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ABSTRACT

DEVELOPMENT OF A PROGRAM FOR INTENTIONAL GROWTH
IN THE ANTIOCH SEVENTH-DAY ADVENTIST
CONGREGATION, LONG ISLAND,
NEW YORK

by

Trevor Saint Aubyn Forbes

Adviser: Douglas R. Kilcher

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPMENT OF A PROGRAM FOR INTENTIONAL GROWTH IN
THE ANTIOCH SEVENTH-DAY ADVENTIST CONGREGATION,
LONG ISLAND, NEW YORK

Name of researcher: Trevor Saint Aubyn Forbes

Name and degree of faculty adviser: Douglas Kilcher, D.Min.

Date completed: May 1997

Problem

The Antioch Seventh-day Adventist congregation was started in 1988 and grew steadily; however, for the last four years membership growth has plateaued. This lack of church growth has caused much concern among the church's administration. The original hope and intention that the congregation would establish a growing church was founded on the premise that in order for the congregation to grow, it must implement intentional church growth programs.

Method

In order to learn how churches grow, I surveyed literature on church growth. I also interviewed six pastors of growing churches -- three who are Seventh-day Adventists

and three who are non-Adventists -- to learn what caused their churches to grow.

A Task Force consisting of the members of the Antioch's church board convened many times to consider what measures the church should utilize to help effect intentional church growth. The Task Force assisted me in designing and implementing a program we believed would lead to marketability and high visibility of the church, and to numerical and spiritual church growth.

Results

There was no significant numerical growth. However, the laity and I believe that the church has become more marketable and visible through a new approach to public evangelism. The seminars in financial planning, health and nutrition, and parent and child relationships received high ratings. The outreach programs used touched many lives, both near and far. The people have requested they be repeated. The church is cognizant that intentional outreach is necessary if we are going to witness successfully and thus experience dynamic church growth.

Conclusions

The study has increased my awareness of intentionality and church-growth skills. It is my intention, with the cooperation of the church, to implement some of the strategies learned, because I believe that one of the main purposes for the existence of the church is to witness to

people, to invite them to commit their lives to Jesus, and to become a part of the church. This study has enriched the literature on intentional church-growth ministries.

Andrews University
Seventh-day Adventist Theological Seminary

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IN THE ANTIOCH SEVENTH-DAY ADVENTIST
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A Dissertation
Presented in Partial Fulfillment
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Doctor of Ministry

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APPROVAL BY THE COMMITTEE:

Adviser,
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Dean, SDA Theological Seminary

Date approved

To my mother, Inez Forbes Barrett, who has always believed in me from the beginning and showed her love in many ways. She continues to encourage me to never give up but to strive to succeed.

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Thank you to the Task Force members of the Antioch SDA Church who spent many hours at our meetings brainstorming, designing, and helping to implement the church-growth program.

I thank my family for their patience with me throughout the years: my wife, Erma, my daughters, Natalie and Chantal, and my sons, Shaun and Faron.

My final thanks goes to my Heavenly Father, who has never forsaken me. I am especially grateful for His unconditional love and wonderful promise never to leave me; To Him I give all the praise and glory.

CHAPTER I

INTRODUCTION

Purpose of the Project

The task of ministry is multifaceted; it benefits those who have been served but also fulfills the need of the minister or leader who serves. There is also a great desire to fulfill Jesus' call to serve. This call is validated when a worker for the Lord does the work of the Lord. Since I have been called to be a leader, I feel the strong desire to make my presence felt in a positive way. This, I believe, is best achieved as I become engaged in the ultimate work of the Lord--expanding the church's growth.

To grow is not an option, it is an urgent imperative. The pastor's thrust is to create meaningful church growth designed to make the church a visible change agent in the immediate community and beyond. Because growth has not occurred as I had envisioned, there is an urgent need to investigate the reasons why churches grow and how that growth can impact my own ministry. I am fully cognizant of the fact that church growth is only partially dependent on human action, but also on divine interaction.

The need to see the work of God explode into successful growth comes with the strong conviction that the church is special. Peter Wagner refers to this phenomenon in the Lausanne Covenant:¹ "The church is at the very center of God's cosmic purpose and His appointed means of spreading the gospel." The author, Wagner, also stressed that we need to break out of our ecclesiastical ghettos and permeate non-Christian societies, for in the church's mission of sacrificial service, evangelism is primary. Wagner further states: "The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system or human ideology."² Of the church, he says, "there is a divine aspect to church growth because God clearly wants his lost sheep found and brought into the fold."³ For this, "God has chosen to use human beings as intermediaries."⁴ Paul's query, "How shall they [people] hear without a preacher?" (Rom 10:13-17) gives credence to the mission of church growth.

¹C. Peter Wagner, Strategies for Church Growth (Ventura, CA: Regal Books, 1987), 201.

²Ibid.

³Ibid., 18.

⁴Ibid., 19.

Statement of the Project

The purpose of this project was to develop a growth program for the Antioch Seventh-day Adventist Church, a small congregation, located in Long Island, New York.

Justification of the Project

The Antioch Seventh-day Adventist Church was started in 1988 by two families and myself. Presently, the membership growth had plateaued. It was believed that implementation of certain programs would further enhance numerical and spiritual growth.

On Long Island many of the Seventh-day Adventist (SDA) churches were established over two decades ago, and have not grown numerically. Perhaps one of the reasons is a lack of lay involvement in ministry. The Antioch Church seeks to develop and implement lay-oriented programs that will produce a climate for increased church growth.

Definition of Terms

The following terms are defined in order to clarify their usage in this dissertation:

Actual Growth Rate: Increase in membership less missing, transfer-out, apostasy, and death.

Biological Growth: People who grew up in the church and eventually become members.

Company: A small congregation that meets regularly; this may be about sixty people but they do not meet the Conference requirements to be a regular organized church.

Conversion Growth Rate: People who are baptized but who were formerly unchurched.

Cumulative Growth Rate: Increase of membership over a period of time (e.g., January to April).

Evangelism: The proclamation of the gospel with the intent to bring people to a commitment to follow Jesus Christ.

Greater New York Conference of Seventh-day Adventists: The administrative body of the Seventh-day Adventist denomination located on Long Island, New York, responsible for the territory of New York City, Long Island, and several upstate counties.

Local Church Offering: A varying percentage of members' income given to the church for use in the local church including operating expenses and capital purchase or improvement.

Northeastern Conference of Seventh-day Adventists: Regional offices that supervises churches in five states of the eastern seaboard, including areas covered by the Greater New York Conference.

Nurturing: An intentional effort to help a person develop into a mature Christian. This is an educational process to enable a person to reach this potential.

Class I & II Workers: Class I workers primarily serve within the local church. Class II workers work in outreach ministry for the church.

Tithe: Ten (10%) percent of a person's gross income donated the church.

Limitations of the Project

This study was done with the Antioch SDA Church, in New York, and was governed by the following limitations:

1. A detailed statistical comparison was not done on the growth pattern of churches on Long Island. However, since I have pastored three other Long Island churches, I am aware of the growth pattern in those churches. I have also reviewed the quarterly statistical report on membership, tithe, and offerings for all churches published by the Greater New York Conference.
2. A written pre-seminar questionnaire was not done, but church and community surveys were conducted, and I did conduct a verbal questionnaire in regard to the needs of the growth program of the Antioch Church.
3. One program suggested in this study was field-tested.

Method

Literature was surveyed to discover the principles that cause urban churches to grow. Of particular interest was the interview of six pastors, three of whom were non-Seventh-day Adventists and three were pastors of SDA churches near my ministry area. These ministers' input is

vital since they practice ministry in churches that are experiencing church growth.

In order to develop programs for the Antioch Church, a task force consisting of the local church board members was used to assist me in choosing and designing programs.

CHAPTER II

HISTORY AND DESCRIPTION OF THE ANTIOCH SEVENTH-DAY ADVENTIST CHURCH

History of the Congregation

In 1988 the desire to see a new congregation born in Eastern Long Island in the territory between the Babylon Seventh-Day Adventist Church, on the south shore, and the Huntington Seventh-day Adventist Church on the north shore, became a reality. The church plant began when I, while pastoring the Huntington SDA Church, discovered that two families from two different churches had the same desire to begin a new SDA church in the Deer Park area.

After interviews and discussions with the Collins and Narcisse families, I decided that planting a church in Deer Park would be feasible, in part, because the Narcisse family lived in Deer Park and the Collins family lived in Wheatley Heights, an adjacent village. Moreover, Sister Narcisse was a lay Bible worker--a recent graduate from a lay Bible class sponsored by the Greater New York Conference Personal Ministries Department.

Brothers Collins and Narcisse had served in their former churches as an elder/leader and in other positions. These leadership skills would be vital in starting a church.

All of these individuals had participated in church growth before. Brother Collins had assisted in planting a church in Wyandanch, while the Narcisse family, under the direction of Brother Narcisse, had helped to plant two French churches in the town of Huntington. The churches established by the local elders were experiencing significant growth.

Since many people would not travel to other towns that were considered far away, it was deemed wise to establish an SDA church in Deer Park. The socioeconomics of Deer Park seemed to dictate the worship patterns of the residents; they prefer not to attend an SDA church located in Wyandanch, based on their perception of it being a less affluent community.

Another reason to select Deer Park as the church's location was because of its central location. It is surrounded by several villages and towns: Commack and Dix Hills to the immediate north; Wyandanch to the west, West Islip to the immediate east, and Bayshore to the northeast and southeast. About fifteen to twenty minutes to the east and northeast are the towns of Brentwood, Central Islip, Hauppauge, and Islandia; and Northport to the north. Although Deer Park had the greatest concentration of Black people, who were the prime focus of this outreach, the plan was developed with the view that the church would serve all of the areas cited.

The First Outreach and Its Results

Preliminary Plans

In preparation for a Revelation Seminar, the three pioneers and I undertook a house-to-house community survey in Deer Park to assess the feasibility of conducting a Revelation Seminar in French and English. We issued invitations to the residents and invited them to participate in the community endeavor.

The initial outreach was satisfactory; several people attended the Revelation Seminar, including an Adventist who had not been to church for over twenty years. It was arranged that the three pioneers would teach the seminar. Sister Narcisse taught the French class while Brothers Collins and Narcisse taught the English class.

Conducting the Seminar

The Revelation Seminar was held in the lower part of the Narcisse's residence in Deer Park. The seminar was held twice per week for twelve weeks. I taught some English lessons and attended many sessions. It was a most enjoyable experience in my ministry. It was a joy to see the enthusiasm of the lay teachers and the eagerness of the students to learn. Most of the students had never been to a Revelation Seminar before or had any exposure to a study on the Book of Revelation. To them, the studies were fascinating.

At the conclusion of the seminar, eight people graduated, and four were baptized immediately. Several weeks later, a few more were baptized. Among those baptized were two French-speaking people from Haiti and two English-speaking people. One of the English-speaking graduates was an African-American, and the other, a West Indian. The West Indian was Pearl RajPaul, the SDA who had not been to church for over twenty years. She became the treasurer of the new congregation, and has been re-elected yearly through 1996. Three more people, after receiving Bible studies by the three founder/leaders, were baptized in 1988. The total number baptized was eight.

In September 1988 I relinquished my leadership of the Deer Park flock. While continuing to serve as treasurer of the Greater New York Conference Corporation, the legal body of the Conference, I was asked to provide pastoral care to two small churches. The new pastor of Huntington assumed the pastorate of the Deer Park Branch Sabbath School.

The change of pastoral leadership did not significantly affect the growth of the group because the three local leaders continued to foster growth through personal outreach and motivated the newly baptized to become active in the church.

Organization and Move to New Location

In September 1989, I was transferred to pastor the Antioch congregation. In order to pastor the group

independent of the Huntington Church (the mother or sponsoring church), I organized the group into a company. This meant that the congregation was now under the auspices of the Greater New York Conference of SDA, and not under the Huntington Church. On October 14, 1989, the Conference President, Merlin Kretschmar, and other officers officially organized the Antioch congregation.

Since the inception of the congregation, the services and seminars were held in the lower section of the Narcisse's high-ranch residence. But the facility soon became overcrowded. A large church building was necessary to house the congregation and to facilitate growth.

According to church-growth specialist Win Arn, when a congregation reaches 87 percent¹ capacity of its building, the congregation needs to do one of several things if it is going to continue to grow: (1) it should have a second service, (2) expand its building, (3) build a new building, (4) relocate, or (5) start a new congregation. Because of the size and newness of the Antioch congregation, it was decided to relocate because that seemed to be the practical option.

The newly organized congregation started worshipping in the rented gym of a Community Service Center on October 21, 1989. The attendance was about forty-five. There was

¹Win Arn, The Church Growth Ratio Book: How to Have a Revitalized, Healthy, Growing, Loving Church (Pasadena, CA: Church Growth, 1987), 20.

considerable room in the gym. There were areas for classrooms for the various age groups, and the worship area was adequate. The church had access to the basketball court, which they used to socialize and play together.

The Evangelistic Crusades of 1990

The Antioch congregation was founded with the motto "to evangelize Deer Park and the surrounding areas for the Lord." Deer Park was chosen since it had no SDA church and is located between the Babylon SDA Church to the south and Huntington SDA Church to the north. The small, new congregation believed in the command given by Jesus in Matt 28:19, 20: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."¹ These powerful words became our marching orders in 1990.

To accomplish these goals, I organized two main soul-winning events to make disciples of people from every sector of society. As Dr. Mitch Medina has said:

We need to tell people the truth . . . that their salvation is not sealed until they come to the local church to get baptized. If a person has the slightest interest in keeping their hide out of hell, they need to come to see the pastor!²

¹The NIV version is used for biblical references throughout this dissertation, unless otherwise noted.

²Mitch Medina, Mobilization for Evangelism (Caldwell, NJ: Paraclete Ministries, 1995), 64.

The conviction to evangelize and disciple people led me to organize two soul-winning events:

1. The Ministerial directors of the Greater New York Conference and the Atlantic Union Conference and I conducted a Revelation Seminar for four months--March to July 1990.

2. At the conclusion of the seminar, we launched a four-week evangelistic crusade, conducted five nights weekly, with the Atlantic Union Ministerial Director as the speaker. The crusade was a positive experience to the visitors and to the church members. At the conclusion of the crusade, twelve people were baptized.

Public Major Outreach from 1991-1994

Besides the emphasis on nurturing, the church started a number of outreach programs: a Pathfinder club, a youth choir, and a senior choir. The church held a series of meetings by Dr. Bhola, an experienced minister who was looking for job opportunities in the Greater New York area. The Week of Prayer was conducted by the laity, myself, and Dr. Connor, Personal Ministries Leader of the Greater New York Conference.

In 1991, the Antioch congregation, two French churches, and one English church held a four-week large tent crusade at the Huntington Church. The crusade resulted in twenty-eight persons being baptized. Of these, two were added to the Antioch Church.

In 1993, I conducted a four-week crusade that resulted in four persons being baptized. In 1994 Brother Collins conducted a four-week crusade series that resulted in five persons being baptized.

During this period, the conversion growth rate was greater than the biological or transfer growth rate and our cumulative growth rate was satisfactory. At the end of December 1990, the membership was thirty-eight. From 1991- to 1994, it grew by forty-three members. At the end of 1994, there were seventy-one members. Even though this seems impressive, the actual growth rate was not very gratifying. We lost some of our membership for many reasons including: apostasy, migration to the southern States, death, and youth going away to schools. There was some transfer in growth and biological growth, but the greatest growth came through conversion growth. As a result, the Antioch Church consists mostly of relatively newly baptized members. The decadal growth rate (DGR) of the church is 580 percent.

The Second Relocation

After worshiping at the gymnasium from October 1988-February 1992, the membership felt that the church was located too far from the Black neighborhood. Moreover, the gym did not lend itself to growth because it did not look like a church.

It was strongly felt that we should move. In December 1991, we decided to purchase a high-rise house. We

closed the purchase in January 1992 and immediately started remodeling the lower section to be used as the sanctuary. The top floor would be an apartment to be rented by one of our church officers.

Before long, we had to remove more walls to enlarge the church. In 1993, the kitchen was removed along with the original bathroom in order to have more worship space. Two small bathrooms were built to serve both males and females.

The need for a new church building became acute again. We discovered that a high-ranch¹ house, used as a church, was not very attractive to many who we were trying to reach. As a result, the church purchased a piece of land in July 1996, on which the future church building would be erected. This was designed to help stimulate renewed growth and to serve the present congregational needs. This was a positive development since it was done at a time when the church was experiencing some financial difficulties. In spite of the difficulties, the church voted to build a sanctuary to the glory of God within two years. The members believed that it could be done.

Demographic Study of Deer Park Community

Brief History of Deer Park

Deer Park, a small hamlet, with an approximate area of five square miles, is situated at the northeast corner of

¹A high-ranch house is a house with no basement and consists of two floors. It is a term unique to Long Island.

the town of Babylon, Suffolk County, in New York.¹ It has a very flat terrain, and before it was developed, was covered with a dense growth of scrub oak, pine, and a carpet of vine that clung to the fertile soil. The area's dense vegetation provided excellent cover for game, especially deer, which were in abundance, hence, the name Deer Park.²

Deer Park is one of ten hamlets that comprise the town of Babylon. Before its incorporation in 1873, it was part of the town of Huntington.³ In 1878 a small Methodist Episcopal Chapel was built on the corner of Deer Park Avenue and Lake Avenue. Presently, it is the site of the community United Presbyterian Church. It is not known if there were other religious chapels before this time. It appears that this was the first chapel in Deer Park.⁴ Today, several churches of various denominations have one or more congregations in the town.

A four-room school was built in 1930 on Deer Park Avenue. After fifty years of serving the community, the building was later donated to Father Cuddeback, pastor of the Wyandanch Catholic Church. He later moved it to Central Avenue and West Sixth Street on land donated by Mrs.

¹Anthony F. Ceasare, Deer Park through the Years (Brewster, NY: AFC Publication, 1985), iii.

²Ibid.

³Ibid., 1.

⁴Ibid.

Smolens. Thus, the first Catholic Church in Deer Park was established.¹

After World War II, Deer Park experienced a population boom because it seemed as if everyone was leaving the City of New York to come to Deer Park and adjoining towns in Suffolk and Nassau Counties. By the 1970s, Deer Park had grown to over 30,000 inhabitants.²

Deer Park Avenue is the main road that runs from north to south and connects the towns of Deer Park and Huntington. The area grew slowly with regard to industry, but today it is well developed. It has several small industries, an industrial park, and many small businesses.

Demographic Factors

The 1990 Census records that the population of Deer Park was 32,177.³ Of these, 28,987 were White, 2,361 were Black, 35 were American Indian, Eskimo, or Aleut, 437 were Asians or Pacific Islanders, and 357 were other races. There were 9,569 White households; 625 Black, 13 American Indian, Eskimo or Aleut, 104 Asian or Pacific Islander, and 85 other races; 29,453 of the population were native-born, while 2,724 were foreign-born.

