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Communication Within the Church: Characteristics of the Post-modern Church

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**Communication Within the Church:
Characteristics of the Post-modern Church**

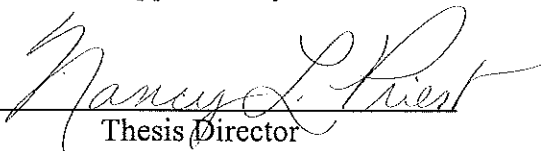
A Case Study of the Post-modern Church in Bowling Green, Kentucky

Natalie R. King

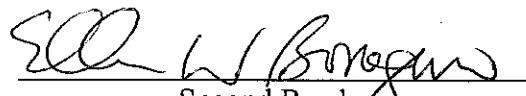
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Foreword

From its inception, the Christian church relied upon a strong foundation of communication. The foundation was so strong that it is the largest voluntary organization in existence today. Oral, written, and visual communication launched the Christian church and continues to help maintain its effective purpose.

In the Biblical Book of “Acts,” Luke presents his account of the early history of organized Christianity, which began with communication from God to humankind through what is called the Pentecost event: “Flames of fire” upon individuals’ heads, people speaking in their own native languages, but understanding what each other was saying. This day launched the Christian church. The Book of Acts recounts the power of this one-day event. Luke tells how hundreds and thousands came to faith, sometimes in one day, through the spoken word, miraculous healings, and the sharing of material blessings in a communal setting. The Christian community became a unique societal group in the way it communicated its message about Jesus Christ, and also in the way it lived and worked together. Through communication, the message was shared and the organization grew and flourished. In its infant stage the Christian community began to develop an oral set of standards and beliefs. It would eventually formulate specific creedal formulas (statements of belief) that would provide the impetus for an organized religion.

Originally, the Christian religion was but one church. Creedal formulas developed into written doctrinal statements. History records such postulations as early as 325 A.D. (Council of Nicea). It was not until the Protestant Reformation of the 16th century that different

denominations were established. For centuries, the Roman Catholic Church had amassed incredible influence, wealth, and power. The church communicated to its people through parish priests. Only they had the exclusive right of the clergy to speak about, interpret, and apply the Word of God. Rome dictated how the church would function and serve and communicate its message to the world. Challenges from within its own ranks changed everything. As early as the 14th century there were rumblings of discontent and disagreements over doctrine and practice by some of the church's more educated clergy. Diets and Councils were continually exercising their authority by bringing such dissidents to trial for their challenges of established church doctrine and practice.

In the 16th century the invention of the printing press brought about cataclysmic change, especially under the challenge of Martin Luther. Determined to get the Bible into the hands of the common lay person, Luther fought and argued till his death to arm the layman with the Scriptures in his or her own language. Treatises and decrees were distributed and read by the masses. Chaos ruled in the church at this time until Luther and others who followed him combined their efforts with the rulers who shared their beliefs and delivered confessions of faith in an attempt to reform the church. Rome stood firm. Thus, history records the development of denominations. Luther's work spawned the protestant movement, but even some of his followers broke away to form their own churches. These different denominations flourished for several reasons: specific belief systems, practical applications of creedal formulations, and diversity of ethnic and cultural backgrounds of the people. People needed a church where they were able to understand the message being taught. They flocked to denominations based on ethnic and social skills because different denominations were able to communicate clearly

through different languages and cultural experiences. Clear communication was needed in order to spread the word of God.

Today, the Christian church stands as a fortress and foundation for people subscribing to its faith around the world. It continues to communicate through time-tested methodologies, whether it be through a minister, a youth director, or some type of Church council. Everything about the Christian church is, at some level, communication. The minister delivers the message to his congregation through communication. Youth directors lead and help develop young adults in Christ through communication. Church councils conduct business and maintain order through communication. Communication allows the church to function and fulfill its mission in ministry.

Out of the age-old traditional Christian church has emerged a church referred to in academia as the post-modern church. Post-modern is defined as “of, relating to, or being any of several movements (as in art, architecture, or literature) that are reactions against the philosophy and practices of modern movements and are typically marked by revival of traditional elements and techniques” (Merriam, 2003). A post-modern church, therefore, retains its emphasis on traditional values but utilizes newer, contemporary practices. The term *post-modern*, however, should not be confused with the term *contemporary*. *Contemporary*, by definition, is “(a.) happening, existing, living, or coming into being during the same period of time, (b.) marked by characteristics of the present period” (Merriam, 2003). By this definition all churches existing today would be considered contemporary because they exist, but not all churches are post-modern.

The churches in this study are post-modern and their worship style is contemporary. A key aspect of this study, using these post-modern churches as test sites, was to determine how effective communication influenced and affected church growth and attendees’ spiritual growth.

The communication within these churches creates an inviting atmosphere that calls people in the community to come and join in worship and fellowship. These churches create an experiential worship and significant fellowship for their congregation and visitors.

In the modern church, all forms of communication are used together in order to create a truly meaningful, religious experience for both believers and non-believers in Christ.

Communication and socialization in the form of spirituality, dynamic leaders, small-group interaction, and a sense of community play an enormous role within the post-modern church and are vital on all levels in order to help people, both churched and unchurched, choose a church as their church home.

Literature Review

Rick Warren (1995), in his book The Purpose Driven Church: Growth Without Compromising Your Message & Mission, describes church health as something completely separate from church growth. He believes that there is a five-part strategy that helps churches grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism. He breaks this strategy up into seeing the big picture, becoming a purpose-driven church, reaching out to one's community, bringing in a crowd, and building up the church. Warren explains how a church can evaluate each strategy and learn how to grow into a healthy church.

An important aspect of healthy, large churches is a consistent, stable form of leadership. In other words, the pastors do not frequently change or rotate. Followers need to feel comfortable with their leaders and know that they will be around to lead them for years to come. Also, when a pastor starts programs and then leaves, it is difficult to get the remaining congregation to carry out those programs and missions. "A long pastorate does not *guarantee* a church will grow, but changing pastors every few years guarantees a church *won't* grow. Churches that rotate pastors every few years will never experience consistent growth" (Warren, 1995, p. 31).

Warren (1995) also feels that in order for a church to attract outsiders, it must offer something different, something no other church is offering (p. 48). Warren explains that

throughout a church's life it will need to rebalance itself over and over again because as times change, so does a church.

Christian A. Schwarz (1996), the author of Natural Church Development, and his team also believe that there are certain key aspects that contribute to church health. They conducted a research study involving a survey of 1000 different churches in thirty-two countries around the world in order to provide "the first worldwide scientifically verifiable answer to the question, 'What church growth principles are true, regardless of culture and theological persuasion?'" (Schwarz, 1996, p. 19). Through their research they established eight quality characteristics that they believe influence and affect church growth. The survey was translated into eighteen languages and given to thirty members from each church, which in turn generated 4.2 million responses. From those responses, Schwarz and his team found that empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented evangelism, and loving relationships were the eight essential qualities for church development. Of those eight quality characteristics, qualities one through six relate to this study.

Steve Ayers (2003), in his book Igniting Passion in Your Church: Becoming Intimate with Christ, establishes that relationships are important to church health. In his book he uses the biblical image of the church as Christ's bride by using the steps in a relationship to support the ideas of people coming to Christ. He uses flirting, dating, engaging, marrying, and marriage to outline the steps in which a person comes to know and accept Christ into his or her life. Ayers explains that remembering and placing Jesus first goes a long way. He also writes how

communication and culture shape a church and the environment she (Ayers' term) creates for others. This communication and culture, if healthy, will draw the unchurched into Christ and His church. In order to reach the unchurched, connecting is key – connect to Christ, connect to others, connect to the world. Connecting people to something they can believe in and can bring into their lives is important not only to them, but also to the church. Love is an important aspect that will help a church and her congregation internally and will advertise her health externally. Once the health and love of a church is visible, it should have no problem bringing people to Christ.

Author Robert Wuthnow (2003), in his article “Small Groups Forge New Notions of Community and the Sacred,” believes that small groups are important to a church’s health and that they are a growing part of today’s society. These groups are significant, yet easily overlooked. They help people with problems and issues ranging from drug addictions to broken relationships all the way to spirituality. People involved in small groups choose to participate. They are taking time to interact with others who they feel are able to connect with them. They feel that their small groups understand them and provide them with emotional support. Robert Wuthnow says, “The small-group movement is beginning to alter American society because it is changing our understanding of community and redefining spirituality. Community is what people say they are seeking when they join small groups” (Wuthnow, 2003, p. 2). Wuthnow explains that the community experience in small groups is different from the communities of the past. There is more concern for people’s emotional condition. People feel that their “sense of the sacred” (Wuthnow, 2003, p. 3) is impacted by their participation in small groups.

Wuthnow (2003) states, “...four out of every ten Americans belong to a small group that meets regularly and provides caring and support for its members” (p. 3). They are established

groups such as “Sunday school classes, Bible study groups, Alcoholics Anonymous and other twelve-step groups, youth groups, and singles groups, book discussion clubs, sports and hobby groups, and political or civic groups” (Wuthnow, 2003, p. 3). People within the groups feel that their lives have been enriched through their participation. In these groups they form friendships and care for one another emotionally and spiritually. “Many say their very identity has been changed as a result of extended involvement in their group” (Wuthnow, 2003, p. 3).

Wuthnow believes that groups have developed from the change in American society. Because people do not live in the same neighborhoods they grew up in, there is a bigger need to have new friendships and close relationships. “The small-group movement has arisen out of the breakdown of these traditional support structures and from our continuing desire for community” (Wuthnow, 2003, p. 3). One of the main purposes of small groups is to create environments open to the formation of relationships and provide emotional support. The groups formed usually are very strong. The individuals in the group care for one another and actually feel that care. “Small groups draw individuals out of themselves, pull them out of their isolated personal lives, and put them in the presence of others where they can share their needs and concerns, make friends and become linked to wider social networks” (Wuthnow, 2003, p.4).

Most people say they join a small group because they want to deepen their spirituality, and they report that small groups actually meet that want. “Small groups have been championed by many religious leaders as a way of revitalizing their congregations. And there is evidence that small groups do encourage people to become more active in their congregations” (Wuthnow, 2003, p. 4). These small groups are bringing people closer to the sacred and allowing them to apply their spirituality to everyday life. “The most general way in which small groups are redeeming the sacred, therefore, is by replacing explicit creeds and doctrines with implicit norms

devised by the group itself” (Wuthnow, 2003, p. 8). Small groups are becoming an important aspect in people’s lives both inside and outside of religious establishments. These groups provide a safe place for people to grow closer to and with one another in their faith and allow them to form relationships with others.

George Barna also addressed small groups when he discussed four of the top ministry issues of church leaders. Small groups are one aspect of church life that can be influential to others. Church leaders are also an outlet for inspiration and care. Barna presented a seminar on a two-year research project of the top four ministry issues of church leaders. “The major challenges, according to church leaders, are reaching the unchurched; establishing an effective discipleship ministry; building viable lay leadership teams; and implementing significant ministry evaluation” (Barna, 2003).

Reaching the Unchurched

There are many unchurched people living in America. Some of those unchurched were actually in church at one time but left “because they did not feel that they were receiving adequate value” (Barna, 2003, p. 1). For their study, Barna and his team interviewed several thousand adults and teenagers who were unchurched and found that unchurched people are looking for different things than are church people. They also found that “seeker services are not necessary if other significant needs are met while they [unchurched people] are on a church campus” (Barna, 2003, p. 1). Barna researched several churches that were attracting and maintaining people in order to find certain aspects that work in drawing the unchurched.

Establishing True Disciples

Being a true disciple goes beyond just knowing the Bible; it's a lifestyle. True disciples live their lives committed to Jesus Christ in all that they do. Barna's study (2003) "revealed that a surprisingly small proportion of born again Christians claim that they are aggressively seeking to be true followers of the Lord" (p. 2) Barna found that one of the obstacles in becoming a true disciple of Christ was starting people too late in their walk of faith. He also found that Christians need to apply their beliefs outside of church. Many non-believers look to Christians and how they act in order to form an opinion on religion. When Christians do not set an example for others, or do not live the way they teach others to live, they set a bad example for those who are not followers of Christ.

Building Lay Leadership Teams

Barna found that some churches claimed to use lay leadership teams but were actually using work groups. There is a difference between the two, and that difference creates a standard within the church. "Work groups focus on assigned tasks; teams pursue vision" (Barna, 2003, p. 22). Teams motivate one another and push each other to go beyond what is set in front of them, while work groups are mostly concerned with completing the task at hand. "Churches that rely on work groups survive. Churches that rely on lay leadership teams explode with growth and community impact" (Barna, 2003, p. 3). Barna Inc. does not go into further detail about lay leadership teams in print form. One must attend a seminar hosted by Barna in order to obtain specific information on the difference between work groups and lay leadership teams.

Implementing Ministry Evaluation

Evaluating one's church and its ministries is very important for the health and success of a church. Most churches evaluate themselves, but they tend to use the wrong criteria. Barna's study (2003) found "...that the most common evaluation criteria are attendance, membership, revenue, ratio of pastoral staff to congregants, and square footage" (p. 3) Barna explains that these criteria may seem important, but that they are insignificant in evaluating a ministry. "If a church wants to determine its spiritual health, it must measure indicators of true health. Filling seats and hiring staff are not significantly correlated to congregation vitality" (Barna, 2003, p. 3). Again, Barna Inc. does not provide the reader with any further information on how vitality is measured without attending a Barna seminar.

Apart from examining the previous four concerns – reaching the unchurched, establishing true disciples, building lay leadership, and implementing ministry evaluation – Barna's group emphasizes the importance of understanding such related matters as the following: church demographics, leadership, worship, church attendance, church satisfaction, relationships, and ministry involvement, .

"Church Demographics" – 2000.

- 40% of adults nationwide have attended a church service, not including a special event such as a wedding or a funeral, in the past seven days. (2000)

Education

- 37% have a high school degree or less (42% nat'l)
- 26% have some college education (28% nat'l)
- 36% are college graduates (29% nat'l)

Gender

- 43% are male (49% nat'l)
- 57% are female (51% nat'l)

Generation

- 21% are Busters (between the ages of 18 and 33) (31% nat'l)
- 45% are Boomers (between the ages of 34 and 52) (42% nat'l)
- 24% are Builders (between the ages of 53 and 71) (19% nat'l)
- 8% are Seniors (age 72 and older) (6% nat'l)

Income

- 25% earn \$30,000 or less annually (29% nat'l)
- 36% earn between \$30,000 and \$60,000 annually (33% nat'l)
- 22% earn \$60,000 or more annually (23% nat'l)

Marriage and Family

- 63% are married (53% nat'l)
- 36% are single (47% nat'l)
- 23% have been divorces sometime in their life (26% nat'l)
- 40% have children under the age of 18 (37% nat'l)

“Leadership” - 2000

Perceptions of Leadership

- Nearly 1 out of 4 Americans (23%) are interested in being trained to become a more effective leader. (1998)
- 60% of Americans who attend a Christian church see their pastor as an effective leader. (1998)

Over half of people want leaders who...

- Describe a vision for the future (63%)
- Create the plans necessary to implement the vision (61%)
- Supervise the work of staff people (61%)
- Manage the day-to-day operations of the group they lead (56%)

“Worship” (Barna, 2003)

Definition

- The term *worship* means many things to many people. There is no single interpretation of the word that is common to more than one out of five adults in this country.
- The views of worship by born again Christians were not significantly different from those of other adults. (1994)

Importance

- When asked to identify the single most important responsibility of a Christian, the replies of born again adults show that worship is the top rated priority (listed by 34%). (1995)

Satisfaction

- Two-thirds of church-going adults (65%) are very satisfied with the ability to worship God afforded by their church.
- The terms most commonly selected from a list of one dozen terms offered to describe their worship experience at their church were *inspiring* (92%); *refreshing* (90%); *Spirit-filled* (86%); *participatory* (82%); and *traditional* (78%). (1994)

“Church Attendance” – 2002

How Many

- 43% of American adults attend church in a typical weekend. (2002)

Reasons to Attend

- #1 the theological beliefs and doctrine of the church
- #2 how much the people seem to care about each other
- #3 the quality of the sermons that are preached
- Attendance levels are still higher in the “Bible belt” areas – the South and Midwest – than in the Northeast and West. 50% of those in the South and 44% of those in the Midwest attend church in a typical week, compared to 38% of those in the West and 36% of those in the Northeast.

Lasting Impact of Attending Church as a Child

- Adults who attended church regularly as a child are nearly three times as likely to be attending a church today as are their peers who avoided the church during childhood (61% to 22%, respectively). (2001)
- Roughly seven out of ten American adults (71%) had a period of time during their childhood when they regularly attended a Christian church. (2001)

- 63% of those who were church-ed as children take their own children to a church, which is double the proportion among adults who were not church-ed and who now take their own kids to church (33%). (2001)
- Adults who attended church as a child are nearly 50% more likely to pray to god during a typical week than are those who did not attend church as children. (2001)

“Church Satisfaction” – 1991 (Barna, 2003)

Rating the Church

- Most adults do not have a lot of confidence in Christian churches. Less than half (43%) said they have a lot of confidence in Christian churches; 37% said they have “some”; 13% said they do not have much confidence in them; and 4% said they have no confidence in these religious bodies. The remaining 3% did not know. (1991)
- When asked to rate their church on various aspects of ministry, there is not a single attribute among those tested for which at least half of all church attenders describe their church as doing an “excellent” job. (1991)
- The elements of their church experience which people find most satisfying are the friendliness of the people in the congregation (46% said this is “excellent”); the care and concern demonstrated by the church staff (45%); the preaching (44%); the music in the worship service (44%); and the buildings and physical facilities of the church (43%). (1991)
- The aspects of church ministry that received the lowest rating were the quality of teaching in church classes and the programs for young people. (1991)

“Relationships” – 2001

Choosing a Church

Among a number of factors considered when choosing a church, the importance of the friendliness of the church was assessed. The results were as follows: (1998)

- 53% indicated that how much people cared for each other is a key factor in determining whether or not they will return to the church.
- 45% indicated that the friendliness of the people in the church is a key factor.
- 12% indicated that the number of friends they have attending the church is a key factor in deciding whether or not they will visit again.

Friendships

- 30% are “trying to find a few good friends.” (2001)
- Busters are the generation most likely to be seeking out good friendships (41% of Busters compared to 30% of Seniors, 25% of Boomers, and 23% of Builders). (2001)

“Ministry Involvement” – 2001

Volunteering

- About 1 out of every 5 adults (20%) volunteer some of their free time to help a church in a typical week. This statistic has remained relatively stable across the years. (2001)

Sunday School

- Nearly 1 out of every 5 adults nationwide (19%) report that they have attended Sunday school in the past week. (2001)

Those population segments more likely than average to attend Sunday school are the following: (2001)

- Evangelical Christians (56%)
- Baptists (36%)
- Born-again Christians (34%)
- Non-mainline attenders (31%)
- Blacks (29%)
- Southerners (27%)
- Boomers (23%)
- Females (22%)

Small Group

- About 16% of adults nationwide participate in a small group that meets regularly for Bible study each week. (2001)

The following population segments are more likely than average to participate in small groups: (2001)

- Blacks (30%)
- Born again Christians (28%)
- Baptists (27%)
- Non-mainline attenders (24%)
- College graduates (20%)
- Females (20%)

Glenmary Research Center is another organization that also carries out research on religious issues. The *Religious Congregations & Membership in the United States: 2000* was a study conducted by Glenmary Research Center that includes information on 149 Christian and other religious groups. The information collected from the study includes the total number of churches and congregations in each denomination and the number of adherents and members for each group divided by county and state. The data are also grouped by state, region, and religious body.

Methodology

Glenmary defines terms that were used in their study in order to insure understanding of its analysis of the study.

- Congregations: Any churches, mosques, synagogues, temples or other local meeting places (as defined by each religious body).
- Members: Individuals with full membership status (as defined by each religious body).
- Adherents: All members, including full members, their children and the estimated number of participants who are not considered members.
- Attendees: Average weekly worship attendance.

Key Findings

The Religious Congregations and Membership Study (RCMS) found 140 million “religious adherents” claimed by 149 religious bodies. Half (50.2%) of all Americans are associated with one of the 149 religious groups who participated in this study.

The three largest religious bodies in the United States, according to RCMS, are Catholics (62 million), Southern Baptists (20 million), and United Methodists (10 million).

State Statistics

Catholics have the largest number of adherents in 37 states and the District of Columbia. The Southern Baptist Convention has the largest number of adherents in 10 states, all in the South. The United Methodists have the most adherents in West Virginia.

County/Metropolitan Area Statistics

In most US counties, the largest single religious group is either Catholic (40%) or Southern Baptist (39%). United Methodist (8%), Evangelical Lutheran Church in America (5%), and Latter-Day Saint (3%) are the only other groups that are the largest in more than 1% of the 3,141 counties or county equivalents.

United Methodists are actually the most widespread religious group in the study. They are present in 3,003 (96%) of the nation's 3,141 counties or county equivalents. Catholics (95%), Southern Baptist (85%), Assemblies of God (83%), Churches of Christ (77%), Baha'i (77%), and Presbyterian Church (USA) (76%) are present in more than three-fourths of the nation's counties.

There is no significant difference between metro and non-metro areas when it comes to religious adherents. In metro areas, 50% of the population is claimed by RCMS participants and in non-metro areas 51%.

As a group, the 48 metro areas with 1 million or more population (as defined at the time of the U.S. census) reported that 50% of the population is claimed by participating groups, the same percentage claimed in the nation's 228 smaller metros.

The population per congregation, however, is dramatically different. Within metropolitan areas, there is one congregation for every 1,427 people. The ratio is one

congregation for 1,702 people in metro areas with at least 1 million people are one congregation for every 1,023 people in smaller metropolitan areas. With less population concentration, there are relatively more congregations in the non-metro areas, so that there is one congregation for every 504 people.

Of the 48 metro areas with 1 million or more people, Catholics are the largest single group in 37. Southern Baptists are the largest in 10 of these areas, all in the South, and the Latter-Day Saints are the largest in the Salt Lake City metro.

For all metropolitan areas, Catholics are the largest group in nearly two-thirds (63% or 173 areas) and the Southern Baptists are largest in nearly all the rest (32% of 89 areas). The Latter-Day Saints (6 metros), Evangelical Lutheran Church in America (4 metros), United Methodists (3 metros), and American Baptists (1 metro) have a plurality of adherents in less than 5% of the metros.

