AN EXPLORATION OF THE RELATIONSHIP BETWEEN A

PROCESS-DRIVEN DESIGN FOR CHURCH MINISTRY

AND CHURCH GROWTH

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A Dissertation

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by

Eric Benjamin Geiger

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APPROVAL SHEET

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Larry J. Purcell

Date _____5 / 4 / 2005_____

In dedication

to my wife, my parents,

and the pastors with whom I have served

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LIST OF ABBREVIATIONS

ACP   Annual Church Profile

ANOVA Analysis of Variance

BPR   Business Process Reengineering

SBC   Southern Baptist Convention

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PREFACE

It takes a village to raise a child, and it takes a community of believers to mature a Christian. It also takes a community to complete a dissertation. I am eternally grateful for the community of people surrounding me through this process. I thank LifeWay Christian Resources for their assistance in generating the sample for the study and Dr. Paulette Johnson for the statistical consulting. I thank Dr. Mark Simpson for his ingenious work with the online survey and Sharon Spallone, my wonderful assistant, for her help with the mailings. I thank my colleagues and friends in our doctoral cohort for challenging me with their intellect, faith, and lives.

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<div align="right">Eric B. Geiger</div>

Miami, Florida

May 2005

CHAPTER 1

RESEARCH CONCERN

"There is a tremendous cultural interest in spirituality in America, but the church has been unable to tap into it. Despite the growth in spiritual awareness and pursuits, the vast majority of churches are not growing" (Martoia 2004, 1-2). The local church as a whole has been and is presently in a state of crisis. The problem of church decline is epidemic. "Despite the activity and chutzpah emanating from thousands of congregations, the church in America is losing influence and adherents faster than any other major institution in the nation" (Barna 1998, 1). While local churches may be busy, they are not very effective at fulfilling their mission of "making disciples" (Matthew 28:19). Likewise, local churches are not even effective at attracting and maintaining those who already claim to be believers. "Nearly 35% of American adults claim to be born-again believers. With a population of 280 million, that is 98 million Americans who claim to be Christians, yet 70% of evangelical churches are not growing" (Mims 2003, 102).

Not only is the local church losing the ability to reach and retain people in the present population, but each new generation becomes increasingly unchurched. Over one-half of the Builder generation, those born before 1946, has been reached with the gospel. Only 35% of the Boomers, those born between 1956 and 1964, and 15% of the Busters, those born between 1965 and 1967, have a relationship with God. If present trends

continue, only 4% of the Bridger generation, those born between 1977 and 1994, will be reached (Rainer 1997, 169).

Research Problem

"If one looks at the increase in the U.S. population over the last twenty-five years and compares it to the decline in the church in the same period, the strategies of churches are painfully clear. There aren't any" (Mims 2003, 102). Even with a growing population, growing churches are rare. The local church as a whole is sick; therefore, it is not growing. "Non-growth is a disease, but a curable one" (McGavran and Hunter 1980, 16); therefore, "church leaders continually seek the solution to the problem of church stagnation and decline" (Stovall 2001, 3). While the majority of local churches are not growing, some are experiencing numerical growth through effective strategies that promote church health and growth. These growing churches are models that others seek to emulate; subsequently, "church growth books that emphasize a case study of one particular church have become popular among church leaders" (Stovall 2001, 3).

A model of church health and growth that has received immense amounts of accolade and attention in the last decade is the purpose-driven church model. Rick Warren, the pastor of Saddleback Community Church in Saddleback Valley, California, introduced the purpose-driven church concept. He is the founding and senior pastor of the church, which began with him and his family and currently has over 20,000 people attending weekly. He recorded his strategy and story in his very popular book, *The Purpose-driven Church.* "Rick Warren's book was the runaway most influential publication in the lives of leaders who led evangelistically effective churches" (Rainer 2001, 149).

The Purpose-Driven Church

The concept of the purpose-driven church has changed the nomenclature and landscape of church ministry in the United States. Thom Rainer, in his research of effective and ineffective evangelistic churches, discovered that every effective church he surveyed was purpose-driven (Rainer 2001, 149). The purpose-driven design and approach has given focus to many local churches. Church leaders are challenged to staff, program, budget, preach and plan with God's revealed purposes for his church on the forefront of their minds (Warren 1995, 137-52).

The purpose-driven church is built on the foundation of five biblical purposes revealed in Scripture. Utilizing the Great Commandment (Matthew 22:37) and the Great Commission (Matthew 28:19) along with the story of the first church in Jerusalem (Acts 22:42-47), five purposes have been highlighted: worship, discipleship, fellowship, evangelism, and ministry (Warren 1995, 119). Churches are urged to only do these five things, to be preoccupied with them.

Rick Warren believes that possessing a purpose is essential to church growth. He stated, "Growing churches have a clear cut identity, they understand their reason for being, they are precise in their purpose, they know what God has called them to do, and they have a sense of direction" (Warren 1992, audio). Purpose is the foundation for any organization because purpose is the beginning point for plans and strategies (Drucker 1973, 24). Churches that are purpose-driven enjoy many advantages. They promote unity among their people, have a dream for the future, and possess the ability to give meaning to all their activities and programs (Ashley 1992, 50-51). Their clear purpose motivates people to action, promotes evaluation, and provides a sense of stability (Malphurs 1992,

1-2). With a purpose as a foundation, churches are able to focus their energies and resources in the same direction (Maddox 1991, 26).

Purpose: Not Enough?

The purpose-driven movement has drawn ample attention from church leaders and strategists; however, not all purpose-driven churches are growing. Many are not. Approximately half of the churches who claim to be purpose-driven churches are either plateaued or declining (Robbins 2003, 135). "Having a purpose statement does not ensure that an organization acts purposefully" (Pascarella and Frohman 1989, 119). Declaring a purpose does not ensure church growth.

Many churches have crafted purpose-statements and attached a purpose tag to their programs believing that these simple actions would increase effectiveness. They have added the five purpose words to their worship folders in the form of a purpose statement, divided their budgets based on the five purposes, altered job titles and falsely assumed this would promote growth. Simply baptizing existing structures and programs with new nomenclature is insufficient. "The key to being a purpose-driven organization is in designing organizational structures and processes that continually reinforce the underlying purpose" (Pascarella and Frohman 1989, 13).

Process-Driven

Not all Saddleback-style churches have grown because they failed to see the key issues at Saddleback (Rainer 2001, 65). Saddleback Church is more than five purpose words and a contemporary musical style. Possessing a workable process for life transformation is essential in their church model as they "seek to turn seekers into saints

and members into ministers" (Warren 1995, 46). Rick Warren stated that process is the

fundamental principle in his philosophy and paradigm presented in *The Purpose-Driven*

Church:

> This book is about a process, not programs. It offers a system for developing the
> people in your church and balancing the purposes of your church. Having watched
> Saddleback's strategy of assimilating people who work under the heavy demands of
> a rapidly growing church, I'm confident the purpose-driven process can work in
> other churches. Healthy churches are built on process, not on personalities. (Warren
> 1995, 69-70)

Many church leaders have only drawn purpose from the purpose-driven church

model and have missed the concept of process. "The difference in purpose and process is

the difference in part and whole" (Hammer 1996, 5). Most leaders focus on function and

purpose, not process (Hammer 1996, 11). A leader's lack of preoccupation with process

is reflected in the organization he leads. "Organizations are often designed vertically, yet

processes are horizontal in nature" (Harrington 1991, 13). If church leaders view

implementing the purposes as vertically pushing the functions down through every thread

of the organization, they naturally neglect designing a process. An overemphasis on the

purpose of the organization to the neglect of the process stifles the effectiveness of the

organization.

"Organizations, to be effective, must change their perspective as to which is

the most important. The time of process has come. Process must take center stage"

(Hammer 1996, 13). "Organizations are only as effective as their process because goals

are achieved through a strategic process" (Hunt 1996, 5). Business strategists and

corporate architects argue that if organizations are driven by a clear process they will be

more effective. Is the same true for churches? Is there a relationship between a strategic

process and church growth? Recent research indicates that church leaders admit they are

weak in designing a comprehensive process for their churches (Reed and Hansen 2003, 2). If church leaders are unable to design a process for the churches they lead, how does this affect the growth of the churches that they lead?

Research Purpose

The goal of this research was to explore the relationship between a process-driven design for church ministry and church growth.

Delimitations of the Study

"Church growth researchers, like all social scientists, must pay careful attention to the limitations of their data and methods" (Iannaccone 1996, 211). This study was delimited in the scope of its design; subsequently, the generalizations of findings are limited. This study was delimited to the exploration of one type of church growth within the broader field of church growth.

There are four types of church growth: internal growth, expansion growth, extension growth, and bridging growth (Chaney and Lewis 1977, 18). Internal growth refers to the spiritual transformation of believers within a local congregation. Expansion growth occurs when the local congregation expands numerically through the addition of new people. Extension growth transpires when a community of believers plants a new church, often referred to as a "daughter church," in another community of similar ethnic, cultural, and socioeconomic demographics. Bridging growth is the result of a church planting another church in another culture, often a great distance from the founding church. (Chaney and Lewis 1977, 20). The current study was delimited to expansion

church growth; therefore, the research findings may only be generalized to this type of church growth.

This study was also delimited to one category of church growth factors. Church growth factors are often divided into four distinct categories: national contextual factors, national institutional factors, local contextual factors, and local institutional factors. National contextual factors are forces on the national level external to the church such as broad socio-economical and political changes. National institutional factors represent internal issues related to the church but whose control is at the national level. Generally, this includes activities, approaches, and emphasis from the national denomination (Roozen and Carroll 1979, 39).

Local contextual factors represent characteristics of the local community surrounding the church. The local church has no control over issues such as population shifts, neighborhood changes, and local economic trends. Local institutional factors represent factors internal to the local church. These are factors such as structure, programs, and leadership (Roozen and Carroll 1979, 39-40). The current church growth study was delimited to the category of local institutional factors. Researchers have suggested that further research be done on local institutional factors to determine what factors relate to church growth (Hadaway 1981, 89).

Moreover, this study was delimited to only one institutional factor. Researchers have pointed out the pitfalls of church growth research that seeks to evaluate numerous variables.

> Significance tests were designed for simpler times. Decades ago, an agricultural researcher might seed a hundred plots of land, varying the level of fertilizer from one to another. He would then hand calculate a single bivariate regression to test whether fertilizer has a statistically significant effect. The appropriate inferences

change dramatically if the researcher had not only tested for the effects fertilizer but had also measured and calculated yield regressions for each of 99 other factors – soil composition, drainage, rainfall, shade, wind, and so forth. With a total of 100 explanatory variables, standard t-tests can be expected to turn up five "statistically significant" effects even if none of the variables exerts any real influence on crop yield. Sadly, the methods of most large-scale congregational studies exactly parallel those of the hapless farmer. Working with hundreds of hypothetical explanatory variables, they typically correlate each variable with growth and then retain those that prove "significant." But the significance test in question applies to only a single comparison involving a single, pre-selected variable! Is it any wonder that these studies routinely identify 20 to 30 "significant predictors" of growth? Mere chance would yield 15 spurious predictors in a data set with 300 purely random variables. (Iannaccone 1996, 202)

This study avoided such entanglement and explored church growth and its relationship to a single overarching variable: a process-driven design of church ministry. Many supernatural and natural elements combine to produce growth in a church; thus, there is a relationship between church growth and other factors that were not studied or tested. Other research has concluded that "there is no single answer to what does or what does not determine church growth" (Stoval 2001, 34). Since there is no single factor related to the growth of a church, it would be inappropriate to generalize that a process-driven design for church ministry is the only, or even the essential, factor related to church growth.

Furthermore, this study was delimited to the design of a strategic process. "Superior process performance produces success in an organization" (Hammer 1996, 102), and process design is one component of superior process performance. Possessing the right environment and the right people are also essential (Hammer 1996, 104). This study sought only to explore the relationship between a process-driven design and church growth, and this does not necessarily equate with the execution of a process and the overall process performance. In summary, the current study was designed to explore only

one institutional factor, process-driven design, and its relationship to expansion church growth.

Research Questions

1. What is a process-driven design for church ministry?

2. To what extent is there a relationship between church growth and a process-driven design for church ministry?

3. To what extent does the leaders' comprehension of process impact the growth of the church?

4. To what extent does the flow of the programs within the process impact the growth of the church?

5. To what extent does the simplicity of the process impact the growth of the church?

6. To what extent does alignment of all ministries around the process impact the growth of the church?

Terminology

The following definitions and terms are offered for clarification of their use in the current study.

Alignment (process). The success of a process design is determined by the alignment of people and resources to that process (Hammer 2001, 59). Alignment to the process in church ministry means that all ministries and staff submit and attach their ministries to the same overarching process.

Annual Church Profile. The Annual Church Profile (ACP) is a standardized annual report that each Southern Baptist church is asked to complete and submit to their local Baptist Associational office, who in turn submits it to the state and national convention offices.

Business process reengineering (BPR). "Business process reengineering is the fundamental rethinking and radical redesign of business processes to achieve dramatic improvements in performance" (Hammer 1993, 33). The key word in BPR is radical, thus BPR is associated with changing the organization through reengineering how the organization functions. This is accomplished through redesigning the processes within the corporation, "beginning with a blank sheet of paper" (Hammer 2001, 52).

Church. The church in Scripture refers to both the global and local body of believers, but for the current study the term referred specifically to a local gathering of those who are believers in the Lord Jesus Christ.

Church growth. From a general perspective, "church growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership" (Wagner 1976, 14). Specifically, in relation to this study, church growth is the numerical increase in worship service attendance in a local church.

Church ministry. Church ministry consists of the totality of the church's programs, ministries, and activities. It constitutes what the church does on a daily and weekly basis.

Comprehension (process). Comprehension is the understanding by the leadership of the organization as to the design of the process. Church leaders who possess process comprehension know their church's process and are able to articulate it to others, often because they designed it and assume responsibility for maintaining it.

Flow (process). Flow is the logical and sequential steps in a process and the methods used to achieve the final result (Harrington 1991, 114).

Growing churches. Growing churches are those that increased in their worship attendance 5% or more a year for three consecutive years.

LifeWay Christian Resources. LifeWay Christian Resources is the resource arm of the Southern Baptist Convention. They specialize in the publication of Christian materials used by churches and church leaders. Since they target church leaders of Southern Baptist churches, they collect information on the churches they desire to service. Furthermore, they have established a Market Research and Intelligence Department that has the ability to assist with research projects including the current study.

Non-growing churches. Non-growing churches are those that have increased in their worship attendance less than 1%, neither increased nor decreased in their worship attendance, or decreased in their worship attendance over three consecutive years.

Process design. A process design is "an organized group of related activities that together create a result" (Hammer 2001, 53). Three key elements in a process are: flow (*organized group*), simplicity (*related activities*), and alignment (*together*).

Process-driven church. A process-driven church is designed around a strategic and comprehensive life transformation process that moves people through stages of spiritual transformation. The leadership has a clear understanding of this process (comprehension) and is committed to executing it. The process is simple, flows logically, and is implemented in each part of the church so that there is full alignment.

Process-driven organization. A process-driven organization is built around clear processes and is committed to producing results by executing them so that they may create value for customers (Hammer 1996, 44).

Process mapping. Process mapping is a technique where a leader displays the process of the organization in a form that is understandable to all those in the organization (Jacka and Keller 2002, 9).

Process owner. The process owner is the individual who is concerned with the realization of a complete process of an organization. He is responsible for the design of the process and coaching others through the execution of the process. Creating and maintaining the process is the first of the process owner's responsibilities (Hammer 1996, 75-77). In the context of the local church, the senior pastor is often the process owner who has ultimate responsibility for the church he leads. The senior pastor may, however, choose to designate a member of the senior leadership team to be the process owner.

Process performance. The processes of an organization create value for the customers; therefore, success comes from superior process performance. "Superior process performance is achieved by having a superior design, the right people to perform it, and the right environment in which to work" (Hammer 1996, 104). Process performance is related to the execution of the process design.

Purpose-driven organization. A purpose driven organization is "driven by a sense of purpose, institutionalizes it, and makes it the driving force for all of the organization's activities, policies, and practices" (Pascarella and Frohman 1989, 13).

Purpose-driven church. A purpose-driven church is driven philosophically and programmatically by five purposes revealed in the Bible: worship, discipleship, ministry, evangelism, and fellowship. This model rejects the church mentality that continues to do programs and activities with no biblical purpose driving them.

Senior staff leader. A senior staff leader is a staff pastor who is on the pastor's senior staff and has responsibility for and insight about the entire church.

Simplicity (process). Simplicity is the lack of complexity and confusion in a process. Simplicity seeks to streamline the process in order to eliminate waste and duplicate activities (Harrington 1991, 132).

Southern Baptist church. A Southern Baptist church is a local body of believers who have legally declared themselves as a church and chosen to align with the teachings of the Southern Baptist Convention. The church is autonomous, meaning the people are free to establish their own rules and regulations as long as they do not interfere with the basic doctrines of the SBC (Bradshaw 2000, 57).

Southern Baptist Convention (SBC). The term Southern Baptist Convention refers both to the denomination and its annual meeting. The SBC is organized through 41 state conventions and 1200 local associations. The churches in the SBC share a basic belief in the Bible and a commitment to share Jesus Christ with the world (http://www.sbc.net/aboutus).

Worship attendance. Worship attendance is the number of persons who attend a church's worship service. Generally, churches take attendance each week. Southern Baptist churches record and report the average attendance for an entire church year, which is typically September through August.

Procedural Overview

The procedure established to answer the research questions was conducted in three phases. In the first phase, the literature in the fields of church growth, business process management, and church development was analyzed and synthesized. Key

concepts that constitute a process-driven design for church ministry were extracted from the precedent literature.

The second phase involved the design of a survey that measures the process design of a local church from the concepts presented in the literature. The researcher worked alongside an expert panel consisting of educators, denominational leaders, and local church practitioners to develop the survey. The survey was constructed and presented in an online format, and was field-tested by a group of church leaders.

In the third phase, the population of Southern Baptist churches in the United States was divided into two strata: growing and non-growing churches. Growing churches were defined as churches that increased 5% or more in weekly worship attendance each year over a three-year period from 2000 to 2003. Non-growing churches were defined as churches that grew less than 1%, plateaued numerically, or decreased in weekly worship attendance over the same three-year period (2000 to 2003).

LifeWay Christian Resources maintains attendance records for the majority of the churches in the SBC. They randomly selected a sample of 400 churches in each category. The sample of churches from both categories was invited to complete the online survey. Senior pastors, or another pastor from the senior leadership team, such as the associate pastor or the executive pastor, completed the survey. A raw process design score was tabulated from those churches completing the survey, and the mean raw scores from each strata were compared. Furthermore, the mean scores of the elements of a process-driven church were tabulated and compared between each strata. The data was analyzed and implications were drawn from the data. Applications and suggestions for further research are presented in subsequent chapters.

Assumptions

The assumptions underlying the current study were as follows:

1. Church growth is a work of God and occurs supernaturally; however, church growth is an observable and measurable phenomenon that may be studied (Hunter 1994, 162). "Church growth studies involve the integration of social and behavioral sciences to help determine how churches grow" (Rainer 1993, 21).

2. God-produced church growth is desirable because it brings glory to him and brings people into an eternal relationship with him.

3. An increase in average worship attendance is an appropriate quantitative measure of church growth.

4. A survey that measures the process design of a local church could be developed.

5. Pastors or senior staff leaders are the most knowledgeable about the design of their church process; therefore, they were the most appropriate persons to survey.

6. Pastors and senior staff leaders are able to utilize a computer and the World Wide Web to complete a survey.

7. Southern Baptist church leaders truthfully report their annual average worship attendance when they complete the ACP.

8. LifeWay Christian Resources maintains accurate records of the ACP, including the worship attendance of churches in the SBC.

CHAPTER 2

PRECEDENT LITERATURE

A review of the precedent literature describes theological, historical, and theoretical perspectives coupled with previous research findings related to the research purpose of the current study. Flowing from the research problem and purpose, significant literature and discoveries in two distinct fields are presented: church growth theory and process design. Theological presuppositions, educational and leadership assumptions, and practical implications are discussed for both broad subjects. The first section of this review is an examination of the field of church growth followed by a second section which analyzes the process-driven design concept. The chapter concludes with a profile of the current study.

