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Research and Strategy for Planting a Church in Bellevue, Washington

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RESEARCH AND STRATEGY FOR PLANTING
A CHURCH IN BELLEVUE, WASHINGTON

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by
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CHAPTER ONE

INTRODUCTION

I. Background to this Project

This paper is about a church. It is a church that has not yet begun except in the plan of God and the heart of a young student-pastor. The idea of this church began to touch this earth two generations ago when a former cowboy became a Methodist pastor for several small rural churches around the Northwest. Pastoring and loving people were the essential ideals that were important to him. He was a "man's man" -- an uncommon pastor. In fact, the people in Northeastern Oregon ran him for congress without his permission. The democrats approached him about representing their party and even though he was a loyal member of the democratic party he believed that a pastor could not represent a party -- he would have to run independent without campaigning. He finished second in a close election. He was second to the democratic party. That pastor raised six boys on a small token of a salary but he lived by his ideals.

One of his boys, Dale White, started a church in a city in Eastern Washington. All he had was his wife and two little boys but he felt called to spend his life loving and pastoring the people of that area. That city is a transient engineer-oriented community but nevertheless he built a large church averaging over 800 a week in attendance. Dale White had a dream of a positive church that would

remain biblical but would display incredible love and patience with people. It would be a church that would reach those who had been turned off by other churches. It is an incredible church and as this student grew up, he was impressed by his dad who would stay up all night with people in the hospital even if there was no chance for them ever to come to church. Much of the style of this unborn church about to be planted was developed through 27 years of ministry in the Tri-Cities.

When this student-pastor was called into the ministry he was 17 years old. This represented an abrupt change. He had intended to go to college to play football for the next four years, and then go into politics. He had always said that he would never be a pastor. But in a day on a mountain top in the Wallowa Mountains, Jesus called him to be a pastor. It was a point of dramatic change. After this call he had difficulty telling people about it but when he went to tell his grandfather he found him working in his garden. He was nervous when he told him, especially when there was a long pause after the announcement. Finally his grandfather asked, "Why do you want to be a pastor?" The young kid mentioned his call but his grandfather repeated, "Why do you want to be a pastor?" Finally the kid said, "Because I love people and I feel like pastoring their needs is what Jesus would want me to do." The old pastor spoke with incredible strength in his voice: "That's the only reason to become a pastor!"

Directly following that commitment the young pastor started preaching. He preached in basketball courts, homes and parks....quite frankly, he embarrassed himself but a lot of people came to know the Lord under the ministry of this over-zealous young pastor.

From the point in 1973 when he presented the Gospel to a young group of teenagers and 34 of them came forward to accept Jesus Christ as their personal Saviour, he knew that he wanted to spend the rest of his life in evangelism. But yet to be discovered was the method of evangelism that would best fit with his gifts and the modern needs of the world. He was intensely concerned with follow-up and he felt that his heroes, such as Billy Graham, Luis Palau, Dawson Trotman and Bill Bright, could be greatly improved upon in this area.

He toyed with the idea of an evangelistic organization and he formed one with four other young men in 1974 with great success at leading people to Christ but little success at leading them to maturity. The only exceptions were when he was personally involved in discipling the new converts. Finally, on Easter of 1975 it dawned on him that the perfect format for evangelism was the local church and there was nothing wrong with the pastor having a gift of evangelism. He wrote out his ideals for a church on two paper napkins in a truck stop that he was eating breakfast at before preaching at a sunrise service. He has since lost those napkins but he will never lose those ideals. Those ideals and their development through school and experience have become more important than the potential size of the church.

Throughout the years, he has made blood brothers with several independent Third World Christians with the same ideals. When God called him in the mountains he called him to be a helper -- like Aaron or John the Baptist. And at that same moment the people that he was to help were being called. He had made many promises to these brothers long before he was ready to build this church. He has always felt like Robert Frost.....

"I have promises to keep
and miles to go before I sleep."

At this point all that he has is a call, a dream and a long list of promises. But those three things have given him incredible determination. There is no way that he is going to let down his Saviour and his brothers. He simply refuses to quit until he succeeds or dies trying. And when an individual has a dream that he believes is so right -- so desperately needed that he would give up his life for its success.... the world had better watch out.

II. Reflections

A. Reflections on Chapter Two. The format of this paper developed from obvious questions. What must be remembered about church growth principles while starting a church? This question developed into Chapter Two. The method of inquiry was to analyze the research of those who have studied church planting. Their research methodology follows the basic goal of science in that it is a search for durable information that can be broadly applied in time and space beyond the here and now. But the interpretation of the data is largely based on personal observation and interpretation. Because the interpreters are often pastor-theologians, the interpretations are skewed by theology and the subjectiveness of their experience. This subjectivity may be necessary in this kind of research as the true church can only be built by the power of God and this necessitates an inclusion of the supernatural.

Nevertheless it must be remembered that the basic type of probability sample is the simple random sample. In a simple random sample, each individual in the population has an equal chance of being

drawn into the sample. Randomization is essential to probability sampling and therefore is essential to statistical inference itself. This quality of research presented by church growth experts is scientifically reported in an objective way. Church growth is struggling with the other social sciences to conform to the rigorous demands of the scientific method. Church growth is a new science and is continuing to emerge as a credible science. Church growth experts realizing this statistical weakness draw their samples from incredibly diverse groups. An attempt at improving the randomization of samples was made by this research by grouping available research. Reports on successful church planting technique were grouped into three separate bodies of data.

- (1) A study of the Church Growth Movement's postulations of church planting principles with Garden Grove Community Church as a primary example.
- (2) A study of Elmer Town's postulations on church planting principles with Thomas Road Baptist Church as a primary example.
- (3) A study of Paul Yonggi Cho's postulations on church planting principles.

Drawing from such diverse sources gives a degree of randomization.

Another weakness of church growth research lies in the inability to estimate parameter values. The parameters that were viewed as important are not fixed to a statistical value. Therefore it is only known that they are valued as important by those who are successful. It is not known exactly how powerful or valuable they will prove to be. A subjective sense of their value is all that remains. This again may be due to the abstract nature of the subject of this research. While the grouping of data into three diverse groups does not provide a method for

estimating exact parameter values it does persuade more convincingly the absolute nature of the parameters established.

B. Reflections on Chapter Three. Once principles of church planting and growth were established the next question which arose was about the specific situation in which they would be applied. Which section of Seattle would be best to begin in and what is this community going to be like?

It should be noted that the selection of a site was intellectual, spiritual and practical. While a demographic study is helpful as a scouting report, the selection of a site to spend a lifetime goes beyond the demographic statistic. It must also be an affair of the heart. This is the unspoken, unscientific aspect of this chapter which should be recognized at the outset.

C. Reflections on Chapter Four. The next obvious question arises out of the specific situation in which the proposed church planting will take place. How does a young pastor without a denomination or prestige raise himself from obscurity to prominence in the community? This is not an unusual situation for a church planter. The Apostle Paul faced this challenge every time he entered a city. But at least he had the Jewish synagogue as a preliminary audience. The church proposed by this paper, being completely independent, may have a greater challenge in this area than Schuller (Reformed Church), Falwell, (Bible Baptist Fellowship), or Cho (Assembly of God). Therefore, the model of the political campaign is studied in order that a strategy may be developed to project an image to a community that will raise the new church from obscurity to prominence.

D. Reflections on Chapter Five. All of this learning must be integrated into a practical strategy. How should all of this information be integrated into a strategy? A church is also a people organization and this strategy will have little effectiveness if it cannot be communicated to the common lay person or the beginning member.

III. The Most Important Point

An important point must be made at the outset. The application of principles that have been intellectually learned alone will not guarantee the success of a church. Practical principles must be empowered by the spiritual. Unless God builds the church it is not really built. But for some reason He has chosen to work through people. It is recognized that spiritual honesty and growth are essential in building the church of Jesus Christ. This must be a continuing quest. This paper represents part of that quest in that it is an attempt to discover what investments of time, energy and money will work the best in following through on God's project. It is not that this paper excludes the spiritual; it simply represents that second practical part of the statement...

"Ask great things of God.....
Attempt great things for God!"

CHAPTER TWO

A STUDY OF PRINCIPLES OF SUCCESSFUL CHURCH PLANTING

Comparisons and Summary

George Truett was a Baptist minister who became the pastor of a struggling church in Texas. He had a startling attitude toward that church. "I'll give my life....the best and all of it, if need be," the young pastor proclaimed, "to make this into the greatest church in America!" When he retired he had built one of the largest and best Baptist churches in the U.S.. Even today First Baptist Church of Dallas, Texas, is one of the largest and best churches in America. And its ministries continue under W.A. Criswell as a pacesetting church, not only reaching a new generation in Dallas but inspiring and encouraging other churches throughout America. Church planting and building great churches has become an effective means of evangelism and follow-up. Many questions have been brought against traditional forms of evangelism. For example the Institute for American Church Growth researched the effectiveness of Campus Crusade for Christ's Here's Life America. A sample of the study was of West Morris Street Free Methodist Church, pastored by Rev. Donald Riggs. The people of this church made 6,000 phone calls. Three-hundred sixty-two people made decisions....20 attended one or more Bible Studies.¹ It is important to understand that this is a growing Free Methodist Church so it was a church which had proven that it could keep people. But when the researchers asked how many who

had made decisions in Here's Life America and were now (five months later) members of the church, the answer was zero.² Today evangelicals are beginning to define effective evangelism and follow up in terms of church growth. It is believed that church planting and the business of building great churches is the method of evangelism that will work best in the future. The church is a perfect institution for effective discipleship and shepherding not only for six months but for generations. A pastor not only leads a person to the Lord and gives him a booklet; he makes a lifelong friend. The pastor will be there when the individual gets married, has children, suffers business reverses, has trouble in marriage or parenting, loses loved ones, has victories in life, and even at their death bed. That's effective follow-up of evangelism.

As a 28 year-old, starting a church from scratch at Garden Grove, California, Robert Schuller came to the opinion that, "The greatest churches have yet to be organized."³ He proved it by building the 10,000 plus member church....Garden Grove Community Church. Luther Caudill Sr., an artist in Lynchburg, Virginia, remembers that day he went to a downtown barber shop and met young Jerry Falwell for the first time. "We was only twenty-two years old then, but was so fired up about his dream that he fascinated us all."⁴ From that beginning, Thomas Road Baptist Church has grown to include a congregation of 16,000 members, a Christian academy, a Bible institute, a seminary and a four-year college in which they envision 50,000 students in the future. Each week six million viewers watch the morning service on television and millions hear Jerry Falwell by radio. The church sponsors Elim Home for Alcoholics, a childrens' camp, strategic Baptist missions, a magazine and a newspaper.⁵

Paul Yonggi Cho must have had the same intuitive sense that "the greatest churches have yet to be organized" when he invested his life in building Central Gospel Church in Seoul, Korea which now has 330,000 members.⁶

These examples are only a small representation of the kind of fervor that is involved in church planting today. Some denominations have swung full strength into church planting and are putting forth an amazing number of new plants. In other situations, large churches are planting numerous new churches. The Bible Baptists plan on planting an "aggressive fundamentalist church" in every city in the United States.

Obviously with all of this activity in church planting there is a lot of material on the subject from a multitude of sources. A glance at my personal study reflects a basic need for comparison and summary of material. (See Appendix A)

The diversity of such material on successful church planting makes it difficult to integrate the data into useful principles. While all of the research contributes to a researcher's grasp of the field, some research must be focused on to help in summary. Of the material chosen for focus there was a natural grouping into three bodies of data.

I. Central Gospel Church in Seoul, Korea

Because of the sheer size of this church (330,000) much attention had to be given to the successful method of Dr. Paul Yonggi Cho. His theological perspective is charismatic evangelical.

II. The Bible Baptist Movement in Church Planting

Thomas Road Baptist Church simply represents the tip

of the iceberg of what is happening amid this radical element of Christendom. Their theological perspective is fundamentalist.

III. The Church Growth Movement's Postulations on Church Planting

The people who write from this perspective seem to be the most scientific in their approach as they take larger, more diverse samples and use quantifiable methods. Their theological perspective is evangelical.

The goal of this study is to compare and summarize principles of successful church planting so that one can be cognizant of these principles in their application.

I. Dr. Cho's Principles on Successful Church Planting

In 1958, Dr. Cho started a tent church at Taejo Dong, a slum area of Seoul, Korea. By 1961 he had decided to build the largest church in Korea. Today with an attendance of 330,000, Central Gospel Church is by far the largest church in the world. Their influence on those who want to plant and build great churches ought to be tremendous simply because no one can compare with their success. Even though Dr. Cho has started an organization called "Church Growth International" it is difficult for the Western Christian to learn from the Eastern. When Dr. Cho began Church Growth International he was fearful for exactly this reason. He thought and he prayed, "Father, all big organizations begin in America. They have such talented ministers. I am from the Third World, the developing world."⁷ But will the principles that worked in Korea work in western culture? Obviously part of the answer is not exactly. Every church growth principle must be taken and adapted

to the situation. But it would be a very great mistake to believe that these principles will not work in our situation. For example, Dr. Cho recently held a church growth seminar for the Assembly of God pastors in Australia. Before the conference their growth rate was less than one percent. After two years, their rate of growth was over fifty percent.⁸ Through Church Growth International they have seen a significant number of churches literally become more effective in reaching their communities for Christ. Pastor Robert Tilton put Cho's principles into practice in a north Dallas Church that he planted a few years ago. Dr. Cho commented that he knew that Pastor Tilton was a man of vision but even he was surprised that today they have over 7,000 members. Pastor Tilton said, "My goal is to have a congregation of 100,000 members by 1986.....I believe that there are going to be many congregations of that size in every major city in the world when pastors catch the vision of church growth." They now have 600 cell groups around Dallas.⁹

Dr. Cho's theology is very close to that of Dr. Schuller's as they are close personal friends. Their emphasis on dreaming, positive thoughts and self esteem can be seen clearly in comparison of Dr. Schuller's Self Esteem: The New Reformation (Word, 1982) and Dr. Cho's The Fourth Dimension (Logos, 1979). In fact, Dr. Schuller writes the forward in The Fourth Dimension. Their theology is different in that Dr. Cho's theology is charismatic and Dr. Schuller's is not. Church Growth International out of Seoul has much in common with the Institute for American Church Growth in Pasadena, California, which is an independent organization of church growth scholars. Church Growth International is basically an outgrowth of Central Gospel Church while the Institute

for American Church Growth comes from a study of churches all over the U.S. Both of their theologies are evangelical. But the Central Gospel Church's success individually is so outstanding that they deserved to be in a class of their own.

Principles

Principle Number One.....Thoughts of Faith

Dr. Cho emphasizes faith repeatedly through all of his books. He says that early in his ministry God taught him to visualize the numbers of people that would be coming to his church. The first year he asked God to double the membership and he got 300 members. The third year he again asked God to double the membership and by the end of that year they had 600 members. Each time he prayed only for the number for which he felt he had the faith to believe.¹⁰

For Cho, faith is not an undefinable slogan. He says, "You must renew your thinking in order that faith can rise up through your thinking life."¹¹ All Christians have faith. But Cho believes that there are two types of Christians -- those who dwell on the impossible and those who live by faith.¹² Cho teaches that the way to become the person who lives by faith is to orient your mind to God's success. For Cho, faith is the fourth dimension. It can be used for good or for evil but it is our ability to imagine the future and dream that separates us from animals. Cho contends that "Visions and dreams are the language of the Holy Spirit and the Holy Spirit communicates through them."¹³

The same line of thought is reflected in the Bible Baptist Fellowship in church planting. The scene of Jerry Falwell in the barber shop at Lynchburg convincing the men that this 22 year-old was going to

build one of the greatest churches in America is a typical type of story. James Mastin, pastor of Central Baptist Church in Milwaukee, Wisconsin, said that when he visited Jack Hyle's Pastor's School in 1969 the burden to build a similar church became so unbearable that he could do nothing but look for a place to start a church.¹⁴

In the same manner the Church Growth Movement discussed faith as a common ingredient of successful church growth. Peter Wagner says, "Without faith it is impossible to please God' likewise without faith it is impossible for churches to grow." He goes on to say, "If Christian people do not look ahead in faith and see their church growing, it will not grow. Faith involves setting goals in terms of things hoped for and things unseen."¹⁵

All of the groups studied in this research project believed in the necessity of faith, which is evidenced by specific goals.

Principle Number Two.....Pastor's Use of His Personal Resources

Dr. Cho learned an important truth early in his ministry. For the church to grow in numbers the pastor must also grow inside. By growing inside he means the development of a leader's inner resources. "A church leader must have a strong foundation for church growth. In fact, the larger the church, the stronger the foundation must be...."¹⁶

Growth

A pastor must continue to grow in every aspect of his life. Cho believes that if the pastor does not lead the church then the church will not grow.

Attitude

Pastor Cho teaches that one becomes a successful pastor, busi-

nessman, or successful in any other profession by changing the attitude of his heart. In the explanation of proper attitude Cho emphasizes only an attitude that success is your goal. He says, "Some pastors cover up their failure by saying things that sound spiritual. As they continue to say these things, they finally convince themselves and their congregations that not growing is normal."¹⁷

Self Image

"Many churches have a non-growth attitude because the pastor does not possess a high enough self-esteem; this is a key in leadership," says Dr. Cho. Pastor Cho asks the questions:

What is your self image?

How much do you feel you are worth?

Can God use you to make a significant change in the world?

It is a firm belief of Dr. Cho's that God can change a person's self image but that this is essential for a pastor who wants to plant and build a successful church.

Appearance

Dr. Cho says, "As I travel throughout the Western world, I see a common phenomena, that is, fat preachers."¹⁸ He says that we should be like ambassadors of the world's leading nations; one of the common traits they seem to possess is general good looks. Not that they are young or handsome, but they seem to be in good shape. They have to stay this way because they are representing their particular country. And yet pastors represent the King of Kings and Lord of Lords. He also includes the importance of dressing as a representative of God.

Education

Dr. Cho puts a great emphasis on education for being a successful pastor. He teaches that a pastor should spend his life educating himself. For Cho it is essential to speak your native tongue correctly and to study the knowledge of the world that you are trying to reach.

Self Discipline

Cho has developed a reputation for being early to all of his appointments. This is important because if someone is important enough for him to see then they are too important to be kept waiting.

Personal discipline for the pastor is essential because it will develop discipline in others with whom he works.

Principle Number Three.....Mobilize the Laity

Many churches have tried home cell groups and they have failed. It almost seemed to be a passing fad. Dr. Cho has analysed why the system that has created the largest churches in the world has failed so miserably so often. He has arrived at three reasons for failure. First, the pastor did not become involved. It won't work unless he works it. Second, it doesn't just happen to work quickly or haphazardly. One has to be committed that this is the way the church must exist. "It takes time to become a part of the church's consciousness," says Cho.¹⁹ And third, one doesn't just lay out a map and put pins in it expecting success. Cell groups only succeed through training, organization and hard work. Those three points can be summarized as work it, work it, and work it.

Beyond that, Dr. Cho reveals four guidelines for successful home cell groups.

(1) Defining a cell group

In defining cell groups Dr. Cho says first what it is not and then says something of what it is, followed by some information about organizational details.

A cell group is not a social gathering, although people do socialize in cell groups. A cell group is not a home meeting or house church, although cell groups may meet in homes. A cell group is not a center of charity, although cell groups may perform charitable acts. A cell group is not an all-night prayer meeting, although many of our cells may pray all night. A cell group is not another church service, although there may be singing, praying and speaking in most of our cell meetings.²⁰

So what is a cell group?

It has a limited size, usually not more than fifteen families. It has a definite goal, set by my associate ministers and myself. It has a definite plan, given to each cell in written form. It has definite leadership, trained in our school. It has a homogenous membership, that is, the people who comprise it are similar in background.²¹

Each cell has no more than fifteen families. For every thirty cells in their church, they have a licensed minister to pastor them. The groups of cells are also broken down into twelve districts. Each district is headed up by an ordained minister. Each district has an administration office with maps and charts on its wall. In fact, the room is said to look like a military strategy room.