Congregational Statistics

Catholics are easily the largest single religious group in the United States with over 60 million adherents. As a group, however, Protestants outnumber Catholics in this country. While the largest single Protestant group is the Southern Baptist Convention with 20 million adherents, the combined Protestant groups report 66 million adherents.

Religious Groups – County Report (Warren, KY)

<u>Religious Bodies</u>	<u>1990 Congregations</u>	<u>1990 Adherents</u>	<u>2000 Congregations</u>	<u>2000 Adherents</u>
So. Bapt. Conv.	41	20,219	46	25,812
Un. Methodist	21	5,795	19	5,440
Subtotal of All Religious Bodies:	129	40,893	143	48,210

Religious Groups – State Report (Kentucky)

<u>Religious Bodies</u>	<u>1990 Congregations</u>	<u>1990 Adherents</u>	<u>2000 Congregations</u>	<u>2000 Adherents</u>
So. Bapt. Conv.	2,266	962,945	2,424	979,994
Un. Methodist	1,060	227,143	991	208,720
Subtotal of All Religious Bodies:	6,671	2,054,585	6,842	2,128,611

Religious Groups – Full U.S. Report

<u>Religious Bodies</u>	<u>1990 Congregations</u>	<u>1990 Adherents</u>	<u>2000 Congregations</u>	<u>2000 Adherents</u>
So. Bapt. Conv.	37,922	18,940,682	41,514	19,881,467
Un. Methodist	37,238	11,091,032	35,721	10,350,629
Subtotal of All Religious Bodies:	245,541	126,721,485	250,402	137,814,924

Methods of Study

This research focuses on the post-modern church in Bowling Green, Kentucky. Three churches in this city were chosen as case-study sites: Broadway United Methodist Church, Hillvue Heights Church, and Living Hope Baptist Church. A survey was created as the tool for collecting data from the general population of the churches involved in this study. This form of analysis was administered in order to reach a large number and a wide array of people in each congregation. The testing tool contained questions concerning general demographics, past church experience, and current church experience. A copy of the survey is available in Appendix I, and a full survey analysis is available in Appendix II.

Each church provided available printed materials regarding its background and current information. Each church also has an Internet Website, which was used to collect any additional information and to remain updated on current events and information. Face-to-face interviews were conducted with the one senior pastor at each church: Pastor Rick Bard of Broadway United Methodist Church, Dr. Steve Ayers of Hillvue Heights Church, and Pastor Jason Pettus of Living Hope Baptist Church. Dr. Mike Powers of State Street United Methodist Church was also interviewed in order to obtain background information on the post-modern church. Dr. Powers completed his doctoral work on a similar topic.

The surveys, printed materials, website information, and interviews were used to complete the research on the three churches. Broadway, Hillvue, and Living Hope were chosen

as case-study sites because they are the three largest post-modern churches in Bowling Green, KY, and are implementing the most post-modern and contemporary means of worship and church style.

Background Information on Case-study Churches

Broadway United Methodist Church History (Minton, 2003)

State Street Methodist Episcopal Church South established Broadway United Methodist. Prior to 1898, State Street bought a lot on the corner of Broadway and Indianola in Bowling Green, Kentucky, where it planned to build a church. But, a building was never erected on that site; instead cottage prayer meetings were started in people's homes on Kenton, Indianola, and Broadway Streets. It was only in 1908 that Broadway's structure was built. The congregation worshipped there from May 1909 until 1954. The first church service was held in that building with only forty-five charter members.

In December 1953 a new church building project began on Laurel and Broadway. An open house was held in December 1954 in the ground floor's Fellowship Hall. Worship services were held in this building until July 1, 1959. In December of 1958, Broadway sold its building to Texaco, Inc. because of noise from the congested nearby streets and the lack of space to expand its church. The congregation continued to worship in the building until they had to relinquish the space on July 1, 1959, after which time they held worship services in the Bowling Green High School and in T.C. Cherry School.

In 1958 Broadway purchased three and one-half acres of land from the "Old Lazarus Farm," located between Elizabeth Avenue and Karen Avenue. The congregation broke ground on the new site in May 1959, which began Phase I, II, and III. On December 13, 1959, the Phase

I building was dedicated and opened. Phase II and III, which consisted of the educational wing, fellowship hall, new office space, and increased seating for the sanctuary, were completed in April 1964. In 1968, Broadway Methodist Episcopal Church South, along with all Methodist churches, became a member of the United Methodist Church, renaming itself Broadway United Methodist Church. The church buildings remained unchanged until 1999 when additions and remodeling resumed. At that time Broadway's address changed to 1323 Melrose Street.

Broadway currently has 818 members. Last year twenty-six people were baptized at Broadway. Last year's average worship attendance in all three worship services combined was 572 people; and its average Sunday School attendance was 300 people. Broadway had 125 children enrolled in its Vacation Bible School last year.

Hillvue Heights Church History (Hillvue "Hillvue", 2003)

In the late 1950s, a mission church by the name of Hillvue Heights Church was started "with the purpose of reaching the southern part of Warren County" (Hillvue "Hillvue", 2003, p.

1) Since its creation, this church has been called to reach people. The church continued to grow throughout the 1960s when the first worship center was built, now known as the old worship center. The church grew even more in the 70s and continued to fulfill its purpose of reaching people. It was at that time Hillvue built its educational building, which now houses the preschool and children's ministries.

During the 1980s Hillvue's mission was halted, and by 1991 there were only forty worshippers left at Hillvue. The congregation had to choose between keeping the church going or letting it go because the church was in a large amount of debt, there were few worshippers, and they did not have much money. Because of its lack of money, the church building had

become dilapidated (Hillvue "Hillvue", 2003, p. 1). At that time the worshippers lost Hillvue's vision.

The few people who were left strove to renew Hillvue's vision. The church began a new vision with the help of two new pastors, hard work, and prayer. The church had a strong focus on their vision by the second year. Hillvue's vision statement is "to lead this area of south central Kentucky to a CONVERSION with Christ, so sin could be HEALED, and we all could DEVELOP into ministers of God's Grace (C.H.D.)" (Hillvue "Hillvue", 2003, p. 2).

According to Hillvue Heights statistics in the Warren Association of Baptist Annual Reports, in 1990 it had a total membership of 279 people with an average Sunday attendance of about 20- 30 people. The average Sunday School attendance was 147, and the Vacation Bible School enrollment was 69 people. There was one baptism in 1990. In 1996 Hillvue had a total membership of 1,016 people. The Vacation Bible School enrollment was 250 and there were 231 baptisms performed. In 1998 Hillvue had a total membership of 1,323 with an average attendance of 2,800 people per week. In 1999 it had 1,398 members with 3,000 people per week. The average Sunday School attendance was 902 people, and 322 baptisms were performed. Hillvue had 2,614 members in 2000 with 3,500 people per week. In 2001 Hillvue had 2,819 members with an average attendance of 3,600 per week. The Sunday School attendance numbered 1,335 people per week with the Vacation Bible School enrollment at 447 people. Hillvue performed 343 baptisms in 2001. In 2002 Hillvue had a year ending membership of 3,992 with an average of 2,500 people per week with a peak attendance of 5,000. It reaches out not only to people in Bowling Green, KY, but also to people in surrounding counties in Kentucky and Tennessee.

Living Hope Baptist Church History (Kilgore & Vincent, 2003)

Living Hope began with twenty-six believers on June 20, 1976. Initially, the church used any facilities available to hold its worship services, including “Covington Woods Park, the Bowling Green Electric Plant Board, Warren Elementary School, and basement of the Royal Music Store” (Kilgore & Vincent, 2003, p. 1). The church held its first worship service at Heady-Johnson Funeral home on July 4, 1976. Reverend Kelly Harris was the first pastor at Living Hope, serving Living Hope from August 1976 until January 1977. At that time the congregation consisted of sixty-four members. Living Hope moved to the basement of the Royal Music Store in 1976 and held its worship services there until it purchased ten acres at 1805 Westen Avenue from Rhea Lazarus for \$50,000. “Living Hope was incorporated on July 30, 1976” (Kilgore & Vincent, 2003, p. 1). The congregation broke ground on August 28, 1977 under Pastor, Dr. Roy Boatwright, who served from March 1977 until December 1979. The first service in the new building was held on September 10, 1978. One hundred and three people were in attendance for Sunday school.

In June 1980 Dr. Boatwright resigned as pastor to take on the role as Director of Missions in Frankfort, KY. Revered Billy Compton took the head pastor position at Living Hope, serving from July 1980 until December 1988. During Rev. Compton’s tenure a 7,000 square foot educational building was erected and completed in February 1986. Two worship services were implemented in October of 1984 to help with the growing attendance and small worship space. In September of 1986 a dual Sunday school was added. In October of 1987, Living Hope started a third Sunday school session.

In January of 1989, Rev. Compton left Living Hope to answer a calling to serve with the Kentucky Baptist Convention. Dr. Terry Peck stepped in as the interim pastor until August 1989

when Living Hope called Dr. Brad Johnson to serve as pastor. Living Hope continued to grow and flourish in numbers. In March of 1992 it broke ground on a new worship center, office suites, and music suites. The congregation held the first worship service in this addition on February 7, 1993. Two worship services and three Sunday school sessions were already in place at this time and continued growth called for a third worship service to be added. In 1997 the balcony of the worship center was complete, providing seating for another 400 people. The extra space allowed the church to return to two worship services instead of three. But more growth necessitated the reinstatement of the third service in October of 1998. In 2000, 200 plus parking spaces were added after the purchase of seven acres beside the current church property.

In July of 2001, Living Hope called upon Jason Pettus to serve as Senior Pastor. Currently, he leads of team of ministry pastors and educators who continue to carry out Living Hope's mission in ministry.

According to Living Hope's Annual Church Profile for Kentucky Baptist Churches and Missions, in 1997, it had a total membership of 1,597. 1,409 of those members were resident members. The baptisms totaled eighty-five. There were fifteen baptisms of those ages six to eight, twenty-six baptisms of those ages nine to eleven, fifteen baptisms of those ages twelve to seventeen, eight baptism of those ages eighteen to twenty-nine, and twenty-one baptisms of those ages thirty to fifty-nine. Its average morning worship attendance was 1,25; its average Sunday School attendance was 677; and its average Vacation Bible School attendance was 470 (Living, 1997).

In 2001, Living Hope had a total membership of 2,137. 1,798 of those members were resident members. The baptisms totaled seventy-five. There were four baptisms of those ages five and under, twenty-four baptisms of those ages six to eight, eighteen baptisms of those ages

nine to eleven, seven baptisms of those ages twelve to seventeen, six baptisms of those ages eighteen to twenty-nine, and sixteen baptisms of those ages thirty to fifty-nine. Its average morning worship attendance was 1,600; its average Sunday School attendance was 781; and its average Vacation Bible School attendance was 640 (Living, 2001).

In 2002, Living Hope had a total membership of 2,323, which was a 186-person difference from the previous year. Of those members, 1,977 were resident members. The baptisms totaled 107, a thirty-two-person difference from the previous year. There were three baptisms of those ages five and under, thirty seven baptisms of those ages six to eight, twenty-two baptisms of those ages nine to eleven, thirteen baptisms of those ages twelve to seventeen, eleven baptisms of those ages eighteen to twenty-nine, seventeen baptisms of those ages thirty to fifty-nine, and four baptisms of those ages sixty and up. Its average worship attendance was 1,706, a 106-person difference from the previous year. The average Sunday School attendance of 986, was 205 more than the previous year. And its average Vacation Bible School attendance was 731, a ninety-one-person difference (Living, 2002).

Connecting People

Vision and Mission

Organizations use vision and mission statements as a way to communicate their purposes and goals both to employees and customers. In the same respect, churches use vision and mission statements to vocalize what they individually stand for and what they want to achieve. Broadway, Hillvue Heights, and Living Hope each have personalized vision and mission statements for their churches. These vision and mission statements identify what each church believes is important and what it believes it can do for others through the Word of God. The statements read as follows:

Broadway United Methodist Church (2003)

Vision:

It is the dream of a place where lives are changed, where hurts are healed and hope is restored; a place where loneliness is relieved through a loving touch, a tender word, a warm smile; a place where every person feels special and needed.

It is the dream of reaching out to the unchurched of Bowling Green and Warren County with the gospel of Jesus Christ, inviting them to become a part of our Christian family, and encourage them in their spiritual walk.

It is the dream of doubling the number of people in worship in the next three years and every three years thereafter.

It is the dream of nurturing believers into a closer relationship with God through prayer and Bible study, and of committing ourselves to earnestly seek God's will for our church and our lives.

It is the dream of empowering every believer to use his/her unique spiritual gifts for the glory of God in ministry and mission.

It is the dream of investing in our children and youth with our love, our time, our prayers, and our support, and of equipping them to live their daily lives in a morally sound manner.

It is the dream of providing an updated facility which reflects our readiness to step into the future and meet the needs of a changing society.

Mission:

To **invite...** all persons to find life's meaning through a personal relationship with Christ.

To **nurture...** persons toward membership and spiritual maturity.

To **send...** persons out in ministry and mission to make a difference in the world.

Hillvue Heights Church ("C3HD", 2003)

Mission:

We exist to **Connect** people to a relationship with Jesus through the cross and resurrection, community of faith, and the truth of Jesus that sets us free. These connections lead us to experience **Healing**, and **Develop** into players in God's mission.

Living Hope Baptist Church (2003)

Vision:

To be a Community Connecting with God & Caring for people. Our hope is that every person who comes into contact with the family of friends of Living Hope Baptist Church will have an unforgettable encounter of encouragement as we reflect the power and grace of God.

Relationships do not just happen. They are pursued and produced through love and sincere affections. God has revealed His love to us through His Son, and it is our passion to share that love through genuine care and concern for others.

Mission:

To help people:

Get to God

Through personal relationships, dynamic worship, and exciting events, we seek to introduce

people to Jesus. We know that the only way to God is through His Son and in all we do we seek to honor The Father and speak well of His Son to enable those who are willing to meet God and live in Him.

Grow in Christ

In a relaxed class or group, individuals and couples have the opportunity to study and discuss the Scriptures in a fun and safe environment where they can cultivate a deeper understanding of Jesus Christ and learn how to live for Him in the power of the Holy Spirit. Through service opportunities in the Church and mission trips throughout the world there are opportunities to apply the truth in practical and sacrificial ways that educate and inevitably produce the life of Christ.

Give to Others

The Christian life is all about giving: giving love, giving hope, giving resources and on and on the giving goes. When there is one who gives, it is nice. When there is a community that gives, it is a party. By investing in the lives of others, we express our thanks to God and our belief that He is the hope of the world.

Values:

Power of the Gospel

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. (Rom 1:16)

The Gospel has the power to transform a person from death into life. The Gospel has the power to change the very nature of a soul. The Gospel has the power.

Proficiency of the Scriptures

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. (2 Tim 3:16-17)

The Bible is the revealed truth of God. It is the foundation of our message, the fuel for our hearts, and the guide for our journey.

Potential of People

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

There are no accidents with God. Every person, no matter where they have been or what they have done, has the capacity in Christ to be an adopted, loved, accepted, valuable, world-changing child of God.

Priority of Service

Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave-- {28} just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Matt 20:26-28)

There is no greater expression of gratitude or means of personal development than service. It is the most important thing a Christian must do in living out a genuine love for God and people.

Persuasiveness of Quality

If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. (1 Cor 3:12-14)

God is the most important and most beautiful being in all of heaven and earth. He is worthy of our best, and how we approach Him and His calling on our lives communicates what we believe about God and it helps others understand how valuable and wonderful God is.

Practicality of Celebrations

Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you. (Phil 3:1)

"The chief end of man is to glorify God BY enjoying Him forever." Heaven is a picture of a celebration, and the Christian community is to exhibit the hope of that eternal life. It is not only fun, but practical.

Passion of Caring

My command is this: Love each other as I have loved you. {13} Greater love has no one than this, that he lay down his life for his friends. (John 15:12-13)

God loves and cares for His people enough to become like them and be humiliated for them. That same love is to be shared with others through His children's loving touch.

Communication Channels

Verbal Communication

Verbal communication is the oldest form of communication for the Christian church. Jesus' message was spread during His time on earth through verbal communication. In the same way, ancient civilizations depended upon verbal communication to carry on their culture and heritage. Story telling was and still is for some civilizations a common way to share their past. Verbal communication was their form of history books. The same is true for the forefathers of Christianity and the Christian church who used stories of Jesus and His great miracles to bring unbelievers to Christ. Today the church continues to use verbal communication on a daily basis. In worship, the minister or lay persons use verbal communication in order to share their message with those gathered to hear the Word of God. The church also uses verbal messages to keep its congregations informed of current and upcoming events and important church business. Verbal communication continues to serve as a strong foundation for the church as its messages.

Similarities in Uses of Verbal Communication

Broadway United Methodist, Hillvue Heights, and Living Hope all use verbal communication as their primary form of communicating. The churches use verbal messages in their worship services to share the Word of God with others. They verbally use sermons, prayer,

and singing to share their beliefs with one another. Verbal communication is the most commonly used form of communication during all of their worship services.

Each church offers tape recordings of its worship services for people to take home. At the conclusion of each worship service, a tape of that morning's service and past services are made available. These tapes allow people to listen to the service at a later time or give the tape to someone who did not attend the service.

The one outlet of verbal communication that these churches have removed from their worship is liturgy, also known as answer and response. Liturgy is most common in the traditional church and continues to be a large portion of traditional worship. The churches under discussion here, however, do not interact with the congregation through answer and response. Instead, they have replaced liturgy with larger amounts of singing, which is used to involve the congregation in worship services. Songs are their form of declaration of faith.

Each church also verbally communicates with its attendees using small groups, which come together and connect with one another both on a spiritual and on a personal level. These groups talk with one another about areas of the Bible, specific biblical passages, and even biblical characters. They also talk with each another about their personal lives, their joys, and their sorrows; they help one another using verbal communication.

Differences in Uses of Verbal Communication

The sermons at Broadway United Methodist Church make up the majority of the worship service. Broadway offers a tape recording of the sermon free of charge to first-time visitors, who must present a card to the welcome desk in order to receive a tape. Others can obtain a copy of the service for \$2.00.

The majority of Hillvue Heights Church's worship service is the sermon. Hillvue offers its tape recordings free of charge but encourages donations.

Living Hope Baptist Church's sermons make up about equal time as the other parts of the worship service. Living Hope offers its tape recordings for free to first-time visitors who fill out an information card and to others for a \$2.00 donation.

Written Communication

Written communication is also an important communication channel because it adds a visual value to the message being transmitted. Written communication has been around for centuries, and the fact that it has not ceased to exist provides evidence that it is a strong communication channel. Even though society has become more auditory with the invention of the radio and more visual with the invention of the television, written communication proves to be a time-tested tool for communicating. Bulletins, newsletters, brochures, flyers, and inserts are all forms of written communication. Written communication is used for various purposes. It can be used as proof that something occurred, such as a birth certificate; as a guide, such as directions to a specific location; as a lasting piece of information containing a specific message, such as a book. After verbally communicating the message of Jesus Christ, the original Christian church used written communication to reach the masses. Written messages are more easily transported around the world and do not lose their original message when they were passed on to others as some verbal messages do. Using written communication, the church is able translate its message into different languages and allow those who would not understand a verbal message to hear the Word of God.

Similarities in Uses of Written Communication

Broadway, Hillvue Heights, and Living Hope use bulletins as a form of written communication at their worship services. These bulletins usually contain the order of worship, including the names of those who will conduct each part of the service, an outline of the sermon, and announcements and updates for the congregation. However, the bulletins do not contain the words to the songs or any oral responses.

Each church also has a designated place where people can go to pick up written materials containing information on the church, religious background, beliefs, and organizations within the church. These materials are available to anyone during regular church hours. A church member usually staffs the area during and after worship areas.

Differences in uses of Written Communication

Broadway's bulletin is a tall, tri-fold piece of paper, with a perforated section called the communication sheet. Visitors fill out this section with their names, addresses, and requests for additional information from the church. On the back of the communication sheet, others may also fill out the back and turn in prayer requests. Broadway also offers a bag of information containing written forms of communication to its newcomers. The bag includes a welcome note from Pastor Rick Bard; information on Broadway's staff, ministries, small groups, and weekday children's programs; a current newsletter; a facilities map; and a CD of their praise group.

Hillvue Heights's bulletin is a tall, tri-fold, glossy piece of paper. It is in full color with pictures of Hillvue's congregation and ministers on the cover and inside. Hillvue also has written information on its ministries, Sunday and Wednesday Bible Study classes, The Baptism

Class, ministry investment plan, upcoming events, Hillvue History Class, and a current newsletter.

Living Hope's bulletin is a tall, two-fold piece of off-white paper with blue print on the cover. In it, Living Hope places inserts of the sermon outline with fill-in-the-blanks, small-group listings, and important information and events. Living Hope also provides interested parties can pick up a packet containing information on how to join Living Hope, all its ministries, a list of Sunday Morning Bible Studies and Sunday Night Seminars, small groups, worship services, constitution and by-laws, and covenant and articles of faith. Living Hope creates bookmarks that advertise its Bible Study theme and the dates and times that each Bible Study is held. It also creates postcards that contain the same information about sermon series to send out to visitors and to the community. Living Hope also places cards in the pews to alert the congregation that it is child-friendly and has video monitors in the lobby for those who have to leave the service because of fussy children.

Visual Communication

Visual communication is the most important form of communication because it acts as an aid to verbal and/or written messages. It can help clarify, expand, and explain other forms of communication. Visual communication has certainly improved with all the new technology. Before, the only form of visual communication in the church was the minister standing in front of the congregation. Then, banners with Christian messages for each season of the church became a part of the visual atmosphere. In general, the Christian Church has started to incorporate new forms of visual communication in its worship in order to increase current

attendees' understanding and to appeal to the unchurched that are familiar with these visual communication outlets in their daily lives.

Similarities in Uses of Visual Communication

Broadway, Hillvue Heights, and Living Hope all use several forms of visual communication, such as the implementation of a projector screen during worship. The churches place the words to the songs they sing on the screen for the congregation to follow along. In the worship services, projector screens have replaced printed forms of communication. Each church plays movie clips they produced or parts of Hollywood films on the screens for the whole congregation to see.

