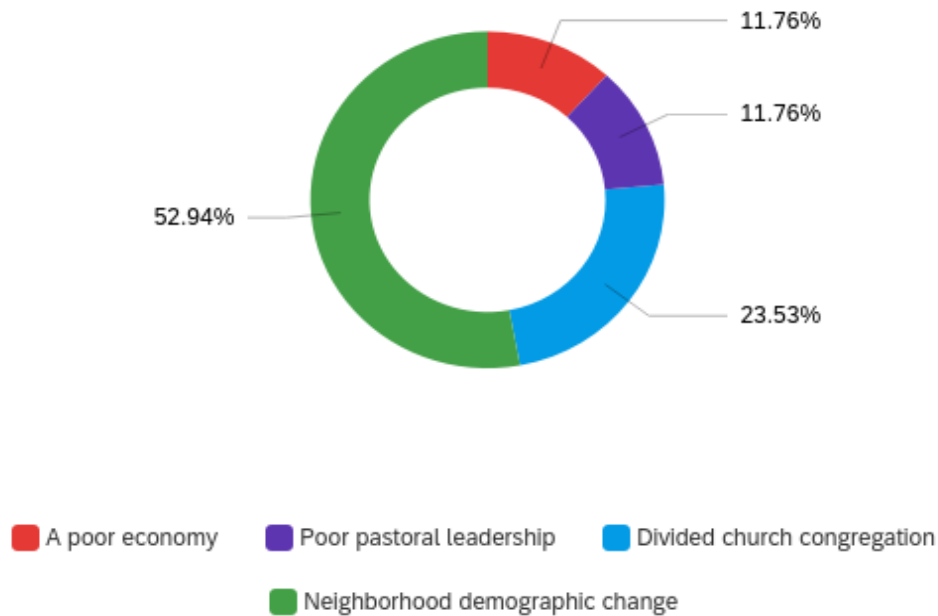
More data drawn from the results of the “Survey on Revitalization,” with question one, asks, “What led to the decline in church membership and attendance at Friendship Baptist Church?”

#	Answer	%	Count
1	A poor economy	11.76%	2
2	Poor pastoral leadership	11.76%	2
3	Divided church congregation	23.53%	4
4	Neighborhood demographic change	52.94%	9
	Total	100%	17

¹⁴⁹ Ibid.

¹⁵⁰ McWorter, “Review of The Negro Church in America,” 244.

¹⁵¹ Keller, *Center Church*, 255.



The researcher recommends that further studies towards refashioning the church include the median age, occupation, income, marital status, family size, housing, gender, race, and community education.¹⁵² R. David Hayward and Neal Krause’s article, “Patterns of Change in Religious Service Attendance across the Life Course; Evidence from a 34-Year Longitudinal Study,” supplies information concerning the developmental and aging effects on religion, along with cohort or generational effects on religion.¹⁵³ Other information concerning research on demographics will award leverage for more members to join the congregation. An increase in membership for the church may happen when a practical approach occurs with comparing people in the church with people in the community.¹⁵⁴

¹⁵² Malphurs, *Advanced Strategic Planning*, 181.

¹⁵³ Hayward and Krause, “Patterns of Change in Religious Service Attendance,” 1480–1486.

¹⁵⁴ Malphurs, *Advanced Strategic Planning*, 186.

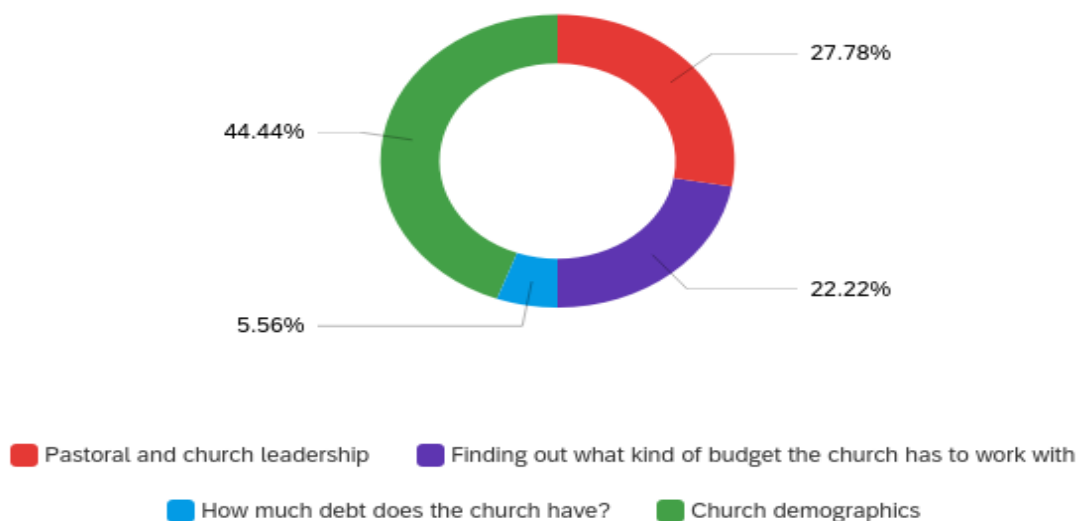
Aubrey Malphurs' book, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, denotes how an external ministry analysis can tell the church what the church needs to know about ministry in the community.¹⁵⁵ Malphurs expresses in the text that performing four community audits exposes knowledge to the congregation of the church's community status. The four audits are entitled (1) community audit, (2) threats audit, (3) competitors audit, and (4) opportunities audit.¹⁵⁶ With the community audit, determination is made about how well the congregation knows the community, and proposed guides for outreach are defined. When using the threats audit, determination of crime rates and people transitioning out of the community are concluded. The competitors audit exposes events and organizations that may affect competition for none participating followers in society and competition that draws members away from Friendship Baptist Church. Finally, with the observation of the opportunities audit, the church learns of ministry opportunities that address interest concerns found in the community. Finding a solution to border demographical changes is never easy. Nevertheless, to gain an approach to effect a growth change for ministry is necessary for revitalization.

This research finds a commonality between question 1 and "Overcoming Church Impoverishment" survey question 17. Question 17 states, "If you had to identify generally the third greatest need in a revitalization process, first and second being an assessment and choice of direction the church chooses, which one of these items below do you believe is the third most important aspect in the revitalization process?"

¹⁵⁵ Ibid., 76.

¹⁵⁶ Ibid., 76–77.

#	Answer	%	Count
1	Pastoral and church leadership	27.78%	5
2	Finding out what kind of budget the church has to work with	22.22%	4
3	How much debt does the church have?	5.56%	1
4	Church demographics	44.44%	8
	Total	100%	18



Church demographics affects whether Friendship Baptist Church can once again discover core values, develop a mission, obtain a vision, and create a strategy to propel the church on a second curve event.¹⁵⁷ A vital calamity for the church is that the plateaued period for the church has long passed. Another misfortune the church absorbs is that the church exists at the bottom of the S-curve's declining section.¹⁵⁸ The course for starting a new S-Curve must rely on God's trust and the trust of faith in God for charting an original method of action and bringing about

¹⁵⁷ Malphurs, *Advanced Strategic Planning*, 14.

¹⁵⁸ Ibid., 16.

revitalization and refashioning (Matt. 16:18) (Eph. 1:18-23).¹⁵⁹ The thought of Matthew 16:18, “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it,” supplies the basic biblical formation to propel church revitalization into action. However, only the consistent synchronization of God’s Word with ministerial tools’ practical nuances captures the creative act of God in humanity seen in Ephesians 1:18-23, which states the following:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

In hindsight, God’s authoritative Word exploding from God’s life-giving nature is the isotope needed to bring about another plateau moment at Friendship Baptist Church (Acts 2:41-47).¹⁶⁰ What is needed is a biblical formation attitude change and people involvement like that seen in Acts 2:41-47:

And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

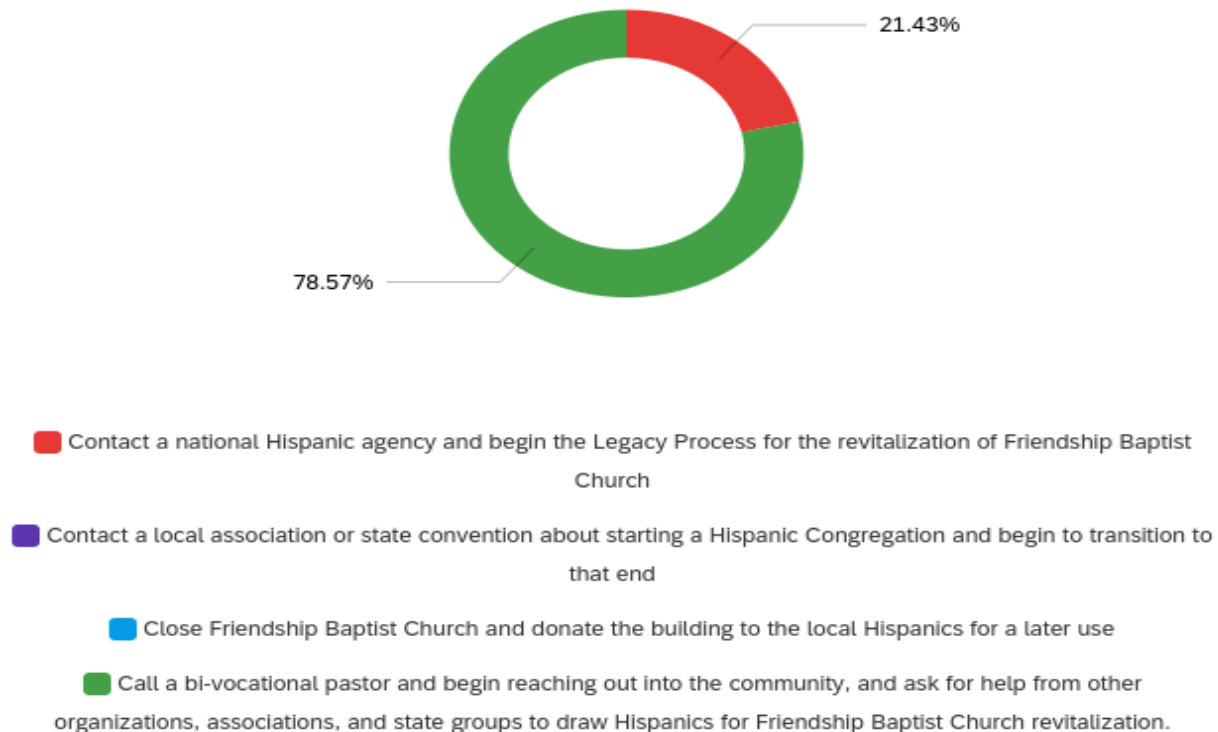
Community demographics may seem unconducive to change. However, faith in God and work found in people’s strength can induce God’s intervention of creativity. There is nothing too hard or impossible with God (Jer. 32:17-19) (Matt. 19:26).

¹⁵⁹ McIntosh, *Biblical Church Growth*, 9.

¹⁶⁰ *Ibid.*, 9, 33.

Survey question 27, Overcoming Church Impoverishment, also asks concerning community, “In your opinion, if the neighborhood the church is located in has drastically changed from an African American community to a Hispanic community, what should the church of 20 African Americans over the age of 60 do? Without knowing specifics, please choose the best advice listed below out of the four.”

#	Answer	%	Count
1	Contact a national Hispanic agency and begin the Legacy Process for the revitalization of Friendship Baptist Church	21.43%	3
2	Contact a local association or state convention about starting a Hispanic Congregation and begin to transition to that end	0.00%	0
3	Close Friendship Baptist Church and donate the building to the local Hispanics for a later use	0.00%	0
4	Call a bi-vocational pastor and begin reaching out into the community, and ask for help from other organizations, associations, and state groups to draw Hispanics for Friendship Baptist Church revitalization.	78.57%	11
	Total	100%	14



According to the previous question's responses, Hispanics are becoming a significant presence in the community of Friendship Baptist Church. The survey question's interest shows that a bi-vocational pastor may be an appropriate response towards growing the church. From research, a means of relativity to involve a different culture with the African American Church qualifies a conscious initiative to draw an increasing Hispanic culture involvement with the church. Odds concerns whether a bi-vocational pastor is needed or an approach of “balanced contextualization” engaging the Hispanic culture suffices to draw the Hispanic culture to the church’s ministry.¹⁶¹ Due to the church’s declining stage at the bottom of the S-curve, changing the pastor with another pastor is not a current recommendation for the church. Because of the time required for the new shepherd to prepare for the nature of the church’s decline, the ministry will do well to keep their present leader. The church needs a “balanced contextualization” approach to intergrade the Hispanic culture with the church.¹⁶² A “balanced contextualization” approach also assists with other biblical, theological, and cultural concerns for the church’s survival in the community.¹⁶³

An average member or visitor of the church that reads this case study may wonder about applicable interventions of a so-called “balanced contextualization.” “Balanced contextualization” operates to encourage indiscriminate adoption of indigenous culture into church ministry without scrutinizing the indigenous culture with Scripture negating other Christians’ multi-cultural identities.¹⁶⁴ A primary commitment to church growth and church

¹⁶¹ Keller, *Center Church*, 105.

¹⁶² Keller, *Center Church*, 105.

¹⁶³ Ibid.

¹⁶⁴ Ibid., 104.

ministry revitalization exists in ministry that provides people with individual freedom.¹⁶⁵ The community's demographics around Friendship Baptist Church must observe a church that denounces racial prejudices and projects a gospel communication that allows an indigenous culture to help broaden the understanding of Christian living biblically, theologically, and culturally.¹⁶⁶ An evangelistic thrust must emphasize from a “balanced contextualization” of ministry that “while there are no universal, culture-free expressions of biblical teachings, the Bible nonetheless expresses absolute and universal truths.”¹⁶⁷ The researcher proposes that “balanced contextualization” is needed to assist with the emerged demographic change within the church’s community. Such a shift with ministry focusing on “balanced contextualization” leads to drawing multi-cultural individuals to revitalize and refashion the ministry.

Intellectual Concerns of Revitalization

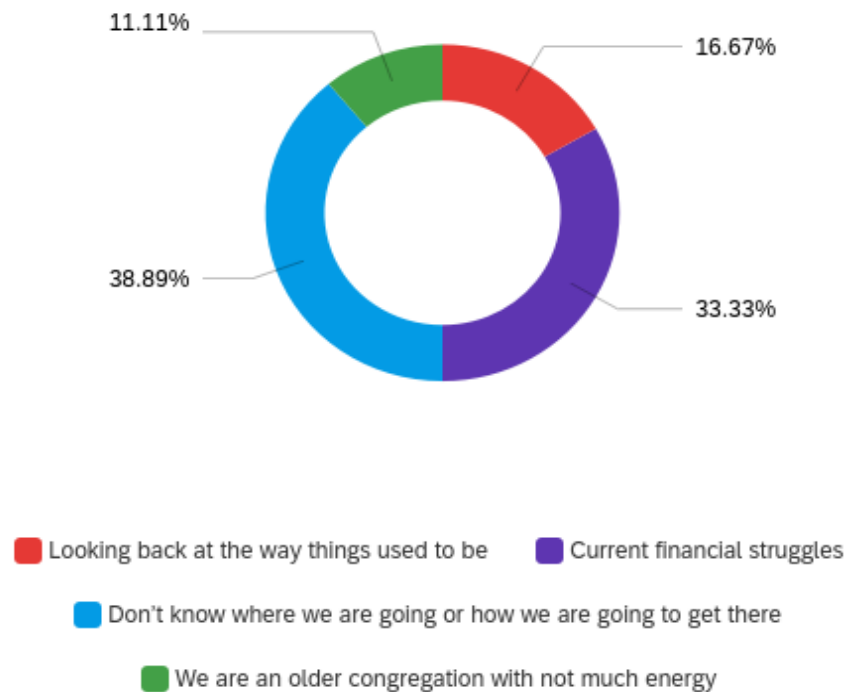
Question 11 on “Survey on Revitalization” asks, “What might be the greatest struggle as a member of Friendship Baptist Church in the revitalization process?”

#	Answer	%	Count
1	Looking back at the way things used to be	16.67%	3
2	Current financial struggles	33.33%	6
3	Don’t know where we are going or how we are going to get there	38.89%	7
4	We are an older congregation with not much energy	11.11%	2
	Total	100%	18

¹⁶⁵ Ibid., 102.

¹⁶⁶ Ibid., 103–5.

¹⁶⁷ Ibid., 105.



With the other responses to question 11, a reality concerning the future of the church's existence avails the need for direction and financial support for the ministry. Not only should a vision for the church include a feature for financing the ministry, but also establishing consistency and a vivid manner for communicating the vision of the church must occur. Question 11 responses is a definite indication that the implementation needed with the church's vision must gain stock and excitement about the financial and future plan of the church. Contextualization of the vision is required to generate a dynamic response from members and participants involved with the church's revitalization.¹⁶⁸ Through better communication about the church's vision, people's understanding of where they are going and how they will get there is established. Andy Stanley's book, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision*, states,

¹⁶⁸ Keller, *Center Church*, 105.

“Vision is a preferred future. A destination. Vision always stands in contrast to the world as it is. Vision demands change. It implies movement. But a vision requires someone to champion the cause.”¹⁶⁹ As such, the responsibility of guiding Friendship Baptist Church’s destination falls upon the church's incumbent pastor.

Considering the intellectual concern of financial support for the ministry, the researcher recommends that Friendship Baptist Church implement a campaign to promote time, money, and talents as the ministry's support plan for finances and taking care of the church’s welfare.¹⁷⁰ To embark upon a theology of stewardship, the balance between the Old Testament law about tithes and the New Testament understanding of grace about giving takes precedence concerning the church and ministry welfare.¹⁷¹ First, for revitalization and refashioning, Friendship Baptist Church must embody the right philosophy and a suitable financial ideology plan that is culturally relevant and targets focus.¹⁷² Although the struggle of finances is almost a given for critical declining churches, the ministry base remains with the membership that exists within the church (3 John 5-8). Steve Stroope and Aubrey Malphurs’ book, *Money Matters in Church: A Practical Guide for Leaders*, states the following:

Many Christians, especially new ones, wants to know what is good giving under grace. How much should they give to honor God? We advise them that, through the New Testament in general and grace giving in particularly don’t mandate a tithe, it was good giving in the Old Testament under the law and is a good place to start, as long as we don’t get legalistic about it. Since the word *tithes* means “a tenth,” many says that one-tenth is the “threshold” or suggested starting point for giving--even under grace.¹⁷³

¹⁶⁹ Stanley, *Visioneering*, 20.

¹⁷⁰ Malphurs, *Advanced Strategic Planning*, 170.

¹⁷¹ A. Malphurs and S. Stroope, *Money Matters in Church: A Practical Guide for Leaders* (Grand Rapids, MI: Baker Publishing Group, 2007), 164, Google Books.

¹⁷² McIntosh, *Biblical Church Growth*, 121–50.

¹⁷³ Malphurs and Stroope, *Money Matters in Church*, 176.

From this book, a right philosophy is portrayed as an ideological approach for the ministry of Friendship Baptist Church concerning the financial struggles. The essential thing concerning tithing from the Old Testament is not the amount of the tithe but the fact that the practice of tithing is an act of worship.¹⁷⁴ Second, to enhance the availability of strength found in the members for use with revitalization and refashioning the ministry, the members' time and talents need to be added to the concept of free giving to gain workers suitable for the task of the church.

Again, worship and grace must serve as the epitomizing premise for the theology of stewardship at Friendship Baptist Church. A concept of knowing that God provides everything that allows the very sustainability of human's existence. Sustainability from God desires reciprocity from humans returning to God, some of what God gives through grace. An illustration of this type of theology of stewardship shows church relativity in 1 Chronicles 29:12-18,¹⁷⁵ in which David states the following:

Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

In this illustration, David thoroughly involves himself and the people with giving back some of God's blessings as a form of worship. From this comes a theology of stewardship that promotes

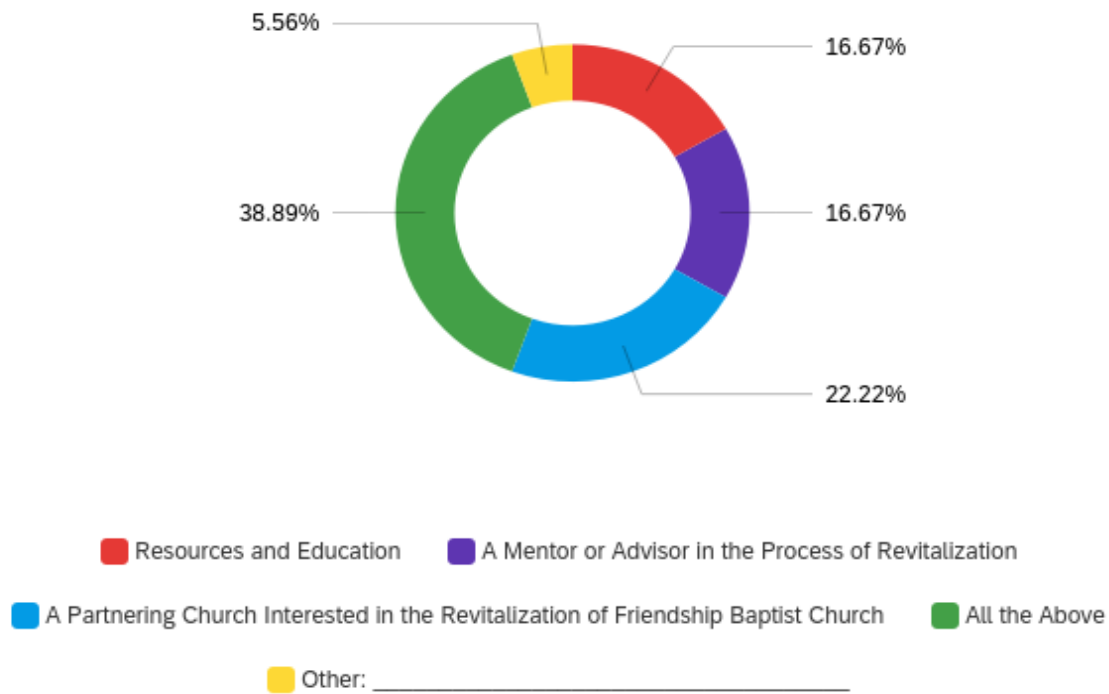
¹⁷⁴ Ibid., 163.

¹⁷⁵ Ibid.

God-fearing people's reciprocity towards God for graciously blessing them. The response of giving is not a demand but an appreciation of God's grace. Friendship Baptist Church is destined to acquire the necessary finances for any struggle and directions governing the church's destiny with a theology of stewardship that draws people to share from a relevant contextual perspective.

In search of ways to grow and provide maintenance for the church, question 5 asks, "What areas of help are most needed in revitalizing Friendship Baptist Church?" The survey's answers indicate as follows:

#	Answer	%	Count
1	Resources and Education	16.67%	3
2	A Mentor or Advisor in the Process of Revitalization	16.67%	3
3	A Partnering Church Interested in the Revitalization of Friendship Baptist Church	22.22%	4
4	All the Above	38.89%	7
6	Other: _____	5.56%	1
	Total	100%	18



The above survey question results indicate that multiple bits of help of services are needed at Friendship Baptist Church to bring about revitalization. Resource and education, mentors and advisors, and partnering up with other churches with a similar interest in renewal for Friendship Baptist Church are all areas of help needed for the church. Today, according to Barnes, members are drawn to Neo-Pentecostal and cafeteria congregations.¹⁷⁶ Neo-Pentecostal churches focuses church worship services on spirituality and social justice.¹⁷⁷ Worship consists of professionally performed music, dynamic and inspiring preaching, and freedom of the congregation to respond with spiritual moves of shouting, dancing, and clapping.¹⁷⁸ Cafeteria congregations consist of the church meeting various myriad needs of sacred and secular concerns

¹⁷⁶ Barnes, "Enter into His Gates," 177–78.

¹⁷⁷ Ibid., 177.

¹⁷⁸ Ibid., 178.

with a wide array of options to help during one's life's journey.¹⁷⁹

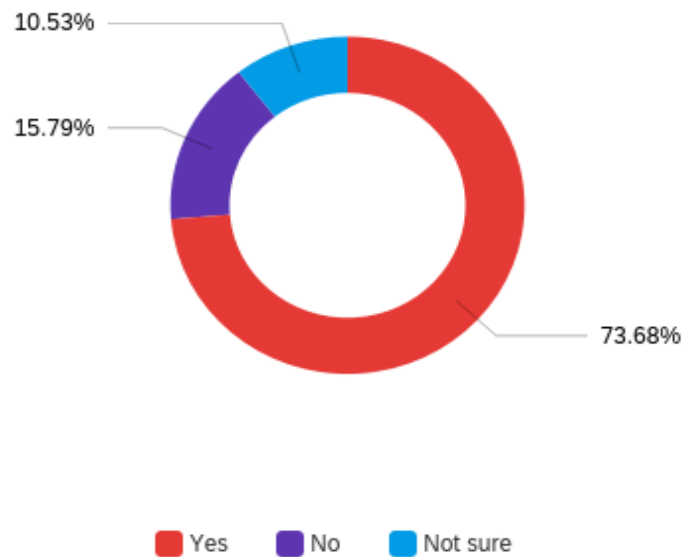
The interest of change that allows the church to measure up with today's ideology of Neo-Pentecostal and cafeteria congregations may require the help of resource and education, mentors and advisors, and partnering up with other churches with a similar interest in revitalization. There is multifaceted acceptability of change needed in worship styles that warrants consideration by the above survey question's responses. Even with this survey question's missionary purposes, many options of deserved observations of the community's needs call for consideration for engagement of change. The researcher recommends that the help availed multifaceted concerns of Neo-Pentecostal and cafeteria congregation interest undergo further research and find opportunities during the church's revitalization and refashioning for surfacing and possible implementations.

Membership Breakthrough

Question 7 asks, "Can a person join and become a member of Friendship Baptist Church if he or she is not a Christian?"

#	Answer	%	Count
1	Yes	73.68%	14
2	No	15.79%	3
3	Not sure	10.53%	2
	Total	100%	19

¹⁷⁹ Barnes, "Enter into His Gates," 178.



In today’s culture, faith switchers are possibilities for securing growth at Friendship Baptist Church. Often when people experience an exciting change with their faith, those persons become faith switchers. Friendship Baptist Church gaining faith switchers will depend on how the church captures members from mainline churches and other churches in the area, especially the unchurched persons searching for nurturing.¹⁸⁰ To capture people who experience exciting changes as a non-Christian believer, the church must show witness of devoted biblical discipleship within the lives of members and pastors. Although the survey notes that participants are willing to accept non-Christians, the church requires concrete foundations of biblical and spiritual formation during revitalization to implement evangelism to capture persons who are not Christian and Christian alike.¹⁸¹ Proverbs 11:31 states, “The fruit of the righteous is a tree of life; and he that winneth souls is wise.”

¹⁸⁰ Sherkat, “African-American Religious Affiliation in the Late 20th Century,” 492.

¹⁸¹ Ibid.