(2) Function of a cell group

There is not a single form of a cell group. They meet in classrooms, in hotels, marketplaces, and lobbys of high rise buildings. The most important part of each cell is its leader. Each leader has gone through a prescribed training program. The leader is responsible for discipling an assistant group leader so that when the group gets too

large then the second group which is formed will have a trained leader ready to function. Each cell group also has a treasurer. The treasurer gives an accounting of the money received in a group and how the money has been dispersed. If there is a financial need within the cell group, money is given to the member who is in need until he can get back on his feet. There is a financial record kept of all matters and this is open for any member of the group to inspect.

The cell groups are also limited in time. People are sent home while they still have a desire for more.

Events in the cell meeting are as follows:²²

- a. opening prayer
- b. singing
- c. representative (or corporate prayer)
- d. preaching from the Bible (using the prescribed outline)
- e. testimonies, prayers for healing, baptism of Holy Spirit
- d. closing prayer

(3) Committed Lay Pastors

As mentioned early the heart of this ministry is the cell group leaders. Each invests a tremendous amount of time winning people to the Lord, shepherding the people, and training new leaders. They are each as successful as most pastors and yet they are lay people. Cho stresses finding leaders who are natural leaders, and yet have a great commitment to the church as they sacrifice so much time. He firmly believes that if they can't invest the time, get new leaders. In fact, many of his leaders are women for this very reason.

The leaders are not only trained in the Bible School. Cho holds a yearly convention for leaders in which he personally maps out plans for the cell groups for the next year. They also have a system of recognition of leaders for good service and a system of awards and certificates of accomplishment.

(4) Ambition of the Leadership

At one point, three licensed ministers (each of whom had fifty home cell groups under his authority) began to feel that the members were loyal to them rather than to Cho or the church. When they called for a split they each had over 2,000 members. Cho sent word to the people that he did not approve of the split. Each left with 300 to 500 people but after six months so many had drifted back that they were forced to pull up and leave the area.

Since that time Cho has taken steps...."to provide for the ambition of the men of the church."²³ If a home cell leader wants to become a licensed minister, Cho will pay for his tuition to go to school, with the stipulation that he gives at least three years as a licensed minister in their church. After that, if he still wants to have a church of his own, Cho will help him. Cho provides his salary and enough expense money to start his own church somewhere else. But it must be a church that will bring in new members, not to take members away from the mother church.

So far, seventy-five churches and missionary works have been started by members of Full Gospel Central Church in just this way. They are all over the world, including the U.S., Australia, Europe, Latin America and Japan.

Dr. Cho's principles of church planting can be summarized as:

- (1) Thoughts of faith;
- (2) The use of a pastor's personal resources;
- (3) The mobilization of the laity; and
- (4) Church growth through Home Cell Groups.

A church which follows these four principles is on its way to becoming a great church.

II. Bible Baptists Principles of Successful Church Planting

Fundamentalist Baptists are on the move. They are attempting to put a large aggressive Baptist church in every community in the United States. They are independent in organization but are fiercely loyal to one another. When it comes to building a childrens' Sunday School no other group comes close to their standards. They have a high degree of success in starting churches also. Jack Hyles has built the largest Sunday School in America and Jerry Falwell has built one of the largest ministries in the U.S.. Midway Baptist Church in Phoenix, Arizona, had 1,457 members on their one-year anniversary and Canyon Creek Baptist Church in Richardson, Texas, had 1,103 members on their first anniversary. They have a goal of reaching 5,000 by their fifth anniversary.

First Baptist Church of West Hollywood, Florida, has been going for four years and they have a membership of 3,865 with a yearly income of \$321,495 and a completed building with a value of \$4,046,950.²⁴

The average size of a Baptist Bible Fellowship church is 427 members which is far above the average sized evangelical church.²⁵ Beginning with 13 churches in 1950 the 1971 directory lists 1,756 churches.

William Hordern, a professor at Garrett Theological Seminary observed the split between fundamentalists and evangelicals in the 1950's.

During the fifties, however, a group of young scholars arose from the fundamentalist circles to forge a new theology. These scholars rejected the term 'fundamentalist' and felt it had become a term of abuse and not a meaningful description of a theological position. Furthermore, they were conscious of the short-comings of their theological fathers and wished to remold the tradition. They were as concerned as the liberals of an earlier day were to

make Christianity relevant to the modern age, but they were determined not to repeat what they saw as the errors of liberalism. Although most of these young men came from the fundamentalist seminaries and colleges, they began taking graduate degrees at non-fundamentalist institutions. They returned to their denominations and seminaries to revitalize the theology that had hardened during the fundamentalist modernist controversy. There is no agreed name....They prefer the name 'evangelical' or 'new evangelical.'²⁶

While this description may be an oversimplification of the emergence of the fundamentalists and evangelicals it is a sample of how the difference is perceived. Dr. Towns also gives a good breakdown. The following chart summarizes Dr. Towns' opinion described in America's Fastest Growing Churches.

Differences Between Fundamentalists and Evangelicals

Fundamentalist	Evangelical
1. Fundamentalism is connected with lower economic classes.	1. Evangelicals are motivated by rational appeals to the intellect.
2. Fundamentalism opposes established culture and replaces it with a new culture.	2. The evangelical bases separation from worldly amusements on a rational basis.
3. Fundamentalism separates itself from evangelicals.	3. Evangelicals will associate with fundamentalists and liberals.
4. Fundamentalists emphasize conversion experience.	4. Evangelicals emphasize relevant Christianity.
5. Fundamentalists emphasize law.	5. Evangelicals emphasize the positive Christian life.

These are Dr. Towns' descriptions and are not entirely accurate but they again represent very real differences. Specifically the fundamentalists believe that they must be separated from the world and evangelicals along strict lines whereas evangelicals seem to be much more individualistic in their concept of separation.

All of this is to point out that what we shall call the extreme fundamentalist camp²⁷ is very different from Central Gospel Church and the American Institute for Church Growth.

This extreme fundamentalist group has acquired an aura or mystic of incomparability. When evangelicals hear about their growth they say something like, "Well, that's because they are red necks." -- meaning their simplicity and zeal give them an advantage that is impossible for an evangelical to compete against. Dr. Towns is aware of this mystique when he comments that an evangelical church can grow but not as fast as a fundamentalist church. People like Cho and Schuller have demonstrated that evangelical churches can grow as fast or faster if: (1) They match the fundamentalists in zeal; and (2) They aptly communicate their ideas.

Principle Number One.....God Blesses Hard Work

Pastor Perry Purtle of Canyon Creek Baptist Church knew that he could build a church of over 1,000 in the first year. "There was never a doubt in my mind; I knew that if God would bless hard work, I could build a great church."²⁸ Jerry Falwell is reported to work 52 weeks a year without vacation, managing to sandwich in one day or so a month to recuperate physically. Towns says.....

This author has seen Falwell minister and preach all Saturday, then drive his Buick back to Lynchburg, arriving Sunday morning at 6:00 A.M. Falwell stated, "It's amazing how a Pepsi can revive a man," then proceed to preach Sunday morning, visit in the afternoon, and preach again Sunday evening. Finally, he remarked on Sunday evening that he was tired. Also, this author has seen Falwell sit in a motel room answering mail from 11:00 P.M. to 1:00 A.M. and finally open a Bible and pour over its contents for the next hour before going to bed.²⁹

Win Arn and Donald McGavaran make this same point when they contend that a growing church has great respect for time.

Both Cho and Schuller exhibit similar determination and self discipline. Dr. Schuller shares in his convocation on Church Leadership that he literally called on thousands of families in the first year of his ministry. He often quotes Knute Rockne, "When the going get tough, the tough get going."

Principle Number Two.....Effective Evangelism

The secret to the phenomenal growth of the Thomas Road Baptist Church is found in the blueprint for evangelism called "saturation evangelism." Falwell explains his concept, "Saturation is preaching the gospel to every available person at every available time by every available means."³⁰

(1) Each one win one. During December of 1971, Falwell promoted a "My Heart's Desire" campaign. He had every person in the church write the name of one person for whom he would pray and work to lead them to a salvation experience. This represents the dynamic of the fundamentalist movement. They are convinced that people are lost and in need of salvation through Jesus Christ. Everyone in the church is encouraged to be a "soul winner" with the pastor leading the way. There is no such thing as a pastor who is not a soul winner.

There can be no doubt that evangelism must be at the heart of church growth. Towns criticises evangelicalism by pointing out that for evangelicalism evangelism is a side issue grouped with the "needs of the people."

Many evangelicals point out that fundamentalists turn off people by their approach. But is it possible to be just as impressed that Christ is the answer to individual problems and gear an approach that may be

more successful? If evangelicals were convinced that the world would be lost without Christ then they may become motivated to use carefully selected tactics to lead many to Christ. It seems to this student that the overall membership of a fundamentalist's church is more motivated to evangelism than the membership of an evangelical church. The difference may be a weakness in evangelical theology. Not that evangelicalism should copy fundamentalist theology but this may be an area of theology which needs to be reworked.

(2) Sunday School bus evangelism. Churches which use Sunday School bus evangelism understand a very important secret....kids grow up into adults and kids are easier to reach than adults. Thomas Road Baptist Church has an 80-plus fleet with two full-time mechanics. One thousand, seven-hundred riders come in on the busses. Five busses reach into Roanoke, 50 miles away, 450 people ride from Bedford, 25 miles away.

A church must have facilities to provide for the kids brought in by such a ministry. And they must also have the adults to pay for it. But this can be a very effective means of evangelism.

(3) Cassette evangelism. All the services at the Thomas Road Baptist Church are recorded on tape and made available to shut-ins in convalescent homes, servicemen, college students, and members who desire to purchase them from the office.

(4) Radio evangelism. In 1956 Jerry Falwell purchased a half-hour daily broadcast over WBRG and began his radio evangelism. Now, according to surveys, it is the most listened to program on any station in Lynchburg during that time slot. Falwell does not preach to his audience, but rather chats with the city. He feels people do not become

weary of a conversational approach over a long period of time. This broadcast is taped and distributed to over 26 other stations.

(5) Television evangelism. Jerry Falwell believes that without question the most effective medium for reaching people is television. No matter how poor a family may be, there is very likely a television set in every home. When the church was approximately one year old, Falwell approached a television station concerning a half-hour program. They had no video tape facilities, therefore he produced a live telecast every Sunday afternoon at 5:30.

In 1967 black and white television cameras and equipment were made available to the church and they began producing the morning service. Later he began to make the program available to other stations in the general area of Virginia. Falwell is careful not to have a produced program. Rather, the cameras look in on the morning service and catch God at work as the Scriptures are preached. Many religious programmings are adapted to the T.V. camera, but Falwell believes the T.V. camera should adapt to what God is doing in the church.

(6) Printing evangelism. Falwell believes printing is an inexpensive means of getting the Gospel out. Paper is an inexpensive item. He believes that every church should have an offset press. A printing press can be obtained for a reasonable price. If the church has limited finances it should start with a mimeograph. He feels that every church should have a newspaper for continuous contact with homes in the area. He goes on to state that most pastors could never reach every home in the neighborhood every week, but the church can go into thousands of homes through the printed page.

Everyone who visits the Thomas Road Baptist Church is placed on the mailing list. Over the years this has proven to be the greatest prospect file for the church. Visitors receive the Word of Life newspaper permanently until they request that their name be taken off the list. Falwell believes that people will realize the church has not forgotten them and is showing a continuous interest in them. In addition to this, sermons and Sunday School lessons are printed and sent out to those on the mailing list. Falwell believes printing is one of the main reasons why there are so many visitors and guests coming into the church, aside from T.V., radio, the visitation program, the alcoholic ministry and Treasure Island Youth Camp.

(7) Promotion evangelism. Almost all Baptist churches use campaigns and Sunday School contests to reach people. They teach that they have to get rid of silly ideas that it is carnal to use promotion to win people to Christ. They contend that if promotion is wrong, secular organizations have some inefficient public relations people working in their organizations.

(8) Camping evangelism. Every summer over 1,500 campers come from ghettos, tenant farms and exclusive areas of Lynchburg to Treasure Island Youth Camp. All come free, and last summer over 300 found Christ. The strength of the ministry is in Bible teaching, evangelism and close association with the local church.

(9) Deaf evangelism. The Thomas Road Baptist Church has the only complete ministry to the deaf in Central Virginia, providing free transportation and an interpreter for every service.

(10) Educational evangelism. Two schools operate in the facilities of Thomas Road Baptist Church under the charter of Lynchburg Christian Schools, of which Falwell is president. The Lynchburg Christian Academy has over 600 students in Kindergarten through grade 12 receiving a superior academic education in a Christian environment. The Lynchburg Baptist College began operation with 241 full and part-time students in the fall of 1971. Their goal is to have a college of over 50,000 students.

(11) Alcoholic evangelism. Twelve years ago Falwell established Elim Home, under the direction of Mr. and Mrs. Ray Horsley. Located in Amhurst County, the dormitory sleeps 18 men and the Horsleys give constant spiritual care to the men who come for help. Restored men now live normal lives thanks to the transforming power of the Gospel. Some men high in the business field and others who are laborers, thank God for the life-changing experiences at Elim home.

(12) Prison evangelism. The Reverend Ed Martin is an associate pastor of the church and a director of Hope Aglow missions, an organized ministry to reach into the penal institutions of America with the Gospel. Martin has visited prisons in 41 states to preach, counsel and follow-up those who need the Gospel.

(13) Sunday School evangelism. Until a few years ago the Sunday School of Thomas Road Baptist Church was only averaging 750 in attendance. The church was primarily a preaching center. Over 75% of those who attended were adults. Emphasis on children and youth was minimized. Teaching took a back seat to preaching. At that point they made an

emphasis on the Sunday School by hiring Rev. Jim Sullard to build the Sunday School. In the next four years average attendance has grown from 750 to 5000. They believe that the pastor is the head of the Sunday School and that the Sunday School is the arm of the church ministries, not separate from the rest of the church ministry. They believe in using indigenous Sunday School literature that teaches more effectively what the church is trying to teach.

The superintendents at Thomas Road Baptist Church are master teachers and each Sunday School teacher is considered a counselor-teacher. The counselor-teacher gathers the students around a table and is concerned about interaction -- where the master teacher is concerned with presentation of Bible content. The material is given to teachers on a week by week basis. However, the teacher has an entire year's cycle so that he may build each lesson into a whole.

Last year, for example, the adults studied major doctrines of the Bible by Mark Cambrin. The Sunday School has an overall plan in which the first basic need in that system is to be as simple as possible without sacrificing the other two basic needs, being accurate and thorough. The record system at Thomas Road's Sunday School consists of the pupil's name and address, his age, birthdate, phone number, and a record of his attendance. This is recorded in a small notebook kept by the teacher. A weekly report of absentees is sent into the Sunday School office so that a tally may be made of attendance. They believe that above all else, teachers and workers must be educated to always keep accurate records.

Each department of the church is evaluated by the leadership and is given direction for its continual outreach. The leadership keeps the

calendar for approximately six months in advance so that each person is aware of his responsibility in the church outreach. Most Bible Baptist churches demand a high degree of commitment from department superintendents and Sunday School teachers. The commitment of the staff of the Sunday School is the key for their growth.

One of the basic principles put forth by the church growth movement is the fact that priorities should be given to effective evangelism. Overemphasis on maintenance ministries brings stagnation to the body.

Principle Number Three.....Strong Pastoral Leadership

Pastoral leadership is seen by the Bible Baptist Fellowship as the one most important essential ingredient in church planting success. They see strong pastoral leadership as reflected in both Scripture and successful businesses.

Jim Singleton of Tri-City Baptist Church (Tempe, Arizona) believes that a church must be independent, pastor-led and doctrinally sound.³¹ They often quote Acts 20:27-28.

"For I did not shrink from declaring to you the whole counsel of God. Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own son." RSV

For these fundamentalist Christians a Biblical church is a pastor-led church. Dr. Jack Hyles teaches young pastors to be bold in leadership.³² Carl Godwin, pastor of Calvary Bible Church in Lincoln, Nebraska, said.....

I pointed out to the charter members that the New Testament teaches pastoral leadership, not a committee-controlled church. Nowhere does the Bible teach that deacons are to make decisions concerning finances and policy...deacons are to advise and assist the pastor.³³

Strong pastoral leadership is not an idea solely possessed by the ultra-fundamentalist wing of Christianity. C. Peter Wagner entitles one of his chapters...."Pastor, don't be afraid of power." He goes on to say....."In America, the primary catalytic factor growth in a local church is the pastor."³⁴ Wagner goes on to qualify that statement by pointing out that a pastor does not build a great church without the help of his people. Nevertheless he makes his point clearly... "The pastor has the power in a growing church."³⁵

Wagner puts it in a more palatable way than Towns but the point is the same.

Pastoral authority, earned through a loving relationship with the family of God, is thus an important ingredient for growth. To some it might appear as dictatorship or totalitarianism, but it is not. It is the recognition and exercise of God-given spiritual gifts in the body of Christ. Some congregational-type churches oppose strong pastoral leadership on principle. Congregationalism was developed along with American democracy, and strong pastoral authority seems undemocratic to some Christians. Where this feeling persists, it must be overcome if the church wants to move into a pattern for growth.³⁶

The Bible Baptists' principles of successful church planting can be summarized as: (1) God blesses hard work; (2) Saturate the community with the Gospel; and (3) Strong pastoral leadership. In each of the examples studied it can be seen that each of these factors contributes considerably to the success of church planting.

III. "The Church Growth Movement's" Recommendation for Church Planting

In 1980 the church growth movement celebrated its twenty-fifth anniversary. The event, often regarded as the beginning of the movement was the publication of The Bridges of God by Donald McGavran in 1955. Dr. McGavran went on to found The School of World Mission and Institute

of Church Growth in 1965. Different groups have their founders of church growth but there is a certain feeling of "movement" among all of them. Lyle Schaller, for example, now characterizes the emergence of the church growth movement as "the most influential development of the 1970's on the American religious scene."

Over the period of 29 years the church growth movement has been refined as well as expanded. Its research is improving in quality. Whereas Cho and the Bible Baptists impress their readers with their success, the church growth movement impresses with their objectivity and quality of research. Today many seminaries are building faculties with expertise in church growth and therefore there is an impressive amount of quality research taking place. For example there are over 350 theses and dissertations on church growth at the Fuller School of World Mission alone.³⁷

It seems to this student that the principles on church planting proposed by the "Church Growth Movement" are very useful for this application. First of all, they are useful because their evangelical theological presuppositions hold much attraction. But secondly because of their wide sample the principles cannot be explained away by cultural inclusiveness as the situation of Blue Collar Bible Baptists and Korean Charismatics. Argument can be made that none of the principles listed in this research can be explained away in such fashion. But this danger is not as threatening in the reports of the Church Growth Movement.

A major difficulty in applying church growth principles to church planting comes from its strength. There is so much research that it is difficult to be cognizant of it all. A recent study by John Vaughan

in The Complete Book of Church Growth, p. 109, suggests that there are 146 church growth principles. After reading this book this student would be of the opinion that there are less than this figure, as many of these principles are making the same point. After studying much church growth material this student is convinced that the 15 principles listed in this paper would be agreed upon by all of the people studied. There would be disagreements on how they are applied. For example, strong pastoral leadership would be differently applied by Towns than by Wagner, but they both agree on the general validity of this principle. Schaller and Schuller would have much to disagree about but Schaller uses Schuller's list in his books as does Wagner. It is interesting that a fellowship of those who are interested in church growth crosses theological barriers. Towns recommends Wagner's books and Wagner and McGavran both quote Towns and have written chapters in books which he has edited. The 15 principles listed in this chapter are not a complete list of all church growth principles but they are the ones that this student felt were important to remain cognizant of while starting this church. See Appendix for a more complete survey of principles. The eight principles listed in the church growth section will ultimately be important in devising a strategy and choosing a location.

Principle Number One.....Effective Strategy Balancing
Cell -- Congregation and Celebration

This is the formula that seems to be the dynamic of the greatest churches such as Central Gospel Church in Seoul, Korea.

Celebration is defined by C. Peter Wagner as worship. But it should not be mistaken for private worship. It more precisely refers

to the event when a lot of people come together, hungry to meet God -- this is a special kind of worship experience. This experience is referred to as "celebration."

Wagner points out....

As every sociologist knows, certain laws of collective behavior operate differently in small groups than in large groups. As every psychologist knows, mob psychology has certain effects on people's emotions and their reactions to stimuli which would not be the case at all if the person were alone or in a small group.³⁸

Wagner goes on to show that this event should be a festival.... it should be a fun experience. People should leave believing that they have met with the Almighty God.