Church Growth

The words "church" and "growth" have meanings independent from one another. When the two terms are used together, however, they assume a specialized meaning. The term "church growth" refers to the application of methods and strategies to further the numerical and qualitative growth of congregations (Smith 1984, 15). The following section presents an overview of the theology of church growth, the history of the Church Growth Movement, and factors related to church growth.

The Theology of Church Growth

Theology is the study or science about God (Erikson 1998, 22), and systematic theology is the organization and categorization of theology into major biblical doctrines. Church growth theory is related to several specific categories of systematic theology including theology proper, anthropology, hamartiology, soteriology, eschatology, revelation including Christology and Bibliology, pneumatology, and ecclesiology.

Theology Proper

God is the beginning point of theology, and theology proper is the study of God himself. God has and will forever exist. He is both transcendent and immanent. He is above all and beyond comprehension, yet he chooses to reveal himself to humanity. He relentlessly pursues his own glory while actively seeking relationships with mankind. "The God-who-is is also the God seeking to draw his creation to him and to build his church" (Rainer 1993, 94). God desires none to perish, but all to come to repentance (2 Peter 3:9). God wants all men to be saved (1 Timothy 2:3); therefore, he wants his church to grow. "The passion of the Lord to save men permeates the New Testament" (McGravan and Arn 1981, 112).

God is the producer of authentic church growth. It is his work (Peters 1981, 59) as he is the one who adds numbers to his church (Acts 2:47). "God, not human cleverness or church growth techniques, adds to the church, causes its genuine growth, and blesses the church with health and vitality" (MacArthur 1993, 181). Church leaders must not seek to build God's church on worldly wisdom, but must partner with him for the expansion of his kingdom. Just as spiritual growth is accomplished through divine-human synergy (Philippians 2:12-13; Boa 2001, 75), so is church growth. "Church

growth is partnership between God and man" (Warren 1995, 60). "It is a supernatural activity accomplished through human instrumentation" (Hemphill 1995, 108).

Anthropology, Hamartiology, and Soteriology

The doctrines of anthropology, hamartiology, and soteriology relate to mankind, man's sinfulness, and God's redemption of mankind. "God puts great value on the human soul and seeks its redemption with great passion" (Piper 1996, 199). God created man in his own image (Genesis 1:26), thus making man the crown of God's creation. Adam, the first man, chose to rebel against the holiness of God. Adam's rebellion corrupted, without fully destroying, the image of God in humanity. Through Adam's rebellion, sin and death entered the world (Romans 5:12). Since Adam's fall, man has died physically, spiritually, and eternally (Romans 6:23). Man is estranged from God through his willful disobedience (Romans 3:10). At the appointed time in history, God entered humanity in order to bring salvation by redeeming mankind through his sacrificial death (Romans 5:8). Those who repent and believe in Christ receive atonement for their sins and have God's righteousness imputed to them (Acts 3:19). "Proper church growth focuses on lost people being reached for Christ and receiving his forgiveness for their sins" (Drummond 2001, 2).

"The church growth school of thought is deeply theological. Only an unshakable conviction that God wants His lost children found produces biblical mission" (McGravan 1984, 249). The Church Growth Movement was borne out of a desire to quantify salvation so that church leaders would be accountable for their ministries. Since conversion is accomplished by the Lord and occurs internally, that desire can potentially

lead to a humanistic counting system. The emphasis on numbers has brought a level of accountability, but it may also lead to an inappropriate focus on only the quantifiable with a disregard for the supernatural and mysterious work of God (Rainer 1993, 142).

Eschatology

All of humanity, except those who are living when Christ returns, will experience physical death (Hebrews 9:27). In death the body decays, but the soul and spirit continue to exist (Philippians 1:23). Those who experienced salvation will spend eternity with God while those who died unredeemed will live forever apart from the presence of God (Romans 2:7-8). They will be cast into the Lake of Fire for all of eternity (Revelation 20:15). The issue of eternity is foundational in the theology of church growth. The reality of heaven and hell brings a sense of urgency to church leaders (Rainer 1993, 167). Churches must desire to grow because unredeemed persons will spend eternity in hell. For a church not to seek to grow is to say to the surrounding community, "You can go to hell" (Warren 1995, 52).

Revelation

The doctrine of revelation insists that God desires to be known by humanity. God reveals himself to humanity because he longs to have a relationship with people. Finding the lost and bringing them into a relationship with Christ is the will of the Father. It is also the goal of church growth (Smith 1984, 19-20). God has chosen to divinely self-disclose through general revelation and special revelation. God has revealed himself generally through creation (Psalm 18:1-3). The entire created order points clearly to God; therefore, all humanity has been exposed and is accountable (Romans 1:20). God further

specially revealed himself to humanity through the incarnation of Christ (Christology) and the written Word of God (Bibliology).

Christology

Christ is fully God and fully man. His primary mission was to die for humanity (Matthew 20:28). On the cross, he bore the sins of all mankind (Isaiah 53:6). "Theologians affirm that the purpose of Jesus Christ coming to this earth was the redemption of mankind and church growth is preoccupied with the same mission" (Wagner 1984, 16). Salvation is exclusively found in Jesus Christ (John 14:6); therefore, the task of church growth is to bring people into a relationship with Christ (Rainer 1993, 109).

The incarnation of Christ points to God's pursuit of people and his desire to have intimacy with man. It is also related to the theology of church growth and cultural relevance. God stepped into culture. He became visible and known to mankind (Poitras 1999, 35). He became a man and endured temptation; therefore, he is able to relate to man (Hebrews 4:15). The Apostle Paul, modeling the incarnation of Christ, stepped into the culture of those he was seeking to win to Christ (1 Corinthians 9:22).

Bibliology

The Bible is God's final special revelation to humanity. The Bible does not merely contain God's Word; it is the fully inspired written Word of God (2 Timothy 3:16). The Bible is fully inerrant; it is truthful in all that it teaches. People are saved when they respond to the gospel in faith as they hear the Word (Romans 10:17). God has chosen to use his people to share the message (Romans 10:14). Church growth is closely

related to the Bible because spiritual renewal depends on submission to the Word of God;

consequently, believers immersed in the Scripture expand God's kingdom (Drummond

2001, 139). While church growth must be relevant (Christological), it must also be

founded on biblical principles, conducted in a biblical manner, and empowered by the

Word of God. Thom Rainer discussed this theological tension as it relates to church

growth:

> Church growth must affirm a hermeneutic that captures the tension of being in the world but not of the world. A hermeneutic that attempts to isolate the text from modern culture will not speak to the world. The Bible will simply not be relevant. However a hermeneutic constantly seeking the favor of culture, even if numerical church growth results, may gain relevancy while losing true disciples. The cost of discipleship must remain in tension with a culturally-relevant message. (Rainer 1993, 91)

Pneumatology

Pneumatology is the doctrine of the Holy Spirit. "The Holy Spirit is the

ultimate cause of church growth" (Peters 1981, 89). The Holy Spirit empowers the

messenger of God, convicts the hearer, and partners with the Word of God to bring

regeneration (Peters 1981, 90-91). The Holy Spirit purifies the believers within the

church, empowers them, leads them, gives victory to them in spiritual warfare, and works

through them to transform the world. The Spirit bears fruit in believers and in the church

causing the church to have an expanding impact on the surrounding world (Drummond

2001, 64-79).

Ecclesiology

The church literally means "the called out ones," and refers to both the global

and local body of believers. "The Lord assembles his people, so the church consists of all

who belong to him" (Bromiley 1985, 398). While some passages address the universal

nature of the church (Matthew 16:8), the majority of Scripture points to embodiments of

God's church in local congregations (1 Corinthians 1:2; Galatians 1:2). "The local sense

of the church is evidently intended in the vast majority of references in the Bible. Each

local gathering of believers is not a component of the whole church. Instead the whole is

found in each place" (Erikson 1998, 1042-43). Church growth is related to people

entering the fellowship of God's people (Acts 2:47).

The church is referred to as God's people (2 Corinthians 6:16) and given the

unique identity of belonging to God (1 Peter 2:9). The church is also referred to as the

temple of the Holy Spirit (1 Corinthians 3:16-17); therefore, God dwells within the

community of believers not within a man-made building. Biblical images of the church

include God's flock, God's building, God's bride, God's body, branch or vine, and the

new humanity. All images suggest vitality and growth (Tidwell 1996, 45-55; Hunter

1994, 60-72). Christ declared that he would build his church (Matthew 16:18), and

church growth is related to that expansion.

The purposes of the church also help form the theology of church growth.

Edmund Clowney believes the task of the church is to "worship God, nurture the people

of God, and bear witness" (Clowney 1995, 199). Wayne Grudem also suggests three

purposes for the church: worship, nurture, and evangelism (Grudem 1994, 867-68).

Kenneth Gangel submits the church has a four-fold purpose: worship, fellowship,

evangelism, and education (Gangel 1997, 24-27). Rick Warren proposes five purposes:

worship, fellowship, evangelism, discipleship, and ministry (Warren 1995, 103-06).

While theologians differ on the number of purposes of a local church, all agree that

evangelism or outreach is an essential purpose of the church. Theologians agree that the church must adopt the mission of Jesus: "to seek and save that which is lost" (Luke 19:10). The book of Acts highlights the importance of church growth as it records the expansion of God's kingdom and church (Werning 1983, 10). Church growth emerges from the purpose of ecclesiological evangelism.

History of the Church Growth Movement

The Church Growth Movement was the precursor to all church growth research; therefore, it is vital to understand the history of the movement. To understand fully the movement and its impact one must examine the founder, the philosophy, the discipline, and the recent years of the Church Growth Movement.

The Founder

Donald McGavran is commonly known as the founder of the Church Growth Movement. He not only is credited with launching the movement, but also with crafting the language of it.

> The term church growth is a McGarvanisim. He attempted to phrase the insights he had developed using more traditional language such as evangelism or missions, but he soon found that they had been defined and redefined so much that they had lost their cutting edge. When evangelism and missions came to mean everything good that Christians did individually and collectively, they then meant practically nothing. (Wagner 1976, 13)

Donald McGavran was born in India on December 15, 1897, as the son of missionaries. He earned a Ph.D. from Columbia University. He served as a missionary more than thirty years in India under appointment of the United Christian Missionary Society (Miles 1981, 10). He was in charge of eighty missionaries, five hospitals, many high schools, evangelistic work, and a leprosy home. After decades of hard work, he was

dissatisfied with the net results; therefore, he committed to learn the principles that would cause churches to grow. He left his administrative position and spent seventeen years planting churches with incredible results. In the process, he developed strong convictions about church growth based on his practical experiences (Wagner 1986, 16).

McGavran was deeply influenced by two forerunners in the field of church growth. Roland Allen published a book in 1927 entitled *The Spontaneous Expansion of the Church and the Causes Which Hinder It.* He boldly challenged leaders to adopt a practical approach and do what produces results in spreading the gospel. Moreover, the research of J. Waskom Pickett motivated McGravan to action. Pickett had discovered that the mission stations in India, where McGavran was located, had only grown 12% in ten years. Pickett presented a pragmatic approach to church growth including the principle of receptivity which encourages leaders to use their resources to target the most receptive people (Rainer 1993, 30).

The Philosophy

Donald McGravan recorded his convictions about church growth in *The Bridges of God* which was published in 1955 and signaled the Church Growth Movement (Rainer 1993, 31). He raised four critical issues that have served as the philosophical foundation of the movement (Wagner 1986, 16-18).

1. *The theological issue* suggests that the central purpose of missions was to be seen as God's will that lost men and women be found. Church growth is not merely proclaiming the gospel, but it is making disciples of Jesus Christ.

2. *The ethical issue* is one of pragmatism. McGravan disagreed with the notion that it was the believer's job to only sow the seed. He took literally the call to make disciples, and he wanted efforts evaluated by results.

3. *The missiological issue* concerns culture and cultural relevance. McGavran intuitively understood that the missionary must understand the culture in which he ministers. This included controversial issues such as communal decisions where people come to Christ in groups and the homogenous principle that states people should not have to cross cultural barriers to be saved.

4. *The procedural issue* sees spiritual growth as two distinct stages. Discipling is bringing an unbeliever to faith and membership in the body of Christ. Perfecting is the lifelong process of spiritual and ethical development.

The Church Growth Movement is fundamentally built upon a pragmatic approach that claims, "if it is not unbiblical, and if it contributes to the growth of a church, then do it" (Rainer 2001, 30). Pragmatism is a philosophical belief system that interprets reality through experience and defines truth as that which works (Knight 1998, 62). "McGravan's pragmatism seems to have been initially prompted by a legitimate concern for wise church stewardship, but it became the philosophical basis for nearly all that he taught" (MacArthur 1993, 75). "Since, for many, the chief criterion of church success is attendance figures, whatever pulls in the most people is accepted as good, without critical analysis. That is pragmatism" (MacArthur 1993, xiii).

Church growth founders admit being pragmatic and insist their approach is consecrated pragmatism. Peter Wagner, one of McGravan's students, wrote:

> The Church Growth Movement has always stressed pragmatism and still does even though many have criticized it. It is not the kind of pragmatism that compromises doctrine or ethics or the kind that dehumanizes people by using them as a means toward an end. It is, however, the kind of consecrated pragmatism which ruthlessly examines traditional methodologies and programs asking the tough questions. If some sort of ministry in the church is not reaching its intended goals, consecrated pragmatism says there is something wrong which needs to be corrected. (Wagner 1984, 201)

While many church growth experts ascribe to biblical pragmatism, some theologians argue that such a philosophy is a misnomer. John MacArthur states, "It is a folly to think that one can be both biblical and pragmatic. The pragmatist wants to know

what works now. The biblical thinker cares only about what the Bible mandates. The two philosophies oppose each other at the most basic level" (MacArthur 1993, 80). Since the Bible has mandated that churches make disciples (Matthew 28:19), there is an obvious tension with which church growth strategists and researchers must wrestle.

The Discipline

In 1960, Northwest Christian College in Eugene, Oregon, invited McGavran to locate the Institute of Church Growth to its campus. At this point, The Church Growth Movement became an official discipline of study (Miles 1981, 11). McGavran explained the necessity for the institute and church growth as a discipline:

> At this time world mission faces a curious fact – knowledge of how churches grow is extremely limited. Instances of church growth occur, but are shut away in linguistic, geographic, and denominational compartments. Little knowledge of how churches grow is available. This disastrous vacuum in knowledge and training handicaps the entire missionary enterprise. (McGavran 1961, 431-32)

In 1965, Fuller Theological Seminary invited McGavran to move his Institute to their campus which gave even more legitimacy to the discipline of church growth (Miles 1981, 12). Many church growth researchers and advocates originated from Fuller's School of World Mission including Peter Wagner and Win Arn (Rainer 1993, 41). The movement transitioned to a discipline through the Institute and the publication of McGavran's *Understanding Church Growth* in 1970 (Rainer 1993, 38). It is now understood that "church growth is a discipline, which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the effective implementation of God's commission to make disciples of all people (Wagner 1987, 114).

Recent Years

"For many years church growth was perceived as a movement on the fringe of evangelical Christianity. Now the movement has found widespread denominational, practical, and theological acceptance" (Rainer 1993, 68). Thom Rainer was correct when he predicted that the Church Growth Movement would turn to practitioners over theorists to learn how the principles might work (Rainer 1993, 64). Many of the new church growth leaders are practitioners proving and testing church growth, unlike many of the leaders in the past who were fundamentally educators. Pastoral leaders have grown churches that have become models of church growth. Their books, conferences, and audio tapes are well received in the Christian community.

Factors Related to Church Growth

The ongoing interest in church growth has led researchers, educators, and church leaders to search for factors that lead to church growth. "The scientific aspect of church growth is vitally interested in understanding and describing all the factors which enter into cases of failure and success in evangelistic efforts" (Wagner 1976, 43). A multiplicity of factors that are related to church growth has been presented in both research-based publications and anecdotal books. As previously stated, church growth factors are often divided into four distinct categories: national contextual factors, national institutional factors, local contextual factors, and local institutional factors (Roozen and Carroll 1979, 39). Since this study is focused on one local institutional factor, only previously identified local institutional factors are discussed. Not only have researchers suggested that more studies be conducted on local institutional factors (Hadaway 1981, 89), but researchers have also argued that local institutional factors are more important

than contextual factors because they make the biggest difference (Kelley 1972, 90).

Previous studies have underestimated the impact of institutional factors upon the growth

of a church. Churches that experience growth do so because they change their

institutional factors (Hadaway 1991b, 188).

There are many factors related to the growth of a church because church

growth is a complex matter. "It is seldom caused by just one factor" (Warren 1995, 60).

"Single cause explanations for church growth attract attention; however, to explain

growth by one single factor oversimplifies a very complex set of relationships" (Carroll

1978, 37). "There are hundreds of ways to grow a church, and the creative congregation

will discover new ways to grow" (McGravan and Arn 1977, 89). While many new

methods are being discovered, this researcher identified several fundamental factors that

are commonly attributed to church growth by many educators, researchers, and church

leaders: conservative theology and teaching, pastoral leadership, evangelistic zeal within

social networks, the homogenous principle, a desire for growth, church health, and a

process design for church ministry.

Conservative Theology and Teaching

"While Donald McGavran was the founder of the Church Growth Movement,

it can be argued that the touchstone of all modern church growth research appeared in

1972 with Dean Kelley's book *Why Conservative Churches are Growing*" (Bradshaw

2000, 14). Kelley showed through his research that theologically conservative churches

were growing while the mainline counterparts were declining. His model for a strong

theologically conservative church contained the following: a demand for high

commitment, an exact discipline over beliefs and actions, missionary zeal, an absolute

belief system, and a requirement for members to conform to the beliefs of the church (Kelley 1972, 56-78). Churches with a strong inner belief system driven by a conservative theology have a greater potential for growth than churches that are weak and less dogmatic in their beliefs (Hadaway and Roozen 1995, 104).

John Avant, in his research of church growth and its relationship to views of Scripture, discovered that there is a significant relationship between churches holding to a conservative view of Scripture and the growth of those churches (Avant 1990, 298). He discovered that Southern Baptist churches that did not alter their view of the Bible grew more than United Methodist churches who changed their views of the inspiration and authority of Scripture. He concluded that "it is unlikely that the mainline denominations will ever go back to the rapid days of growth until they go back to the days of firm biblical belief. Without that they have no foundation to build an effort and no message to meet the needs of people" (Avant 1990, 292).

Growing churches not only believe the Bible is the inspired, infallible, inerrant Word of God, but they also teach it. Research on growing conservative churches indicates that they are able to attract members from liberal, mainline, and Catholic denominations and convert them to biblical Christianity. Non-believers who begin to look for a church search for one with strong biblical teaching (Perrin and Kennedy 1997, 77). Biblical expository preaching is highly related to the evangelistic effectiveness of a church (Rainer 1996, 55). "Preaching that truly teaches the Bible in its original context is a major factor in reaching the unchurched" (Rainer 2001, 58).

Pastoral Leadership

Virtually all church growth experts agree that leadership significantly impacts church growth (Hemphill 1995, 107), asserting that numerical growth is directly related to the leadership strength of the pastor (Easum 1990, 56; Reeves and Johnson 1984, 22). Some have proposed that the difference between a growing church and a declining church is superior pastoral leadership (Towns 1972, 14). Furthermore, it has been boldly asserted that the most dramatic force that produces growth in a large church is pastoral leadership (Towns, Wagner, and Rainer 1998, 156). Longevity and strong leadership positively affect church growth (Wise 1995, 104).

There is a relationship between the length of the tenure of the senior pastor and the growth of the church. Research indicates that the average tenure of a pastor in America is 3.8 years, but the average tenure of a pastor who leads an evangelistically effective church is 11.8 years (Rainer 2001, 146). "A substantial number of pastors of growing churches have considered their particular parish to be a lifetime calling" (Wagner 1976, 67). "A long pastorate does not guarantee a church will grow, but changing pastors every few years guarantees a church will not grow" (Warren 1995, 31).