¹Ibid., 100.

²Ibid., 1.

³1990 Census of Population and Housing, Suffolk County (Washington, DC: United States Department of Commerce, Bureau of Census Data User Service Division), Summary Tape File 3A.

The per capita income of the White population was \$17,498 in 1989, \$13,882 for the Blacks, \$24,208 for American Indians, Eskimos, or Aleuts, \$10,422 for Asian or Pacific Islanders, and \$11,558 for other races.

Those who completed high school amounted to 11,649; 17,544 have attended college. Among the college graduates are 1,049 who hold a graduate or professional degree.¹

The average current cost of a house is \$133,031, with a high of \$202,500 and a low of \$12,450.² The taxes range from a high of \$8,628 to a low of \$2,096, with an average of \$4,274. The average house takes 117 days to sell.³

According to a recent Long Island Population Survey, conducted by the Long Island Lighting Company (LILCO), Deer Park has lost some of its population since the last Census. LILCO estimated that the population on January 1, 1995, was 28,526 and 28,584 on January 1, 1996.⁴ This means there are 3,593 fewer people in Deer Park since 1990. The survey did not delineate the reason for the reduction in population, but my conjecture is that many have emigrated to the southern States or to less expensive areas.

¹Ibid.

²Real Estate Listing (West Babylon, NY: Long Island Board of Realtors, 1996), 1643.

³Ibid.

⁴1996 Long Island Population Survey (New York: Long Island Lighting Company, 1996), 19.

A noticeable shift that has occurred is a reduction in household size, but an increase in the number of households. This is due to the growing number of single-person households.¹ The survey reveals that the single-person household rate in the Nassau-Suffolk area has more than doubled since 1970. There are now 141,640 single-person households, whereas in 1970 it was 65,696.²

Two other factors that contribute to smaller households are fewer children being born per family and an increase in the death rate.³ There is no doubt that Deer Park is being impacted by some of the demographic variables cited.

¹Ibid.

²Ibid.

³Ibid.

CHAPTER III

THEOLOGICAL AND THEORETICAL FRAMEWORK

The mission of the church is rooted in the work of Jesus. He is the Beginning and is the reason for the church to exist and to continue to be a living, powerful factor in the entire world. Jesus is described in the Gospel of John as Living Water and Bread, among other analogies (John 6:35). We, the pastors, are enlisted and empowered to feed those who thirst and hunger for righteousness. Jesus said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt 5:6).

At the heart of Jesus' mission one will find people. It is God's own humankind whom God seeks to save from sin and death. Matthew, in his Gospel, said that Jesus came to save people from their sins (Matt 1:21). The church has the powerful commission to seek and save. In fact, Jesus said that those who believe in Him will do greater works than He did (Matt 14:12). The church gets its authority from the Master Change Agent, Jesus Christ.

Jesus demonstrated His unique regard for saving people on the day of Pentecost. He empowered His disciples to speak in several languages so that people from various

nations and ethnic backgrounds could hear the saving gospel or good news in their familiar vernacular (Acts 2:1-12). The church grew daily as a result of that eventful day.

The implication in Acts 2 is clear: Jesus wants the church to grow. He uses humans to reach humans. He wants the church to be well established. He left no doubt that He was the One who established the church. He made it obvious in Matt 16:18 that the church is built on Him, and that no force can defeat the church: "And upon this Rock I will build my church; and the gates of hell shall not prevail against it."

Jesus wants to change people. He transformed Zaccheus's life (Luke 19:1-10). He was changed immediately from a crafty, white-collar thief to a concerned citizen who wished to do God's will. His life was so impacted by Jesus that he was willing to love and respect his neighbor, and return funds he unscrupulously extracted from them.

Angry, impetuous, impulsive Peter was transformed into a "fisher of men"--a man with a mission to witness (John 21:15-17). Paul was perhaps one of Jesus' greatest miracles, for Paul was a great force in prosecuting and harming the young church Jesus had established. Jesus transformed him while he was on the road to Damascus to hurt Christians (Acts 9:1-20). He became a Christian. He also became the greatest missionary in the New Testament church.

Jesus defined the mission of the church as an agency providing spiritual, social, material, educational, and health ministries (outreach). If a church fails to adopt these vital ministries as part of its program, it is not a true church doing the work of Jesus. The church is a body of saved people, who seek to serve others more than themselves. The church is a body of reconcilers. The church is also like a stream of water that is always on the move. Anytime the stream stops moving, it becomes stagnated and then disappears.

If the church must do the first work, it must be ready to risk itself. By losing itself, it finds itself, even as a kernel of corn must die before it becomes a stalk and bears many ears of corn (John 12:24). There are times when the church may fail, but through Christ it will triumph. Paul preached the gospel of Jesus in Thessalonica, but he had to make a hasty exit to Berea (Acts 17:1-10).

As we consider the business of the church and why it exists, a few questions beg for some answers. If our church should burn down, who in the community would cry? Are we justifying our existence? Are we fulfilling the mission of our Commander in Chief as revealed in Matt 24:14; 28:19, 20? According to Leo R. Van Olson:

Today the church needs to make a bold commitment to love people and then dedicate itself to fulfilling that promise. The life style of the church should tell people that they are loved. . . . God's love for us doesn't merely amount to good feelings about us. He gave Himself for us in a death in which we

do not have to participate. This willing commitment motivates us to act on His behalf. . . . It is the duty of the church members, who have been set free from slavery of sin by Jesus' death and have experienced the freedom of salvation to assume the role of servant (Matt 20:27). Sacrifice for others becomes a pleasure, giving for their salvation not merely a duty but genuine joy.¹

The giving of self to others in service in a community within the context of the church legitimizes the existence of that church to others. This giving of self is pluralistic, however; it must be with the aim of doing the first work of the church, which is evangelism. This must be buttressed by other acts of giving, which lead to improvement in health, self-esteem, education, cultivation of good habits, and the multitude of things that the Lord has challenged us to do when He said: "Let your light shine before men, that they may see your good deeds and praise your Father in Heaven" (Matt 5:16).

Alan Tippett alluded to this dynamic purpose of the church while the New Testament church was still in its infancy.

The Lord purposed and commanded the diffusion of the knowledge of His love throughout the world to all nations, kindred and tongue. When the NT church emerged, it was immediately quantitatively, qualitatively and organically a growing body (Acts 2:46-47; 16:5). It assumed many forms, from house churches (1 Cor. 16:19; Rom. 16:5; Col. 4:15, Philemon v.2) and village communal units as at Lydda and Saron (Acts 9:35), to mixed urban groups,

¹Erwin R. Gane, Adult Sabbath School Lesson, Teachers' edition, first quarter (Silver Spring, MD: Department of Church Ministries, General Conference of Seventh-day Adventists, 1996), 134.

as at Corinth (Acts 18:7-8), migrating groups of individual, as at Rome (Rom. 16) and inter-racial segments at Roman Colonial posts like Philippi (Acts 16).¹

The ultimate aim of the church is to see numerous souls saved in the everlasting kingdom of God. This growth does not need be a slow growth. In fact, Tippetts sees the idea of slow growth as being foreign to the New Testament. He states: "Growth is expected to be both physical and numerical; growth from the outside, and spiritual and qualitative growth from within."² He also says: "A growing church must have its program of outreach, while maintaining the continuity of the growth process of itself."³

As the church strives to grow and meet the needs of the world and itself, it must reach the place where it addresses the questions the world is asking. Quite often the church speaks to itself, not to the questions of the world. By addressing a pluralistic, socioeconomic society in a meaningful, selfless way, God will give powerful success; because God has said, "My Word will not return to me void" (Isa 55:11).

¹Alan R. Tippetts, Church Growth and the Word of God: The Biblical Basis of the Church Growth Viewpoint (Grand Rapids, MI: Eerdmans, 1970), 7.

²Ibid., 12.

³Ibid., 26.

Factors of Church Growth

Norman Miles identifies four types of growth in a church. First, there is numerical growth where the church grows quantitatively over time. Second, there is impact or influential growth--growth which neglects the church's ability to affect the people around the community. A third type of growth is financial growth--where the financial resources grow in proportion to the numerical growth of the church. The fourth type of growth is spiritual growth. This growth is superbly important because with spiritual growth the church will become more dependent on God for everything. This type of growth is very difficult to measure, but these primary indicators provide benchmarks: (1) the devotional life, (2) outlet for service--a willingness to serve; and (3) quality of worship.¹

As the church considers growth, the question surfaces, "Why should we grow?" The answer is, we have a biblical mandate: faith is stimulated by growth. When people see new people added to their church, they want to "come and see." Growth prevents stagnation.

In order to affect growth, many intentional steps must be undertaken. Boone Porter reminds us that "if growth is God's gift, the first and most basic thing we must do to

¹Trevor Forbes, Class notes for CHMN735:Growth Strategies for the SDA Church, Columbia Union College, Takoma Park, MD, September 1990.

obtain it is pray to Him for it. Our Lord taught us that our prayer must be insistent and persistent."¹ Coleman said:

We must realize that the kind of manpower that Christ needs does not happen by accident. It requires deliberate planning and concentrated effort. If we are to train men, we must work for them. We must seek them. Above all we must pray for them.²

The Pastor and Church Growth

The pastor is the key to church growth in all circumstances. Peter Wagner states, "The primary catalytic factor for growth in a local church is the pastor. In every growing, dynamic church I have studied, I have found a key person whom God is using to make it happen."³

The pastor then must be a visionary. He must be able to visualize the church growing spiritually, numerically, and financially. Once the pastor has visualized the church growing, he must communicate the vision to his members who must come to also own his vision. The vision is communicated to the church through constant repetition and positive creative ways.

However, the pastor must first earn the people's trust if success is to be materialized. He must show by his

¹H. Boone Porter, Growth and Life in the Local Church (New York: Seabury Press, 1968), 21.

²Robert E. Coleman, The Master Plan of Evangelism (Old Tappan, NJ: Flemming H. Revell Company, 1964), 117.

³C. Peter Wagner, Your Church Can Grow (Ventura, CA: Regal Books, 1984), 62.

life that he is a leader who will lead by example. He must exhibit the following traits to be a viable leader.

1. The pastor must cultivate spiritual qualities; he must find time to be close to his Lord; he must pray much; he must find time to reflect on the way the Holy spirit functions and works in the life of the Christian; he must be willing to serve his people and the Lord without claim, and not look to be famous, but rather to make Jesus become famous in the eyes of the members and the world. When people sense that their pastor loves the Lord and them, they will be willing to engage in the growth of the church.

2. The pastor's leadership style can be pivotal in growth. He or she should be open and accepting, and must learn to take people as they are and not as one wants them to be. The fact is that people will take the pastor as their example. If the pastor is warm, they will most likely be warm. People will accept being a member of a local church if they experience warmth, kindness, acceptance, and involvement.

3. The pastor should share ministry with people. In fact, according to Lindgren and Shawchuck, "Leaders can accomplish their work only through other people."¹ They recommend the following actions:

¹Alvin J. Lindgren and Norman Shawchuck, Let My People Go: Empowering Laity for Ministry (Nashville: Abingdon Press, 1984), 45.

a. The pastor should give assignments after appropriate training or orientation.

b. Let people know that what they are doing is important.

c. Give a person responsibility and not take over.

d. Find a way to reward people (providing adequate training can be one way of rewarding people).

4. The pastor should provide positive leadership:

a. One should be positive about the church being led. Though one might not like everything about the church, one should endeavor to stress the positive and try to negate or avoid the negative. One must project the church as being so important that not to belong would be disadvantageous.

b. The pastor must project positive vision to the church, and emphasize what the church can do with the help of God.

The foregoing section delineated the positive effects of the pastor. Here now are some negative facts.¹

The pastor can be an impediment to the growth of the church if the following traits are exhibited.

¹Trevor Forbes, Class notes for CHMN735:Growth Strategies for the SDA Church, Columbia Union College, Takoma Park, MD, September 1990.

1. Negative leadership: The pastor can see the church only as a job, a job to which he might not be totally committed. As a result, his total interest is not in the church, and therefore, he does not foster a positive attitude in the members. Since people tend to emulate their pastors, the people will sooner or later become negative, which in turn can spell death or decline of the church.

2. Limited vision: Pastors sometimes lack faith. This condition is deadly because without faith it is impossible to please God. The result is that the church will perish. One must have faith and vision and must effectively communicate those virtues to the church.

3. Arbitrary leadership style: Sometimes pastors want everything their way. This dictatorial style does not recognize that all members are ministers too, and can indeed make a valuable, dynamic contribution to the work of the church. On the other hand, some pastors make it difficult for people to help them because, although they want help, they want it their way only.

4. Unwillingness to adopt methods of the time: Many pastors are tied to the past. They find it painful to change to current methods. This may mean they do not take intelligent risks. This unwillingness, no doubt, is paralyzing and can limit or retard church growth. These impediments and self-defeating attitudes can be avoided if the pastor follows the recommendations mentioned above.

The Laity and Church Growth

A paramount church-growth principle is the realization that the laity is very important. Ideally, the entire church should be empowered to serve in one capacity or the other. Peter Wagner suggested that the goal should be to have about 10 percent of the church membership involved in evangelism.¹ He suggested that the other 90 percent will serve the church using their other spiritual gifts.

The pastor should help the members find and develop their spiritual gifts. The apostle Peter made this clear in 1 Pet 4:10, "As [everyone] every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." This mandate must be communicated to each lay person. If the laity take the Bible seriously, they will indeed find a way to be valuable in the work of the church.

The Role of the Laity

Here are three of the many ways lay people contribute to church growth:

1. The laity in the church are important because research and experience have shown that they bring guests to the church and to the evangelistic outreach of the church. Therefore, they are the key to four types of growth, namely:

¹Wagner, Your Church Can Grow, 86.

internal growth, expansion growth, retention growth, and bridging growth.

2. The laity are instrumental in keeping members in the church. If members become warm, caring, loving, and pass the fruit of the spirit discussed in Paul's epistle to the Galatians (5:22-3), people will want to stay in the church.

3. Lay people have a large investment in the church; new members come with resources in the form of ideas, money, and new enthusiasm. These resources represent major investments in the church, which, when used, benefit the entire church.

Certain steps are necessary to involve more lay people:

1. Recruitment: To actually grow, the church laity must be found to do things they are most interested in doing in the church. This might call for involvement of the pastoral skills to determine spiritual gifts. When gifts are matched with task, people perform better.

2. Training: Once people are matched to tasks, they need to be trained in order to be effective. The training does not have to be done by the pastor, but he must find resource persons to train the laity. This is part of enabling the laity. In Eph 4:12, the pastor is advised that he ought to equip the saints for the work of the ministry.

3. Motivation: Everybody needs to be motivated. To be placed in the right job in the church can be a motivating

factor. Letting people know that they are needed and demonstrating that appreciation are motivating factors which should not be ignored.

4. Direction: People need direction at times. The pastor should not take over the task of the laity but must be available to direct or provide someone to give direction when the laity request it.

In the whole process of involving people, the pastor must find a way to reward them for the task they perform. Rewarding people is a pluralistic process. People feel rewarded in different ways. According to Lindgren and Shawchuck:

Training designed to empower laity to be more effective in achieving goals and interest important to them can be a rewarding experience for all. All persons want to experience success and to be recognized for it. Training and consistent feedback regarding one's level of effectiveness ministry on behalf of the congregation, indicate that the person and the job are important, that the person is part of a team, and that the leaders notice and care.¹

Motivation

The motivation of the laity and the minister or leader is very vital in the business of church growth. Alan McGinnis in his helpful book, Bringing Out the Best in People, enumerated twelve rules of motivation. This is a principle of church growth that few writers have spent much

¹Lindgren and Shawchuck, 119.

time discussing. However, while McGinnis's rules are not written for church growth, they are very pertinent to church growth. These twelve rules are listed below:

1. Expect the best from people you lead. It is important to master the art of finding the good side of people and build on that. McGinnis believes that the best motivators are always on the lookout for hidden capacities.¹

2. Make a thorough study of the other person's needs.² Since everyone is motivated by something, it is wise to carefully study people's needs because people have different needs. Until we learn what people value and what they want in life, we cannot expect to build a successful plan for motivating them.³ We compliment people greatly when we expend much energy to know them.⁴

3. Establish high standards for excellence.⁵ McGinnis referred to David G. McClelland, a psychiatrist at Howard University, who did extensive research on "Achievement Motivation." He found that the best motivated people like to have clearcut objectives before them, but

¹Alan L. McGinnis, Bringing Out the Best in People (Minneapolis: Angsburg Publishing House, 1985), 34.

²Ibid., 42.

³Ibid., 47.

⁴Ibid., 51.

⁵Ibid., 56.

those objectives must be obtainable.¹ Goals must be challenging and realistic; there must be regular feedback of success. Certain high standards must be maintained for the individual to be successful.

4. Create an environment where failure is not fatal.² You cannot innovate unless you are willing to accept some failure. Theodore Roosevelt once said, "The only man who never makes a mistake is the man who never does anything."

5. If they are going anywhere near where you want to go, climb on other people's band wagon.³ A strong leader encourages people to set goals and helps them to reach those goals. If the goals are written, they help increase the possibility that they will be achieved.

6. Employ models to encourage success.⁴ Great persuaders are good storytellers for they know that people are more easily influenced by individualized experiences and examples more than general principles. Stories of other people motivate or convince us because they appeal to our hearts and not only to our heads. The art of motivation is the heightening of emotion. It appeals to the unconscious more than the conscious, to the right side of the brain more

¹Ibid., 67.

²Ibid., 71.

³Ibid., 79.

⁴Ibid., 93.

than the left. When we are exposed to successful people, it not only inculcates certain values, it also convinces us that if they can achieve, so can we.

7. Recognize and applaud achievement. It is important that we take time to thank people. Most people are starving to be appreciated. Samuel Johnson said, "The applause of a single human being is of great consequence."¹

8. Employ a mixture of positive and negative reinforcement.²

9. Appeal sparingly to the competitive urge.³ Excess in competition can lead to undesirable behavior such as resentment and stealing. Competition can stimulate, and that should be our focus.

10. Place a premium on collaboration.⁴ Most people perform best when teamed up with at least one other person.

11. Build into the group an allowance for storms.⁵ It does not pay to run away from difficult interpersonal situations. The higher we rise, the more we will be subject to admiration and anger. We must learn how to deal with problems.

¹Ibid., 107.

²Ibid., 119.

³Ibid., 137.

⁴Ibid., 137.

⁵Ibid., 154.

12. Take steps to keep your own motivation high.¹

In order to lead, it is simply imperative to have independence. Great leaders spend much time thinking and planning. Jesus' life was checkered with solitude. He spent much time alone, praying and meditating.

