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An Analytical Study of Four Churches in the Light of the Seven Vital Signs of a Healthy Church with a Tentative Application to Lynwood Friends Church

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AN ANALYTICAL STUDY OF FOUR CHURCHES IN THE LIGHT OF THE
SEVEN VITAL SIGNS OF A HEALTHY CHURCH WITH A TENTATIVE
APPLICATION TO LYNWOOD FRIENDS CHURCH

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CHAPTER I.

INTRODUCTION

It was at a church growth conference with Dr. Medford H. Jones that pastors of Northwest Yearly Meeting of Friends Church began giving serious thought to planting and developing large Friends churches in the Northwest. Jones spoke of other passive or plateaued churches, which became growing, dynamic churches. New hope was conceived for Friends.

Since that first conference, many seminars and church conferences have been held, books have been read and papers have been studied. Churches do not grow simply through prayer, faith and hard work. Through research, study and experience, it has been determined that there are distinct patterns and principles which aid or hinder the growth of a church.

Statement of the Problem

The product of this study will be to discover how Peter Wagner's seven vital signs of a healthy growing church have been applied in four growing churches with a tentative application to Lynwood Friends Church.

Statement of Justification

In 1969 Jack L. Willcuts and Myron D. Goldsmith wrote a book, Friends in the Soaring '70s: A Church Growth Era. The book was the result of a questionnaire of pastors and

leaders, with a statistical charting of all Friends Churches in the Northwest. An in-depth study was made of eight non-Friends and one Friends Church in various states of the United States through visitation and interviews with pastors and laymen.

Other than the research done by Willcuts and Goldsmith, no previous research work has been done among Friends Churches with specific application to the Lynwood Friends Church using Peter Wagner's seven vital signs of a healthy church.

With acceptance of the seven vital signs as being valid, the purpose of this study will be to research how the signs have been applied in four growing churches with a provisional application to Lynwood Friends Church for significant measurable growth.

Statement of Method

Dr. C. Peter Wagner, identified seven vital signs of a healthy growing church in his book, Your Church Can Grow. Chapter Two of this study will explore each of the seven signs as defined by Wagner and how they have been applied with success in growing churches. Supplementary information from pastors and leaders of various denominations will also be considered.

In his latest book, Leading Your Church to Growth, published in 1984, Peter Wagner wrote that the seven vital

signs had been scrutinized very carefully through books, articles, graduate theses and papers. At least four computer based tests had been run on the seven signs. The most notable test was done by Pastor Paul Beasley-Murray and Professor Alan Wilkinson who tested the signs on British Baptist churches with memberships in excess of fifty. While evidence supporting one or two of the vital signs was inconclusive, none of the signs had been contradicted. All of the signs had been used by church leaders planning for growth.²

The four churches selected for the study were chosen for four reasons. First, the two Friends Churches were the largest in the Northwest with the exception of Newberg Friends Church. Newberg Friends had an unusual constituency of George Fox College, Friendsview Manor and the City of Newberg.

Second, there was a desire to analyze two large churches of 1,000 or more which had congenial theological convictions as the Friends Church. The Church of God was one of the largest of its denomination in the United States. The Salem Church of the Nazarene was the fourth largest Nazarene Church in the United States.

Third, each church had plateaued or stagnated at one time in its history. With planning, the four churches overcame their problems and experienced great growth.

Fourth, the Church of the Nazarene and the Church of God are located in nearby geographical areas. The writer was

converted as a teenager in the Salem Church and a son and daughter-in-law attended the Church of God in Vancouver.

Personal research was made using three sources of information. (1) A mimeographed questionnaire was prepared and used for personal interviews with pastors and knowledgeable lay leaders in each church. (2) Following the personal interviews, visits were made to the Sunday worship services to observe the application of principles. A subsequent interview was held with each pastor after visiting the church. (3) Research was made of books written in the field of church growth and by reviewing the voluminous notes taken in various church growth conferences and workshops since 1969.

Chapter Three will be an analysis of interviews with the pastors and leaders of the four churches researched. The intent of the interviews was to determine how the seven vital signs were used in the growth and development of each church.

Chapter Four will offer some conclusions based on the study of the four churches. Following a research evaluation of the Lynwood Friends Church, some tentative applications of the seven vital signs to Lynwood will be given.

Statement of Basic Assumptions

1. The Holy Bible was given by inspiration of God and there can be no appeal from it to any other authority.³

2. God, through Christ, is the Head of the Church.

5.

3. The Holy Spirit gives leadership and direction for the development of the Church of the Lord Jesus Christ.

4. The Church is spiritual in nature, universal in scope, holy in character, composed of all persons who repent of their sins and believe in Jesus Christ as their Savior and are born again into the Kingdom of God through the Holy Spirit.⁴

5. It is God's will that the Church grow.

6. Church growth is a spiritual experience not forced or contrived by man's ingenuity or design, but perceived through the leadership of the Holy Spirit.

7. The basis for church growth is Biblical, for the Lord is longsuffering, "not willing that any should perish, but that all should come to repentance" (II Peter 3:9 KJV).

Chapter I - Footnotes

¹Quotation from lecture, Medford H. Jones, "Church Growth Consultation," First Friends Church, Portland, Oregon, 1969.

²C. Peter Wagner, Leading Your Church to Growth, (Glendale, California: Regal Books, 1984), p. 35.

³Northwest Yearly Meeting of Friends Church, Constitution and Discipline (Newberg, Oregon: The Barclay Press, 1979), p. 18.

⁴Ibid., p. 30.

CHAPTER II

SEVEN VITAL SIGNS OF A HEALTHY CHURCH

While attending a church growth conference at the First Friends Church with Dr. Medford H. Jones on January 17-19, 1969, pastors of Northwest Yearly meeting began to realize there were answers to their questions about the lack of church growth among the Quakers of the Northwest. Sister churches were growing, building new facilities and planting daughter churches. For some pastors, simple church maintenance was the difficult problem.¹

At the 1969 conference, Dr. Jones lifted spirits by giving insights and principles which, when followed, would help the local church grow. He impressed upon the minds of his hearers the fact that "God wants your church to grow." He pointed out growth is an innate process of living organisms, but growth may be influenced. Growth may be accelerated, slowed or shaped by man's relationship to the church. This relationship causes the church to be either vital and healthy or diseased and strangled.

As one of the earliest leaders in the church growth movement, Medford Jones gave six crucial factors in maintaining a growing church: (1) Adequate ministry. The paid staff was the key for equipping and leading others into service. (2) Comprehensive records. Adequate comprehensive records

are necessary to activate needed attention with full reporting. (3) Dynamic group life. Fellowship and Bible study must take place in small homogeneous groups. (4) Attractive facilities. Church facilities must be attractive, equipped and adequate for all those who attend. (5) Specific geographical area. Leaders must identify and know what and where the field of ministry lies. (6) Systematic evaluation. A constant critique of every factor, method or idea must be made to determine whether or not it contributes to growth.²

It was interesting to compare Jones' six crucial factors in maintaining a growing church with the seven vital signs of a healthy church identified by Peter Wagner. In 1976, Dr. C. Peter Wagner, professor of Church Growth at Fuller Theological Seminary School of World Missions, published a book, Your Church Can Grow.³ Wagner drew a simile of the church and the human body. The vital signs for good health can be registered and determined by the diagnostic, scientific routine. Likewise, the vital signs for good church health can be registered and determined by using seven diagnostic, scientific indicators of ecclesiastical good health.⁴

Following the outline given by Peter Wagner, this study will discuss in the same consistent order the seven vital signs of a healthy church beginning with the pastor.

I. THE PASTOR

"In America, the primary catalytic factor for growth in a local church is the pastor."⁵ The pastor sets the tone for the church. He sets the example and directs the attitudes and thinking of others by being the role model. The pastor provides leadership. The pastor must be a possibility thinker with faith in God. He has a desire to see the church grow and a willingness to pay the price for growth.

Pastoral Leadership

Peter Wagner reported on a nationwide survey taken by Larry Richards in which 5,000 pastors from various denominations were selected by computer. They were asked to prioritize the basic needs and programs for their churches. Less than half of the pastors gave priority to planning for church growth. Many pastors felt that their number one responsibility was making the existing members more comfortable.⁶

Most church growth starts with the pastor. Dewayne Davenport of the Church of Christ said, "If called upon to name the key to church growth, it would be leadership."⁷ There can be no substitute for leadership, for great success has been the result of great leadership. Robert Schuller gave the following definition of leadership.

Leadership is thinking ahead, planning for the future, exhausting all possibilities, envisioning problems and dreaming up solutions to them, and then communicating

the possibilities and the problem-solving ideas to the decision makers.⁸

The leader must be thinking in the future and not in the past. Leadership in the local church originates from the pastor for local congregational success. If the ideas, theories and practical suggestions originate solely from the denominational leadership, the pastor has surrendered creative leadership. The local congregation seldom provides leadership necessary for a forward movement.⁹

Leadership is a full-time ministry. The local church needs a pastor-leader who identifies the problems that hinder church growth and then develops plans to solve those problems. Boards and committees have their functions, but they do not replace leadership of the pastor.

Robert Schuller suggested that the churches with a strong congregational form of government allow for little major thinking, planning or decision-making to be done without congregational approval. With all decisions made by the congregational meeting, pastoral-administrative leadership has very little authority.

An unreasonable problem often confronting the congregational form of government has been the many hours consumed in debating and discussing issues. One church board spent two hours discussing whether or not a new sump pump should be purchased for the church basement. Twenty-five minds spent a total of fifty hours wrestling with a decision.¹⁰

Leadership is Organization

The Friends Church has been proud of its democratic form of government. For over 300 years church government has been run by consensus and supported by the various committee structures. The system allows no room and no authority for strong, inspiring, centralized leadership which is the key to successful church development.¹¹

At the Garden Grove Crystal Cathedral, the pastor is the chairman of the board and the chief executive officer who has the power to appoint committee chairmen who become members of the church board. A professional member of the staff serves on each committee. By appointing the committee chairmen, being an ex officio member of all committees, and being chairman of the board, the pastor has been able to maintain leadership control over the entire operation of the church, working through the church board, committees and staff.¹² Naturally, such a form of government would have been inconsistent with a Friends Church.

Pastoral Longevity

The pastors of growing churches do not look for greener pastures, but consider their current pastorates a life-long task. Such pastors are excited about what they are doing and are experiencing a fulfilled ministry. They love the people and would not think of resigning. Peter Wagner suggested that the principle of pastoral longevity applies to the entire

ministerial staff. It often takes five years or more before the membership will learn to trust and accept new leadership. The community looks upon the short term pastor as an itinerant.

In the Institute of Successful Church Leadership, Robert Schuller suggested, "never take a church unless you can envision spending your whole life there."¹³ Short-term pastorates do not provide stability, vision, goals, nor the leadership required to develop growing churches. It was noted by many writers that short-term pastors produce small churches.

II. THE PEOPLE

The second vital sign of a healthy church is a well-mobilized laity, a laity which has discovered, developed and is making use of all the spiritual gifts. Pastors of growing churches know how to motivate and permit lay people to be active and productive through the use of personal, Spirit-given gifts in the local church ministry.

Spiritual Gifts

The Biblical basis for spiritual gifts was found in Romans 12, I Corinthians 12 and Ephesians 4. Paul taught that spiritual gifts were given by God to Christians for the purpose of "equipping of the saints for the work of ministry." To each member of the Body of Christ in a local congregation, the Holy Spirit has given a particular spiritual gift for the

common good of all members. The purpose of that ministry is "for the edifying of the body of Christ" (Ephesians 4:12).

The Church, being a living organism with Jesus Christ as the Head, must make sure that every member discovers and develops his or her spiritual gift or gifts. Peter Wagner suggested five steps necessary for the discovery of gifts.¹⁴

1. Explore the possibilities. Read, study and know what the Bible teaches.
2. Experiment with as many as possible. Try a particular gift wherever possible.
3. Examine your feelings. Try a gift and determine if it brings enjoyment or a sense of dislike.
4. Evaluate your effectiveness. Look for appropriate results from use of the gift.
5. Expect confirmation from the Body. Other Christians will recognize and confirm the gift.

Evangelism and Witnessing

The one gift which is essential in order to have a growing church is evangelism. Evangelists are those Christians to whom God has given the gift of evangelism. No other members of the church have the gift, and they should not try to function as evangelists. Peter Wagner, Donald McGavran and Win Arn have proposed the theory that ten per cent of the church membership will have the gift of evangelism. McGavran identifies the evangelist as Class II workers heading out. Evangelists are concerned for pre-Christians who do not belong to the Church nor are members of any local church. Those with the gift of evangelism will be out ringing doorbells and witnessing to non-believers to make a profession of faith in Christ.¹⁵

The other ninety per cent of the church membership would not necessarily have the gift of evangelism, even though all Christians are called to give witness of their faith in Christ. The Holy Spirit was given to all Christians to be witnesses for Christ (Acts 1:8).

Dr. Joe Aldrich, president of Multnomah School of the Bible, proposed a "life-style evangelism," where Christians must live a life which builds bridges to the non-Christian world through caring, sharing and loving the sinner. All Christians are to be witnesses, but those with the special spiritual gift for evangelism were to be trained, and deployed into the task of pursuing and seeking professions of faith.¹⁶

The pastor of a growing church would not need to have the gift of evangelism, but he must be active as a witness. He was not exempt from witnessing for Christ. The pastor was to lead the people in discovering, developing and using their God-given gifts in ministry.

III. THE CHURCH

The third vital sign of a growing healthy church in America is that they are big enough to provide the variety of services that meet the needs and expectations of their members. Some churches have not grown either because of small communities, or because the people simply do not wish to have a larger church. The optimum size of any given church will

ultimately depend upon its philosophy of ministry. Churches have personalities which set them apart from one another. Some have developed distinct philosophies which make them different from any other successful church, even in their own denomination. Each church has a self-identity which makes it unique in the Body of Christ Universal.

No church can do everything or meet everyone's needs. No church can minister well to all people. The church must consider the worship format, music program, preaching style, charismatic orientation or influences, evangelistic strategy and teaching ministries of the church.

Optimum Church Size

Many people feel comfortable and secure in a small church. The sense of being an intimate part of the social unit produces a feeling of satisfaction. The feeling of being needed and wanted without competition for leadership, which comes with a large church, can be very gratifying. People want to be missed when they are forced to be absent.

Conversely, other people have never felt comfortable in the small church. Some people do not want to be missed when absent; they enjoy the excitement of being where the action is, getting into the heavy traffic of cars and Sunday School buses, and participating in the variety of programs, classes and activities which characterize the large church.

The preference is for a church where they can choose their friends rather than have friendships thrust upon them.

The advantages of a larger church seem obvious for many people. First, the church can have a premier pulpit ministry with well-conceived worship services. Second, the large church can provide good organizational opportunities for many close friendships, vital community involvement, solid biblical teaching, openings for various kinds of Christian services, a missionary program that can make a difference in world missions and the very best in music.

The larger church has opportunity and ability to hire staff people who are specialists in their fields, and it can afford to pay adequate salaries to retain them. Programs have been developed that minister to the whole family unit regardless of family size. Funds that would ordinarily go into maintaining the home church can be given for missions, church planting, college and seminary support or other ministries.

Robert Schuller compared the church to the drug store, which, if successful, has the variety of inventory to meet the needs of the community. If the merchandise is old, out-of-date or not needed, customers will take their business elsewhere. The church likewise must have the inventory to impress the non-churched "customer" with good quality applicable programs which meet the needs of modern society.

Growth Restriction Factors

Dr. Medford Jones said there are four measurable areas of structure in the church. When the church gets full in any of the four areas, it will stop growing and begin to stagnate. The spirit will be stifled and people will begin to get restless as demoralization sets in. The four areas are: (1) paid staff, (2) small classes and groups, (3) adequate space for programs and parking and (4) sociological class stratification.¹⁷ Robert Schuller listed similar items in his 1971 Institute stating that the church must have (1) accessibility, (2) surplus parking, (3) inventory and (4) service with a smile.¹⁸

If the parking facilities are inadequate, people who are accustomed to parking close to their favorite department or grocery store will not return. Likewise, sanctuary seating can restrict attendance. The church can maintain an average attendance up to eighty per cent of its seating capacity. Necessary action must be taken to have double services or prepare for building larger facilities.

IV. STRUCTURE AND FUNCTION

The fourth vital sign of a healthy, growing church is a proper balance between celebration, congregation, and small groups. Celebration has been defined as the time when the congregation gathers for a special time to worship God. For

many people good celebrations or worship need a lot of people to make the service special, attractive, and fun when people gather together to meet God.

A congregation consists of a smaller group of twenty five to about 200 people. In the congregation people can relate to others on a first-name basis. Congregations exist within the church for specific purposes such as the choir, larger adult Sunday School classes, men's and women's fellowship groups and other activity-oriented groups.

Cells, or small groups, have a very special kind of relationship. It has been described as being very close to a family situation. Eight to twelve believers gather to minister to each other, to grow in their sense of love and unity and to encourage one another for full commitment to Christ. The small group enables members to share their hurts, problems and needs with a support group.

Eugene Coffin, a member of the pastoral staff at Crystal Cathedral, told about their church having 10,000 members, but each member felt loved and wanted. Coffin said the membership was broken down into ten congregations of 1,000 members with a lay pastor. Each congregation of 1,000 was then divided into 100 congregations of 100 people, each with a minister. Ultimately each congregation was then divided into ten groups with ten to fifteen people in each small group with a lay minister to lead the group. Every

member was cared for, loved and his needs were supplied through the Body of Christ. Sunday morning all the congregations gathered together in two separate celebrations for worship, much like all the Children of Israel gathered at the Temple to worship God.

Worship

To worship is an active response to God whereby the people declare that God is worthy of praise. To worship someone or something is to attribute supreme worth or value to that one or thing. To worship God is to ascribe that supreme worth to Him, for He alone is worthy.¹⁹

One of the graces of worship is the concept of respect, reverence or awe of God. Worship in a local congregation of believers who have gathered in celebration for worship consists of those who hold God in reverence, who practice the presence of God as a holy way of life and who gather to adore the living God corporately.

V. THE HOMOGENEOUS UNIT

The fifth vital sign of a healthy, growing church is that the membership is composed of basically one kind of people. Donald McGavran expressed this principle as "People like to become Christians without crossing, racial, linguistic or class barriers."²⁰

This has been a controversial sign of a healthy church because the idea suggests racism in a pluralistic society. It poses an ethical problem for Americans who have been sensitive to the accusation that "eleven o'clock Sunday morning is the most segregated hour in America."²¹

The basic concept of the homogeneous unit principle has been that people have many areas of mutual interests and share the same culture, socialize freely and feel comfortable and at home with each other. The non-believer and the pre-Christian will desire to fellowship and worship with those with whom he feels comfortable. After conversion, with a commitment to Christ, there may be heterogeneous worship and ministry. The important concept to keep in focus for the homogeneous unit principle is evangelism, not Christian nurture. The key question is not how will Christians react to each other, but how will non-believers who know nothing of Christ react to the claims of the gospel of Christ as they perceive it through membership and discipleship training.

An intelligent unconverted person will ask himself if the people of this local church are his kind of people. If he says yes, he will at least hear the gospel. If he says no, he will not hear what has been said. After conversion, all bigotry, arrogance and selfishness can be transformed by God's love into respect, humility and liberality.

VI. THE METHODS

The sixth vital sign of a healthy, growing church is the use of evangelistic methods that work, methods that have been effective in making disciples. If a church is growing, it must be attracting new members.

Early America was influenced by the revival and camp meeting movement through which thousands of people were converted and brought to Christ. Through the ministry of Jonathan Edwards, D. L. Moody, Billy Sunday and a host of other great revivalists, evangelism has made an indelible imprint upon American churches. The "mourners bench" was the place where repentance from sin occurred under the ministry of Charles G. Finney. For some churches the mourners bench is still the favored place for a sinner to be forgiven and restored to God.

Methods change over the years, though the message of the gospel must never change. There is no single evangelistic program that applies to all churches. Some churches have grown through house-to-house visitation and have adopted methods from the Kennedy Evangelism Explosion model.²² For other churches the Kennedy method has been unacceptable.

Some churches use a Christian day school from kindergarten through the twelveth grade for evangelism. Bill Bright developed the Four Spiritual Laws for Campus Crusade; Robert

Schuller used a drive-in church; Jerry Falwell, Oral Roberts and Robert Schuller use national television for evangelism purposes. Many churches use neighborhood Bible study groups.

Joe Aldrich suggested four influences which obstruct the effectiveness of church evangelism. First, excessive relational demands have crippled the relational capabilities of people. The ever increasing number of people encountered in daily experiences has defeated man's ability to relate effectively to even one person.

Second, the pace of life has become too fast and complicated. With technological acceleration and the complexities of world problems, people live under the threat of momentary annihilation.

Third, there has been exposure to unhealthy evangelistic models. For some, evangelism was what the pastor did from the pulpit on Sunday. Another model was the non-Christian being invited to an event and then "ambushed" by Christians who manipulated both emotions and Scripture. The only exposure to evangelism for some believers was being part of a weekly task force on a "spiritual safari" into enemy territory, where total strangers were confronted with a verbal message.

Fourth, Aldrich suggested there have been perceived cultural and theological barriers which have short-circuited evangelism. Many Christians have really lost the ability to relate significantly to non-Christians.²³

An important ingredient for church planning would be an intelligent decision on what evangelistic methodology fits a particular church. Dr. Bill Yeager, pastor of First Baptist Church, Modesto, California, had developed an expansive program of evangelism and discipleship which had penetrated the entire church and saturated the community with the gospel. God will lead a church into some effective method for winning people to Christ, but it must do the work of evangelism. Evangelism and discipleship are first priorities in the ministry of winning responsive people to Christ, but that church must be actively pursuing evangelism.

VII. THE PRIORITIES

The seventh vital sign of a healthy growing church in America is that its priorities are arranged in Biblical order. Only churches can meet the one desperate human need which is to know God personally. Churches are places where people can be saved. No other social institution can make that claim.

If churches allow social reform, social action or other good programs to become the top priority in the church, they reduce their potential for growth according to Peter Wagner. Pastors of growing churches have made their top priority the winning of men and women to Christ, bringing them into reconciliation through the blood of Christ. Gospel preaching is the most important thing pastors do. Pastors have not been

indifferent to social ills, but God has not called pastors to be political activists. God has called them to be pastors and shepherds of the flock. Preaching the gospel is top priority.

Ray Ortlund, former pastor of the Lake Avenue Congregational Church, Pasadena, California, devised three priorities of commitment for the church which were known by all members at the time they joined the church.

Priority One was a commitment of self to Christ. This can be expressed through regular Sunday morning attendance at worship, daily quiet times and weekly giving of offerings.

Priority Two was a commitment of the life to Christ's Church. Expression of this commitment was made through regular Sunday evening service attendance, discipling and being disciplined, participation in small groups and love for each other demonstrated by giving.

Priority Three was a commitment to the work and witness to the world. Support of world missions and church outreach through Christian service and witnessing to the unsaved, demonstrated a personal commitment to Christ's love for all humanity.

Ortlund's three priorities are Biblically founded. "Seek ye first the kingdom of God, and His righteousness" (Matthew 6:33). As people have opportunity they should then do good to all people, "especially unto them who are of the

household of faith" (Galatians 6:10). Third, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria; and to the uttermost part of the earth" (Acts 1:8).

Jesus gave the church an example of loving concern in the world of social involvement. Jesus healed the sick, ate with publicans and sinners, touched the lepers, fed the hungry and cast out the demons. He identified Himself with the tax collector, the Roman soldier and the outcasts of society. For Christ no need was too small or insignificant. He was the servant who washed the disciples' feet.

The church which holds to evangelism and discipleship as its number one priority must also show concern for social needs. Some churches may withdraw from social action out of fear, lack of understanding or simply not knowing how to minister both socially and spiritually. Social service has been designated as relieving the immediate needs of society, such as finding jobs for the unemployed, counseling for the emotionally disturbed and offering food and clothing.

To the degree that a socially-involved church becomes engaged in the radical demands to change the structures of society, that church will witness a decline in growth.²⁶

Evangelism and discipleship training of new believers in Christ ought to produce a cultural involvement. Attitudes, values and esteem have been altered through the radical life of the living Presence of Christ within the believer.

Chapter II - Footnotes

¹Quotation from lecture, Medford H. Jones, "Church Growth Consultation," First Friends Church, Portland, Oregon, 1969, p. 1.