Strong leadership is also evident in growing churches. Leaders of effective evangelistic churches are task-driven leaders who are preoccupied with getting things done (Rainer 2001, 202). Peter Wagner observed that pastors of growing churches lead their churches like sodalities instead of modalities; however, most churches are structured as modalities. Modalities are pluralistic, people-oriented, governed by consensus, and maintenance-oriented. They also stress *being* and tend to receive a lower commitment from members. Sodalities, which are typical of para-church organizations, are like-

minded, task-oriented, governed by vision, and mission-oriented. They stress *doing* and

command a higher commitment (Wagner 1984, 157). Wagner stated that:

> As I have studied growing churches around the world, I have observed that the
> leadership characteristics of the pastors of large, growing, local churches were
> strikingly similar to those of successful sodality leaders. It then began to dawn on
> me that it is possible for a local church to be a sodality, and that to the degree it
> tends that way it enjoys a higher growth potential. It seems that the more pastors can
> lead their churches like sodalities instead of modalities, the more growth they can
> expect. (Wagner 1984, 156-57)

Research indicates that "almost all of the pastors of effective churches have

two traits in common: they are theologically conservative and have strong leadership

skills" (Rainer 2001, 174). Research of pastors who lead effective churches supports

Wagner's observations. Leaders, who reach the unchurched at an effective rate, have the

ability to cast vision, are hard workers, and persistent. They are weak in pastoral care,

which is a trademark of churches that are structured like a modality (Rainer 2001, 188-

99).

Darius Salter surveyed pastors of 100 fast-growing churches and discovered

that the leaders possessed charisma, self-initiative, long-term commitment, authoritative

vision, inclusion, energetic optimism, meaningful communication, relevant preaching,

and an interactive lifestyle (Salter 1990, 59-100). Kirk Hadaway stated that he found

similar characteristics of pastors of growing churches. He found them to be catalysts,

optimistic, evangelistic, ambitious, and visionaries (Hadaway 1991a, 74-93).

According to the aforementioned research, vision is a characteristic that pastors

of growing churches possess. "There is a direct correlation between the impact of an

individual and the presence of God's vision as the driving force behind the individual"

(Barna 2002, 71). A leader without a vision is a misnomer. Leadership and vision are

synonymous. Vision initially grabs the leader (Bennis and Nanus 1997, 26). "Vision is

the clear mental picture of what could be fueled by the passion of what should be"

(Stanley 1999, 18). Vision defines the leader and drives him to lead. Once the vision has

captivated the leader, he is motivated to bring others into the process of achieving the

vision.

Evangelistic Zeal within Social Networks

The impact of a zeal for evangelism on church growth is strong (Hadaway

1991b, 181-92). Donald McGravan listed several factors related to church growth in his

seminal work *Understanding Church Growth*, several of which relate to the evangelistic

zeal of an individual or group of individuals. He claimed churches grow when "some

minister, layman, or missionary dedicated his life to planting churches, or some

churchman recognized a growing point and poured his life into it, or some person refused

to be tied to an ineffective work" (McGravan 1970, 140-41).

Evangelistic zeal, when coupled with relational networks, produces growth. A

successful strategy for church growth is utilizing existing social networks. "The Christian

faith usually spreads through interpersonal influence. It spreads across the social

networks of active credible Christians, especially new Christians" (Hunter 1987, 92). A

study of mathematics and church growth concluded that church growth is more likely to

take place when believers are in contact with non-believers, assuming the believers are

infected with a spirit of revival. Believers who are passionate about their faith and in

contact with non-believers produce growth at an exponential rate, much like the spread of

a disease (Hayward 1999, 269-73). Improving the effectiveness of the believer increases

church growth; therefore, the believer must be taught to be with non-believers and to live an authentic Christian life.

Research of 600 Southern Baptist church planters and their churches found that the churches that viewed evangelism primarily as relational and encouraged their members to develop relationships with unchurched persons were significantly larger than those who did not consider relational evangelism as their primary tool (Stetzer 2003, 15). Conversely, new churches that utilized weekly outreach programs and equipped their people through formal evangelism training grew much less than the other new churches. Furthermore, churches that used evangelistic events as a primary evangelistic emphasis over relational evangelism were smaller than those who did not. "Perhaps churches that emphasized evangelism training were programmatic in their approach, and they struggled with relational evangelism" (Stetzer 2003, 12).

Utilizing relational networks for church growth increases the growth of a church because the new believers are more likely to become active in the church. Research discovered that 70% of persons who are active church members came to their new faith through a person who saw evangelism as relational. Conversely, 87% of those who made a verbal commitment but later became inactive came to that decision through a member who viewed evangelism as confrontational. The dropout rate for non-relational approaches to evangelism is almost nine out of ten (Arn 1986, 64).

The Homogenous Principle

Many church growth advocates and researchers point to the homogenous principle as a factor relating to the growth of a church. The homogenous principle, termed by Donald McGravan, states that people are most likely reached when they are

able to become Christians without crossing racial, linguistic, and class barriers (McGravan 1970, 198). "The homogenous principle is an attempt to respect the dignity of individuals and allow their decisions for Christ to be religious rather than social" (Wagner 1986, 18). The principle is the closest thing to a law in the minds of some church growth researchers (Wagner 1976, 160). Other church growth advocates view the principle as only a method, not as a rule (Smith 1984, 51).

McGravan believed that the homogenous principle was rooted in both church history and the Bible. He stated that "nothing in the Bible requires someone to cross linguistic, racial, or class barriers to become a believer" (McGravan 1970, 201). Moreover, he pointed out that "in the first fifteen years of the early church, all believers became Christians while remaining members of the Jewish community" (McGravan 1970, 201). Rick Warren, who credits McGravan as a major influence on his ministry (Warren 1995, 29), encourages pastors to define their ministry target culturally (Warren 1995, 166). Warren and Saddleback Church have identified their target as an upper class, white collar, well-educated person named "Saddleback Sam" (Warren 1995, 170).

The homogenous principle is criticized by some theologians and church leaders who view the principle as exclusive and anti-biblical. Even if it is a true sociological principle, should it be advocated by theological educators and church leaders? Critics claim that "in this case, church growth experts have wrongly allowed sociology to become triumphant over theology" (McSwain 1980, 526). Furthermore, from a pragmatic and sociological viewpoint, the homogenous principle may no longer be applicable with the transition to postmodernity and the continual globalization of

American cities. The postmodern mindset longs for diversity and is attracted to local expressions of the entire mosaic of the body of Christ (McManus 2001, 45).

A Desire for Growth

Church leaders possessing a desire to grow is another factor related to church growth (Phillips 1988, 76). A desire to grow begins with an expectant mindset and attitude poised for growth because "growth is more than a project, it is a way of thinking" (Chaney and Lewis 1977, 55). "Growing churches are led by leaders who expect their congregations to grow" (Warren 1995, 398). From a sociological and practical standpoint, churches must be proactive at growth because they are steadily moving toward extinction. The birth rate of a local church can be lower than the death rate. People are also mobile as many transfer out of the church to a new geographic location. If churches do not reach out and bring people into the church, the church's life cycle will be aborted (Mead 1993, 39).

Research done on church growth in the Seventh-Day Adventist church in the United States and Canada discovered that church growth takes place in a climate of optimism, a climate where leaders believe and expect God to bring growth (Dudley 1983, 332). Other research done on plateaued churches that experienced a period of rapid growth indicates that there is a significant relationship between the church having an optimistic belief that growth is possible and the result of church growth. Churches that experienced rapid growth after being plateaued were found to be "goal-oriented with an aim of growth" (Hadaway 1991b, 185-86). "Churches that expect and anticipate only gradual growth or think that growth is impossible will not experience church growth" (Werning 1983, 54).

A desire for growth results in an effort to ensure that guests feel welcome. A church must be accepting of newcomers if it is to grow (Towns, Wagner, and Rainer 1998, 53). "Growth almost always occurs if the congregation is friendly toward visitors" (Easum 1990, 89). Research indicates that the formerly unchurched who are now actively involved in a church were most impressed during their initial visits to a church with the friendliness of the people and the excellence of the facilities (Rainer 2001, 95-97). Assimilation of guests begins when they drive onto the church campus (Getz and Wall 2000, 112); therefore, growing churches look at facilities, parking, and accessibility through the eyes of a guest (Towns, Wagner, and Rainer 1998, 156; Hamilton 1981, 85). This causes churches to provide an excellent nursery, sufficient parking, and attractive facilities (Easum 1990, 82; Schuller 1986, 285-301). A lack of parking creates tension for both members and visitors and can harm the growth of a church (George and Bird 1993, 137). "Issues such as parking and well-maintained landscaping are interrelated factors that contribute to participation in a church" (Callahan 1983, 86).

Church Growth and Numbers

Churches will not grow large if they only care about numbers because they will neglect other essentials that produce growth (Warren 1995, 48). While growing churches are not driven by numbers, they are concerned with them. Research indicates that church leaders who claim they are not concerned with numbers grow less and have a much smaller mean attendance than church leaders who believe that numbers are important (Stetzer 2003, 15). Some church growth proponents argue that every number represents a person brought to the Lord, so growing bigger is important (Smith 1984, 32; Zunkel 1987, 120). Paul Cho, pastor of the largest church in the world, stated that "being

satisfied with smallness not only reveals a lack of insight but a lack of compassion. With many people still awaiting the opportunity to reject or accept the gospel, this is no time to be self-satisfied" (Cho 1984, 19).

Some argue that any emphasis on numbers is a worldly evaluation of ministry success claiming that "external criteria such as affluence, numbers, or positive responses have never been the biblical measure of success in ministry. Faithfulness, godliness, and spiritual commitments are the virtues God esteems" (MacArthur 1993, 29). Church growth advocates point out that, "God expects his church to be both faithful and fruitful" (Warren 1995, 62), and that "faithfulness is not the opposite of growth. When a church is truly faithful to the New Testament, growth will follow" (Annan 1987, 19). God has called believers in Christ to bear fruit, and he expects churches to bear fruit as well. Church growth is connected with fruit-bearing in Scripture. Paul desired to go to Rome so that he may bear some fruit (Romans 1:13). The first converts in Achaia were referred to as fruit (1 Corinthians 16:15; Warren 1995, 63). Furthermore, the book of Acts records the phenomenal growth of the early church by quoting numbers (Acts 1:15, 2:41, 4:4; Hunter 1994, 30).

Church Health

Church growth is an indicator of church health (Hunter 1994, 139) because healthy churches grow (McGravan and Hunter 1980, 14; Drummond 2001, 19). The church body automatically grows when healthy (Towns, Wagner, and Rainer 1998, 156). The church is a living organism, not merely an organization; therefore, it is natural for the church to grow if it is healthy (Warren 1995, 16-17; Smith 1984, 21) and there is unity

with the members of the body (Robinson 1997, 120). Church health and growth are connected. They are not two distinct issues.

"Growing churches make the spiritual health of their members a top priority" (Hadaway 1991a, 163). Research indicates that as the spiritual health of a church increases, so does its numerical growth (Hadaway 1991b, 186). "There is a significant relationship between internal spiritual growth and external numerical growth" (Dudley 1983, 332). Conversely, George Barna discovered that factors leading to decline in a church are changing demographics, inadequate leadership, poor management, old blood, building campaigns, the ingrown family, resistance to change, and *bad spiritual health* (Barna 1993, 33-38). If leaders concern themselves with the depth and health of the church, God will see to the breadth of it (MacArthur 1993, 74).

Committed Laity

As the health of a church increases so does the commitment of people within the church. When the body is healthy, members are serving one another (Romans 12:5). By training and releasing the people in the church to serve, their spiritual gifts are able to be utilized and the body of Christ matures and grows (Ephesians 4:11-12). As the lay leadership base is widened, the potential for growth is increased (Womack 1977, 15). If a church wishes to grow, it must also expand its base of leadership so that new people are able to be relationally assimilated into the church (Womack 1977, 80). If churches do not expand the number of lay leaders, the church becomes out of balance and is unable to grow in a healthy manner (Miles 1981, 89).

For churches to grow, pastors must release the ministry to the people (Warren 1995, 378). "Lay ministers must become a mobilized force in the church if there is to be

significant growth" (Chaney and Lewis 1977, 55). Thom Rainer discovered in research of more than 1,000 effective churches that growing churches had high expectations of their members. Growing churches expect their laity to be committed and they communicate that membership is equivalent to ministry (Towns, Wagner, and Rainer 1998, 108).

Process Design for Church Ministry

While the current study was the first formal research on the relationship between church growth and the institutional variable of a process-driven design, church growth experts have casually observed and advocated the importance of process. Delos Miles stated, "The process principle is one of the most important, basic, and far-reaching of all church growth principles. It interfaces with all of the other principles. If there is a worldwide truth in church growth, process is surely one of them" (Miles 1981, 87). Moreover, church growth is a process of spiritual reproduction. It is not an event. Many churches are event-oriented and not process-oriented. Events will not produce sustained church growth (Miles 1981, 51; Hunter 1994, 50).

An emphasis on strategic process design can be traced back to McGravan's initial observations about church growth. He raised the procedural issue which views spiritual growth as the lifelong process of spiritual and ethical development (Wagner 1986, 16-18). "Church growth writers have tended to emphasize evangelizing to be followed by spiritual growth. Bringing people to Jesus and his salvation is first. Detailed ethical and doctrinal teaching can be given during the developmental stage" (Smith 1984, 71). Just as spiritual growth is a process, so is evangelism. "Evangelism is a process as the individual moves through several stages as an observer, a hearer, a learner, a believer, a worker, and a discipler" (McIntosh and Martin 1992, 25).

A process design for church ministry has been advocated by church growth strategists because churches are grown through a strategically controlled process, not a programmatic approach (Anderson 1993, 16). Because church growth is a process, it requires an effective design (Miles 1981, 87). "In many cases the failure to grow is not a result of carnality and sin, but of wrong methods and wrong thinking" (Annan 1987, 11). "The primary barrier to churches not growing is not leadership or vision, but structure" (Warren 2003, 1). Structures and strategies not designed for church growth limit church growth (Chaney and Lewis 1977, 37), and churches do not grow when the leaders are chained to non-productive work or devoted to a non-productive pattern (McGravan 1970, 141). A process-driven design is a structure that facilitates growth, a pattern that is biblically grounded, and a method that is practical.

Aubrey Malphurs described the importance of possessing a process as part of a comprehensive church strategy:

> A strategy is the process of moving people from spiritual pre-birth to Christlikeness or maturity. This involves moving any person, wherever he or she is spiritually (lost, saved, and immature) to where God wants that person to be (spiritually mature). This process is a part of one's spiritual life journey. It does not take place over a short time, but over one's lifetime. Moving people from pre-birth to maturity takes place in three phases: pre-birth (unconverted), new birth (converted), and maturity (committed). When pastors and leaders speak of discipling people, it usually involves taking a few believers through these steps. Leaders must seek to take an entire church through the disciple-making process. The strategic process of a church puts together a church-wide program (not "a" program but "the" program of the church) that encourages and makes it possible for all people to become Christ's disciples. (Malphurs 1999, 157)

It has been suggested that for leaders to take masses through the process of spiritual transformation, they must first design a process. Church leaders must understand their desired end result and design a process that leads to that end (Mead 1993, 69).

"Leadership in the kingdom of God is about designing the right conditions for growth.

Churches are like plants. They need the right structure and conditions to give them a chance to grow" (Tomlin 2002, 148).

Process-Driven Design

A process-driven design is built on evidence from both God's general and special revelation. God's special revelation includes his Word as recorded in the Bible. His general revelation may be examined by observing how he has crafted humanity to develop, how people organize and plan their organizations using their God-given ingenuity and creativity, and by observing growing churches that are designed around a biblical process. The following section presents an overview of a theology for process-driven design, business process reengineering, elements of a process-driven design, and process-driven churches.

A Theology for Process-Driven Design

While many argue that the Church Growth Movement is built on a pragmatic instead of a theological foundation, a biblical precedence for a process-driven design exists. Being driven by a process is not only practical and wise from an organizational design and church growth perspective, but it is also theologically grounded. Just as a theology of church growth was presented through a systematic approach, the concept of a process-driven design for church ministry is examined systematically. The doctrines of theology proper and the created order, anthropology, soteriology, and ecclesiology relate to the concept of process.

Theology Proper and the Created Order

For himself, the triune God voluntarily and lovingly created the heavens and

the earth. He brought creation into existence out of nothing; there were no preexisting

materials or matter (Hebrews 1:10). For him and through him all things were made

(Colossians 1:16), and his finished product was perfect and good (Genesis 1:31). The

eternal and immaterial God fashioned the temporal and material creation, and his creative

work was done in a wise and incremental six-day process (Genesis 2:1). God not only

chose to create the universe in a sequential and orderly process, but he has also designed

his creation to grow in process. "Every tree, bush, flower, and every blade of grass grows

in process – a little every day. Everything in God's universe grows in a process"

(Anderson 1993, 16).

Traditional organizations are built around tasks and functions and are broken

into component parts that are in agreement with a Newtonian science view of how the

world is ordered. New sciences such as quantum physics and chaos theory explain more

of what scientists are learning about how the world was created to operate. These

sciences indicate that order is not based on breaking things into distinct parts, but by

seeing the larger patterns that override and connect apparent chaos (Wheatley 1992). "A

view of the rightness of an organization must follow an accurate scientific description of

the world. Modern organizational thinkers view organizations not in terms of functions,

but rather as a collection of relationships and processes" (Hutchison 1995, 12).

Anthropology

God has created humans to grow in process. God is a community of three

persons in one, and he created man in his image. Man is not compartmentalized; rather,

he is a unified being. Jesus was a unified person who grew in "wisdom and in stature, and in favor with God and man" (Luke 2:52). His human development is a snapshot of how God has designed humanity to develop. An interaction with popular views of human development is an inquiry into the general revelation of God and how he has chosen to grow individuals. Developmental psychologists submit that humanity grows in a holistic manner physically, cognitively, psychosocially, morally, and in faith.

Cognitive Development

Jean Piaget developed a theory of cognitive development that consists of four progressive and sequential stages: sensorimotor, preoperational, concrete operational, and formal operational. Each stage is distinct and represents a new way of thinking for the child (Yount 1996, 73-102). Scripture supports the view that people think differently as they progress through life. Paul stated, "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me" (1 Corinthians 13:11). The order of the stages in Piaget's theory is the same for everyone. Although age periods are associated with each stage, children progress to new stages differently. All pass through the same four stages, but at different rates. Researchers have confirmed this general process of cognitive development in people from many cultures (Steele 1995, 52). God, in his infinite wisdom, has designed mankind to progress through the process of cognitive development.

Psychosocial Development

Erik Erikson developed a popular theory of psychosocial human development. Erikson studied personality development and concluded that people develop by design

rather than randomly. He believed this development was not "simply the result of genetic endowment or environmental shaping but is carried forward by both nature and nurture" (Steele 1998, 78). Erikson proposed a sequential framework of eight stages of personality development as the maturation of an individual's personality is a process. Each stage represents a developmental crisis that if properly resolved results in emotional health as the individual progresses to the next stage. If the crisis is not resolved, it will become increasingly difficult to resolve it in the future (Yount 1996, 48). God created the inmost being of each individual (Psalm 138:13), and he has designed people to develop psychosocially through a process.

Moral Development

Lawrence Kohlberg developed a theory of moral development as he was motivated to study how people make moral decisions (Yount 1996, 106). Kohlberg focused on the structure of thinking about moral beliefs and saw religion as part of the content of thinking about moral issues (Kuhmerker 1991, 157). His structure was influenced by the stages of Piaget's work so he developed his own theoretical stages of moral judgment. "His stages are arranged sequentially under three categories: pre-moral, conventional, and post-conventional" (Loder 1998, 191). Pre-moral thinking is motivated simply by the desire to avoid punishment. Conventional moral thinking is motivated by the desire to please people who are important. Post-conventional moral thinking is motivated to do the right action based on principle. People in this stage make moral choices "to be true to their convictions and commitments" (Stonehouse 1995, 68). God has designed an individual's progression through the stages of moral reasoning to be process-oriented.

Faith Development

James Fowler is widely known for his theory of faith development. He approaches faith development from a structural approach much like Kohlberg did with moral development. Fowler's six stages of faith closely resemble Kohlberg's six stages of moral development (Steele 1998, 89). Fowler, also like Kohlberg, focuses on the *how* not the *what*. His theory is built on how people believe and interact with God, not what they believe about him. While biblical faith may not neatly fit into Fowler's stages, the six stages do help the Christian educator better understand how people believe (Downs 1995, 82). They also highlight the truth that faith development is a process. Biblical scholars and experts in faith formation concur that faith development is a process (Boa 2001, 256).

Fowler's first stage is *Intuitive-Projective* faith, where the individual takes on the faith of his parents. In stage 2, *Mythic-Literal* faith, children are drawn to stories and narratives. Stage 3, *Synthetic-Conventional* faith, occurs usually between ages eleven and thirteen when the adolescent attempts to create his own faith. Stage 4, *Individuative-Reflective* faith, brings questioning of core beliefs. In stage 5, *Conjunctive faith*, individuals are able to live with the paradox and the tension of their faith. Fowler does not see many people reaching stage 6, *Universalizing faith*. In this stage people give up themselves totally (Steele 1998, 91).