Clarity of ministry must consist of a biblical base formation and a spiritual formation quality when non-Christians join the church. Biblical hermeneutics must remain at the forefront of the ministry at the church. The revitalization and refashioning thrust need to allow the church to maintain a theological interpretation of the Bible consistent with the pattern of the Wesleyan's Quadrilateral of *sola scriptura*, tradition, reason, and Christian experience. And a spiritual formation quality must exist in the church that is coherent with Paul Pettit's meaning of spiritual formation. Pettit's book, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*, states the following:

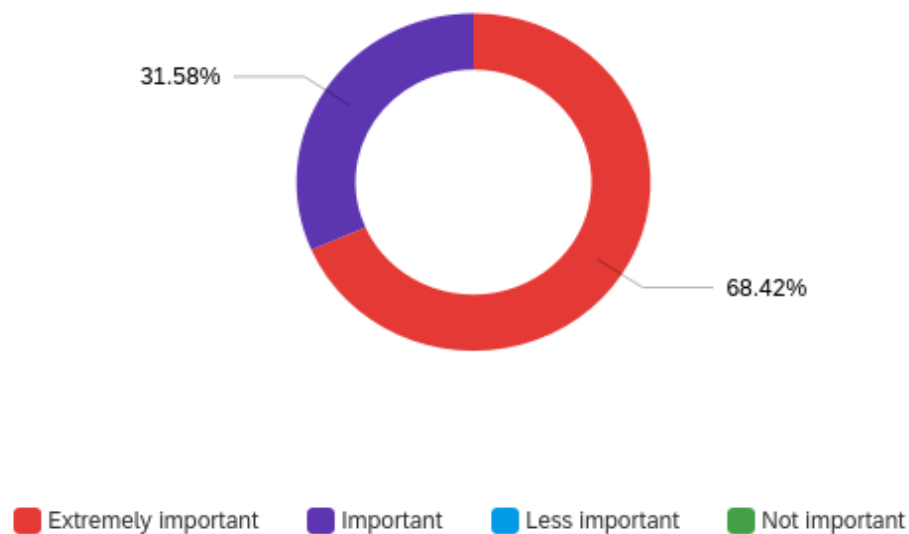
First, spiritual formation is the holistic work of God in a believer's life whereby systematic change renders the individual continually closer to the image and actions of Jesus Christ. And second, the change or transformation that occurs in the believer's life happens best in the context of authentic, Christian community and is oriented as service toward God and others.¹⁸²

New joiners, although the joiners are not Christians, with the latter formations existing in the church, the joiner's essence within the church emerges as a faith-walker living an example of Christ. Crucial to drawing new members that are non-Christians in the church, the church must epitomize fountains of spiritual formations that quenches the thirst of enthusiasm found in new believers coming to Christ. With all due respect for Christianity, the church is a body of believers. For a new joiner that is not a Christian to become a member of the church body, a confession of faith in Jesus Christ must be professed by the new joiner.

There is a slight variation in response with question 7 concerning non-Christian joiners and joiners with question 5. In comparison to the above question, question 5 asks, "How important is having new people join and become members of Friendship Baptist Church?"

¹⁸² Pettit, *Foundations of Spiritual Formation*, 19.

#	Answer	%	Count
1	Extremely important	68.42%	13
2	Important	31.58%	6
3	Less important	0.00%	0
4	Not important	0.00%	0
	Total	100%	19



The responses to the above question are consistent with what needs to happen in a church with declining membership. A good evangelist knows that the great commission of all disciples is to make disciples of others (Matt. 28:19-20).

The downfall of increasing membership of any church exists in what has been identified in “Explanation of changes in church attendance between 1970 and 2009” by Erik van Ingen and

Nienke Moor.¹⁸³ People's involvement with churches stems from theories of religious changes. Theories of religious changes within churches consist of the following areas: rationalization, individualization, globalization, and changing existential to insecurities and securities within a congregation. The hypothesis concluded by Ingen and Moor states that:

1. An increase of the share of the population that completed a tertiary education causes a decrease of church attendance.
2. Increasing divorce rates cause a decrease of church attendance.
3. Increasing urbanization causes a decrease of church attendance.
4. An increase of social globalization causes a decrease of church attendance.
5. An increase of income causes a decrease of church attendance.
6. An increase of the life expectancy at birth causes a decrease of church attendance.
7. An increase of the share of the gross domestic product that is spent on social benefits causes a decrease of church attendance.
8. An increase of income inequality causes an increase of church attendance.¹⁸⁴

New people joining and becoming members of Friendship Baptist Church is significant and essential. The deliberation of Friendship Baptist Church drawing members exists with the theories of religious changes. The church must maximize strengths in rationalization, individualization, globalization, and changing existential to insecurities and securities that combine with salvation. Again, the church's role of increasing membership emerges from the gospel's contextualization spreading into the community.

Vision Implementation

An essential factor of this research reveals that the Friendship Baptist Church needs to gain revision insight to survive. Two elements that concern vision inclusive of the congregation are the Bible and the pastor. One significant role of biblical concerns about vision exists with the

¹⁸³ Van Ingen and Moor, "Explanations of Changes in Church Attendance," 558–62.

¹⁸⁴ Ibid., 559–61.

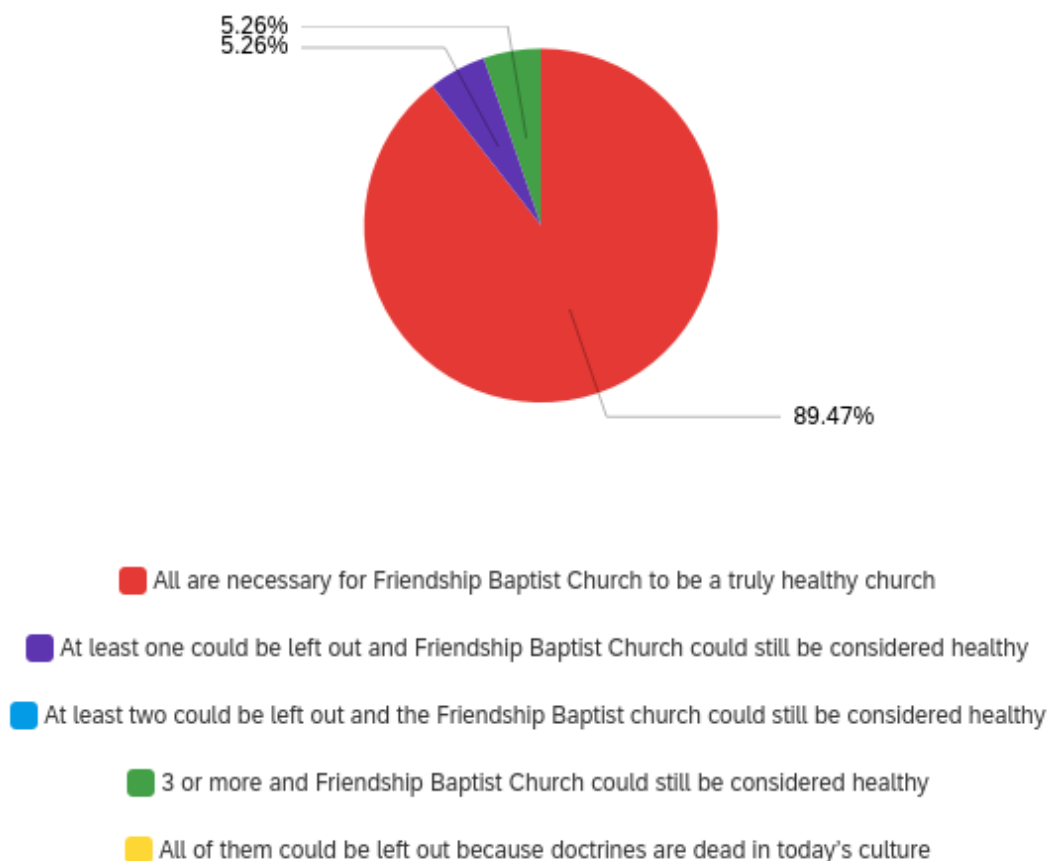
pastor's preaching presentation and the acceptance of the pastor's preaching by the people.

Question 6 of the "Survey: Overcoming Church Impoverishment" asked:

Historically, Friendship Baptist Church has generally agreed to biblical text driven preaching, salvation through repentance and faith, baptism by immersion, priesthood of the believer, church discipline and the power of prayer. Are there any doctrines of faith Friendship Baptist Church can leave out and still remain a healthy congregation?

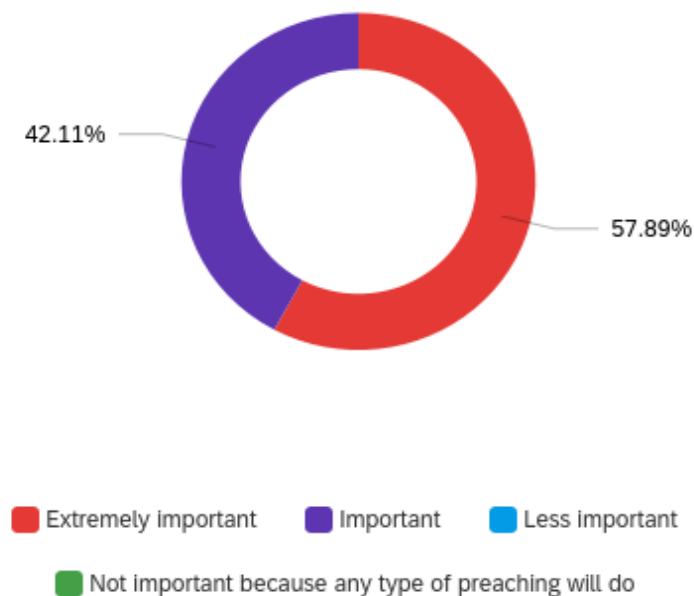
The results of question 6 above are the following:

1 All are necessary for Friendship Baptist Church to be a truly healthy church	89.47%	17
2 At least one could be left out and Friendship Baptist Church could still be considered healthy	5.26%	1
3 At least two could be left out and the Friendship Baptist church could still be considered healthy	0.00%	0
4 3 or more and Friendship Baptist Church could still be considered healthy	5.26%	1
5 All of them could be left out because doctrines are dead in today's culture	0.00%	0
		19



Although there is no specific biblical model for revitalization, the Word of God ignites the concept of transformation, renewal, and rebirth for the church throughout the Bible.¹⁸⁵ Therefore, revitalization and refashioning the necessary church foundation is preaching the Word and allowing the Word to dwell in the church (Mark 1:38, John 1:14). Question 4 of the Survey on Revitalization asks: “How important is biblical text-driven preaching or expositional preaching of the Bible in order to see individual spiritual growth at Friendship Baptist Church?”

#	Answer	%	Count
1	Extremely important	57.89%	11
2	Important	42.11%	8
3	Less important	0.00%	0
4	Not important because any type of preaching will do	0.00%	0
	Total	100%	19



¹⁸⁵ Malphurs and Penfold, *Re:VISION*, 36.

The first sign of revitalization and refashioning is biblical preaching to acknowledge that the Lord interacts directly with the preacher concerning the church (Rev. 2 - 3).¹⁸⁶

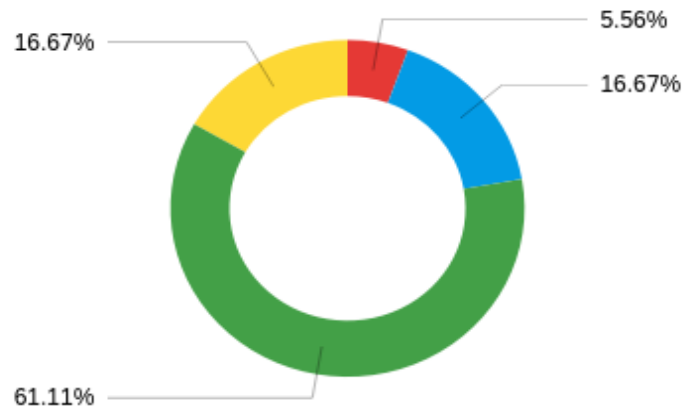
This case study's purpose is to assist with identification of approaches for revitalization and refashioning Friendship Baptist Church. Survey responders are correct with selecting the importance of preaching the Word being extremely important and essential for revitalization and refashioning the church. The researcher's recommendation for empowering a visioning process suitable for change at the church is consistent with the pattern observed in Aubrey Malphurs and Gordon E. Penfold's book, *Re:Vision: The Key to Transforming Your Church*.¹⁸⁷ Friendship Baptist Church needs to take an assessment inclusive of first evaluating the pastor, then pastoral staff, church leadership, membership, church ministries, and the local community setting.

Second, on the matter of biblical concerns, "Overcoming Church Impoverishment" survey question 28 asks participants to "Rate these three factors in church revitalization from one (1) to three (3) with one being the most important and two and three being less important. 1. Prayer, 2. Evangelism, and 3. Preaching (biblical text-driven)."

#	Answer	%	Count
1	Option 1 – Prayer (Most Important), Evangelism (2nd Most Important), and Preaching (3rd Most Important)	5.56%	1
2	Option 2 – Evangelism (Most Important), Preaching (2nd Most Important), and Prayer (3rd Most Important)	0.00%	0
3	Option 3 – Preaching (Most Important), Prayer (2nd Most Important), and Evangelism (3rd Most Important)	16.67%	3
4	Option 4 – All three are equally important	61.11%	11
5	I have a different selection in ranking importance for these areas	16.67%	3
	Total	100%	18

¹⁸⁶ Malphurs and Penfold, *Re:VISION*, 48.

¹⁸⁷ Laniak, *Shepherds after My Own Heart*, 185.



- Option 1 – Prayer (Most Important), Evangelism (2nd Most Important), and Preaching (3rd Most Important)
- Option 2 – Evangelism (Most Important), Preaching (2nd Most Important), and Prayer (3rd Most Important)
- Option 3 – Preaching (Most Important), Prayer (2nd Most Important), and Evangelism (3rd Most Important)
- Option 4 – All three are equally important
- I have a different selection in ranking importance for these areas

Church growth and revitalization consist of a mission that affects everyday living, not just Sunday morning. A church’s mission and purpose must portray influences on lives nurturing all aspects of its community and members.¹⁸⁸ In agreement with the majority of responses from the survey of the previous question, the researcher concurs that all three areas are equally important and that an all-encompassing structure of three areas will serve to revitalize the ministry. If revitalization and refashioning occur, the church's spiritual formation is needed in all areas of prayer, evangelism, and preaching.^{189 190 191}

¹⁸⁸ Williams, “The Transitioning of a Non-Functional Church into a Functional Church,” 70.

¹⁸⁹ Pettit, *Foundations of Spiritual Formation*, 103.

¹⁹⁰ Ibid., 128.

¹⁹¹ Ibid., 251–54.

The future paradigm for growth of a Black church, according to *Sociological Spectrum*, “Enter Into His Gates: An Analysis of Black Church Participation Patterns” is based on black churches preparing to gain participants “making a practical decision based on perceived rewards—both intangible and tangible—versus personal overlays.”¹⁹² In combination with the preceding analysis, the church’s Christian worldview necessitates that the way forward requires careful balance with a multitude of polarities.¹⁹³ Observation of worship concerning the eight basic elements of (1) call to worship, (2) songs and hymns, (3) prayer, (4) offerings, (5) Scripture reading, (6) preaching, (7) altar call, and (8) benediction also need revamping to identify with the present merging secular and sacred culture.¹⁹⁴ Consideration of culture must gain the attention of engaging approaches for growth at the church. Again, contextualization of the gospel is the way of refashioning ministry at Friendship Baptist Church.

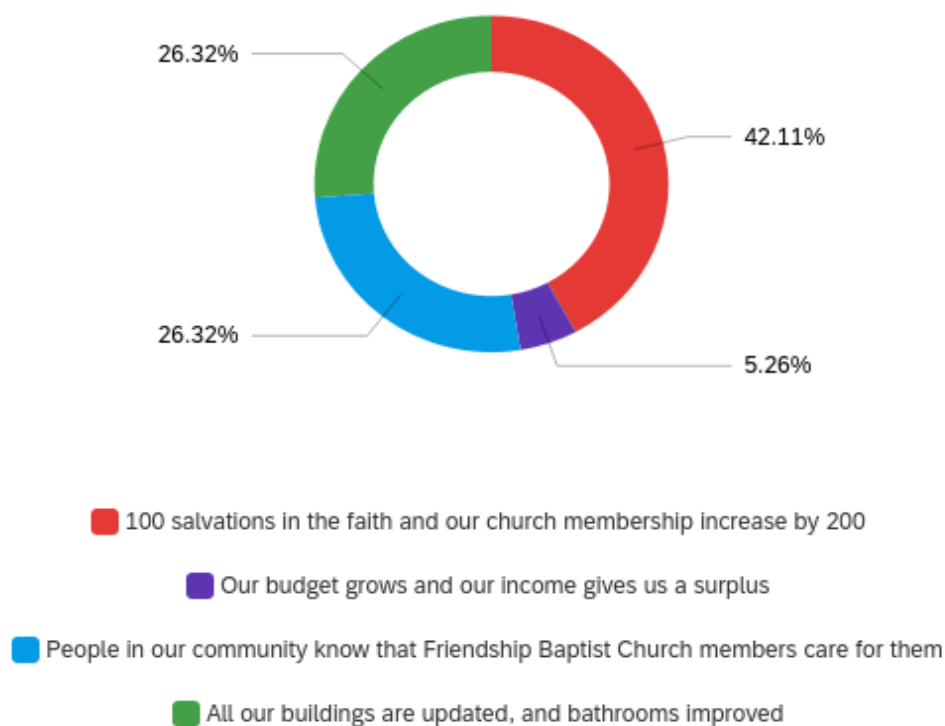
Question 17 asks, “If you as a member or attender had to pick one item you would like to see accomplished as a church family over the next five years, what would it be?”

#	Answer	%	Count
1	100 salvations in the faith and our church membership increase by 200	42.11%	8
2	Our budget grows and our income gives us a surplus	5.26%	1
3	People in our community know that Friendship Baptist Church members care for them	26.32%	5
4	All our buildings are updated, and bathrooms improved	26.32%	5
	Total	100%	19

¹⁹² Barnes, “Enter into His Gates,” 177.

¹⁹³ Keller, *Center Church*, 181–89.

¹⁹⁴ Sanders, *Saints in Exile*, 53.



The response to the above survey question indicates that most responses desire 100 salvations (new converts) in the faith and the church membership to increase by 200. Anytime a church gains 100 new salvation converts, a price is paid by persons involved. Often the price is personal with sacrificial requirements. However, in the interest of salvation, the price revolves around souls and discipleship's intrinsic nature. All people are of God and belong to God. Theologically, God breathed spirit into humans, and humans became living beings with a soul consisting of God's nature longing to be in unity with God, the Father. So, yes, 100 salvations (new converts) of the faith are possible with God. The drawback is that God's spirit within a member's soul is needed in a sacrificial way to assist with drawing back the 100 salvations (new converts) in the faith and for the increase of 200 members in the church.

Now that a vague understanding about how the resolution of the 100 salvations (new converts) of the faith gains church enjoyment, Barnes writes the following:

Schaller (2000) provides a similar observation of churches that desire to grow: If the goal is to reach, attract, welcome, serve, include, assimilate...then that often means a congregation has to (1) excel in presenting the gospel in what is perceived as relevant terms (and that often includes growing weekday ministries); (2) be able to earn a reputation for high quality in worship, teaching, training, and other aspects of congregational life; and (3) provide people with a broad range of attractive choices in worship, learning,...facilitating their individual spiritual pilgrimage, helping them rear their children, and finding a sense of community. (p. 32)¹⁹⁵

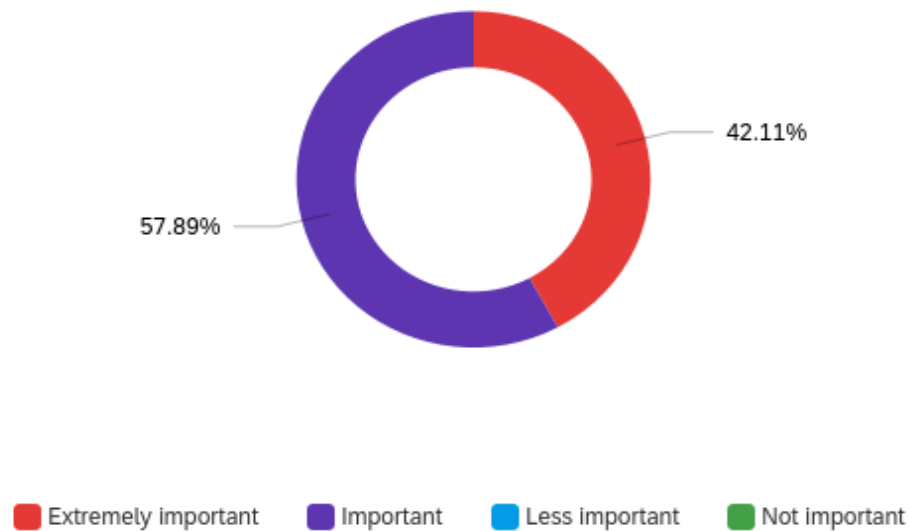
This research suggests that Barnes's quote is the fundamental approach that Friendship Baptist Church must acquire to refashion the church and allow revitalization. Timothy S. Laniak's book, *Shepherds after My own Heart*, states, "When he saw the crowds, he had compassion on them, because they were harassed and helpless, 'like sheep without a shepherd' (Matt. 9:35-36)." A platform needed to acquire 100 salvations (new converts) of the faith into the ministry is compassion for people harassed and helpless. The researcher recommends an approach in the church that uses understanding to reach out to harassed and vulnerable people with the gospel's contextualization.

Projecting the Vision

In the survey, question 11 asks, "In the Revitalization of Friendship Baptist Church, how important is the foundational building block of leadership?" The results indicate that leadership is essential for revitalization.

#	Answer	%	Count
1	Extremely important	42.11%	8
2	Important	57.89%	11
3	Less important	0.00%	0
4	Not important	0.00%	0
	Total	100%	19

¹⁹⁵ Barnes, "Enter Into His Gates," 177.



One main point of growth with the church centers around leadership's ability to engage religion with verbalization that meets the needs of the community.¹⁹⁶ Paired with religious verbalization in leadership, the church's leadership needs for revitalization and refashioning consist also of an acquired understanding involving "sect-church-sect-cycle."¹⁹⁷ Community enhancement that is engulfed with a substantial transformation to practical theologies and an increase in African American secular opportunities requires an elevation of leadership competency level.¹⁹⁸ Leadership at Friendship Baptist Church will be paramount toward growing ministry involving the issues of church governance, pastoral competencies, and relevancy contending with present challenges involving members' participation at the church.¹⁹⁹ Participants of the survey are correct with their consistency to the understanding of most scholars

¹⁹⁶ Sherkat, "Religion and Verbal Ability," 2-13.

¹⁹⁷ Sherkat, "Investigating the Sect-Church-Sect Cycle," 221.

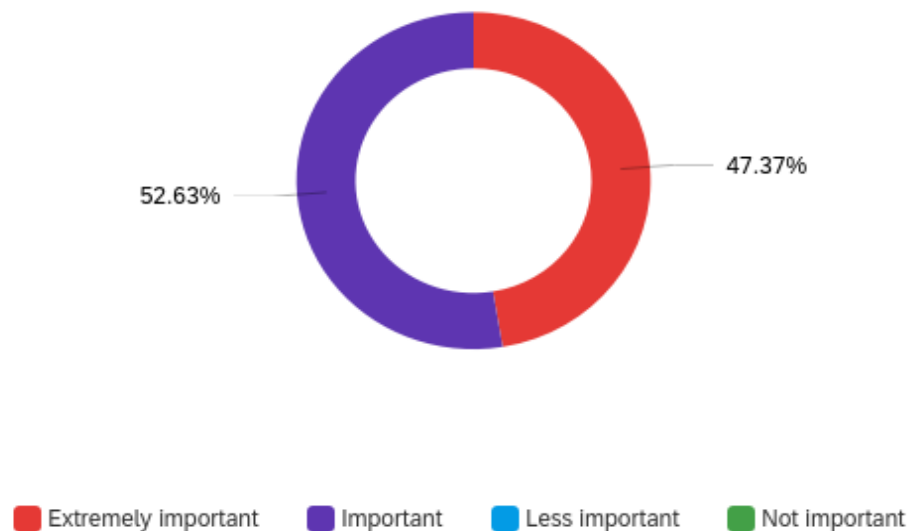
¹⁹⁸ Atchison, "A Study of African American Pastors' Method of Entry into the Ministry and Pastoral Success.," 34.

¹⁹⁹ Ibid., 25-26.

about the role of leadership mentioned previously in this research.²⁰⁰

Question 12 asks, “In the Revitalization of Friendship Baptist Church, how important is the foundational building block of vision?” The result of question 12 signifies the importance of vision for growth and refashioning.

#	Answer	%	Count
1	Extremely important	47.37%	9
2	Important	52.63%	10
3	Less important	0.00%	0
4	Not important	0.00%	0
	Total	100%	19



Church planning alone is not enough to grow and revitalize a church. Vision intertwines four things: passion, motivation, direction, and purpose.²⁰¹ The following four peaks of important

²⁰⁰ Atchison, “A Study of African American Pastors’ Method of Entry into the Ministry and Pastoral Success.,” 35.

²⁰¹ Stanley, *Visioneering*, 9–12.

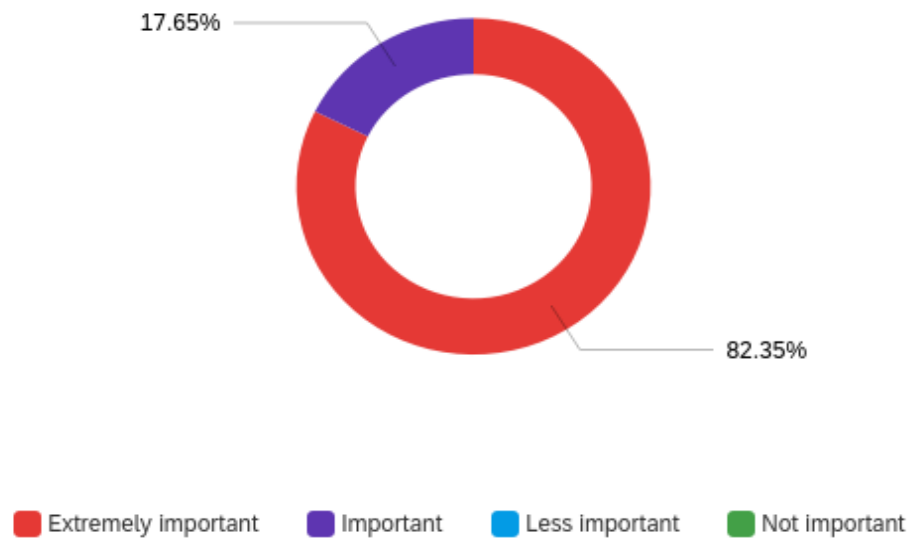
with vision is essential: (1) the Trinity, (2) the humanity in the image of God, (3) the God-man Jesus Christ and salvation, and (4) the descend into one murky valley (the Fall and sinfulness of humanity).²⁰² Two things essential for a vision is the right pastor and a willing congregation.²⁰³ Consistent with biblical understanding, all participants seem to recognize the urgency for vision in ministry. The concluding chapter of this thesis research project will explore a more intimate expression of the vision for Friendship Baptist Church. Biblically, Proverbs 29:18 states, “Where there is no vision, the people perish: but he that keepeth the law, happy is he.”

Another question consistent with vision is question 31 that asks, “How important is it to come up with a plan before entering into Friendship Baptist Church’s revitalization process?”