²Ibid.

³C. Peter Wagner, Your Church Can Grow (Glendale, California: Regal Books, a division of Gospel Light Publications, 1976).

⁴Ibid., p. 32.

⁵Ibid., p. 55.

⁶C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal Books, a division of Gospel Light Publication, 1984), p. 44.

⁷D. Dewayne Davenport, The Bible Says Grow: Church Growth Guidelines for Church of Christ (Williamstown, West Virginia: Evangelism Seminary, 1978), p. 30.

⁸Robert Schuller, Your Church Has Real Possibilities (Glendale, California: Regal Books, a division of Gospel Light Publications, 1974), p. 49.

⁹Ibid., p. 50.

¹⁰Ibid., p. 54.

¹¹Ibid., p. 52.

¹²Ibid., p. 55.

¹³Quotation from lecture, Robert H. Schuller, "Institute for Church Leadership," Garden Grove Community Church, Garden Grove, California, January 1971, p. 10.

¹⁴Wagner, op.cit., p. 74.

¹⁵Quotation from lecture, Donald McGavran, "Church Growth Workshop," George Fox College, 1972.

¹⁶Joseph Aldrich, Life-Style Evangelism (Portland, Oregon: Multnomah Press, 1983), p. 25.

¹⁷Jones, op. cit., p. 3.

¹⁸Schuller, op. cit., p. 6.

¹⁹Ronald Allen, Gordon Borrer, Worship, Rediscovering the Missing Jewel (Portland, Oregon: Multnomah Press, 1982), p. 16.

²⁰Donald McGavran, Understanding Church Growth (Grand Rapids: William B. Eerdmans Publishing Company, 1970), p. 198.

²¹Wagner, Your Church Can Grow, op. cit., p. 112.

²²D. James Kennedy, Evangelism Explosion (Wheaton, Illinois: Tyndale House Publishers:, 1971).

²³Aldrich, op. cit., pp. 16-19.

²⁴Wagner, op. cit., p. 148.

²⁵Quotation from class lecture, Ray C. Ortlund, Western Evangelical Seminary, Portland, Oregon, October 1983.

²⁶Wagner, op. cit., p. 158.

CHAPTER III

CASE STUDIES OF FOUR GROWING CHURCHES

Quakerism was the result of the spiritual pilgrimage of George Fox who was a "seeker" after spiritual truth and peace. Failing to find solace in the churches of his time, Fox found spiritual truth through an intimate and personal relationship with Christ. He said: "When all my hopes were gone...then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.'"¹

In Protestant England under the leadership of Oliver Cromwell, the Lord Protector, the state church became Presbyterian and persecution was directed at those with other beliefs. George Fox felt called of God to lead people from empty forms of worship into spiritual worship. He wanted them to know the voice of Jesus Christ speaking to them personally. Though he had no intention of founding a denomination, at age 23 he began to declare "truth" to professors, priests, judges and people. Entering the "steeplehouses", he waited for the sermon to end and then stood and preached. Those who listened and believed gathered themselves into a "Society of Friends". Many heard Fox preach in the "steeplehouses", but great crowds also gathered outdoors to hear him preach. By 1655, only eight years after the beginning of Fox's ministry, there were 50,000 Quaker

converts in England.³ After extensive ministry in England, Quaker leaders went to America, where they had tremendous influence in the political life of the new American colonies. William Penn established the colony of Pennsylvania which became a strong Quaker center. Rhode Island, North Carolina, New York, New Jersey, Maryland, Virginia and New England were settled by Friends. Others pushed on westward with the migrations that settled the American West.⁴

In England Friends were whipped, tortured, jailed and murdered. From 1650 to 1689 more than 3,000 suffered for conscience sake, and over 400 died in prison. There was also persecution in America. Four missionaries, including Mary Dyer, were hanged in Boston Common.⁵

In 1893 Oregon Yearly Meeting of Friends Church was established, but renamed Northwest Yearly Meeting of Friends Church in 1971. Evangelism and outreach have been major concerns of the Yearly Meeting. The denomination has upheld the traditional evangelical doctrines of God, Christ, the Holy Spirit, authority of the Bible, salvation and sanctification. Baptism and communion are inward spiritual experiences and not commanded to be outward rites or ceremonies.

The first church for analysis will be the Hayden Lake Friends Church followed by Boise First Friends Church. First Church of the Nazarene and First Church of God, along with brief denominational and local church histories, will conclude the chapter.

I. HAYDEN LAKE FRIENDS CHURCH

It was exciting to visit the Hayden Lake Friends Church near Coeur d'Alene, Idaho. It had always been a small rural country church, then was laid down by a discouraged pastor. When reopened it took new life and grew until it became the second largest church in Northwest Yearly Meeting in 1983. A visitor in a worship service would be impressed with the responsiveness to ministry to fellow members and to non-members. Worshippers demonstrated love, caring and sharing of their lives with each other.

Hayden Lake Friends Church started in Mountain View School on the Rimrock in 1941 with Reuben Cogswell as first pastor. It was closed in 1948 but reopened in 1950 with A. Clark Smith as pastor. Attendance at Sunday School and worship consistently averaged between 20 and 35 people.⁶

In 1956 Irwin Algers arrived to serve as pastor. Within two years the Sunday School grew to an average of 61, and in 1961 the Sunday School reached 81 average attendance. However, the worship service maintained an average attendance in the upper 30's until Wayne Piersall became pastor in 1961. During the next nine years the Sunday School grew from an average of 80 to 132 while the worship service grew to 104.⁷

Robert Schneider, who has served this church as pastor for 13 years, has seen the Sunday School grow to over 300 and

the worship service to more than 500 average attenders.⁸ Hayden Lake Friends Church has earned the respect and goodwill of the community as its largest church. The church has also planted successful and growing churches in Post Falls, Bayview and Twin Lakes, Idaho.

The Pastor

Robert Schneider envisioned his function and role in pastoral ministry as a shepherd or a model of a servant with an emphasis upon teaching. His goal was to teach God's truth and be an example of God's truth rather than to develop a large church.

Fully confident of his call to pastoral ministry, he preached expository sermons with an excitement about grasping new truth which can be internalized within the Body of Christ. The Church, which is the Bride of Christ, must fulfill the love of Christ through expression of a shared love. The church is the vehicle through which Christ works to accomplish His purposes. The pastor has spent many hours discipling and counseling two classes each week over a period of two years. Emphasis in the discipling groups has been the teachings of Christ and internalizing those teachings into daily living habits.

The high point of Schneider's pastoral ministry has been the development of local church leadership through the

group counseling program. His teaching skills from the pulpit have had a very positive response.

The People

Through training in Bible studies and evangelism classes, between 20 and 30 per cent of the total membership are active in evangelism outside the church. Underscoring a commitment to evangelism, the church designated 40 per cent of the budget for local evangelism, church planting and for missions in South America. Following a visit by the pastor to the mission field of Northwest Yearly Meeting of Friends in Bolivia and Peru, the church budgetd \$2,000 each month for the mission church at Arequipa, Peru.

With the development of new churches at Post Falls, Bayview and Twin Lakes, 40 per cent of the membership are workers in the new churches. By discovering their spiritual gifts through practical experience and involvement, members of Hayden Lake Friends Church have become a very vibrant and responsive people.

The Church

The size of the church was been determined by its philosophy of ministry. Everything done in the church was evaluated according to its contribution to worship, evangelism, family ministry, service needs, discipleship and accountability. With the directive of the Great Commission

to preach and teach the gospel of Christ, the whole body of believers was fit together with the unity of the Spirit. perfecting the people of God for service in maturity and love (Ephesians 4:3, 12, 13).

Growth potential has been excellent with a maximum seating capacity of 700 in two worship services and unlimited parking. The Friends Church has had a record of excellent growth potential since 1961.

Structure and Function

Worship. The philosophy of worship centered on the concept that God is worthy of praise, and God is worthy of our focus. These phrases were repeated often during worship, inculcating in the mind the concept that God is worthy of praise. This was evident through the selection of music, the public participation in worship and the pulpit ministry. Often a worship service began with a hymn of thanksgiving or praise to God followed by a song of rejoicing. A guitarist led in the singing of choruses using an overhead projector to provide the words for the congregation. The singing exhibited devotion, love, jubilation and praise to God.

The first-time visitor at a worship service at the Hayden Lake Friends Church would be impressed with the excitement which pervades the atmosphere of classes, meetings and conversation among attenders. Fellowship was cherished and promoted by the members. The only negative criticism would

be the confusion before the worship service. By necessity, the acoustics were not the best when the gymnasium served as the sanctuary. During the organ meditations, people circled around talking freely, which seemed disruptive and distracting to visitors at the two worship services.

Small Groups. Through pastoral leadership there were many home Bible study groups, discipleship classes and under-shepherding groups led by the ministry of the elders which had involved about 20 per cent of the people. In addition, there were many small groups functioning within the church called "Acts II." Acts II was a one-on-one ministry to attenders who seldom go to church or who were outside the church body. It was a ministry of friendship; relationships were developed through dinners, work assistance and other avenues that demonstrated concern for fellow man.

The small group meetings and Acts II had provided the means for intimate friendship and first name identity. It was described as a "fun-fellowship" primarily for the purpose of developing relationships. While large churches have often been accused of a lack of fellowship or friendliness, Hayden Lake was an example of the reverse. Small groups within the church were structured for problem-solving and were meeting fellowship needs. Although being a large church, there may have been many who desired anonymity in a large crowd, the

people were confronted with the Word of God and the fellowship of a caring group of people.⁹

The Homogeneous Unit

The problem of discerning the kind of people in the Hayden Lake Friends Church was difficult. The church was composed of average middle income people who demonstrated a sense of love and empathy for each other through sharing and worship. Except for four Blacks and two Asian family units, the community was predominantly white, Anglo-Saxon and Protestant. The church consisted of a few people with incomes in excess of \$50,000, some professional and business leaders. Approximately 75 per cent of the members were average laborers in the lower to middle income range. There had been such a close fellowship with minority groups that there existed an informal, nonintimidating friendship. Everyone was a friend. Everyone knew everyone else, as if it were a small church.

In the community, the church met with a very positive response. Neighbors were conscious of the church and had esteemed it highly. In a local community celebration called "Hayden Lake Days," the church was invited to participate.

Commitment to the Family of God. There was virtual agreement that Hayden Lake Friends Church had been responsive to visitors, inviting them into their homes for dinner and fellowship. Some people came to the worship service with

dinner in the oven at home, expecting to invite visitors home for dinner. Lynn and Marilyn Gross were overwhelmed with offers of friendship and dinner invitations, a totally new experience for them.

With the growth of the church came new problems which stemmed from a new concept of pastoral leadership style and the inherent adjustment to more people being involved. For this reason six or seven families left the church and were absorbed by nearby Friends churches where they became valuable leaders. Pastor Schneider said some people left because they felt the church no longer had a strong doctrinal standard. There was tolerance for those who differed on moral or theological issues, so long as the problem did not involve a relationship to God. Some issues on which there had been differences included smoking, abortion and adultery.

In contrast to Dean M. Kelley's book, Why Conservative Churches are Growing, the Hayden Lake Friends Church placed no demands on its members for time, finances, family or for moral and theological agreements.¹⁰ There was strong teaching on making a personal commitment of time and resources, and the lay leadership was expected to carry a personal responsibility for that commitment. In reality, the church believed that when members are fully committed to Christ in a "born-again experience", moral issues, time stewardship and family responsibilities will be cared for through the promptings and work of the Holy Spirit.

The Methods

Everything the pastor taught and preached centered around the concern of reaching out to the neighborhood and to the mission fields of the world. A very high percentage of the sermons preached reflected specific references to the necessity of world outreach. As members were taught to influence and make new friends of neighbors, they also brought many visitors to the weekly worship services.

Discipleship classes taught by the pastor were perhaps the most effective tool for evangelism. In the small classes for couples, the pastor explained and taught the basic principles of sin, salvation, growth and maturity in Christ in a two year study. Likewise, the pastor made personal counseling his primary tool for bringing individuals into a personal commitment to Christ. Using new and effective counseling techniques, there had been a very solid growth of new Christians at the Hayden Lake Friends Church.

The Priorities

There was complete agreement by those interviewed that a commitment to Christ was the first priority for the church. After a commitment to Christ, there was to be a commitment to the Body of Christ, then a commitment to the work of Christ throughout the world. Paul said of the Macedonians, "They gave themselves first to the Lord, then to us, in keeping with God's will" (II Corinthians 8:5 NIV). The three priorities

of commitment to Christ, commitment to the Body of Christ and commitment to the work of Christ in the world are not independent of each other, but are complementary and flow in natural order.

The membership was very attuned to the needs of fellow members by establishing "The Friends Storehouse" and "The King's Closet" for those needing assistance. The church operated a cooperative food store for regular attenders with food items sold at bulk prices. A new venture for the church in 1983 was to move the Coeur d'Alene Christian High School onto the church campus and assume operations and responsibility for the high school.

Pastor Schneider said he taught very little on moral and social issues. Instead, with Biblical teaching he would try to raise strong whole families while the children were still at home. If this could be done, the family had the opportunity to teach Biblical concepts of money, debt and the full array of social issues on the level of family involvement.

Charles Mylander, in his Doctor of Ministry thesis at Fuller Theological Seminary, listed ten common traits of church growth pastors.¹¹ The lay leaders interviewed were united in observing the following characteristics of their pastors: (1) had an ability to communicate the Word of God; (2) demonstrated total commitment to Christ and His Church;

(3) had a warm, personal, compassionate concern for people;
(4) possessed a problem-solving capability to create change;
(5) had a confidence and faith in God for great things;
(6) had a passion to win as many as possible to Christ;
(7) had a conviction that it was God's will for the church to grow; and (8) possessed great confidence in the spiritual integrity of the congregation. Those interviewed agreed that the pastor's greatest problems were: (1) the capability to work well in a cooperative team relationship with both the paid and volunteer leaders; and (2) give frequent expression of appreciation to the staff.

Membership in Hayden Lake Friends Church was based on an acceptance of Jesus Christ as Savior and a commitment to work in harmony with and be a part of the functioning Body of Christ. Membership classes were held with teaching on the Friends doctrine and the fundamental Christian doctrines. Though conservative in doctrine and liberal in problem solving, the church did not restrict membership to those who had accepted the Friends doctrine and testimonies. Five per cent of the membership would be classified as being habitual smokers and three to five per cent habitual users of alcoholic beverages, including the use of wine.

Conversion growth accounted for 55 per cent of the new members and 40 per cent came through transfer growth. There was fractional biological growth of children born into

church families who subsequently became active members. Rapid growth resulted from conversion and transfer rather than biological growth.

Indicative of the church's appeal to the community, 50 per cent of the attenders lived less than two miles from the church, while 75 per cent lived less than ten miles away. Less than ten per cent of the membership drove more than 20 miles to attend worship services. Being a rural-minded people, distance was not important, but it was quite obvious that the church was well received with the local community.

For every growing church which had been passive or plateaued, some invisible barriers had to be surmounted. Hayden Lake Friends Church developed new lay discipleship training, built a new sanctuary and developed new leadership to lead the church into a growth pattern.

Ruth Raml, whose family has attended the church since 1951, said growth began to occur when the church moved from the Rimrock into Hayden Lake village and the people came under the pastoral leadership of Irwin Alger and Wayne Piersall. Wayne Piersall developed a youth program involving the church in many community activities including a beauty contest.¹² Each pastor brought something special which contributed to growth. Pastoral tenure was never more than three or four years except for Wayne Piersall who served nine years. The

present pastor, Robert Schneider, began his ministry in 1971. Significant growth had occurred under the last three pastors who have served longer tenure.

With the arrival of Pastor Schneider, discipleship groups began to minister to people's needs. People were coming who said, "I want to go deeper with God."¹³ Leadership training classes and discipleship groups were formed and soon three services of worship were required to accommodate all the new attenders. Accompanying the great influx of new people was the necessity for older members to adjust and grow with the church. It was difficult for some to move from their personal comfort zones and into newness of life in the growing church. Some members left the church for a variety of reasons. The church may have grown too fast with too many changes, having the appearance of compromising on doctrinal, moral or disciplinary issues.

In 1974 new property was purchased on Highway 95 North. Construction began in 1977 on a new 350 seat sanctuary/gymnasium, and the new facility was occupied in 1979. With the new building, the pastor focused his attention on training members in discipleship to reproduce themselves in Christ. Some denominational structures were modified allowing for a flexibility to accommodate the local church and denominational programs. In the 1983-1984 church year, the church budgeted \$4,000 monthly for Yearly Meeting Peruvian missions and church

planting in the local area. Over 50 men attended the Friends Men's Retreat at Twin Rocks in 1983.

II. FIRST FRIENDS CHURCH

Boise, Idaho

The First Friends Church was first organized in 1899, under the care of Newberg Quarterly Meeting of the Oregon Yearly Meeting of Friends Church. Services were held in the homes of interested friends until a church building was completed in 1900. Charles Scott was pastor at that time. After a few years the work was discontinued, but was resumed again on August 30, 1905, with Aaron M. Bray.

A new church structure was build at 12th and Eastman Street in 1929 during the ministry of William J. Murphy. In 1970, under the leadership of Pastor Dale Field, a new building was built on Goddard Road, which seated approximately 300 people and included an educational unit and fellowship hall.

Attendance at both Sunday School and morning worship averaged between 60 and 75 until 1950 under the leadership of Pastor Paul Barnett. From 1950 through 1956 the Sunday School and morning worship services ranged from 81 to 96 in average attendance. In 1957, during the pastorate of Waldo Hicks, the averages broke 100, surging to 143 in Sunday School in 1960. Attendance at Sunday School and morning worship leveled off for the next eight years, averaging 117 in Sunday School and 116 in morning worship.¹⁵

With the construction of the new building, attendance immediately grew to average 159 in Sunday School and 179 in worship service through 1976. Under the leadership of Pastor Harold Antrim, the church has had a consistent yearly growth to an average of 276 in Sunday School and 334 in morning worship by 1983.¹⁶

To accommodate their increased attendance, two worship services and two Sunday School sessions were being held in 1983. In addition, Boise Friends had planted the new East Boise Friends Church in 1981 and had given guidance to the new Friends Church in McCall, Idaho. Boise Friends was the third largest church of Northwest Yearly Meeting for average attendance in 1983 exceeded only by Newberg Friends Church and Hayden Lake Friends Church.¹⁷

Throughout the history of the Boise Church, until it began to grow numerically, there was a rapid turnover of pastors with many serving only one, two or three years. There were 18 different pastors during the first 55 years of the church, and three pastors during the past 29 years.¹⁸

After 57 years of plateaued history, Boise Friends finally broke the 100 attendance barrier in 1957 for both Sunday School and worship. Ten years later there was a decadal growth rate of 11 per cent in Sunday School and six per cent in worship. The next ten years saw a growth rate of 54 per cent in the Sunday School and 65 per cent in worship.

In the six years from 1977 through 1983, the Sunday School recorded a 60 per cent gain and 76 per cent in worship.

An interesting observation was that since construction of the new building in 1970 to 1983, the growth rate for the Sunday School was 108 per cent and 137 per cent for worship. However, for the 25 years after the church broke the 100 barrier, Boise had a growth rate of 173 per cent in Sunday School and 206 per cent in worship. For a Friends Church, Boise had an excellent growth rate, but this could be compared to the phenomenal 1,512 per cent growth rate for Hayden Lake for the same 25 year time span.

The Pastor

Harold Antrim came to Boise Friends Church in 1970 as youth pastor. Upon the resignation of Dale Field in 1974, Antrim became the senior pastor, though he had never felt a particular distinct call to enter the pastoral ministry. "It is a leading," he said, "not a call. It is a call to service wherever this might be or do. Right now, it is Boise."¹⁹ Acknowledging his spiritual gifts as teaching and shepherding as a pastor, he had viewed his ministry as being a servant alongside the people, being a people helper, enabling them to discover personal gifts for ministry.

Pastor Antrim grew to manhood in Nampa, Idaho, and attended Nampa Friends Church, which, though not always large

numerically, was large in spirit. As a young adult, he was the Sunday School superintendent while Clare Willcuts was pastor. Together they watched the Sunday School and worship attendance grow through the bus ministry instituted by the church.

Leadership Style. The focal point of Pastor Antrim's leadership was meeting the needs of people. He liked delegation of responsibility, a shared leadership in which a job was given to a staff person who was allowed to perform the task in his own way. With the shared leadership, Antrim involved others in the decision-making process. This allowed him to concentrate on sermon preparation and home visitation. The strengths of Antrim's leadership were characterized by wisdom in administration and personal caring for people. These attributes did not allow for a figurehead leadership, but rather a personal involvement in ministry evidenced by great numerical and spiritual growth.

Pastor Harold Antrim felt the number one problem restricting growth was complacency.²⁰ New attenders were the most enthusiastic people in the church about growth. However, the spiritual life committee, elders and committee leaders were also encouraged and committed to growth.

The People

Ten per cent of the total membership had been actively engaged in evangelism outside the church. To recruit these workers, evangelism classes were offered by David Whilhite, a former staff member with Campus Crusade. Many church members took advantage of the Billy Graham counseling sessions offered during a recent Billy Graham Crusade in Boise. In addition, several other programs with emphasis upon evangelism had been offered.

With the planting of the East Boise Friends Church and the McCall Friends Church, ten per cent of the membership became workers in these new churches. As the parent church, Boise Friends contributed 25 per cent of its total 1983 budget to home and foreign mission work as represented by East Boise, McCall and the Northwest Yearly Meeting of Friends Church.

Through preaching, Sunday School teaching and counseling, efforts were made for the membership to know and use their spiritual gifts for the edification of the church.

The Church

Since 1979, according to Rick Hunt, chairman of the Boise Friends Church church growth planning committee, the city of Boise had lost 2,000 professional men and women; the school population had declined; and the city had leveled off and declined some in population growth. However, at the same time the church had grown by 13 per cent.

The philosophy of Boise Friends in regard to the size of its church was never stop anywhere, but have continual consistent growth in whatever is done. Growth may be expansion of the local church or extension growth through planting another church. The relationship between facilities and size may determine future growth, but leaders were confident that with adjustments a continued consistent growth will occur.

As noted earlier, 206 per cent growth in worship service attendance the last 25 years had given new hope, courage and enthusiasm. Church facilities bustled with activity of many people, making it almost impossible to move from room to room, or from the worship service to a classroom.

Dr. Medford Jones said, "Internal factors dictate how big and what the church becomes."²¹ It is not the size or economic conditions of the town which determine growth. "If it is the nature of the church to grow," Jones said, "the church should maintain a dynamic vacuum to let the church grow with the 'plus factor.'" The plus factor provides for:

- (1) Adequate records concerning members, potential members, programs and personnel;
- (2) adequate paid and non-paid staff for ministry;
- (3) small groups for fellowship and Bible study according to homogeneous units of age and life patterns;
- (4) adequate, attractive, esthetically pleasing space and facilities for worship and teaching.²²

With two full-time and one part-time paid staff persons, a membership of 411 in 1983 would indicate a good staff-to-membership ratio. Medford Jones said the paid staff was the key measurable element in ministry because it equips and leads Christians into fruitful service.²³ Boise Friends had a record of being fruitful in ministry, evidenced by increased attendance and a favorable reputation in the community.

Structure and Function

The concept of the church being a combination of cells and congregations coming together in weekly festivals of worship was very evident at the Boise Friends Church. Cell groups were composed of small Bible Study groups, Sunday School classes and interest groups. Activities included retreats to the Quaker Hill Camp lodge at McCall, Idaho, ski retreats, pot luck dinners for fellowship and socials every three months.

Some of the Sunday School classes were large enough to be considered as congregations. Some adult classes consisted of 30 or 40 members, depending upon the current class subject. However, name familiarity among the congregations was evident. There were variances in age groupings within a congregation, but the primary unity factor was fellowship. Most people knew others by first name, their children, interests and activities. Those interviewed estimated that 75 per cent

of the Sunday morning worship attendance was engaged in a Bible study group, a Sunday School class or some small group ministry.²⁴

C. Peter Wagner defined celebration as a lot of people gathering together, anxious to meet with God in a special kind of worship experience. In the congregation members are supposed to know and share with others; but in the larger celebration of worship by the church, one will not know or share with everyone else. At Boise there was a certain degree of anonymity, for it was impossible to relate to all who attended the two services for worship. Their philosophy of worship centered on celebration as being a dynamic, pleasant experience where people enjoyed being in the presence of God and could glorify the Lord. The pastor's role was the facilitator or coordinator of the elements of that worship experience.²⁵

The Homogeneous Unit

The majority of members and attenders of the Boise Friends Church were white Anglo-Saxon Protestants. Some were rich or poor, but the vast majority of people were composed of middle income, blue collar workers with an average income of \$20,000. There were business and professional men and women in leadership positions. There was no racial minority group except for three Asian people.