Soteriology

Soteriology is the doctrine of salvation. Salvation consists of justification of the spirit, sanctification of the soul, and glorification of the body. Justification begins with God's calling (election), includes man's response of faith (conversion), and concludes with God's adoption (regeneration). Sanctification is the lifelong process of

which God sets apart the believer and transforms him into the holy image of Christ, and

glorification occurs when the believer is made perfect in the presence of God. The

gospels illustrate that coming to faith in Christ is a dynamic process. "This process is

seen with the disciples in John 1, 2:11, and 16:30-31; the woman at the well in John 4;

the man born blind in John 9; and Nicodemus in John 3, 7, and 19" (Boa 2001, 258).

Theologians propose that spiritual growth, sanctification, is a process of an

individual being transformed into the image of Christ. The apostle Paul told the believers

at Philippi that he was confident that "God would continually bring this good work to

completion in each individual" (Philippians 1:6). Kenneth Boa described the process of

spiritual formation:

> The best metaphor for life as a whole and for the spiritual life in particular is that of
> a journey. Literature abounds with this imagery (e.g., John Bunyan's Pilgrim's
> Progress). As followers of the Way (Acts 9:2; 19:9, 23: 22:4; 24:14, 22), we are
> travelers on a quest, a voyage, an odyssey, a pilgrimage. If we are following Christ,
> we are headed for home, but there are stages along the way and lessons to be
> learned. This is why it is a mistake to view the spiritual life as a static condition or a
> state of being that can be obtained by a combination of technique and information.
> In this life we stumble in many ways (James 3:2) because we are still in process.
> Our sanctification is not yet complete. Sanctification is both an event and a process.
> We were sanctified when we gave our lives to Christ (I Corinthians 6:11) and we
> are being sanctified (Romans 12:2). Spiritual formation is the lifelong process of
> becoming in our character and actions the new creations we already are in Christ (II
> Corinthians 5:17). It is the working out of what God has already worked in us
> (Philippians 2:12-13) The Christian life is not conformity to prevailing standards of
> holiness but a step-by-step process. The process of genuine response to what God is
> doing in our lives is more critical than the visible product. (Boa 2001, 257)

In 1 Corinthians 3, Paul gives several metaphors of believers and spiritual

growth. He refers to the people as children (v. 1), God's field (v. 9), and God's building

(v. 9). All three images highlight the truth that spiritual transformation is a process.

Children are not born as adults. They are born as immature and underdeveloped persons.

They mature and grow in process. Fields do not yield their crops on command, but they

grow in process. In the same way, buildings are constructed in process. All three images

also highlight the necessity for proper environments to best facilitate the process.

Children need nurturing, touch, food, and love. Fields need water, care, and farming.

Buildings need workers committed to the process. A process-driven design creates

appropriate environments to move people along in the process of spiritual formation.

Ecclesiology

The local church, as presented in Scripture, is designed around the process of

spiritual transformation. "Though the process is illustrated numerous times in the Book of

Acts and in the Epistles, Luke's record of the spiritual and numerical growth of the

church in Jerusalem brings the process together in one succinct paragraph" (Getz and

Wall 2000, 43):

> They devoted themselves to the apostles' teaching and to the fellowship, to the
> breaking of bread and to prayer. Everyone was filled with awe, and many wonders
> and miraculous signs were done by the apostles. All the believers were together and
> had everything in common. Selling their possessions and goods, they gave to
> anyone as he had need. Every day they continued to meet together in the temple
> courts. They broke bread in their homes and ate together with glad and sincere
> hearts, praising God and enjoying the favor of all the people. And the Lord added to
> their number daily those who were being saved. (Acts 2:42-47)

The process demonstrated by the first church and recorded in Scripture is threefold. First,

the believers had vital learning experiences with the Word of God. Next, they enjoyed

vital relational experiences with one another, and finally, they lived vital witnessing

experiences with the unsaved world (Getz and Wall 2000, 44-55).

The author of Hebrews underscores the same elements in the process of

spiritual transformation:

> Let us draw near to God with a sincere heart in full assurance of faith, having our
> hearts sprinkled to cleanse us from a guilty conscience and having our bodies

washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another, and all the more as you see the Day approaching. (Hebrews 10:22-25)

Those receiving the challenge were encouraged to engage in worship, meet together with other Christians, and share their faith with the world.

In Matthew 9, Jesus gives an example of a ministry driven by process:

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. (Matthew 9:35-38)

Jesus first ministered to the large group of people. He spoke to them corporately and met their needs. He then turned his attention to individuals. He focused on small groups. He transitioned his attention from the large group environment to the small group of his disciples. He concluded with commissioning the disciples to minister (Mims 2003, 113). LifeWay Christian Resources views this passage as a foundational challenge for churches to have a strategic process of making disciples, maturing believers, and multiplying ministries (Mims 2003, 104). Gene Mims claimed, "If our strategy for doing church does not include these three elements, we will never successfully build a kingdom-focused church" (Mims 2003, 105). They encourage churches to place their programs along this process (Mims 2001, 101).

The Great Commission issued by Jesus in Matthew 28:19-20 has been the rallying call of the church and church growth strategists including the purpose-driven church movement. "Inherent in the Great Commission is the concept that discipleship is a process that moves people from believing to bonding to maturing" (McIntosh 2003, 68).

Jesus issued the mandate to his disciples: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20). Gary McIntosh, commenting on this passage, stated:

> The three participles that accompany the imperative command point to a clear process. *Go* implies the action of leading unbelievers to faith. *Baptize* refers to the action of bringing people into identification with the body of Christ and fully assimilating them. *Teaching* refers to spiritual development and maturation of believers. Theologically and strategically, the order of process moves from going to baptizing to teaching. (McIntosh 2003, 68)

Business Process Reengineering

A crucial management issue for corporations is the effective design and implementation of their business processes (Sundararajan 1998, 1). The BPR movement has caused organizations to not only consider a radical change in how they are organized, but it has pushed the design of a strategic process to the forefront of management practices (Murphy 2002, 1). Just as most church growth experts credit Donald McGavran with birthing the Church Growth Movement, the majority of management experts and business strategist credit Michael Hammer with starting the BPR movement. The movement officially began in 1990 by Hammer in a *Harvard Business Review* article (Hammer 1990). "The article caught the attention of managers and academics everywhere, and the concept spread like wildfire" (Fenelon 2002, 13).

Hammer launched BPR as a reaction against the division of labor organizational paradigm because "the premise on which modern organizations were founded, Adam Smith's idea of the specialization of labor, was a rejection of process" (Hammer 1996, 7). Modern corporations believed, as Smith did, that productivity would

be increased if work was fragmented and individuals focused on small tasks. This produced organizational structures that were suited for control, created short training periods, and even allowed work to be automated; however, the old way of doing business no longer works (Hammer and Champy 1993, 17). "Inflexibility, unresponsiveness, the absence of customer focus, an obsession with activity rather than results, bureaucratic paralysis, lack of innovation, and high overhead are the legacies of the American industrial leadership" (Hammer and Champy 1993, 30). The industrial organization age was built on task and function, and BPR has challenged leaders to design their organizations around process.

The BPR movement argued that work processes needed to be totally redesigned and emphasized the need to focus on process instead of tasks (Hutchison 1995, 13). Executives were encouraged to radically and dramatically change their organizational processes and not to do so incrementally or over time (Hammer and Champy 1993, 33). The radical redesign called for transforming even the most stable aspects of a design configuration and envisioning new design without limitations or constraints associated with the current design; a common phrase for this approach is, "designing from a blank sheet of paper" (Nissen 1996, 14). "Reengineering can be seen as a results-driven approach where the focus is on critical business processes. An effective design of those critical business processes is crucial for success" (Buchanan 1997, 54). Organizations that underwent BPR reported many benefits to reengineering their processes including a competitive advantage that is not easily duplicated, improvement in the quality of their goods and services, efficiency, and the ability to shorten the cycle time for their customers (Fenelon 2002, 13-17).

BPR has made a dramatic impact. "It would appear that the process-based organization is emerging as the new organizational form with process as the basic organizational construct" (Seltsikas 1999, 182). The new theories of organizational life are based upon flexibility and horizontal management structures (Galvin and Singer 1996, 51). The process-driven organization is very different from a functional organization as demonstrated with Xerox, one company that experienced BPR.

> Process management is dividing a business into the way it operates, with an end-to-end view. A traditional organization may divide the business into a sales department, and an invoicing department – each of which would do their own thing and hand off the work to another group. The next department would do the same, and so on. By taking a process perspective, Xerox looked at this as a single (end to end) process. Work is perceived as flow from the customer through the organization. Each of the aforementioned traditional departments does something that still may need to be done in the process organization, but the difference is to look at the overall flow and to ask questions such as "Is this satisfying what the customer wants?" Functional heads of departments were usually only concerned with their own department. The Xerox model of process management is a holistic approach to the organization. (Seltsikas 1999, 191)

BPR is preoccupied with three key words that functional organizations do not view as essential: results, customer, and process (Hammer 1996, 44).

Results

BPR challenged leaders and companies to focus on results. "Efficiency focuses on activity. Effectiveness focuses on results. Companies can do the wrong things with great efficiency" (Harry and Schroder 2000, 90). Process advocates believe that by focusing on the process, results will be improved because final outcomes are dictated by what happens during the process. When businesses create a better process, they eliminate opportunities for defects before they occur (Harry and Schroder 2000, 17). All products and services are the results of processes. When the process is not right, the end result will

not be right. It is by testing and inspecting the process that creates the product or service that allows companies to circumvent problems before they appear (Harry and Schroder 2000, 74).

Customer

The end result in BPR is value for the customer; therefore, a process design must be customer-driven (Hammer 1996, 78). Successful processes lead to customer satisfaction (Murphy 2002, 14; Galvin and Singer 1996, 51). "If a process leads to completion of an output that nobody wants, it is a waste of time" (Jacka and Keller 2002, 14). Processes are not ends in themselves. They are designed and executed to produce results, and in business this means results that the customer cares about (Hammer 2001, 54). The process and ultimately the professionals executing the process are chiefly responsible to the customer (Hammer 1996, 44).

Process

Results are achieved and value is created for people through a valid process design (Hammer 1996, 45), and effective process performance ensures success (Hammer 1996, 102). Processes are transformational tools that turn inputs into effective outputs (Jacka and Keller 2002, 15). Opponents of a process-driven design argue that processes are not vitally important because they claim that ineffective processes do not cost organizations much money, organizations may work around their processes, and processes are not as important to customer satisfaction as production. Proponents of BPR and process design refute such claims and insist that ineffective processes cost organizations as much as 50% of total revenue. They argue that customers are five times

more likely to turn away over slow and ineffective processes than they are over products. They also submit that it is much wiser to work through business processes instead of around them (Harrington 1991, 17). While process-driven organizations are committed to the result of value for the customer, an effective process is the ultimate means to that end result (Hammer 1996, 44).

Four Process-Driven Design Elements

Michael Hammer has altered his original plight for reengineering. While he initially promoted the radical change as the essential element in BPR, he now believes the core essential is process (Hammer 2001, 52). A process design is critical to the effectiveness of an organization. "People may be linked to a common goal but if there is not a process designed, it matters little" (Hammer 2001, 60). A purpose-driven organization is intentional about uniting people on a common goal, but a process-driven organization focuses on the process design that facilitates growth. Hammer defines a process as "an organized group of related activities that together create a result" (Hammer 2001, 53). Flowing from Hammer's definition of process and with consolidating other literature on process design, four critical elements exist in a process-driven organization: process comprehension of the leaders, flow, simplicity, and alignment.

Each phrase in Hammer's definition of process is vital to understanding how the four elements of a process-driven design were extracted from his definition (Table 1). First, flow relates to "organized group" in Hammer's definition. A process is a group of activities, not merely one. No single task or function produces the end result, but the totality together does. The group of activities is organized. They are placed strategically

together so that movement may occur, and they must be performed in sequence. This is

the essence of flow. Second, simplicity is tied to "related activities." There are no

extraneous activities in the process. All irrelevant actions are discarded which brings

simplicity to the process. Third, alignment is related to the key phrase "together creates"

in Hammer's definition. "People performing different steps of a process must all be

aligned around a single purpose, instead of focusing on their individual tasks in isolation"

(Hammer 2001, 54).

Table 1. Process-driven design from
Hammer's definition

Hammer's Definition	Process-driven elements
An organized group	Flow
Related activities	Simplicity
Together create	Alignment

"No matter how hard individuals work, they cannot overcome a flawed process

design, much less the burden of no design at all" (Hammer 2001, 55). The four

aforementioned elements are essential in any process-driven organization; subsequently,

the four elements are applied to the process design of local churches.

The Leaders' Comprehension of Process

To be serious about process design, an organization must do four things:

"recognize and name the process, ensure everyone is aware of the process, measure the

process, and manage it" (Hammer 1996, 14). The process owner must measure the

fulfillment of the process or the people within the organization will not internalize the severity of it (Hammer 2001, 101-24). People within an organization must know the process because they are a part of fulfilling it (Hammer 1996, 14). The people must understand the overall process and be focused on the end result that the process produces (Hammer 1996, 38); therefore, the process design must be communicated throughout the entire organization (Harry and Schroeder 2000, 254). Consultants encourage leaders to practice process mapping so that everyone may see the macro (major) and micro (minor) processes of the organization (Hunt 1996, 54). If people do not comprehend the process design, they cannot execute the process and they may do work outside the scope of the design. "Process mapping allows for the organization to take a holistic view so that the processes work with each other and not against one another" (Jacka and Keller 2002, 10).

Processes need clearly defined owners to be responsible for design and communication (Davenport 1993, 7) to ensure wide-scale comprehension (Hammer 1996, 75). The process owners must be the leaders of the organization because process design is a top-down approach. The leadership of the organization is responsible for the design (Gonsalves 2002, 28) and the comprehension of the process throughout the organization. Many companies that failed to successfully transition through a BPR effort failed because the leadership did not fully understand and commit to the new process design (Murphy 2002, 23). "Only top-level managers have the breadth of perspective and authority needed to see the entire process from start to finish, and only top-level managers can overcome problems along the way" (Hammer and Stanton 1995, 48). Leaders are responsible to clarify the key processes and define the measurement associated with the performance of the processes (Galvin and Singer 1996, 54). If the leadership does not

understand the process, the people within the organization surely do not; therefore, the leaders must oversee the process from beginning to end (Hammer 1996, 74)

Churches that are effective at reaching and retaining people typically have leaders who are clear about their purposes. More than 90% of the laypersons in effective evangelistic churches were able to name the purposes of their church. But only 17.7% of the laypersons in the non-evangelistic churches were able to do the same (Rainer 2001, 122). It is clear that purpose comprehension is related to effectiveness in the local church, but how is process comprehension related to church growth? Research conducted on growing Seventh-Day Adventists churches discovered that growth was related to the extent to which leaders focused on the totality of the church's life from worship services to small groups to members engaging in ministry (Dudley 1983, 322-33).

Flow

The process of a company is more important than the products produced by the company (Hammer 1996, 191); similarly, the process of a church is more important than the programs offered by the church. The flow of a process must be sequential and natural with the order of the programs in the process being placed strategically (Hammer and Champy 1993, 54; Harrington 1991, 230). Process-driven churches have a process that facilitates movement in which people move naturally to greater areas of commitment. Programs are placed along the process in a sequential and logical manner to facilitate flow, and people know where they are in the process and where to move to next. As the fluidity of a process design increases, so does the potential to move more people through the process. "Handoffs that disrupt the sequential flow are a significant driver of

inefficiency" (Sundararajan 1998, 7); consequently, programs and energy placed outside the process disrupt the flow.

Church growth strategists have advocated for a process-driven design for discipleship referred to as the *Celebration-Congregation-Core* model (Hamilton 1981, 47). It consists of a celebration gathering (worship service), congregational meetings (medium-sized groups), and core meetings (small groups). The programs are designed along the process to facilitate flow (Wagner 1976, 97; Hunter 1994, 193-97). Others have suggested a multiple level approach consisting of the worship level, the sub-congregational level, and the support group level with people entering the church through the worship level and being moved to subsequent levels for relational attachment and assimilation (Reeves and Jenson 1984, 28).

The great John Wesley understood process and flow. He had three objectives for the people to whom he ministered. He desired to have them love God, connect to others, and grow deeper in their faith. He understood this as a sequential and logical process (Arn 1986, 65). More recent strategists have suggested a similar model designed around a process. Church consultants, such as those from LifeWay Christian Resources, are encouraging leaders to map their programs along the process of life transformation (Figure 1) (Marshall 2003, 16). LifeWay's process of church growth begins with open groups and/or corporate worship services, moves to closed groups, and concludes with ministry teams (Mims 2001, 94).

Most leaders are concerned with tasks and functions instead of processes without asking if the tasks and functions together are producing the desired end result (Hammer 1996, 11). There are two essential aspects of church growth: attracting new

people and keeping them (McIntosh and Martin 1992, 9), and a fluid process effectively

assimilates people into the total life of the church.
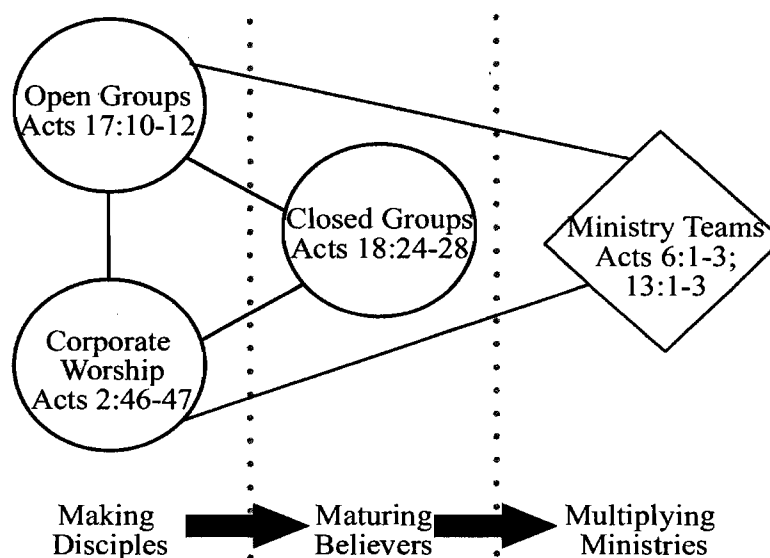
Figure 1. LifeWay's recommended process

For this to occur, the focus must be on assimilation effectiveness, not only programmatic

effectiveness. The key is a superior process that produces movement, not merely superior

programming. Effective evangelistic churches move people to small groups and ministry

teams (Rainer 2001, 107-24), thus increasing the retention rate and the growth of the

church.

As business leaders must evaluate their processes over tasks, church growth

experts are challenging leaders to evaluate process over programs. Healthy churches have

an effective strategy for making disciples (McGavran and Arn 1977, 111), and the end

result in an effective church strategy is changed lives. Effective processes ensure the end

result of changed lives. They ensure that "the purpose statement hanging on the wall is

happening down the hall" (Stanley 2001, video) because they produce the execution of the purpose. A church may have effective programs that meet a biblical purpose, but if there is no flow to move people along the process of spiritual transformation, then the programs are ends in themselves instead of tools.

"A process-based organizational structure is built around how work is done rather than specific skills or functions" (Davenport 1993, 161). A process-driven church focuses, for example, on how to move people from the purpose of worship to the purpose of fellowship. They are intentional with the movement between the purposes and functions and not just the functions themselves. Churches that implement functions or purposes from a vertical standpoint throughout the organization may neglect flow because movement in an organizational design occurs horizontally. "To maximize flow, the organization must be turned on its side" (Tomasko 1993, 110). Purpose-driven churches may focus on the purpose of worship or fellowship throughout the entire body but neglect the holistic process that brings people greater levels of maturity. Process-driven churches understand that movement occurs horizontally, and they structure their ministries and programs to promote assimilation.

Indications of Flow

Flow banishes waste and maximizes the time of people (Womack and Jones 1996, 50-66). Flow in a process-driven church is demonstrated by how the church moves people to greater levels of commitment through a clear and wise process. Assimilation is a process for people. "First the person develops friendships, and he then moves into a small group. He then establishes an identity with the church and commits to spiritual growth" (McIntosh and Martin 1992, 33). The programs within the process are

strategically placed along the designed process in a manner to maximize movement and assimilation from one program to another. A clear entry point, assimilation to small groups, guest retention, and ministry involvement are related to the flow of a strategic process.