These twelve rules of motivation are valuable tools for the pastor and leaders of the church because much breakdown of morale and stability in the church can be traced to the lack of motivation. Enthusiasm is contagious, and people are motivated when we place them with other well-motivated people. Eventually, when the optimism reaches a high enough temperature, the fire becomes self-generating. McGinnis called this the Critical Mass.

Dale Carnegie's "Six Ways to Make People Like You" substantiate McClelland's rules. These also should be a motivating factor to the pastor and leaders of the church. The six principles listed below are worthy of emulating:

1. Become genuinely interested in other people. It is the individual who is not interested in his fellowmen who has the greatest difficulties in life and provides the greatest injury to others. It is from among such individuals that all human failures spring.

2. Smile. Action speaks louder than words and a smile says "I like you. I am glad to see you. You make me happy."

¹Ibid., 162.

3. Remember that a person's name is the sweetest and most important sound in any language.

4. Be a good listener. Encourage others to talk about themselves. To be interesting, be interested.

5. Talk in terms of the other person's interest.

6. Make the other person feel important, and do it sincerely.¹ Dale Carnegie's rules may be summarized thus:

There is one all important law of human conduct. If we obey that law, we shall almost never get into trouble. In fact, that law, if obeyed, will bring us countless friends and constant happiness. But the instant we break the law, we shall get into endless trouble.²

In order to help create an environment so that people can be motivated, all twelve rules enumerated by McClelland, and the six points out by Carnegie play a vital part in a growing church.

Perhaps Carnegie's rule number one "become genuinely interested in other people," would have the greatest impact on the Antioch Church members since this should help motivate them to become more concerned about the people in the community and each other. As the church membership grows older, I believe that McClelland's rule eleven "build into the group an allowance for storms," will become significant. This is significant because if the church remain cohesive, the members must learn to carefront

¹Dale Carnegie, How to Win Friends and Influence People (New York: Pocket Books, 1981), 112.

²Ibid., 100.

(loving confront) problems; they should not run away from them.

Applying this principle to the Antioch Church, will help the members to realize that facing problems is one of the primary steps to become a dynamic, caring body of believers. The Antioch Church will also be greatly benefitted by Carnegie's rule six, " make the other person feel important, and do it sincerely." By nature, human beings are selfish, but this rule is beckoning us to be unselfish. The Apostle Paul in Philippians 2:2-3 (New Century Version), said "when you do things, do not let selfishness or pride be your guide. Instead, be humble and give more honor to others than yourself." Rightly understood and practiced this rule could help motivate the Antioch Church to be a loving and non-judgmental congregation.

Signs of Church Growth

Peter Wagner indicated that there are seven vital signs common to healthy growing churches. These are important since they can help the pastor or leader to structure programs in the local church or parish. Below is a listing of those signs:

1. A pastor who is a possibility thinker and possesses a dynamic leadership, who can use these qualities to catalyze the entire church into action for growth¹

2. A well-mobilized laity which has discovered, has developed, and is using all the spiritual gifts²

3. A church big enough to provide the range of services that meets the needs and expectations of its members³ (Robert Schuller said "The secret of success is to find a need and fill it.")⁴

4. The proper balance of the dynamic relationship between celebration, congregation, and cell⁵ (Church must be fun.)

5. A membership drawn primarily from the homogenous unit⁶ (people like to become Christians without crossing racial, linguistic, and class barriers.)

6. Evangelistic methods that have been proved to make disciples⁷ (There are three streams of Evangelism: Crusade, Saturation, and Body Evangelism.)

¹Wagner, Your Church Can Grow, 63.

²Ibid., 78.

³Ibid., 96.

⁴Ibid.

⁵Ibid., 112.

⁶Ibid., 127.

⁷Ibid., 159.

7. Priorities arranged in biblical order.¹ There are three biblical needs: Commitment to Christ, Commitment to the body of Christ, and Commitment to the work of Christ in the world.

I believe that all the seven signs alluded to are important to a growing and dynamic church; however not all of them are applicable at all times. For example, a church can certainly grow without having all the signs functioning simultaneously. I believe that if continued growth is desired, an adequate building and a large enough membership are needed. Antioch has not experienced the growth anticipated because we do not have a large enough building neither enough volunteers to address the diverse needs of the community.

Despite this constraint we have grown. This is the result of a well-mobilized laity who believe that the church should grow numerically. It is my belief that Antioch church could be greatly benefitted by sign number seven which emphasizes commitment in three areas: commitment to Christ, to the body of Christ and to the work of Christ. When the church is fully committed, growth must take place because its members will not be happy until growth is materialized.

Antioch's greatest handicap is the relocation of a significant percentage of its members to other areas. In

¹Ibid., 173.

order to replace those missing members and bring new ones, it is incumbent on the church to redefine its priorities. Only then can growth become a reality.

Wagner believes that the reason for decline in membership of the mainline churches is because there has been a subtle shift¹ in priority. Prior to the 1960s, the evangelistic mandate was high on the agendas of major denominations.

Wagner also believes that there are two mandates: the Cultural and the Evangelistic. If the church is to grow, the two must be used, but the evangelistic mandate must be kept on top.² The cultural mandate involves loving our neighbors as ourselves and doing good. On the other hand, the evangelistic mandate is primary because it involves seeking and finding the lost people alienated from God by sin.

Marketing the Church

Marketing the church is a controversial, yet ongoing process because the church is always anxious to communicate its message in methods and terms that the unchurched are familiar with. In fact, how the church is marketed can be vital to its success, failure, or even its

¹Wagner, Strategies for Church Growth, 108.

²Ibid., 111.

demise. Barna alluded to the fact that relying¹ upon talents and an enthusiastic laity to grow the church is not sufficient. He wrote, "The church is better off in every way when it blends good marketing practice with answering commitment to the call of Christ."² Marketing is done primarily through the church leader who has the vision to make the church known abroad and help members understand why the church exists.

The program to communicate the unique work of the gospel is part of the marketing program. When Jesus told the healed demoniac not to follow Him but go and tell his friends about the good things Jesus did to his life (Mark 5:18-20), He was engaging in effective marketing. In fact, when Jesus went back to the area later, people begged Him to stay; whereas previously they had begged Him to depart from amongst them.

Barna identified the four key marketing considerations to be:³ (1) Product-relationship, (2) Price-commitment, (3) Place-presence of believers, (4) and Promotion-Word of Mouth (the marketing mix). While every church is different, its marketing plan consists of these four elements even though the administration and laity might not realize it.

¹George Barna, Church Marketing: Breaking Ground for the Harvest (Ventura, CA: Regal Books, 1992), 11.

²Ibid., 14.

³Ibid., 24.

Barna further emphasized that there are two types of marketing techniques; one is *product-driven*, and the other, *market-driven*. In the product-driven technique a firm produces a product it believes is marketable and that people will discover the product and acquire it. In the *market-driven* technique a firm produces a product to meet people's needs. It believes that the firm's goals will also be met by meeting people's needs.

According to Barna, most churches are product-driven. However, churches that are market-driven attract more people.¹ American society is not effectively reached through mass marketing. Successful marketers are one-niche marketers who target a particular segment of the population.

"Marketing" according to Barna "is a broad term that encompasses all the activities that lead to an exchange of equally valued goods between consenting parties."² The church's ultimate goal is to move people into a relationship with Jesus Christ.

Barna lists seven steps in his marketing cycle:³

1. Collect information--secondary and primary.
2. Capture the vision; vision must be caught and effectively communicated.

¹Ibid., 28.

²Ibid., 19.

³Ibid., 30-32.

3. Identify and marshall your resources. You must be able to fulfill your plan or else it makes no sense.

4. Create a marketing plan.

5. Implement the plan.

6. Gain feedback.

7. Revise the plan and re-implement it.

He points out that emphasis on marketing must be a continual leap if it is going to benefit the church positively and lead to church growth.¹

According to Robert Johnson-Smith, "marketing is vital because the church is being affected by the external environment: economics, government, social influences, demographics, psychographics and technology."² It also involves the internal environment, which includes resources within church, stewardship methods, and demographics of the membership.

Ratios That Help the Church

Ratios can help a business to know where to invest its financial and human resources. The same principle is applicable to the church. According to Win Arn, "Ratios help measure effectiveness. Ratios provide a compass to chart

¹Ibid.

²Robert Johnson-Smith II, Beyond Tomorrow: Strategic Planning for Churches (Jenkintown, PA: ATAP Communication, 1994), 18.

direction. Ratios provide a solid reference in an ever-changing world."¹

While ratios pertained more to the organizational guidelines² that affect a healthy, growing church, when the organizational structure is changed, the spiritual³ health and vitality of the church are positively affected too.

This section is not intended to enumerate a multiple of ratios, but a few that I surmise are pertinent to my ministry's environment.

Role/Task Ratio--60:100⁴

Arn noted that role/task refers to a specific position, function, or responsibility in the church. A typical church has 80 percent of its task done by 10 percent of the members. This ratio means that for every 100 people, there must be 60 specific roles and tasks. If there are not enough tasks, people will become inactive and eventually drop out of the church.

Classes of Leaders Ratio--3:1⁵

Typically, lay people are deployed in two ways: in activities that serve the existing church and in outreach.

¹Arn, The Church Growth Ratio Book, 6.

²Ibid., 7.

³Ibid., 14.

⁴Johnson-Smith, 18.

⁵Ibid., 12.

Those who minister to the needs within the church are called Class I leaders. The outreachers serve the non-Christians in an effort to direct them to Christ and the church; these are categorized as Class II leaders. The ratio says that for each three Class I workers, there must be one Class II worker. The hours spent in ministering must also correspond with the manpower ratio. It is believed that this formula will effectively enhance the church's growth.

Church Board Ratio--1:5¹

Many church boards have the same people year after year. This creates self-centeredness. When new members serve on church boards and committees, they bring fresh and exciting ideas, vitality, and positive enthusiasm to their new church. To maintain this vibrancy, the ratio suggests that one of every five board members should have joined the church within the last two years.

Financial Ratio--10:1²

"For every ten dollars (\$10) received by the church, one dollar (\$1) should be invested in evangelism/outreach/church growth," according to Arn. Growing businesses put investments in time, effort, energy, and money. A growing church will mirror businesses because its administration has similar operations.

¹Ibid., 14.

²Ibid., 18.

Friendship Ratio--1:7¹

The friendship ratio means that each new member should have a minimum of seven new friends in the church within the first six months. Arn sees the friendship factor as the most important cement that bonds a new member to a new congregation. If new friendships are not developed within the first six months (this is a critical time period), the new members will return to their old friends without the church. It is suggested that each member should have ten or more friends.

Love and Care Ratio--7:10²

The love and care relationship suggests that seven of every ten members should be intentionally expressing love to those persons around them. A loving church maintains an open-door policy for people to attend and become church members. According to Arn, "A loving church authenticates its message."

Current Commission Conscience Ratio--3:5³

Arn's research suggests that at least three of every five elected officers should have a Great Commission Conscience. This ratio is important because if leaders take

¹Ibid., 23.

²Ibid., 36.

³Ibid., 43.

the commission seriously, they will be proactive in witnessing and will encourage other members to do the same.

Visitor Percentage Ratio--5:100¹

According to Arn's research, at least five of every one hundred members at Sabbath church services should be visitors from the church ministry area. The ministry area is defined as fifteen to twenty-five minutes' drive from the church. Visitors provide an accurate forecast of the church's future. If there are no visitors, there will be no growth; but if there are many visitors, there will be much church growth.

Evangelism Training Ratio--1:3²

It has been suggested for evangelism training that one in every three adult members should receive training in outreach/evangelism each year. Churches that are declining see their role as strengthening the faith of the present members. Churches that experience growth view themselves primarily as a means of equipping laity for ministry to the world.

These ratios are revealing. If a church should be cognizant of them and utilize them, it would likely grow significantly. These and the other ratios have assisted me

¹Ibid., 47.

²Ibid., 64.

to get a better grasp of the principles that give rise to meaningful church growth.

Ellen White's Views on Church Growth

Ellen G. White was one of the founders of the Seventh-day Adventist Church. Through her ministry--which includes councils on diet, education, health, family life, Christian living, spirituality, evangelism, church discipline, and a multitude of other subject matters--the church has become a well-established vehicle spanning over 210 countries.

Many of her counsels, written in scores of books, came from God in the form of visions. For example, at the time when the believers in the 1840s were discussing the validity of the Sabbath, God revealed to her that the seventh-day should be kept as God's holy day.

God revealed to her through vision that the church should establish the educational system. Yielding to her counsel, the SDAs operate the largest parochial Protestant system in the world. God also showed her that the church should establish its own health system. As a result of the latter revelation, the church operates health institutions in many parts of the world. Ellen White wrote that the church is very special to God. She said:

The church of Christ, enfeebled and defective as it may be, is the only object on earth which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine

help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church.¹

"The church to Jesus," Ellen White reminds us, "is His representative on earth to uphold the down trodden law."² Moreover, the true church's ambition is to cooperate with Jesus in "the grand work of saving souls. . . . The church is the property of God, and God constantly remembers her as she stands in the world."³

There is no doubt that Ellen White wanted the church to grow. She said, "Decided efforts should be made to open new fields in the north, the south, the east, and the west." She placed a high premium on the gospel minister when she said:

No one should belittle the gospel ministry. . . . Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines. . . . There is no work more blessed of God than that of the gospel minister.⁴

Ellen White pointed out that night after night she was unable to sleep because of her burden for the unwarned cities. She was fearful that the evangelistic work would be done and the result would not be seen. She queries:

What if means are used yet we cannot see that souls have been moved by it? What if there is a dead loss

¹Ellen G. White, Testimonies to Ministers (Mountain View, CA: Pacific Press Publishing Association, 1962), 15.

²Ibid., 19.

³Ibid.

⁴Ibid., 23.

of a portion of our means? Better work and keep at work than to do nothing.¹

Clarifying her concerns, she advises us to work and leave the result with God. She urged that as soon as a church is organized the minister is to set the members at work. They will work so diligently that they will not have time to weaken the hands of their brothers by unkind criticism.²

Ellen White strongly insisted that working two by two is a plan Christ endorsed and practiced. She said, "It is Christ's plan that someone should stand by the worker's side so that the work is not molded by one mind. Harm can be done to the work of God if a worker does not have a partner."³

Besides personal evangelism, Ellen White recommends the use of printed materials. She states: "Leaflets containing the light of present truth should be scattered among people like the leaves of Autumn."⁴ She believed that the effect of God's word in this form will benefit many because the leaflets would be as the leaves of the Tree of Life, which are for the healing of the nations. She dramatically and unequivocally states that the time is ripe

¹Ibid.

²Ibid., 354.

³Ibid., 73.

⁴Ibid., 36.

for the church to be proactive: "The time has come when, as never before, Seventh-day Adventist are to rise and shine, because their light has come, and the glory of the Lord has risen upon them."¹

White felt that the work of saving people for God's kingdom must have the same intensity of John Knox who cried, "Give me Scotland or I die."

Since Jesus spent much time in healing people, the church must use healing as part of its church-growth work. White said, "Christ, the great medical missionary, is our example because He healed the sick and preached the gospel. Therefore, healing and teaching were linked closely together."² She also stated that "physical healing is bound up with the gospel commission and in the work of the gospel, teaching and healing are never to be separated."³ She articulated that medical missionary work should prepare⁴ the way for the preaching of the Word of God.

Ellen White believed that many different strategies should be utilized in fostering church growth. These strategies are intentional in their application. The

¹Ibid.

²Ellen White, Testimonies for the Churches, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 9:170, 171.

³Ellen White, Christian Service (Washington, DC: General Conference of Seventh-day Adventists 1947), 133.

⁴White, Testimonies for the Church, 6:293.

ultimate goal is to lead people to know and accept Jesus as their Savior.

The review of literature helped to reinforce my interest in the intentional growth of the Antioch SDA Church, and the re-evaluation of my ministry. It seems apparent that the kind of growth the Antioch Church and I are expecting can be realized if we take proactive steps to meet the needs of the members of the church and the community.

There is no single answer or formula that tells how churches grow. Wagner reminds us that church growth is a complex process that can be neither formulaic nor canned. David Roozen and Jackson W. Carroll, after a series of studies, concurred with Wagner's findings. It seems safe to conclude that church growth and decline involve a complex pattern of multiple and interacting factors.

The observations of these experts are judicious. They believe that in order for churches to grow, the leader must maintain constant vigilance in strategic management.

I learned much from the literature reviews. Of special significance are the observations of E. G. White, who recapitulated the mandate Jesus gave to grow churches. Even though there is much information on how to grow a church, and conversely, how not to cause the church to diminish, there is room for each leader to create a unique ministry.

As a part of my continued development, I will reread much of the literature I have already read. This will help me to become more selective with programs that I can use in the Antioch Church as well as for future assignments.

One important lesson I learned is that the church that expands itself for others, grows. By losing themselves, growing churches find themselves. If the Antioch Church is to grow more significantly, it must emulate growing churches. I leave the review with the feeling that both Antioch and I must be willing to pay the necessary cost of growth by investing more financial and human resources.

A historical review of the SDA Church revealed that when we expended resources and conducted evangelistic meetings, the church gained people. Based on the findings, the Antioch Church is motivated to continue and even increase future evangelistic outreach.

This experience of exposure to so much in the church-growth arena has deepened my conviction that it is important that churches conduct seminars that meet people's needs. Seminars may increase the visibility and marketability of the church. The church exists so that it can minister to all people--those in the church and those in the community.

The review of the literature has increased my interest in church-growth methods, but I lament that our local efforts have not yielded more results. I have gained

both knowledge and insights into church growth and will use the information to effect church growth.

Reflection on the Theological Implication

The mandate "Go and make disciples of all men" must echo and re-echo in the ear and heart of the church at all times. The members should have a passion to fulfill the heaven-directed mandate. It is not enough to establish a lighthouse in the harbor; the lighthouse must do the work of a lighthouse. That unique mission of the lighthouse is to warn and help guide ships to shore and safety.

The church has a similar mission. If it is not warning and guiding people to safety in Jesus, it is like a lighthouse with no light. Like the barren fig tree that Jesus cursed in His wake, it might not be prudent to always eliminate the nonproductive tree. However, something must be done to the tree to allow or induce it to do its job of producing good fruits. Pruning is a well-known way to revive the usefulness of a tree or to increase its bearing ability.

The church sometimes need pruning or revival to return to its mission of witnessing and saving lost or misguided souls. Since Antioch Church has not increased in net membership growth as expected, the question is, "Is it due for a pruning or revival?" I believe that the membership has effectively carried out the mission of the church. However, it needs a revival.

I desire to see the church become a beachhead or mother church that parents daughter churches, and I intend to communicate that fact to my congregants. I believe that even though the pastor's vision is good, if it is not shared with the laity, they will not own that vision, and the dream will not be realized.