The Mexican migrant farm workers were the largest racial minority group in the city of Boise.

Since Boise was the largest city in the state, as well as the capital city, there was a sense of pride that went with living in Boise. Neighbors of the church had observed and inquired about the church and many responded with regular attendance.

Donald McGavran said, "People like to become Christian without crossing racial, linguistic, or class barriers."²⁶ A "homogeneous unit" is simply a group of people who have the same cultural interests and are comfortable when they socialize freely. Boise Friends Church was a white church, predominantly middle class with a touch of the upper middle class. Any person who had received Christ as Savior and Lord of his life was free to become a member of the Friends Church in good standing.

Commitment to the Family of God. As an expression of evangelism, regular attenders often invited visitors into their homes each week. Though a visitor who walked in without invitation might be overlooked at times, he was cordially welcomed and given favorable reception.

Members of the church allowed for differences of opinion on moral and theological issues and experience continued acceptance in the church. If there were major fundamental

theological disagreements, such as the Virgin Birth of Christ, or a major moral difference such as adultery or alcoholism, the disagreeing party would not have felt comfortable over a long period of time and ultimately would have left the church. There was no attempt to prohibit membership based solely on issues such as smoking and drinking without a formalized method of screening personal habits. The pastor believed the Holy Spirit, who interprets the Bible along with the intent of the Scriptures, will teach and instruct every believer on moral issues. Therefore, a person who had committed his life to the Lord was entrusted to the enabling power of the Holy Spirit and the Bible for guidance in vital issues.

Dean Kelley's observation that membership in the Church of Jesus Christ of the Latter Day Saints (the Mormon Church) had grown in spite of the demands the church had made upon its members, did seem an accurate description of Boise Church. Boise was no different from the other churches in the study. Although it made no specific demands such as the tithing of ten per cent of the family income and the giving of time, talent or gifts of the Spirit to the ministry of the church, the church had grown.

Ken VandenHoek expressed a sense of frustration about how the church could demand anything when students were faced with demands of the school for extracurricular activities.

sports and studies. Rick Hunt said any demands made on the membership were made equally upon all members at any given time and even then it was not overly significant. There were committed members in the Boise Church who gave willingly, sacrificially and joyfully of their time, talent and money.

The Method

The mode of evangelism used at Boise was with friends and neighbors. Pastor Antrim said, "About everything we do reaches new people." His analysis was that the more things the church was doing, the more people they were reaching. The Vacation Bible School touched many unchurched children and their parents. The church encouraged attendance at Friends Marriage Encounter, presented the film series "Focus On The Family" by Dr. James Dobson and sponsored an athletic program, all of which were used as tools to reach new families outside the church. Many decisions made for Christ resulted from the personal contact made through church activities.

Pastor Antrim indicated that many members had been trained and encouraged to use their gifts in evangelism by the use of Evangelism Explosion, Campus Crusade and the Billy Graham team. Others were taught by David Wilhite, a church member who had a gift in evangelism and received instruction from Campus Crusade in Riverside, California. As a result, a number of members have used their new gifts when dealing with visitors, friends and neighbors.

The church does not hold a one-week, ten-day or two-week revival as was the custom many years ago. Rather the church had special evangelistic services on weekends, or Sunday through Wednesday about once a year. Opportunities were given for people to respond to invitations to accept Christ as Savior or to make a new commitment for Christian growth as the Holy Spirit led. Opportunity for making new commitments were given every week at the regular preaching services. The result had been the consistent growth in attendance and membership reflected by church statistics.

Summer youth camps at Quaker Hill have always been one of the best evangelistic tools used by the church in the work with young people. Every year the church sent bus loads of youth to the Junior, Junior High and High School camps where preaching and personal contact have been most successful. In addition, the church had sponsored retreats and small group activities which have brought in new people.

The Priorities

The pastoral team at Boise Friends Church agreed that the main priority of Boise Friends' ministry was to win souls to Christ. But along with soul winning was the task of making disciples, developing gifts and finding places of service where the gifts of the Spirit would be realized.

The preaching and teaching ministry of the church was Bible-centered. Moral and social issues were discussed only

as they surfaced in relation to Biblical passages under discussion. Controversial issues were avoided from the pulpit and entertained only in response to expressed needs.

People who were concerned about particular needs found a ready response and support from fellow members. There was a prison ministry at the Idaho State Penitentiary located just outside of Boise. Persons involved have had preaching, teaching, music and Christmas programs with the prisoners. A few prisoners began attending worship services at Boise Friends following the church prison ministry.

Other members have carried their concerns into action where they have served with Young Life, Friends Marriage Encounter, Greenleaf Friends Academy, Quaker Hill Conference Association and Boy Scout troops. Seventy-five per cent of the Sunday evening worship attendance was regularly involved in classes, groups, recreational activities or mission work.

There was no specific ministry for the deaf, blind or the physically deficient because they did not care to be singled out. If those who had physical deficiencies wanted to initiate a specific program, the church would make a positive response.

The Boise Friends Church had a very positive image and perceived itself as being an exciting center for Christian growth and maturity. The church developed discovery classes for new Christians and attenders, focusing on basic Bible

doctrines, Christian nurture and Quaker thought. Besides the Pastor's class and a few home Bible studies, the church was looking forward to initiating the use of the Bethel Bible Series. The Bethel Series has been used effectively for teaching and instruction of the whole and complete Bible.

Methods and ideas used in church growth were gleaned from periodicals, research, the Focus Conference sponsored by Northwest Yearly Meeting, the Institute of Church Imperatives of First Baptist Church, Modesto, California, and from many other available sources. The church provided funds and time for significant annual participation in church growth seminars and workshops. Rick Hunt led a church seminar retreat at Quaker Hill in which interested persons contributed ideas, visions and practical solutions for the growth and development of the Boise Friends Church. Out of the 1981 seminar, there was developed the "Boise Friends Church - Church Plan," with the stated goal being:

In order to continue in our objective of reaching more people for Jesus Christ, we propose the following:

During fiscal 1981, we plan to increase morning worship attendance by 25% at Boise Friends Church and from 0 to 17 persons at East Boise Friends Church. Concurrently, we plan to reverse the decline in the per cent of the congregation attending Sunday School.

These goals need to be accomplished while maintaining the quality of worship, fellowship, and spiritual emphasis that has established Boise Friends Church as a growing, united and loving fellowship.²⁸

Whether the stated goals were met in one year or two years was irrelevant. Planning for action was their concern. The plan was indexed and executed with charts and graphs in the areas of facilities and finance; education; outreach; assimilation; East Boise. A miscellaneous section dealt with specific crowded exits and restroom facilities, help for the elderly, and encouragement of verbal expression through prayer, praise and testimony in the worship services. The plan was prepared with each section containing action items, responsible committees were assigned to implement the action and set completion dates.

Of major concern was the fact that fewer people were attending Sunday School than the worship service. Working on the premise that the Sunday School was as important, if not more so, than the worship service in assimilation, grounding, and ministering to new Christians, the Growth Committee proposed three items of action: (1) organize the Sunday School for outreach based upon "Growth: A New Vision for the Sunday School" with a completion date of December 1981; (2) organize classes to minister to older singles by March 1982; and (3) offer printed information for visitors that highlighted the Sunday School Classes, to be completed by February 1982. These new assignments were given to the Education Committee.²⁹

Concern for church growth began with a workshop held by Quentin Nordyke in 1977. Some people received a vision of an ideal church with a vision to action, but the real needs were not defined. There was a need to coordinate their visions into objective goals, steps of ministry and then into assimilation. No real program on how to obtain their goals were resolved at that time.

From 1978 to 1982 there was great biological growth with 30 new babies born in one year. There was also transfer growth and conversion growth, primarily the result of two or three strong congregations in the Sunday School whose members invited friends and neighbors.

The City of Boise, as well as the whole Treasure Valley, suffered an economic loss of 6,000 industrial jobs in the late 1970's and early 1980's. The Boise Friends Church transferred out 100 members, and the church began to stagnate. In spite of these conditions, leaders furthered their plans for growth. They made graphs to define their real growth, facilities, structures, administration, educational plans, etc. No area of church ministry was left untouched.³⁰

The Church Growth Committee studied books written by Donald McGavran, Win Arn and Peter Wagner. Goals were written down. Methods of how to attain the goals were developed. A follow-up program was devised and reviewed. Members of the Growth Committee became leaders who worked with the church

Nominating Committee providing verbal suggestions at every time available.

Coming to the Friends Church from the Baptist denomination, Rick Hunt was appointed to the Yearly Meeting Board of Evangelism in 1982. It was his observation that the Friends Church in the Northwest was too concerned about programs and plans and not concerned enough about winning people to Christ. He said, "The Yearly Meeting has not basically grappled with the primary objective of winning people to Christ. There is a form, rather than substance." If the church was not winning people to Christ, then the church would seek measurable goals through service and action programs to the neglect of evangelism.³¹

A major hindrance to growth was being a small church for many years with a "locked-in-family-mentality".³² When Dale Field was the pastor, the idea began to germinate that Boise could grow and become a large church. As people began to invite others, the congregation began to notice the new "bodies" and a consciousness began to grow. A youth pastor was placed on the staff, and success began to build into greater success.

As with the Hayden Lake Friends Church, the Boise Church had modified some denominational church structures enabling the church to meet local needs. There was some resistance to new growth and change from a few families who

ultimately left the church. The church had been very supportive of Northwest Yearly Meeting programs, George Fox College, missions and summer camp programs. Pastor Antrim was the morning devotional speaker for the 1983 annual sessions of Northwest Yearly Meeting.

III. FIRST CHURCH OF THE NAZARENE

Salem, Oregon

The theological and doctrinal foundation of the Church of the Nazarene lies in the teaching of holiness as preached by John Wesley in eighteenth-century England. The doctrine is built around sanctification as a second definite work of grace subsequent to regeneration. The church holds to the traditional evangelical Christian doctrines regarding inspiration of the Bible, the atonement of Christ, the second coming of Christ and the resurrection of the dead and final judgment.³³

The organizational structure of the church was the result of merging three independent holiness groups in the United States. The Association of Pentecostal Churches in America located primarily in New York, joined at Chicago in 1907 with the Church of the Nazarene from California, to form the Pentecostal Church of Nazarene. A southern church known as the Holiness Church of Christ united with the Pentecostal

Church of the Nazarene at Pilot Point, Texas, in 1908. In 1919 the word "pentecostal" was discontinued from the name. The church has continuously emphasized evangelism and mission.

The Salem First Church of the Nazarene had its roots among a small group of holiness people who met for prayer in the home of the Rev. E.P. Kyle. Because of their devotion and love for Christ and the church, the people who met for prayer organized a church on May 26, 1912, with fifteen charter members. In 1931 the church building was located at 13th and Center Streets, near the heart of downtown Salem.³⁴

Average attendance grew throughout the years but plateaued during the early 1960's to about 375 in the Sunday School and 400 in the morning worship service. A new church site was purchased at 15th and Market Street in 1968 with immediate construction of a beautiful sanctuary, classrooms, and a gymnasium with parking facilities. By 1978, average attendance for the Sunday School was 1,002 and morning worship averaged 1,326. Decadal growth from 1973 to 1983 was 80 per cent for the worship and 132 per cent in membership.

By 1983, 15 years after construction of the new church building, the Sunday School averaged 1,287 while the morning worship averaged 1,830. The new growth was a gain of 306 per cent for the worship service and 268 per cent growth for the Sunday School.

Membership at the Salem First Church of the Nazarene grew from just below 400 in 1960 to about 1,519 in 1981. The growth in membership was 322 per cent.³⁵

To accommodate the influx of new people, Sunday Schools were held at 9:30 and 10:50 a.m. Worship services were scheduled for 9:30 and 11:00 a.m., with another well attended evening service at 6:30 p.m. Of particular interest was the harmonizing, unity and consistent presentation in worship. The pastor and others on the platform wore suits of the same color; the choir, which took its place just below a beautiful multi-stained glass window with a huge cross, was robed in choir robes which matched the surroundings; thus they did not detract or cause undue attention.

There was a great sense of worship and sacredness throughout the service. Beginning with the organ prelude, through the joyful and responsive singing, special presentations and the pastor's message, there seemed to be a Holy Presence, the feeling that God was there. The bulletin listed a special time called "Participation in Praise" led by the pastor. During this time, the pastor stood in front of the pulpit and led the congregation as they enthusiastically sang six contemporary praise choruses with a sense of unity, holy awe and oneness unusual for such a large church.

When the new sanctuary was constructed in 1968 it seated 700 worshipers comfortably. Later an east wing was

added. In 1983 the west wing was built to increase seating to over 1,000 people. On a hot, summer day in July 1983, the sanctuary was filled for both morning worship services.³⁶

At the conclusion of Pastor London's first pastorate in California, he observed that a growing, successful church must have male leadership.³⁷ Therefore, from the beginning of Pastor London's ministry in Salem, he had emphasized the need for male leadership and instituted programs which appealed to men. The pastor's rationale was:

If you get the children, you might get the family.
If you win the wife and children, a possibility exists of winning the father. If you win the father, there is a 99 per cent chance to win the total family. Born again men become the foundation for growing churches.³⁸

A key ministry of the Salem Church of the Nazarene was the Men's Ministries. Men's Ministries sought a growing commitment to Christ through use of weekly prayer breakfasts, discipleship training, retreats, fellowship and all forms of athletics to teach men to assume their roles as spiritual leaders in the home, church and community.

The central ministries available at the Salem Church of the Nazarene included: (1) Sunday School; (2) Men's Ministries; (3) Women's Ministries; (4) Salem Golden Agers; (5) College Ministries; (6) Senior High Ministries; (7) Mid-High Ministries; (8) Children's Ministries; (9) Salem Christian Day School and Pre-school Ministries; (10) Music Ministries; (11) Salem Christian Counseling Center;

(12) Institutional Ministries; (13) World Mission Outreach;
(14) Communications of Television and Radio Ministries;
(15) Recreation Programs; (16) Alcoholics Victorious;
(17) Creative Life Time; and (18) Puppet Ministry.³⁹

World missions had always been at the heart of the local church ministry. Salem First Church of the Nazarene had liberally supported its denominational mission program. In 1975, under the direction of the pastor and the mission board, the church began sending people to the foreign mission fields as "Work and Witness Teams". They also started to raise one million dollars for world evangelism which was successful by 1981.

Eight churches were built in the nations of South Africa, Haiti, South Korea, New Zealand, India and Peru. In 1981 three additional churches were being constructed in Mexico, Martinique and French West Indies, for a total of eleven new churches. In addition, the college students had also ministered in Barbados, Grand Cayman and St. Croix in the Caribbean Sea.

Salem Nazarene Church launched a major fund raising campaign in 1981 to pay off in three years the principal and interest owed on their facilities which would save over one million dollars in interest. If successful, the church would be totally debt free.⁴⁰

The Pastor

Pastor H.B. London, Jr. grew up in a large Church of the Nazarene in St. Louis, Missouri, and later attended the Pasadena Church of the Nazarene. He felt absolutely certain of his call to pastoral ministry, knowing and using the spiritual gifts of preaching, teaching and administrative leadership.

As senior pastor, he viewed his leadership style as being both participative and permissive. He sought to involve others in decision making, and then allowed the staff members to adopt their own methods to accomplish the task. However, if there was no progress or evidence of accomplishment, Pastor London would not hesitate to take immediate action.

Interaction with church leaders, visitors and members and a very strict office schedule claimed most of the pastor's time. Though he did no home visitation, he had daily breakfasts, luncheons or special engagements with city, business or church leaders. The pastor saw his role as reproducing Christians as he shared his faith with others. Pastoring, shepherding and preaching textual or biblical sermons without being hindered by style or program characterized the ministry of Pastor London as he provided spiritual worship and fellowship where scriptural holiness was the concern.

The Church of the Nazarene as a denomination had not changed from its conservative beginnings. However, the Salem First Church of the Nazarene sought a new lifestyle, not a visual change in conversion. Pastor London felt he could do more for the unsaved if the Christians were not so different in clothing style and lifestyle. Ministers need to see the world a little closer and be world-wise for effective ministry to the non-Christian community.⁴¹

The People

With approximately ten per cent of the total membership active in evangelism, the church had developed a "School of the Church", which met every Wednesday night. It was under the direction of Jim Tusan, Minister of Christian Education. The purpose of this training program was equipping the laity into a highly skilled and dedicated corps of people who would be lay ministers in the church.⁴²

Using the logo T.E.A.M., "The Effective Adult in Ministry", the program operated on a three-term, nine-week basis. Each participant selected an area of service in the church school in which he would take a series of classes that would train and equip him for service in the church. Those areas included the ministries of music, service, evangelism, teaching, calling, shepherding and missions. A class in the area of evangelism included training and actual calling. It

was limited to eight or ten class members. Another class on how to witness was open for unlimited enrollment with no actual calling or witnessing involved.

Every term of the School of the Church was taught to several hundred members with about 30 per cent of the church membership enrolled. Those taking courses for credit were awarded certificates for each class. Upon completion of a series of classes per course, the member qualified for various levels of achievement. The first level, The Intern Level, qualified a person to serve in a specific area of the church. The second level, The Commission Level, with a required 117 hours of completed study, was awarded for specific areas of service. The highest level, The Lay Pastor Level, was awarded upon completion of 279 hours of course study and service. The title Lay Pastor carried the highest honor, and the Lay Pastor could become a volunteer leader for special assignments in various areas of service in church ministry.⁴³

Throughout the membership there was an exciting spirit of adventure and vision as they fellowshiped together through athletics, Bible study groups for both men and women and helping hands to meet emergency needs within the congregation and surrounding community.⁴⁴

A newer and much needed service was the training of persons on how to minister to the terminally ill and their families. Training included life support systems, the stages

of dying, grief, the mourning process in bereavement and the extraordinary care of terminally ill persons.

With many of the Oregon State institutions located in Salem, the congregation had sought to develop the laity for ministry in the Oregon State Penitentiary, Oregon State Correctional Institution, Women's Correctional Center, Oregon State Hospital, Hillcrest School for Girls, MacLaren School for Boys at Woodburn, Marion County jail, Salem City jail, many nursing homes and hospice centers. Spiritual gifts of hospitality, discernment, wisdom, teaching, miracles, helps and healings were all essential.

Salem First Nazarene had established a fully accredited kindergarten which included pre-school and day care. The school met Monday through Friday from 7:00 a.m. to 6:00 p.m. It employed the philosophy of meeting the individual child's needs through instruction, discipline and the development of self esteem.

With many single persons in the congregation, the church had established a Creative Life Time ministry designed to meet the needs of widowed, divorced and single people. Senior citizens were recognized for their contribution and heritage. Their monthly activities, which included shopping trips, fellowship opportunities, short trips of two or three days and longer trips of ten to fourteen days, were enjoyable, entertaining and ministered to needs of the elderly.

The team participation sports were enjoyed by many in the congregation. Interchurch and city league play were provided. Because the church had its own gymnasium, age groups of junior high to adults were urged to use the gym for recreational purposes or just to "work out".

Perhaps the best known of all the ministries wherein the church was moving people for God was through the television and radio ministries. The television program, "A New Way to Live", was broadcast each Sunday morning on Portland KPTV, Channel 12. A daily radio program, "Lifeline to Truth", was broadcast each weekday on the Salem station KCCS. Hundreds of cassette tapes were mailed each week throughout the United States and around the world ministering to shut-ins and missionaries.

A very unique ministry was Alcoholics Victorious. Meeting weekly at the church, the purpose was to minister to alcoholics and family members of alcoholics. Similar to "Alcoholics Anonymous", the church ministry had a Christ-centered emphasis.

To finance the various programs and lay ministries which have created such excitement and enthusiasm in the congregation, the church had the vision to allocate generous funds from the church budget. From the 1983 one and one-half million dollar budget, \$250,000 was designated for foreign missions, \$12,000 for home missions and additional money

for local ministries.⁴⁵ Besides the budgeted mission item, the church had built 15 new churches on mission fields since 1975. Salem First Church of the Nazarene was the fourth largest Nazarene Church in the United States, but it was first in mission giving.⁴⁶

The Church

The philosophy of the church ministry was to see a need and meet it. The pastoral team was trained to be loving and caring persons, who were concerned about people and their needs. The second priority of ministry was the family. Ministry to the total family began with the man or father in whatever program met his level of need.

With the recent sanctuary remodeling, maximum attendance at two services of worship could be 2,500. However, they did not know where increasing attendance would stop. Pastor London estimated the growth potential for the next 12 months as being a six to eight per cent increase. Parking is a major problem. The church recently settled a lawsuit over available space and was using a shuttle service for parking at the North Salem Senior High School. The church anticipated increasing parking facilities to meet the city code.

The growth pattern of Salem First Church of the Nazarene had been steady due to a number of reasons. First, it had the ingredients for growth: a positive attitude in what they were doing; a workable need-centered program unique for the local

congregation; and an emotional momentum from the programs and services. The central ingredient for growth was the blessing of the Holy Spirit which thoroughly saturated every program.

Second, the church was need-centered. A concept which had worked at Salem was a "team for everyone -- a choir for everyone -- a group for everyone". If the church was willing to spend the money and staff, the programs and growth would naturally follow. The church offered graded choirs, primary through senior citizens. There were athletic teams for boys and girls, men and women. A variety of groups drew people together in the name of the Lord for fellowship and dialogue. These groups included Bible studies, hobby and craft classes and drama productions. There were no limits.

A third fundamental reason for growth was the emphasis on the place of men in the total operation of the church. Activities were planned to train and prepare men to be spiritual leaders. Methods of accomplishing this program included early morning men's prayer breakfasts, men assuming responsibility from the primary Sunday School through the Church Board, and a continuous pulpit emphasis upon the man's role in society.

The fourth reason for growth at Salem First Nazarene had been accessibility. Through long-range planning, the church relocated on a busy street with easy access from

Interstate 5 and almost every major thoroughfare in Salem. Though parking was still a problem, long-range planning would remove this growth-restricting hurdle.⁴⁷

Pastor London did not plan to start new churches in Salem at the present time. Every Nazarene Church in Salem and the Silverton Church of the Nazarene came out of Salem First Church. With a larger church staff, congregation and budget, the church was able to minister in many significant areas of need both locally and on world mission fields that would never be realized with the smaller church.

Dr. Robert Schuller of Crystal Cathedral, Garden Grove, California, has pleaded for large churches because they can provide the financial resources, the psychological power basis, the lay leadership and the dynamic to reach the world for Christ.⁴⁸ Pastor Yeager, First Baptist Church, Modesto, California, said the early church of the New Testament started out as a large church with 3,000 converts on the Day of Pentecost. The large church has the capability of ministry to people which the small congregation could never accommodate. His plea was to strengthen the church that now exists rather than to start a new daughter church.⁴⁹

Structure and Function

Worship. Philosophy of worship at Salem consisted of praise, prayer, teaching and a challenge at the end of the

sermon. The pastor preached and conducted the services in a manner that provided an intimate conversational concept on the part of the worshipper. The intent of the service was to draw people into a pastor-people relationship, in order for him to take them into a people-God relationship where they could draw into the presence of God.

Celebration was natural in the worship service as spiritual needs were met. During the pastor's prayer time, anyone could join him at the circle altar around the pulpit where he knelt with the worshippers. Altar calls were given following the sermon with use of a prayer room in their new addition. With only 30 minutes between the two morning worship services, there was need for a quick exodus of 1,000 people and the entering of another 1,000 people for worship. Outstanding aspects of the worship service were musical ministry of the choir and the predominance of men in attendance. There was a minimum of talking and announcements were brief. The service started and stopped on time.

Junior churches were offered which were an extended Sunday School time and worship for children up through five years of age. Children from first grade through the sixth grade had their own worship services.

Cells and Congregation. The church provided for many small groups through home Bible studies, women's coffee times in homes or the church, breakfasts and a multitude of

activities previously mentioned. Most people in the congregations, teams, groups and choirs knew each other on a first name basis, even though they were part of such a large church. It was estimated that 75 per cent of the morning worship attendance was engaged in the various teams, classes, study groups and other small group activities.