#	Answer	%	Count
1	Extremely important	82.35%	14
2	Important	17.65%	3
3	Less important	0.00%	0
4	Not important	0.00%	0
	Total	100%	17

²⁰² Paul Pettit, *Foundations of Spiritual Formation*, 37-38.

²⁰³ Malphurs and Penfold, *Re:VISION*, 21.



The result of the above question amplifies a biblical pericope stating, “We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name forever?” (Ps. 74:9-10) According to the survey response, the church needs a plan to engage in a revitalization endeavor. Even after the children of Israel ended up in captivity, the prophet in Jeremiah states, “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end” (Jer. 29:11). As much as one may think that a mundane approach may suit the context of revitalizing and refashioning a church, in planning, leaders must never shift their trust from Jesus Christ, the Head of the church, to tools of the world.²⁰⁴

Most importantly, planning is a requirement for church revitalization. Despite the informed fate about a declining church given by Aubrey Malphurs in *Advanced Strategic Planning*, stating, “As difficult as church planting and starting a new curve in a growing church

²⁰⁴ Malphurs and Penfold, *Re:VISION*, 21.

are, revitalization of a declining ministry is more difficult and less likely to succeed.”²⁰⁵ The researcher concludes that the best approach for planning revitalization and refashioning of Friendship Baptist Church is in the overview of the strategic planning model of Aubrey Malphurs found in his text.²⁰⁶ Particularly, to provide insight towards resolution on question 31 above, Malphurs states the following:

Part II provide the process phase when the team begins to chart out their future. They will discover, who they are, where they are going, and how they will get there. This part consists of four elements that guide leaders and their teams through the process of envisioning the ministry’s future: developing a mission, developing a vision, discovering core values, and developing a five part strategy that accomplishes the mission-vision (chaps. 4-12).²⁰⁷

The replies to question 31 are correct about how vital it is to develop a revitalization plan. Nevertheless, from Malphurs, the researcher realizes that revitalization and refashioning do not begin with a plan but begins with God's spiritual call to move the church to God’s purpose. A primary calling and purpose plan to commune directly to God while acquiring ways to minister to the saints and the world denotes the full breadth of what this case study is about concerning Friendship Baptist Church (Eph. 5:19-20, I Pet. 2:9).²⁰⁸

²⁰⁵ Malphurs, *Advanced Strategic Planning*, 15.

²⁰⁶ Ibid., 14–17.

²⁰⁷ Ibid., 17.

²⁰⁸ Keller, *Center Church*, 294.

Chapter Four

Hearing the Call and Purpose

Assessment

A spiritual call of God and God's driven purpose demands that the plan ignites action to carry out a mission and vision to revitalize and refashion Friendship Baptist Church.

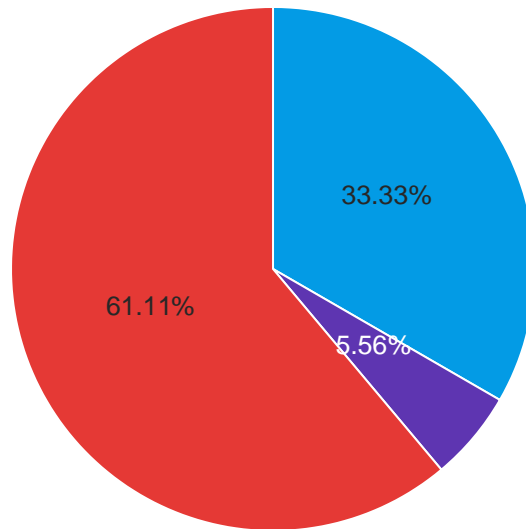
Instantaneously, there is a concern about whether an absolute and universal standard of application exists for Friendship Baptist Church's resurgence. When taking a holistic look at whether the church warrants a plan to remain in existence, first, any operative person from a theological perspective must discern a spiritual call. Second, the workings of a spiritual call for carrying out a plan of recovery requires a purpose to propel a passion for the discovery of innovation. This case study's engagement shows concerns about considerations of theologically and sociological approaches for church revitalization.

A Call

In ministry, a call is a particular conviction that God wants a person to do a specific task.²⁰⁹ In the survey "Overcoming Church Improvement," question 7 asks, "Should Friendship Baptist Church begin an initiative to grow and maintain itself with acts of revitalization?" Below are the results of the 18 responses to question 7:

- 11 responders indicated Yes because Friendship Baptist Church could be a lot healthier than it is
- One responder specified No because Friendship Baptist Church has everything the church needs to continue in the future
- Six responders indicated Not sure, but am interested in a study about change that could occur in Friendship Baptist Church

²⁰⁹ Prime and Begg, *On Being a Pastor*, 18.



- Not sure, but am interested in a study about change that could occur in Friendship...
- No, because Friendship Baptist Church has everything the church needs to continue...
- Yes, because Friendship Baptist Church could be a lot healthier than it is

The results of question 7 from the responders of the survey indicate that Friendship Baptist Church needs to initiate acts of revitalization. In at least one instance in the Bible, the people's desire led to God's call for a person to do a specific task. When the children of Israel desired a physical king to judge them like other nations in 1 Samuel 8:5, God in 1 Samuel 10:20-24 had Samuel anoint Saul king of Israel. Because of the respondents' overwhelming responses to question 7, there is a call for revitalization to occur with Friendship Baptist Church. The interest of the call for revitalization and refashioning found in the survey is consistent with the reason for this thesis research project's undertaking. A primary concern of the researcher is that this case study's content assists Friendship Baptist Church with initiating acts of revitalization.

From a Christian perspective, there are three inclusive ways to gather the content and contextual understanding of a calling. First, a calling leads to fellowship with God's Son, Jesus Christ.²¹⁰ Second, holiness surfaces in the call allowing justification with sanctification to

²¹⁰ Prime and Begg, *On Being a Pastor*, 19.

emerge.²¹¹ Third, services are rendered through the call's response or responses.²¹² Conclusively, from the researcher's perspective, Friendship Baptist Church meets the aforementioned criteria as a call of God demanding change takes place at the church. Through this thesis research project's reflections, an elected purpose of revitalization and refashioning of the church achieves compassionate purpose to render creative rebirth for the church's declining dying disposition. A place to start in the discovery of compassion and creativity is prayer. Prayer is essential for guidance in a call to revitalize a church. Prayer is very much needed to ignite the flame for the revitalization of the ministry at this church.²¹³ Philippians 4:6 states, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Prayer

With the surveys used in this case study, several responses to some of the questions show the urgency for an answer to God's call for the revitalization of Friendship Baptist Church. For example, question 2's results in the survey, "Overcoming Church Improvement," illustrates the following:

2. Do you agree or disagree that before Friendship Baptist Church can be revitalized (can have supplied acts of new life and vitality), it must first become healthy in prayer, preaching and possibility?

1 Agree 68.42%, number responded to this answer was 13

2 Disagree 15.79%, number responded to this answer was 3

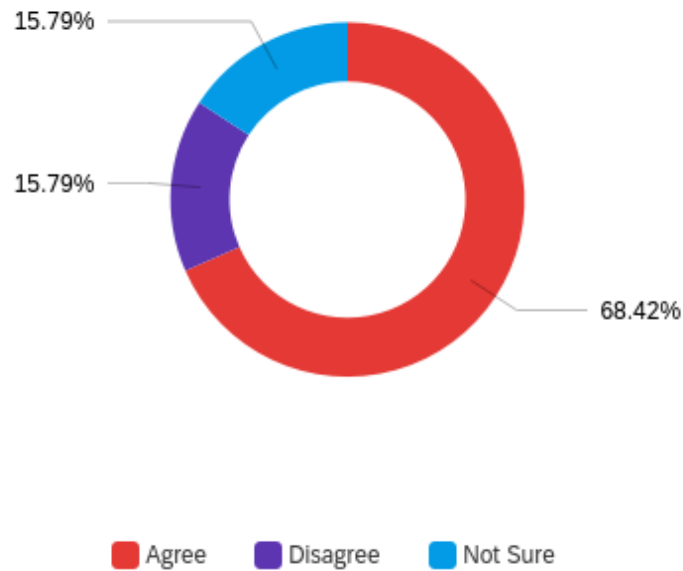
3 Not Sure 15.79%, number responded to this answer was 3

Total number of respondents to the question was 19

²¹¹ Ibid., 20.

²¹² Ibid.

²¹³ Pettit, *Foundations of Spiritual Formation*, 209.



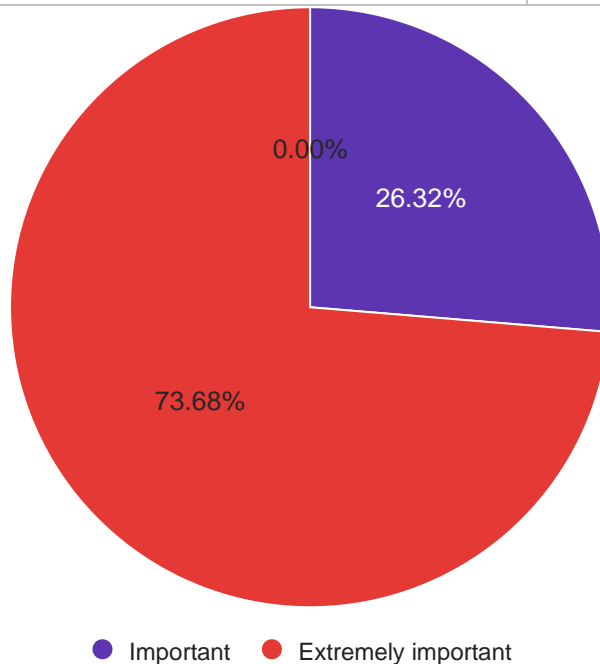
Thirteen of the 19 respondents to the questions indicate that the church needs healthy services of prayer, preaching, and increase of optimism about possibilities. Properly approaching prayer to commune with Jesus Christ and enhancing communion through worship creates a better environment to improve a healthy relationship with Jesus Christ. Prayer is essential for church revitalization and refashioning; just as the scripture indicates that without a vision people perish (Proverbs 29:18). Without prayer, the researcher believes, the odds of a suitable vision for restoring a church are difficult regarding acquiring Godly direction. Andy Stanley’s book, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision*, states, “Prayer is critical to vision development.”²¹⁴ Prayer is the believer’s way of communing and communicating with God and our Savior, Jesus Christ (I Thessalonians 5:17). The church being the body of Jesus Christ demands that God’s Spirit leads the church’s body back to health (Ephesians 5:23).²¹⁵

²¹⁴ Stanley, *Visioneering: Your Guide for Discovering and Maintaining Personal Vision*, 32.

²¹⁵ McIntosh, *Biblical Church Growth: How You Can Work With God To Build A Faithful Church*, 32–33.

In the survey “Overcoming Church Improvement,” question 9 asks, “In the Revitalization of Friendship Baptist Church, how important is the foundational building block of prayer?” The responses to question 9 results indicate that the foundational building block of prayer is as follows:

1	Extremely important	14
2	Important	5
3	Less important	0
4	Not important	0
	Total	19



Overwhelmingly, the respondents emphasized by survey question nine that prayer is essential for the revitalization of Friendship Baptist Church. Gary L McIntosh’s book, *Biblical Church Growth: How You Can Work With God To Build A Faithful Church*, states, “Ask laypeople in a growing church why their church is thriving, and you will get a number of illustrations of how. The usual answers include, ‘We are praying more.’”²¹⁶ Acts 2:42 states, “And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.”

²¹⁶ Ibid., 23.

Prayer is not an option for church revitalization and refashioning. Prayer is the premise from which the church gains visionary insight about leadership and direction. Acts 1:12-14 states:

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

This research case study overwhelmingly insists that Friendship Baptist Church come together at the church location for a period to engage in prayer. Due to participation in a revitalization effort, the church's overriding interest needs design, direction, and development to undergird and establish a viable ministry.²¹⁷

Timothy Keller's book, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, expresses the type of prayer needed in renewal situations for a church is "extraordinary frontline prayer."²¹⁸ "Extraordinary frontline prayer" consists of prayer that is relentless, unified, and kingdom centered. Anyone or several persons in community can initiate "extraordinary frontline prayer." The three necessary traits of frontline prayer consist of the following:

1. A request for grace to confess sins and to humble ourselves.
2. A compassion and zeal for the flourishing of the church and the reaching of the lost.
3. A yearning to know God, to see his face, to glimpse his glory.²¹⁹

²¹⁷ Malphurs and Penfold, *Re:VISION: The Key To Transforming Your Church*, 55.

²¹⁸ Keller, *Center Church*, 73.

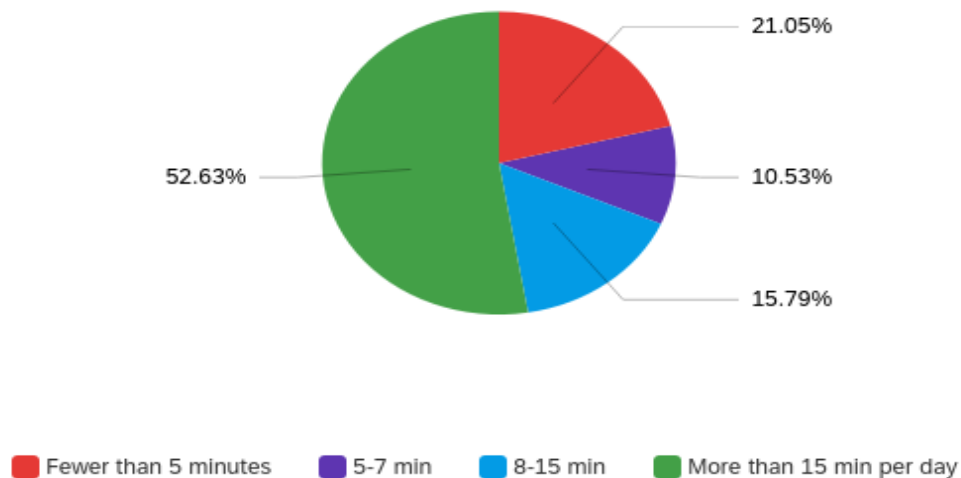
²¹⁹ Ibid.

Some relevant Scriptures with frontline prayer consist of Exodus 33, Nehemiah 1, and Acts 4.²²⁰

Extraordinary frontline prayer is needed by individuals inside and outside Friendship Baptist Church to empower a movement towards restoration at the church.

Question 19 of “Survey on Revitalization Process” asks, “As a member or attender of Friendship Baptist Church, how many minutes of time would you say that you spend in daily prayer?” Question 19 results are the following:

Field	Choice Count
Fewer than 5 minutes	4
5-7 min	2
8-15 min	3
More than 15 min per day	10
Total	19



²²⁰ Keller, *Center Church*, 73.

In recognition of Friendship Baptist Church embarking on a call of God to revitalize and refashion the church's ministry, the researcher recommends that scheduled engagements of extraordinary frontline prayer take place before and throughout the process of occurring changes with the ministry. In Aubrey Malphurs and Gordon E. Penfold's book, *Re:Vision: The Key To Transforming Your Church*, the authors provides us with a three Ds context to assist any person or ministry with revitalization and refashioning.²²¹ Through prayer, Friendship Baptist Church prayer efforts are to inquire of God about divine design, divine direction, and divine development for the ministry of the church.²²²

Preaching

With the above results from question two, there is also an indication that justification of faith and sanctification towards holiness needs reviving. Question two results indicate that healthy preaching is necessary to bring about a change at the church. Romans 10:13-17 states the following:

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the Word of God.

Conclusively, the primary understanding of preaching is to build faith. Faith for revitalization is impossible without preaching. Preaching the Word needs confirmation of a double call, an inward call, and an outward call.²²³ First, there is an inward call with preaching from the inside

²²¹ Malphurs and Penfold, *Re:VISION: The Key To Transforming Your Church*, 55.

²²² Malphurs and Penfold, 55–66.

²²³ Prime and Begg, *On Being a Pastor*, 24.

of an individual. Secondly, there is an external call of preaching from the people. One call basically emerges from a spiritual, theological authenticity. The other call materializes from people's opportunity of service (Ephesians 4:12-13). Assimilating healthy preaching at Friendship Baptist Church requires a specific cognitive, conscious, and spiritual effort of God and the people to move on the heart of a preacher and the hearts of the people in the congregation to obey the preach Word of God. Obedience to God's Word is better than sacrifice (1 Sam. 15:22). Prime writes the following:

Preaching at its best maintains a balance between teaching and preaching. First, there will be careful exposition of God's truth, so that hearers clearly understand what God says, and then there will be an appeal to men and women's wills to respond with reasonable obedience. When the two words are used together, preaching relates to the application of the Word that has been taught since, once understood, it must be applied to our lives.²²⁴

The researcher suggests from a healthy preaching perspective that the church cognitively, consciously, and spiritually approach the preaching ministry with materials to enhance styles of spreading the gospel through the obedience of God's Word. Employing God's Words requires people's obedience and the attention of people in the church to do ministry meant for a purpose-driven revitalization to take place.

Possibilities

There is also an indication from question 2 above that oppression exists because the liberty in service opportunities lacks participation. The possibilities of the church come from the church's service opportunities. Healthy chances of the church come into existence by the optimism that emerges from the church's exercising faith. Pat MacMillan's book, *The Performance Factor: Unlocking the Secrets of Teamwork*, states the following:

To win in this new game we must stop trying to cram old ways of doing things into new business realities. We must craft new paradigms. Those business leaders who rewrite the book about "doing business" will write about quality, speed, responsiveness, breakthrough, innovation,

²²⁴ Ibid., 120.

exceptional value, and brilliant execution. The successful organizational forms in the early part of the 21st century will be *fast*, *flexible*, and *focused*. And, if they want to keep their customers and staff, they must add the words *fun* and *friendly* to the list as well.²²⁵

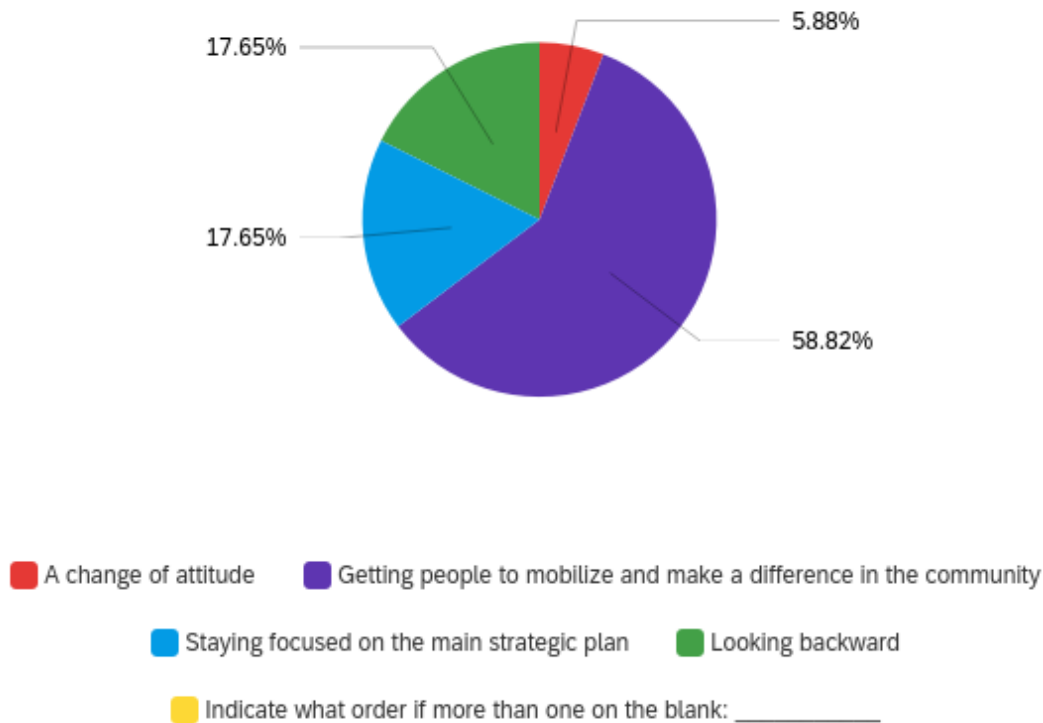
The church's opportunity of service exists in finding out the needs of the community. Healthy possibilities for the church reside in the church's flexibility to engage community concerns. A calling from God is echoing throughout the very fibers of Friendship Baptist Church. In observation of demographics, services opportunities have already surrounded the church with a base for healthy possibilities in the church's community. Members must also play a role in supporting the church by gaining beneficial opportunities.

Question 21 of the survey "Overcoming Church Improvement" indicates that church membership may lack community involvement support. Survey question 21 asks, "In the process of revitalizing Friendship Baptist Church, what roadblock will give the most trouble with motivating the congregation? The results of the respondent's responses are as follows:

Field	Choice Count
A change of attitude	1
Getting people to mobilize and make a difference in the community	10
Staying focused on the main strategic plan	3
Looking backward	3
Indicate what order if more than one on the blank: _____	0
Total	17

With the pie chart, the percentage of the respondent's results shows that mobilizing people to make a difference is necessary for the community.

²²⁵ MacMillan, *The Performance Factor*, 25.



If the members of Friendship Baptist Church do not participate with efforts to reach out in the community, leadership must pursue approaches to involve the membership with the community.

When discussing pastoral leadership, Prime writes the following:

We lead by keeping our head in all situations (2 Timothy 4:5). All church fellowships go through periods of difficulty. Various assaults of Satan, or practical issues like depleted numbers through the movement of population or the redevelopment of an area, will prompt some to imagine that everything is going wrong, and they will panic. Such reactions put spiritual leaders under pressure, and they will not be immune from imagining the worst possible consequences and seeing all kinds of potential dangers. But spiritual leaders must not overreact. Rather they must fix their sights on what is right rather than what seems expedient. They must aim to steer a straight course, whatever is happening around them. Difficulties—like storms—pass. The church—like a ship in a storm—has passed through such before and survived. The only real danger is in abandoning the ship when there is no need to do so.²²⁶

Healthy possibilities for Friendship Baptist Church occur when the church keeps the church's focus involved in all community situations. The revitalization thrust at the church needs confidence in leadership's security, not abdicating opportunities for healthy possibilities.

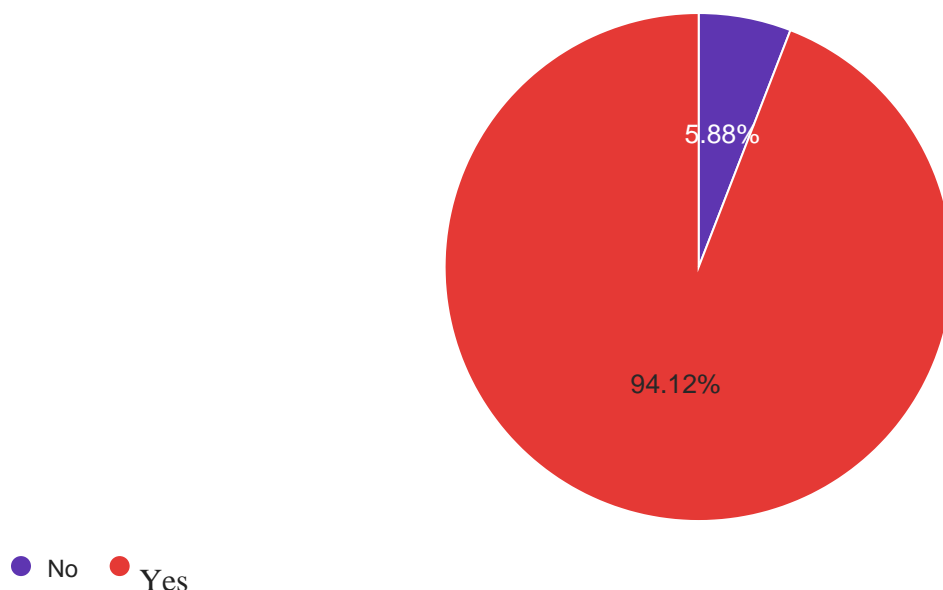
²²⁶ Prime and Begg, *On Being a Pastor*, 211–12.

Furthermore, encouragement to the membership needs enforcement that no adversity is more tremendous than the church's call for revitalization.

Question 14 of the “Overcoming Church Improvement” asks, “If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church focus on the community in which Friendship Baptist Church sits?” The field results show the following:

Field	Choice Count
Yes	16
No	1
Total	17

In the pie chart, the following percentages show the significance of focusing on the community for growth implementation.



There is an excellent response from the respondents in the survey for Friendship Baptist Church to focus efforts of revitalization in the community where the church sits. Although potential adversity may come, the church’s healthy possibilities happen when the church helps to liberate others in the community with broken heartedness, blindness of oppression, and deliverance from Satan's captivity that lingers in the many crevices of communities and societies (Luke 4:18-19).

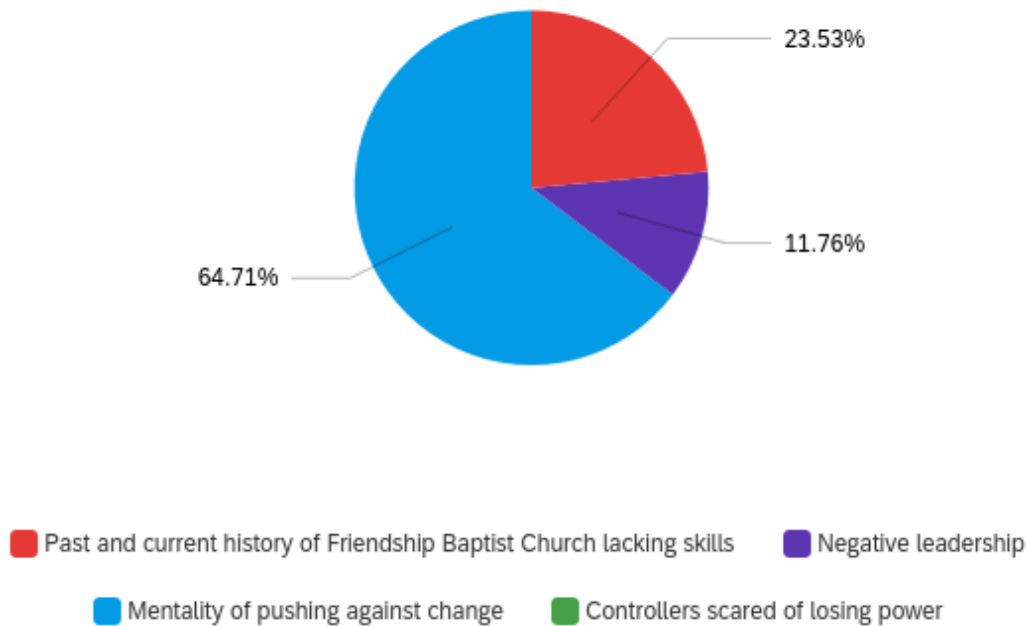
Friendship Baptist Church answers the call of possibilities when the church ensues revitalization by helping to relieve others in the community. This thesis research project encourages hope to serve as an instrument leading to a purpose-driven resurgence that assists the church by answering God's call within the church's community.

Purpose of Innovative Rebirth

Friendship Baptist Church's propelled purpose requires a passion for discovering an innovation rebirth. The premise for discovery is changing. Question 23 of the survey asks, "Out of the four suggestions below, which one is the most probable cause why Friendship Baptist Church might not be able to smoothly transition or change to a revitalization mindset?" The respondent's responses indicate the following:

Field	Choice Count
Past and current history of Friendship Baptist Church lacking skills	4
Negative leadership	2
Mentality of pushing against change	11
Controllers scared of losing power	0
Total	17

Percentages looking at the pie chart indicate that the "mentality of pushing against change" carries the most significant probability against revitalization and refashioning the church.