Growing churches have a well executed celebration but they also have congregations working within the church. The major characteristic of the congregation is that everyone in the congregation is supposed to know everyone else. This is where fellowship starts. Of course many churches never grow beyond this. The maximum number of individuals in a congregation may be somewhere around 250 people. If a church is going to grow larger than this then they have to divide into more than one congregation each of which joins together for celebration.

The congregation is only the beginning of the fellowship circle. It is possible to fellowship with one or two hundred people, but it is not possible to enter into the deeper kind of interpersonal relationships that are necessary to meet these needs basic to all human beings. The cell is also called small group, support group or fellowship circle.

When all three of these needs are designed into the planting of a church its growth is greatly facilitated.

Principle Number Two.....Effective Strategy
Considering Existing Homogenous Units

This is by far the most controversial principle in church growth. Dr. McGavran points out that...."People like to become Christians without crossing racial, linguistic or class barriers."³⁹ A homogenous unit is a group of individuals who consider each other to be the same kind of people. They have many areas of mutual interest and culture. They make friends easily and feel comfortable with each other.

This principle is very important but is often misunderstood. Because of this homogenous unit principle Wagner proposes the multi-congregational model. Wagner calls this the new and better way of relating congregations to celebration. He cites as an example Pastor James Conklin of Temple Baptist Church in Los Angeles. Within the church are three separate and semi-autonomous congregations: Korean, Spanish and Anglo. Conklin has the oversight of the whole thing, but functions as pastor only of the Anglo congregation. The Spanish and Korean congregations each have its own pastor and lay leadership and congregational lifestyle. The cultural integrity of each is fully respected by the others. The congregation ordinarily worships separately, but on the first Sunday of each quarter a celebration takes place called the Sounds of Heaven.

C. Peter Wagner goes on to say...."Three membership circles on one level obey the homogenous unit principle."⁴⁰ Temple Baptist illustrates how the homogenous unit principle can be used positively in an inner-city situation.

Principle Number Three.....Effective Discipling
of Converts

Dr. McGavran and Win Arn propose that a vital sign for church growth is when the membership is committed to discipleship. This is not only a commitment to Christ but a commitment to working for his purposes. McGavran does not allow room for hiding in the abstract here...."Discipleship suggests active involvement."⁴¹ Church growth people are ruthless in evaluating results. They believe that evangelism needs to be geared toward making disciples, not just decisions that don't last.

Principle Number Four.....Establish the Individual
Personality of the Church

Dr. McGavran and Win Arn point out a very interesting fact. Each church has a unique personality. They contend that denominations have personalities and individual churches have personalities within them. A congregation attracts the kind of people that its personality appeals to. But they also believe that churches perhaps more than individuals can change undesirable traits of personality.

Another important reason for a church to discover its personality is noted by Arn.

It is my conviction that when a church discovers its personality; that is, its strengths and weaknesses, and builds upon its strengths, it is a stronger church. As a person is weaker when he endeavors to imitate someone else rather than be himself, so a church is weaker if it endeavors to adopt and adapt success programs of other churches -- programs which are not its own. This weakness I find in many churches -- not discovering and using their own God-given personalities to reach their community. Personality has something to do with growth and responsiveness.⁴²

Principle Number Five.....A Proper Understanding
of Building

Perhaps one of the greatest limitations of growth are buildings. All the people writing about church planting and growth deal with the great struggle that building becomes. In church planting it is an essential variable to handle. The church growth experts envision the best way to handle it.

I envision new churches having many small meetings throughout the new community. Neighbors come into the homes of members for informal Bible Study. On Sundays the congregation gathers in a rented hall, but during the week members' homes are used for small group gatherings.⁴³

Win Arn

These home meetings would be very much like New Testament churches, because the New Testament Church, for perhaps 150 years, didn't build buildings. It met in homes. What you have said about the church consisting of many small, face to face groups, open to the world, is exactly on target. If you look at growing congregations around the world, you'll find that most of them are strong in house-churches.⁴⁴

Donald McGavran

Dr. McGavran discusses what usually happens in church planting as churches barely get started and they try to build a building which costs \$100,000 to \$150,000. This building becomes an obstacle to growth with its debt, time responsibilities, and size. A young church will often quickly outgrow its building. Dr. McGavran proposes that new churches wait as long as ten years to build their own facility.⁴⁵ He goes on to say...."The physical plant, you see, is not the first need. It's just a nice convenience." McGavran and Arn aren't condemning all churches with buildings. They say...."Of course, a building is a good thing, but in balance."⁴⁶

Principle Number Six.....Accessibility and Visibility

C. Peter Wagner says of Dr. Robert Schuller's Institute for Successful Church Leadership that...."I consider the Institute for Successful Church Leadership to be unsurpassed as a church growth training program available today."⁴⁷

This principle and the next two come from Dr. Schuller and his teaching at this Institute. They are delivered as 7 separate principles in one institute and six in another. After talking with Institute leaders this student has condensed them to three principles so that they can be more easily remembered.

Widespread studies of many churches have shown that a rate of growth of 25% per decade just about keeps up to biological growth, that 50% per decade is healthy, that 100% per decade is excellent, and that 200% per decade is extraordinary. A church growth research team recently studying the San Gabriel Valley (adjacent to Orange County), for example, had a difficult time finding six churches growing at more than 25% per decade. In comparison, Garden Grove Community Church in the decade 1957-1967 (discounting the first two years which would have made the percentage even higher) grew at the rate of 765% and more recently in the decade 1962-1972, it held at 505%. Individuals who are planting churches would do well to respect these principles.

Accessibility and visibility are recognized as crucial factors in building a business. Elmer Towns points to them as crucial for starting a fundamentalist church. Shopping centers are located at major highway interchanges or at the junctions of major streets. Logically, if a church is going to reach new people who are not yet committed Christians -- these people need a good road to this place

of business. Just as logical is the fact that a new church needs visibility. Schuller puts it this way -- "People who need what you have also need to know that you're in the business and that you've got the product." This means among other things that advertising can be important.

A basic question is helpful in successfully planting a church. Do people know who you are and what you have to offer and can they get there easily?

Principle Number Seven.....Surplus Parking

With the development of the shopping centers with their acres of surplus parking, modern Americans became used to this convenience. New people without deep commitment become easily frustrated with parking congestion.

But even the committed Christian considers parking during the week. If they decide to go out to a restaurant for lunch and head to "Shari's" and the parking lot is full, they will anticipate that the restaurant is jammed and that the service will be poor. So they simply drive to "Dennys" where they can find a parking place. Dr. Schuller says....

I feel so strongly about surplus parking, I would say it is the number one criterion that must be met in order to grow. The truth is, you need surplus parking before you need pews! You may have a beautiful sanctuary, with marvelous pews and a gorgeous organ and a fantastic choir and an exciting preacher, but if people can't park their cars, they will never stop and come in.⁴⁸

Principle Number Eight.....Inventory and Service

People who are looking for a church are usually looking for their needs to be met. Unchurched families look for churches who have

exciting youth programs when they have teens that they care about. Or, Singles look for Singles' groups. And new parents want something to help them raise their kids in a right way. A growing church needs to be able to help people with their needs. This ability is the product of the church.

Once a church has sold its product how does it follow up the sale? Does the church keep in touch? This section could be entitled Evangelism and Follow-up but it is helpful to think in terms of service that the church provides for its people.

In this chapter we have illustrated, discussed, compared and condensed four of Dr. Paul Yonggi Cho's principles, three of the Bible Baptists, and eight church growth principles for successful church planting. After studying each of these groups in far more detail than could be presented in this paper this student is completely convinced that all of the groups could agree on these fifteen principles. These are basic principles which cannot be disregarded without courting failure.

A review of these 15 principles are: (1) Goals of faith; (2) Pastor's use of his personal resources; (3) Mobilize the laity; (4) Use of the cell system; (5) God blesses hard work; (6) Effective evangelism; (7) Strong pastoral leadership; (8) Effective strategy balancing celebration, congregation and cell; (9) Effective strategy considering existing homogenous units; (10) Effective discipling of converts; (11) Establish the individual personality of the church; (12) A proper understanding of building; (13) Accessibility and visibility; (14) Surplus parking; (15) Inventory and service.

If a young pastor would want to give his best to build the best church that he can to glorify God then he would do well to work in accordance to these carefully researched principles of church growth.

CHAPTER THREE

A DEMOGRAPHIC STUDY OF THE PROPOSED SITE FOR CHURCH PLANTING

I. Selection of Seattle

Over nine years have been spent in specific preparation for planting a church. The site for planting was not chosen until August of 1983. C. Peter Wagner recommended starting a church in: (1) Alaska, because it would continue to have a high rate of population growth; (2) Washington or Oregon because they are the two most unchurched states in the U.S.; (3) The Sunbelt, because of its population growth.

Other factors that were considered were: (1) The size of the city reflecting the growth potential of the church; (2) The amount of influence that this city has on the rest of the world; (3) If another church is ministering in the same way as the proposed church. Potential sites evaluated were: (1) Anchorage; (2) Seattle; (3) Portland; (4) Spokane; (5) San Jose; (6) Los Angeles; (7) San Diego; (8) New York. Knowing that this was a critical decision, several godly individuals were recruited to pray about it. After much prayer and thought, the circle was drawn tighter to include: (1) Anchorage; (2) Seattle; (3) Portland; (4) New York. An article written in Christianity Today about the need for a great church in New York made this site very favorable for a couple of years. A successful building contractor in Anchorage greatly encouraged a move to that location. Portland was ruled out because of the presence of New Hope Community

Church, considering the fact that its ministry would be very similar to the proposed church. The selection was narrowed to Anchorage, Seattle and New York. Finally, a number of prospects who were formerly members of Tri-City Community Church surfaced in Seattle, calling for their site and offering their help. Cooperation with Tri-City Community Church and the possible aid that they could provide also made Seattle seem more attractive.

Finally, prayer made it perfectly clear that Seattle was to be the site for the new church which was a dream waiting to be planted.

II. Scouting Report on Seattle

The greater Seattle metropolitan area has come to be called the Emerald City. The beautiful greens of the trees and the plants on the seven hills of Seattle make the city look like a precious emerald, set by a Master Jeweler in between the majestic white snow-capped mountains and the soft blue sea. "Emerald City" has become such a popular term that many businesses throughout the greater Seattle area have named their businesses after the Emerald City. There are Emerald City businesses in Bellevue, Bothell, Redmond and Kent.

Seattle was only a dream when Arthur Denny, a 29 year-old, founded the city. He was a businessman. The Denny party did not leave Illinois because they were broke or persecuted; they weren't Mormons or pilgrims. They set out because of reports of opportunities in the west and because the winter was lousy in Cherry Grove, Illinois. So, at least according to his grandfather, Arthur Denny said to his wife, Mary, "Will you go?" They went.⁴⁹

For those who would pioneer a church it is helpful to remember those who pioneered the city. Gerald Nelson says this about Seattle's pioneers....

In reading accounts of the opening of the Northwest, the only things you encounter are dry, yet sentimental stories of bravery and conquest. Emotions are closed off by time, and the pain is looked back upon with chuckles. We are taught that it is courageous to conquer, cowardly to stay put. It is no wonder that Arthur Denny, having dragged his family from their homes to what was then the edge of the world, had to stand bold and tall, sick or not, and be courageous. Arthur Denny was good; God grant him that. He wanted to bring religion to his city and I'm sure was terribly disappointed when the prayer meetings consisted of himself, his wife and the preacher and his wife.⁵⁰

Today Sea-Tac Metropolitan area has 1,793,612 people. The Seattle area includes 1,391,535.⁵¹ Seattle is the largest city of the Pacific Northwest. Built on seven hills (just as Rome), it extends between Puget Sound and Lake Washington.

Seattle is one of the most important import-export cities of the United States.⁵² Its position in relation to the short "great circle" route to the Orient gives it a substantial advantage in shipping over other west coast cities. Alaska's growth has also helped Seattle as its base of trade. Seattle's impressive skyline reflects the fact that it is a great financial center in the Northwest. In fact, a new convention center has been proposed to be built over I-5. This project proposed for the near future will be one of the great buildings in the United States. A new proposed carrier base for Everett and a nuclear submarine base at Bangor, and the naval base at Bremerton, bring many navy personnel to the area.

Dawson Trotman demonstrated the impact that ministry to navy personnel can have on the world. The University of Washington has 61,412 students with a full-time teaching faculty of 2,600. It is the second largest university in the United States. It offers graduate schools in accounting, dentistry, education, engineering, forest

resources, law, librarianship, medicine, nursing, ocean sciences, pharmacy, public affairs, public health, R.O.T.C., and social work. A ministry to this campus would surely have a tremendous impact on the world. Each one of these graduate schools represents future leaders in society. Other colleges in the Seattle area are: (1) Seattle Pacific University; (2) Seattle University; (3) Bellevue Community College; (4) Edmonds Community College; (5) Highline Community College; (6) Seattle Community College; (7) Shoreline Community College; (8) Antioch University, Seattle; (9) Bernley School of Professional Arts; (10) City College; (11) Cornish School of Allied Arts.

Emerald City is a great location to build a ministry to college students and a local church is a great institution from which to base such a ministry.

Seattle is also one of the great medical centers of the west coast. And it has some specialties which bring world interest. Major hospitals in the area are: (1) Cabrini Hospital - 225 beds; (2) Childrens' Orthopedic Hospital and Medical Center - 196 beds and burn center; (3) Group Health Hospital - 260 beds; (4) King County Harbor View Medical Center - 250 beds and emergency trauma center; (5) Northwest Hospital - 262 beds - communicative disorders and stroke unit; (6) Overlake Memorial Hospital - 160 beds; (7) Providence Medical Center - 333 beds - cardiac center and rehabilitative center; (8) Swedish Hospital and Medical Center - 422 beds, Northwest Kidney Center - Tumor Institute and Fred Hutchison Cancer Research Center; (9) University of Washington Hospital - 298 beds, teaching, research, neo-natal intensive care, spinal cord injury center; (10) U.S. Government Public Health Service Hospital - 257 beds; (11) U.S.

Government Veterans Hospital - 354 beds; (12) Virginia Mason Hospital 290 beds; -- plus numerous minor hospitals and low-cost medical clinics. Because of the medical industry - families often move to Seattle so that a seriously ill family member may receive the best of care. Therefore, there are many hurting people in the area in need of pastoral care. A ministry to medical personnel could also have a world impact. This would especially be true since medical personnel can have such an impact on the Third World.

In the summer of 1968, the Boeing Company employed more than 104,000 workers. But since that time the economy of Seattle has diversified to take in other high technology industries. The diversification of Seattle industry in the last ten years has really been impressive.

It has been the experience of Tri-City Community Church that a ministry to high technology employees can be very fruitful. Engineers and scientists can have dynamic faith. This type of person is usually intellectual, faithful, and idealistic. They make perfect building blocks for building a large church.

Seattle has also become a center for art and culture for the Northwest, as well as a sports and recreation center.

According to the study of population trends made by King County Department of Planning and Community Development, the population is shifting to the north, east and south (see Chapter Two Appendix E, page 118).

The highest growth in the last three years, from 1980 to 1983, according to estimates by the communities, was Redmond, which is the northeast neighbor of Bellevue. Redmond had a decadal growth of 111.6% Bellevue's decadal growth was 20.8% While the population trend is going

north, south and east -- the technical industries and their employees are mainly headed east. Real Estate values in the Bellevue area have skyrocketed because of the high-priced housing. With the connection of highway 405 to 520 in the North of Bellevue and 90 in the south, Bellevue has become an ideal central location.⁵³ In choosing a location within Seattle, these four factors were of primary consideration: (1) Close proximity to the University of Washington campus; (2) Central location to provide for an inter-city church; (3) An area of high technology to provide for reaching Tri-City Community-like people; (4) An area of growth where new people are moving nearby.

III. Scouting Report of Bellevue

Only one area within Emerald City fit these requirements. That area was Bellevue. After a survey of the churches in Bellevue and the eastside, some startling conclusions surfaced. There are only 18 churches which could be possibly construed as evangelical within the Bellevue city limits. This includes liberal churches, whose doctrine still affirms a belief in salvation through faith alone. Bellevue's population was estimated in 1983 as 73,700. The Tri-Cities (this student's hometown) population is significantly smaller and yet there are 88 evangelical churches in the Tri-Cities. There are only 76 evangelical churches on the eastside of Seattle. This student conducted a small survey of homes in the Bellevue area. Because of limited time and money, only ten homes were contacted. It was concluded from this small sample that upper middle class families were indeed more difficult to reach than those who were not so economically well off. And yet, the qualities that they were looking for in a church were very similar to the ministry of Tri-City Community Church. While being difficult to reach,

upper middle class families need to be reached and can contribute a lot to helping those in lower socio-economic situations. But it could be understood why there are so few churches doing this in the Bellevue area. Nevertheless, there were two fine churches already located in the area. Both churches were investigated. Overlake Christian Center averages approximately 1,500. But its ministry was like a Christian Church and would be significantly different from the church proposed. Westminster Chapel is also a fine church. This is a very good Bible church and had over 3,000 in attendance on the week that it was visited by this student. There were only four new people there that Sunday and its ministry was significantly different from the one proposed by this paper. In other words, it is felt that the church that would be planted would compliment these two great churches, as it would reach a different kind of person in a different way than either of these churches.

Bellevue was only incorporated as a city in March of 1953. At that time the city limits encompassed all of five square miles and boasted a population of 5,900 people.

By 1980, Bellevue's population had grown to more than 85,000 residents living and working in a 25-square mile area. Bellevue is now Washington's fourth largest city.

Each year, up to fifty new businesses open in Bellevue. The reasons are varied. Some new arrivals claim they came because of the beauty and obvious growth pattern of the community. Others, as to a spokesman for a Fortune 500 company, reflect management's concern for close proximity to work and home and escape from the endless commute.

Whatever the reasons, Bellevue has drawn some impressive and influential corporations to the eastside of Lake Washington. Puget

Sound Power and Light Company moved their corporate headquarters to Bellevue in the early 1960's. And since that time the company has expanded to four additional buildings. Now, as then, most of their employees live on the east side, a case for close proximity. Dow Chemical's Seattle sales office moved to Bellevue when it was determined that many of their customers were moving out of Seattle's downtown area. And in choosing a site for their new location, they considered where most of their employees were living, the location of their customer mix, and the need of an area that was just as close and accessible to the Seattle-Tacoma airport as their previous site. Bellevue answered these needs. Over the past few years a number of internationally known corporations have selected Bellevue as their regional or national headquarters. A perusal through the city directory reflects names like Boeing Computer Services, Inc., Borden Chemical, Exxon Company, Miracle Maid Corp., The Proctor and Gamble Distributing Co., Rhena-Ware Distributors, Inc., Safeway stores, Inc., Shell Oil Co., Unigard Insurance, Pacific Coca Cola Bottling Co., and Paccar Inc. -- businesses which have come to not only work in Bellevue, but live here, too.

More recent corporate settlers in the eastside area are the businesses of research, development and the manufacturing of high technology. Sunstrand Data Control and MicroSoft are representative of the computer set. Advanced technology laboratories and physio-control, both suppliers of high technology medical equipment, are here as well. Bellevue is also nationally recognized as a center in telephone equipment technology.

Accessibility is a prime factor in selecting a business location. Bellevue has no difficulty fulfilling this requirement. By highway transportation standards, Bellevue is central to the entire greater Seattle metropolis area. Rail transportation is provided to the rest of the county by Burlington Northern. And the exporting and importing of products and materials by sea is of no problem when you consider Bellevue is but a 20-minute truck trip from Seattle's waterfront. It should also be remembered that only a 20-minute drive separates Bellevue from Seattle-Tacoma Airport.

Bellevue has the highest per capita income of any full service city in the state. Bellevue Square Mall in the central business district first opened its doors in 1946. Today it boasts more than one million square feet of fully covered retail shopping space and is considered to be the most modern and progressive shopping center in the state. Since its opening in 1946, Bellevue Square has been the location of the biggest outdoor summer arts and crafts fair in the entire Northwest. What started out as an annual strawberry festival, now attracts over 125,000 patrons annually. More than 1,000 entrants submit samples of their talent for showing each year. And it's considered to be a prestigious honor to be among the 200 artists selected by its sponsor, the Bellevue Art Museum.