Differences in Uses of Visual Communication

Broadway has signs from adjoining streets to help direct people to the church. It also uses a projector screen, located in the center of the worship stage, during its worship service. Announcements before and after the service, the words to the service songs, and the sermon points are projected on the screen for the congregation to follow along. The screen remains down during all services. Broadway also creates pictures to coincide with the sermon themes. For example, Pastor Rick Bard conducted a sermon series on marriage and getting a marriage makeover. Black-and-white pictures for this series, of a young couple dancing and an older couple with their backs turned to one another, were created to help illustrate the sermon theme.

Hillvue Heights has two medium-size screens in its worship area, one on the right and one on the left of its worship stage. These screens are stationary, remaining in place at all times. Hillvue not only uses these screens to show the words of its praise songs, but it also uses a

camera to place the entire worship service on the screens, allowing all the people in the auditorium to see what is going on no matter where they are sitting. During breaks in the service, such as during the collection of the offering, Hillvue shows short clips on the screen of special programs that the church is involved in both at the church and in the community. Hillvue also uses multi-colored lights to enhance the worship experience, which flash in sequence when praise songs are being sung.

Hillvue also creates printed signs as a form of visual communication, such as signs outside the church facilities welcoming people to the church as they drive by and signs at the entrances and exits of the church parking lot that read, "We're glad you came."

Living Hope has one large screen on the center back wall of the worship stage. This screen is down when the congregation enters the sanctuary and remains down the entire service. The screen retracts after the conclusion of the last worship service. Living Hope uses the screen to project PowerPoint presentations of announcements before the service and to project an outline of the sermon. It also uses the screen to show movie clips that coincide with the message of the sermon or a theme used in a series of sermons. For example, when using the Wizard of Oz theme, the minister emphasized worshipers taking others on the journey with them as Dorothy did in the story. Living Hope also created large works of art with Wizard of Oz themes and placed them on the walls on both sides of the screen. These works of art stayed on the walls until the sermon series was finished.

Media Communication

Media communication correlates with visual communication; most media communication contains a visual element and has enhanced the meaning and value of visual communication. Today, media have become a more important channel of communication because of new technologies: devices to help the handicapped, programs to save businesses time and money, and machines to complete jobs that man is incapable of doing alone. Society could debate forever on whether or not media/technology has a positive or negative impact, but the fact is we are embracing it. Organizations, such as the church, that never dreamt of using media have found certain types of media beneficial. The early church did not have access to today's media; therefore it was unable to use them as a form of communication. But now that the church has access to certain media, it is using them to its advantage. Churches around the world are using portable microphones, sound systems, computers, movie screens, and much more in their worship services. These churches have recognized how this media can be used to the advancement of their message and the fulfillment of their purpose, mission, and vision.

Similarities in Uses of Media Communication

Broadway, Hillvue Heights, and Living Hope have all incorporated media communication into their worship services and daily operations. The projectors and screens in the worship areas are all forms of media communication. They also use computers in their church offices and some media-ready classrooms. The office computers allow them to carry out business activities more easily. Classrooms computers allow the churches to use PowerPoint and other media software during Sunday School classes and meetings. Embracing the internet, these

churches have developed interactive websites with information about their church and email addresses that are available to the public.

Differences in Uses of Media Communication

Broadway's new building addition will have computer-ready Sunday School classrooms for its Sunday School children. These classrooms will support PowerPoint and video components that Broadway hopes will help enhance their Sunday School program. Broadway also has an Internet website, <http://broadwayunited.org>. Its website offers the least amount of information of the three churches. Broadway has also created radio and television spots advertising attending church in general, not just its church. Wanting to get people into any church, the congregation decided not to promote their church solely. In order to do that, they created a spot that invites viewers to any church, and at the end of the advertisement they offer Broadway's name and website address.

Hillvue Heights' website address is <http://www.hillvue.com>. The church offers all its written information online for people to view and print out if they would like to do so. Hillvue also places past worship services online for people to download and listen to. This form of media communication allows people all over the world to find out more about Hillvue.

Living Hope's website address is <http://lhbg.org> and offers the most amount of information, such as audio files of the services, bible studies, and small-group information. Living Hope also places its services on the web for people to listen to on their computers.

Small-Group Communication

Before the invention of new forms of transportation, such as the train, car, and airplane, people usually remained in the areas in which they grew up. People were close to those around them and would form communities to help one another. They were almost forced to create these bonds because this was where they lived and were going to live for the rest of their lives.

Without quick and easy transportation, people did not travel too far from home. But with these new inventions, people were able to travel to other states and even across the country. People were given the opportunity to leave their close surroundings. Not confined to one area, individuals became separated from the families, friends, and communities that they knew as children. A need for new community and connection developed from this separation. Small groups are now being created in order to meet the need of community and fellowship. The church is answering that need for community by creating its own small groups. These groups include people who originated from different geographical locations and who come from different backgrounds. These small groups serve as an outlet for people to have fellowship and form friendships, but also an outlet for the church to connect people to Christ (Force, 2003).

Similarities in Uses of Small-Group Communication

Broadway, Hillvue Heights, and Living Hope all use small groups as a form of communication and as a way to bring people closer together using verbal communication. These groups meet on a weekly basis to discuss a wide range of topics, from God to hobbies. The churches have groups ranging from singles to breast-cancer survivors. These groups verbally communicate with their members to support one another based on a common purpose. Each church feels that implementing small groups is a way to get its people connected to each other

and connected to Christ. The churches believe that small groups allow their congregation to grow closer and remain strong. Without small groups, people would just be numbers. Small groups allow people the opportunity to grow in their faith and become connected to the church in many different ways.

Differences in Uses of Small-Group Communication

Broadway uses its small groups to keep people connected. With a large congregation, it is harder to get to know every person who walks through the doors (personal communication, February 26, 2003). Broadway's Senior Pastor, Rick Bard, stated, "And for us that's small groups, for us it's a Biblical model. You study the New Testament, the book of Acts. They met in homes, they broke bread together. Really, it's hard to live out a small-group model, even in Sunday School; it is more information driven, and that's great, we affirm that. But our thinking about church today is what people hunger for is deeper relationships, getting to know people, being in somebody's home" (personal communication, February 26, 2003). Broadway has a number of small groups that focus on different areas of one's life, different times in one's life, and connect one another through the Word of God.

Hillvue Heights also has a large number of small groups. Pastor Steve Ayers explained:

...Bible Studies is where people connect here. They'll get in a small Bible Study group and there's a natural connection that gets them. We don't call that cliques, cause it's not cliques. You will find people that you fit well with. So, we encourage you to find a group that you fit well with, that you gel with. Let that be your group and you go through the ride together. We don't want anyone to be left out. And there's enough diverse people here that you'll find a group. (personal communication, February 11, 2003)

Hillvue depends on small groups to help its members communicate, get involved, and connect with one another.

As the largest church of the three, Living Hope uses small-group communication the most and implements the largest small-group program. Pastor Jason Pettus, Senior Pastor at Living Hope, observed, “[E]very day we’ve got people who are in the hospital, people whose marriages are struggling, people who are struggling with life issues. If they’re not plugged into a small group, or to a service group, or to an adult Bible fellowship on Sunday morning, we won’t hear about it. And we will lose that person. That person won’t be cared for” (personal communication, February 13, 2003). He also said:

[I]f you are not in a small group here, you don’t get cared for...we are too large of a church to be able to know if someone is sick. We are not going to look around on Sunday morning and say, ‘Oh we’re missing Joe.’ ‘I wonder where Joe is?’ ‘Well, somebody call Joe.’ Well, at our church we rotate at (based on our children’s numbers) a rate at 54%. So, 54% of those people who were here this past Sunday will be here this Sunday. But, there will be 46% who will be here this coming Sunday, but were not here last Sunday. And so, when you’re looking at those numbers you’re talking about just under a thousand people that we don’t know where they were last week. But, their small group will know. (personal communication, February 13, 2003)

Living Hope finds small groups important in maintaining communication between the church staff and its congregation. Small groups are able to communicate with their members and create a relationship in which that communication will flourish.

Style Characteristics

Worship and Music Style

Broadway United Methodist Church currently conducts three Sunday morning worship services – 8:00 AM, 9:30 AM, and 11:00 AM – all of which have different styles of worship. The 8:00 AM service is called the “Communion Service” because this is the service at which Broadway celebrates Holy Communion. If people would like to celebrate Holy Communion on Sunday mornings, they must come to the 8:00 AM service. The 9:30 AM service is called the “Celebration Service.” This service is the contemporary worship service with a full band and contemporary Christian music. The 11:00 AM service is called the “Traditions Service” because there are aspects of a “traditional” service that take place during the hour, such as organ music and congregational responses. The service is more traditional than the other two services, but has some contemporary elements, such as an overhead screen on which the sermon points are posted. The 8:00 AM service, the smallest in attendance, averages between sixty and seventy people; the 9:30 AM service averages 350 to 400 people; and the 11:00 AM service averages 250 to 300 people (personal communication, February 23, 2003). When asked about the demographics of each service, Pastor Bard replied:

[W]e thought that contemporary service, just stereotypical thinking, that would attract young adults, and we have a lot of young adults in that service. But, if you really look around it's a very mixed set. Some of that is driven, not by the style of the worship, but by the time. There is an optimal time, a Sunday morning time that ranges from like 9:00 to noon. Depending on, West coast you could go early, but in this part of the country, Bible Belt, 9:00 to noon is kind of prime time. So, some of them are there, not because

it's contemporary by nature, but because that 9:30 time fits them. Others are there because of the contemporary style. Again, it's a variety of things, but it's hard to stereotype. I'm finding a lot of young adults now who really want to connect with traditional worship. They come at 11:00, and I am talking about twenty some-things there, who do not come at 9:30, but prefer the little more. We are very user friendly even at our traditional service. We are not a high liturgical church, some United Methodist Churches are. I believe there is a place for that, but that's not us. So, even at our traditional service there is less liturgy. It is more hymns; the message is the same. So, there is a breakdown. It's kind of like, it's just like trying to categorize anything else in this culture. It used to be people wore certain style of clothes, you know, like I went through the days when bell-bottoms were in, then they went out, well now everything is in. You can wear bell-bottoms, suits; you know it's the same way with worship. People pick and choose based on their needs. (personal communication, February 23, 2003)

The contemporary music is played only during the Celebration service, whereas more traditional hymns are played during the other worship times. Broadway implemented its Celebration service only two years ago in an attempt to reach those they were not currently reaching. But Broadway still has services that suit the tastes of those who were a part of Broadway before the Celebration service was placed in the Sunday worship time. It is creating a post-modern, contemporary atmosphere, but the church still has connections to traditionalism. The music in the Celebration service is important and is the reason a lot of people have chosen to attend that worship service over the other times. The contemporary form of music used at Broadway was written in the past twenty years and incorporates band instruments, unlike traditional music, which is played by an organ. Contemporary church music is also referred to as *praise music*.

Hillvue Heights Church has three worship services – 8:00 AM, 9:30 AM, and 11:00 AM. Each one of these services is contemporary in worship style. The differences between the services are characterized by those present during the different worship times. The people make the atmosphere (personal communication, February 11, 2003). When asked to describe the differences between the congregations at each service, Pastor Ayers explained:

The eight o'clock, again it's time, it gathers a little older crowd. It gathers the people that are here no matter what...I mean they are into this church. They give, they serve, they teach, I mean they love it. They are willing to go to eight o'clock so that we have room at the nine thirty...They love the early morning experience. A lot of them are here all day. A lot of them will worship at eight o'clock and then teach or go to Bible Study at nine thirty and teach again at eleven. So, they are somewhere other than the auditorium after eight o'clock, the worship part of it. (personal communication, February 11, 2003)

Mark Hale, the Associate Minister of Hillvue, described the 11:00 AM service:

Now in the eleven o'clock you will hear they want to participate more in terms of verbal participation. They will speak back and forth to Steve a lot. They will laugh. They're just more outward with their expression. Where a lot of the eight o'clock are not as outward with their expressions, but they are very much engaged in the mission of this church. (personal communication, February 11, 2003)

Pastor Ayers described the 9:30 service as having "a lot of families." He explained the reasoning for this by explaining that this was "a popular time for Children's Bible Studies." He described the crowd as "more laid back...[p]robably a little more baby-boomers in that group." Pastor Ayers elaborated more on the 11:00 AM services, adding that it is an assortment of people, "[A] lot of twenty somethings, that's about the time they get up in the morning. College crowd, they are really energetic." (personal communication, February 11, 2003)

Hillvue was reborn as a church with a post-modern, contemporary atmosphere in mind. Every aspect of its worship is contemporary. There are no ties to traditionalism at Hillvue. The music is contemporary at every service. Hillvue even adds colored stage lighting to accompany the music, which flashes on and off in sequence to the beat of the music being played. The music seems to be the most important aspect of Hillvue's worship experience. Hillvue stresses the praise music and wants everyone to get involved because the involvement will enhance the worship experience.

Living Hope Baptist Church has three worship services -- 8:00 AM, 9:30 AM, and 11:00 AM. Each service is contemporary in worship style. The only difference between the services is the number of people in attendance at each service (personal communication, February 13, 2003). When Pastor Jason Pettus was asked about the difference between the services he answered:

Size. The demographic is about the same, young couples with no children, to couples with children of all ages, empty nesters, and single adults. Each service is a real mixed bag demographically. Rationally, predominately white. We have a handful of Latin Americans, handful of African Americans, but predominately we have a white congregation. The eight o'clock service is around 250. The nine o'clock is around 900. And the eleven o'clock is around 700 folks...Everything is consistent. The three services on Sunday morning are identical, the sermon is the same, the music is the same. (personal communication, February 13, 2003)

When asked why people choose a certain service, Pastor Pettus answered:

Time, Sunday School class. We offer Sunday School class at nine thirty and eleven. So we have a lot of folks who will come to the eight o'clock service, go to nine thirty Sunday School and then leave. Some will come to nine thirty Sunday School and eleven o'clock worship and leave. Most come to nine thirty worship and leave. We usually have around 800 people that just go to worship. (personal communication, February 13, 2003)

Living Hope has always had a contemporary music style. Over the years it has found other outlets and more ways to implement and transfer the message of God through its music. Living Hope deems the music as an important aspect of the worship experience, but it is not the most important.

Senior Pastors

Rick Bard, Broadway's senior pastor, has a more traditional style of preaching. Because he leads two traditional services and has a traditional United Methodist background of preaching, his style leans more towards traditional. Pastor Bard uses notes for his sermons using a music

stand, not a lectern. He uses a lot of humor in his sermons to get a response from the congregation and keep them attentive. Pastor Bard also does not wear any vestments. Instead, he wears a dress shirt, tie, and nice slacks during worship. This creates a more relaxed atmosphere and allows for a more informal experience.

Hillvue's senior pastor is Steve Ayers, whose preaching style is more casual and laid back. He creates an inviting atmosphere for those in the congregation. Pastor Ayers does not use any notes at all. When he needs to read a passage from the Bible, he goes to the stage and reads it from a Bible sitting on a lectern. Pastor Ayers applies real-life examples to the Bible passages in his sermons, helping people connect the message with their personal lives. Like Pastor Bard, Pastor Ayers does not wear vestments, but dresses in a collared shirt and dress pants. This style fits in with most of the congregation. The style of dress is more casual at Hillvue than at the other two churches. Pastor Ayers' dress helps those in the congregation feel that they do not have to dress up and can be more casual than he.

Jason Pettus is the senior pastor at Living Hope. His preaching style is humoristic and applicable to everyday life. He combines real-life examples with the Word of God in order to relay the message to those in the congregation. Pastor Pettus wears a dress shirt, tie, and dress pants during the worship services. The dress at Living Hope is varied; there are those who dress up and those who dress more casually. Pastor Pettus' dress lets people know that casual dress is allowed although it is still okay to dress up.

Language

Broadway changed the names of its services in order to eliminate the stereotypes of its worship services. Instead of calling its praise service *contemporary*, Broadway calls it the

“Celebration Service” and instead of calling its traditional service *traditional*, it calls the service the “Traditions Service.” Broadway believes that by changing the names of its services it can help change the meanings and stereotypes people attach to them. It is trying to create a new outlook on its services and allow people to try each worship service and find the one that fits them without being driven away by the name of the service.

Hillvue uses the words “players” rather than members, and “teams” rather than groups. Hillvue wants its congregation to work together as players on teams. Pastor Ayers explains the use of the term *play*:

[W]e want everybody to play. Everybody has some form of play. There is a communication of the different style here is that we don't work at the gospel. We play in the gospel much like you wouldn't go work a piano; you go play a piano. You don't go and become apart of a drama, and become a part of its work; you become apart of its play. Now, sometimes players work. Play is leadership, play is study, and play is prayer. But, what are you going to play in. Which in a way in the 21st century culture because in a high tech culture we push the play button every day on the TV. I hit play on the CD player. I hit play today many times of my computer to, you know, play out the information. So, that is very much intertwined in that communication. (personal communication, February 11, 2003)

Hillvue wants to use terms that people can relate to in order to encourage their involvement within the church. These terms help people understand Hillvue's mission and allow them to be a part of it.

Living Hope does not use any language that is significantly different from the other two churches or different from any church in general.

Technology

Broadway and Living Hope both use their technology as an additive to their worship services; the technology is a supplement. Even without it, these two churches' messages would

be effective, but with it, the messages reach people more successfully. Hillvue, on the other hand, uses its technology as its key to reaching people. Hillvue's message would not be as strong without the technology aspect of its worship. The technology adds such a large amount to the experience that many people choose to attend Hillvue because of the technological elements.

Broadway, Hillvue, and Living Hope all use the Internet as a way to reach out to the community. They provide information on their churches for the public to access. Living Hope and Hillvue place their sermons online for people to listen to. Each church's website offers enough information for someone to find out a great deal about its doctrine and practices.

Broadway, Hillvue, and Living Hope use technology as a way to provide ample information at a low cost to the church. They also use technology as a way to reach those that they would not reach by any other means.

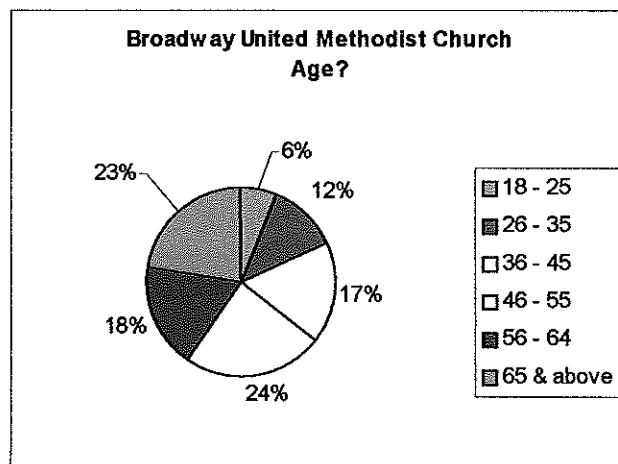
Survey Analysis

Broadway United Methodist Church Survey Data

Broadway United Methodist Church was provided with 200 surveys to give to its congregation. The church gave the surveys to males and females ages eighteen and above, both members and non-members, who were in attendance in Sunday School classes, small groups, and worship. Out of the 200 surveys, there were ninety-five respondents, consisting of sixty-two females and thirty-three males.¹

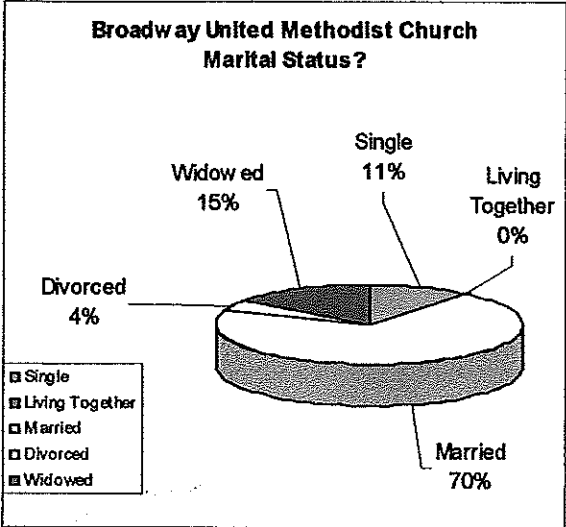
Demographics

The ages of the respondents ranged from eighteen years of age to sixty-five years of age and older. The largest response came from those between the ages of forty-five to fifty-five at 24%. (See graph below for complete percentages)

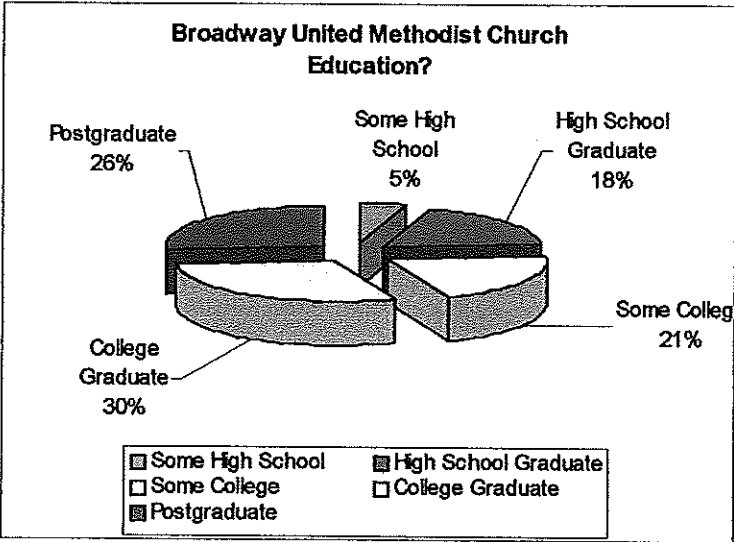


¹ Not all respondents answered every survey question.