The Homogeneous Unit

The People in Your Church. Since it was a large church in a metropolitan area, the Salem First Church of the Nazarene had a representation of all kinds of people. There were the business and professional people, the blue collar and white collar workers, the rich and the poor and people of various ethnic origins. Though predominantly white, with a few Blacks, Spanish, Asians, and Indians, the majority of church families were of the middle to upper income brackets. The American work ethic predominated the ministry and lives of the membership resulting in a growing, thriving and prosperous church.

It was estimated that at least two-thirds of the citizens of the city of Salem were aware of the church because it was big and controversial. It had even been sued by neighbors over land use. The community may not know what happened or what the beliefs of the church were, but once they visited the church, they became aware of the unity of the Body

of Christ, the love for one another, the pastor's personality, the spirit of the church and the class and style with which the church did things. First impressions were usually positive and impressive.

Commitment to the Family of God. Some members of the Parish Life staff felt the concern to get new and older couples, families and visitors into homes for fellowship purposes. A ministry was developed that enabled the use of the spiritual gift of hospitality.

Members of the church were allowed to differ even radically with others on theological or moral issues and still experience acceptance in the church. Pastor Ireland, church administrator, felt that Salem First Church was not a typical Nazarene Church, for new members have come from Lutheran, Presbyterian, Methodist and Friends churches, as well as from many other denominations. They brought with them many tenets of their old faith and added to them the teachings of the Nazarene Church. Many Sunday School teachers do not teach the full Nazarene doctrines on lesser issues, but have been excited with the message and doctrine of salvation as they saw it fulfilled in changed lives. These differences have not torn or divided the body of Christ, for the people were able to love and accept fellow believers in Christ. A few families have left the church

in favor of other churches where they have freedom to express their charismatic preferences.

Personal, moral and social issues were more definitive for membership. If the candidate for membership used tobacco or alcohol, he was asked to delay his decision on church membership. The church made its standards known, but allowed the Holy Spirit to minister personally. No one using questionable habits of tobacco or alcoholic beverages could serve on the Church Board.

The Method

It would be difficult to limit the work of evangelism when the purpose of all groups and activities has been to win others for Christ. However, the church's number one method of evangelism was preaching by the pastor. Personal work, Bible studies, summer camps and the Sunday school were also effective methods.

The pastor, who was goal-oriented, plans five and ten year goals. He had an evangelism goal of receiving 200 into membership by profession of faith during 1984.

The Priorities

New commitments to Christ was the number one priority for Salem First Nazarene Church. Part of the commitment the members make to the Body of Christ was to bring in and develop other new disciples.

Socially, the church offered assistance through the Helping Hands program which provides aid in areas of utilities, groceries, home repair, clothing and medications. Other social services were provided through the prison ministry, which was administered by a staff person.

As members come from many diverse areas and denominations, every effort was made to assimilate them into the church life. Many were not aware of any significant denominational differences, and the local church had not emphasized different doctrines, standards or a sectarian theological bent.

The Sunday evening service followed about the same format as the morning worship service. They made use of musical teams and gave special programs for children or teens. Services emphasized evangelism and Body Life ministry. Approximately 85 per cent of those who attended the Sunday evening service participated in the regular activities of the church such as classes, groups and recreation.

The members and attenders love Pastor H.B. London very much. They respected him as being a warm, personal, compassionate, loving human being. He was quick to size up problem areas but could be impatient when things were not going right. Pastor London had a staff of thirteen ministers and lay ministers, three part-time workers and one volunteer staff person. He had a problem-solving capability to bring

about creative change. Confidence and faith in God and a passion for people to receive Jesus Christ as Lord and Savior characterize his ministry. His inner conviction was that it is God's will for the church to grow, and he had made a total commitment of himself to Jesus Christ and His church.

Though he did not see himself as a conventional Nazarene pastor, he was used by many groups both inside and outside the denomination for special ministry in conferences and seminars. He did not attend ministers' conferences as a participant because he did not enjoy the "preacher-talk" of the "haves" versus the "have nots", the games pastors play with each other. He knew how to get the job done in the local church and believed he had been successful.⁵⁰

In searching for methods that work in church growth, the pastoral staff members were given the option of attending one seminar per year at church expense. In addition, the staff always looked for new methods and ideas by visiting other churches and from reading materials. "It is God's will that we be grapes and not marbles", said Pastor London, "that we ooze together rather than clank together."⁵¹ Therefore, a loving fellowship was encouraged through leadership modeling by staff members.

Finding people who were winnable and receptive had not been a problem for Salem First Nazarene. Many people walked in as visitors who had heard about the church on television, radio or in special programs; others came by invitation. To become a member one must have accepted Jesus Christ as personal Lord and Savior. Members were expected to follow the church manual. Forty per cent of the present membership transferred from other churches or denominations, while 25 per cent of the new members in 1982 were received through conversion.

Tithing of personal income was not a requirement for church membership. However, there were 600 tithing units reported in 1983.

Invisible Barriers. As with most churches which have had considerable growth, there came a time when conscious decisions were made concerning traditions, habits and standards. One tradition that had to be overcome was the conservative mind set of the congregation and acceptance of new people.⁵²

Another change necessitated by growth was the willingness to surrender leadership to new people and become followers of the new leaders. Likewise, the church had to allow the pastor to lead, to let him be his own man and do his ministry. The church had to learn that the pastor was

on the job, not just when he was in his office, but wherever his work took him. The Board was not his boss. Instead, the Board and the pastor were engaged in a joint ministry of building the Kingdom of God through the local church. The church also had to take a chance on losing everything they had worked so hard to gain as they ventured out into new costly programs, including the enlarged pastoral staff and new construction. Specifically, the change which occurred was a shift from the small church attitude to a large church attitude.

As for its relationship to the denomination, the Salem First Church of the Nazarene gave financially to the total work of the denomination, supported their colleges and the seminary in Kansas City through contributions and by sending young people as students. However, the church had modified the denominational structures to fit its particular needs. While it was a Nazarene church, Salem Nazarene's emphasis was on building up the Body of Christ in a caring, loving fellowship rather than the denominational relationship. The denomination was neither built up nor run down. As the Body of Christ was built up, the denomination would be enhanced.

With missions as the catalyst, the church had made great significant and measurable growth. The church was expecting additional growth in the current church year.

IV. FIRST CHURCH OF GOD

Vancouver, Washington

Around the year 1881 in Northern Indiana, a young man by the name of Daniel S. Warner was preaching and teaching that there was one body and one spirit. Anyone who was truly born into the family of God through salvation, did not need to join any church or denomination since he already belonged to the body of Christ.

He taught that, indeed, by the act of joining a church one was embracing secondary loyalties which tended to limit the fellowship. These secondary, or denominational loyalties he taught, tended to divide the one body of all Christian believers and thus was not in line with God's purpose in the church.⁵³

Others soon joined Daniel S. Warner in teaching the adequacy of the Bible alone as the principles which were to regulate man's life and actions, as an unfailing source of spiritual truth. There was great emphasis upon preaching about the "need of a genuine experience of justification by faith in Jesus Christ, sanctification by the Holy Spirit, and holiness in everyday living."⁵⁴ Almost 100 years later, the reform movement spread through the United States, Canada, and more than sixty foreign countries. The church believes they are not exclusive; rather they are participating in the mainstream of Christianity to restore God's people to the simple unity and Biblical view of the church as a spiritual and divinely structured institution, without creed or agreement.

Preaching in this movement makes a deliberate attempt to avoid anything resembling a creedal statement, and included all that is taught in the New Testament. It proclaims Jesus Christ as the divine Son of God, Savior of the world, and healer of the mind, soul, and body. God's love and righteousness are lifted up. Sanctification and the indwelling and empowering of the Holy Spirit, the congregation of redeemed persons being also a redeeming community of love and obedience are emphasized. Preaching and teaching lift up the ideal of the essential unity of all persons who have accepted Jesus Christ as Savior and Lord and attempt to demonstrate that a real visible unity of the church is an achievable ideal.⁵⁵

Baptism with water was a symbolic act of obedience and experience with Christ. When one becomes a Christian, water baptism became a public testimony of this new relationship to Christ and was known as the believer's baptism. There can be no saving grace in the act of baptism; it must be an outward symbol of what had already taken place in the heart and life.

Communion, or the Lord's Supper, was a symbol of one's relation to God and was open to all persons. The bread symbolized Christ's broken body and the wine (unfermented grape juice) symbolized the blood shed for the remission of sin. The Lord's Supper was not a saving act, but a symbol of the relationship to God made possible through His death and resurrection.⁵⁶

Foot washing, a long-held custom usually observed on Maundy Thursday of Holy Week, was observed by the Church of

God. Using the example of Jesus and His disciples in the Upper Room, this act was a symbol of the relationship of believers to each other, a relationship of obedience and of humble service in the role of a servant.

The Church of God believed the Church consisted of all God's redeemed children who were made members one of another under the leadership of Christ. Unity was not based on full agreement on all theological issues, rather, unity was based on a common membership in the Church through the grace of God by a common commitment to the centrality of Christ and the authority of the Holy Scriptures.⁵⁷

Warner Memorial Church of God, the original First Church of God in Vancouver, Washington, was established in 1930 and met in a building at 34th and R Streets. From this church workers went out to establish new churches in Camas-Washougal, Fruit Valley and Barberton. The Church of God also planted the Pleasant Valley Sunday School.⁵⁸

In 1937 Mrs. Carl Jarrett of Portland was called to pastor the congregation. Several additions were made to the building. Sunday evening offerings were placed in a building fund to purchase a new church site and construct a new building at 37th and F Street. When the church was built in 1957, Minna Jarrett retired after 20 years of pastoral service.⁵⁹

The new Church of God, constructed with volunteer labor, seated approximately 200 worshippers. Volunteer crews worked

evenings making cement blocks and tile in the Blurock Concrete plant in Vancouver.

Pastor Gerald J. Marvel came to serve the growing congregation in 1970. With new growth, it was soon evident that another site and new facilities were needed.

In 1973, Sunday School attendance averaged 207 and morning worship averaged 311. Within two years, average attendance had grown to 379 in the Sunday School and 466 in the worship service, a 50 per cent growth rate. Attendance had easily outgrown the "new" church building on F Street. On Easter Sunday, 1977, the First Church of God moved into the present beautiful sanctuary and educational building. Growth had occurred every year since. In 1982, average Sunday School attendance was 507 and worship was 1,068, the first time the 1,000 barrier was broken. Decadal growth from 1973 through 1983 was 157 per cent in Sunday School and 242 per cent in worship.

In the ministry of Christian Education, Sunday School classes were open to everyone who would like to be involved. Nursery and toddler care were provided during all regular worship services. A graded Children's Church was held Sunday mornings at 11:00 a.m. with added monthly recreational, entertainment and fellowship times. Bible studies were available year-round with a variety of choices and opportunities for involvement.⁶¹

The Sunday morning schedule started with a worship service from 8:30 to 9:30 a.m. Sunday School began at 9:45; the second worship service and Children's Church at 11:00 a.m. A visitor attending the second worship service would be impressed by the dignity and reverent attitude of people as they entered the sanctuary. From the giving of announcements five minutes prior to the service to the concluding prayer there was a great sense of the awe, majesty and presence of God in the service. Nothing elaborate or extraordinary occurred; there was a sincere seeking for God. The pastor's message was given without notes as he stood in the center of the platform without a pulpit.⁶²

Other ministries of the Vancouver First Church of God included the Women's Ministries. The women had an ongoing program to enrich the lives of all women through activities, study, caring, sharing, fellowship and service in the community and world missions.

Music Ministries reflected the Church's beliefs and offered a vehicle of praise and prayer. There were two volunteer adult sanctuary choirs, a youth choir for Senior High and Junior High students and two children's choirs under the direction of Rev. Glenn Porterfield, Minister of Music. A major production of the adult choirs was the annual Singing Christmas Tree which had fifteen productions in 1983; each performed before overflow audiences.

The Youth Ministries for junior and senior high school students included Campus Ministries, outings, camps, retreats, trips, all-night parties, calling, witnessing teams, beach trips and many other activities. Their focus was on youth, helping them to grow spiritually and to find God's challenge for their daily lives.

The J.O.Y. Group stood for Just Older Youth, primarily retired people who met for Christian fellowship and good times which included trips and dinners. The group offered support to those who had lost loved ones. They also prepared Christmas treats or groceries for shut-ins and those in nursing homes.

The Singles-Core Fellowship represented two groups of singles fellowships. The first group, the Singles, ranged in age from high school graduates through 25 years of age. In addition to Sunday study, the singles met during the week when various opportunities for recreation and activity were offered. The second singles group, the Core, was a fellowship of single adults from about 25 years of age and up. The name, CORE, stands for "Christians Out Reaching Everyone". Their goal was to offer support and to share Christ's love with one another through Bible study, fellowship and recreation.

Of major importance to the church was their Peter Pan Day Care Center and the King's Way Christian School. As an

outgrowth of the Peter Pan Day Care, the church added the Christian school, grades kindergarten through sixth grade. The school emphasized small class loads and dedicated teachers who fostered mental, physical, spiritual and social child development through quality Christian education.

THE PASTOR

Call to Ministry. Having received a call to ministry in his youth, Pastor Marvel responded positively with a conviction that preaching was his primary spiritual gift from God. The Holy Spirit must have room to bestow the various gifts as He sees the need in each church.

Priority time and function was given to that which he felt he did best -- preaching. Through preaching he was meeting the spiritual needs of the congregation. It was interesting to note that Pastor Marvel's early Bible knowledge came from home reading of Ergemiers Bible Story Books and the Bible. From birth until 1946 Pastor Marvel attended a small Church of God in Norman, Oklahoma, which had 35 in attendance. He then moved to Tulsa, Oklahoma, and worshiped in a church of about 200 attenders. Historically, Pastor Marvel did not have the large church background which would have served as a model for the large church he later developed in Vancouver.

Leadership Style. In the Church of God, the pastor is an ex-officio member of all committees and boards. Pastor Marvel worked and shared ideas with each committee and board in an advisory capacity. He assumed an authoritative leadership only if and when a board action contradicted the mission of the church.

Pastor Marvel found that a larger church allowed for more creativity and new action programs. However, creativity can be restrictive and lock in programs and ideas.

The Church. The church is the redeemed Body of Christ, believers who have been born again. Pastor Marvel's goal for the local church was a continued dedication to the spiritual life of the church and to reach the unsaved with the message of Christ. There were plans for a church retreat in May 1984, at which time the church would establish some ten-year goals.

The Pastor as a Person. The part of pastoral ministry Pastor Marvel enjoyed most was preaching and working with new creative ideas for fulfillment. He felt some ministerial responsibilities were very time-consuming and wearing on the well-being of the pastor in a large church. He specifically noted weddings and the enormous amount of time for counseling with marital problems. The high point of his pastoral ministry had been the thrill of being pastor of a church

large enough for a multiple staff. Personally, his most profound experience was to raise three children who dedicated their lives to the Lord. All have felt the call of God into the ministry with no specific verbal encouragement from either parent.

Pastor Marvel had a very warm personality. He was one who cared and was a very interesting person with whom to converse.

The People

Commitment to the work of Christ. The young people of the church have been very active in evangelism outside the church, going into the schools where they shared their testimony of Christ. Including the youth, about thirty per cent of the attenders were engaged in evangelism. Evangelism was also carried out by the J.O.Y. fellowship of retired people in nursing homes and various ministries of the church.

Recruitment and training of leaders in evangelism was done through use of Kennedy Evangelism Explosion teams, Lay Witness, the Bethel Bible Series and classes on discipling. The special evangelism and discipleship classes, and preaching from the pulpit also taught people how to discover and use their own spiritual gifts. With this emphasis, up to 40 per cent of the congregation knew and used their gifts as teachers,

youth workers, hospitality workers and helpers in the church.

The Church

Philosophy of Ministry. The number one task was winning the lost for Christ in Clark County, Washington. With an unusually close fellowship for a large church, the Vancouver First Church of God had devised a flourishing small-group ministry which had developed the attenders as Christians and in discipling new Christians.

Along with the Biblical ministry of evangelism and discipleship was the imperative for missions. The Church's commitment to fulfill the Great Commission of taking the gospel into all the world was underwritten by 30 per cent of its annual budget. The pastor made frequent trips to mission fields.

Growth Potential. The sanctuary seats 1,050 people. Using the present arrangement of two worship services, the maximum attendance at two services was 2,000 people. There was room for growth unless one worship service became too crowded and the other service had far fewer in attendance.

The specific problem facing the church was parking facilities. Though the parking lots were large and full, entrance and egress were very difficult on 78th street.

Pastor Marvel felt that the parking problem would be their first priority in new development.

For the coming year the Pastor was planning for a redistricting of the entire city of Vancouver with district coordinators being assigned to each area. The coordinators would be hand-picked people, assigned to contact every visitor and absentee. By use of computer services every attender and absentee would be noted, and proper follow-up contacts made.

The church had not planted a new church recently, but it was a concept used many years ago. Currently the people have visualized the value of a large ministering church.

Structure and Function

Worship. Pastor Marvel said there was one thing that makes the church great - "God was in this place!"⁶³ As the pastor planned the worship services, his first aim was to exalt and glorify Jesus Christ with an evangelistic emphasis. True worship brings honor to the Lord. People must be moved from being spectators to being active participants in worship.

Music was one method by which most people became active in worship. "The greatest music is when the church sings her great hymns," said Pastor Marvel.⁶⁴ With a good choir, a bell choir, and junior choirs, singing with joy unto

the Lord had become an exciting part of worship at Vancouver Church of God.

Glenn Porterfield, Minister of Music, and Thomas L. Dougherty, Minister of Youth, gave high compliments to the pastoral ministry. They believed they had the best speaker and the best pastor, one whose worship concept personified his personal life and emphasized the ministry of the Holy Spririt. The order of service may vary from week to week. There was a sense of excitement about Christ incarnate which pervaded all aspects of the worship service whether during scripture reading, prayer, singing, or the ministry of the Word of God.

Pastor Marvel preached at both morning worship services. Jeannette Flynn, Associate Pastor, ministered during the evening service.

Cells and Congregations. The Vancouver First Church of God provided for cells or small group meetings through the district home Bible Studies on week nights, "how-to" classes which taught a variety of skills, the Sunday School and the "Super 6" where six couples had dinner together. There were many small group-meetings on the various department levels, in sports and in fellowship groups. Through these small groups, the people in the congregations were on a first name basis. This was demonstrated by the fact that over 60

per cent of those attending Sunday morning worship were engaged in small group activities.

THE HOMOGENEOUS UNIT

The People in the Church. The First Church of God was predominantly white, with 14 Black, ten Asians and two Spanish families. There was no barrier to people of other ethnic origins; all were loved and accepted as the people of God.

Economically there were rich, poor and middle income families, with the greatest number of people in the average middle income bracket. There were professional people, business people, many school teachers and retired people. There was no discrimination because of income, jobs, race, or any other factors. An atmosphere of warmth, vitality and friendliness indicated a unity of the Body of Christ as they worshipped together in music and spoken word.

The community regarded the Church of God as a community church. They had many visitors each week, many from other demoninations, and those who returned because of the welcome they received. The church was opened for many civic functions and performed many community ministries. Because of their location on 78th Street, many inquired about the Peter Pan Day Care Center. The Singing Christmas Tree performances had become a community attraction with neither a

charge for admittance nor an offering taken after a performance.

Commitment to the Family of God. Acceptance into the fellowship was not based on membership, rather, upon a commitment to God. Each person was to live out Biblical principles of the new life in Christ as part of the Church that God is building. Therefore, attenders were allowed to differ with one another on theological or moral issues and still experience acceptance. As spiritual growth and understanding occurred for each new child of God, people would always differ on some issues. A few attenders spoke in tongues. Some used alcohol, and a few used tobacco. However, a person who used tobacco or alcohol was not permitted to become a member of the Church Council or the Board of Trustees.

Some people left the church because of their interpretation of the Bible concerning women in the ministry. At the same time others began attending because of the presence and ministry of the associate pastor, Jeanette Flynn. Others left the fellowship for a church which taught and practiced speaking in unknown tongues. Pastor Marvel believed that women in ministry and speaking in tongues were minor issues. The main issue the Church must confront was sin, salvation and the baptism of the Holy

Spirit which empowers and equips the Christian for living a life of service.

THE METHOD

Evangelism was the goal of all teaching and group activities. In planning a church retreat, the aim was evangelism. Personal work, Sunday School, summer camps, small groups, Bible Studies and fellowship groups all had a reference to witnessing for Christ. Evangelism and discipling was a high priority for youth under the leadership of Randy Hood. Don and Caroline Armstrong told of a youth retreat which was very highly structured with great emphasis placed upon Bible Study, doctrine and seeking commitments to Christ.⁶⁵

Pastor Marvel's concern was that everyone be involved in evangelism and witnessing. Some things are taught in class, but many things are learned only through personal experience. He urged those attending women's groups to spend one month in prayer and then speak to their beauticians or other specific contacts the next month. Men should pray and then go three doors down the street in a specific program of outreach.

The church did not have revival meetings as in earlier years. With the change in social culture, the greater responsibility rested upon pastoral preaching, lay witnessing, camps and retreats.

THE PRIORITIES

When speaking of the proper priorities for the local church, Pastor Marvel indicated that social needs were not the first priority for the Church of God. The first purpose of the church was to seek commitments to Christ. Because the Church is only as strong as its families, Pastor Marvel suggested that a commitment to the family was the second priority. Following this would be a commitment to the Body of Christ for growth and discipleship; then a commitment to the work of Christ through evangelism and missions.

Social needs were important in their proper perspective. The church assisted those in need with food and clothing. Other social programs included involvement at Portland Seamen's Center, in Prison ministries, with youth who have been made wards of the court and in a smoking clinic initiated by the pastor to help smokers quit the smoking habit. Perhaps the greatest means of meeting social needs was the church people living a moral and spiritual life style.

The Concept of the Church. Efforts were made to assimilate new attenders into active participation in the life of the church. Some people avoided participation so that finding Sunday School teachers among the new attenders took longer. Greeters at the door made visitors welcome and tried to eventually involve people in small groups.

The Sunday evening service was more informal than the morning worship service. It had more singing, the youth choir, personal sharing and an expository message by the associate pastor.

When comparing Pastor Marvel with the ten common traits of church growth pastors, there was common agreement that he possessed all those characteristics. A frequent expression heard was the pastor's excellent ability to communicate from the pulpit as a very gifted preacher. As a church growth pastor, he was a man committed to Christ and the Church; he was warm, personable and compassionate; he was a team worker with a problem solving capability; he was a man with confidence and faith in God for the great tasks; he had a passion for people; he had confidence in his people's personal faith; and he had a conviction that it is God's will that the Church grow.

To obtain usable methods and tools that work for church growth, the pastoral staff acquired ideas from their travels and observations, in workshops and seminars. Several had attended the Institute of Church Imperatives at Modesto, California. The pastor believed that if the Church was to be a Bible teaching and loving fellowship, it had to start with the pastor's example. He should be more vocal about himself, his family and the Church. It was suggested that the pastor

hug an elder which would be a demonstration of loving Christian fellowship.

While the Church of God does not have membership or any kind of enrollment system, to vote in its annual or semi-annual church business meetings, one must have been in attendance for a least six months, be at least 16 years old and be in harmony with the teachings of the Church. There were over 400 families in attendance at the First Church of God in 1983, with approximately 90 per cent of these families living within 15 miles of the church. Ten per cent of the regular attenders lived over twenty miles from the church.

Invisible Barriers. The greatest barrier was to overcome the "family status quo" by which the members wanted to know everyone in the church. Similarly, the pastor had to overcome the 'our kind of people' mentality which automatically eliminated many people from the fellowship in the church. There was an education process by which the Church saw that their needs could be met through the redemption of the unsaved.

Specific changes which allowed for growth were purchasing the new property on 78th street and construction of the new building which started an attraction to the community. Then came greater exposure of the pastor to the community, a full-time minister of music and additional staff.

Denominational structures had been modified to some degree to allow for local growth. Pastor Marvel said he did not see the denomination as an autocratic control over the life of the local church. In fact, the denomination had come to the Vancouver First Church of God seeking guidance.

Chapter III - Footnotes

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CHAPTER IV.