There are a number of other major shopping centers in the city, too. Cross Roads, which opened in 1961, is located just four miles east of Bellevue Square. When people are used to driving to an area for shopping, they can be more easily coaxed to return there on Sunday for church. Additional major shopping plazas include Eastgate and Eastgate Plaza, Lake Hill Center, Factoria, Old Main Place, Bellevue North, Park

Row, Newport Hills, Evergreen Village, Briarwood Center, the 20th Street Square, and Northtown.

The overall climate in this region can best be described as moderate. Summer temperatures roam in the 70's and can climb into the 80's during the peak of the season. And surprisingly, because of the nearness of Puget Sound and the Pacific Ocean, humidity is not usually a summertime factor. In winter, the norm shows temperature readings of 30 - 40 degrees with intermittent snowfall, usually two to three times a winter, but rarely accumulating. And when you consider the Pacific Northwest has been much aligned because of its rain, it's interesting to note that the yearly average is 34 inches - compared to New York's 41 inches and Miami's 50-inch averages. Nevertheless, rainfall must be considered in the construction of a church campus. Westminster Chapel has done an excellent job of putting their entire campus underneath a rain-protecting roof.

IV. Report on Needs of the Emerald City

A study of the statistics provided by the 1980 U.S. Census reveals some of the needs of this Emerald City. Since King County includes all the cities within the greater Emerald City, such statistics were easily accessible. After reviewing the statistics, it can be concluded that this area provides some of the greatest needs in the most unchurched state in the United States.

According to The Book of American Rankings, Washington is ranked 50th as the most unchurched state in the U.S., with only 32.5% of its people claiming to be Christian adherents. Oregon ranked 49th with 33% of its population claiming to be Christian adherents.⁵⁴ The good news for someone starting a church in Washington is that there are 67.5%

of the population which claim no affiliation with any Christian church. This figure includes churches which are cultic or liberal. These statistics do not include non-active church members who do not know Christ as their personal saviour. The figure of potential converts rises considerably if these factors are taken into consideration. After considering the small number of churches in this area, it would not be unreasonable to assume that the percentage of unchurched people is higher in the Bellevue vicinity.

According to the 1980 census, out of 479 deaths attributable to alcoholism and cirrhosis of the liver in the state of Washington, 171 took place in King County. Seattle was abnormally high, with 109 and Bellevue was above average, with five. This may be due to the high number of vagrants present in the downtown Seattle area. A quick drive along the wharf reveals that Seattle has become a home of some of the most hurting people in the northwest. These are homeless people, in need of the kind of services that a large church can provide. But certain statistics reveal the spiritual need of the well-to-do in the Bellevue area. Out of 643 state deaths due to suicide, 222 took place in King County, with a startling 21.6% of them taking place in Bellevue, with only 21.5% taking place in Seattle. With a comparison of their populations, Seattle has almost five times as many people as Bellevue. It is also most interesting that out of 229 deaths to homicide in Washington State, 95 took place in King County. 10.8% of these state deaths took place in wealthy Bellevue, while only 12.7% took place in downtown Seattle. The family structure in Seattle is also in desperate need, as out of 29,755 divorces in Washington state, 8,796 took place in King County. No other county in Washington came close to that figure.⁵⁵

A recent study by George Gallup, Jr., reveals something of the mind of the unchurched. According to George Gallup, 49% of the unchurched and 39% of the church in the U.S. agreed with the statement that: "Most churches and synagogues today are not effective in helping people find meaning in life." Closely related is the assessment of 56% of the unchurched that "Most churches and synagogues today are too concerned with organizational as opposed to theological or spiritual issues." Church members agreed by 47%⁵⁶ Evidently, many established churches have room for improvement in their relationship with the masses. These kinds of factors need to be considered in the creation of a new church.

The issues that seem to prevent people from relating to the church seem to be as follows. They are listed in order of frequency reported by the unchurched.

1. Teachings about beliefs are too narrow - 37%
2. Too much concern for money - 32%
3. Moral teachings too narrow - 28%
4. Dislike traditional forms of worship 23%

Can a church hold to Scripture and yet reach these disillusioned people? It is believed that the ability to allow people to make their spiritual pilgrimage and treating them with love and patience is essential in reaching this type of individual. And yet at the same time, leadership of the church must hold tightly to biblical standards, while allowing visitors to disagree. More will be explained on this in the chapter on "strategy." But out of these statistics is growing a new concept of ministry.

Two other important statistics were reported by George Gallup, Jr. Thirty-two percent of the unchurched said that they would be back

in the Christian fellowship if they could find a pastor or church friends with whom they could easily and openly discuss their religious doubts.

Fourteen percent were emphatic about finding a church that not only had good preaching, but also is "seriously concerned to work for a better society." Close to this was an interest in religious organizations that had a "good program for children and youth."

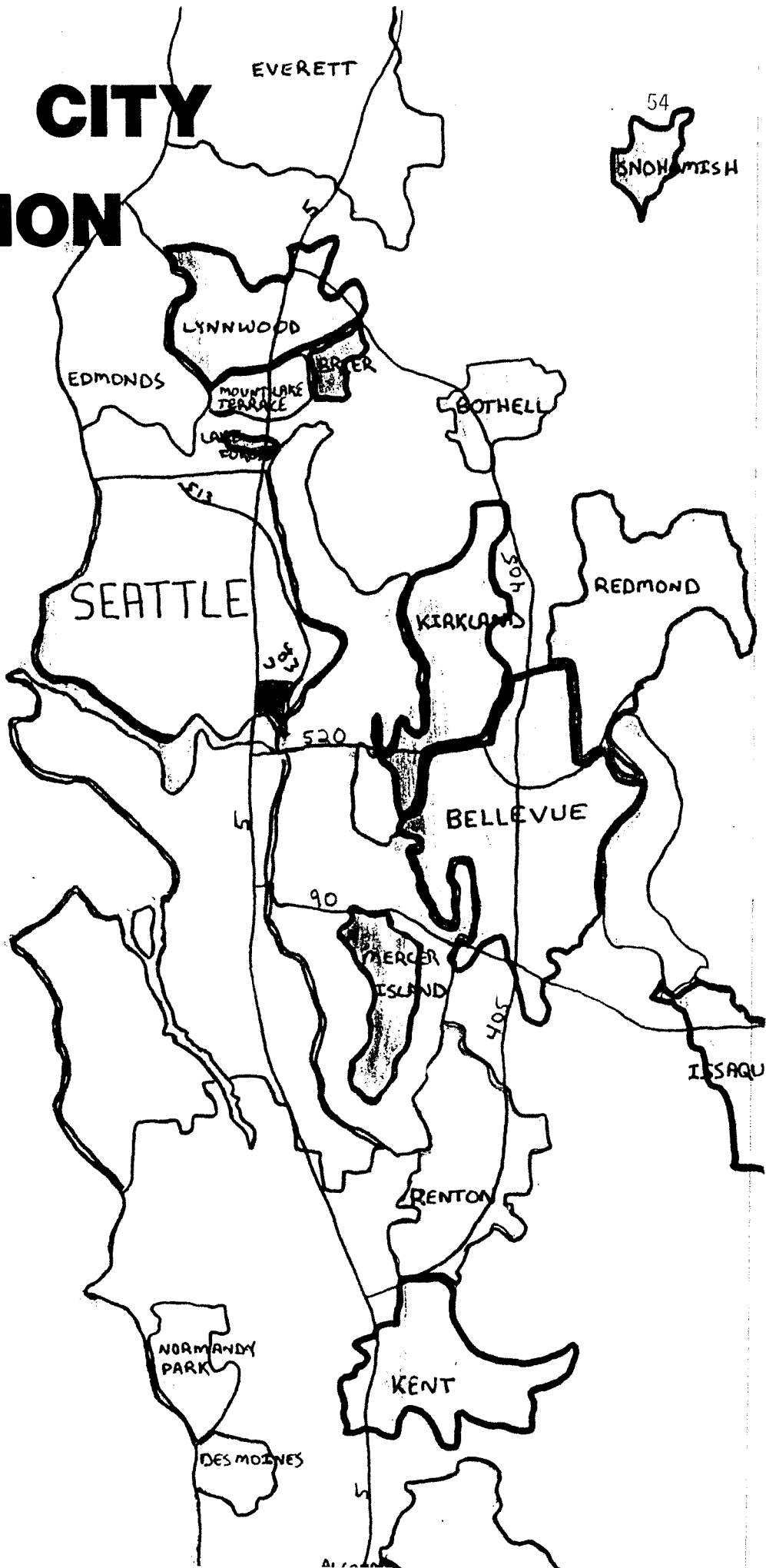
These two statistics should be read and re-read by the founding pastor of the proposed church. Gallup goes on to say, "This is one of the great common goals of all people - to improve their society and to strengthen the lives of children and youth in the powerful ways of mental and spiritual development."⁵⁷

The Emerald City is an area of great spiritual need. At the end of Northwest Gateway, Archy Bins sounds the uneasy note that is also played at the end of almost every other good piece of writing about Seattle:

The city offers great opportunity for the enjoyment of life, with its lovely summers and mild winters, its surrounding mountains and forests, and its infinite variety of salt water and fresh. Seattle people enjoy life as much as they can, and more than most people, but some ingredient is missing, for there is too much, too many things, and life falls short of its possibilities. There is so much loveliness, and so little peace and security for enjoyment.⁵⁸

EMERALD CITY POPULATION TRENDS

<u>Y</u>	<u>1970 - 1980</u> <u>% of increase</u>
le	-7.0
vue	20.8
r Island	13.0
n	18.3
uah	28.4
and	25.4
nd	111.6
ll	46.5
Forest	-1.8
	29.6
oines	86.7
ndy Park	1.6
n	22.0
a	15.0
ic	23.5
n	—



CHAPTER FOUR

A STUDY ON PROJECTING IMAGE TO A COMMUNITY

I. The Importance of Image

When reaching a group of people the image projected to that group is an essential factor in communication. In the book, How to Build an Evangelistic Church, John R. Bisagno compares proper image projection to a community as bombing with a B-52 to soften up the enemy for the invasion of one on one evangelism.⁵⁹ The reason that people don't come to church in the U.S. isn't because people have never heard the Gospel. It is because they have been turned off by Christianity. Very few individuals are as knowledgeable about leading people to the Lord as Billy Graham. And he points out that most people in the U.S. have been inoculated against religion. They've received just enough exposure to religion to turn them off so that they don't want anymore.⁶⁰ Dr. George Hunter III, a leading church growth expert from Perkins School of Theology, made this dramatic statement.

The Church Growth Movement's greatest contribution to this generation's world evangelization will be its stress upon receptivity....Because of extensive historical and cultural research much more is now known about what causes receptivity in people.....Congregations and denominations will find, in the principles and strategies of receptivity, a gold mine of possibilities.⁶¹

The issue of image focuses in on a specific aspect of receptivity. Sometimes a group is receptive to the Gospel but they are not open to the approach being used. Dr. McGavran declares that "no single method will fit all populations."⁶² In fact, in great measure, responsiveness is related to approach. We must remember Dr. McGavran's famous statement, "People like to become Christians without crossing significant linguistic, ethnic, or cultural barriers."⁶³

In light of these factors it can be seen that the image projected to a community is essential. Following the missionary example this image must be:

- (1) One that will disarm the community of their fears.
- (2) One that will encourage trust.
- (3) One that will point to God.

In 1982, more than 100 million dollars were spent on political television ads. These commercials consumed up to 70% of campaign funds.⁶⁴ Evidently, in the world projecting the right image is of the utmost importance. The political campaign is in some ways a good analogy for a church planter. The candidate often begins almost completely unknown and from that point so excites people that they are able to raise millions of dollars and make the candidate feel as though they know each other. The art and science of political campaigns goes back as far as the 5th century B.C. Athenian politics and it continues to harvest the best minds in the world in creating its theory. This student has long been fascinated by the analogy and so has made a hobby of studying political theory. Political campaigning has become an accepted carnival in American life. It is because of this reason that fall of 1984 was chosen to begin a campaign for initiating a campaign for start-

ing a church. People are tolerant to politicians coming door to door selling their image. People expect politicians to meet them outside of their work with handout, information and handshakes. It is a perfect season to launch a campaign....campaigning is in the air....people want to be a part of changing the world.

Notice this memorandum given to Jimmy Carter by Hamilton Jordan.

Confidential

Memorandum for Jimmy Carter

Your Image With The American People

Once a political image is fully developed, it is not easily changed or even modified. To create an impression on the American electorate, you have to penetrate the reluctant consciousness of a people who are alienated from their government and its leaders. Only by bombarding them with impressions over an extended period of time is an image created. We need to correct wrong impressions and magnify certain strengths. It is important that you consider the image you project during the summer months.⁶⁵

People are not only alienated from their government and leaders but they are also alienated from the church. What can be done to cross this barrier with the gospel?

II. Imagination Impressing Deeds

What brings a candidate or church from obscurity to warm acceptance with the people? This question must be asked before beginning a church. Jimmy Carter recalled his beginning....

The first time we went to Des Moines, we had a reception at the hotel. There were Jody and myself and the man and the woman who arranged the reception - and I think that there were three other people. We had enough food there to feed, I guess 200 folks. So everybody was embarrassed, and somebody finally suggested that 'Governor, why don't you walk down the street... and at least you can shake hands with the folks in the courthouse.'⁶⁶

Jimmy Carter, who became the most sought-after man in the Democratic party, remembered that event as an important learning experience. As an obscure candidate he was not afforded the luxury of sitting in a building and having people come to him...he had to go out and meet them.

This has been one of the barriers of the church. They expect people to flock to them by an outpouring of the Spirit of God and it seems unspiritual to go to the marketplace, the golf course, etc. And yet it is almost shocking to do a study of how much time Jesus spent fishing, sailing, eating, and attending parties. Part of the reason for the church's entrenchment may be because "wierd" people have turned so many people off by going door to door, to the beach, to the marketplace. They usually attempt to convert the person by sheer audacity and insensitivity on the spot. Sadly to say, they turn off more people than they convert. A politician never tries to argue with people when they walk down the street shaking hands. They simply meet them showing them that they are not so bad after all. The image is changed -- the imagination is impressed when you meet a Christian who is not after you. This crosses an important barrier. Dr. McGavran says, "People like to become Christians without crossing significant linguistic, ethnic, or cultural barriers." This pastor intends to follow in the steps of Schuller, who visited over 10,000 homes in the first year of his church planting. In fact, it is the intention of this pastor to spend practically every Saturday and one evening a week visiting people until after ten years practically every home in Bellevue can say they have met this young pastor. And this approach has worked well in upper middle class homes in the Tri-Cities.

The story of Adolph Hitler's rise from obscurity to prominence is a dark story in the history of mankind. It was an unguarded moment that Germany lived to regret. It was a time when Germany turned off their ability to evaluate logically what was happening and they were swept up by this mad man. But the methods of terrorism that he established have become prominent in their influence on revolutionary groups today. Hitler would plan acts of terrorism so that they would be perceived "as fanatics - a group of action." They would want their deeds to make no sense so that the masses would be stunned and would realize that they don't understand this kind of thinking.⁶⁷

This paper proposes agapeism in an opposite fashion. Instead of acts of hate to create an image -- acts of love which are difficult to understand. Find acts to perform such as:

- (1) Going above and beyond the call of duty at a funeral.
 - (a) Providing a meal for the family.
 - (b) Calling back on the family after the funeral.
 - (c) Giving money back to the family, saying that you want to do it just because you're a pastor.⁶⁸
- (2) Going above and beyond the call of duty at weddings.
 - (a) Do weddings for free whenever possible -- simply as a ministry.
- (3) Go above and beyond the call of duty in hospital calls.
- (4) Help people work whenever possible - for free just because of love.

A great story was told by a farmer of this student's grandfather's church. It took place years ago, in the mountains of Oregon. The farmer who told the story said that he hated preachers....they were other worldly, irrelevant, feminine and lazy. So one day, the farmer

was working out on a road by his farm trying to cut out a huge tree that had fallen across the road. He was trying to work a two-man saw by himself and was having a hard time when he spotted this Methodist preacher walking up the road in his black suit and black hat (the usual attire for Methodist preachers in those days). The farmer was getting madder and madder as he thought about the character of preachers as the pastor was walking up the road. Finally he decided that if that preacher said anything he was going to just deck him. But the pastor simply walked up, took off his coat and started working the other side of the saw without saying a word. They had both worked up a sweat and just about completed the job before they began to talk. The rest of his life that farmer was a loyal layman in that country Methodist church.

(5) Help take care of the elderly.

(6) Never tell anyone about it or boast...keep these love acts a secret....this makes it more difficult to understand.

III. The Importance of Promise

The following quote illustrates a largely forgotten but important truth.

As the president of a large, international movement I am involved with thousands of others in a conspiracy to overthrow the world. Each year we train tens of thousands of high school and college students from more than half of the major countries of the world in the art of revolution, and daily these "revolutionists" are at work around the globe, spreading our philosophy and strengthening and broadening our influence. What is this cause that grips these young people? What is their revolution? It is a revolution of love and reason, and their leader is Jesus Christ. The revolution in which they are engaged is under the auspices of Campus Crusade for Christ International. Campus Crusade is a worldwide movement totally dedicated to one goal: to help fulfill the Great Commission of our Lord....Our special emphasis (though not our total thrust) is on the college and

highschool campuses, because we believe that it is here that the main source of untapped manpower waits to be challenged and trained to help change the world.⁶⁹

This is a promise that captures the imagination of people. No wonder people give more easily to para-churches than to the local church. The local church is barely holding out against the world while the para-church organization is changing the world.

People have a desperate need for purpose. Henry Fairlie makes this point in his book, The Kennedy Promise, in which he analyses the pacesetting campaign style of John Kennedy. He points out that in the summer of 1963, when Harold MacMillan was being accused of failing to give a sense of purpose to Britain, he replied to an inquiry: "If the people want a sense of purpose, they should get it from their arch-bishops." A promise is the single most effective campaign method in politics, especially when it is meant sincerely and carried out. False humility eliminates the promise as an acceptable tool. Three choices can be seen and two are over reactions.

No promise _____ promise which reflects _____ false, cheap promises
the very best of people

Listen to the words of John F. Kennedy.

We stand today on the edge of a new frontier. The frontier of the 1960's, a frontier of unknowable opportunities and paths, a frontier of unfulfilled hopes... It would be easy to shrink from that frontier, to look to the safe mediocrity of the past....But I believe the time demands invention, innovation, imagination, decision. I am asking each of you to be new pioneers on that New Frontier.⁷⁰

The reason that such leaders don't exist today is because leaders are afraid to say....."this much we pledge and more." Fairlie says, "Few men in the modern age have understood, and have used, amicitia as

brilliantly as did John Kennedy in 1960. He demanded amicitia of those with whom he treated, and he returned it.⁷¹ Amicitia is a technical word used in political science. It was first coined by Cicero writing to Crassus. Amicitia in politics is a responsible relationship. A man expects it from his friends and gives it to them. It endures all perils and failings. John Kennedy knew that the sacredness of the agreement lay in the exchange of trust. We are told by Theodore Sorensen and Arthur Schlesinger that he avoided corny gesture and the unnecessary gimmick; this built amicitia between him and the people.⁷² Sorensen believed that the power of his speeches was that he believed them.

The ability to promise and create amicitia can be most helpful in creating an image rapport with people.

IV. Momentum and Fun: Two Magic Words of Image

Part of Kennedy's campaigning genius was the campaign before the campaign. The reason for this strategy was due to a factor that no politician can forget - "momentum." Webster's Dictionary defines momentum as "the impetus of a moving object or the quantity of motion of a moving object, equal to the product of its mass and its velocity."⁷³ An experience at trying to push a heavy object makes the fact of momentum very vivid. Getting started is very difficult. But once it's going, it is difficult to stop. A good policy to generate momentum is to point towards an exciting goal and yet plan, prepare and work to reach twice as high.....this tends to create momentum. Because of the factor of momentum the first three years are essential in planting and building a great church. People are by nature attracted to political causes and churches if they sense momentum. Because John Kennedy understood this he never lost an election that he ran for.

Closely associated with the concept of momentum is the idea of the concentrated campaign. Campaigns can be organized to create momentum or to capitalize on momentum. Dr. McGavran warns that receptivity wanes as often as it waxes. Unlike the tide, no one can guarantee when it goes out that it will soon come back again.⁷⁴

One of the traditions which comes with an evangelist's heritage is that of revival in these times. This section of the paper intends to take this concept and relate it to this specific church planting project.