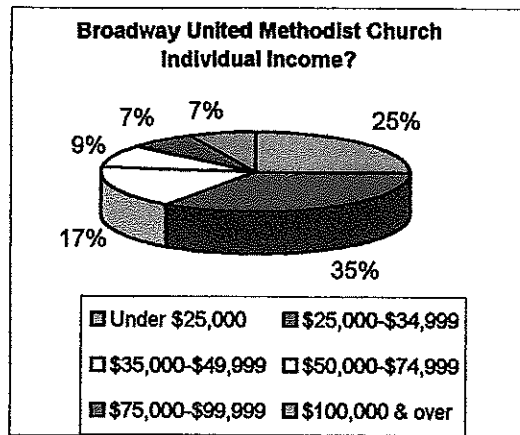
Marital status was divided into four groups: single, living together, married, and divorced. Married was the largest group at 70%. (See graph below for complete percentages)



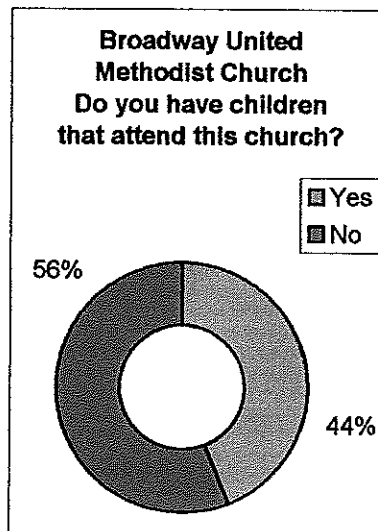
The **education levels** of the respondents ranged from some high school to postgraduates. College graduates were the largest group, representing 30% of the respondents. (See graph below for complete percentages)



The largest **income level** among those surveyed was \$25,000 - \$34,999 at 35%. (See graph below for complete percentages)

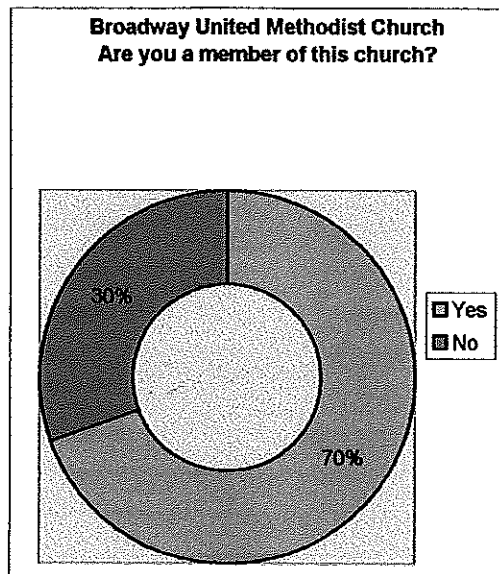


56% of the respondents had **children** that attended Broadway. (See graph below for complete percentages)

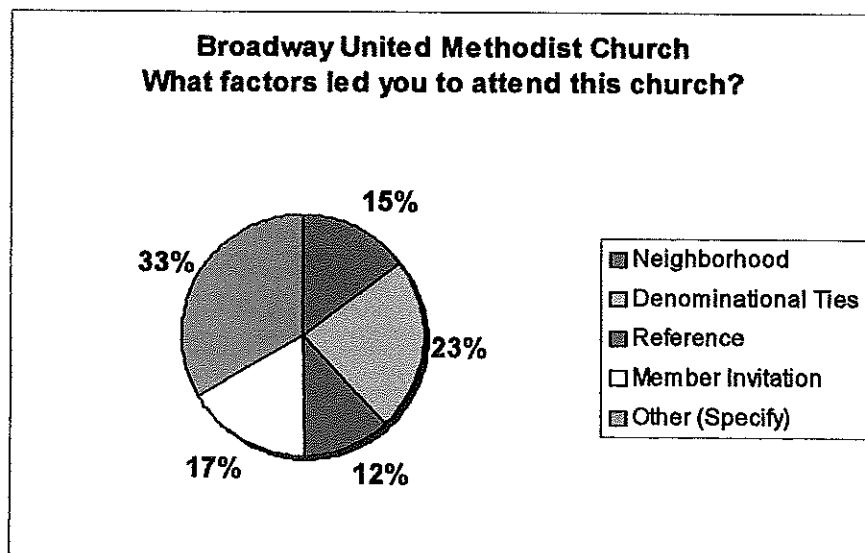


Church Experience

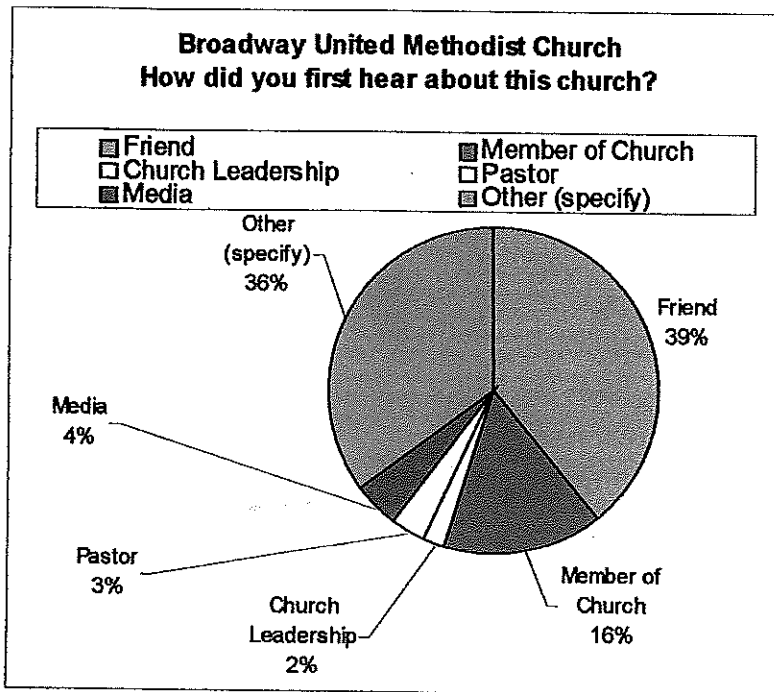
70% of the respondents were **members** at Broadway. (See graph below for complete numbers)



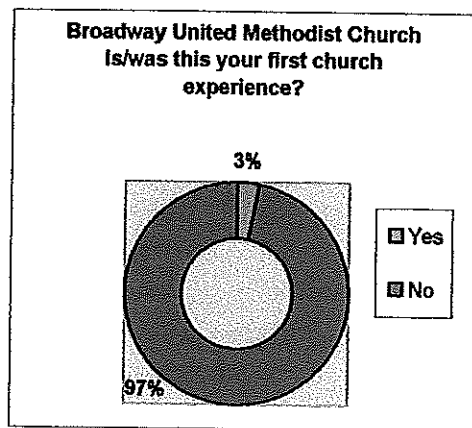
23% of the respondents **first attended Broadway** because of denominational ties. (See graph below for complete percentages)



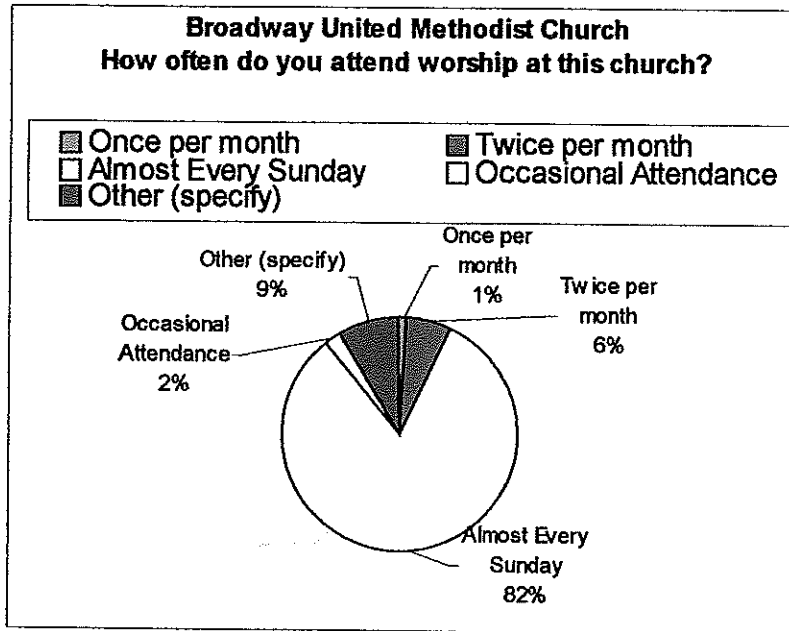
39% of respondents **first heard** about Broadway from a friend. (See graph below for complete percentages)



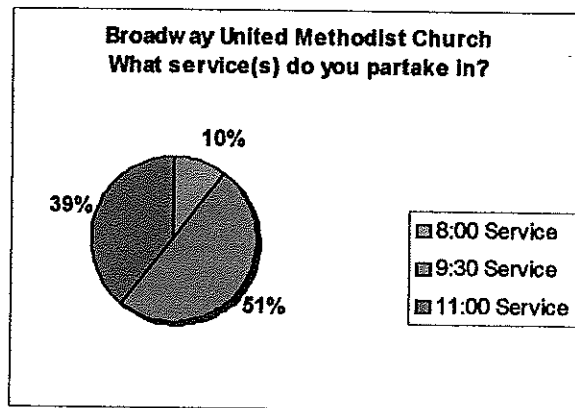
97% of the respondents replied that Broadway is/was **not their first church experience**. (See graph below for complete numbers)



82% of the respondents attended worship almost every Sunday. (See graph below for complete percentages)

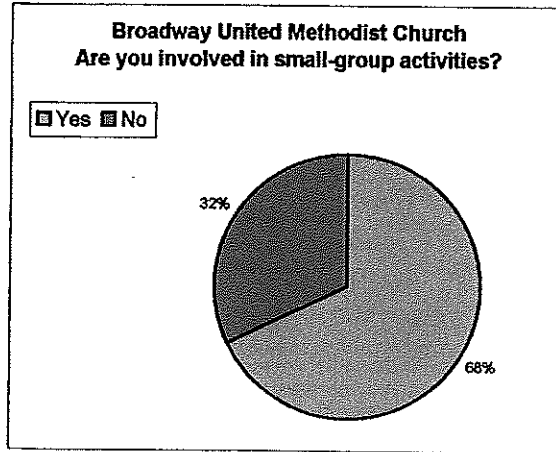


51% of the respondents attended the 9:30 Celebration service at Broadway. (See graph below for complete percentages)

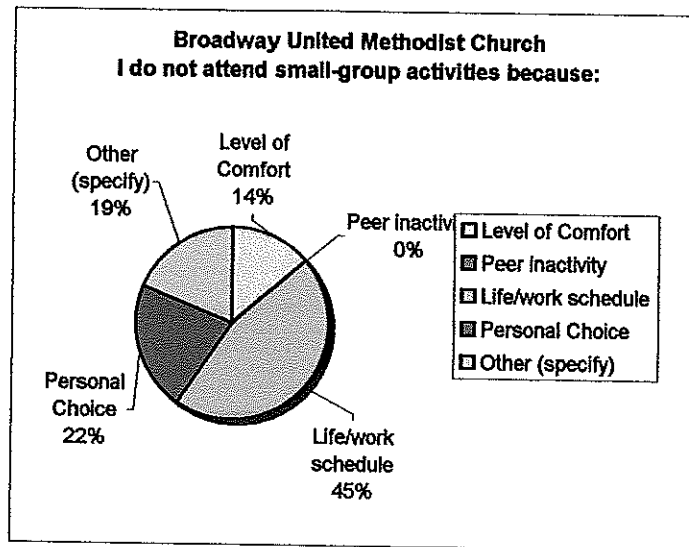


Small-Group Activities

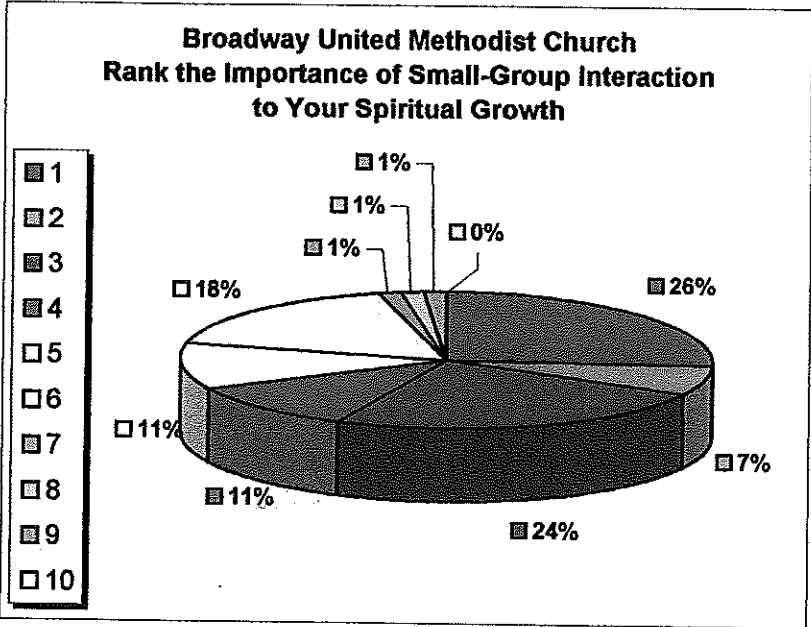
68% of respondents were **involved in small-group activities**. (See graph below for complete percentages)



Of those that did not attend small-group activities, 45% of those who answered the question responded that they **did not attend** because of life/work schedule. (See graph below for complete percentages)

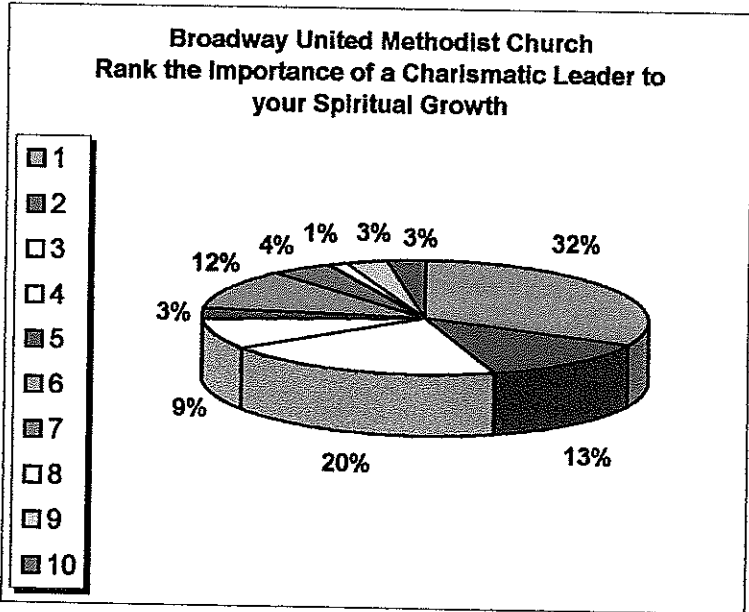


When asked to rank the importance of small-group interaction in their spiritual growth, 26% of those who answered the question ranked **small groups** number 1, most important. (See graph below for complete percentages)

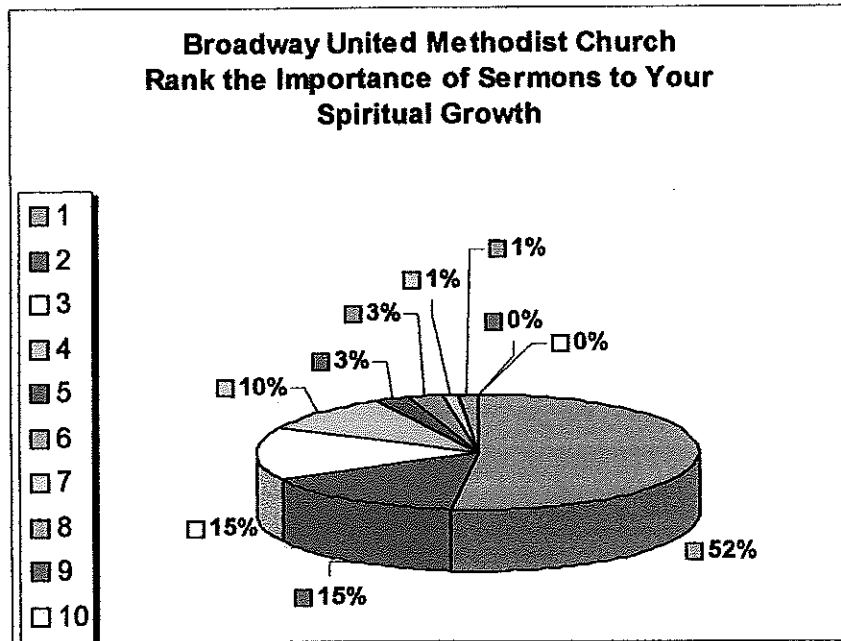


Leaders, Music, and Programs

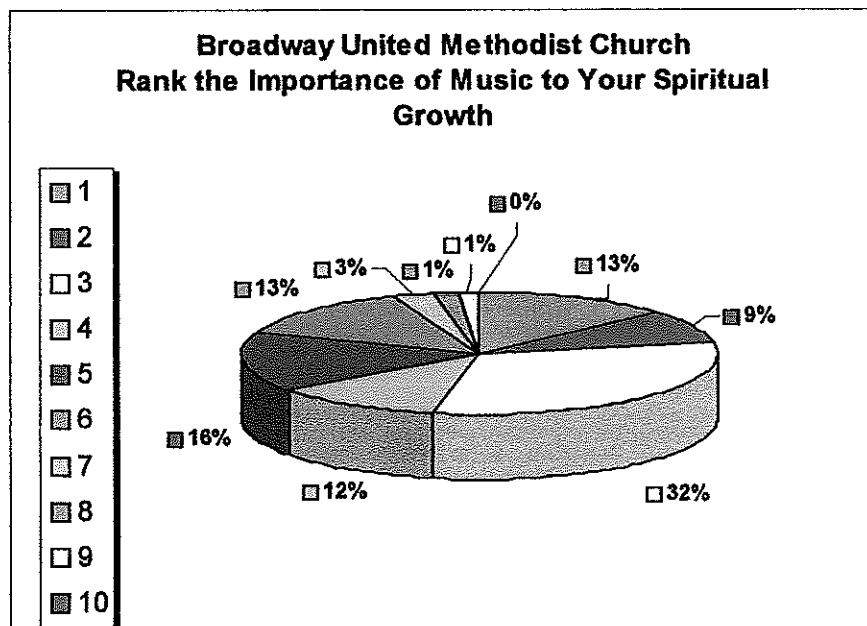
32% of those who answered the question ranked a **charismatic leader** number 1, most important. (See graph below for complete list of rankings)



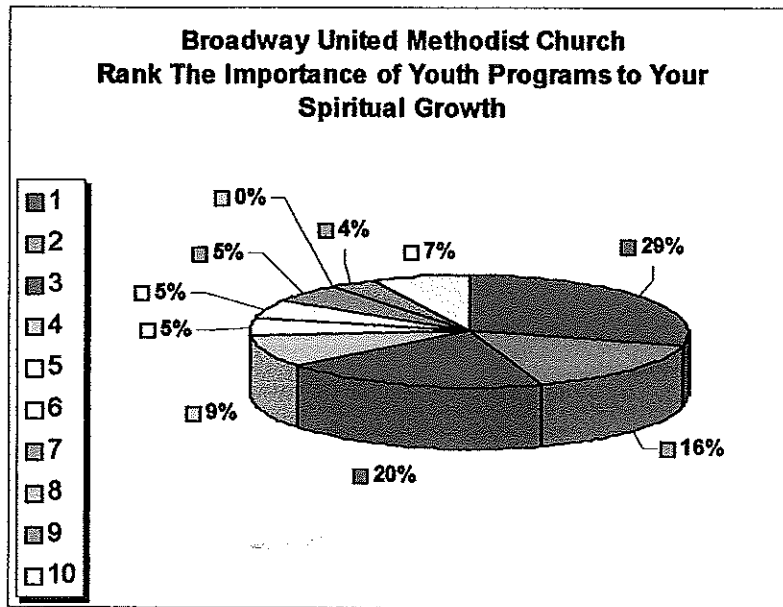
52% of the respondents ranked **sermons** number 1, most important. (See graph below for complete percentages)



13% of the respondents ranked **music** number 1, most important in their spiritual growth. (See graph below for complete percentages)

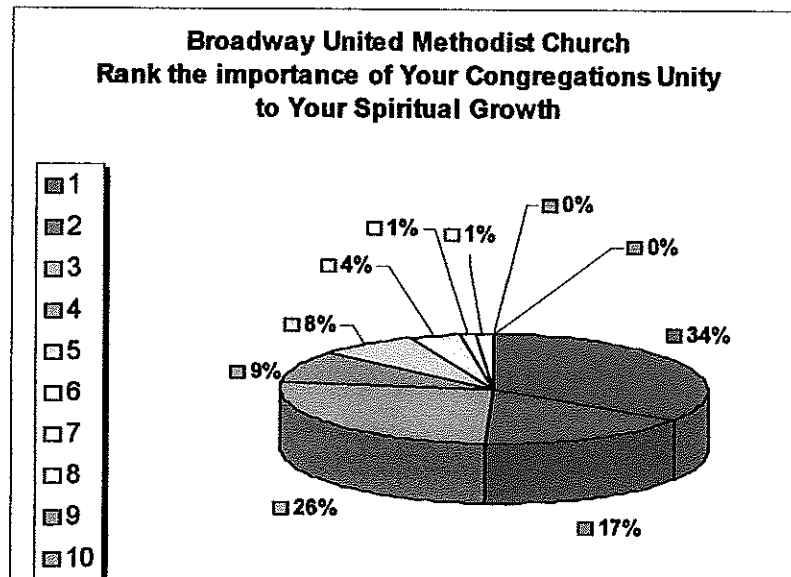


When asked to rank the importance of **youth programs**, 29% of the respondents ranked youth programs number 1, most important. (See graph below for complete percentages)



Miscellaneous

34% of the respondents ranked **congregational unity** as number 1, most important. (See graph below for complete percentages)

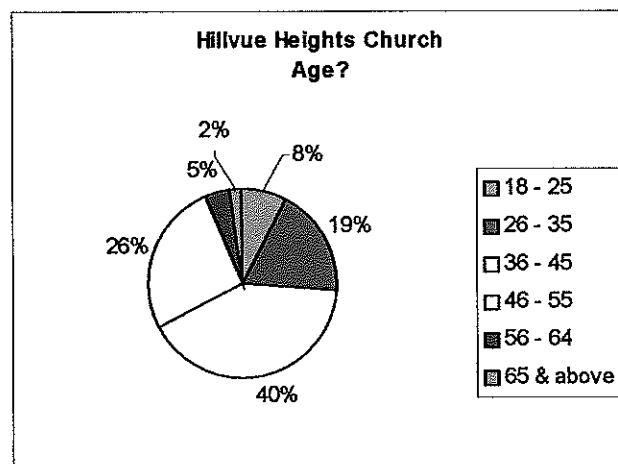


Hillvue Heights Church Survey Data

Hillvue Heights Church was provided with 200 surveys to give to its congregation. The church gave the surveys to males and females ages eighteen and above, both members and non-members, who were in attendance in Sunday School classes, small groups, and worship. Out of the 200 surveys, there were 148 respondents, consisting of ninety females and fifty-eight males.¹

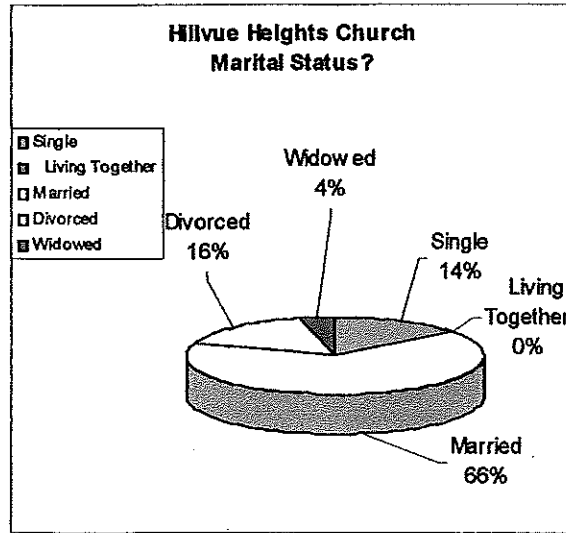
Demographics

The ages of the respondents ranged from eighteen years of age to sixty-five years of age and older. The largest response came from those between the ages of thirty-six and forty-five at 40%. (See graph below for complete percentages)

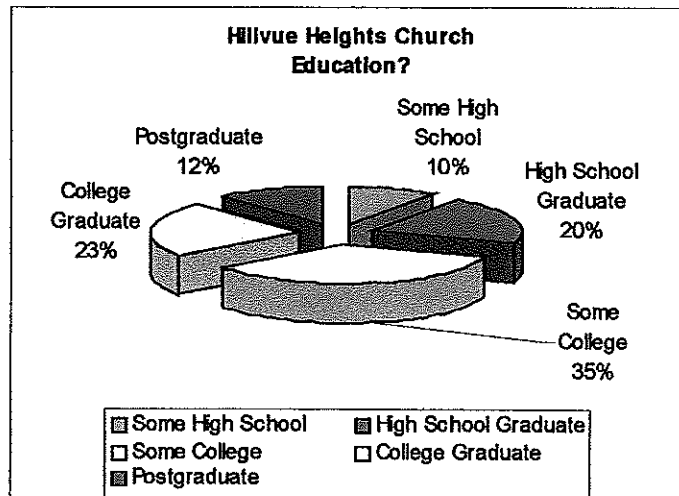


¹ Not all respondents answered every survey question.