The heartbeat of the members of Antioch is to see many people in the kingdom of God. Consequently, they invite others to evangelistic meetings and other meetings of outreach. The congregation realizes that the church is like a river that must keep flowing. Even though Antioch's river has slowed its pace, it has not lost its power to become a mighty rushing stream. Desire provokes action; the desire is there and, therefore, I expect a thunderous and vibrant waterfall.

CHAPTER IV

EVALUATION OF CHURCH-GROWTH AND MEMBERSHIP FACTORS

The focus of the church should be on spiritual and numerical growth. This encompasses every area of church life including membership growth. Membership growth is a measurement of the effectiveness of church-growth strategies and faithfulness to the call of God. According to George Hunter, "those churches which expect a great deal from their members, including sacrifice for the cause they advocate, are listed among the churches that are growing."¹

Membership in the church is necessary if one is to be considered a Christian. An individual cannot be a child of God and not belong to His family on earth. Jesus was very emphatic about who was His true family. When some of His biological family members came to see Him, He looked around at His disciples and followers and said, "Behold my mother and brethren!" (Mark 3:34).

Church membership has clear requirements. When those requirements have been blatantly violated, membership

¹George G. Hunter III, The Contagious Congregation, (Nashville, TN: Abingdon Press, 1979), 78.

must be withdrawn. However, there should always be a redemptive atmosphere accompanying the act of separation.

The church has two dynamic functions: one is religious, the other, sociological. It is within this context that church membership occurs. We become members because humans need to experience gregariousness. We need each other. We bond together for support, care, and protection. We are called by God to belong to each other in the environment of the church. Membership in the church, then, is not an option; it is an imperative.

The literature on church growth affirms that membership growth is a barometer of the community's response to the presence of the church. Based on this premise, I have undertaken the investigation of the Antioch Church growth from a positive perspective.

In 1988, the membership of Antioch was sixteen people. The congregation started as a Branch Sabbath School in July 1988. During that time actual attendance ranged between twenty-five to thirty (see table 1). There was a systematic growth pattern in net membership from 1988 to 1996 (see figure 1 and 9). The DGR remained at 580 percent; the only exception was in 1995. Figure 9 shows that the annual church growth rate was the highest in 1992. In 1989, the congregation was organized into a company. Since that time I have been serving in the dual capacity as pastor of

the fledgling congregation and treasurer of the Greater New York Conference Corporation.

TABLE 1
MEMBERSHIP ANALYSIS

Y E A R	Baptism	Profession of faith	Transfers In	Total In	Death	Missing	Apostasy	Transfers Out	Total Out	Net In/Out	TOTAL
1988	8		8	16						16	16
1989	4		3	7			3		3	4	20
1990	14		4	18						18	38
1991	5			5		1	3	1	5	0	38
1992	14		8	22						22	60
1993	5	1	2	8						8	68
1994	9		5	14	1					13	81
1995						1	13	2	16	-16	65
1996	9	5	14			1	2	2	5	9	74
TOTALS	68	1	35	104	1	3	21	5	29	74	

Note: Data for 1996 is for January to November.
Source: Antioch's Church Clerk's Record Book.

Evaluation of Membership Factors

The membership of Antioch Church has fluctuated since its inception in 1988 (see Table 1 and Figure 1). During these years a total of 104 people were received

through baptism, transfer from other Seventh-day Adventist churches, and by profession of faith. Sixty-eight were baptized, thirty-five were transferred from other churches, and one came in through profession of faith (see table 1 and figure 2).

Figure 1. Net membership.

A review of table 1 and figure 2 shows that the years when baptisms were the highest was when the church engaged in public evangelism in 1990 and 1992. I conclude that although outreach must be continued through seminars, Bible studies, visitation, and tract distribution, it is beneficial to conduct evangelistic meetings.

In 1995, there were no evangelistic meetings, hence there were no baptisms. In fact, the church experienced the greatest loss when thirteen persons were dropped because of apostasies (see table 1 and figure 3). A church does lose members this way, but losing 15 percent of the church

Figure 2. Members added by baptism.

Figure 3. Members dropped or transferred out.

membership through apostasy is quite high for any church. Further investigation shows that the right hand of fellowship should have been withdrawn from some of those members in 1994.

During September 1996, the church baptized nine people (see table 1 and figure 2). This was due in part to a summer evangelistic crusade conducted by the personal ministries leader.

Those transferred out (see table 1 and figure 3) are members who no longer live in the Greater New York Conference territory. Others hold membership at the church but live in the southern states. These will be reflected in future statistics.

Since the church is located in the suburbs of New York where there is little mobility, people tend to be more conservative and less amenable to change. Therefore, church or membership growth tends to be much slower than in the city itself where people may be very mobile and accept change more readily. Despite this factor, I am still not satisfied with the membership growth of the church, and I am searching for ways to increase Antioch's membership.

Evaluation of Financial Factors

Financial resources are an integral part of the success of the church. It is a part of God's plan to have faithful, unselfish people support the church financially. The ministries and evangelistic outreach of the church are

in part supported by tithes and offerings. Without this giving, the work of the Lord locally and worldwide would be mitigated.

I believe in numerical, spiritual, and financial growth. In many instances, financial support is a measurement of the members' commitment to the work of the Lord. Faithfulness in financial support indicates that the person is obedient to the Word of God which states:

Bring the full amount of tithe to my Temple so that there will be plenty of food in my house. Try me, and see if I will not open the gates of heaven and pour so much blessings on you, spiritual as well as material, that you will not be able to number them all. (Mal 3:10, Clearword Version).

Over the period of its existence, the Antioch Church has experienced a modest growth in financial giving (see table 2 and figures 4 and 5). Remittances range from a low of \$454.23 per capita in 1990, one year after being organized, to a high of \$920.53 per capita in 1995. The high per capita amount in 1995 was due to the reduction of sixteen members from the church roll (see table 1). The greatest increase in per capita tithe was in 1993 when it increased from \$483.48 in 1992 to \$602.17 in 1993 (see table 3 and figure 8). The highest other conference offering, of \$5,364.99, was in 1994 (see figure 6). The highest per capita increase in funds that remain at the church occurred in 1992 when it rose from \$384.46 to \$838.27 (see figure 8). Total local offering was highest in 1995, when the church received \$67,513.45 (see figure 7). I attribute this growth

to the building fund-raising drive and the net increase of twenty members in 1992 (see table 1).

TABLE 2

TOTAL TITHES AND OFFERINGS

Y E A R	Tithe sent to Conference	Offerings sent to Conference	Total sent to Conference	Offerings ^a that remain at church	TOTAL tithes and offerings collected
1990	\$ 19,077.67	\$ 1,447.14	\$ 20,524.81	\$ 11,348.97	\$ 31,873.78
1991	20,016.94	1,553.81	21,570.75	16,147.29	37,718.04
1992	27,558.25	2,187.22	29,745.47	47,781.34	77,526.81
1993	37,384.26	3,680.76	41,065.02	^b 46,097.95	87,162.97
1994	44,601.75	5,364.99	49,966.74	57,335.13	107,301.87
1995	47,867.41	4,963.49	52,830.90	67,513.45	120,344.05
1996 ^c	30,845.80	1,552.66	32,398.46	58,458.30	90,856.76

^aChurch offerings include rent and utility reimbursement of approximately \$12,000 annually since 1993. ^bOfferings for 1992 include a grant of \$10,000 from Greater New York Conference to help purchase the church building. ^cTithes and offerings for 1996 are from January to September.

Source: Greater New Conference of SDA financial records.

Figure 4. Total tithe and offering.

Figure 5. Tithe trend.

Figure 6. Other Conference offering.

Figure 7. Total local church offering.

TABLE 3
PER CAPITA TITHE AND OFFERING

Year	Tithe	Conference Offering	Local Offering
1990	\$454.23	\$34.45	\$270.21
1991	476.59	36.99	384.46
1992	483.48	38.37	838.27
1993	602.97	59.36	743.52
1994	619.47	74.51	796.32
1995	920.53	85.46	1,298.33
1996	571.00	28.69	1,082.56

Note: Offering includes all funds sent out of the local church to the Greater New York Conference office. This includes World Budget and Ingathering.

Figure 8. Comparative tithe & offering per capita.

Figure 9. Annual church-growth rate.

Analysis of the Lack of Congregational Growth

A reflection on financial and membership growth shows that there has been moderate growth in the church of 580 percent DGR and Annual Growth Rate (see table 1 and figure 9). However, neither the expectation of the founders nor mine has been fully met. We had projected that membership would range between 120 to 200 by the end of 1992. We also believed that the congregation would grow by 50 percent each year and would double during the years when we conducted evangelistic meetings.

Perhaps we overestimated our capability to effect such growth. However, much effort was exerted to try to accomplish our unwritten goals. As our history shows, members have been proactive in yearly outreach activities. We had hoped that all new members would unite with the original members to baptize many more new members. While our statistics show that we baptized sixty-seven, our goal was to baptize three times as many.

The current membership also reflects a number of people who are in college or who are in the military services. It is expected that a significant number will not return to the area. In actuality, our church membership attendance is less than what our tables (table 1 and figure 1) reflect. The flow of weekly visitors helps to balance the attendance statistics. One drawback is that the church does not have an attendance record. This study should assist us to identify church-growth inhibitors and provide a program to overcome this inconsistency.

CHAPTER V

INTERVIEWS WITH PASTORS OF GROWING CHURCHES

In order to enrich the literature on church growth, especially new or small ones, I conducted several interviews with pastors of growing churches over a four-week period. This took place in the latter part of December 1995 and the first part of January 1996. I interviewed six pastors: three pastors were from Seventh-day Adventist churches and three from non-Adventist churches. The three non-Adventist churches are located on Eastern Long Island within a fifteen-to-twenty-minute drive from the Antioch Church in Deer Park.

The Seventh-day Adventist churches chosen are located off Long Island because there are no SDA churches with significant growth on Eastern Long Island. The first SDA church is located in Westchester County, a suburb of New York State, within close range of the City of New York. The second church is located in the Borough of Brooklyn, the southern part of New York City. The third church is located in the Borough of the Bronx, the northern part of the City

of New York. The City of New York consists of five boroughs: Queens, Brooklyn, Staten Island, Manhattan, and the Bronx.

Data were gathered through participant observation of the three non-SDA congregations and observation of one SDA church. The bulk of the data came through the interview protocol.

Interview Questions

The pastors were each asked four questions (listed below). I believe that more questions could have been posed, but the four seemed sufficient to satisfy the goals of the project. The questions asked were:

1. What is the historical development of this church?
2. How does your role as a pastor aid in the growth of the church?
3. What are some factors that caused the church to grow?
4. What part did the laity play in the growth of the church?

I shared a copy of the questions with each pastor so he could reflect on the questions before he provided the answers.

Each pastor was very gracious and readily agreed to the interview. I scheduled appointments with each pastor. Later I visited the churches of the non-SDA pastors and met with them at the end of their respective church services on

Sunday mornings to set the appointments. I telephoned my Seventh-day Adventist colleagues to ascertain their willingness to be interviewed and to set the appointment.

I interviewed the non-Adventist pastors in their respective churches approximately one week after the initial contact. I also interviewed one Seventh-day Adventist pastor at his home approximately one week after the contact. The other two Seventh-day Adventist pastors were scheduled to be interviewed in the Conference office but the logistics of time and distance dictated a change of plans. I conducted telephone interviews instead. Each interview took longer than expected. I had scheduled one-half hour for each participant, but the actual interviews lasted over sixty minutes. I made handwritten notes of all interviews.

Interviews of Seventh-day Adventist Pastors

Pastor Abraham Jules

Church History

Dr. Abraham Jules is the pastor of Kingsborough Seventh-day Adventist Church located in Brooklyn, New York. The pastor indicated that the church was started in 1991 after a successful C. D. Brooks four-week evangelistic crusade held at Brooklyn College in the southeastern part of New York City. From the crusade 288 people were baptized. Since it was a joint effort by other churches, 221 persons went to sponsoring churches, while 67 remained to form the new congregation.

In 1991, the new congregation rented a classroom from Brooklyn College and started worship services. The classroom was the church home for eleven months. In 1992, the congregation rented another facility from a Protestant church which served as the new church home through November 1993. While at that location, the administration found a building in Park Slope, a fairly affluent section of Brooklyn. They purchased the building for \$775,000 and spent about \$200,000 to renovate it. Dr. Jules served as the manager of the project; this entailed purchasing and transporting all the building materials in his personal vehicle.

The church members were instrumental in refurbishing the church building and in renovating the adjacent building that was used as the church's administrative building. In November 1993 when the renovation was almost completed, the congregation moved into it and started worship services. The membership to the date of the interview, April 11, 1996, was 1,050. This reflects a DGR of 10,320 percent.

Abraham Jules as Pastor

Dr. Jules graduated from Oakwood College in 1983 with a B.A. in Theology and Business Administration. For two years he pastored the New Life Church in Brooklyn, New York. Leaving there he entered Andrews University Theological Seminary in 1985 and graduated in 1987 with a Master of

Divinity degree. In January 1988, he was assigned to the New Hope SDA Mission which had thirty members at the time. When he was transferred in December 1991, he left the church with a membership of 339.

In September 1991, he became the pastor of the Kingsborough SDA Church and, in 1994, he started the Emmanuel Tabernacle SDA Church, the daughter of the Kingsborough Church. The initial members who went to the Mission totaled approximately 250 worshipers.

Pastor Jules studied for a Doctor of Ministry degree at New York Theological Seminary in 1992-1993, then transferred to United Theological Seminary in 1993-1995.

Dr. Jules was born in a Seventh-day Adventist family and had always felt the call to become a minister. He attributed his success to God's blessing and anointing. Moreover, he believes that his hard work and positive attitude coupled with the ability to get along well with and manage people are contributing factors.

Church-Growth Factors

Pastor Jules identifies twelve factors that have contributed to his church's growth:

1. The pastor and the church focused strongly on numerical growth by the use of personal and public outreach. He conducted evangelistic meetings and special programs to attract people to visit the church.

2. When the church purchased its own building, great stability in the church was created.

3. The pastor fosters and encourages a loving, nonjudgmental spirit in the church. This creates a friendly church with a caring environment.

4. A strong pastoral leadership is a major factor, especially in a new, growing church. This helps to set the pace the church will travel, and provides a model for the lay leadership.

5. Every person should have a meaningful task. This helps the laity to own the program of the church.

6. Recruiting and training people is a vital part of church growth.

7. There is a strong focus on retention of members. Members who remain loyal bring their friends and families to worship.

8. Creating a happy environment is important because a happy member will make a happy church.

9. A strong lay leadership is essential.

10. There is a concentrated focus on church social fellowship including recreation. This also fosters a happy environment and a sense of belonging.

11. The church has many outreach events: guest days, homecoming days (every former member is invited two times per year).

12. The pastor makes weekly appeals for surrender. This factor helps the church to baptize about one hundred people without public evangelism.

The Laity's Role in Church Growth

Dr. Jules indicated that the laity played a major role in the growth of the church and mentions five contributing factors:

1. Total involvement: The laity own the program of the church; therefore, they are totally involved in each phase of its operation.

2. Total support for the pastor: The members support the pastor even when they were not sure of the results. This demonstrates that they trust the pastor to do what is best for the growth of the church.

3. Group committed to outreach: The church has a small group of members who are committed to giving Bible studies. These are in fact volunteer Bible workers who do not allow any other church duties to interfere with their Bible study work.

4. Training program for laity: The Bible workers train the laity and go out with them to visit interested parties and start Bible studies. The pastor wants to see more people doing this work.

5. Two training classes per year: Twice each year a training class for the laity is conducted by invited

specialists who not only teach, but motivate and equip the laity to conduct more effective Bible study.

Pastor Ivan Plummer

Pastor Ivan Plummer is the pastor of the Emmanuel SDA church located in the Bronx, New York. It is a Black church in an area where several other growing Seventh-day Adventist churches are located. It is one of the 114 churches and companies that comprise the Greater New York Conference of SDA.

Church History

Pastor Plummer informed me that the Emmanuel congregation was started in 1989 as a result of an evangelistic crusade conducted by the mother church, North Bronx SDA Church. Sixty members comprised the new church. Of the sixty members, 15-20 percent were Seventh-day Adventists who came from other churches to serve as leaders.

On June 1, 1990, the company was officially organized as a church. Worship services were held at the same location for two years. There was no appreciable numerical growth during that time due to a self-identity problem. This they believed emanated from the church being located in a small auditorium on the top floor of the mother church.

In 1992 the congregation moved to a rented facility. This created some self-identity, and the new

members could now be identified. By the time of this move the church had ninety members.

In 1992, four churches sponsored four weeks of public evangelistic meetings. These meetings resulted in twenty-five new members being added to the group. This was followed by revival meetings by the well-known pastor and chaplain Barry Black of the United States Army. This revival helped the discipleship process of the church to grow. The membership currently stands at 247.

Ivan Plummer as Pastor

Pastor Plummer attended West Indies College in Jamaica and graduated in 1984 with a bachelor's degree in Theology. He served the Jamaica Conference as an assistant pastor until 1986. He attended Fordham University in 1987 and completed a master's degree in Family Ministry in 1988. In October of the same year he began serving in the Greater New York Conference as an assistant pastor. In January 1993 he became the pastor of Emmanuel Church where he currently serves as senior pastor.

Church-Growth Factors

Pastor Plummer indicated eleven factors that he believes have contributed to the growth of the church since 1990.

1. Public evangelism: Since he assumed the pastorate of the church, three evangelistic crusades have resulted in 142 new members.

2. Personal evangelism: Pastor and church members give Bible studies.

3. Appeals for decisions: Pastor uses each Sabbath as a pointer to get decisions.

4. Tape ministry: The church has maintained a tape ministry since 1994. Members share audio Bible study tapes, and printed lessons that contain quizzes.

5. Nurturing: Pastor has monthly preaching theme and encourages each church department to use the same theme. This, the pastor believes, stabilizes the membership.

6. Visitation program: The pastor visits each member and, when that is not feasible, he calls them frequently.

7. Power hour: On Sabbath morning before Sabbath School or worship service, the pastor conducts a time of praying, singing, and a brief devotional using a theme that focuses on the needs of members.

8. Lunch every Sabbath: Members bring lunch and eat together at the church. This fosters fellowship and friendship and leads to a happy church environment.

9. New believers' Bible class: A Bible class for new believers is conducted each week. This helps new members mature in the faith.

10. Prayer meetings: At prayer meetings, held on Wednesday nights, the pastor utilizes E. G. White books along with study guides. This factor helps him stabilize and nurture members' beliefs.