Friendship Baptist Church must overcome the mentality of pushing against change as a hurdle of opposition to fully embodying a needed passion for rebirth discoveries. There is a great need to accept change of worship, administration, and scope during the church's revitalization and refashioning.²²⁷ To assist the church with the mentality of pushing against change, the church needs to adopt techniques of evolving into a passion for innovative rebirth discoveries. The researcher exclusively recommends Pat MacMillan's High Performance Team six characteristics to counter-responses from the mentality of pushing against change.²²⁸ MacMillan expressed six characteristics that engage techniques: common purpose, crystal clear roles, accepted leadership, effective processes, solid relationships, and excellent communication.²²⁹ By adopting strategies to evolve from Pat MacMillan, Friendship Baptist Church will pervasively revitalize and

²²⁷ MacMillan, *The Performance Factor*.

²²⁸ Ibid., 51.

²²⁹ Ibid., 47–52.

refashion the church with a passion for rebirth discoveries that surpasses any mentality of pushing against change.

While establishing a vision for Friendship Baptist Church is most important, gaining a team of persons to carry the vision ensures revitalization success. Analytically, the researcher concludes that the very essence of growth for Friendship Baptist Church exists in the quality of service a team of people will muster around the common purpose of revitalizing and refashioning the church.²³⁰ Friendship Baptist Church needs a team that has selected the church as the focus objective. The thrust of the team's aim necessitates an excellent level of performance for completing the task of revitalization. To overcome the failure question of "Why should we?" the team's answer is "to achieve more than any of us could do alone."²³¹ Friendship Baptist Church does require a team with a common purpose to complete the task of revitalization and refashioning the church.

The researcher encourages the Friendship Baptist Church to pursue developing Pat MacMillian's other characteristics of crystal-clear roles, accepted leadership, effective processes, solid relationships, and excellent communication during the process of refashioning and revitalizing the church.²³² Friendship Baptist Church will obtain rebirth with the implementation of Pat MacMillian's High Performance Team characteristics techniques. Research has proven that great teamwork helps to lead to success when a common purpose task establishes the attentive will of people involved with accomplishing a goal of rebirth.

²³⁰ Ibid., 54.

²³¹ Ibid.

²³² Ibid., 54.

Chapter Five

Conclusion

The Making of Life Support

This thesis research project will serve Friendship Baptist Church with discovered visions of revitalization towards refashioning church growth. Chapter Three presented many discovered revitalization avenues for the refashioning and revitalization of Friendship Baptist Church. The whole purpose of this research thesis project is to empower Friendship Baptist Church toward gaining more members, building a better spiritual base for growth, and serving to meet community needs and awareness. Much hope towards discovering avenues to revitalize and refashion the declining dying Friendship Baptist Church resides within this thesis research project.

Since the start of capturing a means to revitalize and refashion Friendship Baptist Church, various leads expose various declining determinate causes. Research reveals that a more significant change needs to occur in Friendship Baptist Church since the church began in 1951 from being a Negro church concerning the black struggle of self-documentation to a social change agent with Black socialization issues.²³³ The resurgence of Friendship Baptist Church as a Black church requires a modern approach for today's culture diversity.²³⁴ The idea concerning the nature of Friendship Baptist Church research purpose is to draw on theology, sociology, and discoveries in ministry to provide avenues for the church's recovery during today's time. From Chapter One's insight about Friendship Baptist Church's research disposition, Chapter Two's

²³³ E. Franklin Frazier and C. Eric Lincoln, *The Negro Church in America*, Book, Whole (New York: Schocken Books, 1974).

²³⁴ McWorter, "Review of The Negro Church in America. By E. Franklin Frazier. New York: Schocken Books, Inc., 1964."

nonfunctional and culture deprivation issues, Chapter Three's exposures of the participants, and nonparticipants assessment about ministry, and Chapter Four's hearing of the call with purpose, discovery for revitalization towards refashioning Friendship Baptist Church's growth lingers in the hems of implying a visionary optimism of faith.

First, Friendship Baptist Church lacks membership readiness to engage the church's community's demographic changes and needs a visionary plan. Nevertheless, despite lack of membership readiness, there exists a yearning at the church to grow Friendship Baptist Church towards enhancing ministry in the community. Second, the church requires that there be a plan for the organization to grow. A relative initiative for planning is an inspiring vision and mission for Friendship Baptist Church. Leadership must assist with a visionary platform to operate theologically, spiritually, and culturally acceptable within the church's community. Due to the ministry's involvement over the years, the researcher's participation with the ministry prescribes below a well revelational vision and mission-provoking initiative to grow the church obtained with assistance through studies at Liberty University School of Divinity.

Friendship Baptist Church Discovered Vision

Implementation of the following vision with a mission statement for Friendship Baptist Church serves as a guiding tool to revitalize and refashion the church. Nothing is too hard for God (Jer. 32:17). Where two or three gathers in His name, God will be in the midst (Matt. 18:20). Friendship Baptist Church embodied a vision statement that implies that the church is "God's Disciples Beyond the Breach" on June 3, 2018.²³⁵ The practical implications of this vision statement allude to the ministry being a place in the world where the distribution of unmerited

²³⁵ Willie Wormack, "Organizational Overview Essay" (paper, Liberty University School of Divinity, Lynchburg, VA, June 9, 2018), 5.

avored (Grace) takes precedence with all people in any given broken situation, circumstance, and condition. The church's vision perception emphasizes that "even so have these also now not believed, that through your mercy they also may obtain mercy (Romans 11:31)." From the Old Testament, a Scripture of importance is Micah 6:8, "He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Philippians 3:13-14 states, "Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Friendship Baptist Church understands that grace leaves brokenness behind and empowers one to move on. Brokenness occurs when there is a lack of favor. Friendship Baptist Church lacks membership, church management, structuring, community awareness, cultural awareness, and a spiritual, theological premise. To obtain favor for revitalization and refashioning, applied grace is necessary for the church's survival. With insight about the brokenness of the church, a realized awareness of a church motto appeared. The church's motto is "Grace for the Unbeliever, Grace for Humanity, and Grace for the Broken (In salvation)." Friendship Baptist Church desires to repair brokenness within society and culture with friends, family, and marital relations and relationships despite creeds or races in the community in the church's vision. Out of the New Testament Gospels, Luke 24:47-48 states, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Friendship Baptist Church can pursue a goal of liberation from brokenness to wholeness. Moreover, Luke 4:18-19, which states, "The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal

the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord” will resonate as a saturating call towards the mission to resolve the displacement of brokenness within the church and community. Although Friendship Baptist Church is not a mission church, the church’s discovery of mission is vital for revitalization.

Mission Implementation

Alignment of the vision with the church’s practices concern the church gaining ownership of their vision. On Saturday, June 9, 2018, the organization met and adopted the church’s vision after discussing the above vision. Teamwork is the only way to meet today’s ministry’s needs to revitalize and refashion a declining dying church.²³⁶ A considerable amount of prayer is needed as well to promote involvement, communication, and clarity within the organization.²³⁷ Pat MacMillan is right, in “a world of constant change is a new game, and it will be a new game every day. In this kind of climate, we need men and women who can provide direction and boundaries in the midst of a constant shift.”²³⁸ Although vision exposure is necessary, the church connecting with a vision propels growth by the mission statement and participation of the members and nonmembers within and outside the community. Friendship Baptist Church’s mission is “To grow the church and broaden the area in which we strive, through our efforts, as missionaries to create more disciples, by being examples for those in the local church community and beyond.” This prior statement of mission is the church’s way of establishing meaning to understand the goal of serving in ministry at Friendship Baptist Church.

²³⁶ MacMillan, *The Performance Factor*.

²³⁷ Ibid.

²³⁸ Ibid., 25.

According to Paul David Tripp, “All organizations have both a vertical (functional) and a horizontal (across functions) dimension. In most instances, it is the vertical dimension that is accountable for results and the horizontal dimension that produces results.”²³⁹ Biblically, the mission statement is consistent with the Great Commission of Jesus Christ. Matthew 28:19-20 states, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Hope begets restoration when substance is applied. Work and faith bring about things visualized. Without a platform to operate and administrate, Friendship Baptist Church will remain a dying declining small church. In this instance, the church needs God’s whole work with humanity to show the revolving work of transformation, growth, and renewal for the ministry.²⁴⁰ The researcher is confident that the previous vision and mission plan for Friendship Baptist Church are adequate to revitalize and refashion the church and ministry. Now the ministry’s urgency resides with God and the church’s participants to involve themselves with activating the transition from a nonfunctional church to a functional church. Friendship Baptist Church warrants an “Organizational Change Action Plan” (OCAP) to further the necessities for the ministry’s growth and the stability of the ministry into a movement.²⁴¹

²³⁹ Tripp, *Dangerous Calling*, 70.

²⁴⁰ Malphurs and Penfold, *Re:VISION*, 36.

²⁴¹ MacMillan, *The Performance Factor*, 254–57.

Platform Purpose

With essences and vitality, this thesis research project has confirmed and validated an excellent platform to organize a strong leadership team of enthusiastic, encouraged people passionate about growing the ministry of Friendship Baptist Church (Chapter One, paragraphs three and four). At bay at the church, there are still some existing limitations mentioned earlier in Chapter One. Mainly, God's movement on the heart of exciting members and visitors to become involved in the church's ministry is a paramount concern. God's kingdom estate exists on earth through reconciling repentant faith in Jesus Christ's reign in the heart of humankind until the glorious Kingship unopposed and unrestricted returning Christ's reign gains governing precedence over the creation.²⁴² God promises an eternal, determined destiny for the Christian faith community to reside in a thriving, growing church. Next is the enhancement of drawing a variety of resources to the ministry, including media alternatives, developing tools, reaching out to help that assist with community outreach, and performance of organized godly tactics to carry out the church's ministry. There is no secret to what is needed to revitalize and refashion a church. What is required is an exploring, Holy Spirit guided leader and active, willing involved participation that solves limitations.

This thesis research project's delimitation and theorization culminates in the importance of imaging God's plan for salvation in the community.²⁴³ Primarily, the reflexivity of the researcher's concepts of practical theology lingers at bay with this thesis research project.²⁴⁴

²⁴² Magezi, "God-Image of Servant King as Powerful but Vulnerable and Serving," 7–8.

²⁴³ Croft, "Church Revitalization."

²⁴⁴ Ward, *Introducing Practical Theology*.

From an epistemological perspective, knowing where and how a venture emerges is vital to obtaining a visionary outlook for revitalizing and refashioning ministry. However, epistemology is just that human knowledge of discovering the origin, nature, and limits about the ministry of Friendship Baptist Church. Sociologically, this research in chapter two recanted and exposed many variances between “Applied Research” and “Culture and Crisis.” Objectively, sociology does express insight concerning the situations, circumstances, and conditions observing the decline of membership and demographics whereby the ministry exists. Nevertheless, the outlook concerning the church's resilience exists through determining a practical theological approach of revelatory visualization from a visionary pastor.²⁴⁵ Therefore, from a thesis research project overview, discoveries presented concludes that this research is an ideological concern of practical theology to promote church renewal and empowerment.²⁴⁶

Life Testimony

In essence, there is a literal concern about whether the church can live or can inherit a new birth. A relative matter of this thesis project is a suitable practical theological vision to grow the church. This thesis research project examines the researcher's academic discipline of practical theology. Over time, readers and others may reflect on the researcher's religious vision and practices to understand the practical theology enacted towards church revitalization and refashioning. Bill Henard writes:

A vision is a picture of the future state for the organization, a description of what it would like to be a number of years from now. It is a dynamic picture of the organization in the future, as seen by its leadership. It is more than a dream or set of hopes, because top management is demonstrably committed to its realization: it is a commitment. Thus, vision sets the direction of the church, giving it purpose, meaning, and a reason for its

²⁴⁵ Stanley, *Visioneering*, 19–20.

²⁴⁶ Ward, *Introducing Practical Theology*, 11.

existence. To discover and communicate this purpose necessitates both a general understanding of the purpose of the body of Christ but also a specific purpose of how one particular church seeks to fulfill that vision within the context of its lifetime.²⁴⁷

The visionary, practical theology of the leader discussed above projects the church's future revitalization and refashioning dynamics.²⁴⁸ With all due respect for epistemology and sociology, the church's anchor resides in this thesis research project existing as a visionary, practical theology engaging church renewal with measurable future observation.²⁴⁹

In Chapter Three and Chapter Four, research captured various targets concerning the ministry of Friendship Baptist Church. One area of targeted interest exists with the conclusive summation of participants' involvement with the ministry. Conclusively, the discovery is that the church possesses an interest by members and other participants that warrants the ministry's presence in the community. What is indicated for the church in the target area of summation is an attitude change about approaching ministry in an eschatological way. Eschatologically, the church's life needs to acquire a transitional movement from death and judgment to a destiny composing Christ's resurrection that imposes the benefits found in the Kingdom of God. The researcher believes that Keller's explicit purpose of defining "*missio Dei*," in *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, helps describes the visualize church's eschatological approach.²⁵⁰ To further solidify the researcher's ideology about approaching ministry in an eschatological way, Keller wrote the following:

Those who hold to conservative doctrines often inhabit the first category – "missional as evangelistic" – and are now beginning to populate the second and third categories – "missional as incarnational" and "mission as contextual." Those with liberal and mainline

²⁴⁷ Henard, *Can These Bones Live*.

²⁴⁸ Stanley, *Visioneering*, 251.

²⁴⁹ Ibid., 8.

²⁵⁰ Keller, *Center Church*.

church beliefs are also found in the second and third categories but are especially attracted to the fourth category (“missional as reciprocal and communal”).²⁵¹

With Keller’s view of the church composed of missional variances, the ministry of Friendship Baptist Church may violate a state of death and judgment by experiencing a border breach of salvation through the resurrection of Christ in the Kingdom of God. The violation of death and judgment to a breach of salvation through a resurrection in Christ is an eschatological approach. Friendship Baptist Church’s possibility of availing the church with an eschatological process of revitalization and refashioning exists in exercising Keller’s understanding of “*missio Dei*.”²⁵²

Conclusion

Imagining God’s purpose for Friendship Baptist Church is a vital concern for the researcher regarding the church's revitalization and refashioning. The Bible mainly implies that God draws leaders to fulfill God’s purpose of reconciling disobedient or oppressed people back to Himself (Ps. 103:3, 2 Cor. 5:19).²⁵³ Second Corinthians 5:18-19 expresses how God appoints and equips individuals with the influence of reconciliation to move God’s agenda by serving as apparatuses in the Christian faith community. Second Corinthians 5:18-19 states, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” Leadership tenet abilities do often influence God’s promise agenda for reconciliation to take place in the community. Even the Scripture shows how influencing faith found in leadership engages

²⁵¹ Ibid, 258.

²⁵² Ibid.

²⁵³ Howell, *Servants of the Servant*, 300.

Christian faith within a community context.²⁵⁴ Leadership shown in church and community can influence believers' empowerment to improve and establish trust in God for growth and development. Henry and Richard Blackaby's book, *Spiritual Leadership: Moving People on to God's Agenda*, states, "People must recognize that it is in their own best interest to make the necessary adjustments and that it is essential to respond in a timely fashion."²⁵⁵ Conclusively, the researcher puts great emphasis on the fact that the promising successful results of this thesis research project remain with God. However, the content of actualization continues within the commitment of the church's leadership and members.

Inclusive of the leadership's and members' resilient motivation for growth, great effort is needed to enlist advocates to assist with the church's revitalization and refashioning.²⁵⁶ Henry Blackaby and Richard Blackaby states, "Lincoln understood that the most significant challenge for a leader in a democratic society is to educate public opinion. Lincoln observed, 'Consequently he who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions.'"²⁵⁷ Although the needs of Friendship Baptist Church are precise, soliciting and involving outside agencies and others, in due time, the efforts will serve to be rewarding. With nurturance and cultivation, Friendship Baptist Church can be a vital stronghold in the community; also, the church will regain the function as a safe haven for all in the community.

²⁵⁴ Stetzer, "What Is Contextualization?"

²⁵⁵ Blackaby and Blackaby, *Spiritual Leadership*, 283.

²⁵⁶ Ibid., 284–87.

²⁵⁷ Blackaby and Blackaby, *Spiritual Leadership*, 286.

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Appendix A

Survey on Revitalization Process²⁵⁸

1. What led to the decline in church membership and attendance at Friendship Baptist Church?
 - a. A poor economy
 - b. Poor pastoral leadership
 - c. Divided church congregation
 - d. Neighborhood demographic change
2. Prior to Pastor Willie Wormack being called to Friendship Baptist Church as Senior Pastor, did the congregation have an opportunity to voice their concerns and desires for a new direction within the revitalization process?
 - a. Yes
 - b. No
 - c. Yes, but I did not agree with the decision
3. Did the church do an assessment to determine what needed to change in order to revitalize Friendship Baptist Church?
 - a. Yes
 - b. No
 - c. I am not sure
4. How important is biblical text driven preaching or expositional preaching of the Bible in order to see individual spiritual growth at Friendship Baptist Church?
 - a. Extremely Important
 - b. Important
 - c. Less important
 - d. Not important because any type of preaching will do
5. How important is having new people join and become members of Friendship Baptist Church?
 - a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important

²⁵⁸ Rogers, "Overcoming Church Euthanasia."

6. How important is Believer's Baptism by immersion for new Christians who profess Christ?
 - a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important
7. Can a person join and become a member of Friendship Baptist Church if he or she is not a Christian?
 - a. Yes
 - b. No
 - c. Not sure
8. Can a person who is a member of Friendship Baptist Church live in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) and still hold a leadership position in the church?
 - a. Yes
 - b. No
 - c. Not Sure
9. Can a person who is a Christian but who is living in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) remain a member of Friendship Baptist Church?
 - a. Yes
 - b. No
 - c. Not Sure
10. Can a person who professes to be a Christian but who is living in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) and refuses to repent of said sin join the church?
 - a. Yes
 - b. No
 - c. Not Sure

11. What might be the greatest struggle as a member of Friendship Baptist Church in the revitalization process?
- a. Looking back at the way things used to be
 - b. Current financial struggles
 - c. Don't know where we are going or how we are going to get there
 - d. We are an older congregation with not much energy
12. As a member or attender of Friendship Baptist Church, do you know what the vision is for the future of the church?
- a. Yes
 - b. No
 - c. Not sure
13. Are the Senior Pastor, Director of Music, and Youth Pastor on the same "page" as far as the vision and direction of Friendship Baptist Church?
- a. Yes
 - b. No
 - c. Not sure
14. As a member or attender of Friendship Baptist Church, do you believe you receive clear communication from the church office or pastoral leadership about upcoming events?
- a. Yes
 - b. No
 - c. They could do a better job
15. As a member or attender of Friendship Baptist Church, has a church official contacted you about being a "Legacy Leaver" through a memorial gift when you go to be with the Lord?
- a. Yes, and I have already made arrangements for a memorial gift at my death
 - b. Yes, but I have not yet decided what to do
 - c. No, but I would love to talk to someone about becoming a "Legacy Leaver"
 - d. No, and I am not interested

16. What do you think surplus money for Friendship Baptist Church should go toward?
- a. A portion to upgrade our fulltime staff and the rest for our ministries
 - b. A portion to upgrade our fulltime staff and the rest toward our building projects
 - c. All goes to upgrade our buildings
 - d. Use to kick-off a new educational and fellowship building program
 - e. Put it in the bank for a “rainy day”
17. If you as a member or attender had to pick one item you would like to see accomplished as a church family over the next five years, what would it be?
- a. 100 salvations in the faith and our church membership increase by 200
 - b. Our budget grows and our income gives us a surplus
 - c. People in our community know that Friendship Baptist Church members care for them
 - d. All our buildings are updated, and bathrooms improved
18. As a member or attender, do you tithe at least a tenth of your income?
- a. Yes, and I give out of joy and obedience
 - b. Yes, but I surely could use the money more than the church
 - c. No, and I know I should, but I need help in learning how
 - d. No, because I have bills that take precedent
19. As a member or attender of Friendship Baptist Church, how many minutes of time would you say that you spend in daily prayer?
- a. fewer than 5 minutes
 - b. 5-7 min
 - c. 8-15 min
 - d. More than 15 min per day
20. As a member or attender at Friendship Baptist Church, what would make your Sunday morning experience more spiritually uplifting?
- a. A more balanced approach to musical style
 - b. Less formal and more personal approaches in ministering
 - c. More evangelistic expressions of ministry
 - d. Focus more on prayer in the ministry
 - e. More modern translations of the Bible other than the King James Version
 - f. All the above
 - g. None of the above
 - h. More than one of the above. List your preferences in order: _____

Appendix B

Survey: Overcoming Church Impoverishment²⁵⁹

1. Do you agree or disagree that Friendship Baptist Church needs growth and maintenance (revitalization)? (Revitalization is acts of supplying new life and vitality to Friendship Baptist Church.)
 - a. Agree
 - b. Disagree
 - c. Not Sure
2. Do you agree or disagree that before Friendship Baptist Church can be revitalized (can have supplied acts of new life and vitality), it must first become healthy in prayer, preaching and possibility?
 - a. Agree
 - b. Disagree
 - c. Not Sure
3. Out of the areas listed below, which ones do you find to be the probable cause of Friendship Baptist Church needing revitalization?
 - a. Spiritual depth and dynamic are lacking
 - b. Congregation is dysfunctional
 - c. Pastoral leadership is inadequate
 - d. Lack of wisdom
 - e. None of the above
 - f. All the above
 - g. Any the above (Indicate order if more than one: _____)
4. Do you agree or disagree that investments (of time, talents, and gifts) should be made into Friendship Baptist Church the way investments would be made to improve other concerns or organizations?
 - a. I Agree
 - b. I Disagree
 - c. I Am Not Sure

²⁵⁹ Rogers, "Overcoming Church Euthanasia."

5. What areas of help are most needed in revitalizing Friendship Baptist Church? (You may choose more than one.)
- a. Resources and Education
 - b. A Mentor or Advisor in the Process of Revitalization
 - c. A Partnering Church Interested in the Revitalization of Friendship Baptist Church
 - d. All the Above
 - e. None of the Above
 - f. Other: _____
6. Historically, Friendship Baptist Church has generally agreed to biblical text driven preaching, salvation through repentance and faith, baptism by immersion, priesthood of the believer, church discipline and the power of prayer. Are there any doctrines of faith Friendship Baptist Church can leave out and still remain a healthy congregation?
- a. All are necessary for Friendship Baptist Church to be a truly healthy church
 - b. At least one could be left out and Friendship Baptist Church could still be considered healthy
 - c. At least two could be left out and the Friendship Baptist church could still be considered healthy
 - d. 3 or more and Friendship Baptist Church could still be considered healthy
 - e. All of them could be left out because doctrines are dead in today's culture
7. Should Friendship Baptist Church begin an initiative to grow and maintain itself with acts of revitalization?
- a. Yes, because Friendship Baptist Church could be a lot healthier than it is
 - b. No, because Friendship Baptist Church has everything the church needs to continue in the future
 - c. Not sure, but am interested in a study about change that could occur in Friendship Baptist Church
8. In the revitalization of Friendship Baptist Church, how important is the foundational building block of theology?
- a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important

9. In the revitalization of Friendship Baptist Church, how important is the foundational building block of prayer?
- a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important
10. In the revitalization of Friendship Baptist Church, how important is the foundational building block of mission?
- a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important
11. In the revitalization of Friendship Baptist Church, how important is the foundational building block of leadership?
- a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important
12. In the revitalization of Friendship Baptist Church, how important is the foundational building block of vision?
- a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important
13. If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church keep the same name?
- a. Yes
 - b. No
14. If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church focus on the community in which Friendship Baptist Church sits?
- a. Yes
 - b. No

15. What are the steps Friendship Baptist Church can take to get help with revitalization?
- Contact a local Baptist association for help
 - Contact a state Baptist convention
 - Contact a representative from a private revitalization consulting group with ties to Friendship Baptist Church
 - Contact a national interest group, organization, incorporation, and/or association that is involved in revitalizing Friendship Baptist Church or small rural churches
 - None of the above
16. As a church revitalization pastor, leader, or member, would church revitalization and/or renovation conferences be helpful?
- Extremely helpful
 - Encouraging, but most information I already know
 - Not helpful
 - I would not attend any conferences for revitalization and/or renovation
17. If you had to identify generally the third greatest need in a revitalization process, first and second being an assessment and choice of direction the church chooses, which one of these items below do you believe is the third most important aspect in the revitalization process?
- Pastoral and church leadership
 - Finding out what kind of budget the church has to work with
 - How much debt does the church have?
 - Church demographics
18. In revitalizing Friendship Baptist Church, how important is it for the pastor/ministers to preach biblical text-driven messages?
- Extremely important
 - Important
 - Less important
 - Not important
19. What is the greatest physical need(s) Friendship Baptist Church has to begin a revitalization process?
- Finances
 - New people
 - Additional staff
 - Overcoming obstacles of an old building
 - Indicate one or more: _____

20. In the strategic vision of revitalizing Friendship Baptist Church, how important is it to have a clear and visible chart or outline of such items as vision, outreach, welcoming, connecting, assimilating, and discipling current or new members?
- a. Extremely important
 - b. Important
 - c. Less important
 - d. Not important
21. In the process of revitalizing Friendship Baptist Church, what roadblock will give the most trouble with motivating the congregation?
- a. A change of attitude
 - b. Getting people to mobilize and make a difference in the community
 - c. Staying focused on the main strategic plan
 - d. Looking backward
 - e. Indicate what order if more than one on the blank: _____
22. Which one of these four characteristics of a healthy church is the most important in the success of Friendship Baptist Church becoming revitalized?
- a. A commitment to loving and caring relationships
 - b. Servant leadership development
 - c. Keeping an outward focus
 - d. Wise administration and stewardship
23. Out of the four suggestions below, which one is the most probable cause why Friendship Baptist Church might not be able to smoothly transition or change to a revitalization mindset?
- a. Past and current history of Friendship Baptist Church lacking skills
 - b. Negative leadership
 - c. Mentality of pushing against change
 - d. Controllers scared of losing power
24. If you had to choose one statement below as the most important in a revitalization work of Friendship Baptist Church, noting both are important, which one is the most important?
- a. You are able to trust Friendship Baptist Church leadership as you prepare for the transition of revitalization.
 - b. Friendship Baptist Church is able to trust you and your leadership and/or participation as you prepare for the transition of revitalization.

25. In moving forward in Friendship Baptist Church's revitalization process, which group is more important out of the four listed below toward the success of Friendship Baptist Church's revitalization?
- a. Deacons
 - b. Sunday-school teachers
 - c. Fellowship team
 - d. Music leader
26. Out of these five transformations of change in Friendship Baptist Church's revitalization, which one is the most important?
- a. Prayer
 - b. Evangelism
 - c. Worship
 - d. Ministry
 - e. Mission
27. In your opinion, if the neighborhood the church is located in has drastically changed from an African-American community to a Hispanic community, what should the church of 20 African Americans over the age of 60 do? Without knowing specifics, please choose the best advice listed below out of the four.
- a. Contact a national Hispanic agency and begin the Legacy Process for the revitalization of Friendship Baptist Church
 - b. Contact a local association or state convention about starting a Hispanic Congregation and begin to transition to that end
 - c. Close Friendship Baptist Church and donate the building to the local Hispanics for a later use
 - d. Call a bi-vocational pastor and begin reaching out into the community and ask for help from other organizations, associations, and state groups to draw Hispanics for Friendship Baptist Church revitalization.