CONCLUSIONS WITH PROVISIONAL APPLICATIONS TO

LYNWOOD FRIENDS CHURCH

Before reviewing and making tentative applications of C. Peter Wagner's seven vital signs of a healthy church to Lynwood Friends Church, it is necessary to articulate each of Wagner's principles in a composite sentence followed by a summary of how the principles had been applied by the four churches in this study.

I. CONCLUSIONS

The Pastor

Statement of Principle. The pastor is the primary catalytic factor for growth. The pastor is a man of faith who loves and is loved by his people and who has earned the authority and power to make decisions affecting the dynamic growth of the church.

Conclusions. Each pastor of the four churches under study was deeply loved and respected by the members of their churches. One respondent indicated that even though the pastor may have had some flaws, she respected and loved him because he was called of God to be her pastor.

The pastor also loved the people in the churches. Each pastor had a desire to mingle and fellowship with his people. Pastors were people-oriented but leaned toward task-oriented leadership styles. Leadership varied according to pastors' personalities and included assignment of responsibilities to staff persons in a participative, decision making process.

A common trait of all pastors was their love for preaching the gospel. The four pastors felt preaching was the one thing they did best. Administration was not perceived as being an essential requirement of pastoral work, but it was shared with other capable leaders.

Every pastor had a sincere desire that the church be growing and dynamic in all of its ministries. The pastors were positive, optimistic thinking men who challenged the negative attitudes within the church. The faith of pastoral leadership was challenged, but with evidences that God wanted to build His church; those who could not leave their comfort zones soon found other places of worship and the churches began to grow.

The People

Statement of Principle. The greatest potential for a high growth rate is with a well organized laity who know and use their spiritual gifts in a well designed program employing a combination of (a) 10 per cent of the mature Christian

members and converts of less than three years with a gift of evangelism, and (2) the 90 per cent who know and use their spiritual gifts in the ministry of the church.

Conclusions. First, the pastors knew that their spiritual gifts were pastoring, preaching and teaching but not necessarily the gift of evangelism.

Second, the Salem Nazarene, the Vancouver Church of God and Hayden Lake Friends Church had at least ten per cent of their membership involved in evangelism outside the church. Boise Friends had five per cent of their membership in evangelism. All four churches were recording a high growth rate due to members using their spiritual gifts in evangelism.

Peter Wagner said in many churches only one-half of one per cent of the evangelists know they have the gift of evangelism. The challenge to the pastor was to utilize the one-half per cent but discover and train the other nine and one-half per cent. Evidently the four churches have been doing a good job of discovering and deploying those persons with the gift of evangelism.

Salem Nazarene Church had a well-planned program for utilizing the 90 per cent for witnessing and ministry in the church through their School of the Church. The principle method of helping members to discover their spiritual gifts had been through preaching, teaching and counseling.

The Church

Statement of the Principle. A church is big enough when it is winning people to Christ, when it provides for the needs of its members and is reproducing itself through extension growth according to its philosophy of ministry.

Conclusions. Evangelism was the goal of each church though there was not a clear statement of a philosophy of ministry except for Hayden Lake Friends. Pastor Schneider had a five point philosophy of ministry. Pastor London had a simple philosophy of finding a need and meeting it.

The two Friends Churches were heavily involved in extension growth. The Church of God and the Nazarene Church were not planning on extension growth through planting new churches, but sought a high growth rate for a level of ministry not attainable through the smaller church.

Not all churches need to be large churches, but large enough to fulfill the purpose of that church. The Salem Nazarene Church was fulfilling their philosophy of meeting needs through multiple ministries. The Church of God placed stress upon the spiritual ministry through teaching and preaching with excellent results. Hayden Lake Friends philosophy stressed teaching of the Bible to equip the membership. Teaching included the use of extensive mimeographed outlines of the pastor's sermons. The Boise Friends

Church sought to teach, instruct and nurture Christian growth in all church activities.

No church had set a maximum optimum growth goal. The Pastors tackled facility problems as a challenge and would never let church structure hinder quantity growth.

Structure and Function

Statement of the Principle. When the church multiplies in small groups, congregation or fellowship groups, as a definite part of church growth planning, the worship service will become a celebration of praise and homage to God.

Conclusions. When the church was structured to provide small intimate fellowship groups, the people came together for a celebration of worship with a sense of unity and love for the whole Body of Christ. Needs were met in Bible studies, small discipleship groups, sports programs, ladies coffees and prayer fellowships. The people felt they received help from, and made contribution to others in small groups.

An interesting observation was that the Friends Churches provided their primary ministries through committees or approved programs of the Spiritual Life, Stewardship, Outreach or the Education Committee. The Nazarene Church and the Church of God provided specialized ministries designed to involve every person in the church. Greater weekday

involvement of people may have insured a greater involvement in the Celebration of Worship on Sunday.

The Church of God had 60 per cent of their Sunday morning worship attendance involved in small groups. The Salem Nazarene Church and the Boise Friends Church had 75 per cent of their attenders in weekday small group activities. With gymnasiums, the Salem, Vancouver and Hayden Lake churches had many involved in team sports.

Worship was a dynamic experience at each church. The churches had defined in their own way a philosophy of worship. The objectives for the worship services had been determined and functioned well.

The gathering of large congregations added a dimension of worship not perceived in small churches. There was a large support group, a happy congregation of people who sang, prayed and worshipped corporately as a mighty army of God.

Boise First Friends Church, unsophisticated and warm, exemplified a spirit of unity in music and sharing during the open worship, with Pastor Antrim preaching expository sermons.

At Hayden Lake Friends, people wore casual clothing, were free and relaxed in worship as they were reminded by the pastor of the worthiness of God to receive praise and glory. Pastor Schneider preached expository or textual sermons in a reverent and dignified worship service filled with the awe of God.

Salem Church of the Nazarene, urban, warm and friendly, enjoyed excellent music and the best of preaching. Pastor London prefers not to be hindered by a particular preaching style or the length of sermon series. The pastor's ability to lead the congregation in singing choruses was greatly appreciated by the congregation as they responded so enthusiastically.

The Church of God, gathering in a quiet sense of awe and worship, experienced a unique celebration of worship which was both a dignified and Spirit filled worship which was a joy to experience. Pastor Marvel's sermons were usually topical series which would take from one month up to six weeks.

The Homogeneous Unit

Statement of the Principle. For evangelism, the local church should reflect the community in social, racial, cultural, economic and linguistic forms. For nurture, Christians should demonstrate their love and concern for other homogeneous units in a public way.

Conclusions. The social, racial, cultural and economic composition of the four churches under study reflected the community patterns of their local areas. The great majority of each church were Caucasians. Salem Nazarene had seven to ten Black families; Hayden Lake Church

had six Black and 12 Asian families; the Church of God counted 12 Black people who attended. Boise had a large Mexican population who followed harvest seasons, and many of them lived permanently in Idaho. However, the Boise Church was not located near any of the Mexican settlements. The cities or suburbs in which the churches were located had not experienced any great racial changes but were situated in white communities. Ruth Raml related in her interview, there was a cohesion between the minority groups which created a non-intimidating atmosphere for fellowship. This led to a color blindness in the church.

Economically, the majority of members and attenders were middle class laborers. The Boise and Salem churches had a higher percentage of business and professional people with a slightly higher income level. The Hayden Lake Church considered most attenders were lower middle-income laborers with a few members whose income was in excess of \$50,000.

The churches recognized the difficulty of ethnic patterns which make cross-cultural evangelism difficult. The Church of God and the Nazarene Church had prison ministries reaching another homogeneous unit.

The Method

Statement of Principle. The church is using proven methods that work in making disciples and will be prepared to discard old unworkable methods.

Conclusions. Preaching was given heavy emphasis by pastors and lay leaders as a primary method of evangelism. Of the four churches visited, the Salem Nazarene Church was the only church which gave a formal altar call for repentance. The invitation was to come to the prayer room, not the altar at the front of the church. Other pastors gave a call for commitment or response to yield to Christ. Good preaching was expected and the people were not disappointed in the quality or zeal of their pastors.

Each church studied, responded that the Sunday School was a primary method of evangelism. However, in each case the worship service was larger in attendance, often very much larger. This did not indicate that the Sunday School was of less importance, but that gifted pastors emphasized preaching and worship drew more people.

Home Bible studies were heavily emphasized by all the churches, some with more success than others. No single method or material was used, but many Bible studies were evangelistic in nature to reach unchurched families. Each church had good organization of the study groups and required an accountability from the group leaders.

Summer camps were recognized for evangelistic value as each church sent their young people to youth camps each summer. Boise Friends sent bus loads of youth to Quaker Hill consistently through the years. Many of those young people

remained with the church as active Christian workers. The Church of God, under the ministry of Randy Hood, had a heavy evangelistic program in their summer camps and week-end youth retreats for the purpose of conversion and nurture.

Two former evangelistic methods either had been discarded or degraded. The two-week revivals were no longer held, but in their place the churches were holding week-end conferences and seminars. The Church of God and the Salem Nazarene Church participated in denominational camp meetings, but camp meetings were a method not adhered to by the other churches.

It seemed obvious that the churches were searching for methods, contemporary in scope, adjusted to meet family and personal needs, yet containing and delivering the gospel message without compromise. Some of the new methods being tried included personal counseling, group counseling, one-on-one evangelism, lifestyle evangelism, radio and television broadcasting.

The Priorities

Statement of Principle. The Church must determine the most important Biblical function it has in the community and then mold its ministry to that priority.

Conclusions. The philosophy of ministry for each church was the same. The preaching, teaching, counseling, sports programs, and the various ministries ultimately focused on the need for each person to know God intimately. The number one priority for the four churches was to seek a commitment to Christ. Pastor London quoted Matthew 6:33, "Seek ye first the kingdom of God and His righteousness". Pastor Marvel emphasized that a commitment to the new convert's own family ought to precede a commitment to the Body of Christ. However, most leaders felt that a second commitment was to the Body of Christ and then a third commitment to the work of Christ through evangelism and missions. Chronologically the commitment to the Body of Christ and the commitment to the work of Christ were concomitant.

The three priorities were: (1) a commitment to love Christ supremely, (2) a commitment to the Body of Christ and to love the fellowship of other Christian believers, and (3) a commitment to the work of Christ around the world.

All ministries and programs of the church were scrutinized regularly to be certain they conformed to the church's philosophy of ministry priorities. Overbalance in social, recreational or any one single ministry would have endangered the concept of priorities developed by the church.

The social needs of the communities were met by all four churches. The Hayden Lake Church had developed a co-operative to obtain bulk food at low prices, a Friends Storehouse and a King's Closet to supply used clothing. The Church of God and Nazarene Church had structured food services, clothing supply, prison ministries, a smoking clinic and many other methods of assistance. Boise Friends likewise was involved in food and clothing assistance.

II. PROVISIONAL APPLICATIONS TO

LYNWOOD FRIENDS CHURCH

Brief History of Lynwood Friends Church

With the rapid growth of East Portland, a new Friends Church initiated by dedicated Quaker families living in the area seemed advisable. Meetings were held in the homes of James Meireis and Myron James in 1957 for prayer and consideration of organizing a new Friends Church. A formal organization of the church was held October 20, 1957, in the home of Dean Gregory, then the General Superintendent of Northwest Yearly Meeting of Friends Church.¹

With George Palmer serving as organizing pastor, it was at a meeting held February 9, 1958, in the home of Willard and Ethelyn Shattuck of Gresham, that a decision was made to begin construction of a new sanctuary. With

Walter Bolitho and Bertram Frazier supervising donated labor, the building was constructed in the summer of 1958.

Lynwood was formally organized as a Monthly Meeting in July 1961. Howard E. Harmon was called to serve as pastor in 1959 and remained six years. Charles Morgan served as pastor from 1965 to 1968 when the church merged with Parkrose Friends Church and continued to meet in the Lynwood Church. Roger Smith assumed the pastorate in 1968 and served eight years. Working with Roger Smith were Dean Griffith as assistant pastor and Marvin Walker as part-time youth minister. In 1976, Glenn K. Armstrong came to serve as pastor and was joined by Lloyd A. Melhorn in 1977.

In the formative years of Lynwood Church, the attendance was growing and the facilities were strained. Beginning with 72 people in Sunday School, the average attendance rose to 102 in 1960, and 114 in 1961. While making payments on the church building, the congregation was faced with a difficult decision of limiting growth or assuming additional financial obligations for an educational building.

With courage and conviction, both younger and older families of the church resolved that they must not hinder the work of God through lack of finances or facilities. The church believed growth was essential, that God would supply all their needs, and that good stewardship of God's resources

was of primary consideration.² In 1962 the educational unit was constructed and the Sunday School grew to an average attendance of 174 by 1965, the same year Howard Harmon resigned to plant the new Clackamas Park Friends Church. In 1972 an office unit was built. As of May 1984 there was no indebtedness and the building was clear and free of debt.

The worship service had a steady growth until a high average attendance of 134 was attained in 1964. Attendance then declined and rose off and on until 1975 when the Sunday morning worship average attendance rose to 166 due to a very successful evangelism program involving the James Kennedy evangelism method. However, during the ensuing year, a heavy loss was sustained as many families left the church and the average attendance declined to 115 in 1976 with slight growth through 1983.

The leadership exercised and the attitude demonstrated by the church people had characterized many decisions through the years. With the progressive nature of the church in mind, the Lynwood Friends Church looks to the future.

The tentative applications of C. Peter Wagner's seven vital signs of a healthy growing church to the Lynwood Friends Church have been based upon written evaluations by the pastoral and lay leadership of the church. Lloyd Melhorn was on the pastoral team, Richard Nelson was Presiding Clerk and Ruth Houston was the Chairman of the Spiritual Life Committee.

The Pastor

The pastor is the primary catalytic factor for growth in the local church.

Research Evaluation of Lynwood. Lynwood Friends Church had two men on the pastoral team in 1984, both being absolutely certain of their call to pastoral ministry. Lloyd Melhorn believed his spiritual gifts were in the areas of organization, administration and service. Glenn Armstrong believed his gifts were preaching, pastoring and teaching with a lesser gift in discernment and administration.

Pastor Melhorn envisioned his pastoral role as being an encourager of the scriptural disciplines. Pastor Armstrong saw his ministry involving four specific areas; (1) proclamation of the Word of God, (2) pastoral care, (3) leadership and (4) Christian education for the discipling of new Christians. Both Pastors Armstrong and Melhorn believed the pastor must be a man of prayer and faith who had been released by the Holy Spirit to encourage growth, development and enrichment of every Christian so that they could be fully equipped to fulfill God's purposes in their lives.

Pastoral authority had not been a problem at Lynwood. Though a congregational-type church, Lynwood had recognized the need of strong pastoral leadership. The hesitancy in

pastoral leadership may have resulted from the traditional Quaker low view of pastoral authority.

In the church growth study done by Jack Willcuts and Myron Goldsmith, the question was asked, "Who bears the most responsibility for church growth?" Of 318 responses, six per cent said members had the most responsibility, 16 per cent said the pastor had the most responsibility, while 78 per cent said the pastor and the people bore equal responsibility for growth. The high percentage given for equal responsibility could be viewed as a "reservoir of ready cooperation", but it also reflects a reluctance to allow a Friends pastor to assume leadership. Lynwood wanted pastoral leadership based on mutual love, respect and confidence.

Application. Stronger pastoral leadership can be earned and exercised at Lynwood Friends Church. Both pastors are strong in their own areas of ministry, but they ought to remove any sense of hesitancy and begin with a greater confidence to initiate the required pastoral leadership needed for growth. If the pastors are committed to church growth at Lynwood, the congregation will make a commitment, but not until the pastors have made their commitment fully known and are actively pursuing the goals productive of church growth.

Peter Wagner suggested five prices that pastors must pay in order to lead their churches to growth.⁴ First, the

pastor must assume the responsibility for growth. Blame for non-growth cannot all rest with the people nor with the conservative theological stance of the Friends Church. The pastors at Lynwood will need to assume leadership responsibility and risk failure. They must develop and implement programs, ministries, ideas which will challenge and lift the church, and ministries which meet the needs of the people.

Second, the pastors must realize that hard work will have its rewards. Strong work habits are required. To produce leadership for growth the pastors need to (1) read books on church growth. Set a specific monthly goal for inspiration and instruction. (2) Visit and study growing churches within close proximity. Feeling is an important dimension in leading a church to growth. Visitation can be an important vehicle to see what others have accomplished. (3) Attend church growth seminars. Offerings are available at Western Evangelical Seminary and Western Conservative Baptist Seminary and the Institute of Church Imperatives at the First Baptist Church, Modesto, California. Tuition costs for the pastors or lay leaders should be funded through the church budget. Hard work, study, witnessing what others are doing in the Church of the Lord Jesus Christ could produce benefits for growth.

Third, the pastor must share the ministry. Historically, Friends have held to a firm conviction in the universal ministry of all believers. God has given spiritual gifts to all believers for a ministry to the total Body of Christ. A shared ministry through lay ministry can have a tremendous impact upon growth.

In 1984 Lynwood had two full-time ministers who pastored a congregation of 150 people. When the church grows to approximately 300 people, it is suggested that another full-time pastor with spiritual gifts in the area of greatest need be added to the pastoral staff. The ratio of pastor to people should be approximately one pastor per 150 people while moving up in attendance and keeping growth momentum alive. With an additional staff person at the 300 level, the church would be prepared and ready to grow to the 450 or 500 member level.

Fourth, the pastors should move from a shepherd role to that of pastor of a larger church. As numbers increase, the pastors can no longer make all the necessary home visits and extra calls, do the counseling, weddings, funerals, administrative and committee work, and still have a home life representative of the Christian lifestyle. Using the under-shepherd idea, Circles of Concern and other types of organizations, a ministry for every personal need can become the work of lay ministers. Some churches have been very

effective in selecting, training and releasing lay ministers when the pastors have been unable to meet the demands.

Fifth, the pastor must cease rationalizing for non-growth. Lynwood has had many good years and has averaged 120 people in worship during the past five years. There may be reasons for non-growth, but it would seem necessary for the church to re-evaluate its priorities of ministry. With the determination of a philosophy of ministry and the number one task of the church, all programs, committees and ministries ought to measure their goals and objectives in light of that priority.

In conclusion, there was good potential for pastoral leadership in church growth. The pastors, who have been at Lynwood for seven and eight years each, while doing many good things, evidently have not been good catalysts for growth in light of the minor attendance increase. The pastors need to focus on a common objective and leave no confusion in the minds of the people as to their philosophy of the church, of their ministry and of their goals.

The People.

The greatest potential for evangelism and church growth is developed as the membership knows and uses their spiritual gifts in ministry.

Research Evaluation of Lynwood. Pastor Melhorn had preached a series of sermons on the discovery and use of spiritual gifts in 1978. In addition many references have been given by Pastor Melhorn on spiritual gifts since that series of sermons. Likewise, Pastor Armstrong gave a two month series of sermons on spiritual gifts soon after coming to Lynwood as pastor in 1976, with repeated teachings throughout the years. The result has been that approximately 10 to 20 per cent of the membership knew their gifts in 1984.

If ten per cent of the membership have the gift of evangelism, and only one-half of one per cent know and use that gift, as Peter Wagner has said, then Lynwood must have forsaken an imperative ministry, for there were only two people who regularly involved themselves in evangelism outside the church. Recruitment of ten per cent of the attendance at Lynwood for evangelism began when Pastor Armstrong preached a sermon on the need for evangelists and requested the church to pray that they be discovered. The pastors need to pray, seek out those evangelists and then take them with the pastors for training through calling and evangelism.

Using the ten per cent of the church membership who have the gift of evangelism, if each won one convert per year and brought that one person into church membership, the church would triple every ten years. If Lynwood were to

follow the plan, the 1983 membership of 138 would almost triple to 358 members within ten years.

Application. Beginning in November 1983 Pastor Armstrong began a Bible study on life style evangelism using the book Life-Style Evangelism by Joseph Aldrich. Another session was added in December 1983 for a combined total of 36 learners. Another class may be given during the summer of 1984. The purpose of this study was to enable the people to begin building bridges with their non-Christian neighbors with whom they really had very much in common. The first specific emphasis given for members was to invite their neighbors to the 1984 Easter services. Non-Christians would be more responsive to church attendance at Easter than any other week of the year, for this reason the church had planned a special celebration of worship.

In the New Testament, evangelism meant sharing the Good News about Jesus; it was not a theological statement. The Christian witness told what had happened in his or her life. The witness was not to be a theologian, but simply told about the life he was in the midst of living.

Members of Lynwood can learn from role models and by examples how to share their personal experiences of repentance and conversion; how they found new hope and purpose in life, the joy-filled life. The sharing of hurts, joys and

frustrations with others may be the very message non-believers need to hear.

The Church

The church is large enough when it can accomplish its purposes according to its philosophy of ministry and reproduces itself through extension growth.

Research Evaluation of Lynwood. Of the respondents to the research, there seemed to be a void of comprehending a philosophy of ministry for Lynwood. The common denominator was a fellowship which loved and cared for the whole Body of Christ. Pastor Melhorn's philosophy of ministry was meeting the spiritual and physical needs of those within the local sphere of influence. Melhorn's philosophy reflects an internal growth, making Christians better servants of God.

There was very little expansion growth where the church moved out into the world seeking new converts and bringing them into membership. There were conversions of those who came as visitors. Lynwood had not grown to the point where the church planted a new church in extension or bridging growth. There had been interest as an observer, in cross-cultural growth at the Piedmont Friends Church, the Korean Friends Church and the Chinese Evangelical Church. However, there was no personal participation by the members which would necessitate a commitment and accountability.

It had been difficult to retain college-age students because of the small numbers and no singles ministry. The need had been apparent, but the church had not been large enough to maintain an adequate inventory of resource ministry.

Application. Growth in numbers is essential for self-support. It is not a question of qualitative or quantitative growth. The Great Commission of Matthew 28:19 and 20 instructed the Church to carry the Gospel of Jesus Christ into all the world and make disciples of all nations. The intent of the Great Commission was for both a qualitative teaching and discipling new Christians, and a quantitative growth in numbers. When John wrote "whosoever believes in Him shall not perish but have eternal life" (John 3:16), he was concerned that large numbers of people come to know and believe in Christ for eternal life. Numerical growth at Lynwood is essential to carry out the philosophy of ministry according to Matthew 28:19,20.

Because of a lack of growth, the church could be stifled financially for programming and pastoral support. Mission giving through the Great Commission Budget of Northwest Yearly Meeting was \$80 per attender at Lynwood in 1983, compared to \$98 per attender across the Yearly Meeting. Average giving to the Lynwood Friends Church budget was \$691 per attender in 1983, which was \$146 above the average giving

per attender at the morning worship service throughout the Yearly Meeting. Lynwood was composed of middle-income families. The 1980 median household income of the immediate census tract area was \$18,700. The high level of financial giving would indicate a high commitment of Christian stewardship.

Improved quality leads to quantitative growth, which in turn allows further qualitative improvement. The process feeds upon itself, and where it exists, churches find that they soon have to provide space for cars and space for the people who flock to the place and the fellowship that meets their needs.⁶

The question Lynwood has to decide is whether they can be a small church with limited resources, people and ministry and still fulfill its philosophy of ministry. Small churches can provide basic ministries which are adequate for some people. The other question is whether the church can limit the growth, ministry and witnessing God designs for His Church and be comfortable with the final harvest.

The Lynwood Spiritual Life Committee and pastoral staff needs to study and develop a philosophy of ministry and of the church. Only with a specific purpose of ministry can Lynwood ultimately define its growth goals.

Structure and Function

A true festival of worship is when all the congregations and small groups of the church meet together in weekly celebration of worship.

Research Evaluation of Lynwood. Celebration in

worship is well done at Lynwood using the philosophy of worship. The goal and purpose of the worship service was to provide for individual praise and adoration of God through special music, prayer and congregational singing through participation by worshippers so they can sense the power, presence, love and the majesty of Almighty God.

At Lynwood the service often began with a praise song or chorus with a vertical focus on God. Following a prayer of invocation there would be a very inspirational and dynamic congregational singing of hymns which produced a warm and tender spirit in the service. Usually, but not always, there might be an open time of worship after the manner of Friends when many participated through testimony, scripture reading or prayer. Following open worship there was a pastoral prayer and the offering. Special music would often precede the pastor's message. However, there was complete freedom to rearrange the worship schedule and have the sermon earlier followed with the sharing and open worship and then conclude with the offering and singing of a hymn. Within the past year some praise choruses have been used in the service with the words printed either in the bulletin or used with an overhead projector.