11. Reading club: A club is about to start that will aid the Bible study students and new members.

The Laity's Role in Church-Growth

The laity is an integral force in promoting church growth. Pastor Plummer identified five factors that fostered growth in his church:

1. The members lend overwhelming support in public evangelism. They give money, volunteer much time, and use their vehicles for transportation. Without them, this success would be diminished.

2. Members help to nurture other members through a telephone ministry. When a member is absent, another member would call on behalf of the pastor to inquire if all is well, and communicate that the pastor and the church miss that member from the regular service. The caller reports back to the pastor if anything unusual is occurring.

3. Members are an integral part of the tape outreach ministry. They give the tapes to people and collect Bible studies.

4. Members participate in the tract outreach ministry to bring awareness to the work of God and the church.

5. Prayer group members nurture and visit members.

Pastor Angel Rodriguez

Pastor Angel Rodriguez is the pastor of the Yonkers Seventh-day Adventist Church. The church is located in Westchester County, north of the City of New York. This church has been in existence for many years. It has a very balanced ethnic mix of White, Black, Filipino, and others. This is perhaps one of the most racially balanced churches in the Greater New York Conference of Seventh-day Adventists.

Pastor Rodriguez assumed the pastorate there in 1992. The membership had plateaued to 123 members, with only about 75 to 80 actively attending church. The average age of the membership was increasing because no new members were being added. The church board remained unchanged for eight years. The average tithe was \$118,000 and the offerings were \$45,000.

After four years, the membership catapulted to 209, with an average attendance of 180 people weekly. The yearly tithe increased to \$180,000 and the offerings to \$90,000.

The church has founded two new congregations: one a Filipino church in Queens, New York, and a congregation in another section of Yonkers where services are held in a SDA church-school building. Since 1992, the church has conducted reaping evangelistic crusades, which have greatly helped to enlarge the numerical and spiritual growth.

Angel Rodriguez as Pastor

Pastor Rodriguez attended Atlantic Union College in Massachusetts where he graduated in 1984 with a Bachelor of Theology degree. He served as pastor from 1985-1989 in the Greater New York Conference of Seventh-day Adventists.

In 1989, he attended the Andrews University Seventh-day Adventist Theological Seminary where he graduated in 1991 with a Master of Divinity degree. In 1991 he returned to serve as pastor in the Greater New York Conference. He has been serving at the Yonkers Church since 1992.

Church-Growth Factors

Pastor Rodriguez attributes the church's growth to the following factors:

1. Form a vision statement with goals. This factor helped the church to decide where it wanted to go. For example, the church decided to reach a new membership of 200 in four years with an average attendance of 180. The membership did increase to 209 in the period, and the average attendance is 180.

2. Form a master plan for church growth. This plan saw 80 percent of goals reached in the first year. Whenever a goal is reached, the church conducts a celebration service--they are very enthusiastic about the victory.

3. Conduct training courses every six months for the laity. These courses run for two to three weeks.

Elements of the courses include:

- a. How to run a meeting
- b. How to read Scripture
- c. How to preach
- d. How to give Bible studies.

The Laity's Role in Church Growth

Pastor Rodriguez identifies strategies the laity use that facilitate church growth:

1. With some guidance, lay leaders are allowed to create their own job description in many areas including the choir, community projects, and youth ministry. The youth have talent night where they do fun things that carry strong spiritual overtones.

2. The pastor empowers the laity to be creative; this allows them to execute many worthwhile projects.

3. Newsletters are sent to the general membership and to new members. The newsletter has articles for and by the people; the articles keep the members focused on the church's vision and mission.

4. The laity are allowed to plan and design the weekly liturgy. They decide who will lead out in the worship service every four months.

The pastor is convinced that giving the laity such freedom is an asset in his ministry since it forces him to

do planning, managing, and reviewing the work of the church. He sees the laity as the key to the success of the growth of the Yonkers church.

Summary and Conclusion

The Seventh-day Adventist pastors interviewed are qualified to pastor their respective churches. Each holds an advanced degree in pastoral ministry. I believe this gives them confidence to conduct an effective ministry. Each pastor has different leadership styles. Pastor Jules is in total control of the worship service; he sees it as his major role to have a dynamic worship service which leaves a sweet or happy feeling with each worshiper. At one worship service, I observed some non-traditional factors in which a group led out in non-traditional songs.

I did not attend any of the worship services at either the Emmanuel or Yonkers churches, but the impression I received during the interview sessions was that the laity were even more involved than the laity at Pastor Jules's church.

Each pastor emphasized strong pastoral leadership. They all believe that outreach is vital to the success of the spiritual as well as the numerical growth of the church. They all practice empowerment of the laity by giving training and motivation for active service. It appears that since the Kingsborough Church strongly emphasizes numerical growth, it is experiencing rapid growth. While some growth

in that church is biological growth, there is also real growth or conversion growth.

In all the churches the lay members have played a significant role in the continued growth of the church. I have learned some strategies that will help me affirm my ministry. The most important ones are listed below:

1. Using the laity to help plan worship services
2. Encouraging and motivating members to set goals
3. Spending more time in training the laity
4. Delegate more responsibility to the laity.

Since these churches had to seek ways to grow, and these strategies have worked, I will use some of those factors to promote church-growth program in the Antioch church.

Interviews With Non-Seventh-day Adventist Pastors

Pastor Richard McGee

Pastor Richard McGee is the pastor of the Heritage Baptist Church located in Bay Shore, New York. The church is a predominantly White church with a small group of minorities.

Church History

Pastor McGee informed me that the church started in 1981 at the local Holiday Inn. Prior to the establishment of the church, the former pastor visited from door to door and created a list of interested persons. The congregation

purchased a piece of land in 1983, and in 1984 they left the rented facility and moved into the unfinished church building. The membership at the time was seventy. In that same year, the church started an academy, which helped with the identity and exposure of the church. The present membership of the church is 250 with a weekly attendance of 40-60 percent.

Richard McGee as Pastor

The pastor earned a Bachelor of Arts degree in Industrial Engineering in 1968. In 1978 he earned a Master of Divinity and two other graduate degrees. He has served as associate pastor in charge of the Academy, and since 1987 he has been serving as pastor of the church.

Church-Growth Factors

Pastor McGee noted that several factors have contributed to the growth of his church:

1. Training of laity: The pastor trains laity in all ministries. All the leaders must go through the training process. These leaders are chosen from the Sunday School list.

2. Outreach projects: The church conducts many events during the year that are designed to reach the community and to attract new members.

- a. Friends' Day: This is held usually on the Sunday before Easter.

b. Start-up Revival: This is an annual tent event in which adults and youth invite family and neighbors to a series of spiritual meetings. The meetings are held in September and are usually preceded by leadership training in August.

3. Visitation of visitors: Intense visitation is done on Mondays to reach visitors who visited church on Sunday.

4. Fishing for men: Members conduct door-to-door visitation Monday through Saturday. People are invited to church services on Sundays.

5. New moving list: A list of people who move into the area is acquired and utilized.

6. AWANA Program: This is a major outreach to locate young people. The focus is on seventh- to twelfth-graders. The young people are invited to participate in Olympics and Derbies.

7. Word of Life: This is a ministry to reach teens every Wednesday 7-8:30 P.M.

8. Small Bible groups: These groups meet every other Tuesday and the last Thursday of each month.

9. Men's groups meet once per month.

10. Men's prayer group meets once per month.

The Laity's Role in Church Growth

The pastor informed me that the laity, with some training, lead out in all outreach programs including the

small group ministries. Budgets are prepared by the trustees and presented to the deacons who examine and approve them.

Pastor Jose Israel Calderon

Pastor Jose Israel Calderon is the interim pastor for the Primera Iglesia Baptista Hispana de Central Islip (First Spanish Baptist Church of Central Islip).

Church History

The pastor told me that the church was founded about thirty-five to thirty-six years ago. It was a house-church that expanded on the original spot. The congregation increased to one hundred families. In 1993, a fire destroyed the building. The congregation abandoned the building. During the absence from the building the congregation scattered. The church is now rebuilt but many members who left have not yet returned. When Pastor Calderon took over the congregation he found a faithful few. Within three months of ministry, the membership grew significantly. This included twenty youth. The refurbishment of the church is still in progress. Pastor Calderon believes in his ability to minister to his congregation and that through his ministry the church will reach its capacity of 225 members.

During the scattering of the members, a lay woman was instrumental in nurturing the few members who gathered regularly. This group of people has become the nucleus of the now-growing congregation.

Jose Calderon as Pastor

Pastor Calderon indicated that he grew up in a Baptist church. He began preaching at the age of fifteen. He always stayed close to the pastor of the church. He graduated from a college in New Rochelle, New York, with a bachelor's degree. He also graduated from New York Theological Seminary in 1982 with a Master of Divinity degree. Prior to his studies in the United States of America, he studied theology at a Bible Institute in Puerto Rico.

Church-Growth Factors

Pastor Calderon attributed the rapid growth of the congregation in the three months he has been at the church to five factors:

1. He mixes well with the people. He spends time socializing with them as often as he can.
2. He has extended a warm welcome to those who left the congregation during the former pastorate. He does not question why they left.
3. He encourages visitors to feel at home in the church. Special songs are used to encourage them.
4. Visitation is the most fruitful program.
5. Leave an open door in the sermon for the Holy Spirit to speak to people. He says something in English to relate to the young people.

The Laity's Role in Church Growth

The pastor mentioned four major points that he believes have contributed to his ministry. He thinks there will be more factors.

1. Witness--by calling people on the phone.
2. Ladies meet twice a month in homes for social and spiritual fellowship.
3. The ladies of the church work very hard in leading the Sunday School.
4. The laity keep the prayer meeting going. The head deaconess is the prayer meeting leader.

Pastor David Fox

Pastor David Fox pastors the Lighthouse Tabernacle Church of God in Central Islip. This is one of the newest church buildings in the area.

Church History

Pastor Fox stated that the church was founded June 25, 1978, with the pastor, his wife, son, and father; they formed the nucleus of the organization. The event was advertised in the newspaper and that same evening the inauguration of the church occurred with nineteen new members.

In 1979, the higher organization gave them a grant, which assisted the congregation in purchasing land. In 1991, the church was built. The membership grew to seventy-five including children and youth. The current membership at the

end of 1995 was 120, with a weekly attendance of 175-200 worshipers.

David Fox as Pastor

Pastor Fox indicated that he comes from a ministerial family. He said that this is the first church he has pastored. However, after he left school he did work in evangelism. He attended Zion College in Rhode Island and Trinity College in Florida, where he received a Bachelor of Arts in Psychology. He earned the Master of Arts degree in Counseling from Liberty University in Virginia. His ministry started off with much challenge, involving building, finance, and growing the church. At the present time the pastor serves in another job, but hopes that the time will come when he serves the church only.

Church-Growth Factors

The pastor reported that he believes in using many approaches to facilitate church growth, some of which are stated here:

1. Bible studies: Teaching is important since it helps people to make decisions for the Lord.
2. Music: This includes having choirs as an integral part of the worship experience at the church.
3. Small group ministry: This includes:
 - a. men's group
 - b. women's group

c. softball team.

4. Emphasis on children's ministry: There are classes on Sundays and Fridays for children.

5. Kids' Crusade: This event occurs three nights weekly. It includes skits and puppet shows. About 75 percent of the attendees are from the church and 25 percent from the community. Children invite children and the parents bring their children. This is an excellent way to get children and parents to come to the church.

6. Flyers are used to share the good news of the Bible with the community.

7. Paid radio spots and doorknob advertising announce its programs and events.

The Laity's Role in Church Growth

All the programs in the church are led by volunteers who are primarily responsible for the growth. The laity participate in the following:

1. Music
2. Softball teams
3. Singing
4. Teaching
5. Street evangelism
6. Administrative work.

In order to become a member, a person attends church for a while. Then the prospective member attends a Bible class for about an hour to learn about membership.

After his or her acceptance of the information, the person is then baptized and vested with full membership rights.

Summary and Conclusion

The ministry style of these non-Seventh-day Adventist pastors when compared to SDA pastors has some major differences regarding public evangelism. It is noted that the SDA pastors conducted long meetings ranging from two to five weeks, while the non-SDA pastors had short events spanning one to three nights. The non SDA pastors utilized more small-group ministries.

These significant differences impressed me, and I wonder if the reaping of non-SDA pastors could not be more fruitful if their evangelistic outreach was more sustained and new members would have more time to understand and "settle down" in the truth.

It appears that the SDA pastors can benefit from some of the small-group ideas practiced by the other pastors. I believe that more church growth among SDAs will result if more small-group ministries are included in the work of the SDA churches.

The SDA pastor works full time in the church, while the non-SDA pastors work outside of the church. However, these pastors do want to work full time for the church in the future when the church can afford the cost of their full-time ministry. It is also seen that these non-SDA ministers have a longer residential status at their churches

than do the SDA pastors--a factor that, no doubt, enhances and enriches their ministry. These men believe that they were called to minister in their respective denominations, and they express praise and thanks to God for the opportunity to serve.

Implications for Ministry

Based upon church-growth literature and the interviews with pastors of growing churches, twenty-three principles of church growth have been identified. In chapter 5, I discuss the specific growth programs that are appropriate for the Antioch SDA Church.

1. Have written goals. Plans should have four stages: Planning, Equipping, Implementing, and Evaluating. To make no plan is foolish; plans and structure are integral parts of God's work. Without plans and methods, the leader will not do much; and without God, he will do nothing. Every successful venture must have goals and records. Leaders who aim at nothing will accomplish nothing. The pastor must set realistic, inspiring goals; he must aim high and dream. He who dreams no dreams will never see his faith made sight.

2. Target areas within ministry where people are moving in, and design outreach to minister to those areas.

3. Emphasize entry events. Identify needs in order to reach people where they are. We cannot love people unless we know them.

4. Have members reach out to their friends and relatives. Win Arn noted that 70-90 percent of the people came to church through relatives and friends.

5. Match the job to the person. Give spiritual gift seminars or surveys to identify gifts.

6. Train the laity, who should have the following characteristics:

- a. They should be biblically convicted.
- b. They should be willing to give regular time.
- c. They should receive basic training in evangelism.
- d. They should spend time in prayer.
- e. They should report regularly to the sending body (sponsor) or pastor.

7. Find needs and fill them; make people feel at ease, and have an atmosphere that is always pleasant and painless.

8. Recruit Class I and Class II workers; they are vital to the program of the church. As time progresses, Class I workers should move to be Class II workers; this will keep them spiritually vibrant and motivated. Oscar Feucht reminds us that it is better to put ten people to work than for one person to do the work of ten people. People need an anchor for their lives. Working together provides that anchor. To reach modern people, the church needs the collaboration of clergy and laity.

9. The church must always be growth conscious and committed to evangelism. A church that wants to grow must make the first-time attendance a pleasant experience. The main focus must be toward people who have not committed themselves to Jesus. Outreach must be the paradigm.

The organization that stands still is losing ground. The theme of the church should resound with the refrain of the song: "Bring them in, bring them in; bring them in from the field of sin." The church is not a showcase for saints. It is a hospital for sinners. The church exists to be the light and the salt of the earth, and the redeeming factor in society.

11. Use small-group ministry. People feel they are ministered to better when they are in small groups. Small groups produce friendship and foster bonding.

12. Introduce an informal type of worship that allows more people participation and less high liturgical forms.

13. The pastor should personally visit every member no less than three times a year. The first visit should be to establish good rapport and to show concern for each other. The second visit should enlist members in some phase of church work internally or in the community. The third visit should enlist adequate support for the overall program of the church, at home and abroad.

14. Develop and maintain a prayer ministry. Fowler believes that this is the greatest ministry (see Appendix L). Fowler lists five helpful elements (each corresponds to the five fingers): (1) Praise, (2) Cooperation, (3) Petition, (4) Forgiveness, and (5) Victory. John Bisagno supports the prayer ministry and reminds us to pray in the service, pray with the staff, pray when you drive, pray at home, pray alone, and pray everywhere. He advises the workers: "Work as though it all depends on you and pray as though it all depends on God."¹

15. Be sure to have a vision. "Without vision the people perish." Vision, like expectancy, always hopes for something better; vision creates expectation; vision always believes it will happen. The difficult we will do right now, the impossible takes a little longer.

16. Strong leadership is a prerequisite for growing churches. Leadership is the ability to get individuals to do what you want them to do, when you want it done, and in the manner that you want it done. A leader must be balanced. That person needs to be both a *task* and a *cohesive* leader. A task leader is like Moses, who had a clear vision and a singleness of purpose. A cohesive leader is like Aaron, who loved people and would do anything to bring unity and healing.

¹John R. Bisagno, How to Build an Evangelistic Church (Nashville, TN: Broadman Press, 1971), 12.

17. People need to be motivated. Everyone needs to know what to do. Bisagno noted that motivation is getting the people to do what they ought to do. Motivation consists of 75 percent enthusiasm with 25 percent repetition, illustration, and example.¹ He suggested four characteristics that are necessary in motivation:

a. Motivation begins with enthusiasm. This comes from the Greek word en and theos which means "in God"; "God in you." The analogy of placing two wild cats in a gunnysack that is too small for the two lends credence to the expression. The result is excitement and action.

b. Repetition must be made the driving force. At every meeting, gathering, or committee meeting, the discussion should focus on soul-winning strategies.²

c. Illustration. Mention the names of people who are doing something good. Tell what others are doing.

d. Be an example.³ Do it yourself. Lead the way. Set the pace. Show people how. Jesus said, "Let your light shine that others might see your

¹Ibid., 27.

²Ibid., 24, 25.

³Ibid., 26.

good work and glorify your Father who is in heaven"
(Matt 5:16).

18. Instill pride. Make people proud to be SDA Christians, proud of the church, and proud of the pastor. Be optimistic and enthusiastic. Thank God for what you have. Sharpen up the service. Start on time, get out on time. Maintain the physical structure so that nothing can detract from the marketability of the church. Act like a winner and get your chin off the ground. Minimize the problems and defeats of yesterday and maximize its victories. A husband likes to hear people complement his wife. Surely, the Lord is pleased when we love and are proud of the church.

19. Smile. To smile is to be sweet. A friendly and cheery disposition is an oasis in a depressing and gloomy world. This is part of the Christian's ministry. If you do not exude warmth, people will never get close enough to you to hear what you have to say. Bisagno observed that the most important thing in attracting people to the church is warmth, friendliness, and fellowship.

20. Honor the staff. Affirm their worth; encourage them. They are the dedicated men and women who stand before the pastor.

21. Think big. Jesus told the disciples to do the impossible. He sent them into all the world. They had no ships, no planes, no money. They were in a socially

impossible situation. Yet He expected them to get the job done. He planned big; He expected big; He commanded big and He realized big results.

22. Take time for individuals. Be a person of God among the people. Speak softly, look straight into their eyes, and walk slowly among them. Genuine humility and sincere Christian sweetness are the rare combination in the personality of too few.