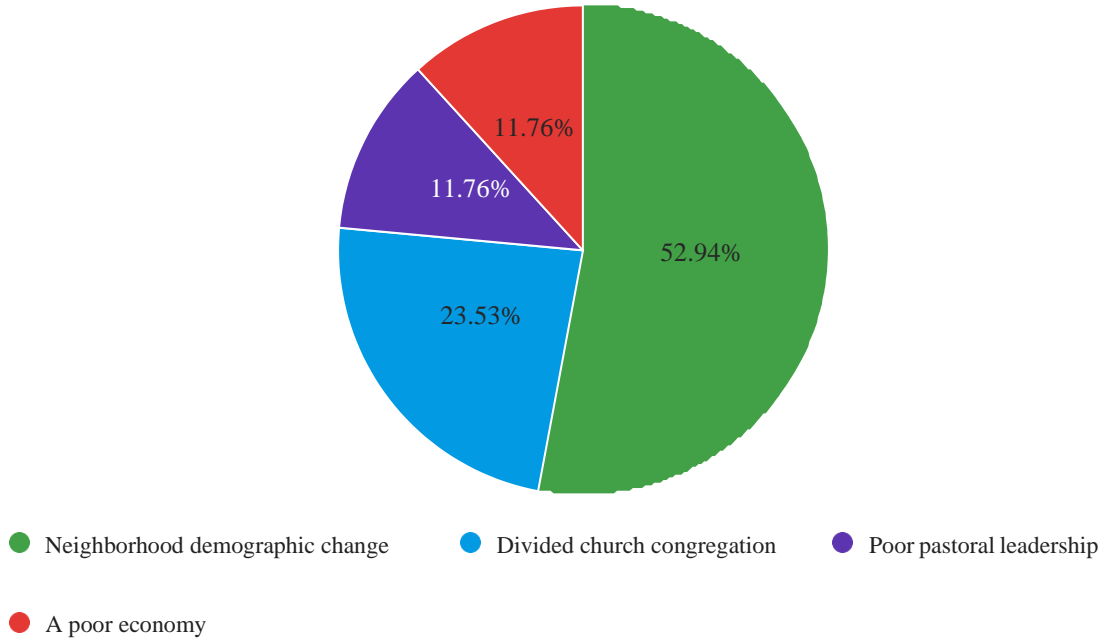
28. Rate these three factors in church revitalization from one (1) to three (3), with one being the most important and two and three being less important: 1. Prayer, 2. Evangelism, and 3. Preaching (biblical text-driven)
- Option 1 – Prayer (Most Important), Evangelism (2nd Most Important), and Preaching (3rd Most Important)
 - Option 2 – Evangelism (Most Important), Preaching (2nd Most Important), and Prayer (3rd Most Important)
 - Option 3 – Preaching (Most Important), Prayer (2nd Most Important), and Evangelism (3rd Most Important)
 - Option 4 – All three are equally important
 - I have a different selection in ranking importance for these areas
29. How important is the understanding of the “priesthood of the believer” in Friendship Baptist Church’s revitalization work, especially with new attenders?
- Extremely important
 - Important
 - Less important
 - Not important
30. How important is “church discipline” as outlined in the New Testament for the revitalization of Friendship Baptist Church?
- Extremely important
 - Important
 - Less important
 - Not important
31. How important is it to come up with a plan before entering into Friendship Baptist Church’s revitalization process?
- Extremely important
 - Important
 - Less important
 - Not important
32. How important is “Scripture-fed prayer” or “worship-based prayer” in teaching and re-teaching at Friendship Baptist Church in revitalization on how better to pray?
- Extremely Important
 - Important
 - Less important
 - Not important

33. Please check the most accurate current involvement you have with Friendship Baptist Church.

- a. Church Leadership
- b. Church Member
- c. Regular Attender but Not a Member
- d. Not an Attender

Appendix C

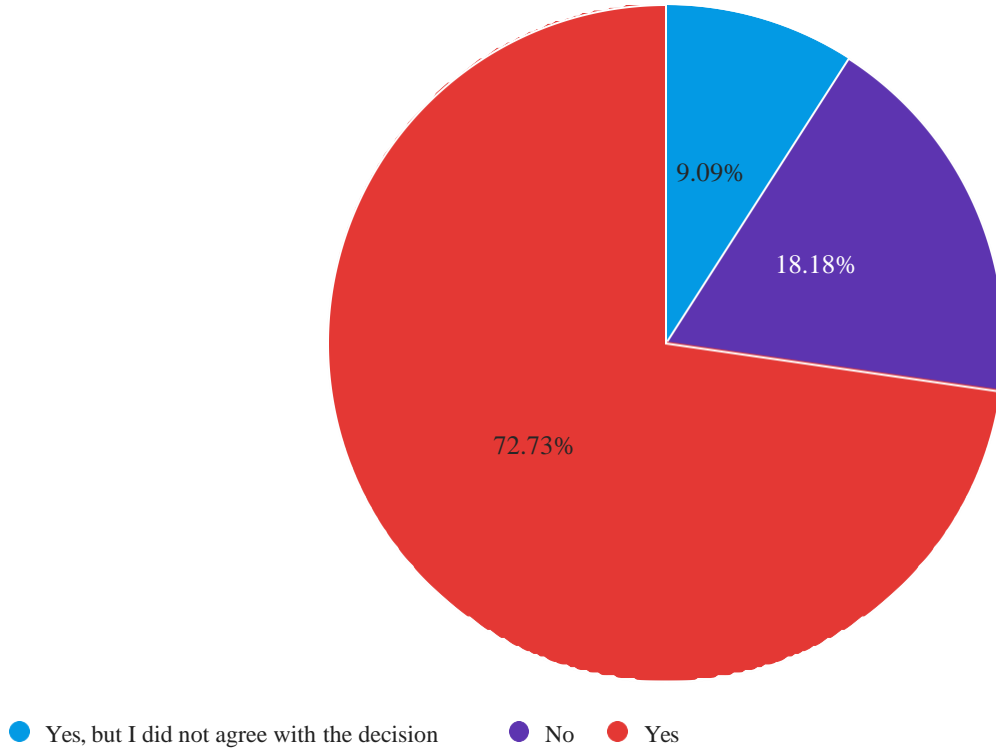
Q1 - 1. What led to the decline in church membership and attendance at Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
1. What led to the decline in church membership and attendance at Friendship Baptist Church?	1	4	3	1	1	17

Field	Choice Count
A poor economy	2
Poor pastoral leadership	2
Divided church congregation	4
Neighborhood demographic change	9
Total	17

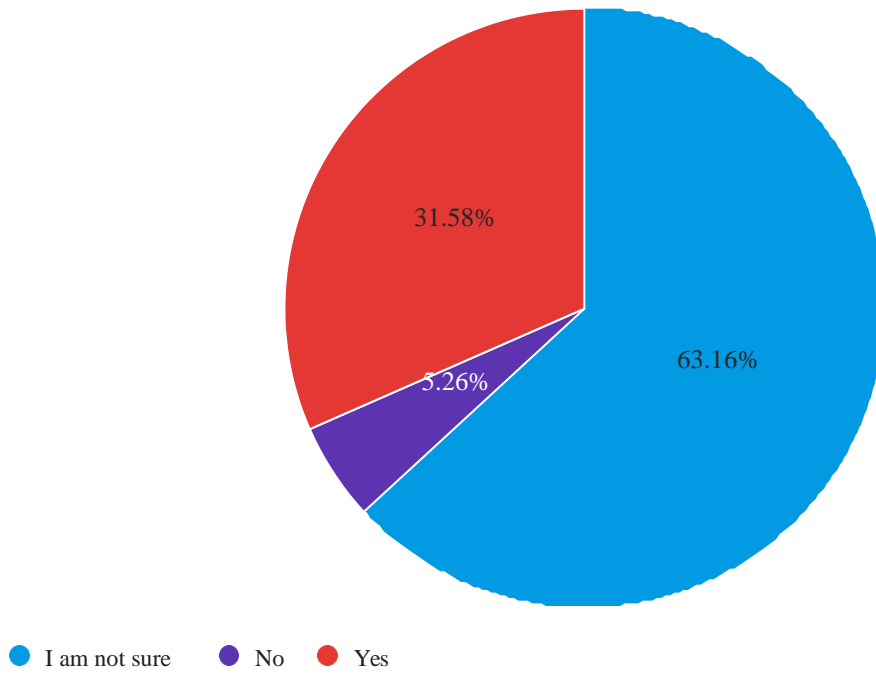
Q2 - 2. Prior to Pastor Willie Wormack being called to Friendship



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
2. Prior to Pastor Willie Wormack being called to Friendship	1	3	1	1	0	11

Field	Choice Count
Yes	8
No	2
Yes, but I did not agree with the decision	1
Total	11

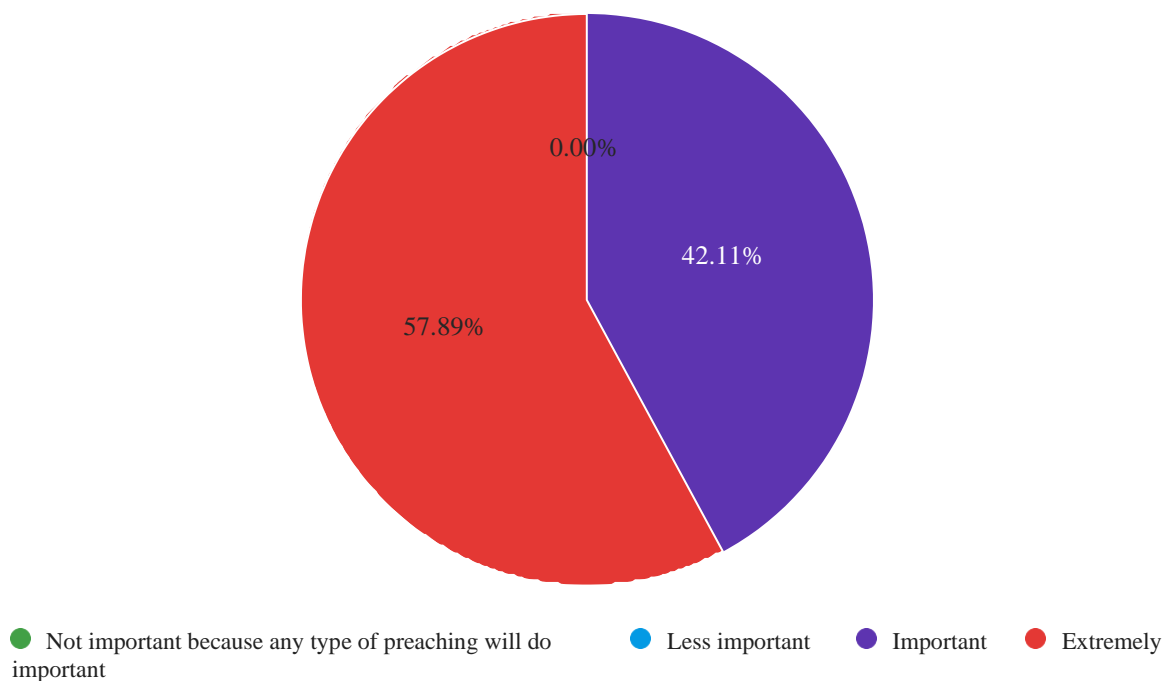
Q3 - 3. Did the church do an assessment to determine what needed to change in order to revitalize Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
3. Did the church do an assessment to determine what needed to change in order to revitalize Friendship Baptist Church?	1	3	2	1	1	19

Field	Choice Count
Yes	6
No	1
I am not sure	12
Total	19

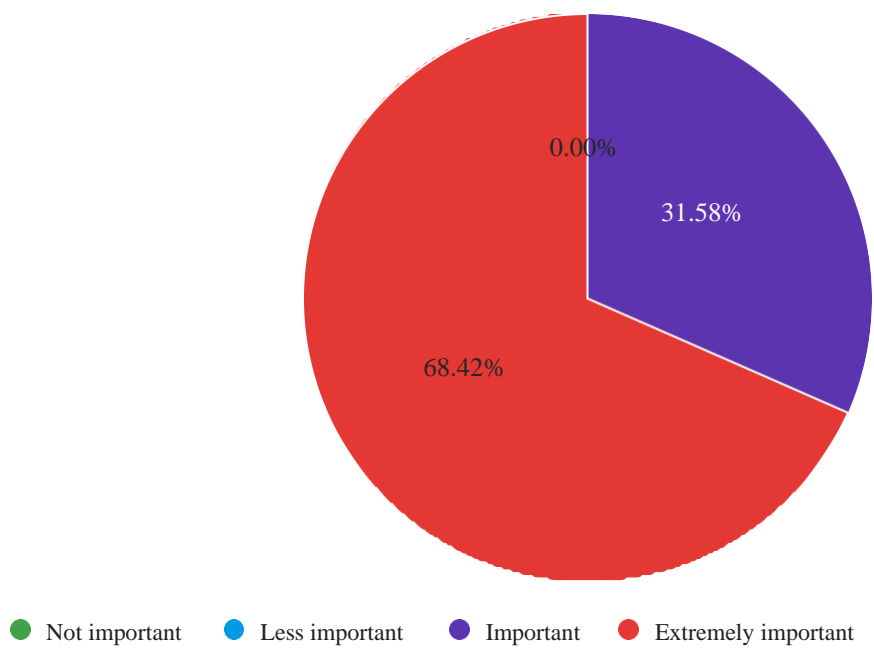
Q4 - 4. How important is biblical text driven preaching or expositional preaching of the Bible in order to see individual spiritual growth at Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
4. How important is biblical text driven preaching or expositional preaching of the Bible in order to see individual spiritual growth at Friendship Baptist Church?	1	2	1	0	0	19

Field	Choice Count
Extremely important	11
Important	8
Less important	0
Not important because any type of preaching will do	0
Total	19

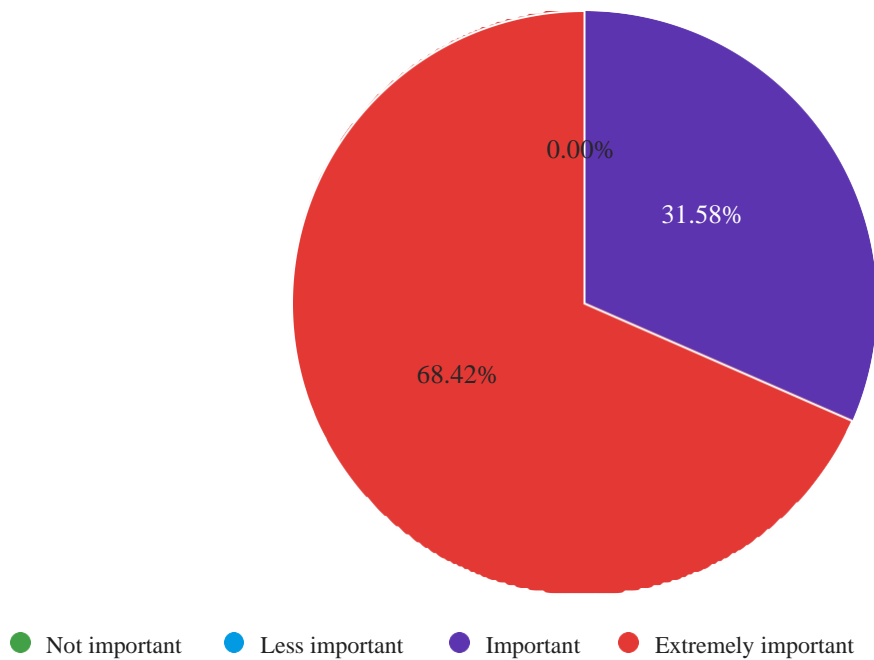
Q5 - 5. How important is having new people join and become member of Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
5. How important is having new people join and become members of Friendship Baptist Church?	1	2	1	0	0	19

Field	Choice Count
Extremely important	13
Important	6
Less important	0
Not important	0
Total	19

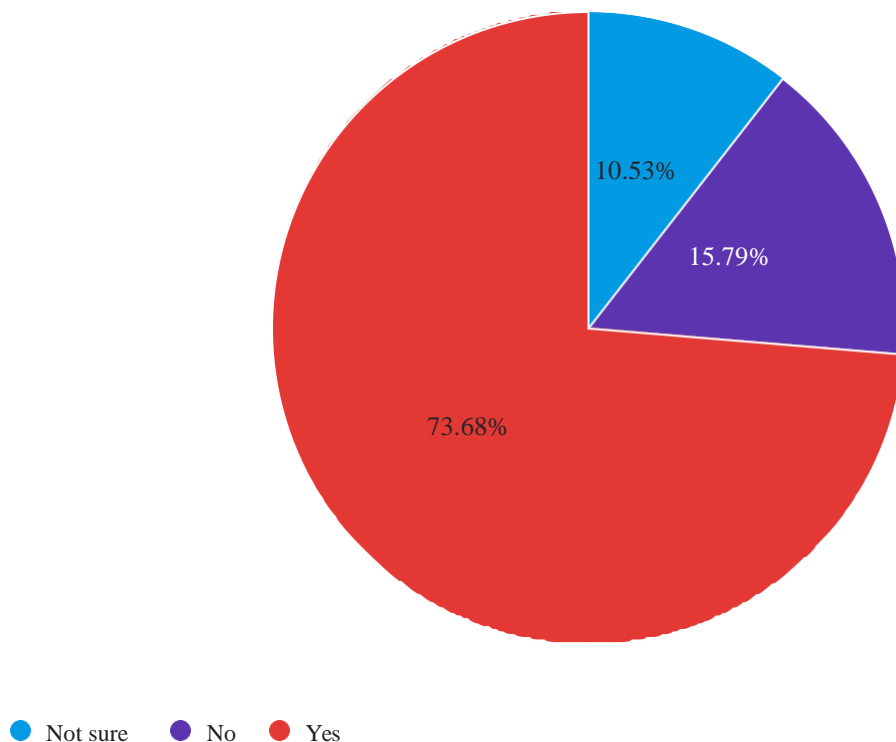
Q6 - 6. How important is Believer's Baptism by immersion for new Christians who profess Christ?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
6. How important is Believer's Baptism by immersion for new Christians who profess Christ?	1	2	1	0	0	19

Field	Choice Count
Extremely important	13
Important	6
Less important	0
Not important	0
Total	19

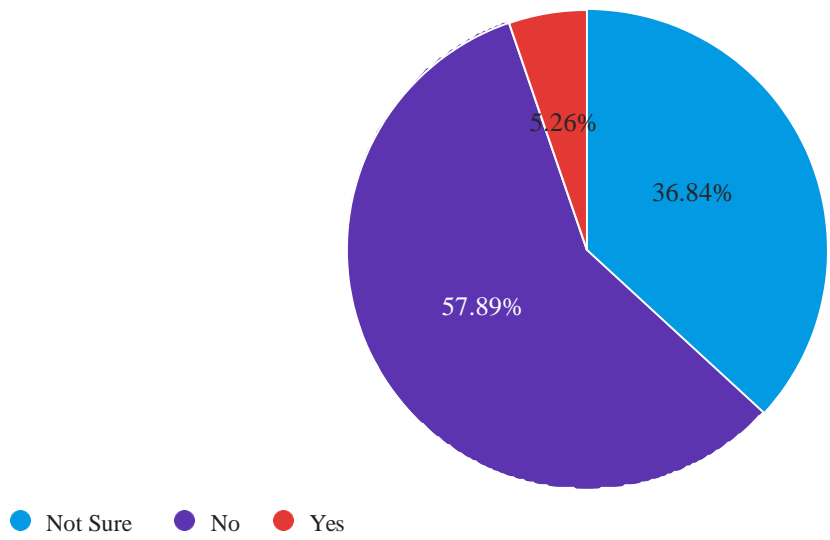
Q7 - 7. Can a person join and become a member of Friendship Baptist Church if he or she is not a Christian?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
7. Can a person join and become a member of Friendship Baptist Church if he or she is not a Christian?	1	3	1	1	0	19

Field	Choice Count
Yes	14
No	3
Not sure	2
Total	19

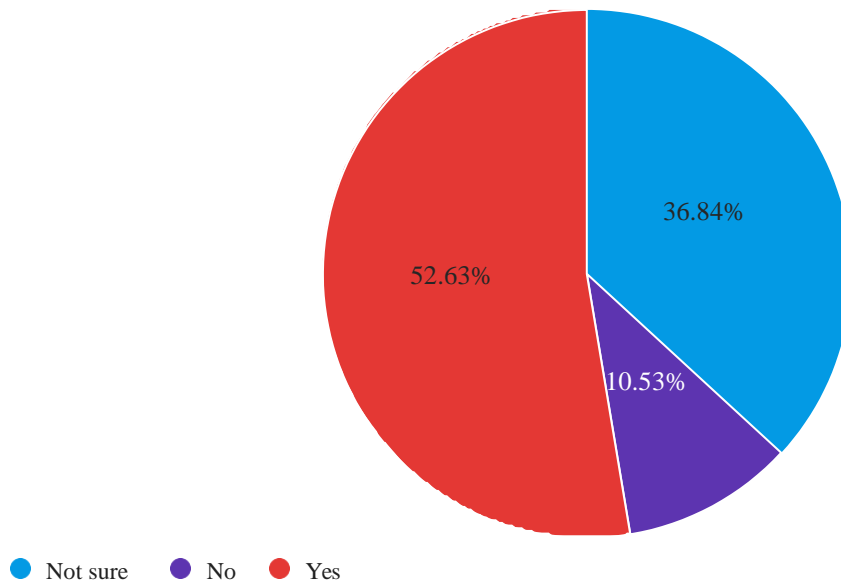
Q8 - 8. Can a person who is a member of Friendship Baptist Church live in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) and still hold a leadership position in the church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
8. Can a person who is a member of Friendship Baptist Church live in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) and still hold a leadership position in the church?	1	3	2	1	0	19

Field	Choice Count
Yes	1
No	11
Not Sure	7
Total	19

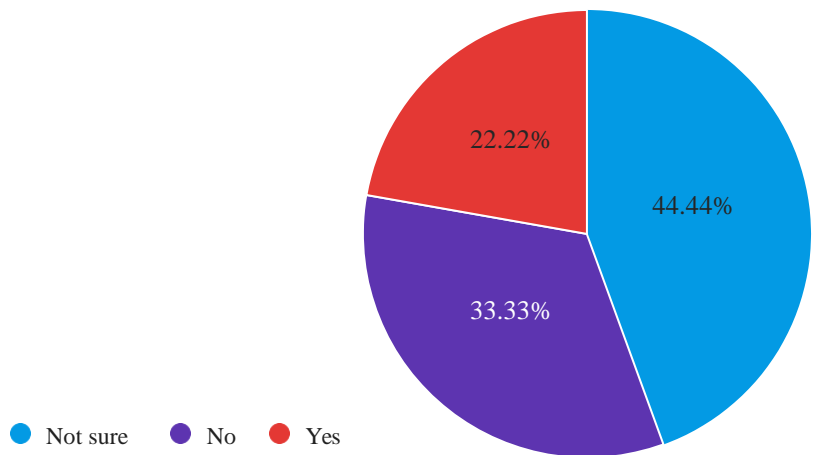
Q9 - 9. Can a person who is a Christian but who is living in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) remain a member of Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
9. Can a person who is a Christian but who is living in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) remain a member of Friendship Baptist Church?	1	3	2	1	1	19

Field	Choice Count
Yes	10
No	2
Not sure	7
Total	19

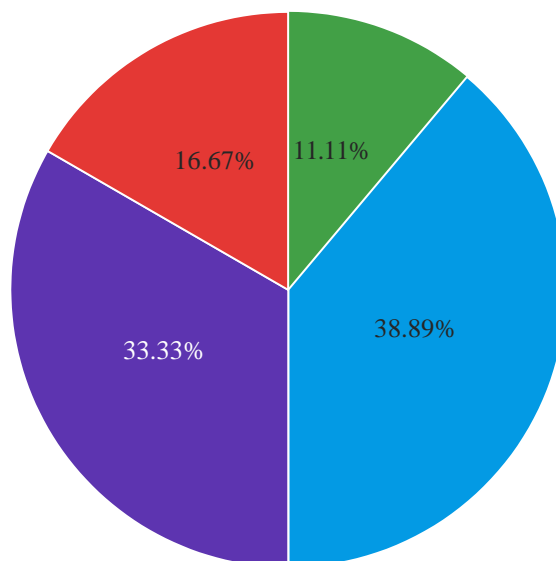
Q10 - 10. Can a person who professes to be a Christian but who is living in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) and refuses to repent of said sin join the church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
10. Can a person who professes to be a Christian but who is living in open rebellion to the teachings of Scripture (such as: homosexuality, adultery, gossip, and/or drunkenness) and refuses to repent of said sin join the church?	1	3	2	1	1	18

Field	Choice Count
Yes	4
No	6
Not sure	8
Total	18

Q11 - 11. What might be the greatest struggle as a member of Friendship Baptist Church in the revitalization process?