Clear Entry Point

The program that an unchurched person would most likely attend is the entry point of the church (White 1992, 17). Process-driven churches ensure that this program is clear to their members so they may invite people to come. Without a clear entry point, there is no beginning to the process; consequently, there is no clear process.

Assimilation to Small Groups

"Most members can only be retained if they are assimilated into groups where they are more than members in name only" (Harre 1984, 32). Johnson discovered, in his descriptive research of growing churches, that effective churches were intentional with their use of groups. Churches with vitality use their small groups or Sunday school classes for more than teaching. They are utilized to create a network of relationships that provide support, fellowship and friendship. Their groups are meant to create long-term cohesion (Johnson 1989, 71). Bradshaw's research of effective SBC churches in Florida concurs the importance of small groups. He found that the churches which were more evangelistic than their counterparts were able to move people to small groups at a rate of 5.4 times the rate of average churches (Bradshaw 2000, 89). Shumate did extensive research on growing churches in Indiana and observed that:

> Without exception all the churches had mechanisms in place to break their memberships down into smaller units. Survey participants cited Bible study groups,

Sunday school classes, task force ministries as a successful way to band members together. This strategy they said caused group participants to be accountable to one another A cell or small group allows persons to build meaningful relationships and enjoy a sense of belonging to a circle of friends. Like a safety net, these groups catch people whose attendance many become sporadic. They serve as an intimate support network that can address problems and concerns that, if left unattended, could lead to a person dropping out permanently. A person's absenteeism draws instant attention and action. (Shumate 1999, 100-01)

Hunter did extensive case studies on five rapidly growing churches who effectively led unchurched people to Christ and membership in the local body of believers. "Every congregation he studied placed a great emphasis on what happened to people through small group dynamics" (Hunter 1996, 112). Growing churches not only have small groups, but they are strategic in moving people to those groups. Rainer concluded in his research of effective churches that "the picture is clear: the formerly unchurched stick to a church when they get involved in a small group" (Rainer 2001, 120). New Christians who immediately became active in a small group are five times more likely to remain in the church five years later than those who were active in worship services alone (Rainer 2001, 118).

Guest Retention

A process-driven design seeks to retain guests by assimilating them into the church. This is often accomplished by new member classes or training. Bradshaw found that evangelistic churches offered new member training at a rate of 7.1 times greater than the average churches (Bradshaw 2000, 89). "Not having a systematic way of incorporating new members is a key growth barrier. Churches that are unable to reverse negative growth trends fail to realize that incorporation does not happen automatically" (Baker, Brown, and Dale 1991, 38). Rainer stated, "The relationship between assimilation

effectiveness and a new members' class is amazing. Churches that require potential members to attend a new members' class have a much higher retention rate than those who do not" (Rainer 2001, 114).

Ministry Involvement

A process-driven church is designed to move people to ministry opportunities. This not only multiples the impact of the church but also gives members a place of belonging. Rainer interviewed formerly unchurched to discover what kept them in a church after their conversion. Of those interviewed, 62% indicated their ministry involvement to be the glue that held them to the church (Rainer 2001, 123).

Simplicity

Not only do process-driven churches have flow, their process is also clear and concise. All work is value adding, non-value adding, or waste. Effective processes eliminate non-value adding work (Hammer 1996, 33-35). "Businesses worldwide have realized that there is a significant disadvantage to being complex" (Tomasko 1995, 52). To eliminate non-value adding work and programs, churches must design their processes to be simple. The simpler the process is, the more effective it is (Hunt 1996, 67). Simplification is streamlining the process and is realized by eliminating duplicate tasks, unnecessary administrative tasks, and complex language (Harrington 1991, 135). Process-driven churches eliminate the programs that duplicate one another so that the process is simple. They choose to focus on a simple process with a limited number of programs. Churches not designed around a simple process set up complex programming. Instead of streamlining and doing a few things very well, they attempt to do everything.

Research indicates that a simple process is beneficial to the church. Churches that had dramatic turnarounds were simplistic in their programming and philosophy. "The typical philosophy of pastors faced with a declining church is that the antidote to decline is for the church to become all things to all people. The experience of the successful turnaround pastors showed that the opposite was required" (Barna 1993, 78). Bradshaw hypothesized that Florida churches which offered more programs would be more effective in numerical growth than those who offered fewer programs. His research proved the opposite. The more programming that the church offered, the less they grew. Bradshaw placed the churches in categories based on the number of programs that they offered. The churches that experienced the highest percentages of growth were the churches that offered fewer programs (Bradshaw 2000, 112).

Church growth strategists believe that simplicity is related to growth. Chaney and Lewis stated, "Strategies that waste the time and energy of people limit the potential for growth" (Chaney and Lewis 1977, 38). A misuse of time and energy resulting in an overcrowded church calendar hampers the growth of a local church (Baker, Brown, and Dale 1991, 39). Today's mega churches, and emerging mega churches, continue to grow because they are learning to utilize time and space to maximum advantage (Vaughn 1993, 83). Processes must be simplified. To simplify a process design, leaders must understand the real needs of the people (Hunt 1996, 67). Time has become more valuable than money, and a simple process is sensitive to the time constraints of people. Organizations and churches that view everything though a process lens are able to discern the things they should not do (Hammer 1996, 196).

Alignment

"To achieve the dramatic performance gains that an effective process design can offer, organizations must align each supporting structure with the designed process" (Murphy 2002, 21). Perfecting individual components or functions does not yield high performance. For example, the target for automobile manufacturers should not be the best individual pieces, but the best total vehicle. An organization must not view itself as fragmented with a desire for each part to be excellent, but the entire system must function in the best way possible (Hutchison 1995, 13). Companies without internal alignment do not work together toward the same goal. In such a case, each department is focused narrowly on its task; they are disconnected and not aligned toward any common purpose. Likewise, each department may excel at an individual goal without contributing to the fulfillment of the total process (Hammer 2001, 54-55).

Process-driven churches align their ministries and their people along their process. In churches, people are the focus of the process. People are also the greatest resource a church has; therefore, they should be utilized to execute the process. The process is brought to life by people. People make the process work; without them, the church has nothing (Harrington 1991, 115).

In a process-driven design, all staff and the ministries that they lead are aligned along the same process. "The church is most effective when she is a single identity headed in the same direction, not a loosely held federation of sub-ministries" (Hybels 2002, 62). Staff must not only be attuned to one another and support one another, but they must be aligned in the same direction. Both attunement and alignment are critical (Harrison 1987, 220). Alignment creates a healthy organizational personality, and a

healthy organizational personality creates community impact (Kunde 2000, 14).

Alignment gives a clear identity which growing churches invariably possess (Reeves and

Jenson 1984, 21).

A healthy organizational personality is similar to a healthy individual

personality. In 1927, Alfred Adler concluded that a personality is made up of three views:

how the individual views himself, how an individual is viewed by those around him, and

how the individual desires to be viewed. The more these three views harmonize, the

healthier the personality is (Kunde 2000, 114). A church culture is healthy when there are

congruence and consistency between how she views herself, how she desires to be

viewed, and how the community views her. If a church does not have a clear

understanding of who she is, the community will not be impacted. "The organization

must be able to describe itself in a coherent and connected way" (Kunde 2000, 3).

Churches with a healthy culture have aligned their staff and ministries along

the same process. Alignment is the link between staff goals and the goals of the church.

"When a staff team is in alignment every member is highly committed to the same

purpose. They are in the same boat, heading in the same direction, pulling together.

Alignment provides the focus that unleashes the power of the team" (MacMillan 2001,

46). Churches not inwardly aligned have a schizophrenic personality. How they desire to

be viewed is often opposed to how the community views them and how the people in the

church view themselves. This schizophrenic personality is perpetuated when ministries

within the church have different agendas and focuses. "It is not unusual for a dying

church to lack a coherent sense of identity. The body is not in agreement as to who they

are" (Barna 1993, 91).

Ministry leaders may verbalize an agenda as flowing from the purpose of the church, but this does not ensure that the process is the same. It is ultimately the process of a church that aligns the ministries and the people, not the purpose. For people to have the exponential impact of which they are capable, the church must be aligned. A process-driven church ensures the same process design is implemented in all areas of the church. The version of the process may be different based on developmental needs of distinct groups, but the process is the same. Multiple versions of the same process produce consistency and impact (Hammer and Champy 1993, 55).

Process-Driven Churches

While the term process-driven church has yet to be popularized, many churches are driven by a comprehensive and strategic process design. A close examination of several of the churches that are known for their high rates of growth revealed that the common factor in all of them is that they are designed around a strategic process (Marshall 2004, 1). The following churches have demonstrated the four essential elements of a process-driven church.

Saddleback Community Church

Saddleback Community Church is a purpose-driven church that is also designed around a workable process. Saddleback has a clear life development process (Mims 2003, 160). Rick Warren stated that his conviction to move members to become ministers led him "to design the process described in the Purpose-Driven Church" (Warren 1995, 33). The five purposes are prevalent at Saddleback but they "are also arranged in a sequential process" (Warren 1995, 108). Warren encourages leaders "not to

attempt to grow a church with programs but to focus on growing people with a process. If a church will set up a process and stick with it, growth will be healthy, balanced, and consistent" (Warren 1995, 108).

Process is visible in their church diagrams which depict their strategy. They are organized around what they call their *Life Development Process*. It is illustrated with the baseball diamond that shows movement around the bases (Figure 2).

The Life Development Process
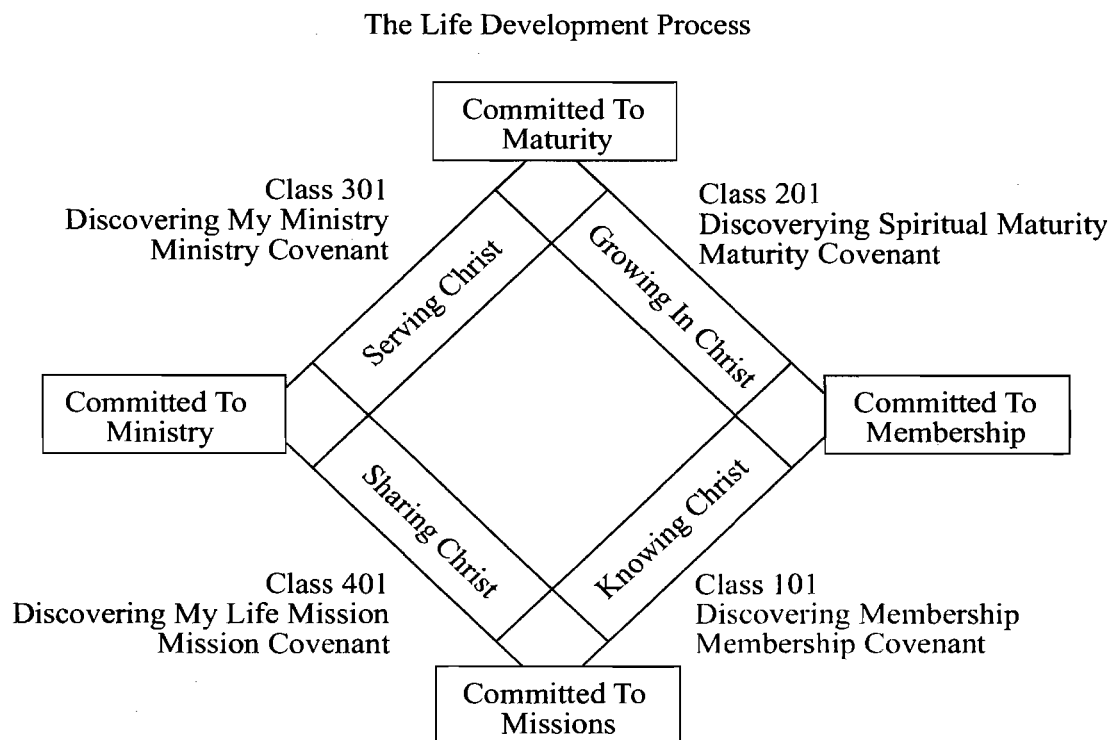
Figure 2. Saddleback's *Life Development Process*

"As in baseball, no credit is given for runners left on base" (Warren 1995, 145). Their monthly classes called 101, 201, 301, and 401 are strategically placed along the process and designed to move people along in their spiritual journeys. "By using the baseball

diamond as a visual illustration of spiritual progress, people can see how far they have come and how far they have to go" (Warren 1995, 347).

Saddleback also understands that people grow in process and they seek to move people to greater levels of commitment. They illustrate this truth with their *Five Circles of Commitment* (Figure 3). People are either in the community, the crowd, the congregation, the committed, or the core circle. They utilize their programming to target each circle and move those people along in the process of life transformation. The goal is to bring everyone into the core, and to send the core out to minister to the community (Warren 1995, 130-52).
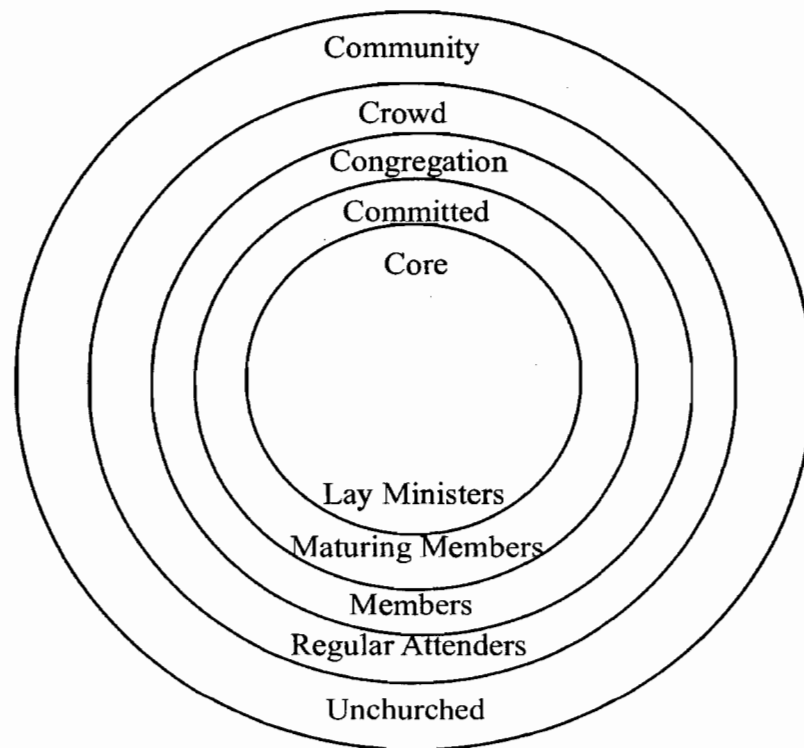
Figure 3. Saddleback's *Five Circles of Commitment*

The process design at Saddleback facilitates flow and the church maps their process for evaluation. The pastoral staff reviews a tracking tool that shows how many people are progressing through the life development process. Clogs in the process are able to be identified. If worship attendance increases 35% but small group attendance only increases 20%, then a gap in the process must be solved. By monitoring the flow in the assimilation process, areas that need emphasis are able to be addressed (Warren 1995, 152).

Alignment is evident at Saddleback in their ministries to adults, singles, students, and children. All follow the same process. They each have a clear entry-level program in which they encourage people to bring their friends. They all utilize small groups as a tool to assimilate people into relationships with one another. Their youth and children's ministries have published their age-appropriate versions of the purpose-driven model and hold conferences similar to Warren's conference for pastors.

Willow Creek Community Church

Willow Creek Community Church, outside of Chicago is popular for their seeker-services and exponential growth. The church also has designed a simple and sequential seven-step process that moves people toward greater commitments. "Willow Creek has a clear process to reach, disciple, and commission people" (Mims 2003, 161). They teach the following process to their members and encourage them to use it to move people from "sinner to saint" (Braoudakis 2000, 57-58):

1. Build a relationship with an unchurched person.

2. Share a verbal witness.

3. Invite the person to a seeker-service on the weekend.

4. Bring the individual to *New Community* (the believers' service).

5. Plug the person into a small group.

6. Help the individual discover his spiritual gifts so he may serve.

7. Teach financial stewardship to the person.

Willow Creek has designed their weekend seeker services to be exciting, interesting, and creative in order to provide seekers with an experience. Their weekend services are the clear entry point into the church (Pritchard 1996, 80). The leadership of the church, and consequently the people within the church, has a full comprehension of their process-driven approach. In an extensive case study of Willow Creek "leaders often mentioned a process of how individuals come to faith. There are stages of spiritual growth and Willow Creek thinks through these stages as they prepare their programming" (Pritchard 1996, 78).

Fellowship Bible Church

A unique yet simple and fluid process design drives Fellowship Bible Church in Little Rock, Arkansas. Robert Lewis, the pastor, believes that "process is the key word" (Lewis 2001, 79). People are first invited to go to *Discovery* for six weeks to unite with the church. Then they are funneled into *Season of Life* groups based on their age, marital status, and stage of life. They are only allowed to be in these groups for three years. Next, they are transitioned to *Common Cause Groups* that are focused on ministry within the community or the church (Lewis 2001, 80). Their programming is structured around their strategic process and they are very intentional at moving people through the process.

Fellowship Bible church moves people intentionally and utilizes ministry teams and small groups as key assimilation points. "To counteract people remaining stagnant, they created a small group structure that intentionally processes people toward finding a personal ministry of influence" (Lewis 2001, 79). Personal ministry is the apex of their process and they use a simple process to move people to that point (Figure 4). Robert Lewis stated his conviction about process and personal ministry:

> Church never occurs in a sterile assembly line. People are not lifeless products rolling passively through a tidy church structure, adjusted spiritually here and tweaked philosophically there. People are people. Today we need the additional investment of developing a process that relentlessly equips people to serve better, not just live better. (Lewis 2001, 94)

Discovery	→	Season of Life	→	Common Cause
1		2		3
Purpose:		Purpose:		Purpose:
Newcomer orientation, small group training and church membership		Small group spiritual growth experience emphasizing relationships according to member's particular life stage		Small group spiritual growth experience emphasizing service to Christ according to a member's gifting and design

Figure 4. The process at Fellowship Bible Church

Northpoint Community Church

Northpoint Community Church, outside of Atlanta, has grown from a new church to more than 15,000 people in six years. A simple process drives them. They have structured three environments along their designed process that they refer to as the *Foyer*,

Living Room, and *Kitchen.* They articulate that they desire to move people from the *Foyer* to the *Kitchen.* Their *Foyer* environment is their worship service, and it is the clear entry level program for the church. People are encouraged to invest in the lives of non-believers and invite them to church; therefore, their weekend worship service is the program where guests are expected to be (Stanley 2001, video). Their *Living Room* environment is their area fellowships where people connect to one another relationally. Their *Kitchen* environment is their small groups where people meet together for deep fellowship and Bible study. "They have distinction in their programming, but there is enough overlap for flow" (Stanley 2001, video).

Andy Stanley, the founding and senior pastor, claims their process is extremely simple because it seeks to move their people through these three environments. People are then challenged to bring others through the same process. They place a high value on simplicity, choosing to only add steps, not programs, to their process. For example, people desiring to be members must turn in their applications for membership at an area fellowship designed to relationally connect them to others. Steps are used wisely to facilitate people though the process (Stanley 2001, video).

Northpoint has also aligned all of their ministries along the same process. Each division in the church follows the same simple process and offers the same three environments. Alignment is important to Northpoint Community Church so that the entire church is headed in the same direction with the same philosophy and approach to ministry (Stanley 2001, video).

Pantego Bible Church

Randy Frazee, pastor of Pantego Bible Church in Arlington Texas, presented

the process of his church in his book *The Connecting Church*. He also leads a network of

churches ascribing to the same values and design. The process for Pantego and for

churches in the Connecting Church network is one that seeks to move people to authentic

community in small groups. The church seeks to lead individuals through a process of

spiritual development that consists of inspiration, instruction, involvement, and

introspection. Their weekly programs are placed along the process to maximize

assimilation (Frazee 2001, 92). The worship service is used to inspire, community groups

(mid-size groups) are utilized to instruct, and small groups are used for involvement with

the body. Introspection happens on an individual level (Figure 5).