23. The pastor must invite people to accept Jesus. Bisagno said that he knows of no other phase in the entire ministry of the preacher that is more important than "drawing the net."¹

Yet it is at that point that most pastors have failed. He lists eleven points that I find very helpful and will use in my ministry:

1. Give the invitation authoritatively.
2. Be specific. Never assume that your audience knows what you want them to do.
3. Give the invitation urgently.
4. Get into the invitation. The invitation must be well planned. It should be a smooth transition from sermon to invitation.
5. Give the invitation positively.
6. Give the invitation prayerfully.
7. Give it proudly.

¹Ibid., 75.

8. Don't be afraid to give a long invitation.

9. Give a great re-dedication invitation. Be specific in re-dedication. Spell it out. A re-dedication should accomplish two things:

a. There are some definite things a person is doing that are wrong, and the person intends to stop doing it immediately.

b. There are some definite things a person is not doing such as tithing, studying the Bible, attending church, praying, which the person intends to start doing.

10. Deal properly with those who come.

11. Make much of peoples' decisions. Shake their hands, congratulate them on their decisions. Ask friends and parents to come and stand with them. Let them know that we believe this is a genuine experience in their life.¹

¹Ibid., 78-87.

CHAPTER VI

DEVELOPMENT OF GROWTH PROGRAMS

The process of developing programs started in 1994 when I informed the congregation of this project proposal and the possibility that Andrews University would approve it. The church board, selected as the Task Force, helped to design the type of program that would address the needs of the members of the church and the community. In order to accomplish the task, several meetings were necessary.

The First Task Force Meeting

At the first meeting held on July 23, 1994, the Task Force considered the following questions (questions which all churches in the growth mode should ask themselves): Who are we? Where are we? Where do we want to be? and How do we get from here to there?

A partial response to these questions indicated that the church, though a small organization, wants to minister in a big way to the people in the ministry's area who have made no commitment to Christ. To achieve this objective, the church does not intend to lower its Christian standards even though it wants to maintain a warm, friendly

environment. The church concedes that it has made some progress, but it is not obtaining its goal. The church's current thrust is to reach out and connect with other ethnic groups. This act is crucial since Antioch is a predominantly Black church with a couple of Caucasian families. The Antioch congregants have taken seriously the Master's commission to "make disciples of all men." It is their belief that the church should witness to all people.

Literature on church growth indicates that churches grow best homogeneously, not heterogenously. Since the church is in an ethnically diverse area, it has been able in a limited way to attract other ethnic groups to its services. The question as to "Where we want to be?" is still in flux. However, the Task Force shares my belief that there is need for a larger church facility in order to accommodate a larger congregation. Since there is a lack of finances to acquire the desired church building, it is more urgent to increase the membership. It is hoped that this evangelistic thrust will increase the church's financial base and aid in the realization of a larger church.

The "How do we get there?" question is the main consideration in the minds of the Task Force and the entire congregation. The primary question is, "What strategy should be used to implement the program?" In response to the question, the church held two sessions, namely, a church board meeting and a business meeting. The church board

meeting was held on July 30, 1994, followed by a special business meeting on August 6, 1994. The focus of these two meetings was to brainstorm the feasibility of strategies and the pragmatism of the venture. Certain questions that emerged from the discussions are listed below:

1. What do you like best about the Antioch church?
2. What do you think other members like most about the church?
3. What can you do to help make the church a desirable community for others?
4. What can the church do immediately to improve its services to the members?
5. What can the church do to address the needs of the community?
6. What would you like to see happen within the next five years to improve the church's outreach?
7. How much better could the church serve your own spiritual needs?
8. How best could the church help your family?
9. How best can the church reach former Seventh-day Adventists?

Task Force Composition

The Task Force was the special group of men and women to whom the Lord entrusted the work of planning for the future of Antioch. The Task Force consisted of all the leaders of the various departments in the church: the

elders, head deacons, head deaconess, church clerk, treasurer, personal ministries leader, Sabbath school superintendent, health and temperance leader, family life leader, stewardship leader, youth leader, pathfinder leader, music director, community services director, communication leader, religious liberty leader and the organist. These men and women represent various professional backgrounds which include: a teacher, a nutritionist, two registered nurses, nursing assistants, a printer, architectural students, and others. God had indeed blessed the small church with a variety of talented people. Since the project exceeded a year, some of the faces have have been changed; however, the enthusiasm to see the church come to maturity through church growth has not diminished. The major responsibility rested with the faithful lay leaders, without whom there would be a paucity of meaningful spiritual and numerical growth. With their vision, mission and commitment to the ministry, Satan could not stop the onward triumphant march of God's church, His vehicle for the salvation of people.

The Task Force is my partner in ministry. Through their dedication, the writer was reassured that God never loses a battle. With Him, victory is always certain. Armed with this belief, we turn to the work of developing simple programs for the building up of the work of God at Antioch.

At the first meeting held in July 23, 1994, the Task Force documented fifteen items which came out of the brainstorming session. It was the group's consensus that those items, if implemented, could promote church growth. These included: family life issues, Pathfinders, parents' association, health fair, smoking clinic, health mobile, church building, new church sign, contact card, telephone calls to missing members, follow-up of visitors, financial seminars, health seminars, youth involvement, literacy class, lending library, and reaping evangelistic meetings. Three seminars with the highest rating--health and nutrition, family life, and financial--were selected for implementation in 1995 as a pilot program.

The Second Meeting

At the second meeting on August 21, 1994, the group recommended that we develop a survey to assess the needs of the community (see Appendix 6). The members spent much time constructing the content of the survey. The Task Force discussed two major issues: programs for contacting missing members, and a new church building as part of its church growth-program.

The Third Meeting

At our third meeting on September 4, 1994, the Task Force reviewed the survey. After much discussion, the first draft was amended. However, the time was valuably spent

because it allowed the members to bond, create a group ethos, and to own the entire project.

The Fourth Meeting

The fourth meeting was held October 2, 1994. We spent the first part of the meeting discussing how to distribute the community survey (Appendix 6). The consensus was that since the church was conducting its annual ingathering campaign, the survey could be distributed at the same time and thus fulfill a dual role. Ingathering, in part, is designed to assess needs. The survey instrument was reviewed and approved. It would be ready for distribution the following week.

After working on the community health survey, it was suggested that we design a community family life survey (Appendix 7). This survey would assess the needs of our church members, their family, friends, and the community. We brainstormed the content of the survey and thirteen different subjects were suggested, all of which elicited much discussion. Some of the suggested items reflected the needs of our own members, while some represented what our members felt would benefit the community.

The Fifth Meeting

On October 16, 1994, we conducted the fifth meeting. Here the team reviewed the family life survey, made modifications, and included subjects relevant to the

needs of the families. The members of the Task Force were excited about what impact this outreach would have on family life issues in the church and the community. The discussion was electrifying and helped to motivate me. The committee voted to return and review the finished survey instrument on October 29, 1994.

The Sixth Meeting

As planned, the sixth meeting convened on October 29, 1994. The survey instrument was reviewed and accepted. The members present agreed to participate in the distribution of the survey. The committee agreed that after the survey instruments were collected, the Task Force would meet to discuss the priority of the seminars that would meet the surveyed community needs. The surveys were taken during the fall of 1994. The results revealed that health and nutritional issues received top priorities among the twelve items submitted.

The community family life survey covered thirteen topics. The ones that generated the most interest were: "How to manage your money" and "How to foster parent-child relationships." People expressed interest in all the subjects but these two received the highest votes. Based on the findings, we would conduct seminars on health and nutrition, parent and child relationships, and managing one's finances.

The Seventh Meeting

On January 22, 1995, the Task Force conducted its seventh meeting; its purpose was to discuss the results of the surveys and to set dates for conducting the seminars. Because of the church's limited budget, the committee agreed on a cost-effective plan. They would utilize professionals from the congregation, the Greater New York Conference office, and community members as presenters. We scheduled dates for the three seminars. Health and nutrition, the first seminar, would begin on February 26, 1995; money management, the second, would be held in April, and teenage/children/parent relationships, the third, would be held in May.

The Task Force and the Health and Temperance director agreed that the church should host a health fair. This would be directed by the Health and Temperance leader who was given the autonomy to work out the logistics of the operation. The schedule for the health fair was September 1995.

The aim of the fair was to inform our church members and communicate to the community the services that Antioch church and the Seventh-day Adventist denomination have to offer people. The fair would feature lectures and exhibits of literature on dozens of health concerns and issues. There would be a display of some non-meat foods;

healthful beverages would be available for sampling, and a booth would be set up where Bible studies would be promoted.

Since the fair would be held on the street and would necessitate the closing of streets from vehicular traffic, the church had to procure a permit from the Department of Public Works. A member of the Task Force was assigned to procure the permit to allow the church to close the street and use the section directly in front of the church for displays. This would occupy approximately one city block.

The Eighth Meeting

The eighth major meeting was held on July 15, 1995. During that meeting the Task Force gave further study to specifics of the programs. Several issues were addressed, namely: changing the venue for the meeting from the local church to a neutral site; shifting the meeting days from Sundays to Saturdays; initiating more aggressive advertising, and posting bold signs on the church property. Members also discussed different ways to motivate members to do more positive outreach.

Summary and Conclusion

The process of developing programs was an audacious move by the church because Antioch had never utilized this approach to ministry before; and the members were somewhat apprehensive. However, it underlined the church's desire to

reach out and affect caring among the members and the community. There was some fear, and it was understood that there were no guarantees in doing intentional ministry. But the church felt that the time had come to build bridges to the community and to foster a healthy church fellowship.

The people responded to the pronouncement. They collaborated with a singleness of purpose and shared their human resources. Their ultimate aim was to reach people for Jesus. We wanted the events to be meaningful; therefore, we desired to ensure that the seminars were not confrontational and controversial. Rather, they were designed to be helpful and practical.

The Task Force wanted to see our small church become an oasis in a desert of selfishness. The church envisioned that wellness or healing must be a part of its mission. In order for there to be wellness, we must become aware of the social, emotional, spiritual, physical, occupational, and intellectual lifestyles that affect all persons. All parts of the lifestyle are interactive and impact on each other. There must be holistic growth in order for the individual to move toward wellness.

Jesus' strategy in ministry included teaching and healing. Nearly 20 percent of the Gospels is devoted to

Jesus' healing and discussion on healing.¹ This topic received more space than anything in the Gospels: Forty-one distinct instances of physical healing and mental healing are recorded in the Gospels. (There are 71 accounts in all including duplications.) Jesus continued this form of ministry by sending out His disciples (Mark 6:7-13; Matt 10:5-10; Luke 9:16).²

Jesus' methods were simple and practical. I believe that we should emulate Jesus' strategy, for it brought positive results most of the time. Jesus performed much of His healing where people appreciated His presence and labor of love.

Jesus was purposeful in doing ministry. Our Task Force believed that we must mirror Jesus. This belief is buttressed by the words of a famous strategist who said, "It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with His cause should be forward with order, forethought and earnest prayer."³

¹Morton T. Kelsey, Psychology, Medicine and Christian Healing (San Francisco, CA: Harper and Row Publishers, 1973), 41.

²Ibid. 42.

³Ellen G. White, Evangelism (Washington, DC: Review and Herald Publishing Association, 1970), 94.

Wagner suggests that there are advantages to strategies.¹

1. They increase efficiency.
2. They help measure effectiveness.
3. They permit mid-course corrections.
4. They unite the team.
5. They make accountability natural.
6. They help others.

This intentionality is what our team at Antioch is striving for. The road to this goal is not always smooth since most people, including our members, are steeped in traditional evangelism. While there is nothing wrong with traditional evangelism, the church of today must endeavor to address the needs of all people if it is going to remain relevant.

Without planning programs, the future of the church is made untenable. Wagner's listing of Edward R. Dayton and David Fraser's ten-steps planning model² is worthy of adoption in our situation. Wagner lists ten points, namely, one should:

1. Define the mission
2. Describe the people
3. Describe the force for evangelism

¹Wagner, Strategies for Church Growth, 32-34.

²Ibid. 95.

4. Examine means and methods
5. Define the approach
6. Anticipate the outcomes
7. Decide our rules
8. Make plans
9. Act
10. Evaluate.

The work of the Task Force was invaluable because each member had a keen interest in the growth of the church. Each one freely gave of his/her time and mental resources to make results possible. The evaluation process continues.

CHAPTER VII

IMPLEMENTATION OF THE PROGRAMS

In chapter 5, I discussed the development of programs and seminars to meet the church-growth needs of the congregation and the community. The question can be posed, "Why use seminars?" The answer, in part, is that seminars provide for an interaction between the presenter and the participants, and church members can establish relationships with the guests. There can be an immediate response to questions or concerns. Through learning, people can enrich theirs and other people's lives; through learning people can make decisions which can cause them to better relate to each other and to God.

As seminars are used, it should be remembered that the ultimate aim is to help people to maintain or build a healthy relationship with God. It is hoped that a healthy relationship with God will lead to a positive relationship with each other. The seminar itself is not going to accomplish the ultimate goal of knowing God, but should help the participants to have confidence in the church that presents the seminar. The confidence in the church will enhance the church's ability to minister to participants in

other areas of interest designed to build faith. These include worship services, prayer, and praise events.

Seminars benefit the participants and operate like an evaluative instrument to aid the presenter and sponsor to plan future services or outreach. Without adequate credibility even an excellent message or program will not have maximum effect. The seminars developed in this project were designed to be of practical use to the people and to market the usefulness of the Antioch church. It was my hope that these seminars would lead to many more seminars and become the catalyst to help people feel healthier, live better, relate to God, and increase social relationships leading to church growth.

Methods of Announcing the Seminars

The dissemination of information is always vital to the success of any project. In order to alert people to the evangelistic thrust of the Antioch church, we produced handbills for all the seminars. One member of the Task Force, a printer, prepared and designed the handbills. Each series of meeting had its own handbill which pictorially illustrated the content of each seminar. I appreciated the innovation of this member.

In keeping with the limited budget, I copied the handbills and had them ready for distribution. The outreach was a low budget project. Two weeks before the seminars, the members of Antioch church began to distribute the handbills

in their neighborhoods and in the local community around the church. Some were distributed at the local supermarkets in the ministry area. Members also shared handbills with family members and friends.

There were ministry areas that the church wanted to reach, but it was not an efficient use of human resources to use a one-to-one approach since there is much territory to be covered. Therefore, the church made public service announcements on a local Christian radio station. These announcements reached many people over a wide area even outside of the ministry area. The immediate listening area consists of about three million people. It was gratifying as people from other Seventh-day Adventist churches would tell me that they heard the announcements. They also communicated their delight that our small church was reaching out to embrace the community with helpful, practical seminars.

The Task Force selected three seminars: Health and Nutrition, Managing Your Finances, and Parent/Teen Relationships, and invited individuals in our interest files. These names came to the church from the Adventist television and radio ministries: It Is Written, Quiet Hour, Lifestyle Magazine, and Breath of Life. We also sent handbills and letters to former visitors. On one occasion, the Conference Community Services van ministry came to a location in our ministry to provide health screening and to

take blood pressures. We used this opportunity to share our handbills with those who came to check their pressure as well as passersby who did not want a health check.

Results of Distribution Methods

The church believed that it did not maximize its distribution methods. However, it believed that since the building could accommodate only about ninety persons, the methods of announcing and distribution were adequate. It was disconcerting that despite the publicity and outreach, when the seminars started we experienced a very low attendance from the community and the listening area. While I was surprised by the low attendance, I was not dismayed because the response seemed to be consistent with past outreach projects including musical programs, which traditionally attract many people.

The First Seminar

We decided to offer three seminars. The first seminar dealt with nutrition. It was entitled "Nutrition & Your Health." The seminar, conducted on February 26, 1995, at 5:30 P.M. was held in the Antioch church building. The seminar started with registration of each attendee (Appendix 4). Unfortunately each attendee did not register; some felt that they wanted to retain their anonymity. There were about forty-five persons in attendance. In all, thirty

persons were church members and the others non-members. Ten non-Seventh-day Adventists were in attendance.

The table located in the foyer had additional registration sheets, and literature on nutrition and health. The seminar speaker brought a wide variety of handouts that she had collected from health and nutrition agencies. These were designed to augment her presentation and to act as references.

The speaker was a member of Antioch church and a member of the Task Force. She is an experienced nutritionist who holds a master's degree in Health and Nutrition. Her presentation lasted for about two hours. It was informative, educational, and practical. People listened attentively and made notes. The question and answer period was enlightening to the entire audience as many interacted with the speaker by asking questions germane to their unique needs.

The seminar focused on the daily dietary needs of people. There was information on the food groups essential to maintaining good health. There was also information given for those who are vegetarians. The speaker was careful to present an inclusive seminar mentioning a meat and a non-meat diet. She illustrated the food pyramid, which highlighted the most beneficial to the least beneficial foods. At the end of the seminar the people were invited to speak to the speaker; and many did. The audience was invited to take any literature that would help them.

The goals of the seminar were to provide a wealth of current information on healthful nutrition; teach the causes and effects of specific lifestyle patterns; give guidelines for better health; and make people aware of the intricate relationship between what they eat and how they feel. It seems safe to say that all the goals set were satisfied. In fact, I believe that we exceeded our goals.

The Second Seminar

On March 26, 1995, Samuel Bulgin, Stewardship director of the Greater New York Conference of Seventh-day Adventists, and I, in my primary role as Corporation treasurer of Greater New York Conference (GNYC), conducted the second seminar in the series. The seminar was entitled "How To Manage Your Money." Of the fifty attendees, twenty were visitors and fifteen were non-Seventh-day Adventists. This was the most well-attended seminar. This seminar had the greatest response, which seems to reflect the people's interest in the area of personal finance. This seminar also had the highest number of non-Adventists in attendance. It generated many thought-provoking questions.

The seminar was divided into two parts. I taught the first part, which dealt primarily with how to pay off debt quickly by planning better. That portion focused on how to pay off mortgages faster and reduce up to 50 percent of one's interest payment. I used an overhead projector to further illustrate how the process worked. Homeowners with

outstanding mortgages were particularly interested in the presentation. Prospective homeowners asked many questions and requested personal consultations with me. It was felt that we had contributed to the financial education of all present.

Samuel Bulgin taught the second part of the seminar. The purpose of his presentation is shown in the outline below:

1. To determine God's will for my personal finances
2. To acquire tools to manage my personal finances
3. To learn the criteria for making wise financial decisions
4. To establish a plan to be debt-free
5. To know how to establish long-term and short-term financial goals
6. To be able to tell when you are meeting your financial goals
7. To overcome obstacles in the path to achieving your financial goals
8. To learn how to live free from financial worries and fears.

This section of the seminar focused on many aspects of family finance: two areas included preparing a budget and establishing a savings plan. The presenter also dealt with tax matters, investments, life insurance, and preparation of a will and trust.