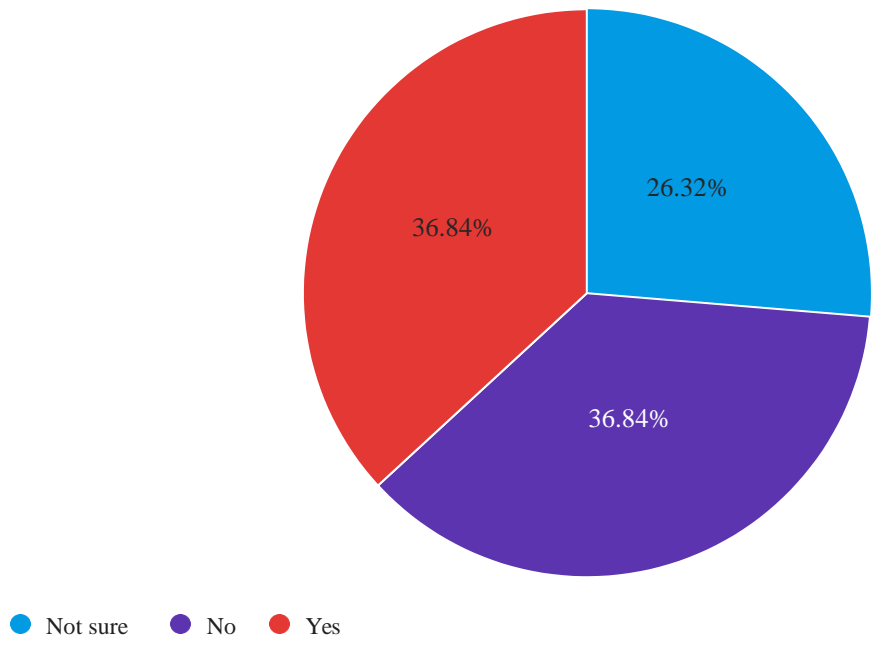


- We are an older congregation with not much energy
- Don't know where we are going or how we are going to get there
- Current financial struggles
- Looking back at the way things used to be

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
11. What might be the greatest struggle as a member of Friendship Baptist Church in the revitalization process?	1	4	2	1	1	18

Field	Choice Count
Looking back at the way things used to be	3
Current financial struggles	6
Don't know where we are going or how we are going to get there	7
We are an older congregation with not much energy	2
Total	18

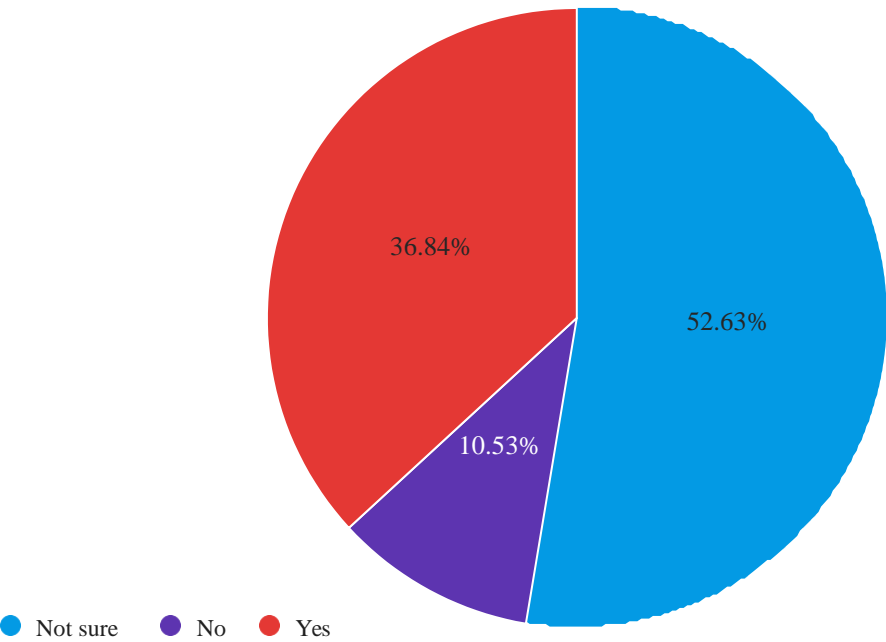
Q12 - 12. As a member or attender of Friendship Baptist Church, do you know what the vision is for the future of the church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
12. As a member or attender of Friendship Baptist Church, do you know what the vision is for the future of the church?	1	3	2	1	1	19

Field	Choice Count
Yes	7
No	7
Not sure	5
Total	19

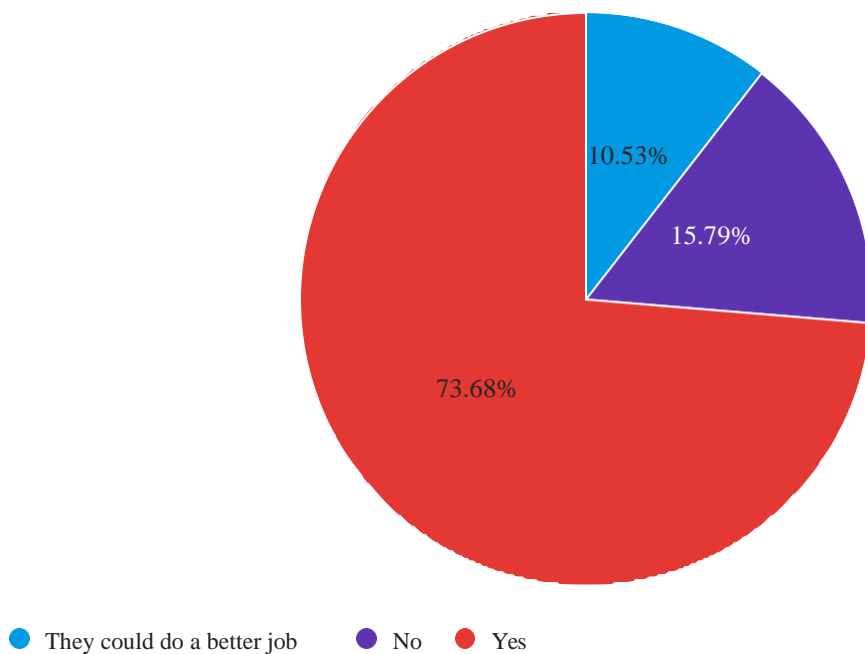
Q13 - 13. Are the Senior Pastor, Director of Music, and Youth Pastor on the same “page” as far as the vision and direction of Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
13. Are the Senior Pastor, Director of Music, and Youth Pastor on the same “page” as far as the vision and direction of Friendship Baptist Church?	1	3	2	1	1	19

Field	Choice Count
Yes	7
No	2
Not sure	10
Total	19

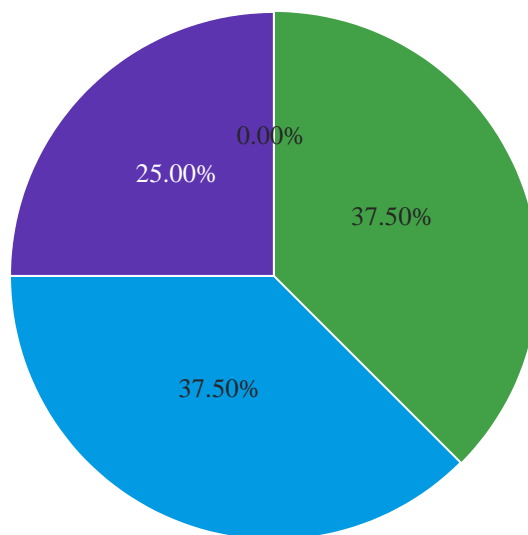
Q14 - 14. As a member or attender of Friendship Baptist Church, do you believe you receive clear communication from the church office or pastoral leadership about upcoming events?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
14. As a member or attender of Friendship Baptist Church, do you believe you receive clear communication from the church office or pastoral leadership about upcoming events?	1	3	1	1	0	19

Field	Choice Count
Yes	14
No	3
They could do a better job	2
Total	19

Q15 - 15. As a member or attender of Friendship Baptist Church, has a church official contacted you about being a “Legacy Leaver” through a memorial gift when you go to be with the Lord?

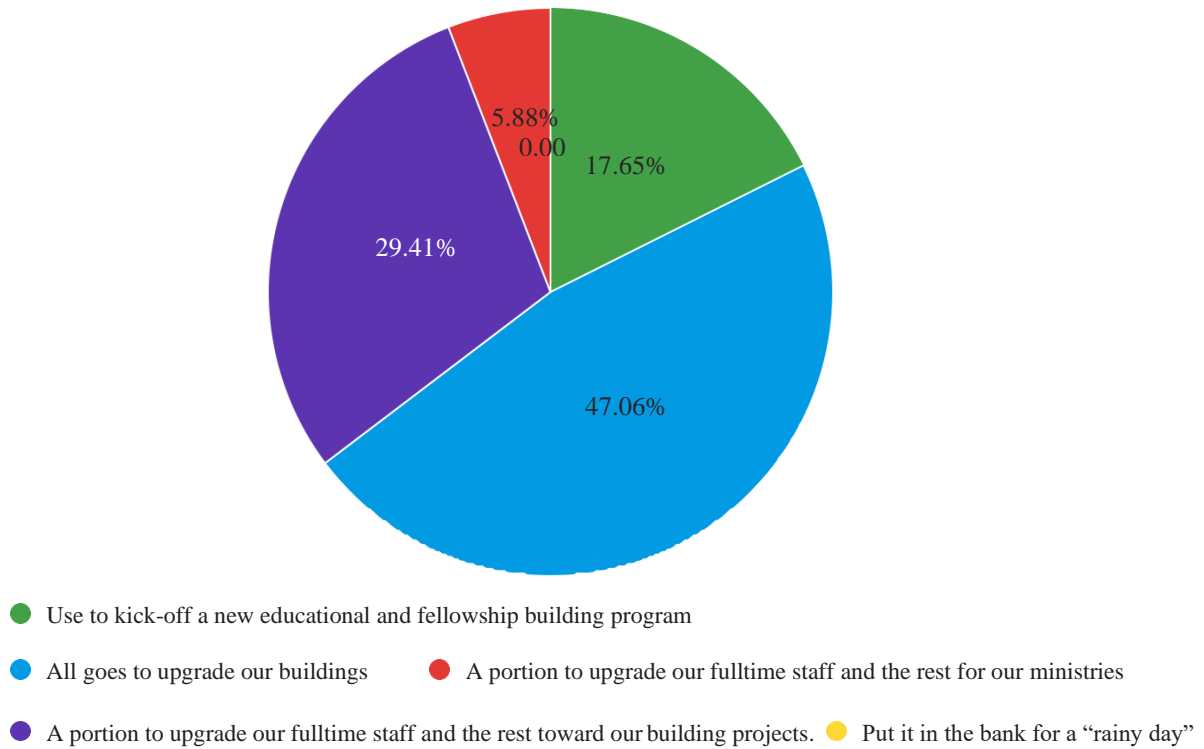


- No, and I am not interested
- No, but I would love to talk to someone about becoming a “Legacy Leaver”
- Yes, but I have not yet decided what to do
- Yes, and I have already made arrangements for a memorial gift at my death

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
15. As a member or attender of Friendship Baptist Church, has a church official contacted you aboutbeing a “Legacy Leaver” through a memorial gift when you go to be with the Lord?	2	4	3	1	1	16

Field	Choice Count
Yes, and I have already made arrangements for a memorial gift at my death	0
Yes, but I have not yet decided what to do	4
No, but I would love to talk to someone about becoming a “Legacy Leaver”	6
No, and I am not interested	6
Total	16

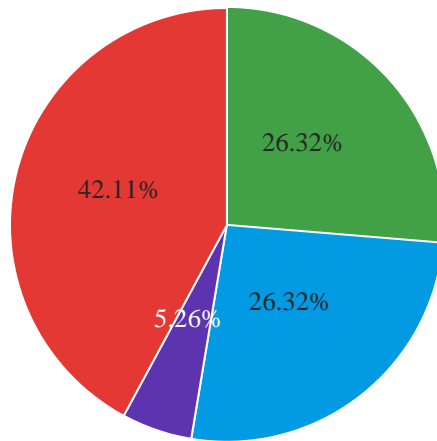
Q16 - 16. What do you think surplus money for Friendship Baptist Church should go toward?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
16. What do you think surplus money for Friendship Baptist Church should go toward?	1	4	3	1	1	17

Field	Choice Count
A portion to upgrade our fulltime staff and the rest for our ministries	1
A portion to upgrade our fulltime staff and the rest toward our building projects	5
All goes to upgrade our buildings	8
Use to kick-off a new educational and fellowship building program	3
Put it in the bank for a "rainy day"	0
Total	17

Q17 - 17. If you as a member or attender had to pick one item you would like to see accomplished as a church family over the next five years, what would it be?

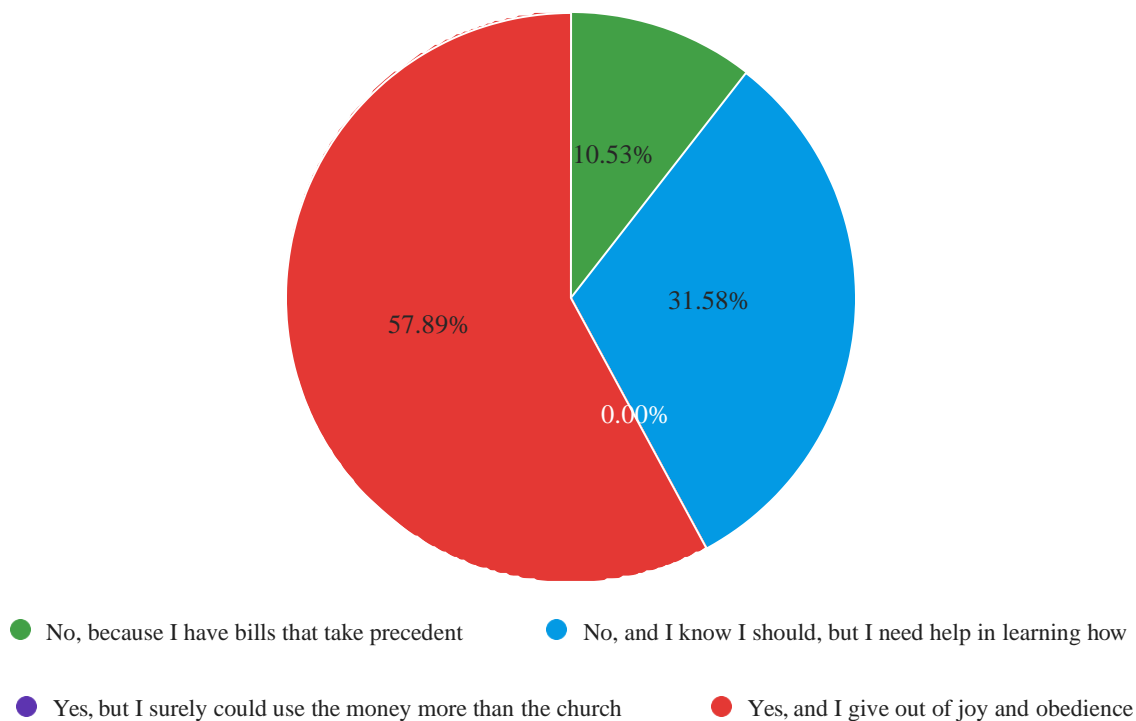


- All our buildings are updated, and bathrooms improved
- People in our community know that Friendship Baptist Church members care for them
- Our budget grows and our income gives us a surplus
- 100 salvations in the faith and our church membership increase by 200

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
17. If you as a member or attender had to pick one item you would like to see accomplished as a church family over the next five years, what would it be?	1	4	2	1	2	19

Field	Choice Count
100 salvations in the faith and our church membership increase by 200	8
Our budget grows and our income gives us a surplus	1
People in our community know that Friendship Baptist Church members care for them	5
All our buildings are updated, and bathrooms improved	5
Total	19

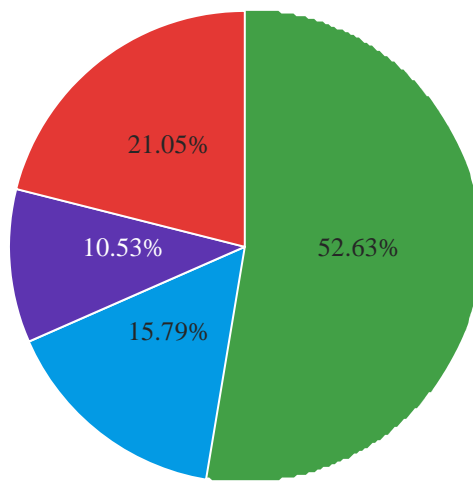
Q18 - 18. As a member or attender, do you tithe at least a tenth of your income?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
18. As a member or attender, do you tithe atleast a tenth of your income?	11.00	14.00	11.95	1.15	1.31	19

Field	Choice Count
Yes, and I give out of joy and obedience	11
Yes, but I surely could use the money more than the church	0
No, and I know I should, but I need help in learning how	6
No, because I have bills that take precedent	2
Total	19

Q19 - 19. As a member or attender of Friendship Baptist Church, how many minutes of time would you say that you spend in daily prayer?

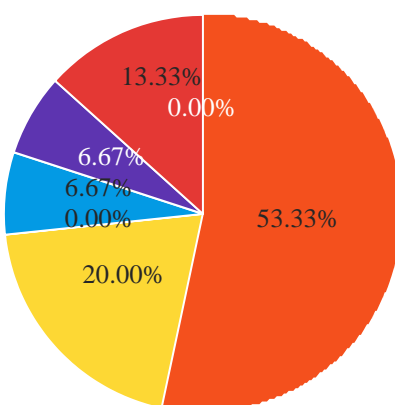


● More than 15 min per day
 ● 8-15 min
 ● 5-7 min
 ● Fewer than 5 minutes

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
19. As a member or attender of Friendship Baptist Church, how many minutes of time would you say that you spend in daily prayer?	1.00	4.00	3.00	1.21	1.47	19

Field	Choice Count
Fewer than 5 minutes	4
5-7 min	2
8-15 min	3
More than 15 min per day	10
Total	19

Q20 - 20. As a member or attender at Friendship Baptist Church, what would make your Sunday morning experience more spiritually uplifting?



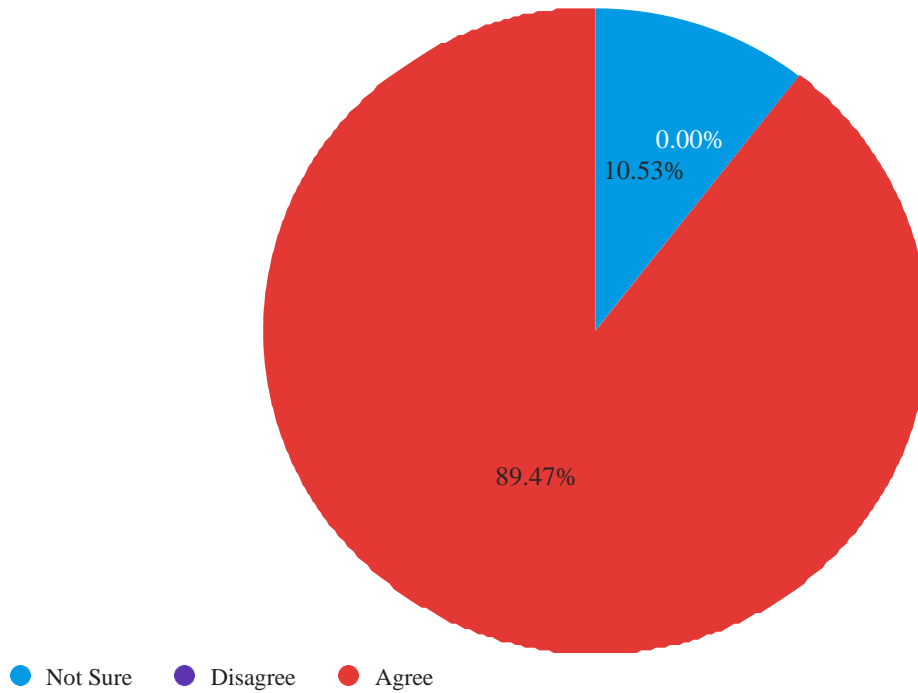
- More than one of the above. List your preferences in order: _____ ● All the above
- More modern translations of the Bible other than the King James Version
- Focus more on prayer in the ministry ● More evangelistic expressions of ministry
- Less formal and more personal approaches in ministering ● A more balanced approach to musical style

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
20. As a member or attender at Friendship Baptist Church, what would make your Sunday morning experience more spiritually uplifting?	1	34	25	14	200	15

Field	Choice Count
A more balanced approach to musical style	2
Less formal and more personal approaches in ministering	1
More evangelistic expressions of ministry	1
Focus more on prayer in the ministry	0
More modern translations of the Bible other than the King James Version	3
All the above	8
More than one of the above. List your preferences in order: _____	0
Total	15

Appendix D

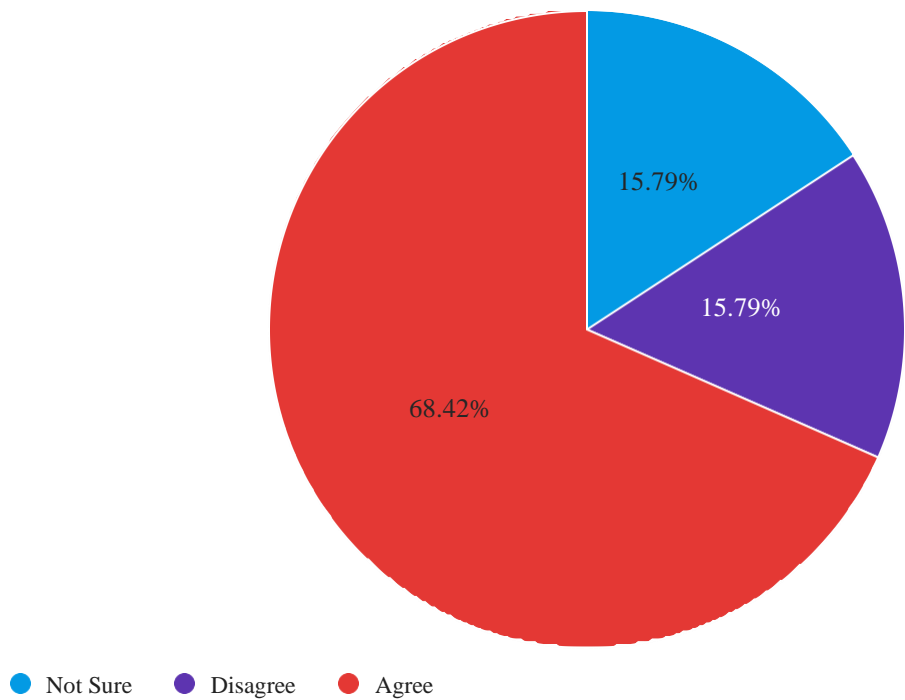
Q1 – 1. Do you agree or disagree that Friendship Baptist Church needs growth and maintenance?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
1. Do you agree or disagree that Friendship Baptist Church needs growth and maintenance?	1.00	3.00	1.21	0.61	0.38	19

Field	Choice Count
Agree	17
Disagree	0
Not Sure	2
Total	19

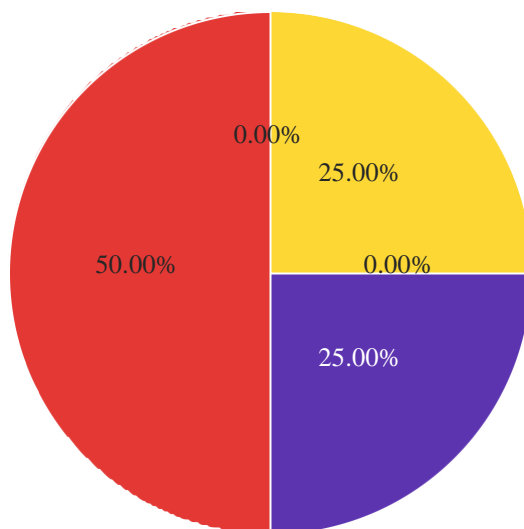
Q2 - 2. Do you agree or disagree that before Friendship Baptist Church can be revitalized (can have supplied acts of new life and vitality), it must first become healthy in prayer, preaching and possibility?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
1. Do you agree or disagree that before Friendship Baptist Church can be revitalized (can have supplied acts of new life and vitality), it must first become healthy in prayer, preaching and possibility?	1	3	1	1	1	19

Field	Choice Count
Agree	13
Disagree	3
Not Sure	3
Total	19

Q3 - 3. Out of the areas listed below, which ones do you find to be probable cause for Friendship Baptist Church needing revitalization?

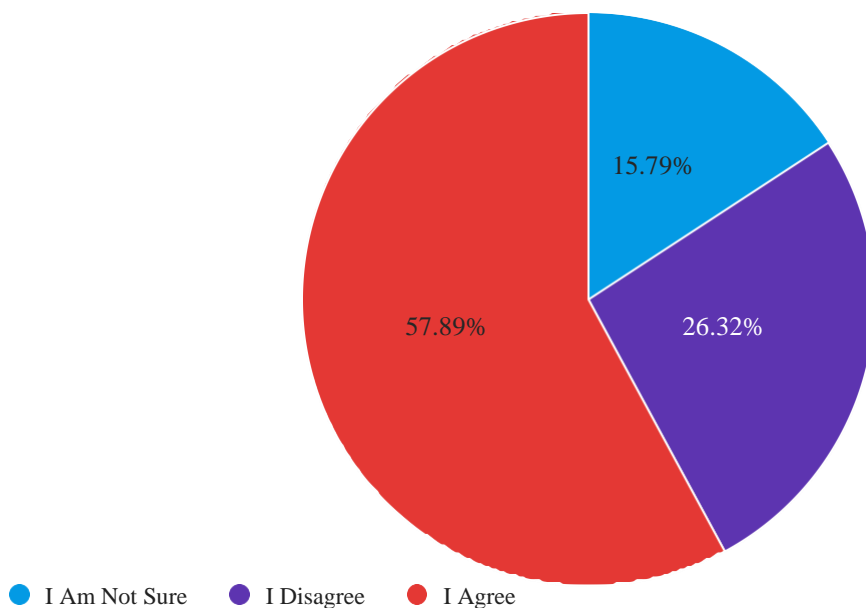


- Any the above (Indicate order if more than one: _____)
 ● All the above
- Lack of wisdom
 ● Pastoral leadership is inadequate
 ● Congregation is dysfunctional
- Spiritual depth and dynamic are lacking

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
2. Out of the areas listed below, which ones do you find to be probable cause for Friendship Baptist Church needing revitalization?	1	6	3	2	4	8

Field	Choice Count
Spiritual depth and dynamic are lacking	4
Congregation is dysfunctional	2
Pastoral leadership is inadequate	0
Lack of wisdom	0
All the above	2
Any the above (Indicate order if more than one: _____)	0
Total	8

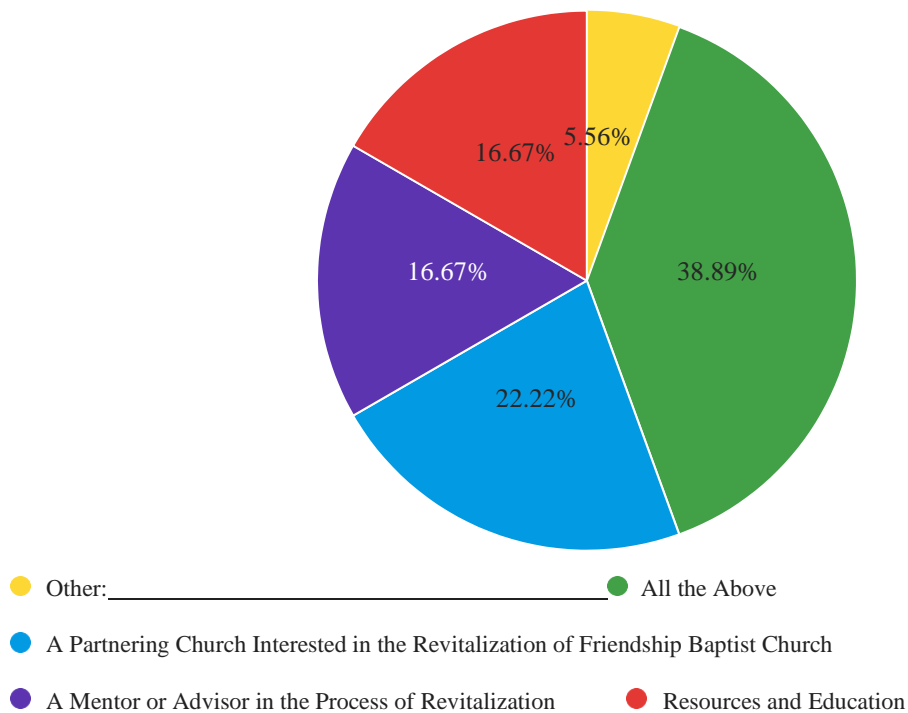
Q4 - 4. Do you agree or disagree that investments (of time, talents, and gifts) should be made into Friendship Baptist Church the way investments would be made to improve other concerns or organizations?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
2. Do you agree or disagree that investments (of time, talents, and gifts) should be made into Friendship Baptist Church the way investments would be made to improve other concerns or organizations?	1	3	2	1	1	19

Field	Choice Count
I Agree	11
I Disagree	5
I Am Not Sure	3
Total	19

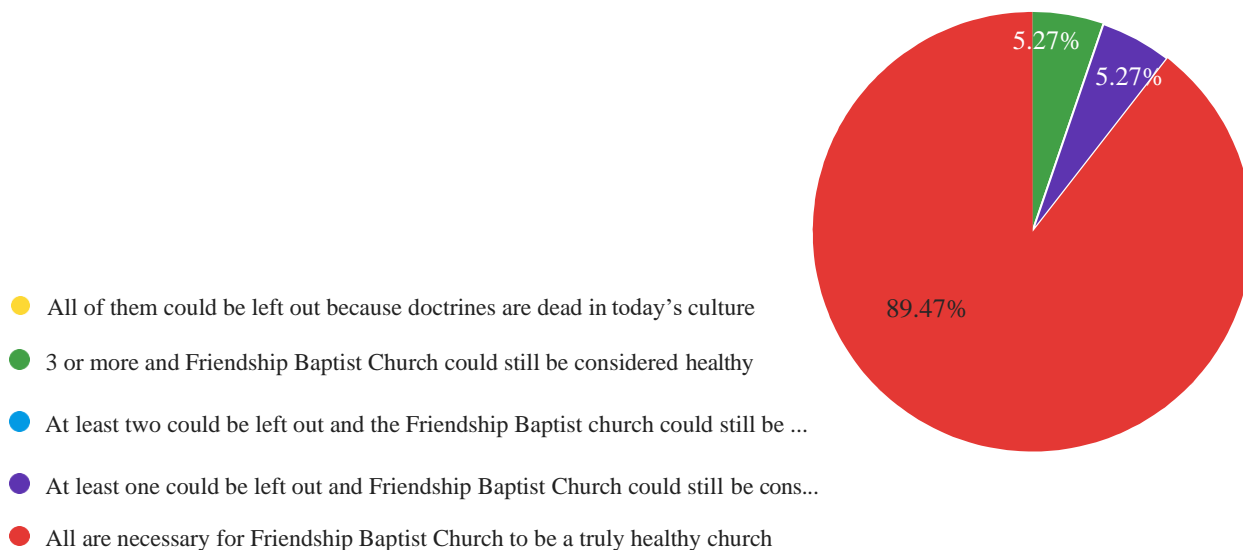
Q5 - 5. What areas of help are most needed in revitalizing Friendship Baptist Church? (You may choose more than one.)