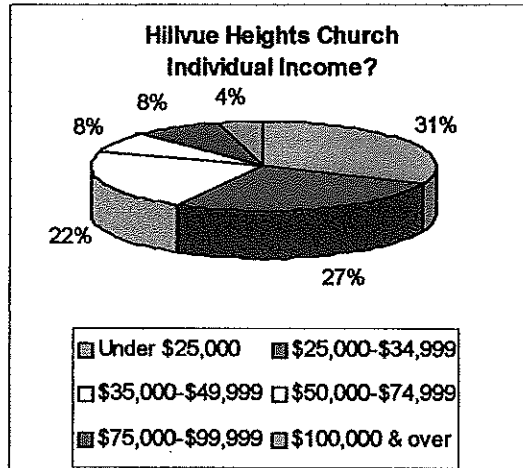
Marital status was divided into four groups: single, living together, married, and divorced. Married was the largest group at 66%. (See graph below for complete percentages)



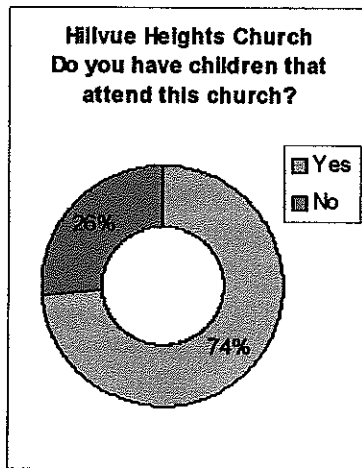
The **education levels** of the respondents ranged from some high school to postgraduates. Some college was the largest group, representing 35% of the respondents. (See graph below for complete percentages)



The largest **income level** among those surveyed was under \$25,000 at 31%. (See graph below for complete percentages)

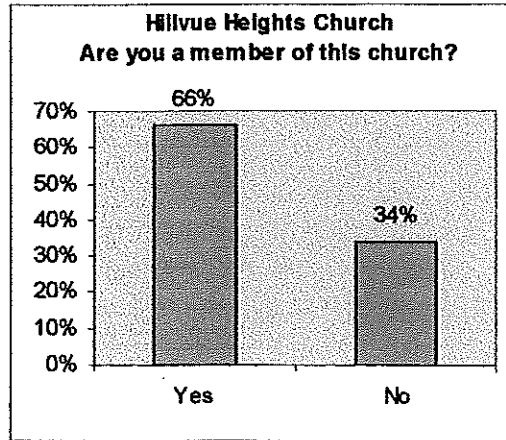


74% of the respondents had **children** that attended Hillvue. (See graph below for complete percentages)

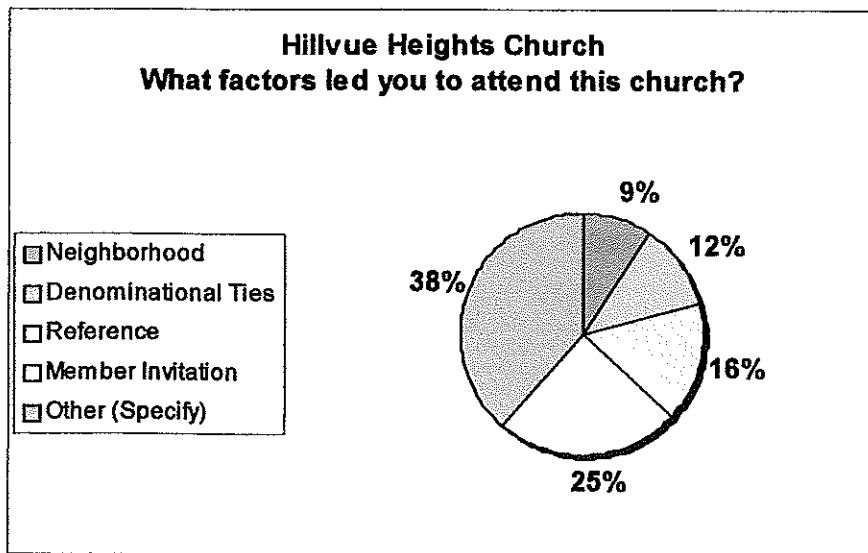


Church Experience

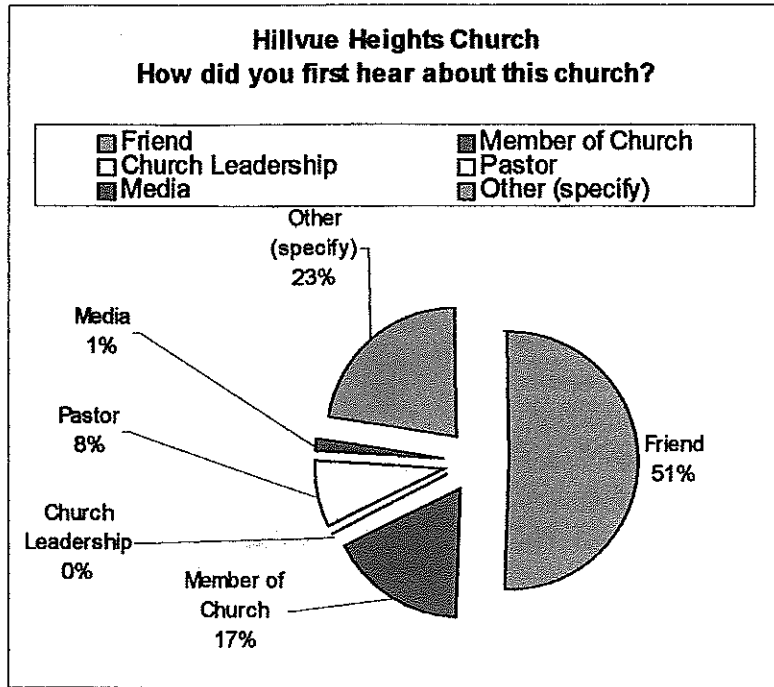
66% of the respondents were **members** at Hillvue. (See graph below for complete numbers)



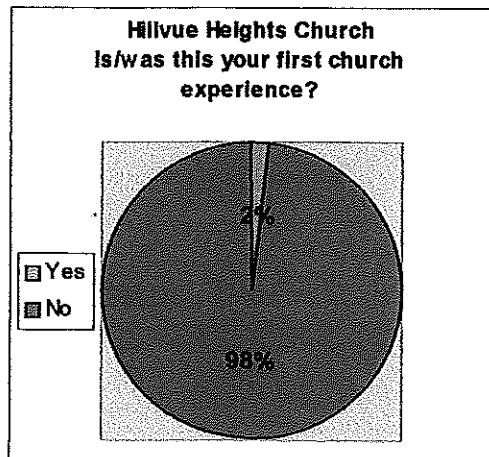
25% of the respondents **first attended Hillvue** because of references. (See graph below for complete percentages)



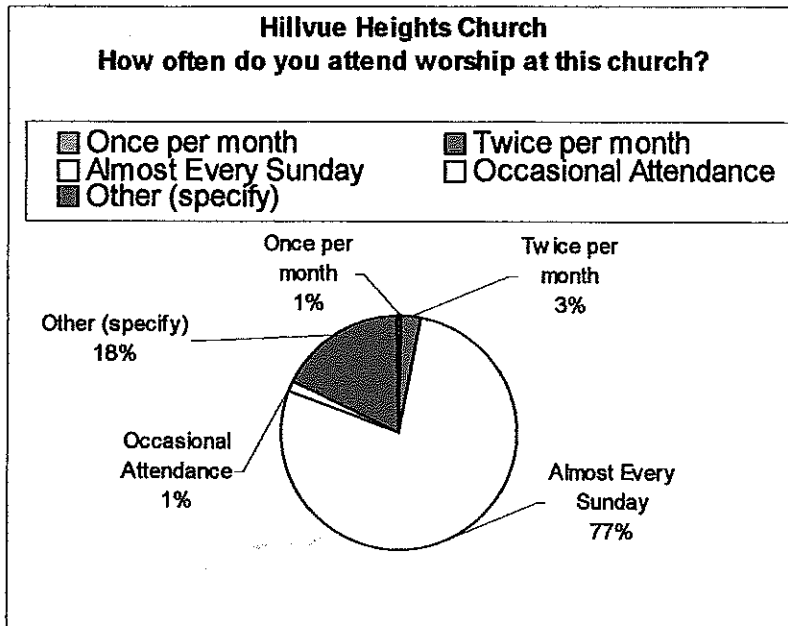
51% of respondents **first heard** about Hillvue from a friend. (See graph below for complete percentages)



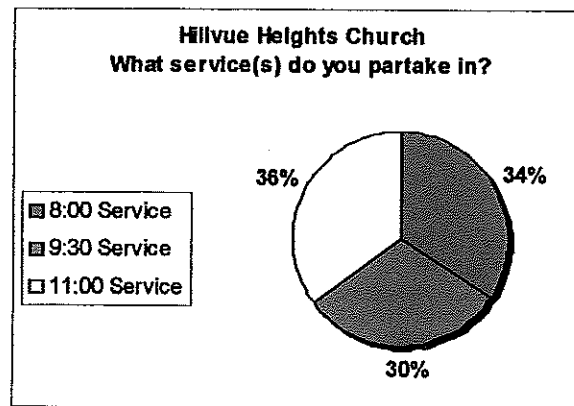
98% of the respondents replied that Hillvue is/was **not their first church experience**. (See graph below for complete numbers)



77% of the respondents **attended worship almost every Sunday**. (See graph below for complete percentages)

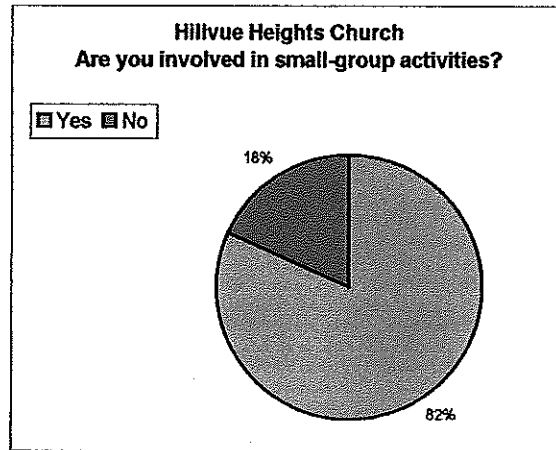


36% of the respondents **attended the 11:00 service** at Hillvue. (See graph below for complete percentages)

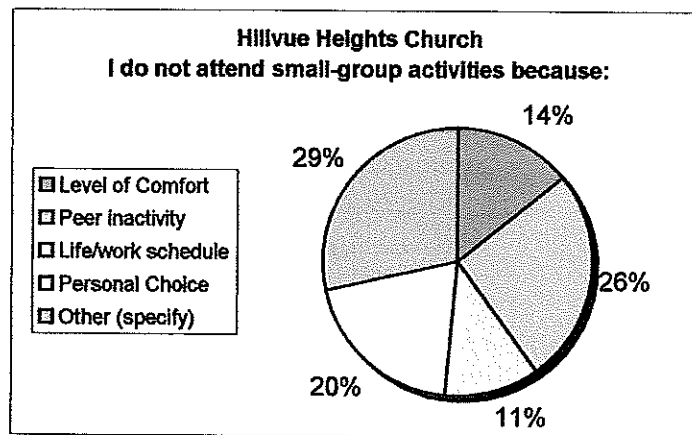


Small-Group Activities

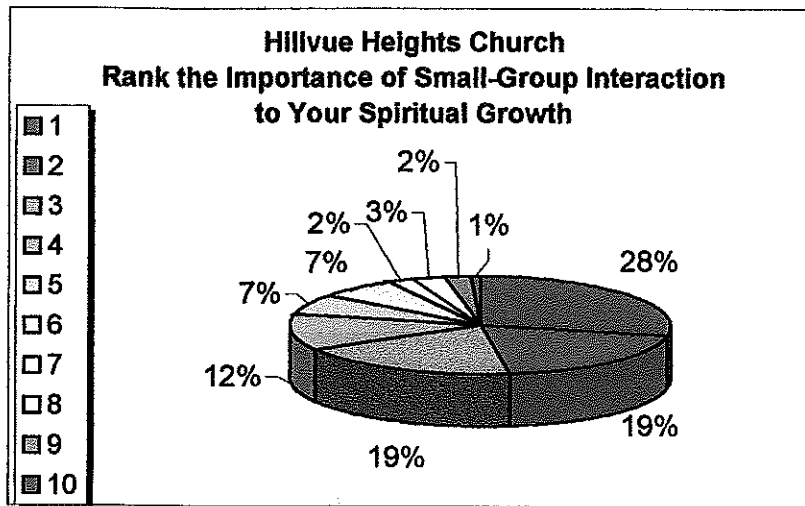
82% of respondents were **involved in small-group activities**. (See graph below for complete percentages)



Of those that did not attend small-group activities, 26% of those who answered the question responded that they **did not attend because of peer inactivity**. (See graph below for complete percentages)

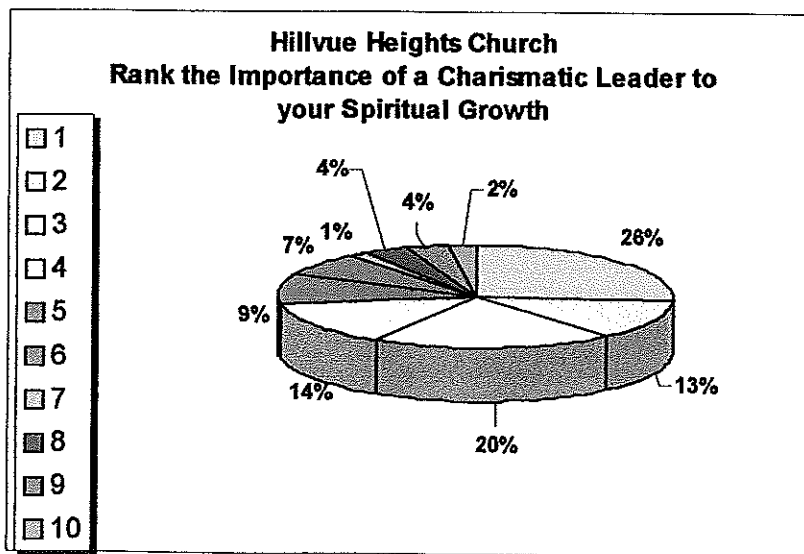


When asked to rank the importance of small-group interaction in their spiritual growth, 28% of those who answered the question ranked **small groups** number 1, most important. (See graph below for complete percentages)

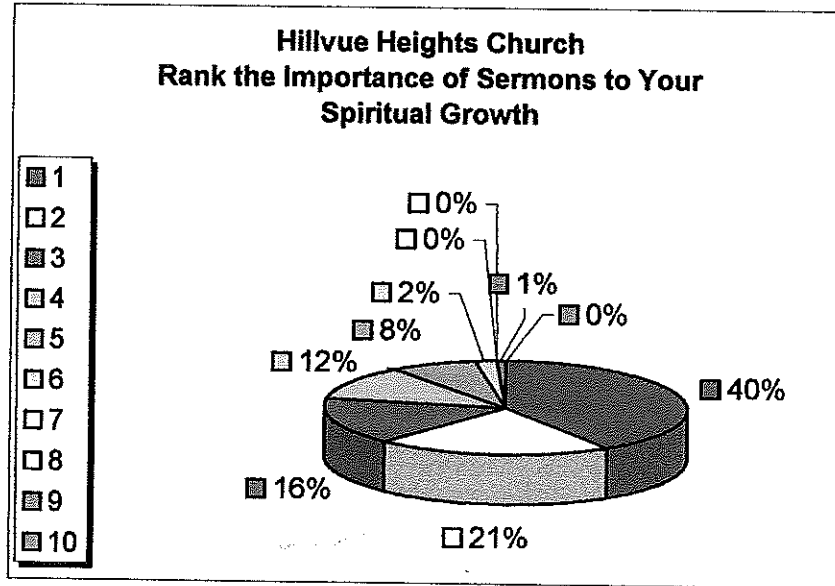


Leaders, Music, and Programs

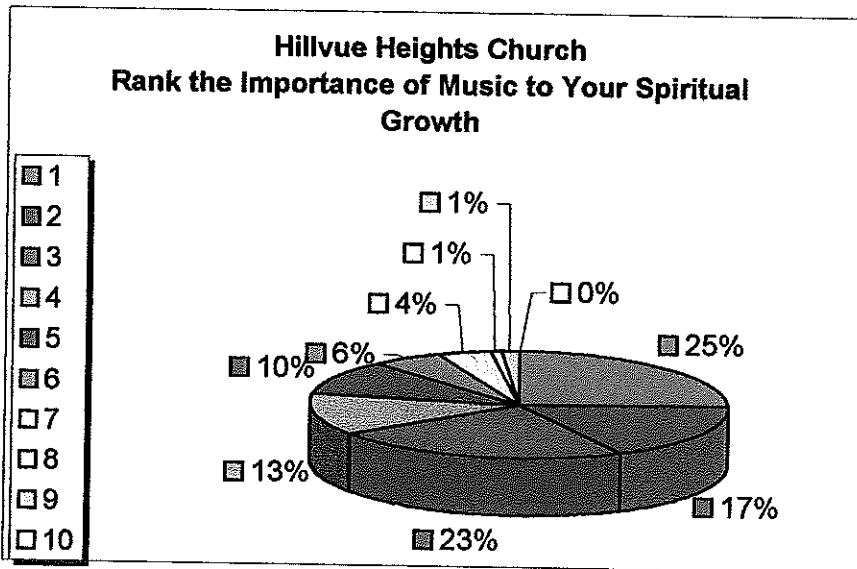
26% of those who answered the question ranked a **charismatic leader** number 1, most important. (See graph below for complete list of rankings)



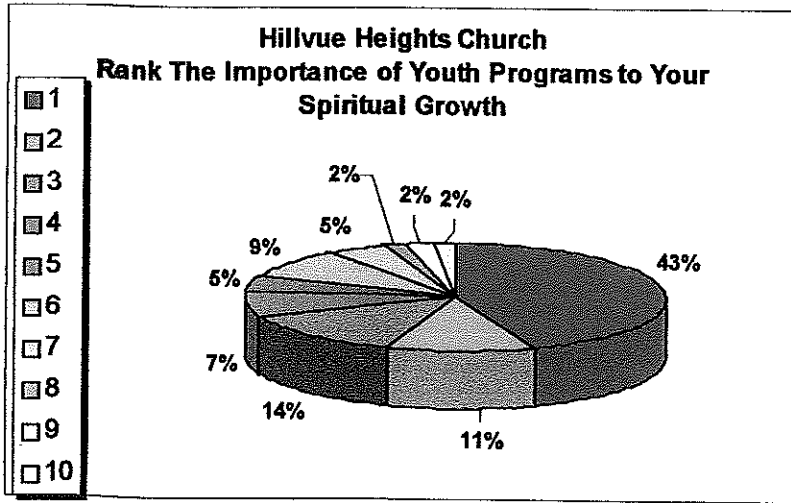
40% of the respondents ranked **sermons** number 1, most important. (See graph below for complete percentages)



25% of the respondents ranked **music** number 1, most important in their spiritual growth. (See graph below for complete percentages)