The attendees expressed their delight for the wealth of practical information they received. The follow-up questions indicated an interest in family finance. The financial seminar did not negate the need to consult financial planners but was designed to help the attendees develop financial sensitivity. Thus, they could bring a better financial awareness to their personal financial planner and thus understand and manage their finances better. Each participant received seminar material from both sections. The seminar lasted for four hours. Even though interest was high, we had to bring closure since Pastor Bulgin had to travel about an hour to return home.

The Third Seminar

The third seminar dealt with another aspect of health and was conducted on April 23, 1995. It started at 5:30 P.M. and ended about 8:30 P.M. The title of the seminar was "Cancer Prevention & Your Diet." This seminar was taught by Laura Pinyan, an health educator who was working with the Greater New York Conference Community Services. The seminar sought to fulfill five goals:

1. Changes in your diet that reduce the risk of breast cancer
2. Nutrients that lower the risk of colon cancer
3. Fats that increase the risk of cancer and those that actually cause it

4. Foods that reduce the risk of cancer from sidestream smoke

5. Why losing weight can be important in cancer prevention.

Although this was a vital seminar since so many people in our society die from cancer, fewer people were in attendance than the previous seminars. The seminar presenter emphasized the use of natural foods, especially a vegetarian diet. She pointed out that exercise, a non-smoking lifestyle, the use of B-12 vitamins, having a positive attitude, and maintaining practical weight control are effective managers of the dreaded disease. The presenter noted that these practices will lead to avoidance of cancer. Because the presenter, herself, had recovered from cancer, she was able to draw on her own life experiences and communicated to her audience the principles she had practiced. This had a powerful effect on her audience.

About thirty people attended that seminar, the majority of whom were members of the Antioch church. Among the group were eight visitors. The seriousness of the seminar was apparent as people asked questions about the various preventative measures that could be taken to avoid cancer.

Each attendant received a copy of the three-page outline, which included a dietary plan for breakfast, lunch,

and supper. It was hoped that the outline would be utilized long after the end of seminar.

The Fourth Seminar

The fourth seminar was on family life issues. It was entitled "How to Relate to Teenagers and Your Other Children." The seminar was given on Sunday, June 4, 1995, at 5:30 P.M. The seminar speaker was Evelyn Griffin who holds a M.A. in family life education. She has counseled and lectured to hundreds of people. The goals of the seminar, in part, were to aid parents to better relate to their children. Some expectations and questions the seminar was designed to answer:

1. At what age should children be expected to obey?
2. How can we get our teenagers to talk? And how can we get them to listen?
3. What are the four types of family government and what are the results of each. What type fits your home?
4. Are you sure your child knows you love him/her?
5. What builds your child's trust in you and what tears it down?

The interest and attendance in this seminar was high when compared with the other seminars. Forty-five people attended. Among the attendees were about fifteen non-church members. From the discussions that followed it appeared that people had a genuine need to relate better to their children. The speaker effectively communicated the

information to the attendees. She answered many questions in response to their queries. It seemed as if the question-and-answer period of the seminar was as valuable as the lecture.

Both parents and children attended. The children expressed an equal interest in what was taught; they posed insightful questions. After the termination of the seminar, the speaker spent a considerable amount of time counseling with people and answering individual questions.

The Fifth Seminar

The last seminar in the series, conducted on October 15, 18, 20, & 21, 1995, addressed general health issues not discussed in the two previous seminars. A follow-up seminar was planned for January 1996. The series of lectures and demonstrations included the following:

1. Improving your nutrition without paying more than your food bill
2. Controlling your weight without starving yourself
3. Preparing and using herbal teas to support the body's healing abilities
4. Health and beauty secrets from our ancestors
5. How to make food your medicine
6. How to lower your medical bills
7. How to use herbs to help you through the flu season

8. How to prepare healthful vegetarian meals.

The seminar, titled "Better Health Seminars" was conducted by Dr. Andrew Silas, a holistic health educator. Dr. Silas had been conducting seminars throughout the Greater New York area and elsewhere. He was instrumental in helping many to improve their health. The seminar lasted for two hours; it emphasized staying healthy and getting better by following certain laws of health. The speaker started the series by informing the attendees that human life and health are governed by air, water, sunlight, food, movement, rest, and other life-giving principles. He indicated that when any of these principles are broken, sickness results. He pointed out that diseases can be treated by man-made methods, such as the use of drugs; but health can be restored only when the cause of sickness is removed and the laws of health are followed.

The seminar did not have a detailed outline but there was a four-page handout, which included an elimination chart and a suggested replacement program. The elimination chart referred to food that should be eliminated, and the replacement list suggested foods that should replace the eliminated foods.

The seminars helped to change many peoples' eating habits. It also provoked some resistance since a few people believed that some items discussed were not scientific. The speaker reiterated that he could not prescribe anything

since he was not a medical doctor but a health educator. Dr. Silas noted that many people experienced success when they followed the healthful laws he teaches.

These seminars were attended by an average of forty to fifty people. Many people from the community came, but the largest numbers came from the Antioch Church and other Seventh-day Adventist churches.

A positive result of the seminars included the fact that people returned for the subsequent seminars with eagerness to learn more about staying well and to learn how to cure themselves of diseases. Moreover, the people shared the information with many who could not attend. The seminars led to many consultations with the speaker, which resulted in improved health for many. Many confessed that their eating lifestyles were changed for the better due to the seminars and the follow-up. The follow-up seminar included some cooking demonstrations and a display of some foods that were mentioned in earlier meetings.

Evaluation of the Seminars

In an effort to evaluate the effect of the seminars, I designed a questionnaire (see Appendix 8) to assess the reaction of the Task Force members. I personally distributed them and collected the returned instruments. A total of twelve questionnaires were received and tabulated.

The results of the questionnaire are presented in table 4. The first question sought to answer the question

of whether the church was able to get the attention of the community. The response to question 1 indicated that the Task Force believed that the seminars improved the marketability of the church. Six people said "very good," while one said "excellent."

In response to question 2--whether people were more aware of the church--nine members strongly believed that people in the community became more aware. This could be a signal that we were successful in one of the goals.

Eight members indicated that their guests benefited from the seminars. This is positive because when we sponsor future seminars, there is a strong possibility that people who participated will come again and will recommend the seminars to others. However, in response to whether or not the seminar was a factor in reaching the community, most people said that it was average. This seems to indicate that while we need to continue using seminars, we also need to continue using other methods of outreach to impact the community. It could also signal to us that the venue or time is not favorable to the community. Much study needs to be given to this aspect of the outreach.

Without revealing any specific details, most people indicated that the seminars could be improved. A significant number indicated that the seminars improved their health and their spiritual, financial, and family awareness. One of the goals of the seminar was to help the members of the

church and the community improve in the total quality of their lives.

The response of the Task Force showed that every member attended at least one seminar; some attended all. Only one member stated that he did not invite anyone to the meetings. The questionnaire did not determine if those invited to the seminar attended the seminars. In interview with the members of the Task Force and other members of the church, I learned that many who were invited and promised to attend did not attend.

When the Task Force was asked, "Which seminar was more beneficial?" eleven people responded by checking the financial seminar, and eight checked the health, and whole life seminar. I can only conjecture that more people are concerned about family finances and their health. The committee was pleased that we were able to provide some help. The next beneficial seminar was the Whole Life Seminar. Six people checked that that seminar was helpful.

Perhaps, the more vital point of the seminars as we look to the future is the general recommendation given. Most people indicated that we should repeat all of them. I believe this to be an endorsement of the hard work done and the initial helpful impact of the seminars on peoples' lives.

TABLE 4
TASK FORCE QUESTIONNAIRE RESPONSE

Question No.	Number of Responses N=12				
	P	E	R	C	E
	N T A G E S				
	Low	Below Average	Average	Very Good	Excellent
1. Marketability	-	18.33	33.34	50.00	8.33
2. More aware	8.33	8.33	8.33	41.67	33.34
3. Reaching community		12.50		62.50	25.00
4. Guest benefitted		20.00		50.00	30.00
5. Adequate			16.66	50.00	33.34
6. Need improvement	16.67	8.33	50.00	16.67	8.33
7. Health awareness		8.33		41.67	50.00
8. Spiritual awareness		8.33	16.66	33.34	41.67
9. Financial awareness			16.66	41.67	41.67
10. Family life awareness		8.33	16.67	25.00	50.00
	Yes			No	
11. Invited people	91.67			8.33	
12. Invite to future seminar	100.00				
13. Attended seminar	100.00				

CHAPTER VIII

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

This study was conducted with the main objective of understanding what had occurred since the inception of the Antioch Church, and what church growth programs should be used to promote growth in the new congregation.

Consonant with the inquiry is the need to know what is currently happening. Does the church have a clear vision? Has the church articulated the vision in its practices? What is the vision statement of the church? If the church ceased to exist, would the people in the community care or miss it? Does the church make a difference?

Germane to church growth must be the intentional desire to serve other people. Our Lord Jesus gave the supreme example that He came to serve, not to be served. The church must exist to do service for our Lord since the church is an extension of the Lord. We are His eyes, feet, mouth, ears, hands, and even His heart. We must feel the need to work holistically; that is, we must have an active interest in the entire personhood of people, not only a

spiritual interest. True, the spiritual aspect of the person is that which will transcend this mundane atmosphere in which we hold residence. However, the church must attend to the physical and social dimensions of a person's life before it awakens his or her spiritual interest. The church must become a conduit; it must reach people through its caring ministries. The ultimate goal of helping them is to let them experience a dynamic, fulfilling, and spiritual relationship with Jesus.

As an institution, the church has strengths and weaknesses, opportunities, and threats.¹ These must be evaluated and used accordingly. The church must look at how the strengths can be enhanced and protected to be used for its advancement and advantages. There must be a constant vigilance to find ways to eliminate weaknesses. The church should also be concerned about how it can best utilize present opportunities, while it is aware that there are factors that threaten its existence. The church body (leaders and laity) must consider the worse that could happen. The ultimate negative effect must be taken into account. Some threats can be eliminated, whereas some could be improved and become opportunities. When the church family becomes cognizant of these aspects of ministry and utilizes them, the church will experience growth.

¹Johnson-Smith, 17.

The greatest strength at the Antioch church is the unanimous desire to see the church grow spiritually and numerically, and Antioch has locally trained personnel capable of directing the ministry within the church and outreach ministries. Another strength is the autonomy accorded certain members. This provides them with experiences for developing leadership roles.

One major weakness is an inadequate church facility to minister to the various needs of a modern congregation. For example, there is limited classroom space to accommodate and address the needs of the diverse church family. Another drawback is that the exterior of the building does not look like a church.

The 1995 report from the Census Bureau provides the church with one great opportunity. It suggests that a ministry is needed to serve single families, which are increasing in the ministry area. Based on my observation of the community and surrounding areas, day care services conducted by the church would serve the community and enhance the outreach of the church. The church must find ways to meet needs of some of these single families. If a specific need, perhaps for day care services, can be met, there is a possibility that these individuals might attend church and support the ministries of the church. Though limited by space, the Pathfinder club is providing opportunities to reach out to the young people of the

community. I believe that these two outreach thrusts should become a part of a five-year strategic planning.

The threat that has already affected the church negatively is the loss of members through relocation to the southern States and the possibility of losing others. Another fear is the church's inability to meet some of the needs of its current membership. If the church does not demonstrate enough interest in the church members' concerns and needs, they will seek to worship where those needs will be met.

The church must be proactive in its quest to help other people attend and be assimilated into the congregation. This must be an intentional action and will use some of the seminar programs discussed in chapters 3 and 4.

The Pastor's Vision

Vision is a clear mental image in the mind of a chosen leader and is derived from pastoral experience, knowledge of the church and its history, and prayer and faith. I envisioned in 1995 that the Antioch church wanted to minister to the spiritual, family life, health, and the financial needs of its parishioners and the community. The vision of the church is articulated through the mission statement: The Antioch SDA church believes:

1. In the Holy Scripture in its entirety (Tota Scriptura)

2. That it has been commissioned to proclaim the three angels' messages in our area

3. That it should lead its members in true worship of Jesus

4. That it should provide a more adequate house of worship for the congregation

5. That it must grow numerically and spiritually all the time

6. That it should support the church sacrificially

The vision has been realized in some areas. The church has made a valiant effort in its outreach by means of evangelistic meetings and by conducting a series of seminars. I am looking forward to the future when the dream will be fully realized.

Implications of the Study

This study has had a positive impact on me and my ministry. It has had the following implications:

1. It challenged me to think more proactively of church growth and to seek ways to effect future church growth. I learned that the work in the church is unending and growth must always be on the leaders' agenda. This is especially significant in the suburban area.

2. Although my time is very restricted by many tasks in my work in the church regional headquarters, I am more convinced that only intentional goals and actions are going to propel the Antioch Church from its plateau into a

more dynamic growth mode. Therefore, more time must be invested in planning and executing growth goals to grow in the Antioch Church.

3. It is apparent that more interaction with pastors in growing churches will be of value to my ministry. An intentional program of interaction will be started in the near future. I felt a sense of camaraderie while interviewing all the ministers including those who are not of my denomination. They all demonstrated that they have the same goal of seeing people saved into the kingdom of God through the medium of a dynamic growing church.

4. The use of the Task Force to develop growth programs helped to remind me that the laity have a great interest in the success of the growth of the church. The laity is really the minister's hands, eyes, and feet. It was a joy to work with those individuals who made the work of the Lord their primary concern. They have convinced me that ministry is their business, too. I look forward to utilizing their expertise in the future development of the work of the church.

5. The result of the study in terms of actual church-growth was not fully satisfying because the attendance at the seminars fell below my expectations. Many of those who attended did not follow-up any of the subsequent spiritual or religious services. For the future, we shall have a follow-up plan for those who attended the

seminars. Since the U.S. census showed that the majority of the people in the ministry area earned a higher education and even have post-graduate degrees, I believe we would have experienced more interest in seminar-type presentations.

Implications and Recommendations
for the Antioch Congregation

There are several implications that should help the church in its quest to be a agent of change in the community. Some of these are listed here:

1. More intentional work must be done in order to affect church growth in the future.
2. While seminars seemed desirable, especially by the local membership, the church must engage in a more direct marketing strategy if it expects more community participation.
3. The statistical study was a revelation which implies that the church has to make some changes in order to retain more members. Failing that, the church has to be more selective in discipling new members because a large percentage of members were lost over a period of time due to apostasies.
4. The history of the church should help those who are new to the congregation to understand where the church was in 1988 and where it was intended to be at this time in 1997. The new members can help to write the future history as each participate in the vision to see a larger church in

Deer Park in the near future. A growing church must minister in a more effective way to the needs in the community and to the members.

5. Since the church has been successful in conducting seminars in the sense that the task was actually done, the church can build on that experience by conducting similar seminars and sponsoring new ones as the need arises.

6. The church must be more intentional in helping new members establish friendly relationships in the church. This is vital for new members during the first few months of their membership when they are adjusting to the new environment and church culture. Church members must be equipped to extend themselves and reach out to others. (see section on ratios in chapter 3).

7. The church should not be intimidated by the fact that it did not realize all the success it anticipated. It is my belief that because the Antioch Church conducted the seminars, it made its presence felt in the community and thereby earned a measure of success.

8. The church should use a medical missionary approach along with the printed pages to proclaim the Gospel of Jesus, as outlined by E. G. White. I believe that literature evangelists need to be more active in this area, presenting the printed pages to every man, woman, and child. And I also believe that the church needs to become involved in distributing more literature in the communities.

9. A review of the interviews conducted with the six church pastors should be a source of information and inspiration to Antioch especially since three of the churches are located in the immediate ministry area. This should serve as a spiritual thermometer for us.

I recommend that the church review the content of this study and feedback from members past and present. This history will serve as a summative evaluation of the church's original vision. Moreover, the church is advised to become intentional in its ministry of outreach. My hypothesis is that the lack of an inadequate church building is affecting the growth of the Antioch Church. There is an urgency to make plans to erect a building that can house the present congregation and provide adequate space for the social and recreational needs of the youth.

The church should seek to conduct a spiritual gift survey to assess the gifts of each member; this would help a member to identify and use his or her talent to help the church maximize its church-growth capabilities.

Helping Visitors Become Members

For future ministries, the Antioch Church should intentionally incorporate a program for helping visitors become members in its congregation. Robert Bast noted that "the process of evangelization is not complete until those who have responded to the claims of Christ are active functioning members of the local church. The goal of

evangelism is not to get 'decision' but to make 'disciple.'¹

Since this is the goal of the local church, the Antioch Church must be more proactive in visitor follow-up. There are three basic principles the Antioch Church must keep in mind: First is to understand that follow-up is vitally necessary. Bast believes that if the church does not follow up its new members or visitors, it ignores the single most-promising source of potential new members. Second, the follow-up of visitors needs to be prompt. Third, the lay members should make the initial contact.²

Bast affirms Herb Miller's thesis that home visitation needs to be done immediately after attendance at the worship service. He points out that when the laity makes contact with the visitor within thirty-six hours after his or her visit, 85 percent of the visitors return the following week. He further points out that 60 percent of those visited within seventy-two hours will return. Of those visited seven days later, 15 percent will return.³

Members of the laity should be especially trained to carry out this function; they should go in groups of twos (following the principle of Jesus when He sent out the

¹Robert L. Bast, Attracting New Members (Monrovia, CA: Church Growth, 1990), 111

²Ibid., 115.

³Ibid., 116.

Twelve and the Seventy). Their visit should be short and not exceed fifteen minutes' duration. Prior to their visit, an appointment should be made.

When the laity are visiting the interested parties, they should bear in mind the following five goals:

1. To get acquainted
2. To answer the party's many questions
3. To learn about their spiritual direction (persuasion) and needs
4. To leave them literature that describes the church's mission and thrust
5. To invite them to return.¹

As a follow-up, Bast suggested a plan for accommodating new members in the congregation. He proposed that the church establishes either a pre-members or a new members' class which should meet for two hours on a week-day night. The first fifty minutes should be spent in formal presentation followed by a twenty-minute break. The last fifty minutes should be utilized in small-group discussion of a specific topic. I intend to incorporate these suggestions as a part of the church-growth program of the Antioch Church.

¹Ibid., 118.