The pastors try to develop a smooth flow of the service and minimize distractions. Announcements could be tucked in

at various places, but the focus on the service must be the fellowship of the Family of God in praise of God.

Using the concept of cells having ten to 15 members, and congregations having 15 to 75 members, Lynwood Church had both cells and congregations. The five major committees of the church comprised six to eight members each. Some of the Sunday School classes had less than ten members. Circles of Concern were organized in 1981 to provide a ministry of love and encouragement to individuals on a close personal level. There were seven to fifteen families in each Circle of Concern. Thus the Circles of Concern were large enough to be congregations and could not function as small groups. Some adult Sunday School classes had served as congregations.

It was in the cells, or small groups, that eight to ten Christians gathered to minister to each other. It was in the small groups where people sensed unity, love, trust and where they could share their hurts, problems and needs with fellow Christians.

The congregations composed a larger number of people who knew each other and fellowshiped socially. Eye contact and fellowship with others was necessary in the cells and congregations but not in the celebration of worship. The vertical aspect of true worship was essential. However, worship was not complete until there was the horizontal focus, because believers were instructed to assemble together for

worship and encouragement of one another, especially as the Day of the Lord approached (Hebrews 10:25).

Application. Worship was a real celebration of praise and thanksgiving to God at Lynwood Friends Church. There was a significant variety each week, there was participation by many people and there was a fellowship focused on the Person of Christ. Worship was top priority.

For purposes of developing congregations and smaller fellowship groups in the Church, the Circles of Concern could be broken into smaller units of four families for sharing and problem solving experiences based on mutual trust, confidence and love. The cells ought to meet monthly for social and worship experience. The cells ought to seek out new members to enlarge their group to eight family units and then initiate another small group. If the original four family unit were to divide equally between the two new groups, the problem of church cliques would be minimized.

The method chosen to develop the new cell groups from the Circles of Concern is immaterial. The Circles of Concern would meet on a regular basis, as decided by each Circle, for a larger fellowship and support congregation where members could know each other by name. The purpose and function of the Circles of Concern would not necessarily change from their present operation. Jack Willcuts and Myron Goldsmith gave

many helpful and challenging suggestions for developing vital small groups. They gave ideas on organization, leadership and the disciplines of small groups.⁷

The Homogeneous Unit

The church is composed of one basic kind of people without crossing cultural, language or class barriers.

Research Evaluation of Lynwood. The church was basically a White, Anglo-Saxon church. There are two adopted Korean children, a Chinese and a Vietnamese family and two members with Indian heritage. It was notable that none of the respondents remembered the various ethnic groups, for the church had not recognized cultural differences.

There are 11 teachers in Lynwood. Of the membership, 34 have a bachelor's degree and 11 have a master's degree.

When the church was organized many communicant families lived in close proximity to the church. By 1984, 17 per cent of the attenders lived within two miles of the church, 36 per cent lived within five miles and 33 per cent lived within ten miles of the church. Only six per cent drove over 15 miles to Lynwood in 1984.

Members of the church must make a credible profession of faith in Christ as Savior, attested by their manner of life, and accept the doctrines of the Christian faith as held

by the Northwest Yearly Meeting of Friends. Members were expected to conform to the theological and moral standards as set forth in the Constitution and Discipline. Members must always seek to keep the unity of the Spirit in the bond of peace (Ephesians 4:3). In 1974 and 1975 twelve families left Lynwood because their charismatic views were not welcomed at Lynwood. There was a non-judgmental acceptance of people, regardless of their moral or spiritual problems with a prayer support which committed the person and the problem to God.

Application. The homogeneous principle is a valid and worthy concept of church growth. Lynwood is situated in an area of various homogeneous units which have not been touched by any church. Lynwood has not developed any plan to meet these people except to supply food and clothing, and having some of the children in the summer Vacation Bible School. In 1980, 97 per cent of the population of the local geographical area was of the White race. The next largest ethnic group were American Indians with one and one-half per cent of the population. Asians, Blacks and other racial groups comprised less than one per cent of the total population.⁸

The median household income was \$18,700 in 1980 when 30 per cent of the population was not in the labor force due to either retirement or unemployment.⁹ At the same time 52 per cent of all family units had moved to a different house every five years which represented an unstable population.

The largest single homogeneous group in the Lynwood geographical area were divorced or widowed women with children which comprised 21 per cent of all women living near Lynwood. However, the largest single sociological unit were married couples with 61 per cent of all households.¹⁰

Lynwood Friends Church has been very accepting of racial differences but they did not possess the ability to minister effectively with sociological groups such as the divorced or single parent. No ministry is offered by the church for the specific needs of divorced or single parents. Perhaps Lynwood is blind to the homogeneous units within.

The Method

A healthy church will use evangelistic methods that have been proven successful and is prepared to discard old unworkable methods.

Research Evaluation of Lynwood. Ideas and usable methods were usually obtained by pastors and lay workers in conferences, seminars and through reading. The Focus Conference sponsored by the Department of Evangelism of the Northwest Yearly Meeting of Friends Church had given many helpful suggestions and ideas for church growth, preaching, evangelism and counseling. In recent years Pastor Armstrong had attended the National Convocation of Christian Leaders at Stanford University and the Institute of Church Imperatives

at First Baptist Church, Modesto, California. In 1971 both Armstrong and Melhorn attended the Robert Schuller Institute for Successful Church Leadership at Crystal Cathedral.

Application. The great need at Lynwood is not just development of new programs, but opportunities where each member can be involved in ministry using his spiritual gift. It has been a challenge to observe the supporting ministries of the two non-Friends churches in this study. The Church of God and the Nazarene Church provided daily and weekly opportunities for ministry. Pastor London's philosophy was "a team for everyone -- a group for everyone."¹¹ The pastor's philosophy was successful at the Salem Church where they offered programs that met human needs and had been willing to budget the money and staff the ministries. Growth followed as the people began taking advantage of the opportunity for personal expression of spiritual gifts.

Jack Willcuts and Myron Goldsmith made 39 recommendations for multiple ministries in the local church.¹² The suggestions were attempts to multiply ministries offered to help at the point of human need. Willcuts and Goldsmith recognized the need of new methods for a changing world.

Lynwood Friends Church could benefit from specialized church ministries similar to those at the Church of God and the Nazarene Church. Each ministry could be sustained by

guidance from the existing church committees and provide an opportunity for individual involvement for a varied length of time. The ministries could include Women's Ministries, Men's Ministries, Helping Hands Ministries, Communications Ministries, Golden-agers or J.O.Y. Ministries, Nursing Home Ministries and Prayer Ministries. The list of possibilities are as varied as are human needs.

Perhaps the truth of the parable spoken by Jesus in Luke 5:36-39 of new wine and new wineskins has taken root in growing churches. The wine of the Gospel is always new, but the wineskins used to convey that new wine of the Gospel may have to change. Church structures, traditions and methods must be modernized and brought into focus if the church is to minister effectively in the 21st Century. If it was impossible to pour the new wine of the redemptive Gospel into the old wineskins of temple worship with its sacrificial offerings, the contemporary church must pour redemptive wine into new methods and structures which bring the Gospel of Jesus Christ to the generations of the nuclear age.

The Spiritual Life Committee of the Lynwood Friends Church should examine the wineskins being used to convey the Gospel. Home Bible studies need direction for greatness. The Sunday School ministers to very few children outside the membership of the church. While preaching is acceptable, it could be improved in variety, content, concern, style and evangelism to appeal to the children and the parents.

Keith Miller suggested a new wineskin which could be helpful.¹³ Schedule a regular time that is set aside for an evangelistic presentation when Christians come with non-Christians to hear what is involved in being converted. Instead of a sermon, questions and answers about conversion ministry and commitment could occur using the role play situations.

Joseph Aldrich has stressed that God will not place new babies in a cold incubator, in a reference to churches with little warmth for evangelism and nurture. The Lynwood Church must be a warm center of loving, caring Christians who meet together in an effort to learn how to live for Christ and how to love each other. The church must provide a "pool of love" where a new believer will be accepted regardless of any habits or unacceptable traits. To accomplish this need, Lynwood Church needs to launch an aggressive Home Bible Study program with emphasis upon nurturing the new Christian. The pastors must take those with the gift of evangelism with them in calling for on-the-job-training in evangelism. New converts can be assigned to Bible Study groups, to a specific Christian man or woman in the church for individual discipling, using material provided through Institute of Basic Youth Conflicts, "Training Faithful Men" or similar material used for nurturing new converts in the Bible.

The Spiritual Life Committee needs to establish some goals in evangelism each year, enabling the church to strive toward specific objectives. It would be well to think in terms of an annual or decadal growth rate. With 138 members and an average attendance of 120 in worship for 1984, one respondent said he would like to see the church doubled within 12 months. Other respondents said 10 per cent growth for the next 12 months would be good. The Spiritual Life Committee could decide whether in 12 months a growth to 144 or 240 average attendance would seem realistic and within their faith and trust in God.

The Priorities

The church has predetermined the most important function of their church and has set their priorities straight with Biblical guidelines.

Research Evaluation of Lynwood. The most important work Lynwood Church could do has been to bring lost men and women into a right relationship with God and man. The Sunday School, Vacation Bible School, summer camps, preaching and Bible study groups have always been open to meeting spiritual needs of salvation. Evidently the church had not been too successful for there were people who passed through the church without making a commitment of their lives to Christ. At a

recent Sunday School teacher's workshop, the plea was for help and assistance in seeking commitments through the Sunday School.

Ray Ortlund, former pastor of the Lake Avenue Congregational Church, had set the three Biblical priorities of ministry used earlier in this study. All the Lynwood respondents concurred with Ortlund's order of priorities.

Social concerns had not been neglected at Lynwood for food, clothing and tangible assistance had been given on a limited basis. Requests for food have been supplied from the Food Cupboard. Two elderly diabetic ladies have been lovingly cared for with many acts of love and kindness.

A new area of concern developed at Lynwood has been with the International students of Portland State University. A dinner, games and Christian fellowship were provided to approximately 65-85 Christian and non-Christian students from many foreign lands on two occasions with plans for another meeting in the fall of 1984. A Quaker family from East Africa Yearly Meeting of Friends Church, students at Portland State University, Jo Wahkunga, his wife and three children, have been assisted by children from the Sunday School and by the outreach ministries of the church.

Application. Lynwood can develop a renewed sense of priorities. First, a commitment to evangelism and discipleship

which seeks a commitment of the non-Christian to Christ is imperative. Following the commitment to Christ, the church ought to seek a commitment to the Body of Christ represented by the local church of assembled believers. The commitment would include a pledge to tithe the income, giving of time and talents unto the Lord through the church and faithful attendance at the regular services of worship. The goal of the church should be to make Christians first, Quakers second.

In the third place, the church should encourage commitment to the full work of Christ at home and around the world. To be a disciple of Christ, one must have a heart that beats in accord with the heart of God for the souls of mankind.

As Christians begin to grow and develop new grace and love for others in the Lord, they will learn the truth of James 2:14-20. Faith and works are hand-maidens. If a man has real faith in God, it is bound to make a difference in his life. Believers are moved to express their faith by active deeds of love and concern for the social needs of his fellowman.

Lynwood Friends Church has some very positive healthy signs which can lead to growth. There were strengths in pastoral leadership, the people's resolve to minister and fellowship, celebration in worship and Biblical priorities.

Basic to any action by the Lynwood Friends Church for growth, there must be a united commitment by Pastors Armstrong and Melhorn to church growth using Biblical principles. Second, the people of Lynwood Friends Church must be committed to church growth.

One failure of Lynwood Church was the lack of an effective evangelistic mission into the local community and with new visitors. There must be a new strong emphasis upon evangelism and discipleship. Another fault, or spiritual illness, would be an unwillingness to recognize the different people in the community and an expectation for all to fit into the church mold. Lynwood needs to affirm the differences among groups of people in the community by seeking to reach them in cultural ways.

The Spiritual Life Committee must give considerable time to establishing their philosophy of the church and its ministry in order to determine methods of evangelism. The mode of evangelism may vary, but the immediate need was for pastoral leadership which had already begun a program of selecting, training and deployment of ten per cent of the congregation for evangelism. Then must follow the training and involvement of the other 90 per cent of the congregation in Bible study, discipleship groups and multiple ministries. There has been a good history for Lynwood, and the present has spiritual power upon which to build a large, growing Lynwood Friends Church for the future.

Chapter IV - Footnotes

¹Ralph K. Beebe, A Garden of the Lord (Newberg, Oregon: The Barclay Press, 1968), p. 252.

²Quotation from Bertram Frazier; charter member of Lynwood Friends Church, Portland, Oregon, in a personal interview with the author, February 15, 1984.

³Jack L. Willcuts and Myron D. Goldsmith, Friends In the Soaring 70's: A Church Growth Era (Newberg, Oregon: The Barclay Press, 1969), p. 11.

⁴C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal Books, 1984), pp.46-62.

⁵Keith Miller, The Scent of Love (Waco, Texas: Word Book Publishers, 1983), p. 206.

⁶Jack L. Willcuts, op. cit., p. 117

⁷Ibid., pp. 161-166.

⁸United States Bureau of the Census, Demographic, Housing and Socioeconomic Characteristics of Census Tracts in Multnomah County: Center for Population Research and Census, Portland State University, 1980), p. 2:16

⁹Ibid., pp. 12:16; 10:16.

¹⁰Ibid., p. 3:16

¹¹H.B. London, "Thoughts on Church Growth For Any Size Congregation" (Salem, Oregon: First Church of the Nazarene, n.d.), p. 1.

¹²Willcuts, op. cit., p. 178.

¹³Miller, op. cit., p. 218.

CHAPTER V.

SUMMARY AND RECOMMENDATIONS

Summary

The purpose of this research project was to make an analytical study of four growing churches to discover how Peter Wagner's seven vital signs of a growing church had been applied, with a tentative application to Lynwood Friends Church. There was a research of growth principles gleaned from knowledgeable and experienced church growth pastors and leaders. Personal notes taken at church growth conferences and seminars were reviewed. Personal interviews were held with the pastors and leaders of each church. Visits were made to each church observing how the principles were applied.

In addition, a visit was made to the Crystal Cathedral, Garden Grove, California, for personal observations. Mr. Wilbert Eichenberger and Rev. Eugene Coffin, staff members at Crystal Cathedral, were interviewed in regard to structure and form in a large church.

Along with the research a similar study was made of Lynwood Friends Church to discover strengths and weaknesses. From this project has evolved a new philosophy of the church and her ministry, which in time could be reproduced at Lynwood Friends Church.

The seven vital signs of a healthy church given by C. Peter Wagner were reflected in each of the four churches. Not all of the signs were present at Lynwood Friends Church, but the present strengths of Lynwood gave strong promise for corrections and new growth.

The one sign which was most obvious in each church was strong pastoral leadership with unusual authority given to the pastors. With each pastor was a staff of persons who reflected his dreams, visions and concepts for the church. It was with a single focus, each pastor and his associates ministered in large and exciting churches.

Another distinguishing trait of the growing churches was the people's enthusiasm, their contagious optimistic spirit, and their possessive ardor of love and affection for their church, their pastor and the fellowship of believers. The people were impervious to imperfection. The intense loyalty was delightful.

A strong factor in each church was the celebration in worship, a festival of praise in adoration of God. Worship was not a simple fellowshiping of people, but a worship where something good happened as people were confronted with the Living Presence of God. While each church gave top priority to the celebration of worship, the Church of God and the Nazarene Church planned and executed the service to perfection. The pastors designed the music, announcements, prayers,

offerings, preaching, the standing and sitting, even the aesthetic appearance of choir and platform personnel in such a way that when the service was over and the worshipper left the sanctuary, he knew that he had had an encounter with God and would never be the same again. The Quakers had much to learn about worship from the two non-Friends Churches in this study.

Worship was one of the strengths at Lynwood which they did well. Being much smaller, there was not the celebration which would naturally accompany a large body of people, but the worship was warm, inspirational and full of adoration. Excellent worship has always been a very strong characteristic of Lynwood Church.

Other signs were evident or understood to a lesser degree. The homogeneous unit principle, small groups, congregations and philosophies of the church and ministries were evident but not always comprehended. The fact that the churches were located in white populated areas provided the ethnic unit. Some minority groups filtered in, but there was no movement to recruit other ethnic people. Within each church there were socioeconomic units.

The negative view of the churches in the study was that if definite action had not been taken at a given point in history, growth would not have taken place, mission programs would not have been underwritten, many people would never

have received the gospel. Where there was exuberant joy, there would have been defeat and discouragement.

The missing elements of the seven vital signs at Lynwood Friends Church were being studied and action already forthcoming to re-vitalize and build a mighty Church of the Lord Jesus Christ in East Portland. A key need was found in evangelism and discipleship. Work has already begun by the pastors to train leaders for evangelism and witnessing. Home Bible studies will be developed under the leadership of a young couple experienced in Bible studies.

Organization of the members and attenders at Lynwood into active ministries has become a primary goal of the pastors. Ministries based on the use of spiritual gifts so that the Body of Christ will function properly will be developed.

Lynwood Friends Church was receptive to growth and the gospel. There was a movement which needed the guidance and direction of the Holy Spirit, and pastoral leadership which can and will bring success.

Recommendations for Further Study

1. A statistical and analytical study of the biological, transfer and conversion growth among the churches of Northwest Yearly Meeting of Friends Churches.

2. A study of interpersonal relationships for the celebration of worship in the large or small church.

3. A study of the role of women as pastors and lay leaders from a Biblical perspective and its relationship to traditional Friends practices and beliefs.

4. A study of the personal and educational qualifications for a strong Friends pastoral leadership.

5. A study of the negative factors which afflict churches and obstruct the possibility for church growth.

6. A study of the historic Quaker concept of the universal and particular ministry with applications to the requirements of leadership of the church in the 21st century.

7. A study to determine the causes for abatement of the Sunday School in Northwest Yearly Meeting of Friends Church.

Jesus said, "On this rock I will build my church, and the gates of Hades will not overcome it" (Matthew 16:18 NIV). The concern of the church is to build the Church of the Lord Jesus Christ which can not be destroyed by evil. The Church has a redemptive message for a people who are eager to hear. The message must be relevant, significant and of value in terms understood by each homogeneous group. Many people will never become disciples of the Lord Jesus Christ if Lynwood Friends Church does not grow to its maximum. With assurance, Lynwood knows that it is God's will for the church to grow.

APPENDIX

APPENDIX A

HAYDEN LAKE FRIENDS CHURCH

Hayden Lake, Idaho

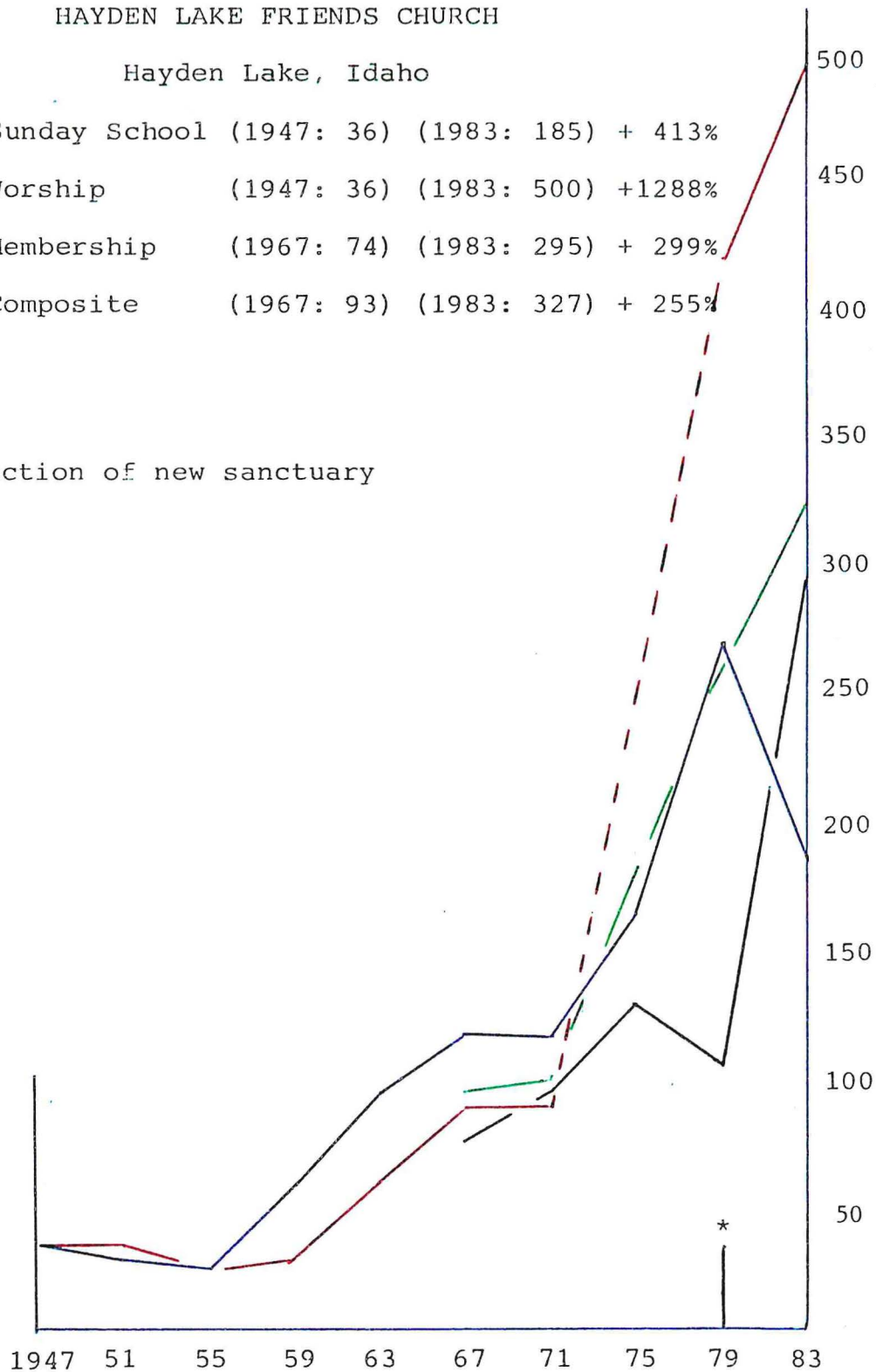
Blue - Sunday School (1947: 36) (1983: 185) + 413%