Obviously, one of the greatest factors in the history of the Christian church when it comes to revival is Billy Graham. His method of campaign has had a tremendous impact on the world. After attending three separate Billy Graham campaigns, being involved minimally in two and reading four books on the subject, these principles of campaigning were recognized.

(a) Spiritual revitalization of the leadership. In reading different biographies of Billy Graham it is startling to see how he claims point after point of personal spiritual revitalization. This is especially true before crucial crusades. For example, before the Welsh revival Graham was living only 11 miles from Stephen Olford's house. Billy said,

I was seeking for more of God with all my heart, and felt that here was a man that could help me. I could sense that Stephen had something in his life I wanted to capture - he had a dynamic, a thrill, an exhilaration about him.⁷⁵

For most of two days Graham and Olford were closeted at Ponty Pridd's hotel with their Bibles open. The first day Billy learned more secrets of the "quiet time." The next day, Olford expounded, "The fullness of the Holy Spirit in the life of a believer who is willing to bow

daily and hourly to the sovereignty of Christ and to the authority of the Word." This lesson was evidently so new to Olford himself that it "cascaded out, revealing bright glimpses of the inexhaustible power of the love of God." At the close of the second day they prayed, "Lord, I will not let Thee go except Thou bless me." Finally Billy Graham said, "This is a turning point in my life; this will revolutionize my ministry."⁷⁶ It was one of many turning points. This is one of the reasons for Billy Graham's outstanding achievement. He has never been complacent with the quality of his inner life, or with what he already knows of Christ.

These points of revitalization are essential before a local church campaign can take place.

(b) Involvement. Part of the genius of the Billy Graham campaign is the sheer numbers of people involved. If the friends and the families of the choir come then they will have a large audience. Then there are counselors, small group leaders, those working on publicity as well as scores of other helpers. There is a campaign before the campaign to get people involved.

In politics they know that if they get someone to listen to them that's great, but means very little. On the other hand, if they get that individual to wear a button or mail a letter, then there is a good chance to getting their vote.

Douglas Hyde, in his book on Dedication and Leadership compares Christianity to the communist party. He points out that the party lives by its campaigns. The majority of recruits to the party come in through the campaigns which the party organizes. Campaigning keeps the party members active. "Communists, if they are worthy of the name at all,

are always active. Activity in itself serves an important purpose, but it has to be made as meaningful as possible so that more and more non-communists may be drawn into association with the party."⁷⁷

Involvement in a great cause is a basic need of people and should be used in a campaign.

(c) Publicity. The publicity of a Billy Graham campaign greatly resembles Jerry Falwell's saturation evangelism or the publicity of a political campaign. In Billy Graham's 1959 Greater Nashville campaign they spent 1/5 of their expenditures on publicity.⁷⁸

(d) Association. In a concentrated campaign bringing in the right crowd builders can be crucial. Billy Graham always brings a professional athlete, famous singer, or other celebrities to the platform. These people draw crowds by themselves. At the Seattle Crusade of 1975 attendance was averaging around 50,000 but when Johnny Cash joined the crusade, attendance shot up to 100,000.

(e) Event. The crusade itself is an event Christians can be proud to bring non-Christians to attend. This is the heart of the campaign and a tribute to Billy Graham's method. Cliff Barrows, George Beverly Shea, special guests, and a quality organization are reflected in every minute of the event.

(f) Follow up. Billy Graham has worked diligently on his follow up. But he would be the first to admit that it is not entirely successful. The local church is more suited to follow up its campaigns. At Tri-City Community Church their campaigns are run yearly -- Christmas, Easter, and the 4th of July. Thirty percent of their converts are led to the Lord in the two months following Christmas and this happens year after year.

Campaigns and high attendance days project an image of momentum. Elmer Towns believes that these days should be worked into a yearly calendar. But these times must be balanced with the second magic word of Image.....fun. The world has never forgotten the picture of John Kennedy pulling over at a park with his campaign staff and playing tackle football in their suits. They called it "camelot". Kennedy gave the impression that when he is teaching that he really enjoys himself. Campaigns one after another no matter how good their intentions build a grey world and project an equally grey image. Fun is not unholy if it is in balance and it projects a very disarming image.

CHAPTER FIVE

A PROPOSED STRATEGY

I. The Unique Concept of Strategy and Communication

This chapter must be an integration of all that has been learned in the previous chapters of research. It will only have been a successful research project if it can go beyond abstract intellectual ideas. This student-pastor agrees with Gustavo Gutierrez's statement that "It is the duty of theology not to think about the world but to change the world."⁷⁹

The 15 guidelines for planting and building a church that are being used by fundamentalists, evangelicals and the largest church in the world must be applied and not merely remembered.

The information gathered about Bellevue is useless if it does not become basic insight in developing a unique concept of a church that will reach this particular people. With this insight the principles of church planting and growth can be tailored to this particular situation.

The idea of image presentation and insights from the political analogy on raising from obscurity to prominence are only worthwhile when applied in a specific strategy.

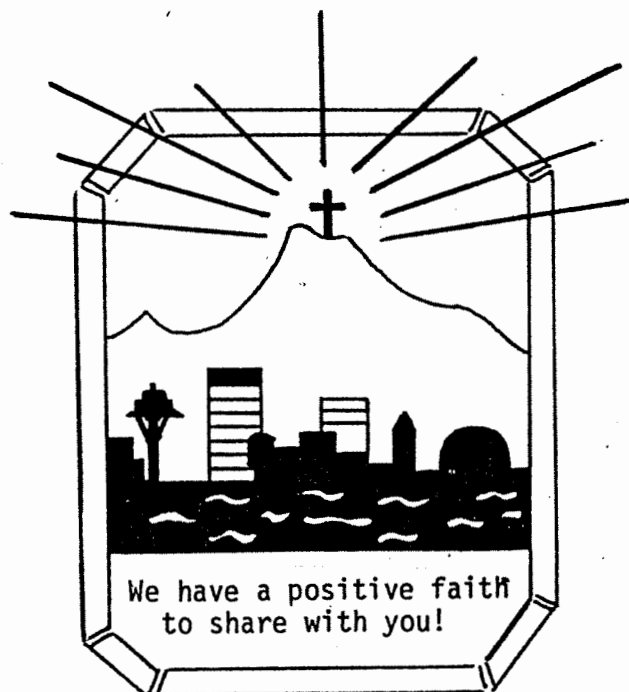
This unique concept of a church and the specific strategy to build it must be communicated to the common layman. The best football play in the world is useless if the players don't understand it and

believe in it. A full color brochure has been developed to communicate the unique concept of this church and the strategy to build it. A shortened version will be developed for some first-time contacts. The next 14 pages are the brochure that will be at the heart of the strategic planting of Emerald City Community Church.

The following fourteen pages are a sample of the brochure to be handed out when home visits and other personal contacts take place.

**IT IS OUR PRIVILEGE TO ANNOUNCE THE BEGINNING OF A NEW
EXCITING COMMUNITY CHURCH WHICH IS OUT TO CHANGE THE WORLD!**

EMERALD CITY COMMUNITY CHURCH



Inspired by Dr. Robert Schuller and Dr. Norman Vincent Peale
- a new evangelical community church joins the race to inspire
and encourage people throughout the greater Seattle area.

Our Vision

We have a great dream....that our lives can have an impact on this world and make it a better place. We have a vision of building one of the largest churches in the United States. We don't want to be large just for the sake of being large. We want to build a large church made up of happy, positive Christians who really want to be like Jesus Christ. A church such as that can do so much to change the world.



"During seminary I became the best of friends with young pastors from India, Guiana, Haiti, Poland and the inner cities of the U.S. What has amazed me is that they have believed a young pastor with nothing but a dream. The words of Robert Frost have become a theme for this young church with an audacious dream...."WE HAVE PROMISES TO KEEP AND MILES TO GO BEFORE WE SLEEP."

Pastor Tim White

THE IDEALS OF EMERALD CITY COMMUNITY CHURCH

I. POSITIVE FAITH

We believe that Positive Faith is biblical faith. Our aim is clear. It is to encourage and to inspire people with our faith. We are convinced that our message really is good news....God loves you and has a wonderful plan for your life. We want a church that inspires possibility thinking -- not negative back-biting. We want a church that teaches people to succeed rather than fail. We want a church that lifts and loves with every encounter.

II. LIFESTYLE OF ALIVENESS

We agree with St. Irenaeus of the second century.... the glory of God is man fully alive. We are convinced that every day is a gift from God and ought to be celebrated. John 1:4 is essential to our understanding of life....."In Him (Jesus) was life and that life was the light of man." Life was designed to be full -- no, overflowing! And it should be lived with great love like that described in ICorinthians 13. We understand that the fruit of the Spirit listed in Galatians 5 is essential to fully aliveness....love, joy, peace, patience, kindness, goodness, faithfulness,

gentleness and self control. We love our families, we love to work, we love to play, we love our country, we love nature...we love life and celebrate it as a precious, precious gift!

III. MINISTRY OF HELPING

You have to know that since we love life so much and we believe that Jesus Christ came, lived and died to help hurting people find real life that we love to help people. Our greatest joy comes from simply helping people. William Law had a great impact on the 18th century but his words still echo in our hearts.

"....don't fret about all the weaknesses and infirmities of your fellow creatures, cover their frailties, love their excellences, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, overlook their unkindness, forgive their malice, be a helper, receive their friendship."

IV. AUTHENTIC PERSONHOOD

We want to accept and love people with open arms. We want to allow people to make their own private-personal spiritual pilgrimage. We have deep beliefs but we do not put pressure on people to conform. We believe that God will lead us in the right direction. We don't want any fakey, syrupy spirituality. We simply want to be honest with God. And we want people to be honest about who they are. We don't expect people to speak with stale cliches or weird spirituality....just be honest and be yourself. That's what we plan to do.

V. DIRECTIVE OF EXCELLENCE

We have a personal directive from Jesus Christ to do our best in everything we do. "But one thing I do: forgetting what is behind and straining toward what is ahead, I press toward the goal to win the prize for which God has called me heavenward in Christ Jesus." Philippians 4:13-14. When God gives us an idea we will give it everything we have -- we'll do our very best on every project....because God's ideas deserve no less. Everyone might as well know that we refuse to quit on anything that is the right thing. We fully intend to spend the rest of our lives trying to build Emerald City Community Church into a great church full of loving people who want to change the world. This much we pledge.....everything that we do....we'll do under our directive

of excellence. That's the way life ought to be....for a parent, an athlete, a business person. This is very important to us.

THE MINISTRIES OF EMERALD CITY COMMUNITY CHURCH

PHASE I

These ministries will begin immediately.

A. Sunday Celebration

Our worship will be a lifting experience -- one that you'll have to try to fully believe.



Happy friends create a positive, lifting atmosphere.



Great music so inspirational that you would never expect it in a church.



Encouraging, practical sermons.

Imagine a setting where a young pastor has been preparing his whole life for his moment to encourage you. He's been praying and practicing and he's going to do everything he can with God's help to inspire you in 20 minutes.



Holy Communion

Because we are a community church our communion altar is open to anyone who believes in Jesus Christ as their Lord and Saviour. It's open to the weak and to the strong. We always close our Sunday Celebration by offering Holy Communion at the altar. Those who do not choose to take communion may leave during this time but please shake someone's hand on your way out.



We do not follow up visitors except by request..

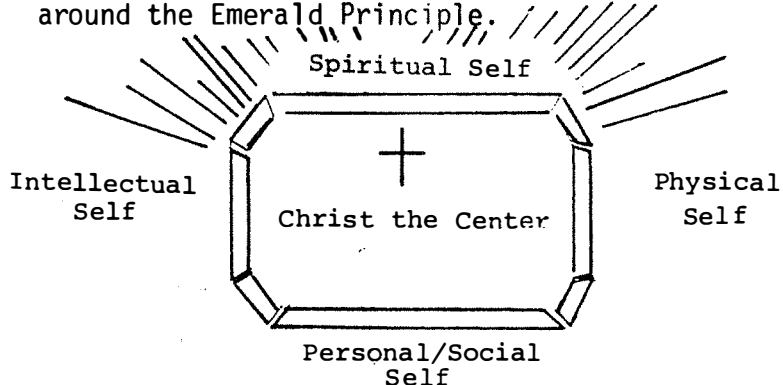
We love visitors and we want you to feel free to visit Emerald City Community Church once a year or every Sunday! We will not follow up your visit except by your personal request.

Please don't misunderstand....we are eager to meet you and get better acquainted when you are ready. Pastor

Tim would love to get to know you.

B. Emerald Groups

We believe that every person is like a precious stone. They may be in the rough but God has packed their life with great possibilities. During the week we will meet in small groups at homes and close lifetime friendships will be built. We will watch a video recording of Garden Grove Community Church's service. Later on, after the Emerald Groups develop we will have goal accountability around the Emerald Principle.



If you want dynamic personal change try our Emerald Groups!

PHASE II. L.E.A.D.

These ministries will begin after we have built a base.

LEADERSHIP EDUCATION AND DEVELOPMENT

1. PASTOR'S CLASS - Lunch for four Sunday afternoons with Pastor Tim as he explains the faith and the dreams of Emerald City Community Church. This is necessary for becoming a member of our church.
2. WORLD CHANGERS CLASS - Four evening meetings with Pastor Tim as he leads us in understanding our personal gifts and talents and how we can be involved in the church and yet fit in with a

relaxed, happy lifestyle. A must for people who tend to burn out.

3. DISCIPLESHIP UNLIMITED - One hour a week for two years around a quarter system with the summers off. Includes scripture memorization and teaching personal Bible Study. A great commitment but a firm foundation for leaders.
4. ELDER'S NIGHT - One Tuesday night a month -- a meeting of Bible school level teaching. Eerdman's 5 handbooks will make up our texts for the next five years. This evening is also the center of organization for our caring and support system.

PHASE III.

Emerald City Congregational Chapels

(This ministry will begin after the development of Phases I and II!)

We want to be one of the most caring churches in the U.S. We are going to build Congregational Chapels all over Seattle where people can come to an evening service of no more than 250 people and receive solid Bible teaching -- book by book, Body Life sharing, great hymn singing, and a beautiful prayer time.

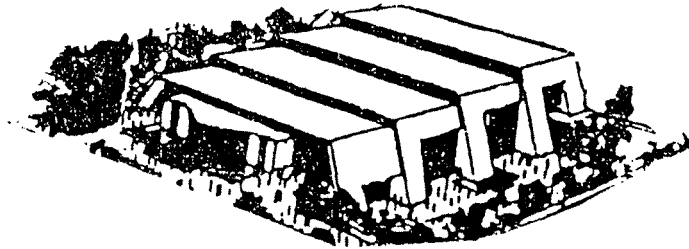
PHASE IV.

Christian Education

(This ministry will begin after the development of phases I-III)

In this phase we will focus our attention on building a great Sunday School. Until then we will be able to profit from being around other families who want to do their best in bringing up their children in the Lord. We will also be able to provide camps and retreats for every age in cooperation with Tri-City Community Church.

About our pastor.....



To really understand our church you should understand our background and heritage. Two of the greatest inspirations in Pastor Tim's life have been his grandfather and his father. Both are fine pastors and have spent their lives loving people.

Tim's grandfather is Floyd E. White, author of three books: Nuggets of Gold and a Barreiful of Chuckels, Diamonds in the Rough and Some Other Gems Mined Through the Years, and The Wonder Book of the Ages. He is an ordained pastor in the United Methodist Church and with his wife, Ione, they have raised six boys on a country pastor's salary during the Great Depression and World War II, Floyd and Ione (also a fine preacher) have served the following pastorates in the Northwest: New Meadows, Idaho; Vale, Oregon; LaGrande, Oregon; Rigdon and Point Isabel, Indiana; Vale, Oregon; Paul, Idaho; Kahlotus, Washington. Floyd and Ione have been actively ministering for 45 years.

Tim's father, Dale V. White, is the founding pastor of Tri-City Community Church in Richland, Washington. Dale started the independent community church when he was 22 years old and has been the senior pastor there for 30 years. Over 3,000 people worshipped there at the Cathedral of the Desert last Christmas. Pastor Dale White is one of the most respected people in the Tri-Cities after ministering to dying people, at weddings, marital counseling, etc., for so many years. The Cathedral of the Desert is a two million dollar sanctuary that inspires thousands of people in worship. Tri-City Community Church unashamedly follows Robert Schuller's Garden Grove Community Church in its positive emphasis on theology.

Pastor Tim White grew up in Kennewick, Washington. Like many boys, he spent most of his time thinking about and training for athletics. Tim was the starting quarterback at Kamiakin Highschool, as well as a hurdler in track. The summer after graduating from highschool, Tim received a very dramatic call to live completely for Jesus Christ and to spend the rest of his life doing what he had always told everyone he

would never do....being a pastor. Tim turned down college scholarships in football to devote himself to preparing for ministry. Tim graduated Cum Laude from Eastern Washington University with a B.A. in psychology and a minor in history. He also received a Master of Divinity from Western Evangelical Seminary and has studied at Fuller Theological Seminary and the American Institute for Holy Land Studies in Jerusalem. Tim has served as a youth pastor in the Missionary Alliance Church at Pasadena, California and Faith and Life Free Methodist Church in Portland, Oregon. He has been pastoring for ten years and has served as an associate pastor at Tri-City Community Church for six years. Tim's wife, Jackie, is an avid runner. She was also a psychology major and loves to read. Tim and Jackie have two children -- Betsie, who is five and loves ballet, and Roman, who is two and already loves football. The whole family is excited to spend the rest of their lives ministering to the people of the Seattle area.



OUR STATEMENT OF FAITH

Doctrinally, Emerald City Community Church should never be miscalculated by anyone to suggest that we are to the left or to the right of historic fundamentals of the faith, as taught in the Holy Scriptures and handed down by the church. One needs to understand that we have clear emphasis of doctrines and that even a casual listening to the preaching and teaching of this church will show that the life and the teachings of the Lord, Jesus Christ, are our ultimate and overguiding example. One should then quickly see that true spirituality, as far as we are concerned, depends on that example and on the explicit description of the fruit of the Spirit, as well as the precise teaching of what agape love really is, in ICorinthians 13.

We firmly believe that God, Himself, has called together a community church -- that is, a community church, not in name only, but in fact -- where people of many different traditions and creeds have dared to come together to deemphasize their differences and emphasize their oneness in terms of the essential truths of the Bible and of the historic Christian faith. It is obvious that many of us jointly appreciate the traditions and creeds of the early church confessions and of Catholic orders and Protestant communions, to which several of us may find our tradition.

We are under God, subject to Biblical authority, and we also bear concerted witness to the following articles to which we subscribe, to which we hold essential to our ministry.

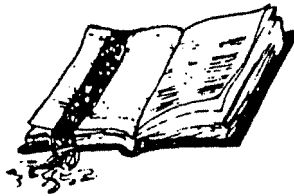
1. We believe that God has revealed Himself to be the living and true God, an eternally existent spiritual being of absolute knowledge, power and goodness, perfect in love and righteous in all His ways. He is the creator and perserver of all things visible and invisible; and in the unity of this Godhead, there are three persons of one substance, power, and eternity -- Father, Son, and Holy Spirit.
2. We believe that God who discloses Himself to mankind through His creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is the second person of the triune Godhead; that He was eternally of one substance with the Father; that He became the incarnate by the Holy Spirit; was born of the Virgin Mary, thus uniting in one perfect personality forever two whole and perfect natures, God and manhood, very God and very man, the God-man, Jesus

Christ. And Jesus Christ is made known to us by the Holy Spirit in sacred Scripture.

3. We believe in the personality and deity of the Holy Spirit; that He did proceed from the Father and the Son and is the third person of the Godhead, of one substance, power and eternity with them; that He is present and active in the church, convicting the world of sin and righteousness.
4. We believe that Scripture is an essential part and trustworthy record of divine disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written Word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.
5. We believe that God made man in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God and mankind thus obtained a predisposition for lack of trust which has separated from God and led us into sin. Because of this fallen nature it is clear that God must and does initiate the redemptive process.
6. We believe that Jesus Christ died for our sins, and by shedding of His blood made an atonement for the sins of all mankind, that this atonement is the only ground of salvation. We also believe in Christ's bodily resurrection from the dead, that He ascended into heaven to the right hand of the Father and is there engaged in intercession for us.
7. We believe that penitent sinners are justified before God only by faith in Jesus Christ; that at the same time they are regenerated and adopted into the household of faith, the Holy Spirit bearing witness with their spirit to this gracious work. This is sometimes called implicit or initial sanctification.
8. We believe in the believer's baptism of the Spirit which comes upon repentance and that the only test for the

fullness of the Holy Spirit is the fruit of the Spirit. We understand the gifts to be legitimate expressions as long as they are in order, in careful concert with the leadership of the body.