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
3. What areas of help are most needed in revitalizing Friendship Baptist Church? (You may choose more than one.)	1	6	3	1	2	18

Field	Choice Count
Resources and Education	3
A Mentor or Advisor in the Process of Revitalization	3
A Partnering Church Interested in the Revitalization of Friendship Baptist Church	4
All the Above	7
Other: _____	1
Total	18

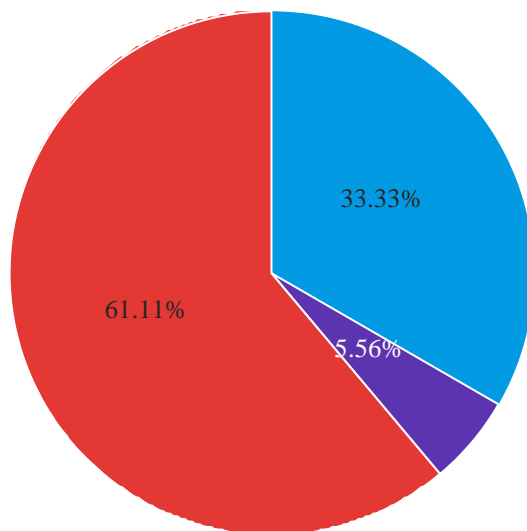
Q6 - 6. Historically, Friendship Baptist Church has generally agreed to biblical text driven Preaching, Salvation through Repentance and Faith, Baptism by Immersion, Priesthood of the Believer, Church Discipline and the Power of Prayer. Are there any doctrines of faith Friendship Baptist Church can leave out and still remain a healthy congregation?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
6. Historically, Friendship Baptist Church has generally agreed to biblical text driven Preaching, Salvation through Repentance and Faith, Baptism by Immersion, Priesthood of the Believer, Church Discipline and the Power of Prayer. Are there any doctrines of faith Friendship Baptist Church can leave out and still remain a healthy congregation?	1	4	1	1	0	19

Field	Choice Count
All are necessary for Friendship Baptist Church to be a truly healthy church	17
At least one could be left out and Friendship Baptist Church could still be considered healthy	1
At least two could be left out and the Friendship Baptist church could still be considered healthy	0
3 or more and Friendship Baptist Church could still be considered healthy	1
All of them could be left out because doctrines are dead in today's culture	0
Total	19

Q7 - 7. Should Friendship Baptist Church begin an initiative to grow and maintain itself with acts of revitalization?

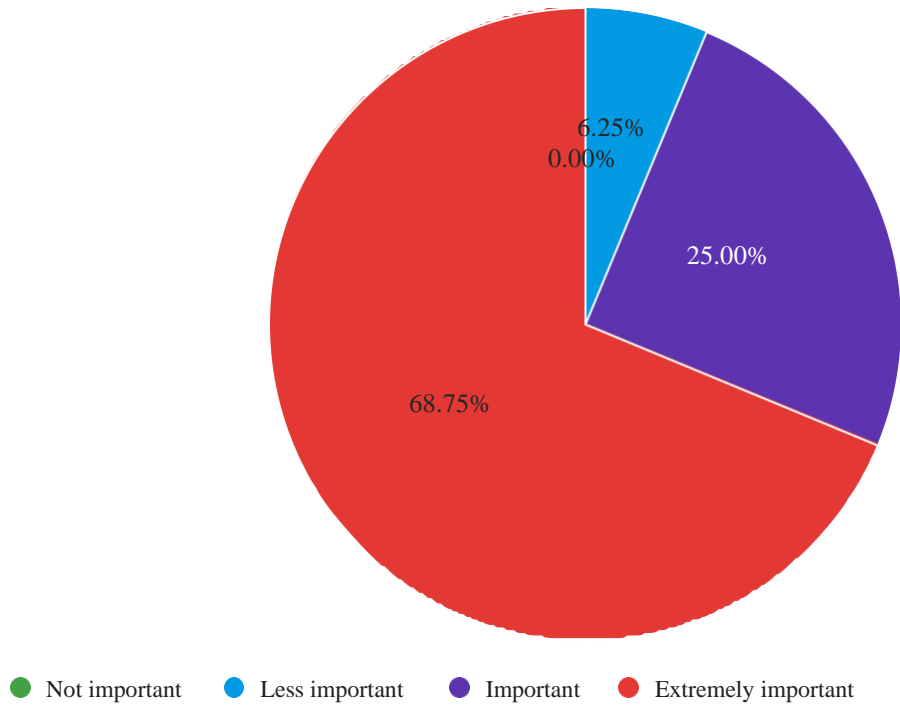


- Not sure, but am interested in a study about change that could occur in Friendship Baptist Church
- No, because Friendship Baptist Church has everything the church needs to continue in the future.
- Yes, because Friendship Baptist Church could be a lot healthier than it is.

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
7. Should Friendship Baptist Church begin an initiative to grow and maintain itself with acts of revitalization?	1	3	2	1	1	18

Field	Choice Count
Yes, because Friendship Baptist Church could be a lot healthier than it is	11
No, because Friendship Baptist Church has everything the church needs to continue in the future	1
Not sure, but am interested in a study about change that could occur in Friendship Baptist Church	6
Total	18

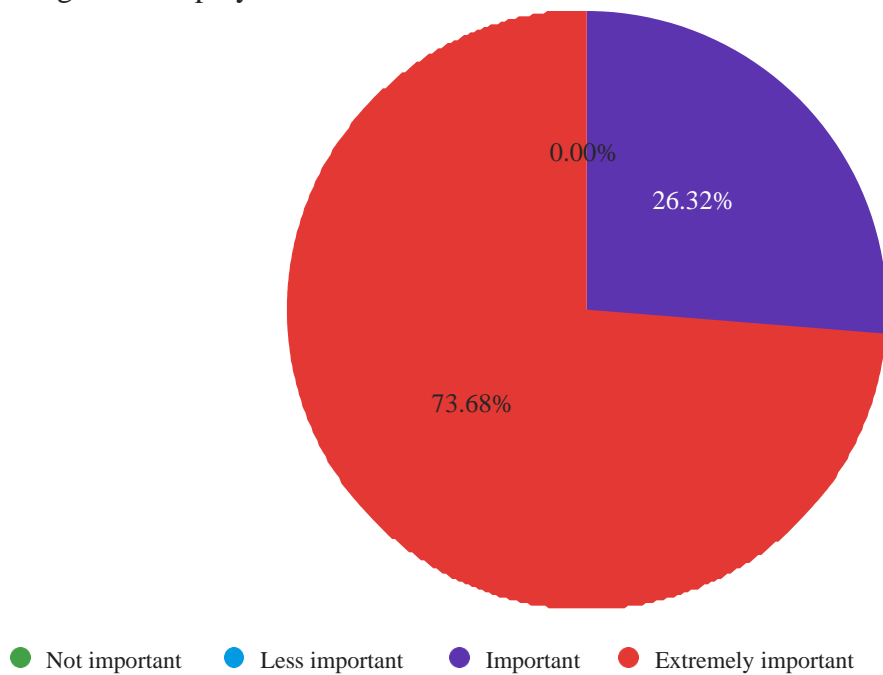
Q8 - 8. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of theology?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
8. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of theology?	1	3	1	1	0	16

Field	Choice Count
Extremely important	11
Important	4
Less important	1
Not important	0
Total	16

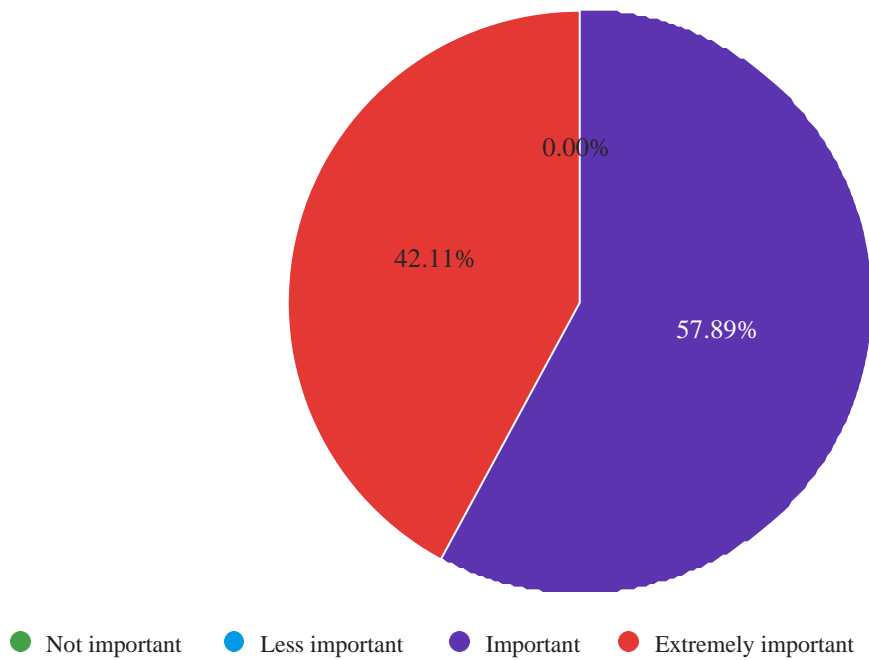
Q9 - 9. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of prayer?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
9. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of prayer?	1	2	1	0	0	19

Field	Choice Count
Extremely important	14
Important	5
Less important	0
Not important	0
Total	19

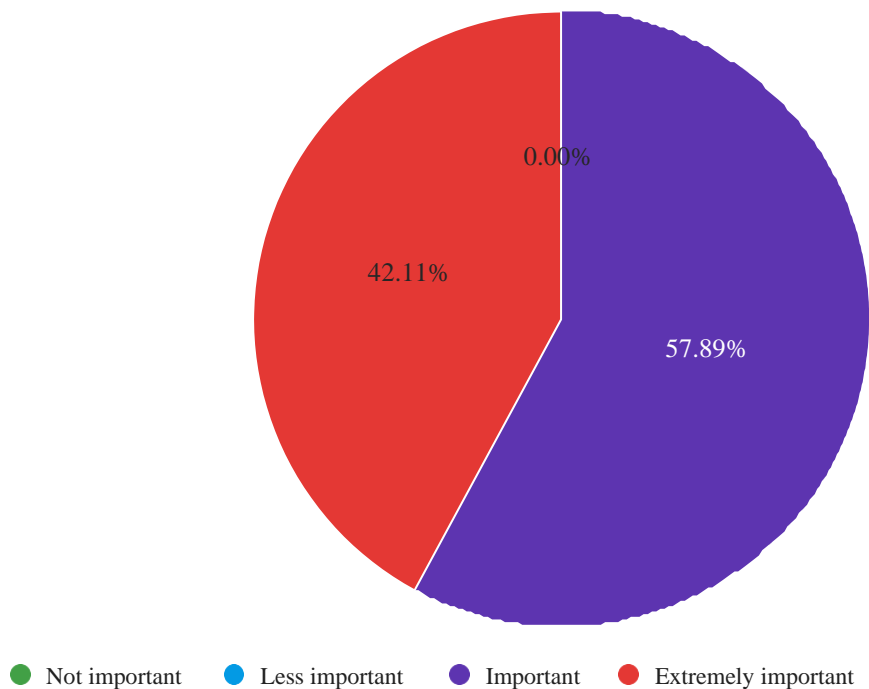
Q10 - 10. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of mission?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
10. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of mission?	1	2	2	0	0	19

Field	Choice Count
Extremely important	8
Important	11
Less important	0
Not important	0
Total	19

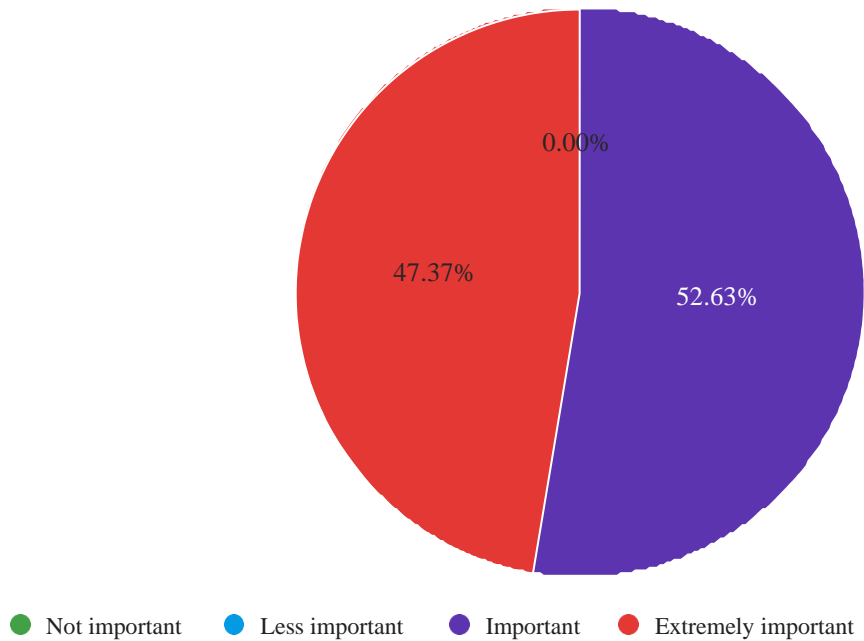
Q11 - 11. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of leadership?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
11. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of leadership?	1	2	2	0	0	19

Field	Choice Count
Extremely important	8
Important	11
Less important	0
Not important	0
Total	19

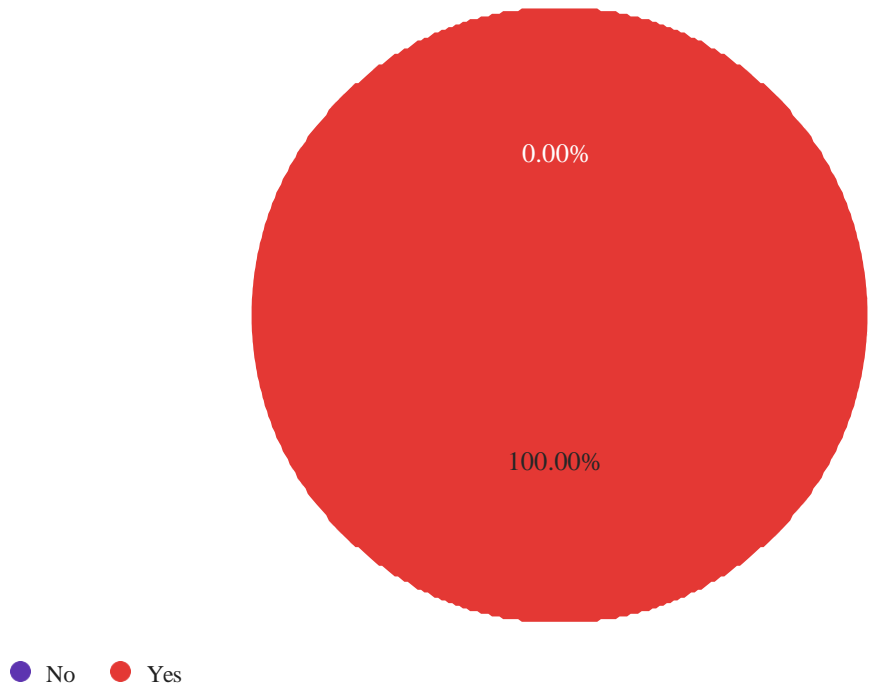
Q12 - 12. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of vision?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
12. In the Revitalization of Friendship Baptist Church, how important is the foundational building block of vision?	1	2	2	0	0	19

Field	Choice Count
Extremely important	9
Important	10
Less important	0
Not important	0
Total	19

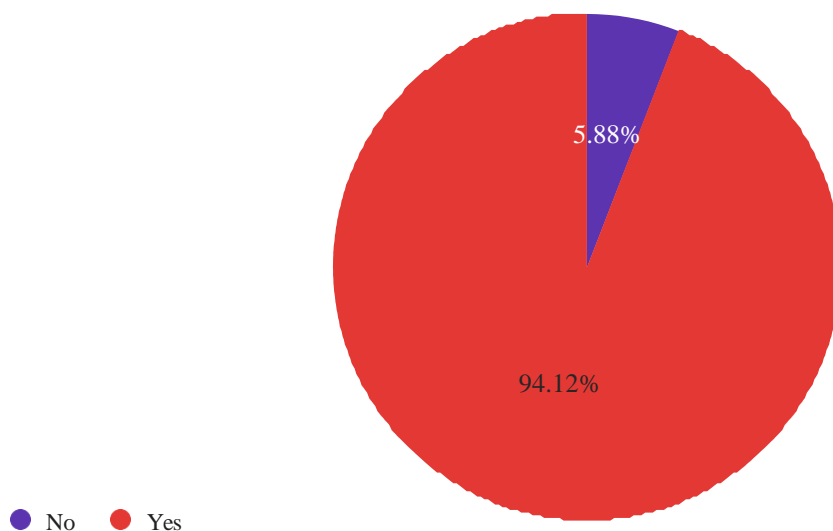
Q13 - 13. If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church keep the same name?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
13. If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church keep the same name?	1	1	1	0	0	17

Field	Choice Count
Yes	17
No	0
Total	17

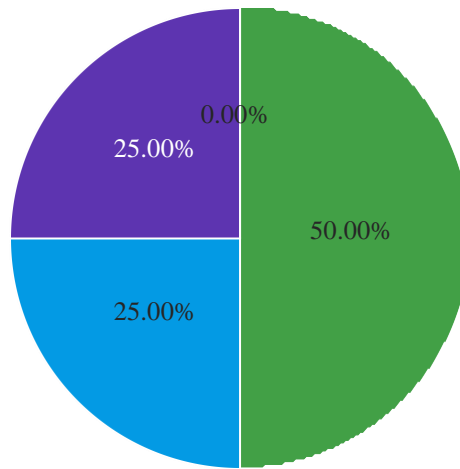
Q14 - 14. If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church focus on the community in which Friendship Baptist Church sits?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
14. If Friendship Baptist Church decides that revitalization is needed, should Friendship Baptist Church focus on the community in which Friendship Baptist Church sits?	1	2	1	0	0	17

Field	Choice Count
Yes	16
No	1
Total	17

Q15 - 15. What are the steps Friendship Baptist Church can take to get help with revitalization?

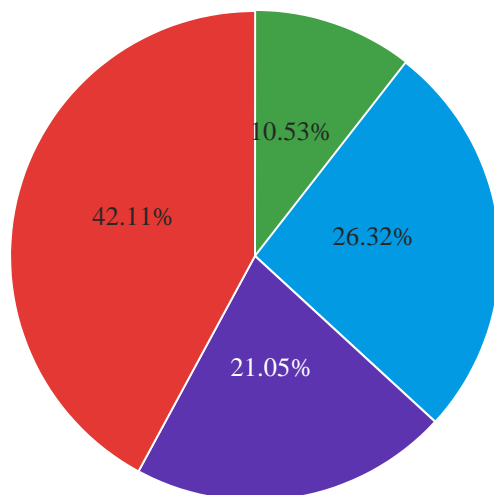


- Contact a national interest group, organization, incorporation, and/or association.
- Contact a representative from a private revitalization consulting group with ties in Friendship Baptist Church.
- Contact a state Baptist Convention
- Contact a local Baptist association for help

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
15. What are the steps Friendship Baptist Church can take to get help with revitalization?	2	4	3	1	1	12

Field	Choice Count
Contact a local Baptist association for help	0
Contact a state Baptist Convention	3
Contact a representative from a private revitalization consulting group with ties in Friendship Baptist Church	3
Contact a national interest group, organization, incorporation, and/or association that is involvement in revitalizing Friendship Baptist Church or small rural churches	6
Total	12

Q16 - 16. As a church revitalization pastor, leader, or member, would church revitalization and/or renovation conferences be helpful?

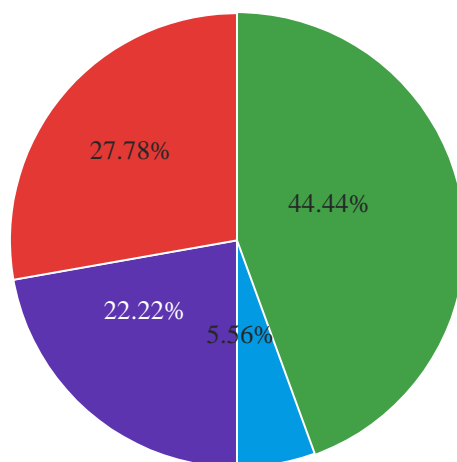


- I would not attend any conferences for revitalization and/or renovation
- Not helpful
- Encouraging, but most information I already know
- Extremely helpful

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
16. As a church revitalization pastor, leader, or member, would church revitalization and/or renovation conferences be helpful?	1	4	2	1	1	19

Field	Choice Count
Extremely helpful	8
Encouraging, but most information I already know	4
Not helpful	5
I would not attend any conferences for revitalization and/or renovation	2
Total	19

Q17 - 17. If you had to identify generally the third greatest need in a revitalization process, first and second being an assessment and choice of direction the church chooses, which one of these items below do you believe is the third most important aspect in the revitalization process?

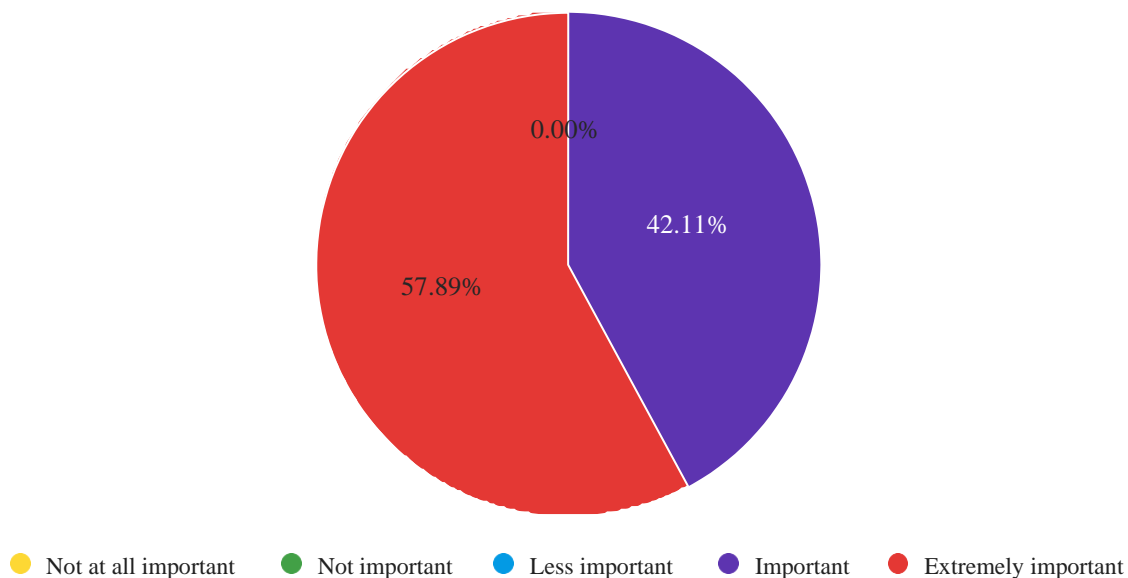


- Church demographics
- How much debt does the church have?
- Finding out what kind of budget the church has to work with
- Pastoral and church leadership

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
17. If you had to identify generally the third greatest need in a revitalization process, first and second being an assessment and choice of direction the church chooses, which one of these items below do you believe is the third most important aspect in the revitalization process?	1	4	3	1	2	18

Field	Choice Count
Pastoral and church leadership	5
Finding out what kind of budget the church has to work with	4
How much debt does the church have?	1
Church demographics	8
Total	18

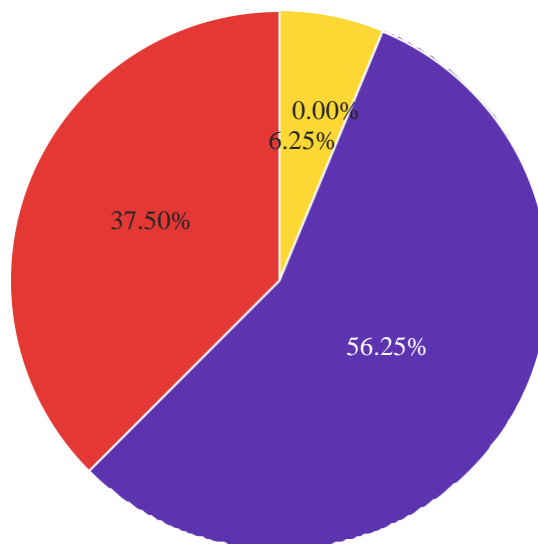
Q18 - 18. In revitalizing Friendship Baptist Church, how important is it for the pastor/ministers to preach biblical text-driven messages?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
18. In revitalizing Friendship Baptist Church, how important is it for the pastor/ministers to preach biblical text-driven messages?	1	2	1	0	0	19

Field	Choice Count
Extremely important	11
Important	8
Less important	0
Not important	0
Not at all important	0
Total	19

Q19 - 19. What is the greatest physical need(s) Friendship Baptist Church has to begin a revitalization process?