Red - Worship (1947: 36) (1983: 500) +1288%

Black - Membership (1967: 74) (1983: 295) + 299%

Green - Composite (1967: 93) (1983: 327) + 255%

* Construction of new sanctuary



FIRST FRIENDS CHURCH

Boise, Idaho

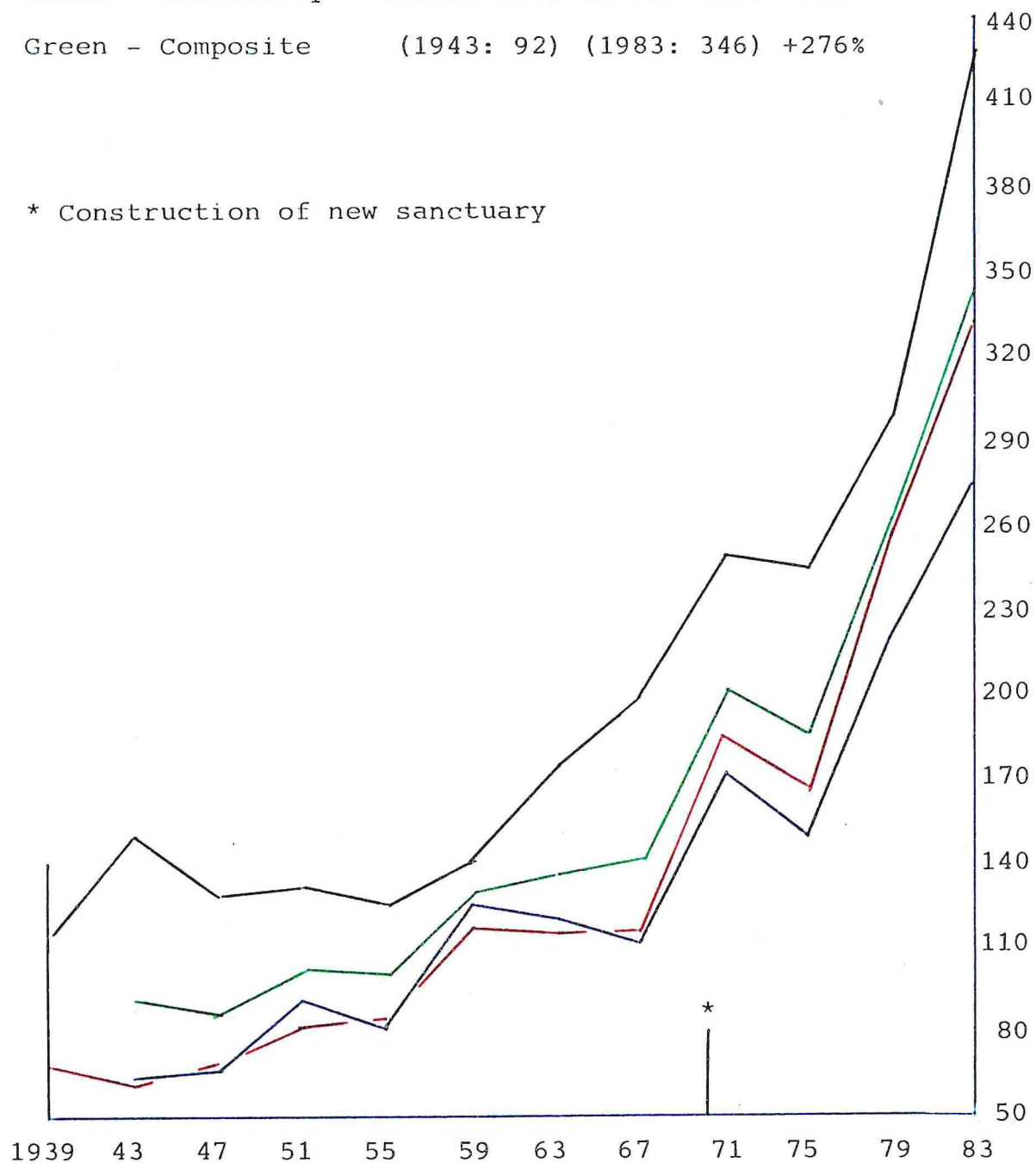
Blue - Sunday School (1943: 64) (1983: 276) +331%

Red - Worship (1939: 69) (1983: 334) +384%

Black - Membership (1939: 116) (1983: 428) +269%

Green - Composite (1943: 92) (1983: 346) +276%

* Construction of new sanctuary



FIRST CHURCH OF THE NAZARENE

Salem, Oregon

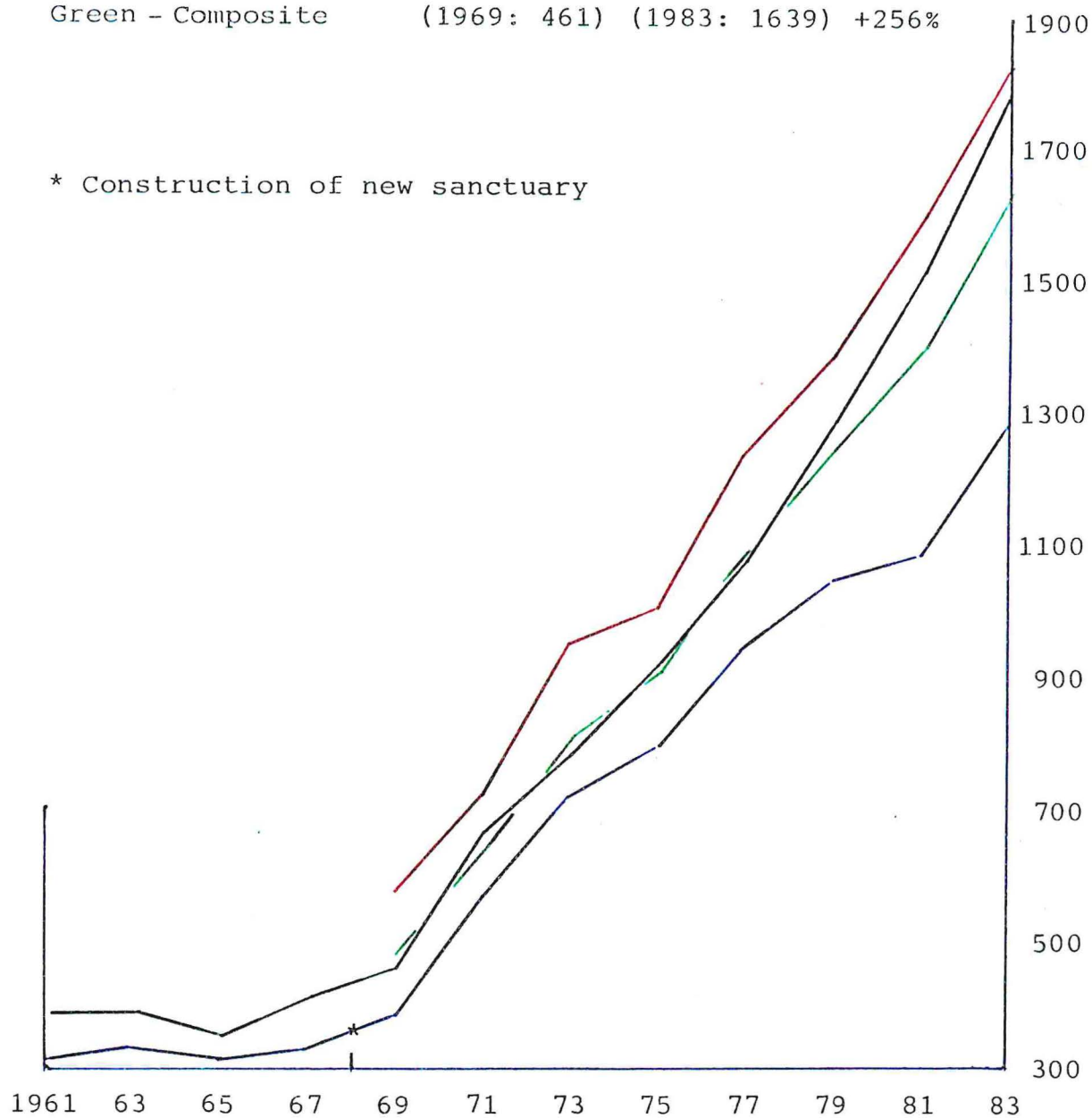
Blue - Sunday School (1961: 311) (1983: 1287) +314%

Red - Worship (1969: 562) (1983: 1830) +225%

Black - Membership (1961: 372) (1983: 1801) +384%

Green - Composite (1969: 461) (1983: 1639) +256%

* Construction of new sanctuary



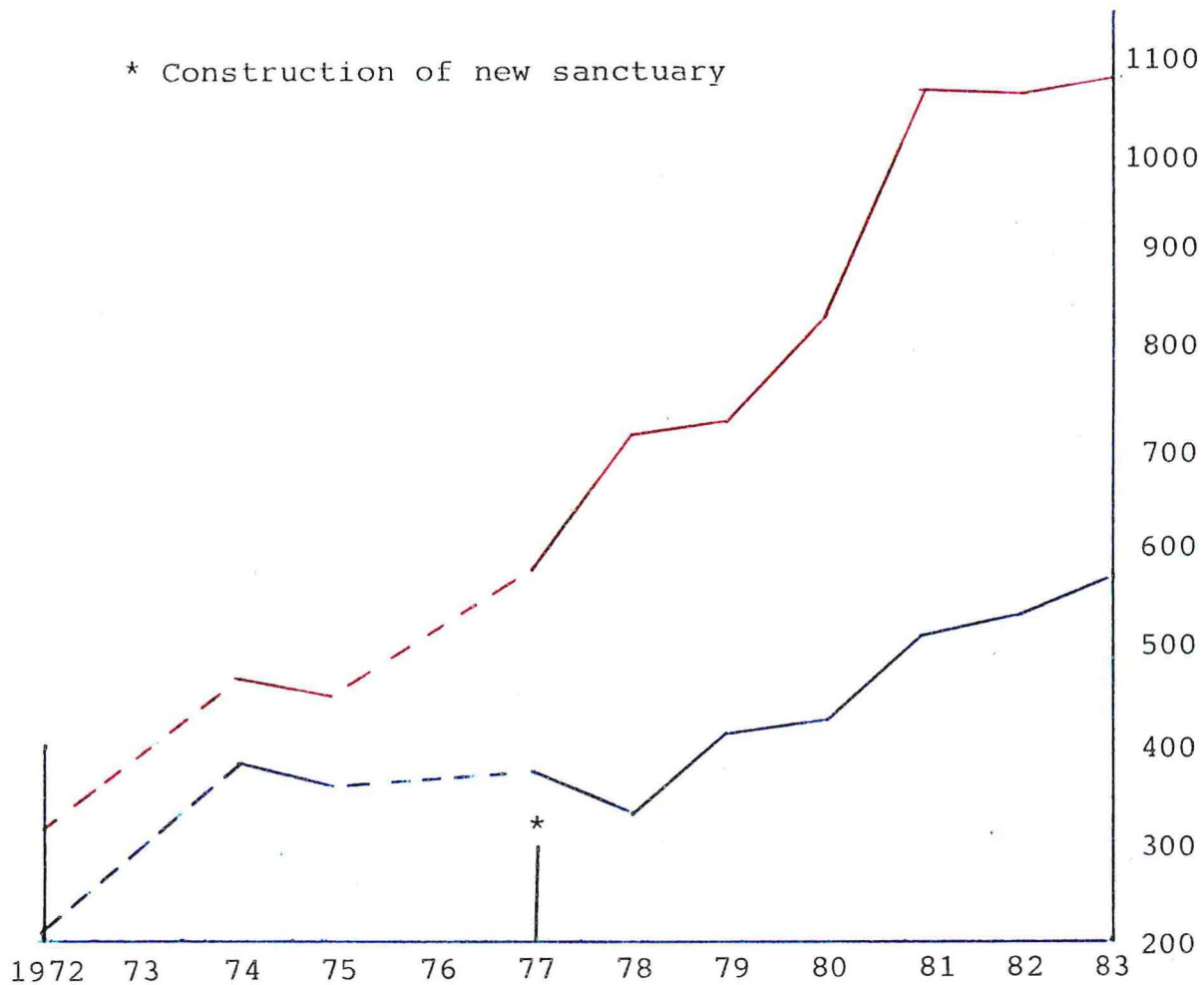
FIRST CHURCH OF GOD

Vancouver, Washington

Blue - Sunday School (1972: 207) (1983: 567) +174%

Red - Worship (1972: 311) (1983: 1085) +249%

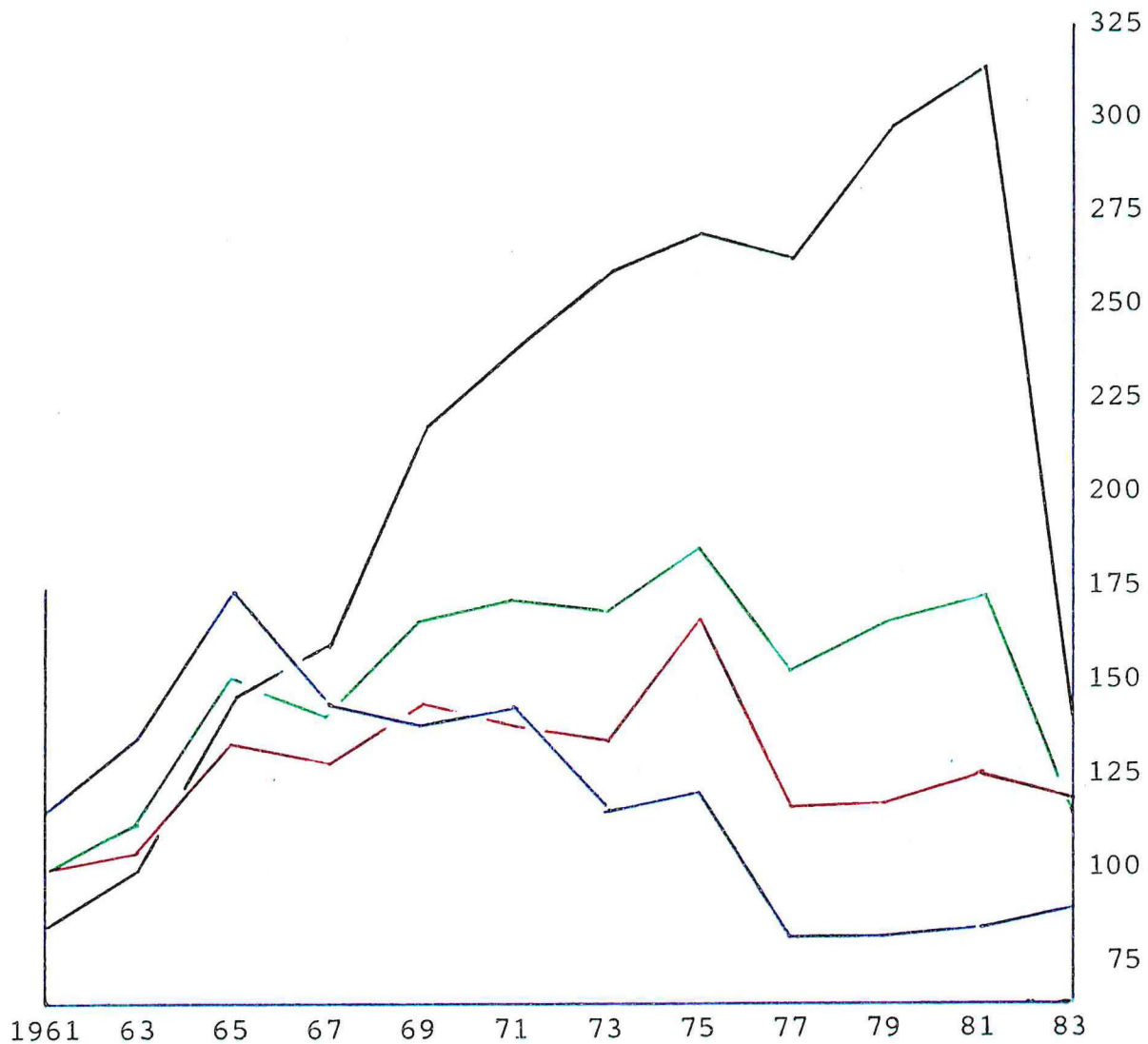
(Church has no membership)



LYNWOOD FRIENDS CHURCH

Portland, Oregon

Blue - Sunday School (1961: 114) (1983: 88) -23%
Red - Worship (1961: 99) (1983: 118) +19%
Black - Membership (1961: 85) (1983: 138) +62%
Green - Composite (1961: 99) (1983: 115) +16%



NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

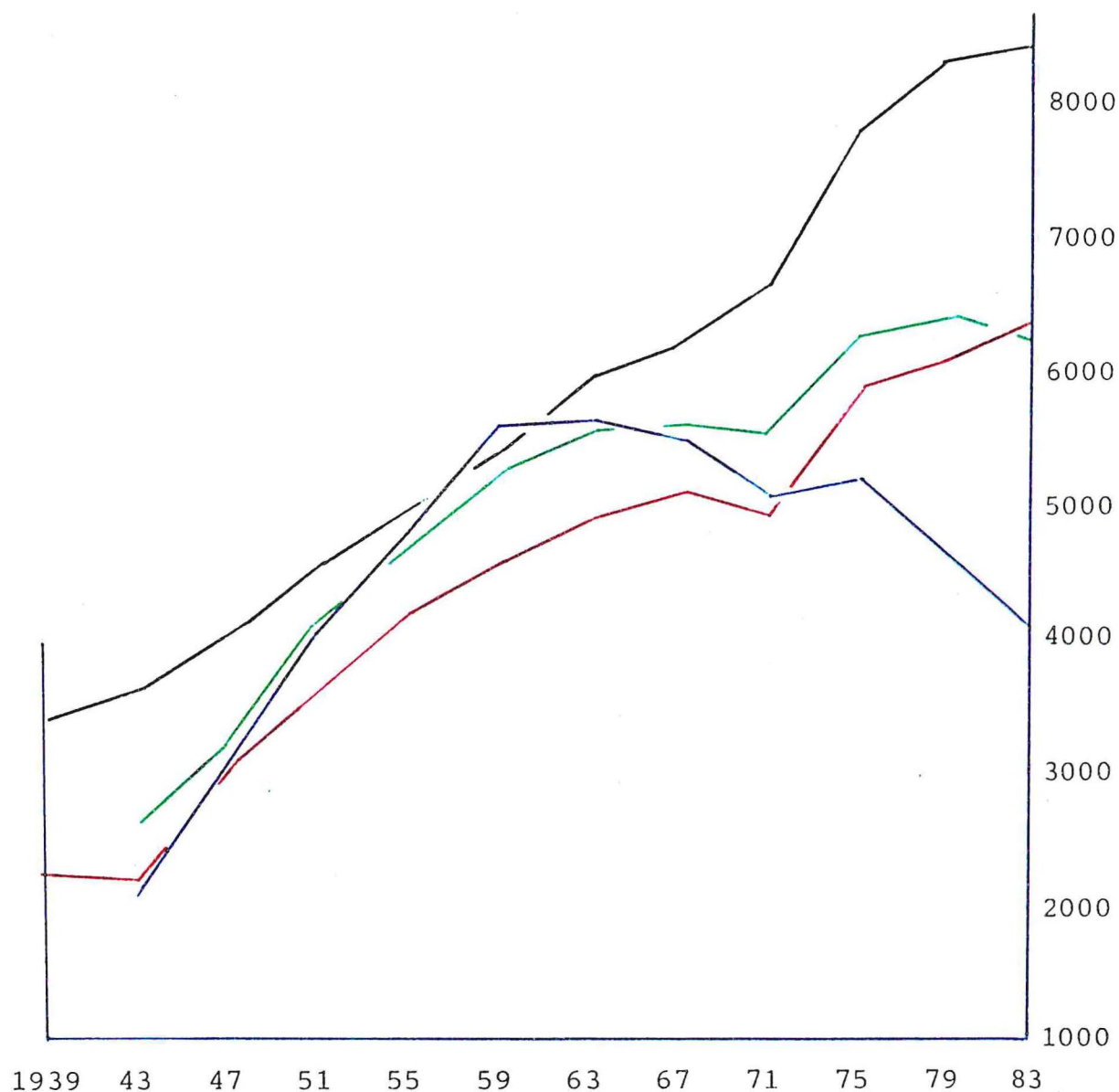
Newberg, Oregon

Blue - Sunday School (1943: 2141) (1983: 4025) + 88%

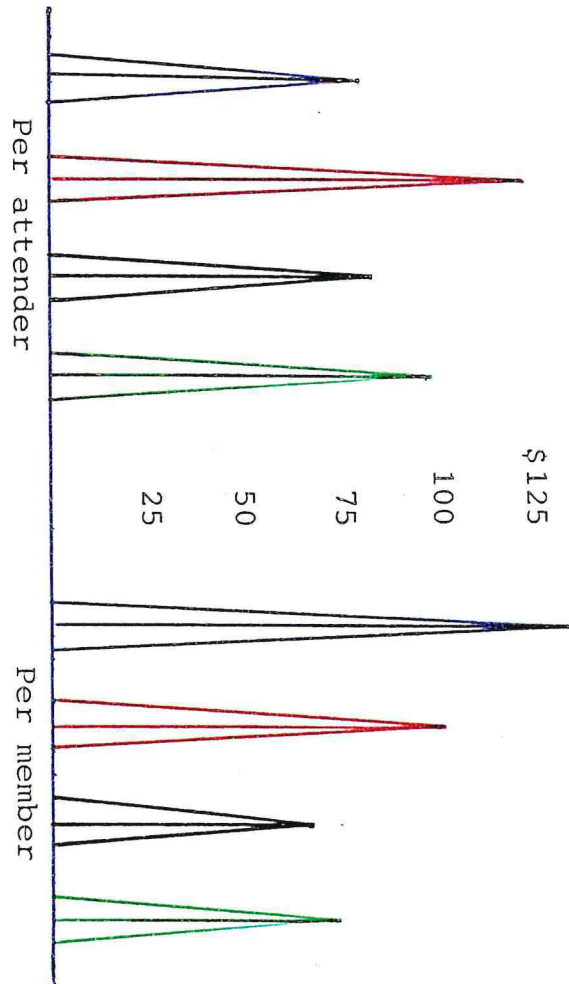
Red - Worship (1939: 2228) (1983: 6334) +184%

Black - Membership (1939: 3287) (1983: 8345) +154%

Green - Composite (1943: 2656) (1983: 6235) +135%



CHURCH COMPARISON OF GIVING TO THE
GREAT COMMISSION BUDGET



Blue - Hayden Lake Friends Church (\$39,389)

Per attendee: \$79

Per member: 134

Red - Boise Friends Church (\$41,075)

Per attendee: 123

Per member: 96

Black - Lynwood Friends Church (\$ 9,441)

Per attendee: 80

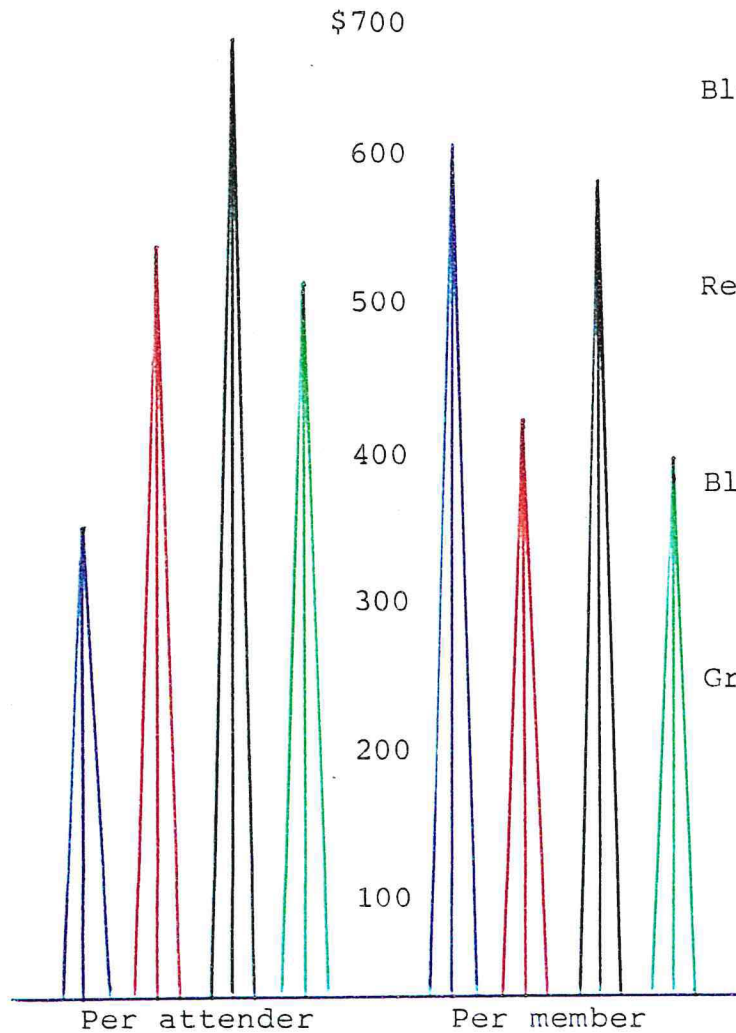
Per member: 68

Green - Northwest Yearly Meeting of Friends
Church (618,500)

Per attendee: 98

Per member: 74

CHURCH COMPARISON OF TOTAL INCOME



Blue - Hayden Lake Friends Church (\$180,685)

Per attendee: \$361

Per member: 612

Red - Boise Friends Church (\$182,169)

Per attendee: 545

Per member 426

Black - Lynwood Friends Church (\$81,568)

Per attendee: 691

Per member: 591

Green - Northwest Yearly Meeting of Friends Church (\$3,242,304)