9. We believe in the eternal security of the believer who is showing fruits of repentance. But we also recognize because of the weight of scripture that a professing "believer" who is living in outbroken scriptural sin has reason to question his/her salvation. The only practical option is for the individual to get right with God.
10. We believe in the holy universal church; that it is composed of all true believers of Jesus Christ; that it is for the maintenance of worship, the edification of believers, and the proclamation of the Gospel to the whole world.
11. We believe that the expression "positive faith" for us is a necessity to make clear the biblical definition of real faith to our modern society. This is our check point for the attitude of each believer in our church which helps us to be like Jesus.
12. We believe that God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all men according to the deeds done in the body and to establish His glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with Him forever. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.



ADVISORY BOARD

1. Dr. W. Stanley Johnson, M.Div., Ph.D.

Chairman of the Department of Christian History and Thought at Western Evangelical Seminary and a full professor of Christian Theology. An ordained minister in the Free Methodist Church. B.A. Seattle Pacific College, M.Div. Western Evangelical Seminary, Ph.D. St. Louis University. Research Fellow, Yale University.

2. Dr. Gerald W. Dillon, B.D., M.A., D.D.

Professor of Pastoral Studies at Western Evangelical Seminary. Minister in the Friends Church. A.B. Kletzing College B.D. Asbury Theological Seminary, M.A. State University of Iowa, D.D. Azusa Pacific College, Pastor Vancouver First Friends Church.

3. Dr. Edsel White, M.Div. D. Min.

Pastor of the 1st United Methodist Church at Silverdale, Washington. B.A. Eastern Oregon College, M.Div. Chandler Theological Seminary, D. Min. San Francisco Theological Seminary.

4. Dr. Carlton Cadwell, DDS.

Owner, Cadwell Labs. and Tri-City Court Club

5. Rev. Floyd E. White

Ordained Elder, United Methodist Church

6. Rev. Dale V. White

Senior Pastor, Tri-City Community Church

7. Rev. Mike Mugford

Pastor of Grass Valley Church of God. Ordained in Church of God, Anderson, Indiana

8. Tim Kunkel, B.A., M.Div.

Th.D. candidate, Berkely Theological Union. Future missionary to Brazil.

9. Rev. Mirosław Suski
Pastor, Assembly Of God, New Britain, Connecticut
10. Rev. Tony Pauls
Pastor, Plaindenor Christian Center, Haiti
11. Jack Dorey
Diamond Direct, Amway Corporation
12. Jim Sandusky
All-American wide receiver at University of Nevada
Las Vegas and San Diego State. Presently a wide receiver
for the B.C. Lions
13. Steve White
Quarterback for the B.C. Lions
14. Geoff Keice
All-American football player at W.S.U. and former Pro
for the L.A. Rams, Seattle Seahawks, Baltimore Colts, and
the Oakland Invaders. Owner, Homes and Lands Magazine, Pasco, WA
15. Terry Preszler
Assistant District Attorney
16. Ken Armstrong
C.P.A., Richland, Washington
17. Soren Jensen
Manager, Rainier Bank, Kennewick Branch
18. Ralph Holliday
Vice President, Regional Manager, Rainier Bank
19. Phil Boucher
Hydrologist, U.S. Geological Survey
20. Dick Sanders
Owner, DiRo Construction



"We never dreamed that our family could find the Christian faith so vital, so thoughtful, so idealistic.....so much fun!

II. The Master Strategy Explained

A. Wave One - Prayer

Since this church will be built by God alone, this first wave may be the most important.

1. Prayer partners. 150 prayer partners will be sought. They will make a written commitment to pray for the people of Bellevue, the White family and the beginning goals of the church.

2. Personal prayer. The student-pastor will spend a day in prayer each month before the move.

3. Letter writing. In the midst of this prayerful atmosphere a letter will be written to all prospects in the Seattle area. Three hundred backers will come to a "letter party" at Tri-City Community Church in which they will be asked to write letters to friends and families who live in the Seattle area.

4. Development of a master prospect rolodex. White cards will signify prospects who have asked to receive continued information. Blue cards are the Charter Members who have joined the church for one year, to be renewed the next year. Orange cards are Founding Friends who have agreed to a financial commitment and/or involvement for one year. This list will be filed and honored at the ten-year anniversary. Members and friends will receive gifts (plaques) to keep in their homes.

B. Wave Two - Campaign Before Campaign

The campaign before the campaign will be conducted in classic Kennedy style. The aim is seizing momentum by catching it before the race begins. Goals before October, 1984, are: (1) 120 friends (prospects); (2) 40 members (charter members); and (3) 20 ecclesia (founding friends).

1. Team canvassing.

The teen group and the Challengers (ages 40-65) at Tri-City Community Church have agreed to go to Bellevue on trips to canvass the neighborhoods. A goal of 100 contacted homes will be reached.

2. Teas. Womens' teas will be hosted by members in which this student-pastor's wife will be introduced to friends of members. Special guests with topics will be used as drawing cards organized around Tri-City Community's "Third Tuesday" (monthly womens' luncheon) pattern. Brochures will be distributed.

3. Speaking engagements. Opportunities to speak at Jaycees, Optimist Clubs, Real estate meetings, Amway, Royal American, Shaklee, Eagles, Moose, and Masons will be sought through contacts in the Tri-Cities.

4. Advertising. The story of the church will be given to local newspapers. \$2000 will be spent on radio advertising. A billboard will be secured for October and 500 professional posters will be distributed throughout Bellevue.

5. Rallys. Two rallys will be held in August and September at the Red Lion in Bellevue. Professional music will be provided along with a professional athlete as a guest. The local anchor woman for T.V. will also be a guest.

6. A display for home or work. A brochure display for home or work will go to 40 locations distributing 800 brochures along with personal contacts.

C. Wave Three - The Move

This student-pastor will move to Bellevue with his family and house-sit an expensive home through Sanders Care Taking Organization. The following schedule will be followed to maximize the number of people met in the community. Five new friends will be made and 600 individuals will be personally met before October of 1984.

1. Saturday.....Personal canvassing of homes with soft sell approach, just meeting people and distributing brochures.
2. Sunday.....Visit two churches to discover the needs of the community.
3. Tuesday.....Golf...this student-pastor never enters into a foursome without making three friends by eighteen holes. Work out at local athletic club. Meet one person each work-out. Have some guests over for dinner. This should also include neighbors, prospects, members, new acquaintances.
4. Wednesday.....Spend day as a hospital volunteer at Childrens' Orthopedic. Hold a college campus Bible Study at a senior law student's home.
5. Thursday evening.....Calling on prospects at their homes.
6. Friday.....Plan a fun fellowship every week for a few couples.

C. Wave Four -- Worship Begins

The pattern comes from Tri-City Community Church which has a great worship service which attracts upper middle class people by the hundreds. Even people who attend other churches love to visit while on their vacations -- often other pastors from the community attend also when they get the chance.

This worship experience is targeted at both unbelievers and believers....whoever would want to recognize their need for God.

There is an atmosphere of happy, joyful friendship as people come to worship. Dozens of people shake their hands. Their shepherd or his wife speak personally to them.

The very best in inspirational music is provided. There are nine soloists that are as good as any on the radio. They have agreed to visit Emerald City Community Church and share their gifts.

There will be encouraging practical sermons from God's Word. This student has been practicing and preparing his whole life for the twenty minutes that he has to inspire those people to go for the very best God has for them.

Holy Communion is served every Sunday morning at the close of the service. The pastor wears a robe in the Methodist tradition. This has a lot of appeal to people from a high church background, and those who have left the low church are enraged about it but that is their hang-up. This better enables this church to cross cultural barriers and helps to insure that they are only reaching the unchurched.

One of the best policy decisions allowing for the crossing of barriers to reach the unchurched is the fact that it is publicised that visitors are appreciated. It's all right to show up once a year or once a month. Sometimes it takes a few years to reach them but they are individuals who could not be reached any other way. People are allowed to have space to make their spiritual pilgrimage. Visitors are only followed up upon request.

The first priority is this worship experience. This is a "celebration" experience as C. Peter Wagner defines it. It will remain in

a rented facility for up to ten years as long as it is in Bellevue. Dr. McGavran says that people will drive 15 minutes in Seattle to go to church. From Bellevue at least 500,000 people can drive there in 15 minutes. From this pool of people come the prospects for leadership.

D. Wave Five -- Emerald Groups Begin

An Emerald Group is a small group meeting with a lot of variance and a certain structure. They may meet at work or at an athletic club. They may be a book club, tea for wives, or a girls' running team. They always stay under twelve members and last no longer than six months. At first, the only leaders will be the pastor and his wife but later trained leaders will emerge. Leaders turn in a form weekly on Sunday evening to check to see if necessary ingredients are present to make it work.

Emerald Group

a. Elder led. Pastoring is at the heart of the Emerald Group. The elder should pray for each individual daily. Shake hands with each one at the meeting. In short, they should genuinely try to shepherd the group.

b. Biblical devotion. Can be one to five minutes but it's important to show what is thought of Scripture.

c. Honest sharing. "How is it going with your soul?" An opportunity for anyone to share. Prayer requests are taken. Each person in the group agrees to pray for each other daily, keep each other's problems a secret, never criticise each other, and defend each other.

d. Goal accountability. Each person has an Emerald book -- a blank book with their goals in their spiritual life, physical life, personal-social life and intellectual life. The rest of the book is a journal reporting on these goals. They share at this time how they are doing in these areas.

e. Conversational prayer. The goal is that each person would feel comfortable to pray out loud.

After this they golf, discuss a book, play basketball, fish, whatever.

E. Wave Six -- Pastor's Class

This is a dinner meeting on Sunday afternoon and is a pre-requisite for becoming a member of the church. It lasts for four weeks and the material is already written.

Week 1 - Pastor's testimony, and explain the uniqueness of Emerald City Community Church

Week 2 - Foundation for Faith - part I

Week 3 - Foundation for Faith - part II

Week 4 - Explaining the church organization and doctrine

This is conducted in a discussion fashion. After these four weeks individuals may join the church by stating in worship that they believe in the Lord Jesus Christ with all of their heart. Pastor's Class will take place usually every September, January and May.

F. Wave Seven -- World Changers Class

This is a Thursday evening class which lasts one hour for four weeks. Its emphasis is on personal gifts and their use in the church.

This class will take place every October, February and June.

G. Wave Eight -- Discipleship Unlimited

This is a revised version of Navigators 2:7. It includes Scripture memorization, basic Christian theology, quiet time, devotional Bible Study, testimony, evangelism, baptism, etc.... It lasts two years or six quarters. They will meet every Tuesday night except the second Tuesday of every month which is Elder's Night. There are two levels of elders -- emerging and commissioned. An emerging elder is anyone interested in leadership; commissioned has completed Pastor's Class, World Changers class, and Discipleship Unlimited. The commissioned elder has also assumed a responsibility in the body. Elder's Night proceeds as follows:

- Part 1 - 6:00 to 6:30pm Fellowship and encounter with the pastoral staff.
- Part 2 - 6:30 to 7:30pm Potluck dinner divided in three groups - Sunday School elders, Adult congregational elders, and music elders. Electives are presented here.
- Part 3 - 7:30 to 8:30pm Bible School. Using texts from Eerdman's Handbooks. One handbook per year is used.

H. Wave Nine -- Creation of Congregational Chapels

After leadership has sufficiently been developed the third and crucial segment of Celebration - Congregation - Cell will be added. Congregations will be made up of no more than 250 people and they will be led by a lay pastor and his elders. Its genius is its quality pastoring and shepherding. The event around which the congregation is built is the evening service. This service contrasts with the morning celebration. Its format will be something like the following:

1. Instrumental opener
2. Scripture reading of text to be studied
3. Hymn singing
4. Sunday School report
5. Body Life
6. Special music offering
7. Teaching through the Bible
8. Prayer Garden

The Sunday School will be run during the time of the teaching.

The adult teaching will be dialogical.

The congregation will also have social functions.

Congregations will meet in rented locations until at least two can be built. They will be located around the Seattle area and their construction will be similar to Mormon churches or 7-Eleven stores. Their names will be Everett Community Chapel, Kent Community Chapel, West Seattle Community Chapel, etc. The first two may be started after 1½ years. The structure of the church will look like the following:

EMERALD CITY COMMUNITY CHURCH

CONGREGATIONAL COMMUNITY CHAPELS

EMERALD GROUPS

III. General Target Dates for the First Year

May 1, 1984	Letter to potential prospects
June 1, 1984	Meeting with potential founding friends
June 29, 1984	Letter to Tri-City Community for potential prospects
July 9, 1984	First Emerald City Rally
August, 1984	Second Emerald City Rally
August 26, 1984	Family moves from Tri-Cities to Bellevue
September 29, 1984	Third Emerald City Rally
October, 1984	Beginning of worship services
November, 1984	Beginning of Emerald Group meeting
December, 1984	Beginning of Pastor's Class
January, 1985	Beginning of World Changers Class
February, 1985	Beginning of Discipleship Unlimited
March, 1985	Special Guest, Robert Schuller Corresponding campaign - 500 in worship
April, 1985	Beginning of Elders Nights
May, 1985	Increase the number of Emerald Groups
September, 1985	Begin two congregations

Five-year Goals

Before Worship Begins in October

<u>Friends</u>		<u>Members</u>	<u>Ecclesia</u>	
October 84	120 people	40 people	20 people	
Sept. 85	450	150	75	Year 1
June 86	900	300	150	Year 2
June 87	1350	450	225	Year 3
June 88	1800	600	300	Year 4
June 89	2250	750	375	Year 5

CHAPTER SIX

CONCLUSION

I. Thoughts

This paper has been the most valuable single project in this student-pastor's education. Its dividends will be paid in the form of a great church that is on its way. It has been an opportunity to prepare for that church as well as integrate much past learning.

Chapter Two, on church growth principles, represents not an end of study but a point on the way. The information listed has deeply impressed this student. There are many more important principles that were learned and listed in the appendix. Much more was learned than could be mentioned in this project.

Chapter Three's demographic study will be most useful but it will also continue. This defining of homogenous unit has mixed with personal ideals to create a concept of a unique church.

Chapter Four's image projection study may be the most valuable study in the early stages. Much of this will be conducted along this pattern of a political campaign. It will include massive personal contacts, campaign before the campaign, strong use of advertising, and calling on many personal favors of friends. Definite demonstratable acts of love will be searched for in the needs of the people.

Chapter Five may appear rigid and yet it is a beginning at applying all that has been learned. The goals may seem over-confident

but they are real expressions of faith and reason in a personal response to God's call.

As Emerald City Community Church is built this paper will be a constant resource. It may become a plan of reference for others starting similar churches.

II. Evaluations

In attempting to put this paper in action it should be remembered that constant evaluation and personal growth will be needed.

Methods of Evaluation

Weekly

1. Viewing video tape of services.
2. Question objective friends about their insights.

Monthly

1. Read criticism at a positive time. A running list will be kept. It is believed that each criticism says something that can help.

Yearly

1. Evaluation from the outside by Pastor Dale White and his staff.

Yearly

1. Have an advisory board survey mailed which asks for suggestions from their perspective.
2. Run a survey through the church.

3. Bring a different successful pastor to offer an evaluation --
 Year 1 - Robert Schuller; Year 2 - Joe Harding, Pastor of
 the fastest growing Methodist church in the U.S., located
 in Richland, Washington; Year 3 - Dale Galloway - New Hope
 Community Church; Year 4 - Mark Neuenschwander, Westminster
 Chapel; Year 5 - Bring a church growth expert to run an
 evaluation consultation.

III. Inspirations

In the midst of all this planning this student-pastor will confess that the prospect of starting a church independently from scratch is scary. And yet it is so imbedded in the heart and soul that there is really little debate in the mind. The words of Elmer Towns sound as a trumpet of challenge.

The man who desires to build a church is usually motivated by the "impossible dream" and he must accomplish the "unperformable task." A church is never a human invention nor is it every man's accomplishment. An ecclesia is a people "called out" from sin, beckoned to gather themselves in God's assembly. They are "called out" from normal pursuits to carry out God's commission. The church is established by God, is empowered by God and, ultimately, God is its objective. Those who would start a true church must be motivated by God who is its founder.

Into this improbable situation steps a man. As once "There was a man sent from God whose name was John," (John 1:5), just so God always has a man who will step into the gap (Ezek. 22:30) and respond, "Here am I, send me" (Isa. 6:8).

When the nations were given over to idolatry, God had his man -- Abraham. When the world faced seven hard years of famine, God had his man -- Joseph. When the people of God were groaning under an oppressive slavery in Egypt, God had his man -- Moses. God's man always attempts the unattainable, whether his name is Samuel, David, Nehemiah or Paul.

A pastor becomes like the minister he patterns himself after. Some mission churches fail or stagnate because their leaders lack well-balanced spiritual leadership. Simply, the church fails because the leader has not learned the basic steps of Christianity.

To build a great church, a man must have developed a stern hard-headed tenacity. But the church planter must also nurture the devotional meekness of Puritans. He must have physical endurance to visit sixty hours a week and emotional endurance not to crack when his young converts deny the faith. The pastor-leader must have a reverent sense of spiritual things, yet the cold calculating eye of a businessman. He must be quick to acquire knowledge in a thousand areas where he is ignorant, yet must lead authoritatively for no one else in his congregation knows how to build a church. The pastor-founder must speak persuasively in public and listen sympathetically in private counsel. The man who would establish a church must be an extraordinarily equipped man of deep commitment, iron will, wide scholarship and unblemished experience. If he doesn't personally grow in ratio commensurate to his vision, he will never establish and build the great influential church of his dreams.

As Daniel stood before the lions....

As David slew his ten thousands....

As Elijah stood alone on Mount Carmel....

Today, a young man goes forth to establish a church...⁸⁰

ENDNOTES

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²Win Arn, The Pastor's Church Growth Handbook (Pasadena Church Growth Press, 1979), p. 48.

³Schuller, op. cit., p. 19.

⁴Gerald Strober and Ruth Tomczak, Jerry Falwell - Aflame For God (New York: Thomas Nelson, 1979), p. 31.

⁵Strober and Tomczak, op. cit., preface.

⁶Paul Y. Cho and R. Whitney Manzano, More Than Numbers (Waco: Word, 1984), Preface.

⁷Cho and Manzano, op. cit. p. 121.

⁸Cho and Manzano, p. 20.

⁹Cho and Manzano, p. 20.

¹⁰Paul Yonggi Cho and Harold Hostetler, Successful Home Cell Groups (Plainfield, New Jersey: Logos, 1981) p. 2

¹¹Paul Yonggi Cho, The Fourth Dimension: The Key to Putting Your Faith to Work for a Successful Life, (Plainfield, Logos, 1989) p. 118.

¹²Cho, p. 127.

¹³Cho, p. 44.

¹⁴Elmer L. Towns, Getting A Church Started in the Face of Insurmountable Odds With Limited Resources in Unlikely Circumstances (Impact, 1975), p. 16.

¹⁵C. Peter Wagner, Your Church Can Grow (Glendale: Regal, 1971), p. 47.

¹⁶Cho and Manzano, p. 16.

¹⁷Cho and Manzano, p. 17.

¹⁸Cho and Manzano, p. 25.

¹⁹Cho and Manzano, p. 39.

²⁰Cho and Manzano, p. 41.

²¹Cho and Manzano, p. 42.

²²Paul Cho and Harold Hostetler, Successful Home Cell Groups (Plainfield: Logos, 1981), p. 35.

²³Cho and Hostetler, p. 47.

²⁴Towns, Appendix.

²⁵Elmer L. Towns, America's Fastest Growing Churches (Nashville: Impact Books, 1972), p. 189.

²⁶William Hordern, New Directions in Theology Today (Philadelphia: The Westminster Press, 1966).