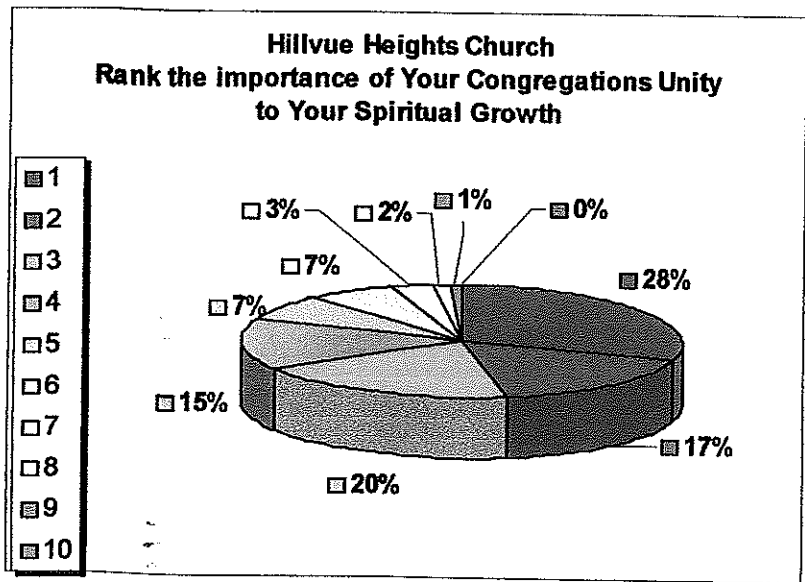


When asked to rank the importance of **youth programs**, 43% of the respondents ranked youth programs number 1, most important. (See graph below for complete percentages)



Miscellaneous

28% of the respondents ranked **congregational unity** as number 1, most important. (See graph below for complete percentages)

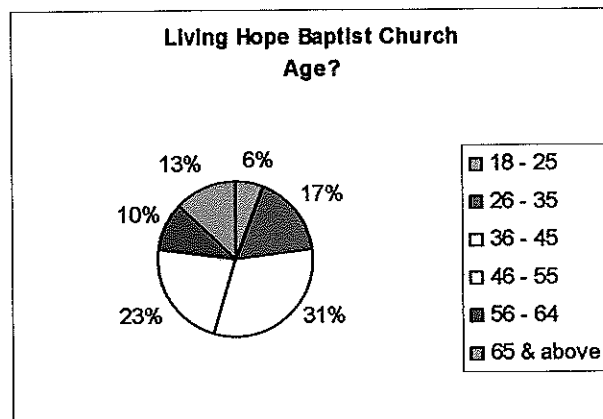


Living Hope Baptist Church Survey Data

Living Hope Baptist Church was provided with 200 surveys to give to its congregation. The church gave the surveys to males and females ages eighteen and above, both members and non-members, who were in attendance in Sunday School classes, small groups, and worship. Out of the 200 surveys, there were 101 respondents, consisting of fifty-eight females and forty-three males.¹

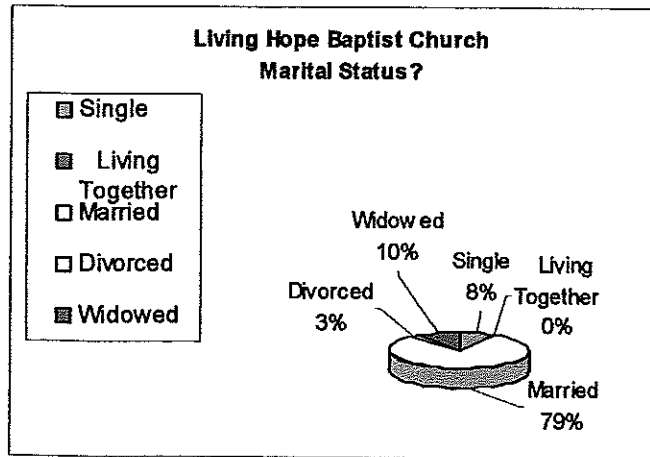
Demographics

The ages of the respondents ranged from eighteen years of age to sixty-five years of age and older. The largest response came from those between the ages of thirty-six and forty-five at 31%. (See graph below for complete percentages)

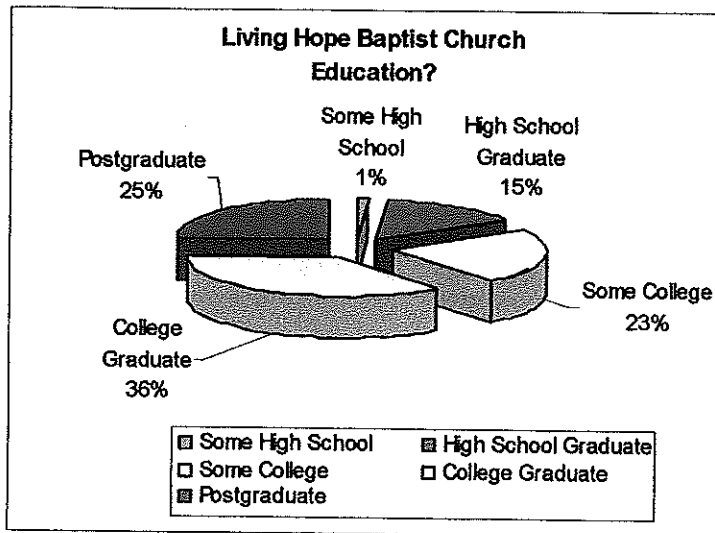


¹ Not all respondents answered every survey question.

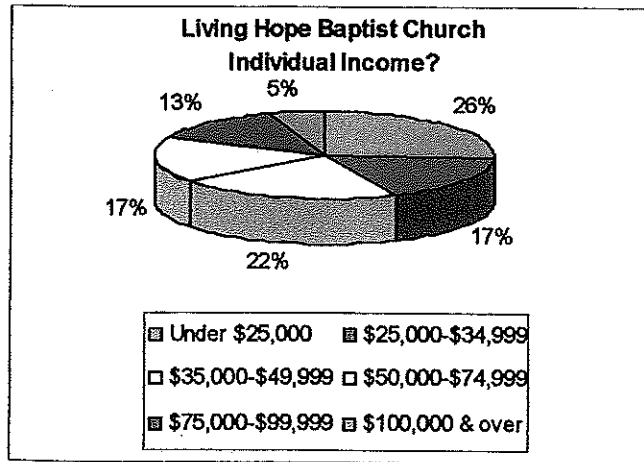
Marital status was divided into four groups: single, living together, married, and divorced. Married was the largest group at 79%. (See graph below for complete percentages)



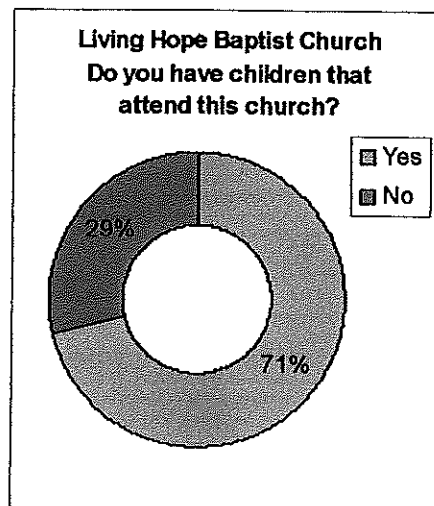
The **education levels** of the respondents ranged from some high school to postgraduates. College graduates were the largest group, representing 36% of the respondents. (See graph below for complete percentages)



The largest **income level** among those surveyed was under \$25,000 at 26%. (See graph below for complete percentages)

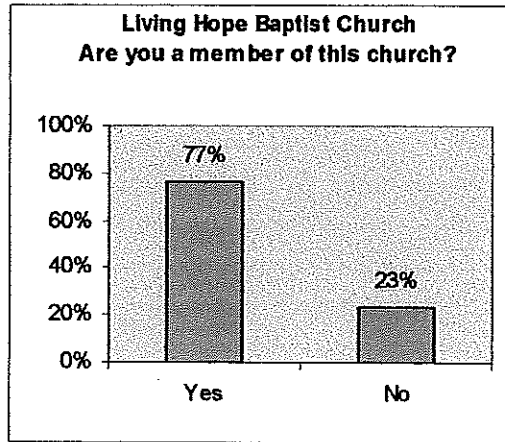


71% of the respondents had **children** that attended Living Hope. (See graph below for complete percentages)

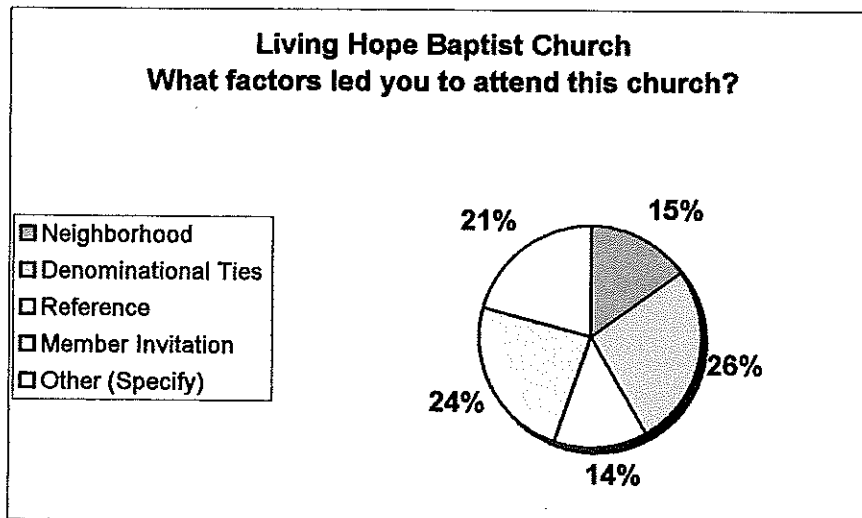


Church Experience

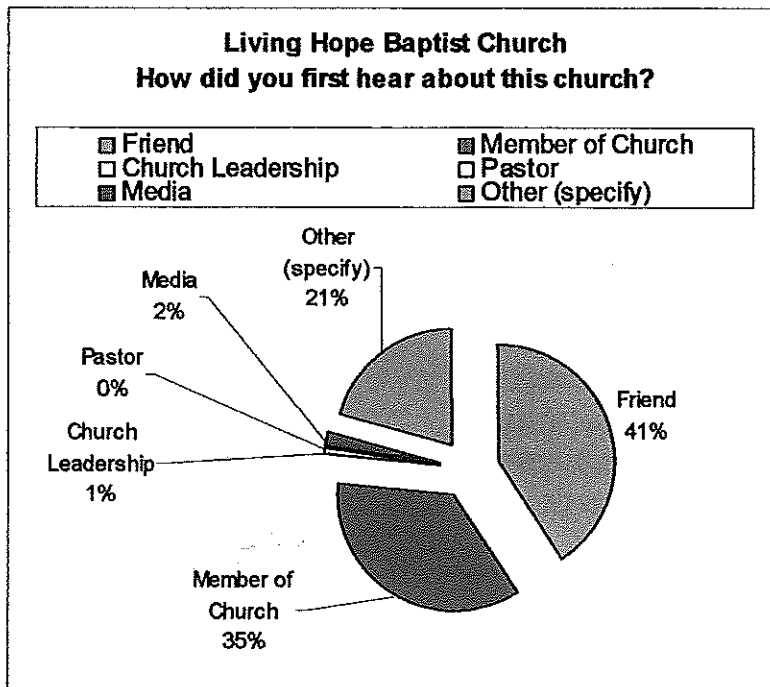
77% of the respondents replied they were members of Living Hope. (See graph below for complete numbers)



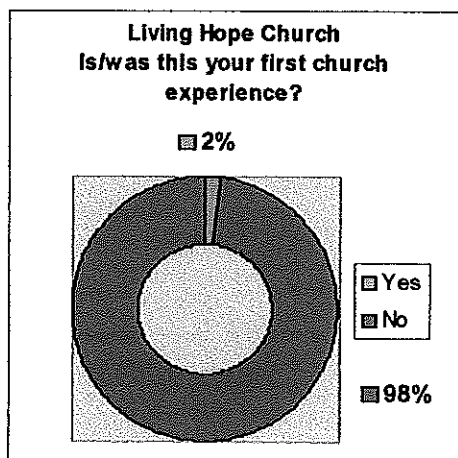
26% of the respondents first attended Living Hope because of denominational ties. (See graph below for complete percentages)



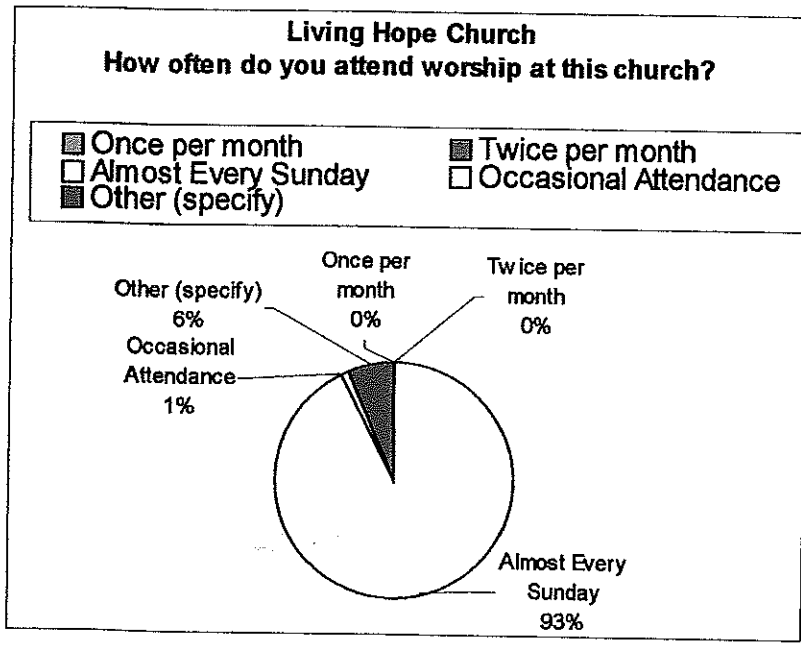
41% of respondents **first heard** about Living Hope from a friend. (See graph below for complete percentages)



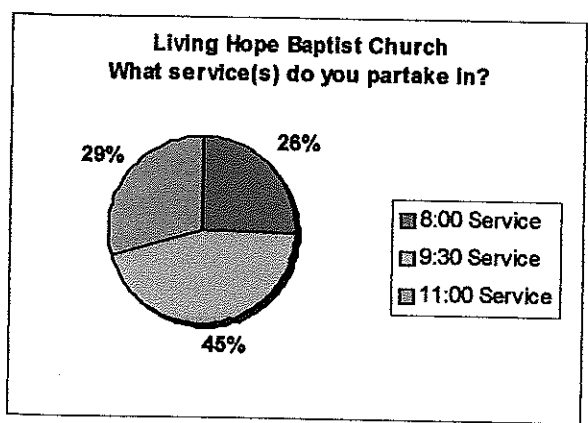
98% of the respondents replied that Living Hope is/was **not their first church experience**. (See graph below for complete numbers)



93% of the respondents attended worship almost every Sunday. (See graph below for complete percentages)

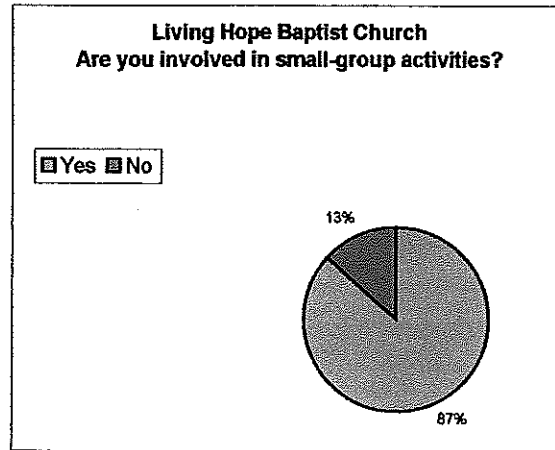


45% of the respondents attended the 9:30 service at Living Hope. (See graph below for complete percentages)

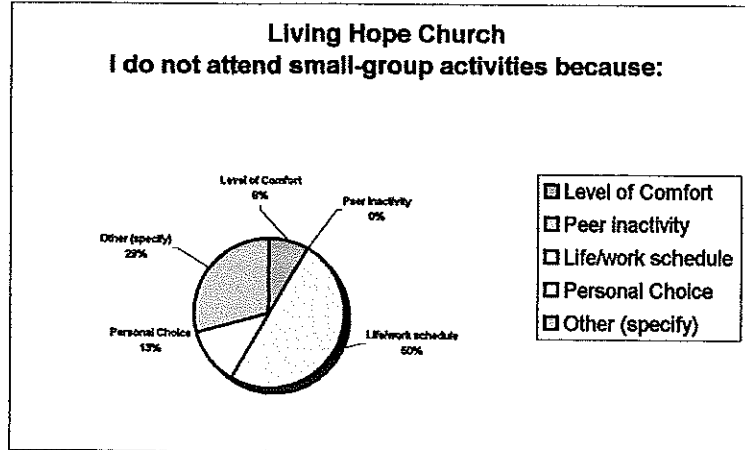


Small-Group Activities

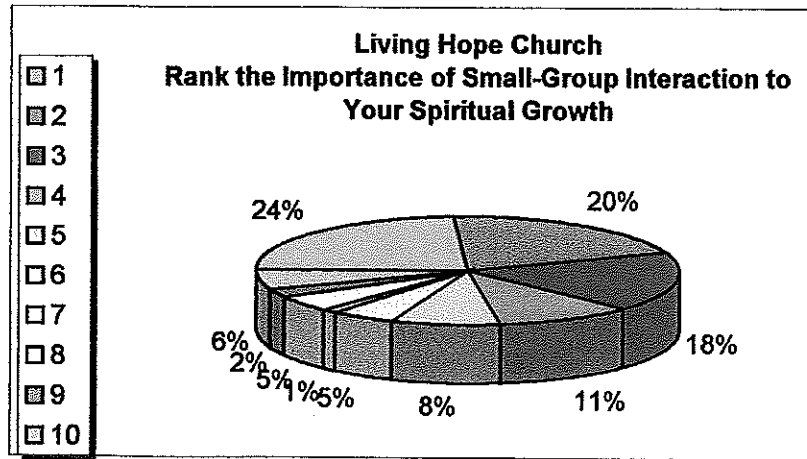
87% of respondents are involved in small-group activities. (See graph below for complete percentages)



Of those that do not attend small-group activities, 50% of those who answered the question responded that they **do not attend because** of life/work schedule. (See graph below for complete percentages)

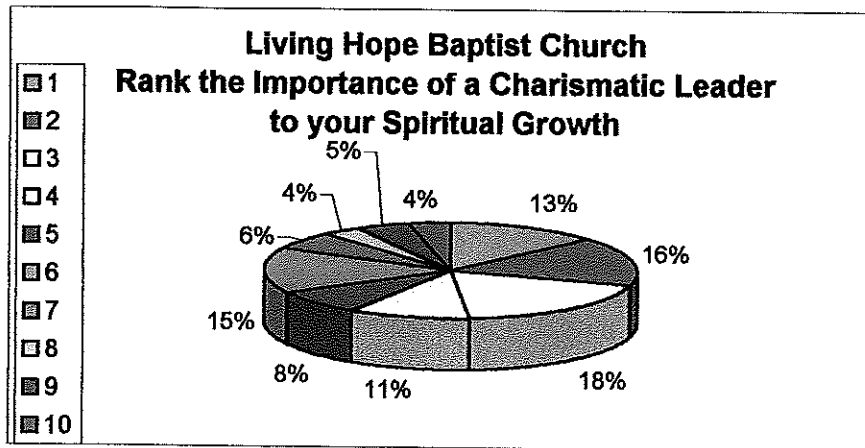


When asked to rank the importance of small-group interaction in their spiritual growth, 25% of those who answered the question ranked **small groups** number 1, most important. (See graph below for complete percentages)

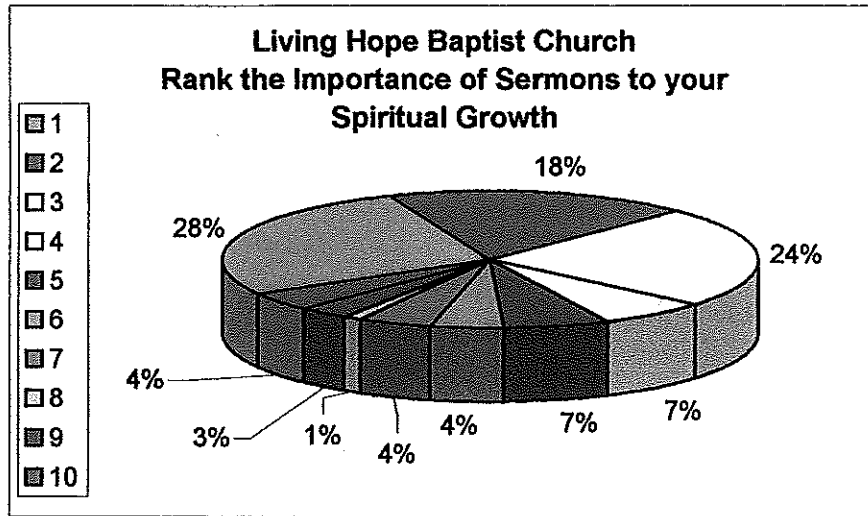


Leaders, Music, and Programs

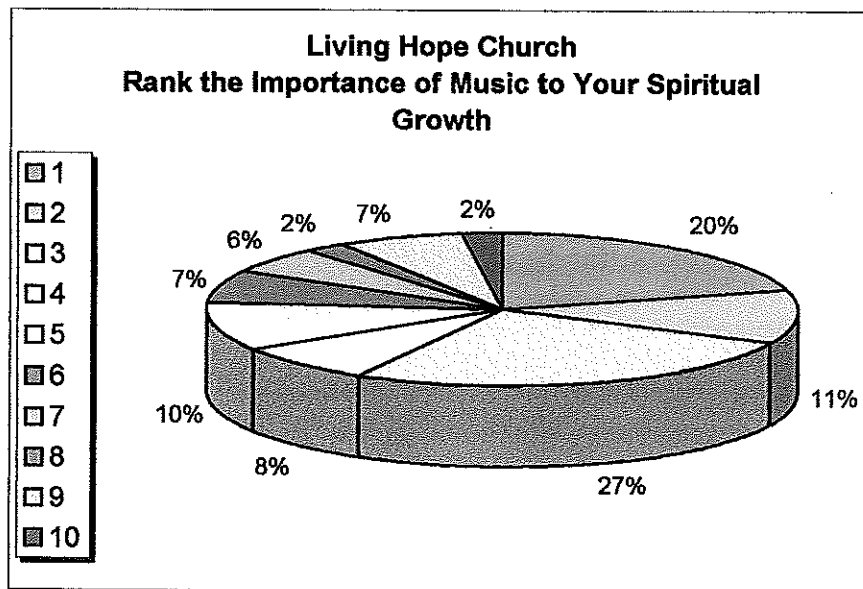
18% of those who answered the question ranked a **charismatic leader** number 1, most important. (See graph below for complete list of rankings)