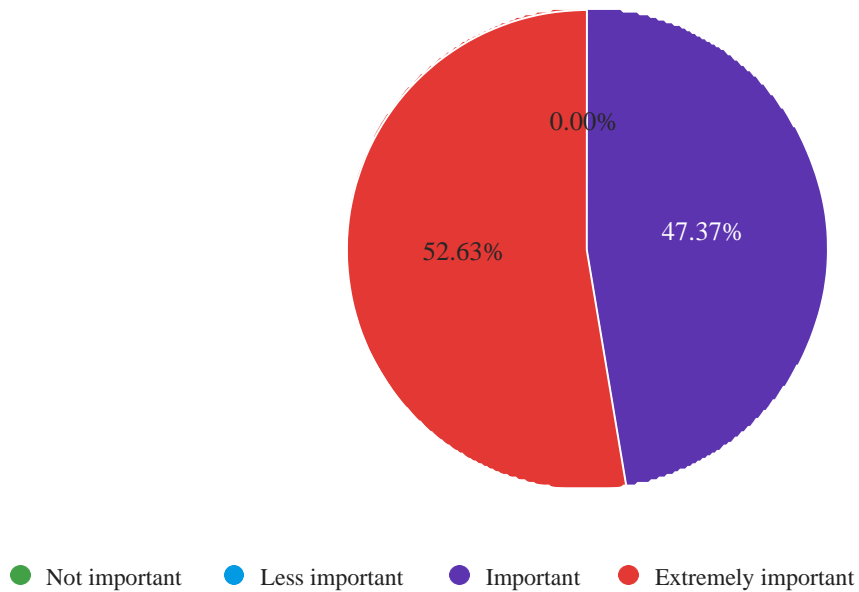


- Indicate one or more: _____
 ● Overcoming obstacles of an old building
 ● Additional staff
 ● New people
 ● Finances

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
19. What is the greatest physical need(s) Friendship Baptist Church has to begin a revitalization process?	1	5	2	1	1	16

Field	Choice Count
Finances	6
New people	9
Additional staff	0
Overcoming obstacles of an old building	0
Indicate one or more: _____	1
Total	16

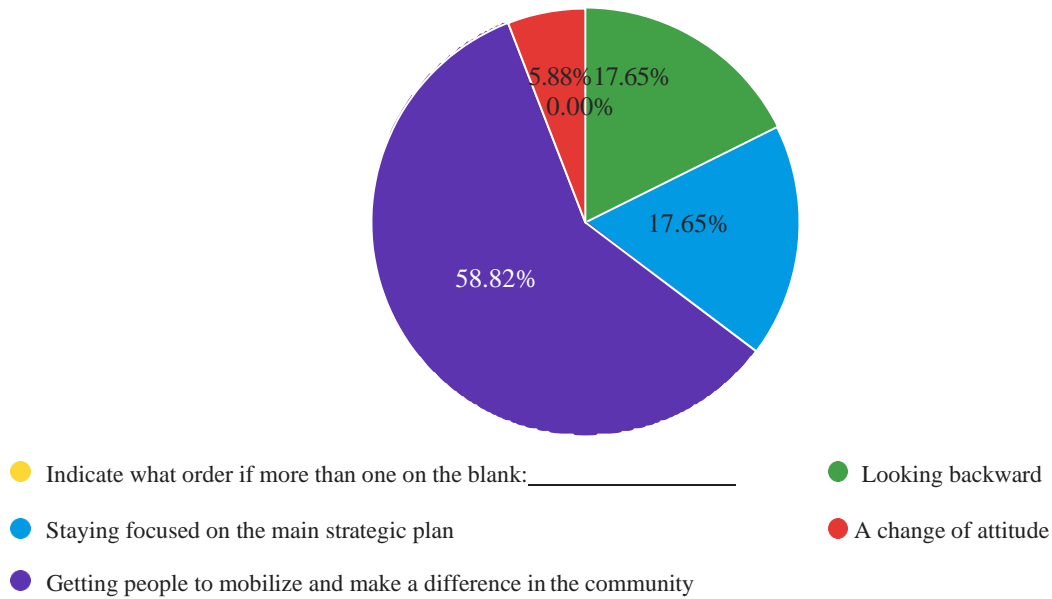
Q20 - 20. In the strategic vision of revitalizing Friendship Baptist Church, how important is it to have a clear and visible chart or outline of such items as vision, outreach, welcoming, connecting, assimilating, and discipling current or new members?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
20. In the strategic vision of revitalizing Friendship Baptist Church, how important is it to have a clear and visible chart or outline of such items as vision, outreach, welcoming, connecting, assimilating, and discipling current or new members?	1	2	1	0	0	19

Field	Choice Count
Extremely important	10
Important	9
Less important	0
Not important	0
Total	19

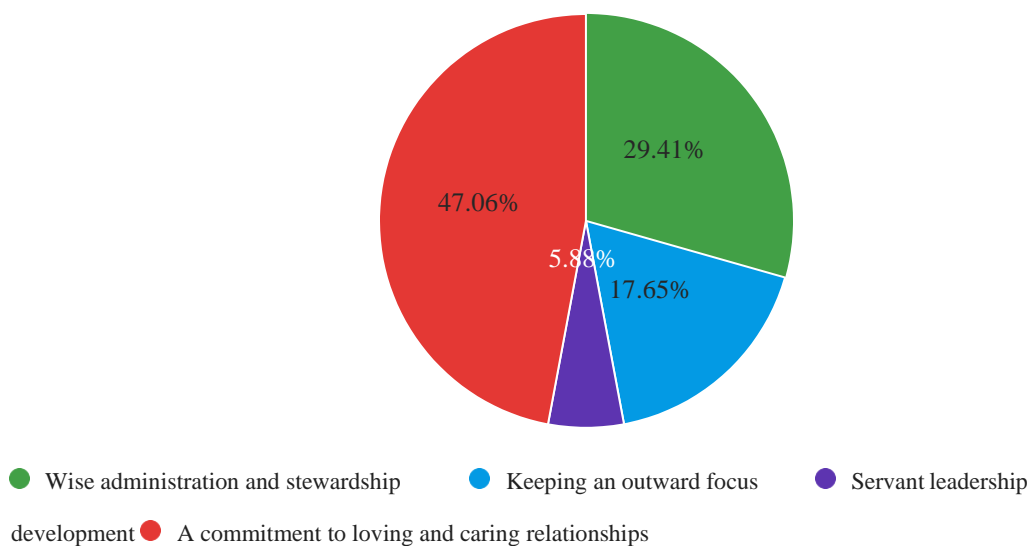
Q21 - 21. In the process of revitalizing Friendship Baptist Church, what roadblock will give the most trouble with motivating the congregation?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
21. In the process of revitalizing Friendship Baptist Church, what roadblock will give the most trouble with motivating the congregation?	1	4	2	1	1	17

Field	Choice Count
A change of attitude	1
Getting people to mobilize and make a difference in the community	10
Staying focused on the main strategic plan	3
Looking backward	3
Indicate what order if more than one on the blank: _____	0
Total	17

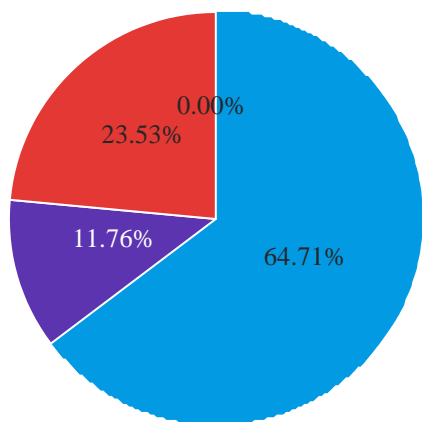
Q22 - 22. Which one of these four characteristics of a healthy church is the most important in the success of Friendship Baptist Church becoming revitalized?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
22. Which one of these four characteristics of a healthy church is the most important in the success of Friendship Baptist Church becoming revitalized?	1	4	2	1	2	17

Field	Choice Count
A commitment to loving and caring relationships	8
Servant leadership development	1
Keeping an outward focus	3
Wise administration and stewardship	5
Total	17

Q23 - 23. Out of the four suggestions below, which one is the most probable cause why Friendship Baptist Church might not be able to smoothly transition or change to a revitalization mindset?

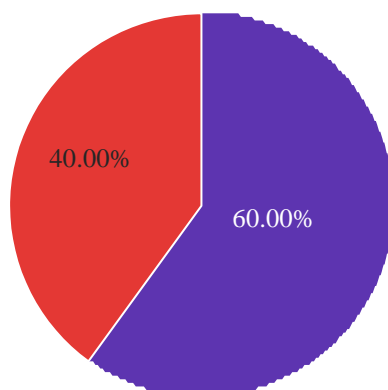


- Controllers scared of losing power
- Mentality of pushing against change
- Negative leadership
- Past and current history of Friendship Baptist Church lacking skills

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
23. Out of the four suggestions below, which one is the most probable cause why Friendship Baptist Church might not be able to smoothly transition or change to a revitalization mindset?	1	3	2	1	1	17

Field	Choice Count
Past and current history of Friendship Baptist Church lacking skills	4
Negative leadership	2
Mentality of pushing against change	11
Controllers scared of losing power	0
Total	17

Q24 - 24. If you had to choose one statement below as the most important in a revitalization work of Friendship Baptist Church, noting both are important, which one is the most important?

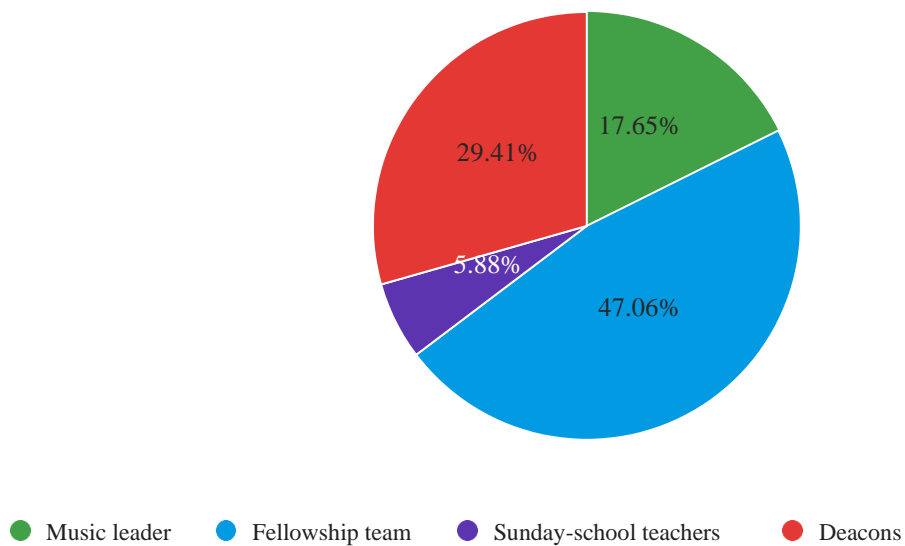


- Friendship Baptist Church is able to trust you and your leadership and/or participation as you prepare for transition or revitalization.
- You are able to trust Friendship Baptist Church leadership as you prepare for the transition of revitalization.

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
24. If you had to choose one statement below as the most important in a revitalization work of Friendship Baptist Church, noting both are important, which one is the most important?	1	2	2	0	0	15

Field	Choice Count
You are able to trust Friendship Baptist Church leadership as you prepare for the transition of revitalization.	6
Friendship Baptist Church is able to trust you and your leadership and/or participation as you prepare for the transition of revitalization.	9
Total	15

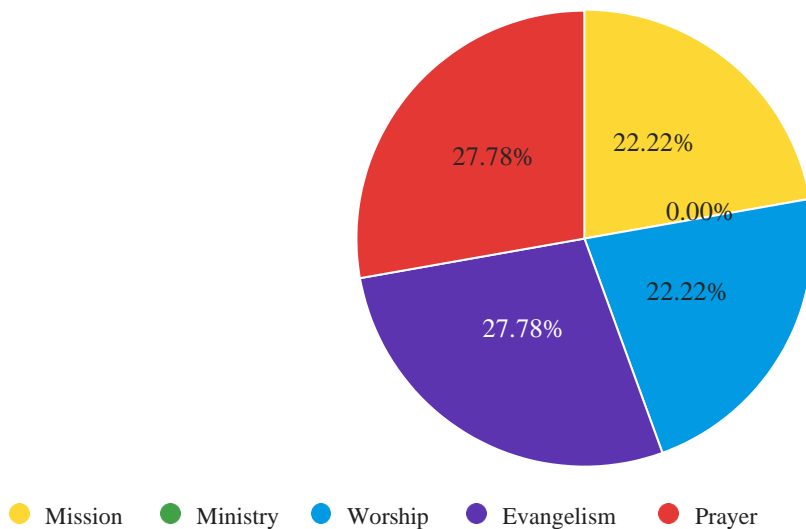
Q25 - 25. In moving forward in Friendship Baptist Church's revitalization process, which group is more important out of the four listed below toward the success of Friendship Baptist Church's revitalization?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
25. In moving forward in Friendship Baptist Church's revitalization process, which group is more important out of the four listed below toward the success of Friendship Baptist Church's revitalization?	1	4	3	1	1	17

Field	Choice Count
Deacons	5
Sunday-school teachers	1
Fellowship team	8
Music leader	3
Total	17

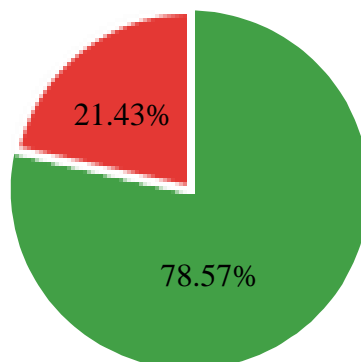
Q26 - 26. Out of these five transformations of change in Friendship Baptist Church's revitalization, which one is the most important?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
26. Out of these five transformations of change in Friendship Baptist Church's revitalization, which one is the most important?	1	5	3	1	2	18

Field	Choice Count
Prayer	5
Evangelism	5
Worship	4
Ministry	0
Mission	4
Total	18

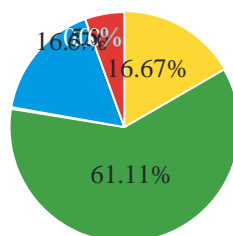
Q27 - 27. In your opinion, if the neighborhood the church is located in has drastically changed from an African American community to a Hispanic community, what should the church of 20 African American's over the age of 60 do? Without knowing specifics, please choose the best advice listed below out of the four.



- Call a bi-vocational pastor and begin reaching out into the community, and ask for help from other organizations, associations, and state groups to draw Hispanics for Friendship Baptist Church revitalization.
- Close Friendship Baptist Church and donate the building to the local Hispanics for a later use.
- Contact a local association or state convention about starting a Hispanic Congregation and begin to transition to that end.
- Contact a national Hispanic agency and begin the Legacy Process for the revitalization of Friendship Baptist Church.

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
27. In your opinion, if the neighborhood the church is located in has drastically changed from an African American community to a Hispanic community, what should the church of 20 African American's over the age of 60 do? Without knowing specifics, please choose the best advice listed below out of the four.	1	4	3	1	2	1
Field	Choice Count					
Contact a national Hispanic agency and begin the Legacy Process for the revitalization of Friendship Baptist Church	3					
Contact a local association or state convention about starting a Hispanic Congregation and begin to transition to that end	0					
Close Friendship Baptist Church and donate the building to the local Hispanics for a later use	0					
Call a bi-vocational pastor and begin reaching out into the community, and ask for help from other organizations, associations, and state groups to draw Hispanics for Friendship Baptist Church revitalization.	11					
Total	14					

Q28 - 28. Rate these three factors in church revitalization from one (1) to three (3) with one being the most important and two and three being less important. 1. Prayer, 2. Evangelism, and 3. Preaching (biblical text- driven)

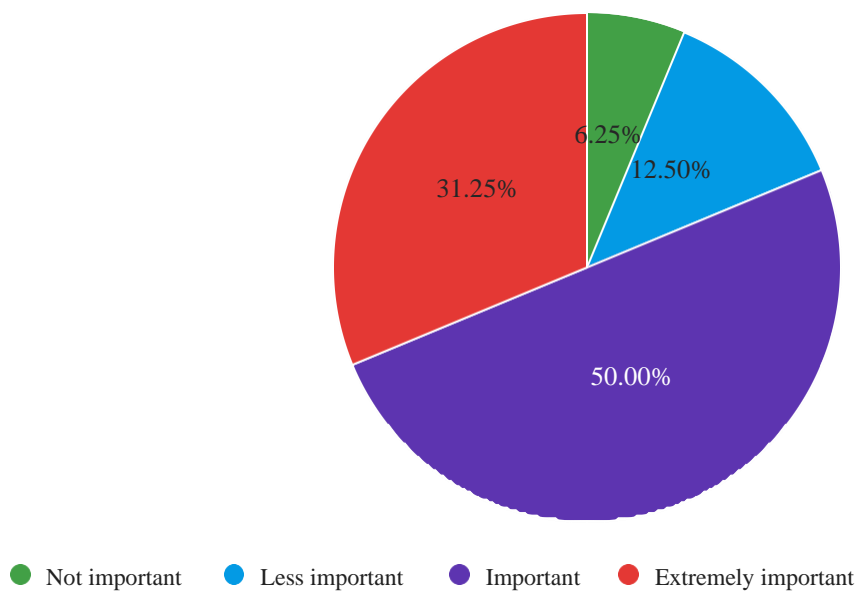


- I have a different selection in ranking importance for these areas
- Option 4 – All three are equally important
- Option 3 – Preaching (Most Important), Prayer (2nd Most Important), and Evangelism (3rd Most Important).
- Option 2 – Evangelism (Most Important), Preaching (2nd Most Important), and Prayer (3rd Most Important).
- Option 1 – Prayer (Most Important), Evangelism (2nd Most Important), and Preaching (3rd Most Important).

Field	Min	Max	Mean	Standard Deviation	Variance	Responses
28. Rate these three factors in church revitalization from one (1) to three (3) with one being the most important and two and three being less important. 1. Prayer, 2. Evangelism, and 3. Preaching (biblical text-driven)	1	5	4	1	1	18

Field	Choice Count
Option 1 – Prayer (Most Important), Evangelism (2nd Most Important), and Preaching (3rd Most Important)	1
Option 2 – Evangelism (Most Important), Preaching (2nd Most Important), and Prayer (3rd Most Important)	0
Option 3 – Preaching (Most Important), Prayer (2nd Most Important), and Evangelism (3rd Most Important)	3
Option 4 – All three are equally important	11
I have a different selection in ranking importance for these areas	3
Total	18

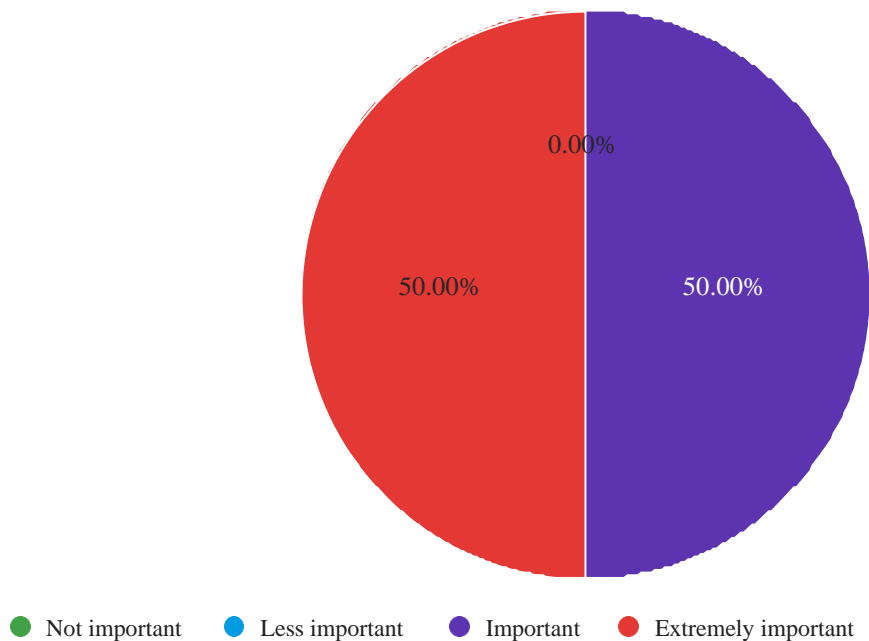
Q29 - 29. How important is the understanding of the “Priesthood of the Believer” in Friendship Baptist Church’s revitalization work, especially with new attenders?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
29. How important is the understanding of the “Priesthood of the Believer” in Friendship Baptist Church’s revitalization work, especially with new attenders?	1	4	2	1	1	16

Field	Choice Count
Extremely important	5
Important	8
Less important	2
Not important	1
Total	16

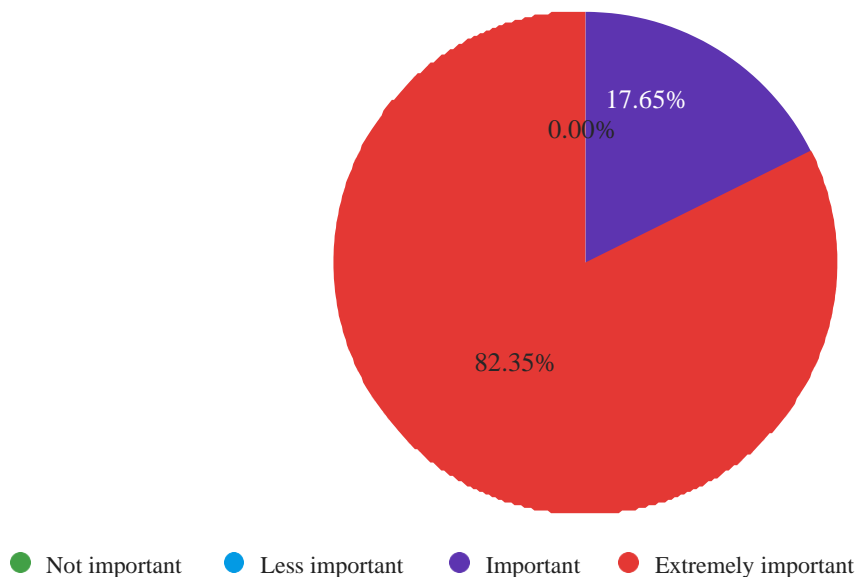
Q30 - 30. How important is “Church Discipline” as outlined in the New Testament for the revitalization of Friendship Baptist Church?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
30. How important is “Church Discipline” as outlined in the New Testament for the revitalization of Friendship Baptist Church?	1	2	2	1	0	16

Field	Choice Count
Extremely important	8
Important	8
Less important	0
Not important	0
Total	16

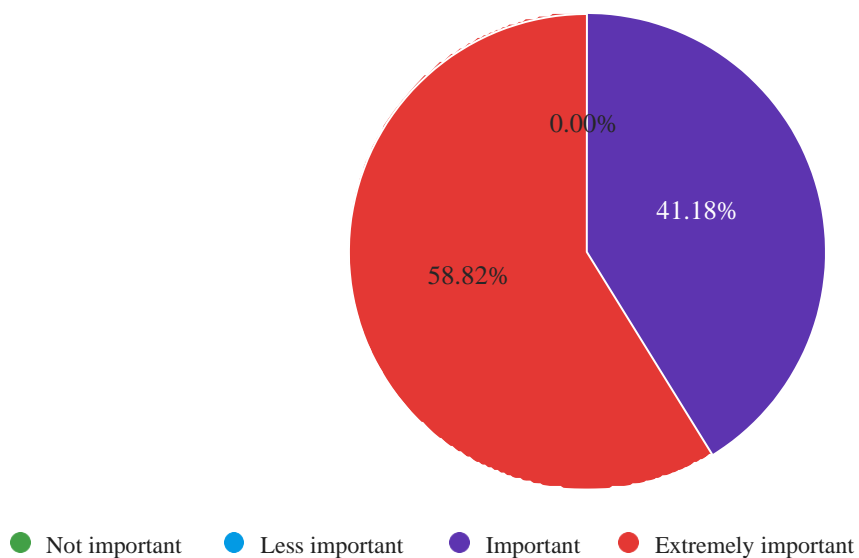
Q31 - 31. How important is it to come up with a plan before entering into Friendship Baptist Church's revitalization process?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
31. How important is it to come up with a plan before entering into Friendship Baptist Church's revitalization process?	1	2	1	0	0	17

Field	Choice Count
Extremely important	14
Important	3
Less important	0
Not important	0
Total	17

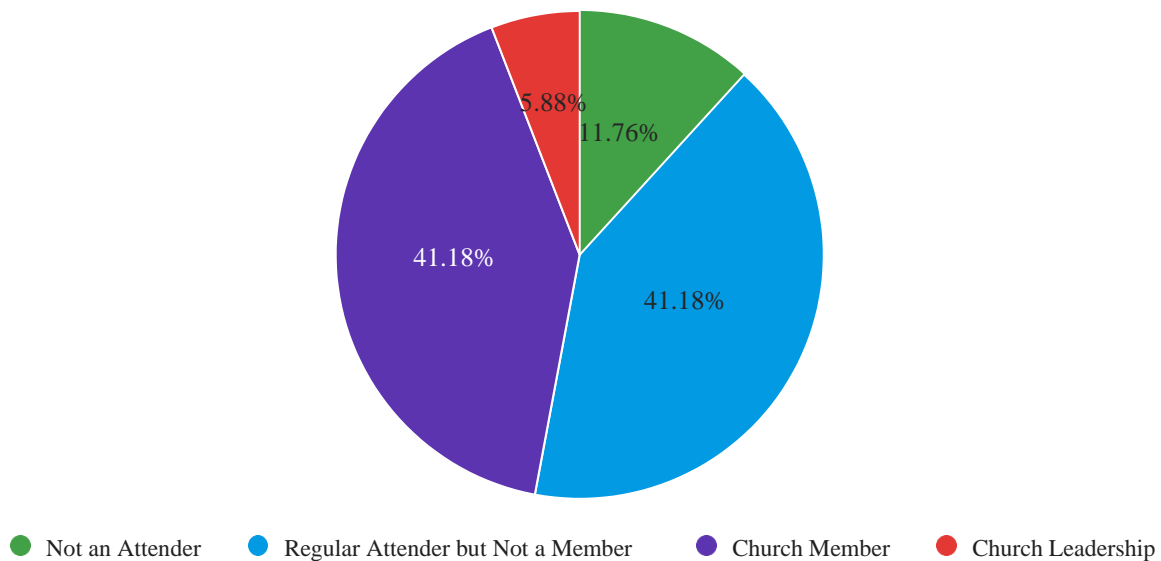
Q32 - 32. How important is “Scripture-fed prayer” or “Worship-based prayer” in teaching and re-teaching at Friendship Baptist Church in revitalization on how better to pray?



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
32. How important is “Scripture-fed prayer” or “Worship-based prayer” in teaching and re-teaching at Friendship Baptist Church in revitalization on how better to pray?	1	2	1	0	0	17

Field	Choice Count
Extremely important	10
Important	7
Less important	0
Not important	0
Total	17

Q33 - 33. Please check the most accurate current involvement you have with Friendship Baptist Church.



Field	Min	Max	Mean	Standard Deviation	Variance	Responses
33. Please check the most accurate current involvement you have with Friendship Baptist Church.	1	4	3	1	1	17

Field	Choice Count
Church Leadership	1
Church Member	7
Regular Attender but Not a Member	7
Not an Attender	2
Total	17

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

September 3, 2019

Willie Lee Wormack

IRB Exemption 3916.090319: Church Revitalization: Fashioning Church for Growth

Dear Willie Lee Wormack,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

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