Implications and Recommendations for Non-Growing
Seventh-day Adventist Churches

It is my belief that most pastoral and lay church leaders of non-growing churches agonize as to how to grow. This study may not be the total answer to their growth, but I believe that it can help them to change some situations or help them to focus on growing. The following recommendations might be useful:

1. By studying or reviewing their history they can be reminded of their original vision.
2. By revisioning, the church could become more proactive and intentional in its outreach and ministry within the church.
3. Some churches could benefit from conducting a community survey in order to help people in the community to become more acquainted with the church and its outreach programs and will give the church the opportunity to be more aware of some of the needs in its ministry area.
4. If a church utilizes seminars designed to meet the various needs of people, this might be beneficial to that congregation as well as the community.
5. Understanding why a congregation grows and why it does not grow is important. This study could provoke a congregation to study why it is not growing and how it may grow in the future. The section on church ratios, for example, shows that a new member needs to have seven friends in the church within the first six months or else

the church may lose that member. Since new church members had friends before becoming a member of the congregation, they will need new Christian friends to take the place of those they will likely lose. If a church becomes intentionally friendly, more growth and member satisfaction will occur.

I strongly recommend that a congregation conduct a self-study to review its past (to discover its roots). This can help them set realistic goals. The congregation should assess the present needs of its members and try to meet as many of their needs as possible. This is vital to the future commitment of the members to that congregation. Since growth is difficult, especially in this materialistic era, each church should not take its members for granted; it should do some meaningful ministries to create a friendly, non-judgmental atmosphere.

I encourage each church to read the respective interview reports of the pastors of the six churches because these men have experienced meaningful and satisfying church growth. Their programs have enriched the literature on church growth. Church leaders and administrators could profit from their experiences.

APPENDICES

APPENDIX 1

SEMINAR OUTLINE

FAMILY FINANCE By Samuel Bulgin

Purpose of this seminar

- * To determine God's will for my personal finances.
- * To acquire tools to manage my personal finances.
- * To learn the criteria for making wise financial decisions.
- * To establish a plan to be debt free.
- * To know how to establish long term and short term financial goals.
- * To be able to tell when you are meeting your financial goals.
- * To overcome obstacles in the path to achieving your financial goals.
- * To learn how to live free from financial worries and fears.

BIBLICAL FOUNDATIONS FOR SUCCESSFUL MONEY MANAGEMENT

We live in the most affluent country of the world. This is a country where people have 'successful' careers, incomes, and lifestyles. Yet few have bothered to take the time to learn how to manage this resource.

What are some of the things you value in your life?

Place a number between one and five beside each item.

One (1) - Most important

Two (2) - Important

Three (3) - Somewhat important

Four (4) - Little important

Five (5) Not important

☐ SECURITY	☐ SELF WORTH
☐ PEACE	☐ SENSE OF BELONGING
☐ HEALTH	☐ PERSONAL/SPIRITUAL GROWTH
☐ TRANSPORTATION	☐ CONTENTMENT
☐ COMFORT	☐ REST AND RELAXATION
☐ OBEDIENCE TO GOD	☐ APPEARANCE
☐ OTHERS	

Discussion of Ownership Form

On this _____ day of _____ (month) 199__

I/We acknowledge God's ownership and my/our
stewardship responsibility of the following items

Item:

Signature _____ Date _____

Signature _____ Date _____

Financial Plan Overview

Biblical Counsel

1. Save a little all the time.

Dishonest money dwindles away, but he who gathers money little by little makes it grow. (Prov.13:11)

2. Be diligent.

Lazy hands make a man poor, but diligent hands bring wealth. (Prov. 10:4 NIV)

3. Take time to listen to instruction.

He who ignores discipline comes to poverty and shame, but whoever heeds correction is honored. (Prov. 13:18 NIV)

Remember

1. Spend less than you earn.
2. Consider the cost of borrowing.
3. Avoid costly mistakes.
4. Set long term goals.

FAITH GOALS:

We(I) want to accomplish these specific goals this year (by_____).

PRIORITY	FINANCIAL GOALS	FAITH BARRIERS	MY PART	GOD'S PART
1.				
2.				
3.				
4.				
5.				
6.				
7.				

Steps to Consider:

- * Summarize your present position.
- * Establish financial goals.
- * Increase cash flow margin.
- * Control cash flow.

IMPLEMENT CASH CONTROL SYSTEM

GUIDELINES:

1. Assign accountability
2. Be aware of how actual spending matches a planned spending
3. Be consistent
4. Strict limitation on credit card use
5. Regular accumulation
6. Be flexible
7. Allocate ahead of time for budget buster.

Evaluation is very important. Are you doing what you planned to do? If not, why not?

TAX AND INVESTMENT PLANNING: BIBLICAL PRINCIPLES

1. Income Taxes: Federal, state, county, city
2. Sales Taxes: Imposed by state and local communities
3. Intangible Taxes on investments such as bonds, stock, etc.
4. Use Taxes: Use goods, gas, food, airports
5. Estate Taxes: Federal taxes on a person's estate at death
6. Inheritance Tax imposed by state and local government on estate accumulated

7. Gift Taxes imposed on transfer of various kinds of property to another
8. Property Taxes imposed by local authorities on property owned
9. Social Security Taxes imposed by federal government on wages, earning and self-employed income to pay Social Security benefits.

CONSULT A TAX ADVISOR ON TAX SHELTER, ETC.

BIBLICAL PRINCIPLE ON INVESTING

1. Do not presume upon the future. (James 4:13-15)
2. Avoid speculation and hasty investment decisions.
(Proverb 28:20,22)
3. Never co-sign (Prov 22:26-27)
4. Evaluate the risk of an investment (Lk 14:28)
5. Avoid investment that caused anxiety (Ps 131:1, Matt 6:31)
6. Avoid deceit (Prov 15:11)
7. Tithe from current increase rather than final sale
(Prov 3:9,10).

RULES TO FOLLOW WHEN INVESTING

1. Always maintain a long term perspective.
2. Remember, you cannot be an expert on everything.

3. High risk is relative.
4. Personal time to manage investment must be considered a cost.
5. Always invest from a strategy.
6. Keep it simple.
7. There is no free lunch.
8. Diversify, diversify, diversify.

ESTABLISHING NEED FOR LIFE INSURANCE AND ESTATE PLANNING

Basic Facts To Consider:

1. We will all die
2. We will take nothing with us.
3. We will probably die at a time other than we would like.

Insurance is one way of providing for one's family.

If anyone does not provided for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever. (1 Tim 5:8 NIV)

Who Should Be Insured:

1. All income earners
 2. Children
- * To provide guaranteed insurability

* To give them direction into quality company at an early age

* For cash accumulation that can be used for purchasing other insurance later in life

* Low rate at an early start

Common Reasons For Not Planning:

1. My estate is too small.
2. Its too expensive.
3. I don't have enough time.
4. I'm certain about what I want to do.

Reasons To Plan:

1. Distribute of financial resources
2. Provide estate liquidity
3. Ease of management and administration of estate
4. Care of immediate family Dishonest money dwindles away, but he who gathers money little by little makes it grow.

(Prov. 13:11 NIV)

He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. (LK 16:10 NIV)

Give everyone what you owe him: if you owe taxes, pay taxes: if revenue, then revenue: if respect, then respect; if honor, then honor. (Rom 13:7 NIV)

TYPES OF TAXES:

1. Income Taxes: Federal, state, county, city
2. Sales Taxes: Imposed by state and local communities
3. Intangible Taxes on investments such as bonds, stock, etc.
5. Provide for grown children
6. Provide for charity
7. Provide testimony
8. Provide for future planning flexibility.

Types Of Wills:

1. I love you will: One spouse leaves everything to the other. Attractive for estates under \$600,000.
2. The ABC Trust Will":Two Trusts: to keep a portion of the asset in the estate of the first spouse, so as to utilize the 'exemption equivalent'. The amount one can keep without tax, (Current law permits \$600,000.) This amount goes for the benefit of the spouse.

Appointments:

1. An Executor
2. A trustee
3. A Guardian, if children are minors.

Estate planning is an important part of financial planning and should not be neglected.

APPENDIX 2

Whole life Seminar Handouts

LAWS OF HEALTH By Andrew Silas

Everything in the universe is governed by laws and principles. This includes health and healing. When these laws and principles are not followed, the natural order changes. Human life and health are controlled by air, water, sunlight, food (nutrition), movement (exercise), rest, sleep, and other principles which will be mentioned later. If any of these life-giving principles are broken, sickness results.

Remember sickness does not happen without a cause. Whether you believe in creation or evolution, the fact that the body was designed to heal and regenerate itself, cannot be ignored. Without enough pure water the cells will not survive, and the body becomes poisoned. Lack of oxygen (which comes from the air we breath) causes the brain to die. Without the right foods, the cells will starve and the body will grow weak, and disease will set in. Lack of proper rest and exercise will also result in the breaking down of the life forces. the body needs adequate nourishment and adequate cleansing. Without these two, along with the other factors, health will be impaired.

Therefore, good health is not found in a bottle or pill. Disease can be treated by man-made methods such as

the use of drugs and surgery. But health can only be restored when the causes of sickness is removed and the laws of health are followed.

Elimination Chart

Date/Week of _____

	SUN	MON	TUE	WED	THU	FRI	SAT
Sugar							
White Flours Products							
Cheese							
Eggs							
Flesh Foods							
Sodas							
Beverages							
Sweetened with sugar							
Corn Syrup							
High fructose							
Corn syrup							
Processed & refined foods							

Healthful Replacements

Honey

Dried fruit: dates, raisins

Whole wheat: flour, bread, or pasta

For cereals and baking: Soy or nut milk

Cooked whole grain cereals or homemade granola
instead of processed box cereals

Elimination Diet

Breakfast

A large fruit salad consisting of:

Apples, pears, grapes, etc.

One orange

One grapefruit

Lunch

A large vegetable salad with chop cloves of garlic

Super: Same as breakfast

PLANS FOR RESTORING HEALTH

Nutritional Program Guidelines

Basic Meal Guide

Breakfast

Vegetarian main dish (one type per meal)

Steamed vegetables

Whole grain bread

Wholesome baked desserts

Soups

Supper

Fruit

Whole grain bread

Nut Butters or seed spreads

Fruits spreads

APPENDIX 3

SEMINAR OUTLINE

Cancer Prevention Seminar

By Laura Pinyan

I. Cancer and Smoking

A. To reduce risk of the lung cancer, the most common cause of cancer death, Fruits at least half of the meal.

Cooked whole grain cereal (example: oats, cornmeal, millet, rye, etc.

Sweeten with raw honey, raisins or dates (do not use sugar)

Soy or nut milks

whole grain breads with nut butters, seed spreads, such as tahini (made from sesame seeds) fruit spreads, seeds, nuts

*Never use fruits and vegetables at the same meal

Lunch

Large vegetable salad. Use any vegetable unless otherwise instructed.

Cooked whole grain- brown rice

Root vegetables, such as sweet potatoes, yucca (cassava) etc.

those who smoke should discontinue the habit.

1. Smoking cessation programs can be sponsored by the church.

B. Those who live or work with smokers should:

1. Limit exposure to side stream smoke
2. Consider a high efficiency air purifier
3. Eat fruits & vegetables, especially those high in vitamin C.

II. Choose nonalcoholic beverages to reduce cancer risks

A. Gastric cancer- Esophageal and stomach

III. Eat fruits and vegetables

A. 5 to 9 servings a day

B. Choose a variety, including:

1. Cruciferous vegetables such as broccoli & cabbage
2. Citrus fruits or strawberries for vitamin C
3. Bright orange or deep green vegetables and fruits for beta carotene
4. Onions and garlic

IV. Have beans often, especially soybeans and tofu

A. Contain soluble fiber, which lowers cancer risk

1. Colon-second most common cause of cancer death

2. Breast- second most common cause of cancer death in women

B. Natural foods cooking classes can increase awareness of preparation methods.

V. Use complex carbohydrates

A. eat 5 or more servings of whole wheat bread and other whole grains daily

1. Reduce risk of the colon cancer

VI. A vegetarian diet reduces the risk of cancer

B. Saturated fat present in the meat and fatty cheese increases cancer risk

C. Cancer is common among animals, and animal studies show it can be transmitted from one species to another by eating these products under certain conditions

VII. Practice Weight Control

A. Breast cancer risk is higher among overweight women

VIII. Be Temperate in Working and Getting Enough Sleep

A. Fatigue depresses the immune system

IX. Avoid unnecessary Chemicals and Pollution

A. Some carcinogenic chemicals

B. Some co-carcinogens-strengthen the effect of other carcinogenic substances

X. Be Medically Aware

A. Be acquainted with the warning signs of cancer

B. Follow American Cancer Society recommendations
for check- ups

XI. Cultivate Positive Attitude Strengthens Immunity

- A. Cheerfulness and realistic Optimism
- B. Good friends
- C. Time spent in communion with God.

APPENDIX 4

Registration

Please complete the following information:

Name _____

Address _____

Phone # _____

How did you learn of the seminar?

- ☐ Personal Invitation
- ☐ Handbill/Brochure
- ☐ Newspaper Advertisement
- ☐ Penny Saver Insert
- ☐ A Friend
- ☐ Other _____

I would like to be informed of future seminars and programs.

APPENDIX 5

HEALTH & NUTRITION

SEMINAR OUTLINE

by Marva Murray

Topic: NO QUICK FIX

- I. Eating well for Health
 - 1. Eating and its relationship & disease
 - 2. Eating & calorie expenditure
 - 3. Eating & nutrient intake
 - 4. Food choices

- II. Daily recommended Dietary Allowances
 - 1. Nutrient needs per age, sex, activity

- III. Food Guide Pyramid
 - 1. Food grouping according to nutrient provisions
 - 2. Emphasis on the ingestion of fruit, vegetables, grain
 - 3. Shape of Pyramid and its meaning in terms of importance, quantity and quality of nutrients for the body's health and maintenance

IV. Dietary Facts and Fallacies

1. Dispelling fiction regarding food choices and intake and health
2. Reenforcing facts on Nutrition and Health
3. Video with questions and answers on nutrition and health.

V. Vegetarianism Types: Vegan, Ovo Lacto and Ovo Vegetarian

1. Achieving adequate nutrient intake
2. Healthy way of eating: lowers Cholesterol, lowers Saturated Fat and total Fat, lowers Hormones, increase Fiber, increase Vitamins, increase Phytochemicals and Bioflavonoids.
3. Benefit of the various types of vegetarian diets
4. De-merits of vegetarian diet if not properly planned
5. Necessary to include seeds, beans, nuts, and sprouts in diet
6. Consider supplemental B₁₂ for strict vegan.

APPENDIX 6

COMMUNITY HEALTH SURVEY

Are you concern about your health in these timesa of health crisis? We have health professionals who are available to assist you with health information through various programs.

Please indicate below area(s) of concern with a check (✓) mark. All programs will be at no cost to you.

- ☐ Hypertension (high blood pressure, and your diet).
- ☐ Heart disease, prevention and management.
- ☐ HIV/AIDS.
- ☐ Diabetes management (in Spanish and English).
- ☐ Prenatal care and well baby care.
- ☐ Nutrition and health.
- ☐ Drug and alcohol.
- ☐ 5 Day Plan to Stop Smoking.
- ☐ Vegetarian Diets.
- ☐ Obesity
- ☐ Cancer and your Diets.
- ☐ Exercise and your health.

Name _____ Tel.() _____

Address: _____

This is a Community Service of the Antioch Seventh-day Adventist Church, 87 Tell Avenue, Deer Park, NY 11729
Phone: (516) 242 1412.

APPENDIX 7

COMMUNITY FAMILY LIFE SURVEY

Keeping families together is important. Here are some typical concerns. Please check (✓) the ones that interest you.

- ☐ How to foster parent-child relationship.
- ☐ Communication in the family.
- ☐ How to manage your money.
- ☐ How to cope with stress in the family.
- ☐ How to relate to teenagers.
- ☐ Child training/ child care.
- ☐ How to foster love, including how to keep the one(s) you love in love with you.
- ☐ How to stay married.
- ☐ In-laws and family members relationship.
- ☐ Domestic violence/child abuse elder/abuse
- ☐ How to keep your family spiritually healthy.
- ☐ Good sex, bad sex, safe sex.
- ☐ How to deal with crisis in the family.
- ☐ Exercise and your health.

Name _____ Tel () _____

Address: _____

This is a Community Service of the Antioch Seventh-day
Adventist Church, 87 Tell Avenue, Deer Park, NY 11729
Phone: (516) 242 1412.

APPENDIX 8

TASK FORCE QUESTIONNAIRE

This instrument is designed to help the pastor assess your perception of the seminars conducted. There is no wrong or right answer. Please answer questions and circle the appropriate response (1 being the lowest and 5 the highest; 2 below average, 3 average, 4 very good, and 5 excellent).

1. The seminars improved the marketability of the church

1 2 3 4 5

2. People are more aware of the presence of the church

1 2 3 4 5

3. The seminars were not a factor in reaching the community

1 2 3 4 5

4. My Guest(s) benefitted from the seminars

1 2 3 4 5

5. The seminars were adequate

1 2 3 4 5

6. The seminars needed improvement

1 2 3 4 5

7. The seminars have increased my health awareness

1 2 3 4 5

8. The seminars have increased my spiritual awareness

1 2 3 4 5

9. The seminars have enhanced my financial awareness

1 2 3 4 5

10. The seminars have increased my family life awareness

1 2 3 4 5

11. Did you invite people to the seminar(s)?

(Circle one) a. Yes

b. No

12. Will you invite people to future seminars?

(Circle one) a. Yes

b. No

13. Were you able to attend the seminar(s)?

(Circle one) a. Yes

b. No

14. Which seminar was most helpful to you and your family?

(Circle the one which was most significant to you)

a. Health (Murray)

b. Nutrition (Pinyan)

c. Financial (Bulgin and Forbes)

d. Parent and Children relationship (Griffin)

e. Whole life seminars (Dr. Silas)

15. Which seminar(s) would you recommend that the church repeat in the future?

(Circle as many as you wish)

a. Health

b. Nutrition

c. Parent and Children relationship

d. Financial

e. Whole life

f. All

g. None

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VITA

Trevor S. Forbes was born in Jamaica, West Indies. Before entering the gospel ministry he worked as a public accountant from 1972-1976. While a student at Andrews University he also worked as a public accountant. Following graduation from Andrews University he worked as a controller (chief financial officer) in New York City.

In 1975 he graduated from Bernard Baruch College of the City University of New York with a Bachelor in Business Administration. In 1980 he graduated from Andrews University Seventh-day Adventist Theological Seminary with a Master of Divinity degree.

In 1981 he served as an assistant pastor of the Huntington Seventh-day Adventist Church, and became auditor of the Greater New York Conference of Seventh-day Adventist in 1982. In 1984 he joined the administrative staff of the Greater New York Conference as treasurer of the Conference Corporation and assumed full pastoral duties for the Huntington Church in Long Island, New York. From 1988 to 1989 he served as pastor of the Five Towns and Long Beach congregations. He presently serves as pastor of the Antioch SDA Church in Long Island and Corporation treasurer of the Greater New York Conference of SDA.

Pastor Forbes is married to Erma and together they have four children: Natalie, Shaun, Faron, and Chantal. He was ordained to the gospel ministry in 1988.