²⁷I use the word "extreme" because many evangelicals do not mind being called fundamentalists and they hold to a high view of moral purity but would not be accepted by Elmer Towns' people because of a doctrinal nuance.

²⁸Elmer Towns, Getting A Church Started (Nashville: Impact Books, 1975), p. 52.

²⁹Towns, America's Fastest Growing Churches, p. 28.

³⁰Towns, p. 31

³¹Elmer L. Towns, Getting A Church Started. (Nashville: Impact Books, 1975), p. 56.

³²Towns, p. 96.

³³Towns, p. 45.

³⁴C. Peter Wagner, Your Church Can Grow (Glendale: Regal, 1976), p. 55.

³⁵Wagner, p. 65.

³⁶Lyle E. Schaller, "Forward" to Donald McGavran and George G. Hunter III, Church Growth Strategies That Work (Nashville: Abingdon, 1980), p. 7.

³⁷C. Peter Wagner, Church Growth and the Whole Gospel: A Biblical Mandate (San Francisco: Harper & Row, 1981) xi.

³⁸Wagner, p. 98.

³⁹Donald McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), p. 198.

⁴⁰C. Peter Wagner, Your Church Can Grow p. 122.

⁴¹Donald A. McGavran and Win Arn, How to Grow a Church (Glendale: Regal Publishers, 1974) p. 103.

⁴²McGavran and Win Arn, p. 50.

⁴³McGavran and Arn, p. 130.

⁴⁴Ibid.

⁴⁵McGavran and Arn, p. 131.

⁴⁶McGavran and Arn, p. 132.

⁴⁷Robert H. Schuller, Your Church Has Real Possibilities (Ventura: Regal Books, 1980) Forward by C. Peter Wagner.

⁴⁸Schuller, p. 22.

⁴⁹Gerald B. Nelson, Seattle: The Life and Times of An American City (New York: Alfred A. Knopf, 1977), p. 12.

⁵⁰Nelson, p. 14.

⁵¹U.S. Department of Commerce, 1980 Census of Population.

⁵²Howard McKinley Corning, The New Washington (Portland: Binfords & Mort. 1950), p. 210.

⁵³These estimates are official figures compiled yearly. They are used for state revenue sharing allocation. These city estimates are also used to allocate liquor profits to counties. They were provided by Holly Miller, director of King County Department of Planning.

⁵⁴Clark S. Judge, The Book of American Rankings. (New York: Facts on File, 1979), p. 48.

⁵⁵Vital Statistics 1981, Center for Health Statistics

⁵⁶George Gallup Jr., and David Poling, The Search For America's Faith (Nashville: Abingdon, 1980), p. 85.

⁵⁷Ibid. p. 86.

⁵⁸Roger Sale, Seattle Past to Present: An Interpretation of the History of the Foremost City in the Pacific Northwest (Seattle: University of Washington Press, 1976), p. 247.

⁵⁹John R. Bisagno, How To Build an Evangelistic Church, p. 105.

⁶⁰Billy Graham, Peace: Selected Sermons on Cassette Tape (Decision Tape Library).

⁶¹George G. Hunter III, The Contagious Congregation: Frontiers in Evangelism and Church Growth (Nashville: Abingdon, 1979) p. 104.

⁶²Dr. Donald McGavran & George Hunter, The Contagious Congregation, p. 108.

⁶³Donald McGavran, Understanding Church Growth, p. 42.

⁶⁴U.S. News and World Report, Sept. 18, 1982. p. 18.

⁶⁵Martin Schram, Running for President, 1976: The Carter Campaign. (New York: Stein & Day, 1977), p. 279.

⁶⁶Ibid., p. 280.

⁶⁷John Toland, Adolph Hitler (New York: Ballantine Books, 1976), p. 202.

⁶⁸Whenever a pastor refuses money it always shocks people and earns their respect.

⁶⁹Bill Bright, Come Help Change the World, p. 1.

⁷⁰Edward Lewis and Richard Rhodes, John F. Kennedy: Words to Remember, (Hallmark, 1967) p. 36.

⁷¹Henry Fairlie, The Kennedy Promise, (New York: Dell Pub., 1972), p. 4.

⁷²Arthur M. Schlesinger, A Thousand Days (Greenwich: Fawcett, 1965), p. 196.

⁷³Noah Webster, Webster's New Twentieth Century Dictionary of the English Language Unabridged (Simon and Schuster, 1983), p. 1159.

⁷⁴McGavran, Understanding, pp. 216, 218.

⁷⁵John Pollock, Billy Graham, (Grand Rapids, Zondervan, 1966) p. 39.

⁷⁶Pollock, p. 36.

⁷⁷Douglas Hyde, Dedication and Leadership, (University of Notre Dame Press, 1966), p. 105.

⁷⁸Stanley High, Billy Graham, (New York: McGraw - Hill, 1956), pp. 158-159.

⁷⁹Gustavo Gutierrez, A Theology of Liberation, (Mary Knoll: Orbis, 1973), p. 219.

⁸⁰Elmer Towns, Getting A Church Started in the Face of Insurmountable Odds with Limited Resources In Unlikely Circumstances (Impact Books, 1975, 1975), pp. 11-14.

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APPENDIX A

Chapter Two - A Study of Principles of Successful Church Planting: Comparisons and Summary

Table of Research Material On Church Planting and Growth for Integration and Summary

Background	Source
1. Nazarene formula	Written plan for starting churches in the Northwest.
2. Wesleyan formula	Seminary on the Wesleyan plan for church planting at Jennings Lodge, 1981.
3. Calvary Chapel plan	Personal interview with staff member, 1978, and a different staff member at two separate interviews, 1983.
4. Study of the church growth movement out of Fuller Theological Seminary	2,934 pages of reading. Attending church growth seminary with C. Peter Wagner and Donald McGavran. Personal interview, one hour, with Lyle Schaller, 1983. Personal interview, one hour, with J. Edwin Orr, 1977. Review of an interview with C. Peter Wagner by my father.
5. Dr. Robert Schuller	<p>It may seem that I have overstudied the Schuller approach. My reasons for this lie in the fact that (1) They are closely associated with my home church; (2) I intend to use certain aspects of this approach in my own church.</p> <p>5,086 pages of reading. 8 tapes. Interviews with two members of their staff over a series of phone calls, letters and personal interviews, 1982. Attended Institute for Successful Church Leadership.</p>
6. Full Gospel Church, Seoul, Korea	763 pages on the subject. Heard Paul Yonggi Cho speak in person. Reviewed an interview Dr. Hohensee had with Cho. Reviewed a visit to the church that my father made.
7. Bible Baptist Fellowship	729 pages on the subject. Personal interview with a staff member from Liberty Baptist College and a graduate of LBC who was planting a church in North Carolina and a former staff member of the church who was starting a church in Florida.

APPENDIX B

Chapter Two - A Study of Principles of Successful Church Planting:
Comparisons and Summary

A summary of personal notes taken while researching these books.
These notes were taken with the purpose that this student-pastor can
remain cognizant of these principles.

I. Donald A. McGavran Understanding Church Growth (1970)

- A. Theological Considerations in Church Growth
- B. Discerning Evangelism
- C. Discovering Causes of Church Growth
- D. Discerning People Groups and their Sociology in Church Growth
- E. Special Kinds of Church Growth
- F. Changes in Christianity to Prepare for Church Growth
 - 1. Cross Bridges
 - 2. Set Goals
 - 3. Make Hard, Bold Plans

II. Virgil Gerber, God's Way to Keep a Church Going & Growing (1973)

- A. Biblically defining the Evangelistic Goal
- B. Biblically defining Effective Follow up
 - 1. Group Incorporation
 - 2. Biblical Indoctrination
 - 3. Social Adaption
 - 4. Cultural Identification
 - 5. Continuous Propagation
- C. Establish a Scriptural Strategy for Church Growth
 - 1. Sow with a definite goal in view of reaping fruit
 - 2. Sowing seed is not the final goal. It is not an end in itself.
 - 3. Where the seed is sown is of vital importance in terms of results.
 - 4. Reaping fruit will depend on responsive soil.
 - 5. Spreading the seed on resistant soils will bring little or no results.
 - 6. Soils needs to be pre-tested to determine their responsiveness or resistance.
 - 7. Intelligent sowing is a prerequisite to abundant harvest.
 - 8. Soil is considered high quality because of its ability to produce a high quantity of fruit. Quality is the measurement of quantity and quantity a measurement of quality.
- D. Learn to Scientifically Evaluate Church Growth

APPENDIX B

III. Donald A. McGavran and Win Arn, How to Grow a Church (1974)

- A. Establish Growth Thinking
- B. Overcome Growth Roadblocks
 - 1. Carnality and sin in the congregation
 - 2. A non-responsive field
 - 3. Using the wrong methods
- C. Promote Lay Leadership
- D. Establish Sensitivity to the Holy Spirit
- E. Work Within Homogenous Groups
- F. Properly Measure Church Growth
- G. Establish Regular Check-ups
- H. Utilize Time
- I. Set Goals
- J. Commit to Discipleship
- K. Promote Small Groups
- L. Teach Spiritual Reproduction
- M. Meet in Homes
- N. Delay Building
- O. Face Problems
- P. Don't Forget Social Action
- Q. Be Ready to Modify Plans

IV. Roger S. Greenway, editor - Guidelines for Urban Church Planting (1976)

- 1. Emphasize house churches
- 2. Develop unpaid leaders
- 3. Recognize resistant homogenous units
- 4. Focus on the responsive
- 5. Multiply tribe, caste, and language churches
- 6. Surmount the property barrier
- 7. Communicate intense belief in Christ
- 8. Provide the theological base for an egalitarian society

V. C. Peter Wagner, Your Church Can Grow: Seven Vital Signs of A Healthy Church (1976)

- 1. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.
- 2. A well mobilized laity which has discovered, has developed and is using all the spiritual gifts for growth.
- 3. A church big enough to provide the range of services that meet the needs and expectations of its members.
- 4. The proper balance of the dynamic relationship between celebration, congregation and cell.

APPENDIX B

5. A membership drawn primarily from one homogenous unit.
6. Evangelistic methods that have been proved to make disciples.
7. Priorities arranged in biblical order.

VI. Donald A. McGavran and Winfield C. Arn, Ten Steps for Church Growth (1977)

1. Discover Church Growth principles.
2. Churches grow as they respect biblical principles.
3. Churches grow as they yield themselves to God's unswerving purpose.
4. Churches Grow as priorities are given to effective evangelism.
5. Churches grow as they rightly discern the body.
6. Churches grow as they rightly discern the community.
7. Churches grow as they find new groups and ways to disciple.
8. Churches grow as they reproduce themselves through planned parenthood.
9. Churches grow as they structure for growth.
10. Churches grow as they risk for growth.

VII. Charles L. Chaney and Ron S. Lewis, Design for Church Growth (1977)

1. Limited strategy can limit church growth.
2. Unbelief limits church growth.
3. Crystallization of the organization limits church growth.
4. Overemphasis on maintenance ministries limits church growth.
5. Failure to plan to fill needs limits growth.
6. Allowing finances to determine the plan limits growth.
7. Misuse of time, energy and gifts is an inadequate strategy for growth.
8. Establish a Bible Study priority.
9. Build leaders.
10. Be ready to change.
11. Diagnose the health of your church.
12. Start other churches.

VIII. Waldo J. Werning, Vision and Strategy for Church Growth (1977)

1. Understand church growth principles.
2. Make Christ pre-eminent.
3. Have a spiritually enriching ministry.
4. Have a Bible based ministry.
5. Have a balanced ministry.
6. Set challenging goals.
7. Have a specific strategy.
8. Reclaim inactive members.

APPENDIX B

IX. Editor, Win Arn, The Pastor's Church Growth Handbook (1979)

1. Make sure that your pastor fits your church - Win Arn
2. Steal sheep (inactive members) - Donald McGavran
3. Organize the laity - Kenneth Van Wyk
4. Begin church growth - George Hunter
5. Watch out for hyper-cooperativism - Win Arn
6. 7 Biblical characteristics for growth - Ken Parker
 - a. A strong commitment to worship
 - b. A strong commitment to outreach
 - c. A strong commitment to people
 - d. A strong commitment to edification of the saints
 - e. A strong commitment to growth as a goal
 - f. A strong commitment to the possibility of change
 - g. A strong commitment to sacrifice and faithfulness
7. Build high morale in the church - Charles Mylander
8. Be a successful pastor - Robert Schuller
9. Don't let Christian education stunt your growth - Ken Van Wyk
10. Find receptive people
11. Put your laymen where they'll do the most good
12. Recruit new members
13. Communicate effectively to your community

X. George G. Hunter III, The Contagious Congregation: Frontiers in Evangelism and Church Growth (1979)

1. Correctly define evangelism
2. Witness effectively
3. Communicate effectively to secular people
4. Discover receptive people

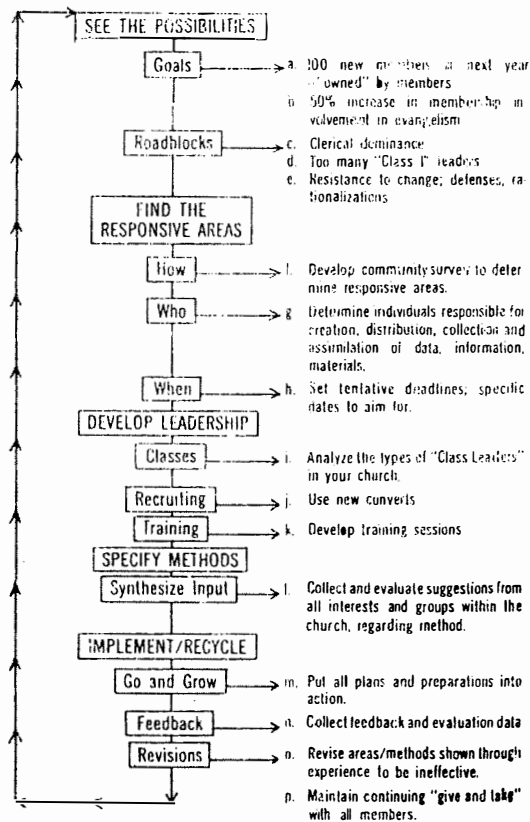
XI. C. Peter Wagner, Leading Your Church to Growth (1984)

1. It's OK to grow
2. Correctly define growth
3. Understand the cost of church growth
4. Follow the seven vital signs of a healthy church
5. Understand who is the leader and follower
6. See the church as sodality and mobility
7. Stay on the growth course

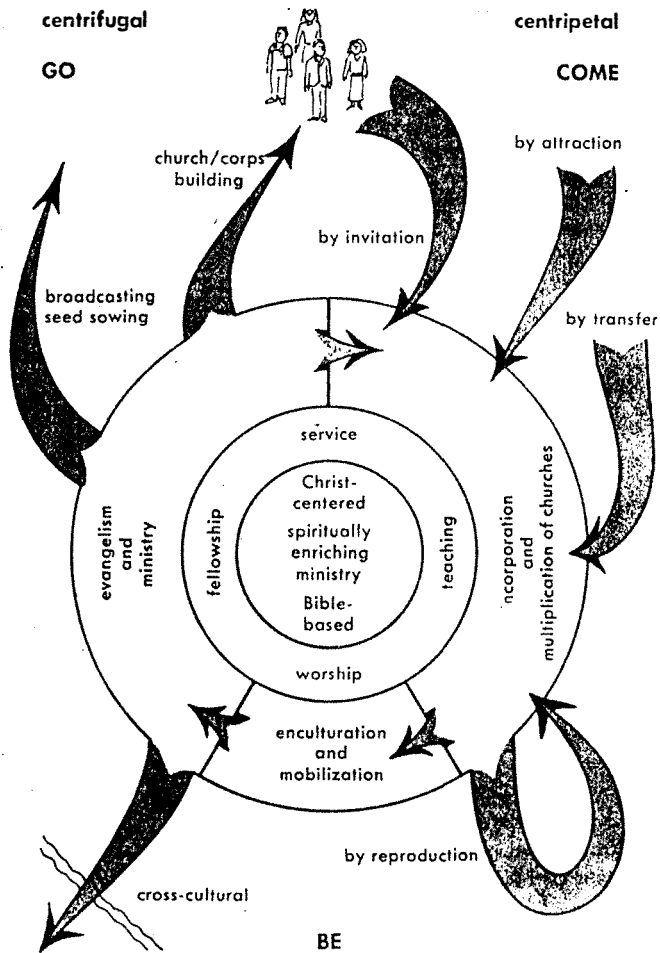
APPENDIX C

Chapter Two - A Study of Principles of Successful Church Planting:
Comparisons and SummaryDonald A. McGavran and Win Arn, How to Grow a Church (1974)

GOAL: CHURCH GROWTH



APPENDIX D

Chapter Two - A Study of Principles of Successful Church Planting:
Comparisons and SummaryWaldo J. Werning, Vision and Strategy for Church Growth (1977) p. 25

"The Church in Mission" from *The Means of World Evangelization: Missiological Education at the Fuller School of World Mission* (South Pasadena, Calif.: William Carey Library, 1974), p. 392.

APPENDIX E

Chapter Three - A Demographic Study of the Proposed Site for
Church PlantingBELLEVUE

January, 1984

LOCATION:

Bellevue, in King County, lies on the shores of Lake Washington. It is just three miles by water east of Seattle on Interstate Highway 405, an alternate to north-south Interstate 5 which passes through Seattle. Two four-lane floating bridges connect with Seattle to the west - the Evergreen Point Bridge (State Highway 520) between Seattle and Redmond, and the Lacey V. Murrow bridge (Interstate 90), which is being expanded to increase its capacity. Completion date is planned for late 1987.

ELEVATION: 188 feet.**CLIMATE:**

PERIOD	Mean Temperature		Mean Number of Days				Mean inches Precipitation
	Min. (°F)	Max. (°F)	MAXIMUM		MINIMUM		
			90° & Above	32° & Below	32° & Below	0° & Below	
January	36.8	45.6	0	0	10	0	5.19
April	44.1	59.4	0	0	1	0	1.97
July	56.1	75.1	3	0	0	0	.63
October	48.3	60.4	0	0	0	0	3.28
Year	46.4	60.0	5	1	36	0	34.10

Average annual snowfall is under 12 inches. Average length of growing season is 180 days.

POPULATION:

	1970	1980	1983	1995
City of Bellevue	61,102	73,903	73,900	90,000
Bellevue School District 405		101,000		
Bellevue Planning Area				169,600

SOURCE OF PROJECTION: Bellevue School District and City of Bellevue.

In 1941, completion of the first Lake Washington Floating Bridge provided easy access to the east side of Lake Washington, thus triggering a period of rapid suburban development. Post WWII growth in the Pacific Northwest, the removal of the bridge tolls in 1949, and continuing improvements in access highways stimulated further growth of the City. In 1963, a second bridge, the Evergreen Point Floating Bridge, was constructed providing linkage to all major regional highways and interstates and direct access to agriculturally rich eastern Washington, Henry M. Jackson International Airport, and the major market of the City of Seattle. Accessibility, a great attribute, led to Bellevue's current position as the state's fourth largest city, after Seattle, Spokane and Tacoma. Superior public schools, well-designed business districts and shopping centers, and well-planned residential neighborhoods, all have helped to create a pleasant living and working environment.

TRANSPORTATION FACILITIES:

RAIL: The Burlington Northern serves Bellevue's industrial area. Spur sidings and tracks are available at selected points. Additional facilities can be installed as needed.

AIR: Henry M. Jackson International Airport, which provides direct links to Europe, Alaska, the Pacific Islands, Canada and Mexico for both passengers and freight, is less than 25 minutes by car from downtown Bellevue. Boeing Field/King County International Airport, about the same distance away, is served by several commuter airlines and air freight companies.

WATER: The Port of Seattle, the second largest container port in the United States, is less than twenty minutes by interstate highway from downtown Bellevue.

Zoning: Land Use Code information is available through the Public Works Permit Coordination Division.

Building Code: City and County both operate under Uniform Building Code (ICBO).

On June 1, 1970 Bellevue's classification was changed from a third class city to an optional municipal code city.

Police Department: 109 commissioned officers and 3 special commissioned police support officers, with an average education level of 3 1/4 years of college, along with civilian staff support personnel provide police services to the community.