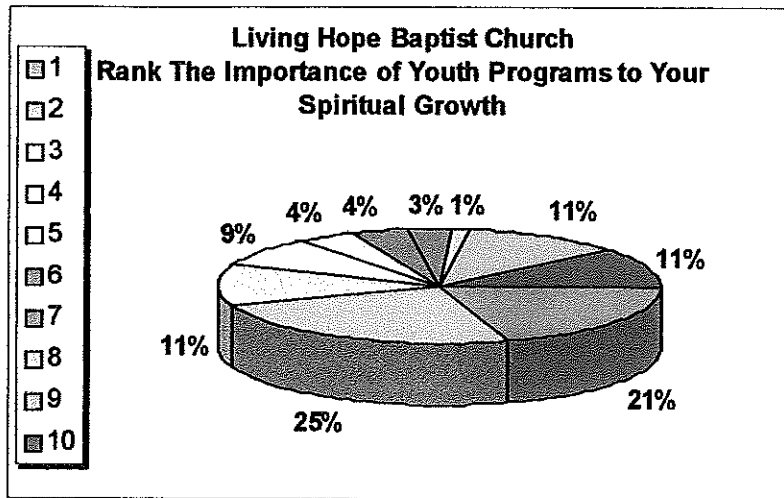
28% of the respondents ranked **sermons** number 1, most important. (See graph below for complete percentages)



20% of the respondents ranked **music** number 1, most important in their spiritual growth. (See graph below for complete percentages)

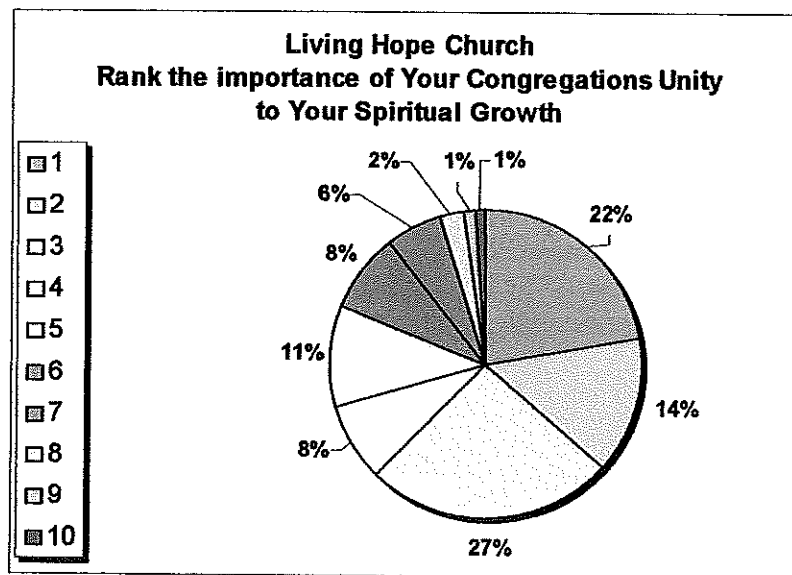


When asked to rank the importance of youth programs, 21% of the respondents ranked youth programs number 1, most important. (See graph below for complete percentages)



Miscellaneous

22% of the respondents ranked congregational unity as number 1, most important. (See graph below for complete percentages)



Communication Analysis

Verbal, written, visual, media, and small-group communication are used in establishments around the world. Strong communication skills in these areas are important in any organization. Churches are now starting to embrace these elements of communication and to use them to their advantage. The churches under analysis in this study have strong and effective communication networks within their organization. The advantages of strong and effective communication are evident in the attendance numbers of the case-study churches. Each church has a large and growing number of people attending its services and those numbers have meaning. Communication has enhanced the worship experience for these churches and has promoted personal relationships among their people.

Broadway United Methodist Church

Broadway is more traditional in its overall style, as are most churches the same age. But, in order to reach a different type of Christian and to reach those it was not reaching, Broadway found that it would have to change some of its worship and organizational traditions. Broadway's past was traditional, but its present and future style are "Celebration" or post-modern.

It took a strong leader to make the changes that have transpired at Broadway over the past eight years. That leader was Pastor Rick Bard. Pastor Bard knew that it was going to be a hard

battle to win because of the strong traditions in the church, but he was willing to take the risk. In order to do that, though, he had to sell his ideas to a tough crowd of older, more traditional members who had grown up in traditional churches. But, he convinced the congregation to adopt the post-modern style and mind frame and gained their support.

In order to adopt a post-modern style, Broadway created outlets to help make a smooth transition. One of those outlets was to design a distinct target market that would allow for Broadway to reach those it wanted to attract and widen its area of reach in the Bowling Green community. Pastor Rick Bard described Broadway's target market as

...(People) between (the ages of) thirty and forty-five. They are fairly...happy with their life. They are middle to upper income. I'll say all this then I'll say some disclaimers when I get done with the target. They have two children, they both work, or at least one has again an upper or middle class, socioeconomic type job. They tend to enjoy casual versus formal. They prefer pop over hymns. So, yeah we draw a target if you will, we draw a bull's-eye, and the way we did that is...we sat down and started looking at who was coming to this church. [O]nce we looked at who was coming and who we were reaching, that's who we were reaching, thirty to forty somethings that have what I just gave you. A lot of them have college degrees. We didn't sit back and say these are the people we want to reach so that they are just like us; we started looking at who we were reaching. (personal communication, February 23, 2003)

Broadway may have a specific target market, but it attempts not to dismiss other markets that may also find Broadway attractive. Pastor Bard voiced some disclaimers about Broadway's target market in order to explain that Broadway does not intentionally exclude people from its church:

The danger in a target (market), especially where that can be misinterpreted, is that's the only people we are trying to reach. That's inaccurate. If you have a target, you may hit here, here, here....So, when I say we have a target that can be misinterpreted. We do tend to reach, we are college town, so you have proportionately, if you study the demographics in this community, we have more people who have college degrees than one that doesn't. So, part of that's natural that we would reach that (market). At the same time, knowing that our target, what has happened is, as we grow larger, we become more diverse....So, we have a target audience, but I say that with some caution because

sometimes when people don't understand, they feel like the church wants to reach a certain type of person and that's all we (the church) are interested in, and that would be totally inaccurate. (personal communication, February 23, 2003)

The target market of specific individuals was designed to expand the number of people Broadway is currently attracting. By choosing a target market, Broadway has been able to tailor sermons, Sunday School classes, small groups, and even events around its target market in order to reach more people. If the church knows whom it is trying to reach, it has a better chance of finding means to reach those people. Broadway understands this concept; as Pastor Bard explained, "[I]f you ask is the message focused? Do we know what we're doing? and (Do we know)[w]ho we are trying to reach? the answer is yes" (personal communication, February 23, 2003). This specialized target group is a way to help Broadway fulfill its mission in ministry, and it is willing to do what it can to make that happen.

Beyond its target market, Broadway uses small groups in order to retain the people it draws into church. Broadway's small-group program is in its beginning stages and has not yet developed to its full potential. However, the church does realize the importance of small groups and the possible impact they can have on people within and outside the congregation. These groups allow members to establish strong relationships with other members of the group. Becoming a member within a group also creates a connection between the group and the church. Inviting a visitor to join a small group can bring the person closer to the church and help him or her become more involved. Small groups are established based on the needs of those within the congregation; therefore, the purpose of small groups is to help those in need and to promote individuals' growth. In order to further advance these small groups and share their purpose, Broadway could advertise its groups more to the public and even use Broadway's own members to promote the program more. Pastor Bard and the Broadway congregation know that small

groups are important in retaining visitors and even current members; thus, advertising the program to others is just as important as the groups themselves (personal communication, February 23, 2003).

While its small groups are in the beginning stages, so are Broadway's technological and musical elements. Broadway does incorporate PowerPoint into the worship services and has a praise band, but they both are basic in comparison to those at Hillvue Heights and Living Hope. Because Broadway has the technological capabilities, it should use them to its advantage. The church could combine picture slideshows with its musical performances and use more than just bulleted lists for during the sermon. Broadway has found technology and music to enhance the worship experience, so by improving the existing technology and music components, it could greatly increase the worship experience for members in the future.

Two of Broadway's strong and growing programs are its children's and Parents' Day Out programs. These are Broadway's model programs and are growing in popularity. They were created in order to reach the children and parents in the community. By conducting programs for children, not just for children of Broadway members, Broadway is able to get in touch with other families in the Bowling Green area. These programs create an image of Broadway in the minds of the children; the children associate themselves with Broadway because they spend time in its buildings and classrooms and also with the teachers and instructors for the program. As a result, the children want to spend more than just a few days a week at Broadway. The parents then gain a curiosity about Broadway and attend its worship service to find out more about the church. By reaching the children, Broadway attempts to also reach the parents and families of the children. (personal communication, February 23, 2003)

Overall, Broadway is headed in the same direction as Hillvue and Living Hope by adopting and incorporating more post-modern elements into its culture. Although Broadway is post-modern, it still retains its traditional foundation. Because it is tied to the United Methodist Church, Broadway must retain some traditional elements in its church. And until the United Methodist church changes itself entirely, Broadway will continue to hold on to those traditions out of respect and allegiance to its religious affiliation. But, through the post-modern changes taking place at Broadway, its communication efforts are expanding and will continue to grow as its mission and vision adapt to the needs of its people.

Hillvue Heights Church

Like Broadway, Hillvue also has a strong leader who has convinced the church to adopt a post-modern style. Pastor Steve Ayers is a charismatic leader who has brought Hillvue out of a time of depression and built it up to a House of God that stands firm today. Because Hillvue was nearing its end before Pastor Ayers was called as pastor, it was easier for him to make the necessary changes in order to rebuild the church. Traditions of the past were obviously not working, so the people had to trust Pastor Ayers and trust in where he was leading them, which was to a more post-modern style. The church has definitely followed this path and has brought others along with it, thanks to Pastor Ayers's vision and determination.

Hillvue also believed that establishing a target market would greatly benefit the church. Hillvue's target though is not as narrow. It wants to reach those people who are disconnected both in their lives and in their relationships with God. Pastor Ayers stated, "I would say our targeted audience would be people who are disconnected from the whole church experience, from a relationship with Jesus Christ" (personal communication, February 11, 2003).

In response to Pastor Ayers' reply, Mr. Mark Hale, the Associate Minister of Hillvue, explained, "But we're a melting pot. The three services we have here all have a different flavor to them in terms of the people. [Y]ou'll see a difference (if you come to all of the services)...And the beauty in that is that it's not intentional" (personal communication, February 11, 2003). Hillvue may have a target market, but it does not "chase people down in the community" (Ayers, personal communication, February 11, 2003). Pastor Ayers said:

They (people) just come. They either come back or they don't come back. This is what's been unusual about this church. If they (visitors) fill out a guest card, we connect with them and we answer all kinds of questions. We have classes about the church so people can find out (about us). We really let people roll on that on their own. There's a real breath-ability there. You'll know if you kind of connect. A lot of people keep coming back to see if they are going to connect. (personal communication, February 11, 2003)

But, attracting and retaining its target market is not the sole concern of Hillvue. It wants to teach the Word of God to the unchurched; in order to do that Hillvue has targeted those people who feel they are disconnected from God and the church. Hillvue then develops its worship and small groups around the theme of "connecting the disconnected" (Ayers, personal communication, February 11, 2003).

One part of this connection is found in Hillvue's use of technology. Hillvue, by far, has the most established media communication of the three case-study churches. Hillvue realizes that television has become a part of everyday life, so it has incorporated that feature into its worship services. Using television-like screens during worship brings the technological age into the services. Pastor Ayers stated, "The screens have been a valuable piece of the communication process here for this reason, it's a pretty large sanctuary space in there and that draws people in and gets them into the context" (personal communication, February 11, 2003). Bringing people into the context of the service is the whole purpose of worship. But, Hillvue does not stop there.

It uses flashing colored lights along with the music to add to the overall atmosphere of the worship. The lights allow people to use their visual senses along with their auditory senses. All these technological elements add to the experience of Hillvue.

Like Broadway, Hillvue believes that people must get involved in order to experience the passion of the church and its congregation. Describing that involvement, Pastor Ayers said:

...[T]hat's the whole atmosphere here (at Hillvue)...you don't last long here if you just sit and sulk. ...[I]n the business world it's what we call, the environmental culture. You want to get involved...We all (the faculty and staff) communicate this same passion for experience and involvement. (personal communication, February 11, 2003)

Hillvue stresses the experience that people can feel if they attend a worship service and get involved in what is happening around them. The post-modern style combined with Hillvue's target market creates an inviting atmosphere. Pastor Ayers described the differences when he stated, "There's a whole lot of difference when you come to a place and someone invites you into the struggle together rather than when somebody says 'I got it all mastered' and you're always less than them" (personal communication, February 11, 2003). Hillvue allows people to be themselves and feel comfortable with who they are; it allows those who are unaccepted by society to know that they are accepted at Hillvue. The openness at Hillvue creates a non-threatening environment where people feel welcome; therefore, Hillvue is more likely to attract a large number of people. This open communication style helps Hillvue reach its goals and carry out its mission. Without it, Hillvue would not be as successful in reaching the unchurched.

Although there is an openness and a target market at Hillvue, the church must be sensitive to the fact that not all people are unchurched and disconnected. For that reason, Hillvue also needs to concentrate on strengthening the faith of those who already have a relationship with Christ. Ignoring those people with an established faith is a mistake that is not worth making.

By combining church and unchurched people, Hillvue can create a stronger, more well rounded church body.

Living Hope Baptist Church

Living Hope, unlike the other two churches, takes a holistic approach to church life and creates its atmosphere accordingly. Head Pastor Jason Pettus believes this approach differentiates Living Hope from the rest of the churches in the Bowling Green area. When asked to explain these differences, Pastor Pettus said:

Probably our holistic approach to church life (makes us different). A lot of churches are good fellowship churches. Some churches are good evangelistically speaking. Some are good disciple making churches. We have a holistic approach. I think what is so strong about Living Hope is it's not necessarily the best preaching, it's not necessarily the best worship, it's not the best facility. But, we do something for each generation: senior adults, children, youth, college students, singles, young marriage, middle life marriage, empty nesters. We have really strong ministries for them. The people who come here, if they stick around, develop really strong friendships and have a way to kind of continue through their walk (together). So, we're not real flashy, we're not real aggressive or bold, or anything like that, we're consistent and I think there's strength in that. (personal communication, February 13, 2003)

The holistic approach of ministering to every generation allows Living Hope to reach a larger array people who have not accepted Christ into their lives. Pastor Pettus believes that Living Hope's consistency helps draw people into the House of God and keeps them connected to the church. Communicating this approach is Living Hope's key to establishing strong relationships among members of its congregation.

Even though Living Hope takes a holistic approach, it does try to target one age group in particular - children. To reach this group, Living Hope designs attractive children's programs within the church for both members and non-members, and visitors and non-visitors. Living Hope has chosen to do this simply because of statistics. Pastor Pettus explained:

I'm guessing that around 70% or 80% of people who come to Christ are saved by the age of eighteen. So, we are going with the law of average here. If we focus our attention on really trying to reach children and their parents and we make this a place that's very inviting for families, we can know that we are going to be able to reach a lot of people for Christ. This is an open heart, this is an amountable life and we know that. We know also that those parents, if we can reach that child, if we can make it safe for their child, those parents will come whether they're interested in God or not. They will do that for the sake of their child. People spend hundreds of thousands of dollars to get their children involved in camps. They will drive them to practice. In other words, we want to create a place where parents will do anything to get their children there because they know they are going to be taught. A non-Christian person will see it as a place that has values, character, integrity, where they (their children) will learn to be a strong citizen. Well, that's fine. We are going to teach that through the vehicles of a relationship through Christ. And we know that if we reach that child for Christ, the chances of reaching that parent are really great. (personal communication, February 13, 2003)

Like Broadway, targeting the children also allows Living Hope to target the parents and families of the children involved in its programs. This allows Living Hope to broaden its target market without having to create other targeting efforts.

Using its holistic approach, Living Hope communicates its message using multiple channels. Its technology channels are up-to-date and are used to their fullest extent.

Incorporating these technological aspects into its worship establishes the holistic experience Living Hope strives to create.

Living Hope makes a combined effort to create an entire experience for its people. Its only shortcoming would come in the form of communicating that experience to those who have never attended Living Hope. Once people visit the church and experience the worship services and the inviting atmosphere, they are able to understand what makes Living Hope the growing church that it is. But, in order to reach more people, Living Hope must inform the public about its holistic approach and the experience it creates. The church does not want to depend solely on people coming to Living Hope on their own; it needs to draw them there with influential information on the Living Hope "experience."

Broadway United Methodist, Hillvue Heights, and Living Hope Baptist are growing in numbers by attracting people to their worship services and group activities. A large part of the success of these post-modern churches is a result of the changes they have made in regards to their approach to worship and music style, their use of media and technology, and their emphasis on small groups. Worship and music style among these churches differs greatly from the traditional church style. By making changes in these two areas, Broadway, Hillvue, and Living Hope have found a way to attract people of an ever-changing society. Post-modern churches integrate changing elements, such as new media and technology, into their worship and church experience in order to adapt to people's and society's changing nature. Small groups also developed from such change. These churches see a need for close relationships among their congregants; thus, they developed strong small groups to assist in this need. Small groups are a form of support for their members, and in turn, the members are inviting others to join small groups and participate in other church activities. All three case-study churches use these different communication channels in order to achieve their goals and try to fulfill their missions in ministry. Without these forms of effective communication, each church believes it would fail in sharing its message with others.

Religion relies on communication to convey its message to the world. Understanding that, today's post-modern churches are striving to find creative ways to communicate their message in order to reach the unchurched. By using multiple channels of communication, the church is not only able to reach more people, but is also able to share its message more effectively. The post-modern church, like other organizations around the world, understands that in order to reach an ever-changing society, it must also have ever-changing methods of communication.

Afterword

There is much to learn about communication within religious organizations, that is, what communication efforts are effective for churches, and why. Because religion is such a large portion of people's lives, learning how communication starts and ends in the religious context can add to the knowledge we already have of why people communicate the way they do in different arenas of life. It would be valuable to compare the post-modern churches of Bowling Green, Kentucky, with post-modern churches in similar cities around the world and also to larger, more populated areas.

Additional research could be performed in other areas as well. For example, does a religious message lose its context when technology is heavily used? Churches are using more technology in their worship services because they believe that it enhances the meaning of the message, but does it? Small groups were an important aspect in all three case-study churches; therefore, it would be beneficial to focus only upon small groups. Learning about the formation, structure, and building of relationships within these small groups is important in order to understand the aspects of the overall church experience. Research might also be conducted to examine how and why the shift from traditional to post-modern style has occurred. Comparing this shift to the changes in society and around the world could possibly help explain the shift.

Perhaps a final topic that deserves investigating is the effect of a charismatic leader upon a church congregation. Some strong churches get their strength from their charismatic leaders,

but what happens when that leader is no longer present? Can a congregation survive the loss of a charismatic leader? All in all, the more people can understand the communication elements that contribute to the post-modern church and its style, the greater the possibility that they can use its positive aspects to strengthen other religious styles.