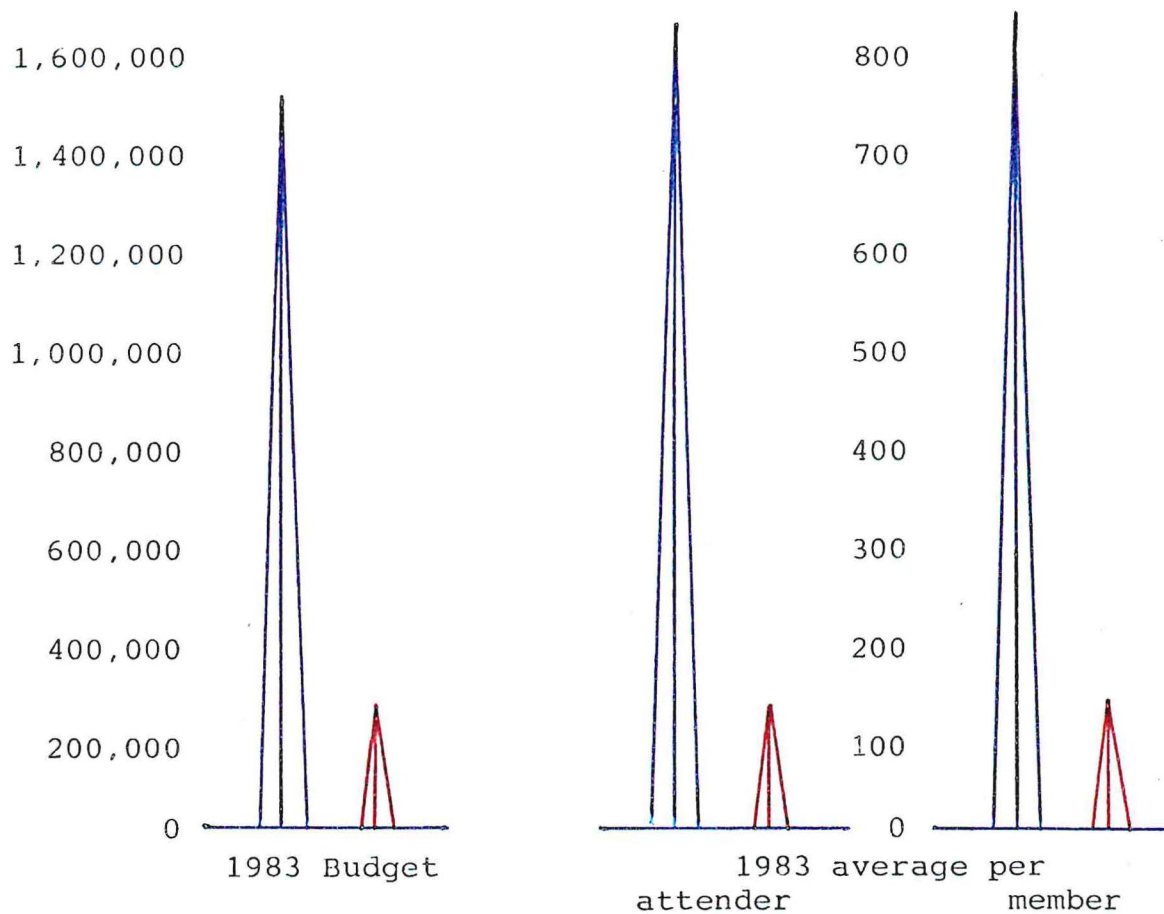
Per attendee: 528

Per member: 401

FIRST CHURCH OF THE NAZARENE

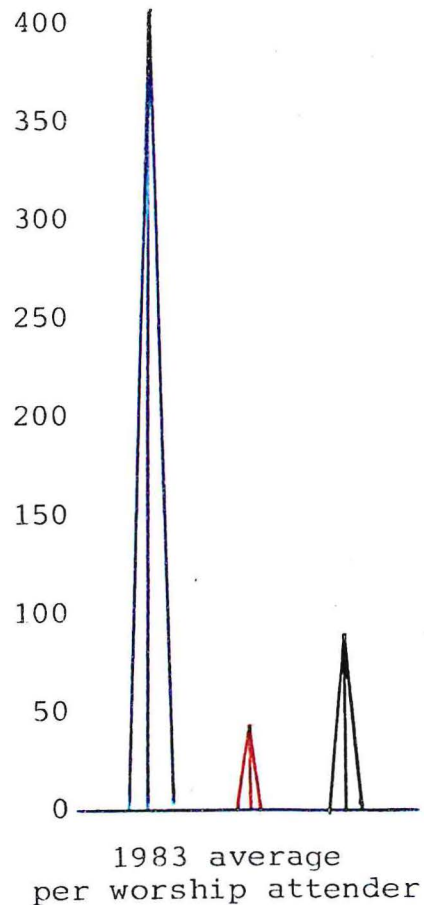
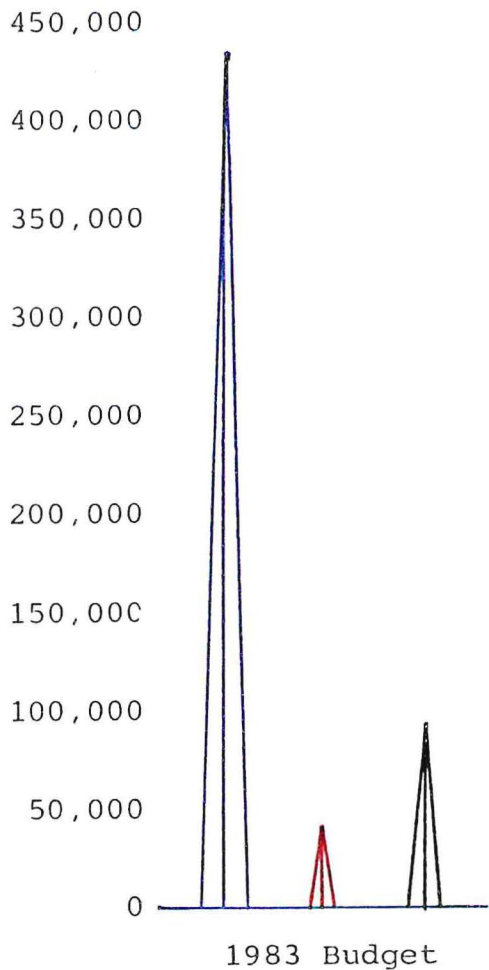
Salem, Oregon

Blue - 1983 Total Budget	\$ 1,500,000
Average per worship attender	820
Average per member	833
Red - Missions portion of 1983 Budget	250,000
Average per worship attender	137
Average per member	139



FIRST CHURCH OF GOD
Vancouver, Washington

Blue	- 1983 Total Budget	\$ 443,919
	Average per worship attender	409
Red	- Missions portion of 1983 Budget	44,392
	Average per worship attender	41
Black	- 1983 Actual giving to Missions	97,011
	Average giving per worship attender	89



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APPENDIX B

CHURCH CASE STUDIES

Church_____ Date_____

Conversation with_____

Average Attendance last year: S.S.____; A.M.____; P.M.____.

Resident Active Membership____; Total Membership_____

I. THE PASTOR - The primary catalytic factor for growth

A. Your Call to Ministry

1. I feel ___absolutely certain; ___less certain;
___uncertain of my call to pastoral ministry.
___I am ready to leave.
2. Do you know your spiritual gifts? Yes___; No___.
Please name them.
3. What is your philosophy of a pastor? How do you en-
vision your role and function in pastoral ministry?

B. Did you grow up in a large growing church?
Yes___; No___; How large? _____

C. Leadership style (as given by Ted Engstrom)

1. Bureaucratic - Marked by a continual reference to
organizational rules and regulations; parliamen-
tary procedure; a majority rule.
2. Permissive - Marked by a desire to keep everyone
happy.
3. Laissez-faire - Marked by a figurehead leadership
with delegated responsibilities. Allows you to con-
centrate on other business.
4. Participative - Involves others in decision making
for shared purposes.
5. Autocratic - Marked by reliance upon authority.

D. What claims the priority of your time and energy?
Problems with members____; solutions for action____

E. The Church

1. What is your goal as you seek to develop a large growing church?
2. What is the purpose of this church?
3. What is the church?

F. In your preaching, do you preach topical____; textual____; Expository____; Biblical____; or a variety of sermon styles and models____?

G. The Pastor as a Person and His Ideals

1. What part of the pastoral ministry do you enjoy the most?
2. To date, what has been the high point of your pastoral ministry?
3. What do you perceive to be your strongest point in pastoral leadership? Where do you feel you need the greatest help?
4. What is your No. 1 obstacle to growth?
5. What is your overall impression of your church about church growth? On a scale of 1 (low) to 10 (high) how would you rate your:
 - a. Spiritual Life Committee/Elders _____
 - b. Committee leadership _____
 - c. Sunday School teachers _____
 - d. Rank and file membership _____
 - e. New people now attending _____
6. What price have you paid and now are paying for church growth?
7. What do you see as a solution to your No. 1 growth-restricting problem?

II. WELL MOBILIZED LAITY - People moving for God

A. Commitment to the work of Christ

1. What percentage of the total membership is Class II workers? That is, people who are active in evangelism outside the church?
 ___1-10%; ___10-20%; ___20-30%; ___30-40%; ___50-60%;
 ___60-70%; ___70-80%; ___80-90%; ___90-100%.
2. What method is used to recruit and train leaders for evangelism?
3. What percentage of the total church budget is designated for increasing membership and growth of the local church and on the mission fields of the world? (Use above percentages.)
4. What percentage of the total membership are workers in extension growth through developing or planting new churches?
5. What percentage of the membership know their spiritual gifts?
6. How do you enable the laity to discover their spiritual gifts?
7. How many trained pastors and staff persons do you have whose primary responsibility is to mobilize all leaders and workers?

III. CHURCH SIZE - Big enough to meet the needs of the people

A. What is the philosophy of ministry of your church?

1. What do you perceive as the growth potential for your church?
 Maximum attendance_____; Maximum parking_____.
2. What do you see as a growth potential for the next 12 months?
3. Has your church ever planted a new daughter church?
 Yes____; No_____.

IV. PROPER BALANCE OF FUNCTION - Cells + Congregation + Celebration = Church

A. Worship

1. Our philosophy of worship is: _____

2. What goals have you established for the worship service?
3. What is unique about the celebration in your church?
4. What is done to stimulate the "awe of God" in worship?

B. Cells and Congregation

1. How do you provide for cells or small group meetings?
2. How do congregations function and how often to they meet?
3. Do you feel that people in your congregations are on a first name basis with others of their group?
4. What activities characterize the cells?
5. What percentage of the Sunday morning worship attendance is engaged in Bible study groups, Sunday School classes, committees, etc.? (Use the above percentage)

V. THE HOMOGENEOUS UNITS - One basic kind of people

Definition: Homogeneous unit is simply a group of people who consider each other to be "our kind of people." They have many areas of mutual interest, share the same culture, socialize freely and feel comfortable and at home with each other.

A. The People in your Church

1. Identify the Homogeneous units in your church

a. __white	f. __rich	k. __professional
b. __black	g. __poor	people
c. __Spanish	h. __middle income	l. __business men
d. __Asian	i. __laborer	and women
e. __Indian	j. __blue collar	m. __other
2. What is unique about your church? Why should visitors attend?
3. What do you think the average person in your community thinks of your church?

- What kind of demands do you place upon the membership? Time; Financial; Family; Other.

VI. EVANGELISTIC METHODS - A method of evangelism that works

- A. Number these priorities into their proper perspective as you see them in your local church.
- ___Commitment to Christ; ___Commitment to the Body
 of Christ
- ___Commitment to the work of Christ in evangelism and missions.
- B. What is your church doing to meet social and moral needs of our society?
- C. The Concept of the Church - The Living Body of Christ
1. As members come from many areas, are you able to assimilate them into the living Body of Christ with active participation?

2. What percentage of your Sunday evening worship attendance is involved in a regular program or activity such as classes, groups, recreation, mission, etc.?
 3. What is the goal of your evening service? What do you do in the service?
 4. Do you have a weekly Prayer Meeting or alternative?
- D. Chuck Mylander in his book, Secrets of a Growing Church, listed ten common traits of church growth pastors. Can you identify them with your pastor?
1. An able communicator of God's Word.
 2. A total commitment to Jesus Christ and His Church.
 3. A warm, personal, compassionate concern for people and their needs.
 4. Ability to work well in a cooperative team relationship with both the paid and volunteer leaders.
 5. A problem-solving capability in bringing about creative change.
 6. A confidence and faith in God for the accomplishment of great tasks.
 7. A passion for as many as possible to receive Jesus Christ as Savior.
 8. A conviction that it is God's will for the church to grow.
 9. A confidence in the people of the congregation that they are able representatives of Christ.
 10. A frequent expression of appreciation of their staff and volunteer workers.

GENERIC QUESTIONS

- A. "CHURCH GROWTH EYES" - by Peter Wagner
1. In the area of "folding and feeding," or follow-up, please indicate where specific help is given converts.
 - a. A discipleship program.
 - b. Assimilation of new people into the church.
 - c. Has there been any indication of a drift back into the world by new converts? Why?

d. Does the Body of Christ experience a real desire to "feed" on the Word of God?

2. What program do you currently use for Bible Study?

- a. ____Bethel Bible Series c. ____Home Bible studies
b. ____Pastor's class d. ____Local produced Bible study materials

B. METHODS

1. Where do you obtain usable methods and tools that work?
2. What is done to make the church a better Bible teaching and loving church? How do you promote:
 - a. A loving fellowship?
 - b. Concern for injustices?
 - c. Concern for evangelism?
 - d. Good music?
3. How do you seek laborers for the harvest?
4. Where do you find persons for redemption?

C. MEMBERSHIP

1. How does your church define membership?
2. Types of growth:
 - a. What percentage of present members came as children born into church families and are now resident active members?
 - b. What percentage of present membership transferred from another church or denomination?
 - c. What percentage of new members are received through conversion?
3. Number of full families (husband, wife are Christian) in the church? _____
4. Number of half families (one partner is Christian) in the church? _____

5. Number of single adults (college and above) in the church? _____

6. Actual membership:

Adult Membership _____

Resident Active Membership _____

Non-resident Membership _____

7. Composite Membership:

Resident Active members _____

Average Sunday School attendance _____

Average Morning worship attendance _____

Composite Membership (average of above 3) _____

D. THE PEOPLE

1. Is the "mind-set" of your people rural____, urban____, or other_____.

2. Would you estimate the membership and attenders as being

____conservative in doctrine: ____conservative in problem solving;

____liberal in doctrine; ____liberal in problem solving.

3. What percentage of the adult members of the congregation fall into at least one of the following three categories (using the above percentages)?

____Habitual smokers

____Habitual drinkers (including the use of wine)

____Seriously overweight

4. What percentage of the church members take time to be alone with God in Bible study and prayer on a daily basis?

5. What percentage of the membership tithe their income regularly?

6. Is tithing a requirement of church membership?
Yes____ No____
7. What percentage of the total church budget is designated for:
 - a. Local evangelism _____
 - b. Foreign missions _____
 - c. Extension church work _____
8. Distance to the church:

What percentage of the membership live less than
____2 miles; ____5 miles; ____10 miles; ____15 miles;
____over 20 miles from the church?

E. INVISIBLE BARRIERS

1. Were there traditions which had to be overcome before growth occurred? Please illustrate.
2. For everything of value there is a cost factor. What happened to cause the membership to "pay the price" for growth?
3. How did it happen that your church was able to break the barrier of past peak attendance records?
4. What specific changes occurred which allowed growth to occur.
5. Have denominational church structures been an assistance for growth, or have you modified the denominational structures?
6. Did you use another church as your role model for growth?
7. Does the membership absorb and assimilate newcomers readily.
8. Is the church resistant to intrusion of new comers?
9. What do you do to prevent introversion and cliquishness among cells, congregations and members?

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APPENDIX B

CHURCH CASE STUDIES

Church _____ Date _____

Conversation with _____

Average Attendance last year: S.S. ____; A.M. ____; P.M. ____.

Resident Active Membership ____; Total Membership ____

I. THE PASTOR - The primary catalytic factor for growth

A. Your Call to Ministry

1. I feel ____absolutely certain; ____less certain;
____uncertain of my call to pastoral ministry.
____I am ready to leave.
2. Do you know your spiritual gifts? Yes____; No____.
Please name them.
3. What is your philosophy of a pastor? How do you en-
vision your role and function in pastoral ministry?

B. Did you grow up in a large growing church? Yes____; No____; How large? _____

C. Leadership style (as given by Ted Engstrom)

1. Bureaucratic - Marked by a continual reference to
organizational rules and regulations; parliamen-
tary procedure; a majority rule.
2. Permissive - Marked by a desire to keep everyone
happy.
3. Laissez-faire - Marked by a figurehead leadership
with delegated responsibilities. Allows you to con-
centrate on other business.
4. Participative - Involves others in decision making
for shared purposes.
5. Autocratic - Marked by reliance upon authority.

D. What claims the priority of your time and energy?
Problems with members____; solutions for action____

E. The Church

1. What is your goal as you seek to develop a large growing church?
2. What is the purpose of this church?
3. What is the church?

F. In your preaching, do you preach topical____; textual____; Expository____; Biblical____; or a variety of sermon styles and models____?

G. The Pastor as a Person and His Ideals

1. What part of the pastoral ministry do you enjoy the most?
2. To date, what has been the high point of your pastoral ministry?
3. What do you perceive to be your strongest point in pastoral leadership? Where do you feel you need the greatest help?
4. What is your No. 1 obstacle to growth?
5. What is your overall impression of your church about church growth? On a scale of 1 (low) to 10 (high) how would you rate your:
 - a. Spiritual Life Committee/Elders _____
 - b. Committee leadership _____
 - c. Sunday School teachers _____
 - d. Rank and file membership _____
 - e. New people now attending _____
6. What price have you paid and now are paying for church growth?
7. What do you see as a solution to your No. 1 growth-restricting problem?

II. WELL MOBILIZED LAITY - People moving for God

A. Commitment to the work of Christ

1. What percentage of the total membership is Class II workers? That is, people who are active in evangelism outside the church?
 ___1-10%; ___10-20%; ___20-30%; ___30-40%; ___50-60%;
 ___60-70%; ___70-80%; ___80-90%; ___90-100%.
2. What method is used to recruit and train leaders for evangelism?
3. What percentage of the total church budget is designated for increasing membership and growth of the local church and on the mission fields of the world? (Use above percentages.)
4. What percentage of the total membership are workers in extension growth through developing or planting new churches?
5. What percentage of the membership know their spiritual gifts?
6. How do you enable the laity to discover their spiritual gifts?
7. How many trained pastors and staff persons do you have whose primary responsibility is to mobilize all leaders and workers?

III. CHURCH SIZE - Big enough to meet the needs of the people

A. What is the philosophy of ministry of your church?

1. What do you perceive as the growth potential for your church?
 Maximum attendance_____; Maximum parking_____.
2. What do you see as a growth potential for the next 12 months?
3. Has your church ever planted a new daughter church?
 Yes____; No_____.

IV. PROPER BALANCE OF FUNCTION - Cells + Congregation + Celebration = Church

A. Worship

1. Our philosophy of worship is: _____

2. What goals have you established for the worship service?
3. What is unique about the celebration in your church?
4. What is done to stimulate the "awe of God" in worship?

B. Cells and Congregation

1. How do you provide for cells or small group meetings?
2. How do congregations function and how often do they meet?
3. Do you feel that people in your congregations are on a first name basis with others of their group?
4. What activities characterize the cells?
5. What percentage of the Sunday morning worship attendance is engaged in Bible study groups, Sunday School classes, committees, etc.? (Use the above percentage)

V. THE HOMOGENEOUS UNITS - One basic kind of people

Definition: Homogeneous unit is simply a group of people who consider each other to be "our kind of people." They have many areas of mutual interest, share the same culture, socialize freely and feel comfortable and at home with each other.

A. The People in your Church

1. Identify the Homogeneous units in your church

a. ___white	f. ___rich	k. ___professional
b. ___black	g. ___poor	people
c. ___Spanish	h. ___middle income	l. ___business men
d. ___Asian	i. ___laborer	and women
e. ___Indian	j. ___blue collar	m. ___other
2. What is unique about your church? Why should visitors attend?
3. What do you think the average person in your community thinks of your church?

- What kind of demands do you place upon the membership? Time____; Financial____; Family____; Other____.

VI. EVANGELISTIC METHODS - A method of evangelism that works

- A. Number these priorities into their proper perspective as you see them in your local church.
- ___Commitment to Christ; ___Commitment to the Body
 of Christ
- ___Commitment to the work of Christ in evangelism and missions.
- B. What is your church doing to meet social and moral needs of our society?
- C. The Concept of the Church - The Living Body of Christ
1. As members come from many areas, are you able to assimilate them into the living Body of Christ with active participation?

2. What percentage of your Sunday evening worship attendance is involved in a regular program or activity such as classes, groups, recreation, mission, etc.?
 3. What is the goal of your evening service? What do you do in the service?
 4. Do you have a weekly Prayer Meeting or alternative?
- D. Chuck Mylander in his book, Secrets of a Growing Church, listed ten common traits of church growth pastors. Can you identify them with your pastor?
1. An able communicator of God's Word.
 2. A total commitment to Jesus Christ and His Church.
 3. A warm, personal, compassionate concern for people and their needs.
 4. Ability to work well in a cooperative team relationship with both the paid and volunteer leaders.
 5. A problem-solving capability in bringing about creative change.
 6. A confidence and faith in God for the accomplishment of great tasks.
 7. A passion for as many as possible to receive Jesus Christ as Savior.
 8. A conviction that it is God's will for the church to grow.
 9. A confidence in the people of the congregation that they are able representatives of Christ.
 10. A frequent expression of appreciation of their staff and volunteer workers.

GENERIC QUESTIONS

- A. "CHURCH GROWTH EYES" - by Peter Wagner
1. In the area of "folding and feeding," or follow-up, please indicate where specific help is given converts.
 - a. A discipleship program.
 - b. Assimilation of new people into the church.
 - c. Has there been any indication of a drift back into the world by new converts? Why?

d. Does the Body of Christ experience a real desire to "feed" on the Word of God?

2. What program do you currently use for Bible Study?

- | | |
|----------------------------|---|
| a. ____Bethel Bible Series | c. ____Home Bible studies |
| b. ____Pastor's class | d. ____Local produced Bible study materials |

B. METHODS

1. Where do you obtain usable methods and tools that work?

2. What is done to make the church a better Bible teaching and loving church? How do you promote:

- a. A loving fellowship?
- b. Concern for injustices?
- c. Concern for evangelism?
- d. Good music?

3. How do you seek laborers for the harvest?

4. Where do you find persons for redemption?

C. MEMBERSHIP

1. How does your church define membership?

2. Types of growth:

- a. What percentage of present members came as children born into church families and are now resident active members?
- b. What percentage of present membership transferred from another church or denomination?
- c. What percentage of new members are received through conversion?

3. Number of full families (husband, wife are Christian) in the church? _____

4. Number of half families (one partner is Christian) in the church? _____

5. Number of single adults (college and above) in the church? _____

6. Actual membership:

Adult Membership _____

Resident Active Membership _____

Non-resident Membership _____

7. Composite Membership:

Resident Active members _____

Average Sunday School attendance _____

Average Morning worship attendance _____

Composite Membership (average of above 3) _____

D. THE PEOPLE

1. Is the "mind-set" of your people rural____, urban____,
or other_____.
2. Would you estimate the membership and attenders as being
____conservative in doctrine: ____conservative in problem
solving;
____liberal in doctrine; ____liberal in problem
solving.
3. What percentage of the adult members of the congrega-
tion fall into at least one of the following three
catagories (using the above percentages)?
____Habitual smokers
____Habitual drinkers (including the use of wine)
____Seriously overweight
4. What percentage of the church members take time to be
alone with God in Bible study and prayer on a daily
basis?
5. What percentage of the membership tithe their income
regularly?

6. Is tithing a requirement of church membership?
Yes____ No____
7. What percentage of the total church budget is designated for:
 - a. Local evangelism _____
 - b. Foreign missions _____
 - c. Extension church work _____
8. Distance to the church:

What percentage of the membership live less than
____2 miles; ____5 miles; ____10 miles; ____15 miles;
____over 20 miles from the church?

E. INVISIBLE BARRIERS

1. Were there traditions which had to be overcome before growth occurred? Please illustrate.
2. For everything of value there is a cost factor. What happened to cause the membership to "pay the price" for growth?
3. How did it happen that your church was able to break the barrier of past peak attendance records?
4. What specific changes occurred which allowed growth to occur.
5. Have denominational church structures been an assistance for growth, or have you modified the denominational structures?
6. Did you use another church as your role model for growth?
7. Does the membership absorb and assimilate newcomers readily.
8. Is the church resistant to intrusion of new comers?
9. What do you do to prevent introversion and cliquishness among cells, congregations and members?