The Patrol Section of the Operations Division employs the neighborhood/team policing method of service delivery. The Traffic Section of the Special Assignments Division is structured as a separate function that concentrates primarily on traffic services. Other functions include: Staff Support, Detectives, Crime Prevention, including Juvenile, Special Investigations and a regional Communications Center which provides police, emergency medical and fire services to several contracting agencies.

Fire Department: Bellevue Municipal Fire Department covers the area between Lake Washington and Lake Sammamish, northerly to N.E. 60th, southerly to Pleasure Point and including portions of King County south of I-90. 114 full-time firefighters are available to respond with eight engines, two aerial ladder trucks (85 feet and 100 feet), two Aid cars, two Mobile Intensive Care Units, one rescue salvage van, one auxiliary light plant (trailer mounted) and four sedans.

Fire Insurance Classification: City 4, Industrial fringe area 4.

New projects to provide Improvement of Services include:

1. A permanent Eastside Metro Transit Center, on NE 6th between 108th and 110th, is scheduled for completion January 1985. Regular bus service serves the area between Bellevue Square and the Transit Center.
2. The City has substantial street and arterial improvement plans, together with a comprehensive trail and sidewalk plan. The new 6-year Transportation Improvement Plan has been updated recently.

TAXES:

Assessment Ratio	1980	1981	1982	1983
Real and personal Property Combined	100%	100%	100%	100%
Personal Property	100%	100%	100%	100%
Total levy \$/\$1,000 Assessed Valuation	1982	1983		
City	2.51	1.97		
Surrounding County Area	10.32	9.65		

Actual levies vary slightly among taxing districts as a result of annexations.

Other local taxes and/or fees: City Business and Occupation Tax .08% of gross receipts on business conducted within the city, plus a \$1.00 Business Registration Fee. City Office tax .0570 per sq. ft. per year for offices over 200 sq. ft. (partial relief for offices supporting business conducted within Bellevue). City utilities tax 4.8 percent, as of January 1, 1979, except telephone, which is 6.24% as of January 1, 1983. City garbage collection tax 11.0% of collection receipts.

MANUFACTURING EMPLOYMENT:

There are 70 manufacturing firms in the community. The five largest are:

NAME OF COMPANY	TOTAL	CLASSIFICATION
1. Sunstrand Data Control Corporation.....	1600	Aerospace & Electronic Equipment
2. Advanced Technology Laboratories, Inc.....	1200	Medical Ultra Sound Equipment
3. PACCAR (Pacific Car & Foundry Co., Corp. Hdqtrs.)...	326	Trucks, Const. Equip., Rail road cars
4. Pacific Coca-Cola Bottling Company.....	300	Mfg. & Distr. of soft drinks
5. Vernell's Fine Candies.....	225	Candy & Confectionery-Wholesale & Mfrs.

NON-MANUFACTURING EMPLOYMENT:

The largest non-manufacturing employers are:

NAME OF COMPANY	TOTAL	CLASSIFICATION
1. Safeway Stores, Inc.....	1400	Regional Food Distribution
2. Pacific Northwest Bell Telephone Co.....	1198	Telephone

3. Puget Sound Power & Light Co.....	1056	Electric Power
4. Boeing Computer Services Co.....	870	Computer Services
5. Overlake Memorial Hospital.....	834	Hospital
6. Unigard Insurance Group.....	503	Insurance

PUBLIC EMPLOYMENT:

1. Bellevue School District #405.....	1,451	full time equivalents
2. City of Bellevue.....	692	full and part-time employees
3. State Highway patrol*.....	126	
4. State of Wa. Dept. of Social & Health Svcs.....	75	
5. King County Health & Welfare.....	55	

*Supporting office facilities.

TYPICAL INDUSTRIAL ENTRY LEVEL WAGE RATES:

Office.....	\$7.10
Technical.....	10.08

Estimated cost of fringe benefits is 18 - 28% of gross payroll. Union membership of manufacturing employees is approximately 60- 65 percent. The dominant unions are Teamsters, Building and Construction Trades, and Retail Clerks.

INDUSTRIAL SITES:

The following types of sites are available: Zoned, Planned Industrial Parks, Industrial Districts, Rail, Freeway. There are 700 acres in the city limits zoned for industrial use; about 20 percent is vacant and available in parcels ranging in size from 1 to 20 plus acres. Industrial property ranges in price from about \$3.00 per sq. ft. and up. Terrain is level and rolling. Subsoil is generally gravelly, with good drainage. It is high load bearing and piling is rarely required. Proximity of utilities: Water, sewage, gas and electric services are available in most areas. Rail service and/or highway access are adjacent. A large portion of this area, known as the Bellevue Industrial Area, is located along the Burlington Northern Railway. It includes the Safeway Distribution Center, the Pacific Coca-Cola Bottling Co., Western Kraft Corporation, the Benaroya Business Park and many other smaller firms.

Industrial sites are within five to ten minutes driving time from prime residential locations.

Description of sites outside city limits: Overlake Industrial Park is a planned, integrated area within the corporate limits of nearby Redmond and within the Bellevue School District. Its more than 500 acres have been developed as plant sites for light industry, distribution, and research oriented firms.

SOURCES FOR INDUSTRIAL FINANCING:

Commercial banks, savings and loan associations, life insurance companies, mortgage companies and leasing companies.

ADDITIONAL COMMENTS:

Bellevue, the fourth largest city in the state, is now recognized as a major retail, commercial and industrial center in the Seattle Metropolitan Region.

The face of the community is changing with increases notable in office space and also some additional developments, such as the ENI Building with 215,000 sq. ft., Pacific Northwest Bell's \$30 million 9-story computer and administrative center; One Bellevue Center, a 20-story 300,000 sq. ft. office building; Prudential's Skyline Tower, a 22-story 350,000 sq. ft. building; the Boeing Computer Services Center at the CC&F Industrial Park, and a \$150 million expansion/reconstruction of Bellevue Square Regional Shopping Center.

Local Newspaper: Daily Journal American publishes seven days a week with a paid circulation of 30,000 and a shoppers' edition circulation of 58,000 with a total circulation of 88,000.

Radio and Television Broadcasting Stations: Bellevue Radio, Inc. (KLSY, 92.5 FM and KJZZ, 1540 AM)
Bellevue Community College (KBCS, 91.3 FM)
Bellevue Community College Cable Channel 8

PUBLICATIONS ON AREA:

Published by Bellevue Chamber of Commerce:

Bellevue Brochure	
Bellevue Map	List of Clubs and Organizations
Economic and Business Data	Bellevue History

EDUCATION:**Public Schools:**

Number of elementary schools	17	Total enrollment	6,339
Number of junior high schools	5	Total enrollment	4,526
Number of middle schools	2	Total enrollment	5,377
Number of high schools	4	TOTAL	16,242

Total certified staff 1,006 (full-time equivalent)

Total classified staff 700 (full-time equivalent)

Certification requirements of teachers: State of Washington Certification Standards.

Parochial and Private Schools: There are four Roman Catholic schools with a total enrollment of 2,135. In addition, there are private schools serving over 3,500 students.

Higher Education: Bellevue Community College offers over 830 courses with an enrollment of more than 10,000 students. In addition to college premajor and vocational programs ranging from data processing to welding, continuing education and high school completion courses also are available each quarter on the campus and at area high schools. Twenty-three vocational programs are offered by the college. B.C.C. provides child care in an educational environment, and also a training facility for students in child care education. Through its Outreach Program, B.C.C. brings classes directly to business and industry and tailors its training program to meet their specific needs.

B.C.C. has its own radio station (KBCS-FM 91.3) the TV station (cable channel 8), a 300 seat theatre, a planetarium, a 3,000 seat gymnasium, and has available banquet facilities for 50 to 300.

Other major institutions of higher learning in the area are:

University of Washington, Seattle University, Seattle Pacific University, University of Puget Sound, Pacific Lutheran University, Everett Community College, Highline Community College, Shoreline Community College, Seattle Community College, City University and Griffin Business College.

Vocational Training: In addition to those offered by community colleges, high schools in Bellevue offer vocational training programs including business education, distributive education, diversified occupations, building and construction trades, drafting, graphic communications, radio broadcasting, environmental horticulture, automotive and transportation mechanics, and nursing and health occupations.

COMMUNITY FACILITIES:

Greater Bellevue has 14 motels with 1,620 units. The largest of 11 meeting facilities (John Danz Theatre) will seat 1,450 people. (Bellevue Community College Gymnasium will seat 3,000.) Banquet facilities are available for up to 1,000 people.

Overlake Hospital, the Eastside's largest hospital, provides a wide range of comprehensive medical and health care services including physician-staffed 24-hour emergency trauma service. A medical staff numbering more than 300 physicians offers more than fifty specialty and sub-specialty services ranging from allergy to urology. There are over 200 physicians and more than 140 dentists based in Bellevue. The city's Medic 1 (mobile intensive care unit), headquartered at the hospital, maintains direct telecommunication with Overlake Hospital's emergency department and is able to respond within minutes to life threatening emergencies.

There are over 50 churches and congregations and approximately 200 service, community and professional organizations.

Cultural facilities and special events include Bellevue Art Museum, Bellevue Philharmonic Symphony, Eastlake Youth Symphony, Pacific Northwest Arts & Crafts Fair, Bellevue Jazz Festival, Town Hall Lecture Series, Bellevue Begonia Show, Lake Washington Saddle Club Horse Show, Seattle Rhododendron Show, Peter Puget Festival and hydroplane racing. There are 8 movie theatres and one drive-in. Bellevue Community College sponsors a Lecture/Artist Series each year, as well as drama productions, symposiums and a film series.

The City of Bellevue recreational facilities include: 2 nature study parks, 4 sports parks, 1 tournament baseball site, 5 beach parks, 3 community parks, 4 community centers, 1 senior adult activity center, 10 neighborhood parks, one 18-hole golf course, one 9-hole par 3 golf course, 27 tennis courts including 8 which are indoors, 3 greenbelt parks, 2 boat ramp sites, one animal farm, and 6 rental facilities for weddings, socials and meetings.

The city's year-around recreation program includes organized activities for all ages in the areas of sports, health and fitness, cultural arts, outdoor education, special events and special populations, i.e. developmentally disabled, senior adults and youth.

LOCAL GOVERNMENT:

Form of city government: Council-Manager. A part-time 7 member council is elected non-partisan and at-large for staggered four year terms. The Mayor is elected by the council for a two year term and the City Manager is hired by the council to carry out the day to day operations of the city.

HIGHWAY: North-south Interstate Highway 405 and east-west Interstate 90 intersect in Bellevue. State Highways 520 (a freeway) and 901 also serve the area. Tolls were removed from the Evergreen Point Bridge (Hwy 520) which connects Seattle and Bellevue.

TRUCK: Bellevue is served by all the major truck lines operating in the Seattle-Tacoma complex. Parity of freight rates with Seattle exists in the Bellevue area.

BUS: Municipality of Metropolitan Seattle (METRO) provides scheduled services to and from Seattle, Kirkland, Redmond, Medina and Mercer Island, as well as other areas of King County. New routes for the Eastside were recently added and a terminal transfer station has been provided in the Central Business District. A major metro bus transit depot and repair station is located here.

UTILITY SERVICES:

WATER: Service provided by the City of Bellevue, Department of Utilities.

Source: Seattle Water Department (Surface), Temperature 59 F max, 40 F min. Hardness 14.2 PPM Calcium carbonate. Bellevue's combined storage 27 million gallons. Pumping capacity ample. Operating pressure 40-110 PSI, max. demand 34 million gallons per day. Average demand 14 million gallons per day. Water use charges: Residential - \$7.92 per month within the city and \$7.53 per month outside city limits.

Commercial customers within the city pay on the basis of size of the meter and \$.705 per 100 cubic feet over the minimum; outside city limits \$.067 per 100 cubic feet over the minimum.

SEWAGE: Service provided by the City of Bellevue/treatment by Metro. Sewer use charges: Residential \$9.88 per month within city limits and \$9.40 per month outside city limits. These charges include \$7.00 per month for Metro service. Commercial rate: Outside City of Bellevue \$1.18 per 100 cubic feet up to 100,000 cubic feet and \$1.02 per 100 cubic feet in excess of 100,000. Inside City of Bellevue 105.1227% of the above, or \$1.24 per 100 cubic feet up to 100,000 cubic feet and \$1.07 per cubic feet in excess of 100,000. To comply with Federal Pollution Controls, Metro charges a monthly surcharge and an annual industrial recovery charge on industrial customers.

NOTE: Bellevue utilizes Metro's (Municipality of Metropolitan Seattle) multi-city sewage disposal system which was formed in 1958 to combat serious pollution of Lake Washington and Puget Sound. The outstanding results of the Metro sewage problem have attracted nationwide attention. The rehabilitation of Lake Washington is described as the most remarkable water pollution control achievement in the nation in the decade of the 1960's.

DRAINAGE: the City of Bellevue's Storm & Surface Water Drainage Utility is the first of its kind in the nation, to provide flood and water quality control. Service charges are based on land area and intensity of development. The average homeowner is about \$5.25/month; commercial rates are available.

NATURAL GAS: Service provided by Washington Natural Gas Company.

INTERRUPTIBLE SERVICE

HIGH LOAD FACTOR FIRM SERVICE

Monthly Delivery Therms*	Avg. Cost Per Therm	Monthly Delivery Therms*	Avg Cost Per Therm
500,000	48.111	500,000	52.423
100,000	48.537	100,000	52.538
50,000	48.600	50,000	52.682
25,000	48.664	25,000	52.969
5,000	48.946	5,000	52.270

*One Therm - 100,000 B.T.U.

Electric Power: Service provided by Puget Sound Power & Light Company.

Residential Service..... Average rate 3.6903¢ per KWH for the first 400 KWH
Average rate 4.0934¢ per KWH for the next 1,100 LWK
Average rate 4.8059¢ per KWH for the next 1,500 KWH

Commercial Service..... Average rate 4.0241¢ per KWH for the first 20,000 KWH
Average rate 3.1194¢ per KWH for all over 20,000 KWH

NOTE: Rates may vary from the average depending on the character and size of the load served. The Company will provide specific rate estimates upon request.

TELEPHONE: Most of the city service is provided by Pacific Northwest Bell Telephone Company, with other areas served by General Telephone Company of the Northwest.

OFFICIAL APRIL 1, 1983 POPULATION ESTIMATE
BY CITY
KING COUNTY
1983

JURISDICTION	1970 CENSUS	1980 CENSUS	1970- 1980 % Δ <i>of increase</i>	1981 OFM POPULATION ESTIMATES	1982 OFM POPULATION ESTIMATES	1983 OFM POPULATION ESTIMATE
KING COUNTY	1,159,389	1,269,749	9.5	1,309,800	1,311,400	1,315,800
UNINCORPORATED	411,260	503,363	22.3	538,494	538,076	538,734
INCORPORATED	748,109	766,386	2.4	771,306	773,324	777,066
Algona	1,276	1,467	15.0	1,500	1,520	1,560
Auburn	21,653	26,417	22.0	27,800	28,950	29,000
Beaux Arts	475	328	-30.9	320	307*	307*
*Bellevue	61,196	73,803	20.8	75,500	74,300	73,900
Black Diamond	1,160	1,170	.9	1,160	1,120	1,095
Bethell (part)	5,420	7,943	46.5	7,475	7,480	7,590
Carnation	530	951*	79.4	950	951*	950
Clyde Hill	2,987	3,229	8.1	3,210	3,140	3,120
Des Moines	3,951	7,378	86.7	7,650	7,840	10,250
Duvall	807	729	-20.1	823*	872*	963
Enumclaw	4,703	5,427	15.4	5,700	5,790	5,775
Hunts Point	578	483*	-16.4	483*	525*	525
*Issaquah	4,313	5,836	28.4	5,560	5,550	5,550
Kent	17,711	22,961**	29.6	23,400	23,775	25,500
Kirkland	14,970	18,779	25.4	19,000	19,275	18,850
Lake Forest Park	2,530	2,485	-1.8	2,470	2,460	2,430
Medina	3,455	3,220	-6.8	3,170	3,120	3,100
Mercer Island	19,047	21,522	13.0	21,400	21,125	21,150
Milton (part)	7	218		220	320	390
Normandy Park	4,202	4,268	1.6	4,190	4,110	6,000
North Bend	1,825	1,701	-4.7	1,740	1,740	1,705
Pacific	1,831	2,261	23.5	2,280	2,350	2,330
*Redmond	11,020	23,318	111.6	24,600	25,300	26,300
Renton	25,878	30,612	18.3	32,200	33,100	32,700
Seattle	530,831	493,846	-7.0	492,200	492,000	489,700
Shykomish	283	209	-26.1	215	215	220
Snoqualmie	1,260	1,370	8.7	1,450	1,450	1,475
Tukwila	3,509	3,578	2.0	3,580	3,600	3,600
Yarrow Point	1,101	1,077*	-2.1	1,080	1,039	1,041
WASHINGTON STATE	3,413,244	4,132,204	21.0	4,250,200	4,264,000	4,285,100
UNINCORPORATED	1,460,343	2,008,532	37.5	2,105,770	2,117,137	2,143,777
INCORPORATED	1,952,901	2,123,672	8.8	2,144,430	2,146,863	2,141,323

Chapter Five - A Proposed Strategy - A Sample Week at Emerald City
Community Church

Total Meeting Time

Leader

4½ hours a week

worship

congregation

Emerald Group

Leadership or choir

Elders' Night

(maybe Board meeting)

Future Leader

4½ hours a week

worship

congregation

Emerald Group

Pastor's Class

or World Changer

or Discipleship

(maybe Elders' Night)

Dependable People

3 hours

worship

congregation

Emerald Group

Hooked People

1 hour

worship or

congregation or

Emerald Group

Flexibility will be of the utmost importance in applying any or all of these strategies. This chapter just represents a stage in the learning process but at least there is a way to go.

IV. Organization of the Church Week

What is a lay person's week going to look like a couple of years down the road when all of the programs are going? (1) Celebration; (2) Congregations; (3) Cell; (4) Discipleship and leadership development.

Sunday

11:00 - 12:00 Celebration in worship

12:30 - 2:00 Pastor's Class (lasts four weeks only)

5:30 - 6:20 Community Congregational Chapel

Appendix F
Chapter Five - A Proposed Strategy
A sample week at Emerald City Community Church

120

MONDAY

Nothing Scheduled

TUESDAY

7:30 to 8:30pm Discipleship Unlimited for 2 years. 3 nights a month.
Does not run during the summer.
6:00 to 8:30pm Elder's Night - 1 night a month

WEDNESDAY

6:30 A.M. *Leadership Study Option One (Breakfast)
A preparation of Bible Study and Sunday School
Lessons for Sunday evening. Leader can attend
any of three options or watch it on video tape
at their convenience.
Or Choir people are not involved in both.
7:30 to 8:00 Board of Directors Meeting - one night a month
8:00 to 9:00 Leadership Study Option Two

THURSDAY

7:30 to 8:30 World Changers Class (lasts only 4 weeks)
7:30 to 8:30 Option for Emerald Groups to meet in this time slot.

FRIDAY

Nothing Scheduled

SATURDAY

8:00 to 9:00 Leadership Study Option Three (Breakfast)
Option for Emerald Groups all day Saturday until 4:00
4:00 -- Sabbath or family night at home. Families encouraged
to have a devotion together and play together.

Emerald Groups can meet for lunch at work or breakfast
or for golf, raquetball, etc... during this time slot.*

Summary of the Church Organization

Lay Pastors

These people lead a congregation of up to 250 people. They are in internship for five years after becoming a commissioned elder who has completed the two-year Discipleship Unlimited Class.

Elders

These people have joined the church, gone through a "world changers" class, (four weeks on gifts) and are attending Discipleship Unlimited, Navigators 2:7, as well as a monthly Elder's Night. They each have a flock of five families to disciple and 15 to shepherd.

Ecclesia

These people have joined the church and have assumed some responsibility in the church. They get Christmas cards from the senior pastor as well as birthday cards and a call.

Members of the Church

These people have joined the church by going through a four-week Pastor's Class and confessing their faith before the church. They receive mailings, a phone call once a month and a visit from their shepherd once every six months. They are recorded on white cards in our rolodex.

Friends of the Church

These people have attended worship at Emerald City Community Church and have asked to be on the mailing list. They will receive a yearly letter asking if they want to be taken off the list. They will be recorded on orange cards in the rolodex.