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Church Experience Survey

1. Have you chosen to make this your church home? Why or why not?

Yes No

Why or why not:

2. Are you a member? If so, for how long?

Yes No

How long: _____

3. Is/was this your first church experience?

Yes No

4. How did you first hear about this church?

_____ Friend

_____ Member of Church

_____ Church Leadership

_____ Pastor

_____ Media

_____ Other: _____

5. What was the first contact you had with this church? (Example: visit alone, visit with friend, call from minister)

- Friend
- Member of Church
- Church Leadership
- Pastor
- Media
- Other: _____

6. What factors lead you to attend this church? (check all that apply)

- Neighborhood
- Denominational ties
- Reference
- Member invitation
- Other: _____

7. How often do you attend worship at this church in the average month?

- Once a month
- Twice a month
- Regular attendance
- Occasional attendance
- Other: _____

8. Which service(s) do you participate in and why?

Time of service(s): _____

Service style/name: _____

Why:

SCALE (1 - 10): 1 = least important, 10 = most important

9. On a scale from 1 – 10, INDIVIDUALLY rank the importance of these items in your SPIRITUAL GROWTH:

	Most Important									Least Important
Charismatic leader:	1	2	3	4	5	6	7	8	9	10
Sermons:	1	2	3	4	5	6	7	8	9	10
Music:	1	2	3	4	5	6	7	8	9	10
Small group interaction:	1	2	3	4	5	6	7	8	9	10
Youth programs:	1	2	3	4	5	6	7	8	9	10
Congregation closeness/unity:	1	2	3	4	5	6	7	8	9	10
Opportunity to serve:	1	2	3	4	5	6	7	8	9	10
Other (please list and rank):	_____									
	1	2	3	4	5	6	7	8	9	10

12. What are the personal benefits you receive from being a part of this/these group(s)?

13. What forms of communication do these groups use to inform members or adherents of events and activities? (i.e. Newsletters, announcements, word of mouth)

14. How many hours a week do you spend with church groups in and outside the church facilities?

Hours Per Week: _____

15. Do you serve in a leadership capacity? Which one(s) and why or why not? (i.e. Committees, boards)

Yes No

Which one(s): _____

Why or why not:

16. Are you involved in volunteer work at the church? If so, how many hours a week?

Yes No

Hours Per Week: _____

Natalie R. King
Western Kentucky University
Honors Program Thesis

Demographics

17. Age? (Circle one)

18-24 23-35 36-45 46-55 56-65 66 and above

18. Gender? (Circle one)

Male Female

19. Marital Status? (Circle one)

Single Living Together Married Divorced Widowed

20. Education? (Circle one)

Some High School High School Graduate Some College
College Graduate Postgraduate

21. Individual income? (Circle one)

Under \$25,000 \$25,000 - \$34,999 \$35,000 - \$49,999
\$50,000 - \$74,999 \$75,000 - \$99,999 \$100,000 and over

22. Do you have children who attend this church? If so, what are their ages?

Yes No

Age(s): _____

Broadway United Methodist Church - Survey Totals:

1. Age?	<u>18 - 25</u> 6	<u>26 - 35</u> 11	<u>36 - 45</u> 16	<u>46 - 55</u> 22	<u>56 - 64</u> 17	<u>65 & above</u> 21
3. Marital Status?	<u>Single</u> 10	<u>Living Together</u> 0	<u>Married</u> 65	<u>Divorced</u> 4	<u>Widowed</u> 14	
4. Education?	<u>Some High School</u> 4	<u>High School Graduate</u> 16	<u>Some College</u> 18	<u>College Graduate</u> 26	<u>Postgraduate</u> 23	
5. Individual Income?	<u>Under \$25,000</u> 22	<u>\$25,000-\$34,999</u> 30	<u>\$35,000-\$49,999</u> 15	<u>\$50,000-\$74,999</u> 8	<u>\$75,000-\$99,999</u> 6	<u>\$100,000 & over</u> 6
6. How did you first hear about this church?	<u>Friend</u> 35	<u>Member of Church</u> 14	<u>Church Leadership</u> 2	<u>Pastor</u> 3	<u>Media</u> 4	<u>Other (specify)</u> 32 See Author
7. What was the first contact you had with this church?	<u>Friend</u> 29	<u>Member of Church</u> 27	<u>Church Leadership</u> 3	<u>Pastor</u> 6	<u>Media</u> 2	<u>Other (specify)</u> 26 See Author
8. Is/was this your first church experience?	<u>Yes</u> 3	<u>No</u> 91				
9. Are you a member? If so, for how long?	<u>Yes</u> 64	<u>No</u> 28	<u>How Long</u> See Author			
10. What factors led you to attend this church?	<u>Neighborhood</u> 20	<u>Denominational Ties</u> 32	<u>Reference</u> 16	<u>Member Invitation</u> 23	<u>Other (Specify)</u> 46 See Author	
11. Do you have children that attend this church? What age?	<u>Yes</u> 40	<u>No</u> 51	<u>Age(s):</u> See Author			
12. How often do you attend worship at this church in the average month?	<u>Once per month</u> 1	<u>Twice per month</u> 6	<u>Almost Every Sunday</u> 76	<u>Occasional Attendance</u> 2	<u>Other (specify)</u> 8 See Author	
13. Which service(s) do you partake in? And why?	<u>8:00 Service</u> 10	<u>9:30 Service</u> 49	<u>11:00 Service</u> 38	<u>Service Style/ Name</u> See Author	<u>Why</u> See Author	

14. Are you involved in any type of groups at the church?

Yes
59

No
28

Which Group
See Author

Why
See Author

14b. I do not attend group activities because:

Level of Comfort
5

Peer inactivity
0

Life/work schedule
17

Personal Choice
8

Other (specify)
7

See Author

15. What are the personal benefits you receive from being a part of this group?

Explain:
See Author

16. What forms of communication do these groups use to inform members or adherents of events and activities?

Explain:
See Author

17. How many hours per week do you spend with church groups in & out of the church facility?

Hours per week
See Author

18. Do you serve in a leadership capacity?

Yes
34

No
48

Which One?
See Author

Why/Why Not?
See Author

19. Are you involved in volunteer work at the church?

Yes
34

No
43

Hours per week
See Author

19b. What motivates you to get involved in volunteer work?

Explain:
See Author

ON A SCALE FROM 1 - 10, 1 = lowest; 10 = highest

20. The effectiveness of your congregations outreach to the churched & un-churched in the community?

<u>Explain:</u>							
See Author	1	2	3	4	5	6	7
	0	1	1	2	2	3	4
	6	7	8	9	10	10	10
	4	11	21	14			

ON A SCALE FROM 1 - 10, 1 = lowest; 10 = highest

21. Rank the importance of these items in your spiritual growth:

	<u>Charismatic Leader</u>	<u>Sermons</u>	<u>Music</u>	<u>Small Group Interaction</u>	<u>Youth Programs</u>	<u>Congregation Unity</u>
1=2	1=0	1=0	1=0	1=0	1=4	1=0
2=2	2=0	2=1	2=1	2=1	2=2	2=0
3=1	3=1	3=1	3=1	3=1	3=0	3=1
4=3	4=1	4=2	4=1	4=1	4=3	4=1
5=8	5=2	5=9	5=9	5=13	5=3	5=3
6=2	6=2	6=11	6=8	6=8	6=3	6=6
7=6	7=8	7=8	7=8	7=8	7=5	7=7
8=14	8=12	8=21	8=18	8=18	8=11	8=20
9=9	9=12	9=6	9=5	9=5	9=9	9=13
10=22	10=41	10=9	10=19	10=19	10=16	10=26
<u>Opportunity to Serve</u>		<u>Other: (list and rank)</u>				
1=0		See Author				
2=0						
3=0						
4=6						
5=12						
6=7						
7=7						
8=16						
9=8						
10=15						

ON A SCALE FROM 1 - 7, 1 = MOST IMPORTANT; LEAST IMPORTANT = 7

22. Rank these items

In order of importance to you and your family:

<u>Charismatic Leader</u>	<u>Sermons</u>	<u>Music</u>	<u>Small Group Interaction</u>	<u>Youth Programs</u>	<u>Congregation Unity</u>
1=19	1=29	1=13	1=9	1=16	1=22
2=13	2=17	2=14	2=12	2=10	2=13
3=12	3=10	3=11	3=13	3=5	3=10
4=2	4=4	4=15	4=11	4=4	4=11
5=1	5=7	5=9	5=14	5=5	5=4
6=9	6=2	6=7	6=7	6=6	6=6
7=11	7=5	7=4	7=2	7=12	7=1

Opportunity to Serve

Why:
See Author

- 1=9
- 2=13
- 3=11
- 4=7
- 5=7
- 6=10
- 7=5

23. Have you chosen to make this your church home?

<u>Yes</u>	<u>No</u>	<u>Why / Why Not</u>
75	11	See Author

SCALE (1 – 7): 1 = most important, 7 = least important

10. On a scale from 1-7, rank these items IN ORDER of importance to you/your family:

	Most Important			Least Important			
Charismatic leader:	1	2	3	4	5	6	7
Sermons:	1	2	3	4	5	6	7
Music:	1	2	3	4	5	6	7
Small group interaction:	1	2	3	4	5	6	7
Youth programs:	1	2	3	4	5	6	7
Congregation closeness/unity:	1	2	3	4	5	6	7
Opportunity to serve:	1	2	3	4	5	6	7

Small Groups

11. Are you involved in any type of group(s) here at church? Which one(s)?

Yes – If yes, answer 12

No – If no, answer 11 (b)

Which group(s): _____

11 (b). I do not attend group activities because:

_____ Level of comfort

_____ Peer inactivity

_____ Life/work schedule

_____ Personal Choice

_____ Other: _____

Hillvue Heights Church - Survey Totals:

1. Age?	<u>18 - 25</u> 12	<u>26 - 35</u> 29	<u>36 - 45</u> 63	<u>46 - 55</u> 41	<u>56 - 64</u> 7	<u>65 & above</u> 3
3. Marital Status?	<u>Single</u> 22	<u>Living Together</u> 0	<u>Married</u> 101	<u>Divorced</u> 24	<u>Widowed</u> 6	
4. Education?	<u>Some High School</u> 15	<u>High School Graduate</u> 31	<u>Some College</u> 54	<u>College Graduate</u> 36	<u>Postgraduate</u> 18	
5. Individual Income?	<u>Under \$25,000</u> 45	<u>\$25,000-\$34,999</u> 39	<u>\$35,000-\$49,999</u> 31	<u>\$50,000-\$74,999</u> 11	<u>\$75,000-\$99,999</u> 12	<u>\$100,000 & over</u> 6
6. How did you first hear about this church?	<u>Friend</u> 77	<u>Member of Church</u> 26	<u>Church Leadership</u> 0	<u>Pastor</u> 13	<u>Media</u> 2	<u>Other (specify)</u> 35 See Author
7. What was the first contact you had with this church?	<u>Friend</u> 58	<u>Member of Church</u> 36	<u>Church Leadership</u> 6	<u>Pastor</u> 18	<u>Media</u> 2	<u>Other (specify)</u> 28 See Author
8. Is/was this your first church experience?	<u>Yes</u> 3	<u>No</u> 151				
9. Are you a member? If so, for how long?	<u>Yes</u> 98	<u>No</u> 50	<u>How Long</u> See Author			
10. What factors led you to attend this church?	<u>Neighborhood</u> 17	<u>Denominational Ties</u> 22	<u>Reference</u> 29	<u>Member Invitation</u> 46	<u>Other (Specify)</u> 72	See Author
11. Do you have children that attend this church? What age?	<u>Yes</u> 111	<u>No</u> 40	<u>Age(s):</u> See Author			
12. How often do you attend worship at this church in the average month?	<u>Once per month</u> 1	<u>Twice per month</u> 4	<u>Almost Every Sunday</u> 119	<u>Occasional Attendance</u> 2	<u>Other (specify)</u> 28	See Author
13. Which service(s) do you partake in? Why?	<u>8:00 Service</u> 62	<u>9:30 Service</u> 55	<u>11:00 Service</u> 64	<u>Service Style/Name</u> See Author	<u>Why</u> See Author	

Yes 124
No 28
Which Group
 See Author
Why
 See Author

Level of Comfort 5
Peer Inactivity 9
Lifework schedule 4
Personal Choice 7
Other (specify) 10
 See Author

14. Are you involved in any type of groups at the church?
 14b. I do not attend group activities because:
 16. What are the personal benefits you receive from being a part of this group?
 16. What forms of communication do these groups use to inform members or adherents of events and activities?
 17. How many hrs/wk do you spend with church groups in & out of the church facility?
 18. Do you serve in a leadership capacity?
 19. Are you involved in volunteer work at the church?
 19b. What motivates you to get involved in volunteer work?

Explain:
 See Author

Explain:
 See Author

Hours per week
 See Author

Which One?
 See Author
Why/Why Not?
 See Author

Yes 40
No 103
Yes 66
No 83
Hrs./Wk.
 See Author

Explain:
 See Author

ON A SCALE FROM 1 - 10, 1 = Lowest; 10 = HIGHEST

Explain:
 See Author

20. Rank the effectiveness of your congregations outreach to the church & un-churched in the community:

1 2 3 4 5
 1 0 0 0 2
 6 7 8 9 10
 4 17 34 29 44

ON A SCALE FROM 1 - 10, 1 = LOWEST; 10 = HIGHEST

21. Rank the importance of these items in your spiritual growth:

<u>Charismatic Leader</u>	<u>Sermons</u>	<u>Music</u>	<u>Small Group Interaction</u>	<u>Youth Programs</u>	<u>Congregation Unity</u>
1=3	1=0	1=0	1=1	1=2	1=0
2=5	2=1	2=2	2=3	2=3	2=1
3=5	3=0	3=1	3=4	3=2	3=2
4=2	4=0	4=6	4=3	4=6	4=4
5=10	5=3	5=8	5=9	5=11	5=9
6=13	6=11	6=15	6=9	6=6	6=9
7=19	7=17	7=18	7=16	7=9	7=20
8=27	8=23	8=33	8=26	8=17	8=26
9=18	9=30	9=25	9=26	9=14	9=23
10=35	10=58	10=35	10=38	10=55	10=39

Opportunity to Serve

- 1=2
- 2=2
- 3=2
- 4=8
- 5=7
- 6=9
- 7=20
- 8=25
- 9=18
- 10=40

Other: (list and rank)

See Author

ON A SCALE FROM 1 - 7, 1 = MOST IMPORTANT; 7 = LEAST IMPORTANT

22. Rank these items in order of importance to you/your family:

<u>Charismatic Leader</u>	<u>Sermons</u>	<u>Music</u>	<u>Small Group Interaction</u>	<u>Youth Programs</u>	<u>Congregation Unity</u>
1=40	1=60	1=35	1=36	1=55	1=38
2=21	2=32	2=32	2=26	2=22	2=19
3=16	3=17	3=26	3=19	3=11	3=19
4=11	4=10	4=16	4=15	4=13	4=11
5=12	5=3	5=15	5=15	5=6	5=20
6=11	6=11	6=5	6=15	6=12	6=14
7=21	7=1	7=5	7=5	7=6	7=11

Why?

See Author

Opportunity to Serve

- 1=28
- 2=18
- 3=15
- 4=7
- 5=14
- 6=20
- 7=26

23. Have you chosen
to make this your
church home?

Yes
138

No
14

Why / Why Not?
See Author

Living Hope Baptist Church - Survey Totals:

1. Age?	<u>18 - 25</u> 6	<u>26 - 35</u> 17	<u>36 - 45</u> 32	<u>46 - 55</u> 23	<u>56 - 64</u> 10	<u>65 & above</u> 13
3. Marital Status?	<u>Single</u> 8	<u>Living Together</u> 0	<u>Married</u> 80	<u>Divorced</u> 3	<u>Widowed</u> 10	
4. Education?	<u>Some High School</u> 1	<u>High School Graduate</u> 15	<u>Some College</u> 23	<u>College Graduate</u> 36	<u>Postgraduate</u> 25	
5. Individual Income?	<u>Under \$25,000</u> 24	<u>\$25,000-\$34,999</u> 16	<u>\$35,000-\$49,999</u> 20	<u>\$50,000-\$74,999</u> 16	<u>\$75,000-\$99,999</u> 12	<u>\$100,000 & over</u> 5
6. How did you first hear about this church?	<u>Friend</u> 45	<u>Member of Church</u> 39	<u>Church Leadership</u> 1	<u>Pastor</u> 0	<u>Media</u> 2	<u>Other (specify)</u> 23 See Author
7. What was the first contact you had with this church?	<u>Friend</u> 43	<u>Member of Church</u> 32	<u>Church Leadership</u> 1	<u>Pastor</u> 4	<u>Media</u> 0	<u>Other (specify)</u> 25 See Author
8. Is/was this your first church experience?	<u>Yes</u> 2	<u>No</u> 97				
9. Are you a member? If so, for how long?	<u>Yes</u> 76	<u>No</u> 23	<u>How Long</u> See Author			
10. What factors led you to attend this church?	<u>Neighborhood</u> 25	<u>Denominational Ties</u> 45	<u>Reference</u> 23	<u>Member Invitation</u> 40	<u>Other (Specify)</u> 35 See Author	
11. Do you have children that attend this church? What age?	<u>Yes</u> 69	<u>No</u> 28	<u>Age(s)</u> See Author			
12. How often do you attend worship at this church in the average month?	<u>Once per month</u> 0	<u>Twice per month</u> 0	<u>Almost Every Sunday</u> 88	<u>Occasional Attendance</u> 1	<u>Other (specify)</u> 6 See Author	
13. Which service(s) do you partake in? Why?	<u>8:00 Service</u> 28	<u>9:30 Service</u> 49	<u>11:00 Service</u> 32	<u>Service Style/ Name</u> See Author	<u>Why</u> See Author	
14. Are you involved in any type of groups at the church?	<u>Yes</u> 84	<u>No</u> 13	<u>Which Group</u> See Author		<u>Why</u> See Author	

	<u>Level of Commitment</u>	<u>Peer inactivity</u>	<u>Life/work schedule</u>	<u>Personal Choice</u>	<u>Other (specify)</u>
14b. I do not attend group activities because:	2	0	12	3	7 See Author
<u>Explain:</u> See Author					
15. What are the personal benefits you receive from being a part of this group?					
<u>Explain:</u> See Author					
16. What forms of communication do these groups use to inform members or adherents of events and activities?					
<u>Hours per week</u> See Author					
17. How many hrs/wk do you spend with church groups in & out of the church facility?					
<u>Yes</u> 33 <u>No</u> 63 <u>Which One?</u> See Author					
18. Do you serve in a leadership capacity?					
<u>Yes</u> 29 <u>No</u> 64 <u>Hrs./Wk.</u> See Author					
<u>Explain:</u> See Author					
19. Are you involved in volunteer work at the church?					
<u>Explain:</u> See Author					
19b. What motivates you to get involved in volunteer work?					
<u>ON A SCALE FROM 1 - 10, 1 = Lowest; 10 = HIGHEST</u>					
20. Rank the effectiveness of your congregations outreach to the church & un-churched in the community:					
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
	0	0	3	2	5
	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
	7	21	27	13	11

ON A SCALE FROM 1 - 10, 1 = LOWEST; 10 = HIGHEST

21. Rank the importance of these items in your spiritual growth:

<u>Charismatic Leader</u>	<u>Sermons</u>	<u>Music</u>	<u>Small Group Interaction</u>	<u>Youth Programs</u>	<u>Congregation Unity</u>
1 = 3	1 = 4	1 = 2	1 = 5	1 = 8	1 = 1
2 = 4	2 = 3	2 = 6	2 = 2	2 = 8	2 = 1
3 = 3	3 = 1	3 = 2	3 = 4	3 = 1	3 = 2
4 = 5	4 = 4	4 = 5	4 = 1	4 = 2	4 = 5
5 = 13	5 = 4	5 = 6	5 = 4	5 = 3	5 = 7
6 = 7	6 = 6	6 = 9	6 = 7	6 = 3	6 = 9
7 = 9	7 = 6	7 = 7	7 = 9	7 = 6	7 = 7
8 = 16	8 = 22	8 = 23	8 = 15	8 = 8	8 = 22
9 = 14	9 = 17	9 = 10	9 = 17	9 = 17	9 = 12
10 = 11	10 = 25	10 = 18	10 = 20	10 = 14	10 = 19
<u>Opportunity to Serve</u>		<u>Other: (list and rank)</u>			
1 = 1		See Author			
2 = 3					
3 = 1					
4 = 0					
5 = 12					
6 = 10					
7 = 12					
8 = 14					
9 = 14					
10 = 20					

ON A SCALE FROM 1 - 7, 1 = MOST IMPORTANT; 7 = LEAST IMPORTANT

22. Rank these items in order of importance to you/your family:

<u>Charismatic Leader</u>	<u>Sermons</u>	<u>Music</u>	<u>Small Group Interaction</u>	<u>Youth Programs</u>	<u>Congregation Unity</u>
1 = 17	1 = 38	1 = 16	1 = 21	1 = 24	1 = 17
2 = 13	2 = 19	2 = 23	2 = 14	2 = 12	2 = 11
3 = 11	3 = 14	3 = 25	3 = 18	3 = 10	3 = 17
4 = 10	4 = 6	4 = 7	4 = 9	4 = 9	4 = 13
5 = 12	5 = 5	5 = 7	5 = 6	5 = 9	5 = 12
6 = 11	6 = 4	6 = 1	6 = 8	6 = 3	6 = 8
7 = 9	7 = 4	7 = 6	7 = 4	7 = 8	7 = 7
<u>Opportunity to Serve</u>		<u>Why:</u>			
1 = 14		See Author			
2 = 8					
3 = 10					
4 = 7					
5 = 9					
6 = 16					
7 = 15					

23. Have you chosen to make this your church home?

<u>Yes</u>	<u>No</u>	<u>Why / Why Not?</u>
90	9	See Author

Broadway United Methodist Church - Interview Questions

1. Can you explain the overall atmosphere at Broadway?
2. Are all three of your worship services all the same style?
3. On average, how many people attend each service?
4. Are there distinct groups that attend each one of those services?
5. How do you conduct Sunday School?
6. What is the importance of your small groups?
7. How do you communicate the small groups, or get people involved in small groups when they first come to church?
8. What channels of communication do you feel that you use?
9. What do you view as success in a church?
10. Can you describe your target audience?
11. With your church having a one hundred year history, this church was pure traditional church, how did you make the move over from traditional to post-modern?
12. How long have you been here?
13. Do you feel that your church has a culture?
14. Where would you like to see your church go in the future?
15. How easy is it for the church as a whole to get volunteers?
16. How active or involved are your members or people who attend worship, in activities outside of worship?
17. How many staff members do you have?
18. What type of technology do you use within your worship service?

19. Was it hard to implement the technological elements into your worship since some people believe that doesn't belong in a traditional church?
20. Do you think it helps to have a visual aspect to an audio message?

Hillvue Heights Church - Interview Questions

1. Can you explain the overall atmosphere at Hillvue?
2. Can you give an overview of the demographics of your church?
3. Do you have a target audience?
4. How would you characterize each one of those services?
5. How connected do you believe the people within those three services are to each other?
6. You said that if you had to choose a target audience it would be the unchurched. Do you feel that because that is your target audience that you may miss out on those people who have had previous church experience and are just looking for a change?
7. Do you feel that you can connect with the traditional style churchgoer?
8. Why would someone come to one of your services and then go back to their own church?
9. What do you view as success within a church? What is success?
10. Do you view you're church as a success?
11. How do you feel your church got to where it is right now?
12. Does there have to be a collapse of traditions before a traditional church can adopt a more post-modern style?
13. Do you think your message would be as effective if you did not incorporate all of the technological elements into your worship service?
14. Do you stress to your congregation that people need to get involved in small groups?
15. Why don't you have an order of worship in your bulletin?

Living Hope Baptist Church - Interview Questions

1. Can you explain the overall atmosphere at Living Hope?
2. How many services do you have?
3. What are the differences between the services?
4. Does the worship style differ between the services?
5. Do people just come to different services because of the time that they are offered?
6. What do you view as success within a church?
7. How important do you feel your small groups are, their communication, their interactions?
8. When a new person comes into your church, how quick are you to get them into a small group?
9. How do you communicate your small groups to others?
10. How do you feel your church has gotten to where it is right now?
11. What's your purpose behind targeting the youth of your church?
12. Why do you view the children as the most important target?
13. How easy is it for you guys to get volunteers for things?
14. Why do you think people want to get involved? Why do they want to volunteer?
15. How many people do you have on staff?
16. What channel of communication do you use with the congregation?
17. What channels of communication do you feel are most important?
18. How would you categorize your church in terms of overall style?

19. What type of communication do you use to reach people outside of the church that aren't members or visitors?
20. Are all your ministers ordained?
21. What do you feel makes your church unique from other churches?
22. How do you think someone coming from a traditional worship style would feel at Living Hope?
23. Do you find that the majority of your members have been unchurched in the past and this is their first worship experience or they've grown up with this type of worship style?
24. How do you feel the communication is between your members or between the services?
25. Do you think there is a different type of connection between a smaller church than a larger church?