Worship Service

Community Group

Home Group

Individual
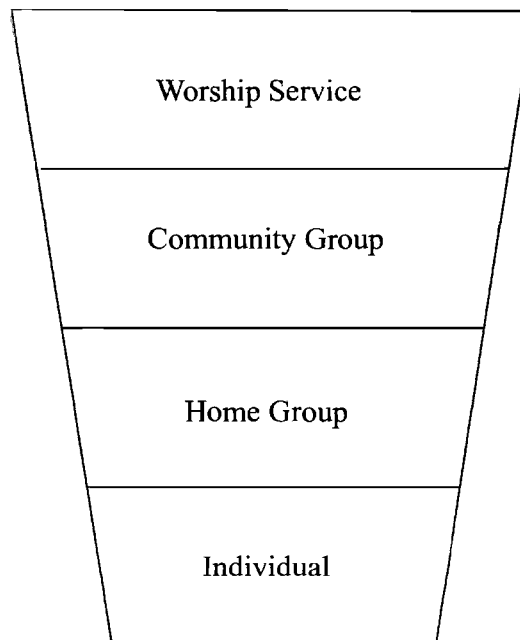
Figure 5. Pantego's process

Youth and children's ministries in the church are aligned along the same process with their own worship service and community groups. The content is also aligned in all of the areas; though the application and presentation is age-appropriate (Frazee 2001, 103).

Profile of the Current Study

A process-driven design has been inferred as being related to church growth by church growth strategists, but the current research was the first formal study to be conducted on the asserted relationship. Four elements of a process-driven design for church ministry were identified from the literature in the fields of business process and church growth; the four elements are the leaders' comprehension of the process, flow, simplicity, and alignment. Furthermore, these four elements have been observed in churches that are known for their growth. The researcher developed a survey, with the assistance of an expert panel, which measured the process-driven design of a local church based on the four elements identified in the literature.

The Market Research and Intelligence Department of LifeWay Christian Resources identified the stratified sample of growing and non-growing Southern Baptist churches. The churches in the sample were invited to participate in the survey. Their responses were compared to determine if a relationship exists between a process-driven design and church growth.

CHAPTER 3

METHODOLOGICAL DESIGN

A theology for both church growth and a process-driven design for church ministry has been developed and presented through the review of the precedent literature. While church growth strategists have suggested that the presence of a strategic process is related to church growth, this assertion had not been formally explored through research. Chapter 3 provides an overview of the research design, the population and sample used by the researcher, the corresponding limitations of generalization, the instrumentation utilized in the current study, and the data gathering procedures observed by the researcher.

Design Overview

The research questions were answered through the current study in three phases. The first phase consisted of conducting an extensive review of the literature in the fields of church growth and process design. The literature was presented in a synthesized and summarized fashion in chapter 2. Since the study was exploratory, the precedent literature formed the foundation for the development of a survey that sought to answer the research questions.

The second phase consisted of developing a survey that measured the process design of a church and thus answered the research questions. The survey was based on the precedent literature that identified four elements in a process-driven design: the

75

leaders' comprehension of the process, flow, simplicity, and alignment (Appendix 1).

The researcher validated the survey through consultation from an expert panel and by

field-testing the survey.

The third phase consisted of surveying the sample, processing the data,

analyzing the results, and drawing conclusions based on the data. The process design of

growing churches was compared to the process design of non-growing churches to

discover if there is a relationship between a process-driven design and church growth.

The four elements of a process-driven design were also tested to discover it there is a

relationship between each element and church growth.

Population

Researchers have advocated the examination of local congregations as opposed

to national denominations in church growth studies because research of the local church

is scarce (Stovall 2001, 10). Furthermore, denominations grow as local churches grow, so

studies should be focused on local churches (Wagner 1979, 276). The population in the

current study consisted of local churches that are located in the United States, are in the

SBC, recorded and returned their ACP for the years researched (2000-2003), and reported

averaging 200 or more people in worship service attendance for the most recent year

reported in the ACP (2003).

One denomination was chosen because the diversity across denominational

lines makes statistical measuring between denominations like comparing "apples and

oranges" (Rainer 1996, 6). Churches in the SBC are a good population to study because

they have been cited as models for church growth (Dudley 1979, 58; Avant 1990, 226),

are known for their accurate record keeping (Bradshaw 2000, 53), and comprise the

largest Protestant denomination in the United States (Rainer 1996, 6). The SBC is twice as large as the second largest denomination, United Methodists (Bradshaw 2001, 54). The size of the SBC allowed for the research to include a diverse body in geographical, racial, and cultural terms (Rainer 1996, 6). Furthermore, since the SBC is known for being theologically conservative, the current study avoided researching growth that is built on a liberal doctrinal platform (MacArthur 1993, 78).

Churches that report an average of 200 or more in worship attendance were studied because of their ability to possess all of the elements of a process-driven design. One of the research questions, and subsequently one of the elements in a process-driven design, as discovered in the precedent literature, is alignment. Churches without multiple staff and sub-ministries within the church do not face the issue of alignment; therefore, the researcher chose to delimit the population and sample to churches with 200 or more in average worship attendance.

Sample and Delimitations

Stratified, random sampling was the procedure utilized to identify the sample. Stratified sampling "involves selecting a sample so that certain subgroups in the population are adequately represented in the sample" (Gall, Borg, and Gall 1996, 226). It has the advantage of giving equal representation to each of the identified strata (Leedy 2001, 15). The sample was stratified into two subgroups: growing and non-growing churches. Growing churches were churches that reported an increase of 5% or more in average worship attendance each year for three consecutive years from 2000 to 2003. Non-growing churches were churches that grew less than 1%, plateaued, or declined in average worship attendance over the same three-year period. Four hundred churches were

randomly selected for each strata based on the appropriate categorical qualifications. The

Market Research and Intelligence Department at LifeWay Christian Resources utilized

their data to provide the random sample for both strata: growing and non-growing

churches.

The researcher chose a numerical increase in weekly worship attendance as the

measurement for church growth. As discovered in the precedent literature, church growth

involves an effective assimilation process that "brings people in the front door and keeps

them from going out the back door" (McIntosh and Martin 1992, 9). People only remain

in weekly worship services over time when they are moved to greater levels of

commitment; therefore, measuring the weekly worship attendance measures the ability of

a church to attract new people and attach them. Other studies, with the intent to focus on

evangelistic growth, have used baptismal numbers as the measurement standard (Rainer

1996; Rainer 2001). Since churches may lead many people to Christ and baptize them,

but fail at assimilating and maturing them (McIntosh 2003, 62), utilizing baptism

numbers as the variable would not have measured church growth as it relates to a

process-driven design. The increase, decrease, or plateau in worship attendance was the

most appropriate measurement of church growth as it relates to a process-driven design.

While churches comprised the sample, church leaders were surveyed as

representatives of the church. The researcher believed that the most appropriate person to

complete the survey on the process design of a church is the pastor or another senior staff

member. As presented in the precedent literature, it is the leader's (process owner's)

responsibility to design a process for church ministry; therefore, no one is more qualified

to design a church process than the pastor or a senior staff leader.

In this study, the sample delimitations emerged from the delimitations placed on the population by the researcher. The delimitations were as follows:

1. The sample was delimited to churches within the United States.

2. The sample was delimited to Southern Baptist churches.

3. The sample was delimited to churches that recorded and returned their ACP each year from 2000 through 2003.

4. The sample was delimited to churches that reported an average of 200 or more in weekly worship attendance for the most recent year reported in the ACP (2003).

Limitations of Generalization

While some church growth researchers have stated that "growth principles discovered anywhere are of value everywhere" (McGavran and Arn 1977, 17), the delimitations of the research design prohibited the researcher from making broad generalizations. Limitations are as follows:

1. The research findings do not necessarily generalize to churches outside of the United States.

2. The research findings do not necessarily generalize to churches outside of the SBC.

3. The research findings do not necessarily generalize to Southern Baptist churches that average fewer than 200 people in worship attendance for the most recent year reported in the ACP.

Instrumentation

"The survey is the most common technique used for gathering data in descriptive research" (Merriam and Simpson 1995, 70); therefore, it was an effective and appropriate research instrument for the current study. The researcher utilized a questionnaire as the form of survey research as opposed to personal or telephone interviews (Leedy 2001, 196). The use of a questionnaire allowed the researcher to

sample a larger group than an oral survey would allow (Merriam and Simpson 1995, 71).

Furthermore, the researcher was able to access people who are great distances away from

the researcher (Leedy 2001, 197). Since the current study was exploratory, coupled with

the fact that there was not an existing survey designed to measure the process design of a

local church, the researcher developed a survey.

Development of the Process Design Survey

The development of a survey for the current study was a comprehensive

process involving three stages. First, the precedent literature was used to identify four

elements of a process-driven design for church ministry. Second, a survey was developed

with the assistance of an expert panel based on the four elements of a process-driven

design. The expert panel ensured the content validity of the *Process Design Survey.*

Third, the survey was field-tested with several church leaders to ensure its clarity and

face validity.

Precedent Literature

The first step in designing a survey is compiling the necessary resources that

inform the content and design of the survey (Church and Waclawski 1998, 17). The

precedent literature guided the researcher in his specific research problem and research

questions (Leedy 2001, 70). An effective literature review does more than report what

others have discovered about the field of research; conversely, it organizes and

synthesizes the information (Leedy 2001, 84). The literature review conducted in this

study synthesized church growth research, business literature, and theological studies and

organized a process-driven design into four elements: the leaders' comprehension of the

process, flow, simplicity, and alignment. The four elements extracted from the literature

directed the research inquiries and formed the major section of the survey.

Expert Panel

"Developing a survey that measures what it is supposed to measure, is well

received, and actionable is a difficult task that demands the assistance of an expert panel"

(Church and Waclawski 1998, 53). The expert panel in this study was used to establish

content validity. Content validity "refers to how well the measure samples the universe of

content relevant to the construct of behavior being assessed" (Cone and Ford 1999, 157).

The expert panel consisted of practitioners and educators who are highly respected in the

fields of church ministry, church growth, or educational research. Six individuals were

contacted through personal electronic mail and phone calls from the researcher requesting

their assistance with the survey design. Each person contacted agreed to participate.

Those who served on the panel were Thom Rainer, church growth author and Dean of the

Billy Graham School of Missions, Evangelism, and Church Growth, The Southern

Baptist Theological Seminary; Chuck Allen, Chief Operating Officer, North American

Mission Board; Mark Marshall, Southeastern Regional Director of LifeWay Christian

Resources and author; Dino Senesi, Director of Church Multiplication, South Carolina

Baptist Convention; Topper Reid, Minister of Maturity, Hunter Street Baptist Church;

Ben Wasson, Minister of Education, Cook Baptist Church.

The researcher developed an initial draft (Appendix 2) of the survey with forty

statements followed by a Likert response scale. The forty statements were divided evenly

between four categories for each element of a process-driven design. The initial draft was

electronically mailed to the expert panel along with a letter from the researcher

(Appendix 2), instructions to the panel (Appendix 2), and a summary of the four elements of a process-driven design (Appendix 2) so they could fully understand what the survey intended to measure. They were asked to identify their choice of the five best statements in each category and to eliminate irrelevant statements. The researcher chose the top five statements for each category based on the responses of the expert panel, which were overwhelmingly similar. The researcher electronically mailed an updated survey based on their selection to the expert panel for further review and approval. Each member of the panel responded back to the researcher indicating that the survey had met his approval.

Field-testing

While the expert panel established the content validity of the survey, field-testing established the face validity in order to improve the wording of the statements and clarity of the survey (Creswell 1994, 121). Field-testing ensures the survey is clear and understandable (Church and Waclawski 1998, 84). Face validity is "the extent to which a casual subjective inspection of a test's items indicates that they cover the content that the test is claimed to measure" (Gall, Borg, and Gall 1996, 759). Once the survey was approved by the expert panel, it was field-tested with a group of church leaders that were in the population of the current study. As a result, the survey was slightly altered in its presentation and wording based on feedback from the field-testing stage.

Survey Content and Design

The survey offered a brief explanation of the survey with instructions for completing it, followed by twenty statements with a Likert response scale. There were five statements for each of the four elements of a process-driven design: the leaders'

comprehension of the process, flow, simplicity, and alignment. "Having five questions or statements for each concept ensures complete coverage. More than five questions or statements borders on redundancy" (Church and Waclawski 1998, 63-64). The first five survey items related to the first element of a process-driven design: the leaders' comprehension of the process. The first five items not only evaluated the respondents' churches, but they also educated the respondents on the concept of a process design. Since the first five items informed the respondents, they were presented at the beginning of the survey. The remaining fifteen statements were randomly presented. This prevented the respondents from using previous answers in a category to influence his choices. All twenty items were presented consecutively as opposed to being categorized for the respondents based on the four elements. The four process-driven elements were not mentioned in the survey.

The twenty items in the survey were presented as close-ended statements. Close-ended questioning is fast for the respondents, easier to interpret than open-ended questioning and makes data comparisons simple for the researcher (Church and Waclawski 1998, 68). An ordinal Likert scale was utilized because the survey measured the extent to which each church has a process-driven design (Church and Waclawski 1998, 71). The response options to each statement were placed on a bi-polar agreement response scale, which provides respondents with different options that vary in agreement and disagreement on either end of the scale (Church and Waclawski 1998, 75).

A six-point Likert response scale followed each statement. Since this study was exploratory, the researcher decided to utilize a six-point scale so that the respondents would not be able to choose a neutral midpoint. A six-point scale forced the respondents

to make a positive or negative selection (Church and Waclawski 1998, 73). The six-point

Likert scale offered the respondents the following choices for each statement: (1 =

Strongly Disagree, 2 = Disagree, 3 = Moderately Disagree, 4= Moderately Agree, 5 =

Agree, 6 = Strongly Agree).

Data Gathering Procedures

The procedures for collecting and processing the data occurred in three

sequential and linear stages. The three stages involved converting the survey into an

online format, contacting the potential respondents, and compiling the data that the

respondents submitted.

The first step in gathering the data was creating the survey in an online format.

The researcher created the *Process Design Survey* that was formatted as an online survey

by EDCOT®, a company that specializes in online education and research. The

respondents accessed the survey online through the World Wide Web.

The second step in gathering data was to contact both groups in the random,

stratified sampling. The Market Research and Intelligence Department at LifeWay

Christian Resources electronically mailed the researcher a list of the churches within both

strata of the sample. The list provided by LifeWay contained the name of the church, the

address, the name of the pastor, and the phone number of the church.

The researcher mailed a letter to the churches within the sample inviting them

to participate in the study. The letter provided a web address where the survey was

located so that the potential respondents could access the online survey. While the survey

was the same for both groups, the web address was different for each strata. Growing

churches and non-growing churches were each given a different web site to access;

therefore, their responses were saved into separate databases. This allowed the researcher to compare the two strata with accuracy.

Furthermore, phone calls were made to the churches to secure the electronic mail addresses of the pastors or other senior staff leaders. Following the letter, an electronic mail was sent to a pastor or a senior staff leader in each church within the sample inviting them to participate in the survey. The electronic mail contained a hyperlink that directed the respondents to the online survey.

In order to increase the response rate, potential respondents were assured that their responses would be anonymous and confidential. This allowed respondents to respond without fear of church members or other staff discovering their answers. The leaders were also offered their process design score based on their responses coupled with an immediate and brief report on the elements of a process-driven design. They were able to access the report at the completion of the survey at the researcher's website: (www.process-driven.com). Respondents were given a hyperlink to the website after they submitted their survey responses.

The survey explanation indicated that the survey had been developed with consultation from leaders from LifeWay Christian Resources, the North American Mission Board, and the Billy Graham School of Church Growth, Missions, and Evangelism of The Southern Baptist Theological Seminary. This gave the survey credibility which positively impacted the response rate. The researcher obtained permission from leaders of all three organizations to attach their names to the survey.

The third step in gathering data was compiling the completed surveys. EDCOT® was contracted to process the information into two separate databases as it was

submitted from the respondents. EDCOT® electronically mailed the researcher the

results of the surveys in two Microsoft Excel databases, and the researcher worked with a

statistical consultant to interpret the data.

CHAPTER 4

ANALYSIS OF FINDINGS

The findings that resulted from the methodological design are analyzed and

presented in this chapter. This chapter begins with a description of the process the

researcher used to compile the raw data. The major section of this chapter is the

systematic presentation of the data through tables and figures coupled with an objective

interpretation of the data. The analysis of the data that the respondents produced through

their completion of the *Process Design Survey* is reviewed and evaluated through the lens

of the research questions in the current study. This chapter concludes with an evaluation

of the research design.

Compilation Protocol

The researcher contracted EDCOT® in August 2004 to produce the *Process*

Design Survey into an online format and host the online survey through the company's

website. Two temporary websites were constructed containing the same *Process Design*

Survey. One (http://www.edcot.com/process) was designated for the growing church

strata to access, and the other (http://www.edcot.com/design) was designated for the non-

growing church strata. EDCOT® built two databases to correspond with the two websites

where the online survey was hosted. By utilizing two different websites and databases

corresponding to the church strata, the data was easily compared.

The researcher contracted EDCOT® to design the online survey with an automated scoring function so that respondents would be given their total process design scores and their scores for each process-driven design element immediately after submitting their responses. The total process design score was the numerical total of the individual's responses based on the six-point Likert response scale. The highest possible score on the *Process Design Survey* was 120 and the lowest possible score was 20. The survey consisted of twenty items with 1 to 6 possible points for each item. The score for each process-driven design element was the numerical total of each item related to that particular element based on the six-point Likert response scale. The highest possible score for each element was 30 and the lowest possible score was 6. Each element (comprehension, flow, simplicity, alignment) had five items on the survey with 1 to 6 possible points for each item.

Furthermore, EDCOT® designed the survey so that respondents would receive a hyperlink to the researcher's website along with their scores after submitting their responses to the online survey. After the respondents answered all the items and clicked a "submit" button, another page on the EDCOT® website appeared. This page displayed the respondent's score and the hyperlink to the researcher's website.

During August 2004, the researcher designed a website (http://www.process-driven.com) that offered free consulting to respondents after they submitted their responses to the *Process Design Survey*. The website offered input to individuals on how to become more process-driven and how to increase their score in each of the four process-driven design elements. The website also presented information, concepts, and

ideas on a process-driven design coupled with examples from churches that are structured around a strategic process.

During July and August 2004, the researcher assembled a team to call each of the 800 churches in the stratified sample that was generated by the Market Research and Intelligence Department at LifeWay Christian Resources. One individual called the 400 non-growing churches and two individuals called the 400 growing churches. The purpose of the phone calls was to secure the electronic mail addresses of the senior pastors and to inform the senior pastors that they had been selected to participate in the research project.

The researcher mailed letters to the senior pastors of all 800 churches on Wednesday, September 1, 2004, inviting them to participate in the survey (Appendix 3). The letter mailed to each strata was identical except for the hyperlink to the website where the online survey was located. The letter informed the senior pastors in the sample that they would receive their personal process design score upon the completion of the *Process Design Survey*. They were also notified that upon completion of the survey they would be directed to a website which would offer them free consulting on how to improve their process.

The intention of the researcher was to mail the letters on September 10, 2004, but the researcher lived in Miami, Florida at the time of the research project, and Hurricane Frances was threatening to strike southern Florida the first weekend of September. Residents of Miami, who had lived through other hurricanes, told the researcher that if the hurricane impacted Miami, mail service would be halted for weeks. The researcher decided to mail the letters before the hurricane was to impact Florida to ensure that the mail would be delivered. Florida was impacted by Hurricane Frances and

subsequently Hurricane Ivan and Jeanne during September 2004. While the mail was delivered prior to the impact of the hurricanes, it is logical to assume that the devastation caused to Florida adversely affected potential respondents in Florida by hindering some from completing the online survey.

On September 8, 2004, the researcher electronically mailed the senior pastors of the churches in each strata of those whom the researcher had electronic mail addresses (Appendix 3). The electronic mail invited the potential respondents to complete the online survey and it contained a hyperlink that automatically directed potential respondents to the appropriate online survey based on their strata. On September 19, 2004, the researcher sent a final electronic mail to respondents in both strata informing them that the online survey would be closed on Friday, September 24, 2004 (Appendix 3). As in the first electronic mail, the appropriate hyperlink was enclosed within the text of the message based on the strata of the church.

On Saturday, September 25, 2004, EDCOT® electronically mailed the researcher the databases for each strata in a Microsoft Excel document. The researcher contracted a statistical consultant to analyze and interpret the data. The inclusion criterion for the current study was that every item on the *Process Design Survey* must be completed; therefore, the researcher and the statistical consultant discarded all respondents that had not fully completed the online survey.

Response Rate

Eight hundred churches were in the sample population, and 319 fully completed the *Process Design Survey* for a total response rate of 40%. Of the 400 churches in the growing church strata, 166 fully completed the survey for a growing

church response rate of 42%. Of the 400 churches in the non-growing church strata, 153

fully completed the survey for a non-growing church response rate of 38% (Table 2).

Table 2. Response rate

Strata	n in sample	n respondents	Response rate
Growing	400	166	42%
Non-growing	400	153	38%
Total	800	319	40%

The Respondents

Respondents completed four demographic questions at the beginning of the

Process Design Survey. The answers to the questions indicated the state in which each

respondent's church is located, the role or position of each respondent, the size of each

respondent's church, and the age of each respondent's church.

Location of the Respondents

The respondents were from 27 different states in the United States of America

(Table 3). One growing church leader and 1 non-growing church leader in Alaska

responded. Fifteen growing church leaders and 9 non-growing church leaders in Alabama

responded. Six growing church leaders and 7 non-growing church leaders in Arkansas

completed the survey. Three growing church leaders and 3 non-growing church leaders in

Arizona submitted a completed survey. Four growing church leaders in California

responded. Nineteen growing church leaders and 11 non-growing church leaders in

Florida responded to the survey.

Table 3. The location of the respondents

State	Growing		Non-growing		Total	
	Number	Percent	Number	Percent	Number	Percent
AK	1	0.6	1	0.7	2	0.6
AL	15	9.0	9	5.9	24	7.5
AR	6	3.6	7	4.6	13	4.1
AZ	3	1.8	3	2.0	6	1.9
CA	4	2.4	0	0.0	4	1.3
FL	19	11.4	11	7.2	30	9.4
GA	16	9.6	19	12.4	35	11.0
IL	5	3.0	1	0.7	6	1.9
KS	1	0.6	5	3.3	6	1.9
KY	12	7.2	5	3.3	17	5.3
LA	4	2.4	5	3.3	9	2.8
MA	0	0.0	1	0.7	1	0.3
MD	0	0.0	4	2.6	4	1.3
MO	6	3.6	5	3.3	11	3.4
MS	7	4.2	9	5.9	16	5.0
NB	1	0.6	1	0.7	2	0.6
NC	14	8.4	6	3.9	20	6.2
ND	1	0.6	0	0.0	1	0.3
NM	2	1.2	2	1.3	4	1.3
NY	1	0.6	0	0.0	1	0.3
OH	1	0.6	4	2.6	5	1.6
OK	5	3.0	5	3.3	10	3.1
PA	1	0.6	0	0.0	1	0.3
SC	5	3.0	8	5.2	13	4.1
TN	11	6.6	14	9.2	25	7.8
TX	18	10.8	22	14.4	40	12.5
VA	7	4.2	6	3.9	13	4.1
Total	166	100.0	153	100.0	319	100.0

Sixteen growing church leaders and 19 non-growing church leaders in Georgia completed the survey. Five growing church leaders and 1 non-growing church leader in Illinois completed the survey. One growing church leader and 5 non-growing church leaders in Kansas responded. Twelve growing church leaders and 5 non-growing church leaders in Kentucky submitted responses to the survey. Four growing church leaders and

5 non-growing church leaders in Louisiana completed the survey. One non-growing church leader in Massachusetts responded. Four non-growing church leaders in Maryland completed the survey. Six growing church leaders and 5 non-growing church leaders in Missouri submitted their responses to the survey. Seven growing church leaders and 9 non-growing church leaders in Mississippi completed the survey.

One growing church leader and 1 non-growing church leader in Nebraska responded. Fourteen growing church leaders and 6 non-growing church leaders in North Carolina completed the survey. Two growing church leaders and 2 non-growing church leaders in New Mexico submitted their responses. One growing church leader in New York responded. One growing church leader and 4 non-growing church leaders in Ohio completed the survey. Five growing church leaders and 5 non-growing church leaders in Oklahoma responded. One growing church leader in Pennsylvania completed the survey. Five growing church leaders and 8 non-growing church leaders in South Carolina responded. Eleven growing church leaders and 14 non-growing church leaders in Tennessee completed the survey. Eighteen growing church leaders and 22 non-growing church leaders in Texas submitted a completed survey. Seven growing church leaders and 6 non-growing church leaders in Virginia responded.

Position of the Respondents

While the senior pastor was initially invited to complete the survey, he was instructed to forward the survey to another senior leader if he had chosen to delegate the responsibility of overseeing the church process to that individual. Additionally, churches that did not have a senior pastor at the time of the research may have had another pastor receiving the correspondences that the senior pastor typically received. The respondents

to the surveys were senior leaders who assume responsibility for the process design of their local churches (Table 4).

Table 4. The position of the respondents by strata

Position	Growing		Non-growing		Total	
	n	*Percent*	*n*	*Percent*	*n*	*Percent*
Associate pastor	11	6.6	18	11.8	29	9.1
Executive pastor	1	0.6	1	0.7	2	0.6
Minister of education	9	5.4	10	6.5	19	6.0
Other	14	8.4	11	7.2	25	7.8
Senior pastor	131	78.9	113	73.9	244	76.5
Total	166	100.0	153	100.0	319	100.0

In both strata the senior pastor completed the survey on behalf of the church the vast majority of the time. Of the growing churches, 131 senior pastors (78.9%) completed the survey, while 113 senior pastors of non-growing churches (73.9%) completed the survey. A total of 244 senior pastors completed the survey consisting of 76.5% of all respondents. Eleven associate pastors (6.6%) in the growing church strata completed the survey and 18 associate pastors (11.8%) in the non-growing church strata completed the survey. A total of 29 associate pastors completed the survey consisting of 9.1% of all respondents. One executive pastor (0.6%) in the growing church strata and 1 executive pastor (0.7%) in the non-growing church strata completed the survey for a total of 2 executive pastors which was 0.6% of all respondents. Nine ministers of education or ministers of spiritual formation (5.4%) in the growing church strata completed the survey and 10 ministers of education or ministers of spiritual formation (6.5%) in the non-

growing church strata completed the survey. A total of 19 Ministers of Education or Ministers of Spiritual Formation completed the survey consisting of 6.0% of all respondents. Fourteen leaders in other positions (8.4%) in the growing church strata completed the survey and 11 leaders in other positions (7.2%) in the non-growing church strata completed the survey. A total of 25 leaders in other positions completed the survey consisting of 7.8% of all respondents.

There was not a significant difference in the distribution of the respondents' positions ($p > .05$) by strata, $[x^2]$ (4, $n=319$) = 2.91, $p < .574$. The lack of statistical significance difference in the respondents' positions based on church strata suggests the data was submitted by individuals with similar responsibilities and perspective.

Attendance of the Respondents' Churches

According to the self-reporting of the respondents on the attendance demographic question, the attendance of the respondents' churches varied greatly based on the strata (Table 5).

Table 5. The attendance of the respondents' churches

	Growing		Non-growing		Total	
Attendance	*n*	*Percent*	*n*	*Percent*	*n*	*Percent*
Under 200	6	3.6	16	10.5	22	6.9
200-399	51	30.7	85	55.6	136	42.6
400-599	44	26.5	25	16.3	69	21.6
600-799	16	9.6	9	5.9	25	7.8
800-999	15	9.0	4	2.6	19	6.0
1000-1499	17	10.2	6	3.9	23	7.2
Over 1500	17	10.2	8	5.2	25	7.8
Total	166	100.0	153	100.0	319	100.0

Six growing churches (3.6%) averaged less than 200 in weekly worship attendance compared to 16 (10.5%) of the non-growing churches. Fifty-one of the growing churches (30.7%) averaged between 200 and 399 people in weekly worship attendance compared to 85 non-growing churches (55.6%). Forty-four growing churches (26.5%) and 25 non-growing churches (16.3%) averaged between 400 and 599 people in weekly worship attendance. Sixteen growing churches (9.6%) and 9 non-growing churches (5.9%) averaged between 600 and 799 in weekly worship attendance. Fifteen growing churches (9.0%) averaged between 800 and 999 people in weekly worship attendance compared to 4 non-growing churches (2.6%). Seventeen growing churches (10.2%) and 6 non-growing churches (3.9%) averaged between 1,000 and 1,499 in weekly worship attendance. Lastly, 17 growing churches (10.2%) averaged more than 1,500 in weekly worship attendance compared to 8 of the non-growing churches (5.2%).

There was a significant difference ($p < .001$) in the distribution of the average attendance of the respondents' churches by strata, $[x^2]$ (6, $n=319$) $= 34.63$, $p < .001$. Of the growing churches, 29.4% reported averaging more than 800 in weekly worship attendance, while 11.7% of the non-growing churches reported averaging more than 800 in weekly worship attendance. Conversely, 66.1% of the non-growing churches reported averaging less than 400 in weekly worship attendance compared to 34.3% of the growing churches. In general, the growing churches were larger than the non-growing churches in the current study.

Age of the Respondents' Churches

According to the self-reporting of the respondents, the age of the respondents' churches varied greatly based on the strata (Table 6).

Table 6. The age of the respondents' churches

	Growing		Non-growing		Total	
Age	*n*	*Percent*	*n*	*Percent*	*n*	*Percent*
<10	18	10.8	0	0.0	18	5.6
11-20	29	17.5	2	1.3	31	9.7
21-30	12	7.2	6	3.9	18	5.6
31-40	11	6.6	5	3.3	16	5.0
40<	96	57.8	140	91.5	236	74.0
Total	166	100.0	153	100.0	319	100.0

Eighteen growing churches (10.8%) were less than 10 years old compared to 0 of the non-growing churches (0.0%). Twenty-nine growing churches (17.5%) and 2 non-growing churches (1.3%) were between 11 and 20 years old. Twelve growing churches (7.2%) and 6 non-growing churches (3.9%) were between 21 and 30 years old. Eleven growing churches (6.6%) and 5 non-growing churches (3.3%) were between 31 and 40 years old. Ninety-six growing churches (57.8%) were more than 40 years old compared to 140 non-growing churches (91.5%).

There was a significant difference (p <.001) in the distribution of the age of respondents' churches by strata, $[x^2]$ (4, n=319) = 53.53, p <.001. Within the non-growing church strata, 91.5% of the churches were older than 40 years, while 57.8% of the growing churches were older than 40 years. Conversely, 28.3% of the growing churches were 20 years of age or younger, while 1.3% of the non-growing churches were 20 years of age or younger. In general, the growing churches were younger than the non-growing churches.

The Process Design Survey

Research question one sought to define a process-driven church. In the current study, the researcher synthesized literature and defined a process-driven church as a church that is designed around a strategic and comprehensive life transformation process that moves people through stages of spiritual transformation. The leadership has a clear understanding of this process (comprehension) and is committed to executing it. The process is simple, flows logically, and is implemented in each part of the church so that there is full alignment. Embedded in the definition are the four elements of a process-driven church: comprehension, flow, simplicity, and alignment. The *Process Design Survey* was developed to assess the process of a local church by evaluating these four elements.

The Cronbach Alpha Index of Internal Consistency was utilized to test the reliability of the entire *Process Design Survey* and of each of the four process-driven elements within the survey (Table 7). The Cronbach Alpha Index [a] for the entire twenty item survey was .963.

Table 7. Cronbach Alpha Index

Element	[a]	N of items
Total	.963	20
Comprehension	.913	5
Flow	.885	5
Simplicity	.816	5
Alignment	.899	5

The Leaders' Comprehension

Items (i) 1, 2, 3, 4, and 5 in the *Process Design Survey* were utilized to

measure the comprehension element. The items were as follows:

(i.1) We have a clearly defined process for moving a person from salvation to spiritual maturity to significant ministry.

(i.2) We have a system to measure how people progress through our process.

(i.3) We have a visual illustration of our process.

(i.4) We frequently discuss our process as a leadership team.

(i.5) Our church members have a clear understanding of our process.

The Cronbach Alpha Index [a] for the comprehension element was .913 (Table 7).

Flow

Items (i) 7, 9, 12, 17, and 20 in the *Process Design Survey* were utilized to

measure the flow element. The items were as follows:

(i.7) We have placed our programs along our strategic process.

(i.9) Our programs are sequential, based on our process.

(i.12) We are intentional about moving people from one program to another.

(i.17) After someone becomes a believer, the next step for them in the spiritual transformation process is clear.

(i.20) We have a class or group to move new people into the life of the church.

The Cronbach Alpha Index [a] for the flow element was .885 (Table 7).

Simplicity

Items (i) 8, 10, 14, 15, and 18 in the *Process Design Survey* were utilized to

measure the simplicity element. The items were as follows:

(i.8) We have made our process simple for people to understand.

(i.10) We seek to eliminate programs that do not fit in our process, even if they are good.

(i.14) We use our existing weekly programs for special emphases/initiatives instead of adding new programs.

(i.15) Our process is easy to communicate.

(i.18) We limit the number of conferences and special events that we do as a church.

The Cronbach Alpha Index [a] for the simplicity element was .816 (Table 7).

Alignment

Items (i) 6, 11, 13, 16, and 19 in the *Process Design Survey* were utilized to measure the simplicity element. The items were as follows:

(i.6) Before we begin a new ministry or group, we ensure that it fits within our process.

(i.11) Our process is the unifying factor that keeps all our leaders focused.

(i.13) We recruit and hire leaders who are committed to our process.

(i.16) While the styles and methods vary in different ministry departments (such as children and youth), the process is the same.

(i.19) Our staff/leaders are held accountable for how the church process is implemented in their respective areas

The Cronbach Alpha Index [a] of the alignment element was .899 (Table 7).

Process-driven Design and Church Growth

Research question two sought to explore the relationship between church growth and a process-driven design for church ministry. Both strata completed the same survey, and each respondent was given a process design score based on the responses. To determine if a relationship existed between church growth and a process-driven design

for church ministry, the researcher looked for a difference in the scores between both strata. After a difference was observed, the significance of the difference was tested.

The Observation of the Difference

The lowest score possible on the *Process Design Survey* was 20, and the highest possible score was 120. Growing churches had a mean of 84.55 on the *Process Design Survey*, while non-growing churches had a mean of 68.50. Growing churches scored 16.05 higher on the *Process Design Survey* than the non-growing churches (Table 8; Figure 6).

Table 8. Process design scores by strata

Strata	*n*	*mean*	*sd*
Growing	166	84.55	19.13
Non-growing	153	68.40	19.82
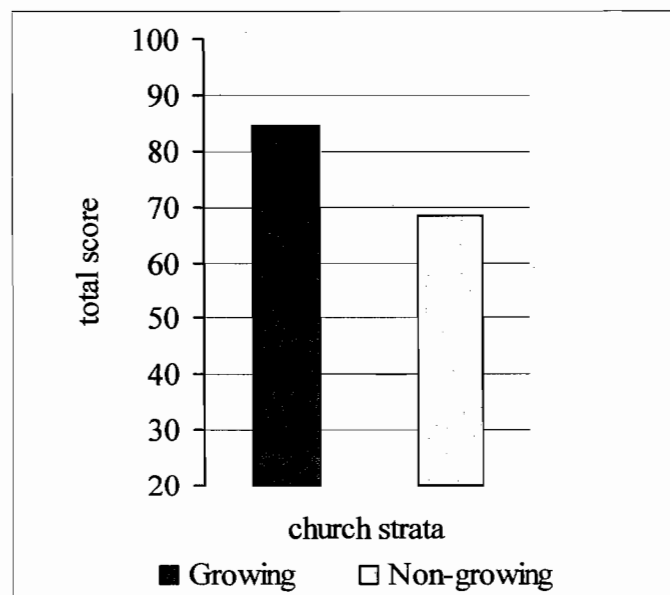
Figure 6. Process design scores by strata

The Total Scores

The total process design score is the sum of the respondent's scores for each of the four process-driven design elements. The growing churches scored higher than the non-growing churches on each of the four elements (Table 9; Figure 7).

Table 9. Total scores for each element

Element	Strata	*mean*	*sd*
Comprehension	Growing	19.49	5.95
	Non-growing	15.08	5.51
Flow	Growing	21.44	4.95
	Non-growing	16.95	5.53
Simplicity	Growing	21.61	4.82
	Non-growing	18.21	4.78
Alignment	Growing	22.02	5.09
	Non-growing	18.25	5.67
Total Score	Growing	84.55	19.13
	Non-growing	68.50	19.82

Each element had five items corresponding to that element on the *Process Design Survey*. The highest possible score for each element was 30 and the lowest was 6. The growing churches had a mean score of 19.49 on the process comprehension element compared to 15.08 for the non-growing churches.
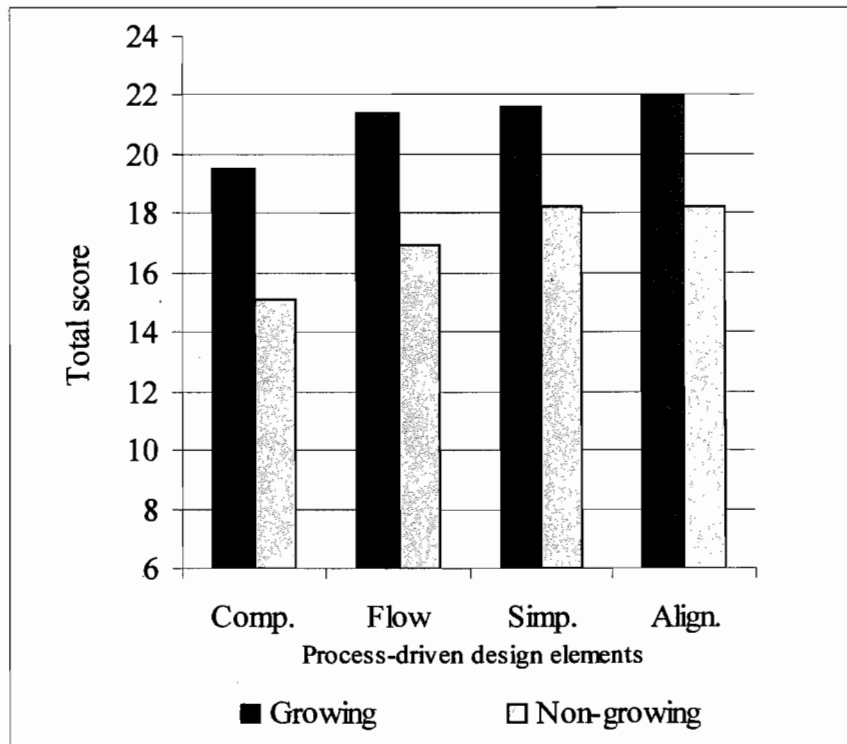
Figure 7. Total scores for each element

Note: Comp. = Comprehension; Simp. = Simplicity; Align = Alignment

The growing churches scored a mean of 21.44 on the flow element compared to 16.95 for the non-growing churches. The growing church strata scored a mean of 21.61 on the simplicity element, while the non-growing church strata scored 18.21. Lastly, the growing churches scored a mean of 22.02 on the alignment element compared to 18.25 for the non-growing churches.

The Response Scale

To facilitate interpretation, analysis of the Likert response scale means was conducted. An evaluation of the mean scores based on the six-point Likert response scale revealed that respondents in the growing church strata scored higher ($m = 4.23$) than

respondents in the non-growing church strata (m = 3.42) on the total score and each of the four process-driven design elements (Table 10; Figure 8).

Table 10. Mean Likert response scale scores

		mean	*sd*
Comprehension	Growing	3.90	1.19
	Non-growing	3.02	1.10
Flow	Growing	4.29	.99
	Non-growing	3.39	1.11
Simplicity	Growing	4.32	.96
	Non-growing	3.64	.96
Alignment	Growing	4.40	1.02
	Non-growing	3.65	1.13
Total Score	Growing	4.23	.96
	Non-growing	3.42	.99

Regarding the comprehension element, the growing churches scored higher (m = 3.90) than the non-growing churches (m = 3.02). The growing churches also scored higher (m = 4.29) than the non-growing churches (m = 3.39) on the flow element. Likewise, growing churches scored higher on the simplicity element (m = 4.32) than the non-growing churches (m = 3.64). Lastly, growing churches scored higher (m = 4.40) on the alignment element than the non-growing churches (m = 3.65).
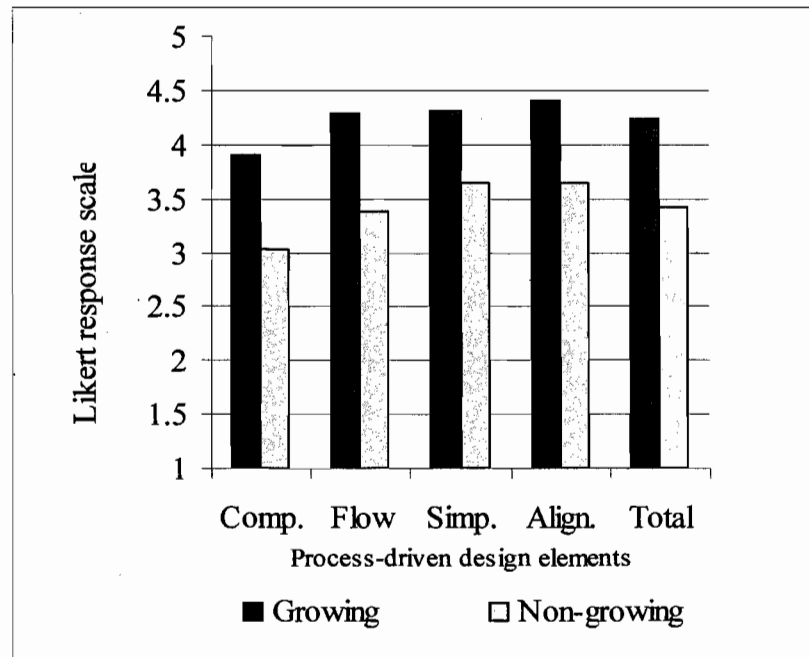
Figure 8. Mean Likert response scale scores

Note: Comp. = Comprehension; Simp. = Simplicity; Align = Alignment

The Significance of the Difference

While there was an observable difference in the total mean scores and the

Likert response scale scores between the two strata, the researcher utilized the *t* test to

determine whether the difference was statistically significant. Moreover, a probability (*p*)

value was determined to measure whether the difference occurred by chance or whether it

reflected a true difference. "Researchers generally agree that *t* tests yielding a *p* of .05 or

lower are sufficient to conclude that a difference in mean scores of two groups can be

generalized to the populations represented by the samples used in the study" (Gall, Gall,

and Borg 1999, 161).

There was a significant difference in the total mean process design score based

upon the growth status of the strata, $t(317) = 7.36$, $p < .001$. The growing church strata

scored significantly higher on the total score (m diff. = 16.05) and the Likert response scale (m diff. = .80) than the non-growing church strata (Table 11).

Table 11. T tests on the mean differences

	t	p	m difference on Total scores	m difference on Likert scale
Total	7.36	<.001	16.05	.80
Comprehension	6.84	<.001	4.40	.88
Flow	7.64	<.001	4.49	.90
Simplicity	6.31	<.001	3.40	.68
Alignment	6.26	<.001	3.77	.75

There was a significant difference in the mean comprehension score based upon the growth status of the strata, $t(317) = 6.84$, p <.001. Respondents in the growing church strata scored significantly higher on the total comprehension score (m diff. = 4.40) and the Likert response scale (m diff. = .88) than the respondents in the non-growing church strata. Similarly, there was a significant difference in the mean flow score between the two strata, $t(317) = 7.64$, p <.001. The growing church strata scored significantly higher on the total flow score (m diff. = 4.49) and the Likert response scale (m diff. = .90) than the non-growing church strata. Likewise, there was a significant difference in the mean simplicity score based upon the growth status of the strata, $t(317)$ = 6.31, p <.001. Respondents in the growing church strata scored significantly higher on the total simplicity score (m diff. = 3.40) and the Likert response scale (m diff. = .68) than respondents in the non-growing church strata. Finally, there was a significant difference in the mean alignment score based upon the strata, $t(317) = 6.26$, p <.001. Respondents in the growing church strata scored significantly higher on the total alignment score (m diff.

= 3.77) and the Likert response scale (*m* diff. = .75) than respondents in the non-growing church strata.

Elements with the Greatest Difference

Of the four process-driven design elements, the greatest difference in how the two church strata scored was in the flow element (*m* diff. = .90). The second greatest difference was in the comprehension element (*m* diff. = .88).

The Entire Survey

Followed by the four basic demographic questions, the *Process Design Survey* consisted of twenty items. The growing churches scored higher on each item than the non-growing churches (Table 12). On item 1, the growing churches scored higher (*m* = 4.45) than the non-growing churches (*m* = 3.58). On item 2, the growing churches scored higher (*m* = 3.54) than the non-growing churches (*m* = 2.75). On item 3, the growing churches scored higher (*m* = 3.64) than the non-growing churches (*m* = 2.72). On item 4, the growing churches scored higher (*m* = 4.23) than the non-growing churches (*m* = 3.33). On item 5, the growing churches scored higher (*m* = 3.63) than the non-growing churches (*m* = 2.72). On item 6, the growing churches scored higher (*m* = 4.66) than the non-growing churches (*m* = 3.86). On item 7, the growing churches scored higher (*m* = 4.37) than the non-growing churches (*m* = 3.61). On item 8, the growing churches scored higher (*m* = 4.31) than the non-growing churches (*m* = 3.45). On item 9, the growing churches scored higher (*m* = 3.93) than the non-growing churches (*m* = 3.12).

Table 12. Mean scores for each item

Item	Strata	*mean*	*sd*
1	Growing	4.45	1.17
	Non-growing	3.58	1.28
2	Growing	3.54	1.33
	Non-growing	2.75	1.22
3	Growing	3.64	1.64
	Non-growing	2.72	1.42
4	Growing	4.23	1.42
	Non-growing	3.33	1.45
5	Growing	3.63	1.36
	Non-growing	2.72	1.23
6	Growing	4.66	1.18
	Non-growing	3.86	1.45
7	Growing	4.37	1.23
	Non-growing	3.61	1.41
8	Growing	4.31	1.23
	Non-growing	3.45	1.33
9	Growing	3.93	1.27
	Non-growing	3.12	1.29
10	Growing	3.99	1.46
	Non-growing	3.19	1.40
11	Growing	4.05	1.29
	Non-growing	3.19	1.26
12	Growing	3.96	1.17
	Non-growing	3.07	1.27
13	Growing	4.62	1.27
	Non-growing	3.79	1.42
14	Growing	4.51	1.14
	Non-growing	3.99	1.26
15	Growing	4.37	1.25
	Non-growing	3.55	1.25
16	Growing	4.39	1.15
	Non-growing	3.70	1.23
17	Growing	4.31	1.15
	Non-growing	3.50	1.27
18	Growing	4.42	1.41
	Non-growing	4.03	1.18
19	Growing	4.30	1.31
	Non-growing	3.71	1.38
20	Growing	4.87	1.31
	Non-growing	4.45	1.17

On item 10, the growing churches scored higher (m = 3.99) than the non-growing churches (m = 3.19). On item 11, the growing churches scored higher (m = 4.05) than the non-growing churches (m = 3.19). On item 12, the growing churches scored higher (m = 3.96) than the non-growing churches (m = 3.07). On item 13, the growing churches scored higher (m = 4.62) than the non-growing churches (m = 3.79). On item 14, the growing churches scored higher (m = 4.51) than the non-growing churches (m = 3.99). On item 15, the growing churches scored higher (m = 4.37) than the non-growing churches (m = 3.55). On item 16, the growing churches scored higher (m = 4.39) than the non-growing churches (m = 3.70). On item 17, the growing churches scored higher (m = 4.31) than the non-growing churches (m = 3.50). On item 18, the growing churches scored higher (m = 4.42) than the non-growing churches (m = 4.03). On item 19, the growing churches scored higher (m = 4.30) than the non-growing churches (m = 3.71). On item 20, the growing churches scored higher (m = 4.87) than the non-growing churches (m = 3.66).

The Significance of the Difference

There was a significant difference in how the growing churches and the non-growing churches responded to every item (Table 13; Figure 9). Significance was found at p <.001 for every item except item 18, p <.01. There was a significant difference in the mean score for item one based upon the growth status of the strata, $t(317)$ = 6.36, p <.001 with growing churches scoring significantly higher (m diff. = .87) than the non-growing churches. There was a significant difference in the mean score for item 2 based upon the growth status of the strata, $t(317)$ = 5.55, p <.001 with growing churches scoring significantly higher (m diff. = .80) than the non-growing churches. There was a

significant difference in the mean score for item 3 based upon the growth status of the strata, $t(317) = 5.34$, $p < .001$ with growing churches scoring significantly higher (m diff. $= .92$) than the non-growing churches.

Table 13. T-test results for each item

Item	t	p	Mean diff.
1	6.36	<.001	.87
2	5.55	<.001	.80
3	5.34	<.001	.92
4	5.65	<.001	.91
5	6.24	<.001	.91
6	5.43	<.001	.80
7	5.15	<.001	.76
8	6.02	<.001	.86
9	5.70	<.001	.82
10	5.01	<.001	.80
11	6.05	<.001	.86
12	6.52	<.001	.89
13	5.51	<.001	.83
14	3.91	<.001	.53
15	5.88	<.001	.82
16	5.15	<.001	.69
17	5.98	<.001	.81
18	2.63	<.01	.38
19	3.91	<.001	.59
20	7.39	<.001	1.21

There was a significant difference in the mean score for item 4 based upon the growth status of the strata, $t(317) = 5.65$, $p < .001$ with growing churches scoring significantly higher (m diff. $= .91$) than the non-growing churches. There was a significant difference in the mean score for item 5 based upon the growth status of the strata, $t(317) = 6.24$, $p < .001$ with growing churches scoring significantly higher (m diff. $= .91$) than the non-growing churches. There was a significant difference in the mean

score for item 6 based upon the growth status of the strata, $t(317) = 5.43$, $p < .001$ with growing churches scoring significantly higher (m diff. = .80) than the non-growing churches.
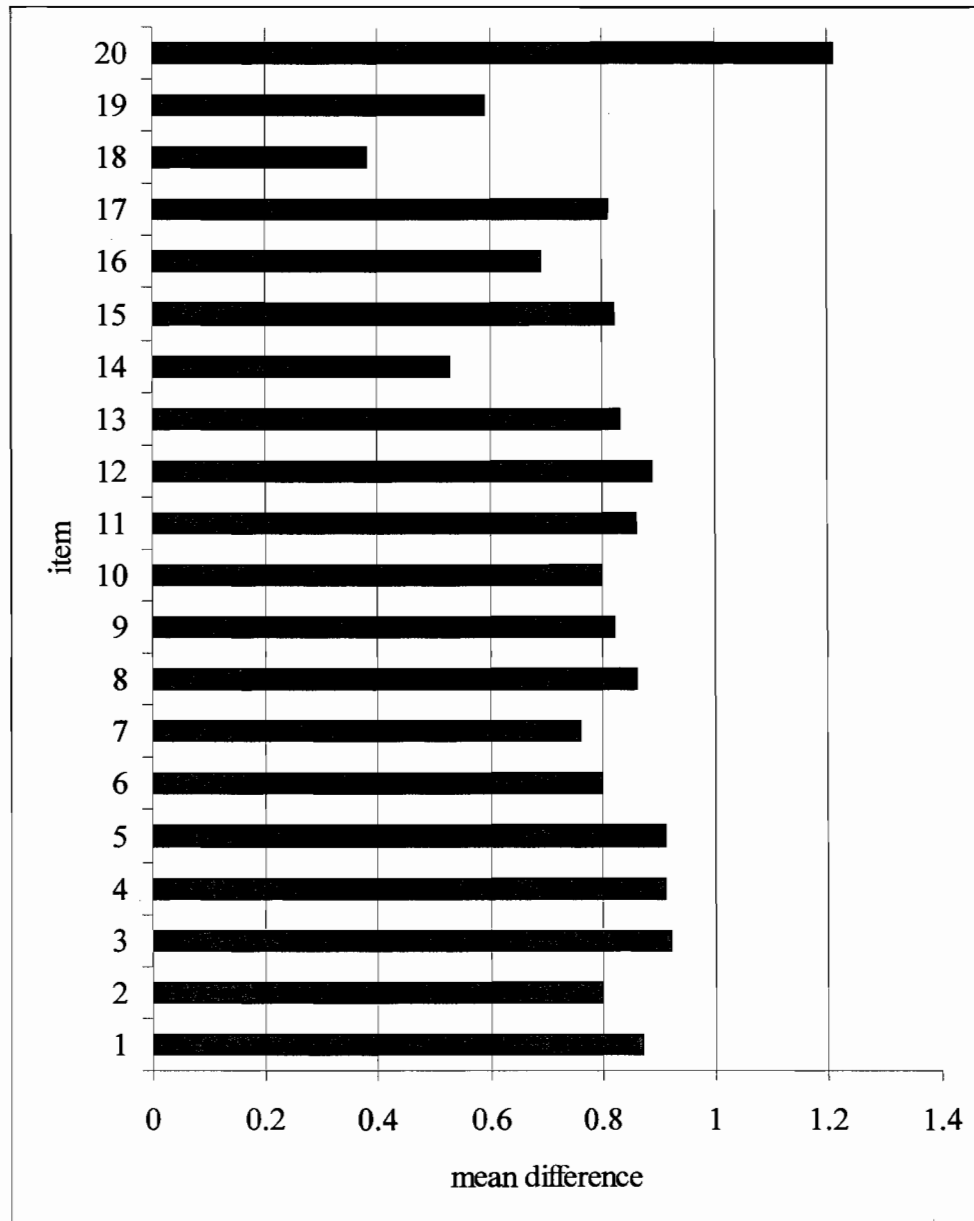
Figure 9. Mean difference for each item

There was a significant difference in the mean score for item 7 based upon the growth status of the strata, $t(317) = 5.15$, $p < .001$ with growing churches scoring significantly higher (m diff. = .76) than the non-growing churches. There was a significant difference in the mean score for item 8 based upon the growth status of the strata, $t(317) = 6.02$, $p < .001$ with growing churches scoring significantly higher (m diff. = .86) than the non-growing churches. There was a significant difference in the mean score for item 9 based upon the growth status of the strata, $t(317) = 5.70$, $p < .001$ with growing churches scoring significantly higher (m diff. = .82) than the non-growing churches. There was a significant difference in the mean score for item 10 based upon the growth status of the strata, $t(317) = 5.01$, $p < .001$ with growing churches scoring significantly higher (m diff. = .80) than the non-growing churches.

There was a significant difference in the mean score for item 11 based upon the growth status of the strata, $t(317) = 6.05$, $p < .001$ with growing churches scoring significantly higher (m diff. = .86) than the non-growing churches. There was a significant difference in the mean score for item 12 based upon the growth status of the strata, $t(317) = 6.52$, $p < .001$ with growing churches scoring significantly higher (m diff. = .89) than the non-growing churches. There was a significant difference in the mean score for item 13 based upon the growth status of the strata, $t(317) = 5.51$, $p < .001$ with growing churches scoring significantly higher (m diff. = .83) than the non-growing churches. There was a significant difference in the mean score for item 14 based upon the growth status of the strata, $t(317) = 3.91$, $p < .001$ with growing churches scoring significantly higher (m diff. = .53) than the non-growing churches. There was a significant difference in the mean score for item 15 based upon the growth status of the

strata, $t(317) = 5.88$, $p < .001$ with growing churches scoring significantly higher (*m* diff. = .82) than the non-growing churches.

There was a significant difference in the mean score for item 16 based upon the growth status of the strata, $t(317) = 5.15$, $p < .001$ with growing churches scoring significantly higher (*m* diff. = .69) than the non-growing churches. There was a significant difference in the mean score for item 17 based upon the growth status of the strata, $t(317) = 5.98$, $p < .001$ with growing churches scoring significantly higher (*m* diff. = .81) than the non-growing churches. There was a significant difference in the mean score for item 18 based upon the growth status of the strata, $t(317) = 2.63$, $p < .01$ with growing churches scoring significantly higher (*m* diff. = .38) than the non-growing churches. There was a significant difference in the mean score for item 19 based upon the growth status of the strata, $t(317) = 3.91$, $p < .001$ with growing churches scoring significantly higher (*m* diff. = .59) than the non-growing churches. There was a significant difference in the mean score for item 20 based upon the growth status of the strata, $t(317) = 7.39$, $p < .001$ with growing churches scoring significantly higher (*m* diff. = 1.21) than the non-growing churches.

Items with the Greatest Difference

The five items with the greatest mean difference between the two strata were items 20, 3, 4, 5, and 12. While these items are presented in greater detail in subsequent sections, they are also discussed in this section (Table 14). The five items with the greatest mean difference were items within the flow and comprehension elements, thus corresponding with the finding that the greatest difference between growing and non-growing churches was in these two elements. Items 12 and 20 were items that measured

the flow element, while items 3, 4, and 5 were items that measured the comprehension element.

Table 14. Mean difference of items with the greatest difference

i #	Statement	*m* diff.
20	We have a class or group to move new people into the life of the church.	1.21
3	We have a visual illustration of our process.	.92
4	We frequently discuss our process as a leadership team.	.91
5	Our church members have a clear understanding of our process.	.91
12	We are intentional about moving people from one program to another.	.89

The growing church strata agreed significantly more than the non-growing church strata (*m* diff. = 1.21) with item 20 which stated that "we have a class or group to move new people into the life of the church." The growing church strata agreed significantly more than non-growing church strata (*m* diff. = .92) with item 3 which stated that "we have a visual illustration of our process." The growing church strata agreed significantly more than the non-growing church strata (*m* diff. = .91) with item 4 which stated that "we frequently discuss our process as a leadership team." The growing church strata agreed significantly more than the non-growing church strata (*m* diff. = .91) with item 5 which stated that "our members have a clear understanding of our process." Lastly, the growing church strata agreed significantly more than the non-growing church strata (*m* diff. = .89) with item 12 which stated that "we are intentional about moving people from one program to another."

The Leaders' Comprehension of Process
and Church Growth

Research question three sought to explore the relationship between church growth and the leaders' comprehension of their process. Both strata completed the same five items on the *Process Design Survey* related to comprehension, and each respondent was given a comprehension score based on the responses. To determine if a relationship existed between church growth and the leaders' comprehension of process, the researcher looked for a difference in the comprehension scores between the strata. After a difference was observed, the significance of the difference was tested.

The Observation of the Difference

The researcher compared the responses from two different angles. Data was analyzed with both the total comprehension scores and the Likert response scale scores.

The Total Scores

The total comprehension score was the sum of the respondent's scores for each of the five items related to the comprehension element. The highest possible score for the comprehension element was 30 and the lowest was 6. The growing churches had a mean score of 19.49 on the process comprehension element as compared to the mean of 15.08 for the non-growing churches (Table 15; Figure 10).

Table 15. Total comprehension scores by strata

Strata	*n*	*mean*	*sd*
Growing	166	19.49	5.95
Non-growing	153	15.08	5.51
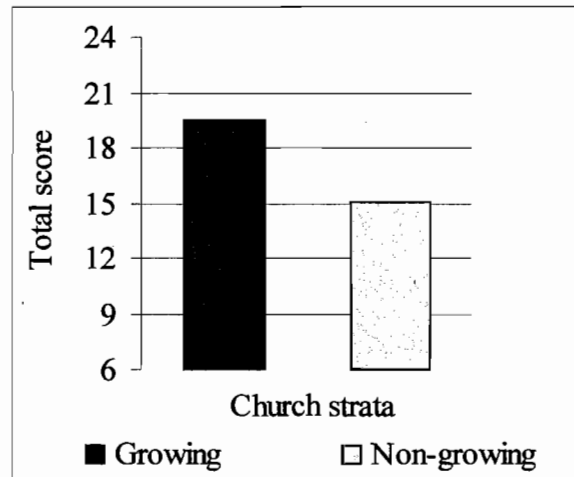
Figure 10. Comprehension scores by strata

The Response Scale

An evaluation of the mean comprehension scores (Table 16; Figure 11) based on the six-point Likert response scale revealed that the growing church strata scored higher ($m = 3.90$) than the non-growing churches ($m = 3.02$).

Table 16. Mean Likert response scale comprehension scores

Strata	n	mean	sd
Growing	166	3.90	1.19
Non-growing	153	3.02	1.10

The Significance of the Difference

The researcher utilized the *t* test to determine the significance of the difference. There was a significant difference in the mean comprehension score based upon the growth status of the strata, $t(317) = 6.84$, $p < .001$. The growing church strata scored

significantly higher on the total comprehension score (m diff. = 4.40) and on the Likert

response scale (m diff. = .88) than the non-growing church strata (Table 17).
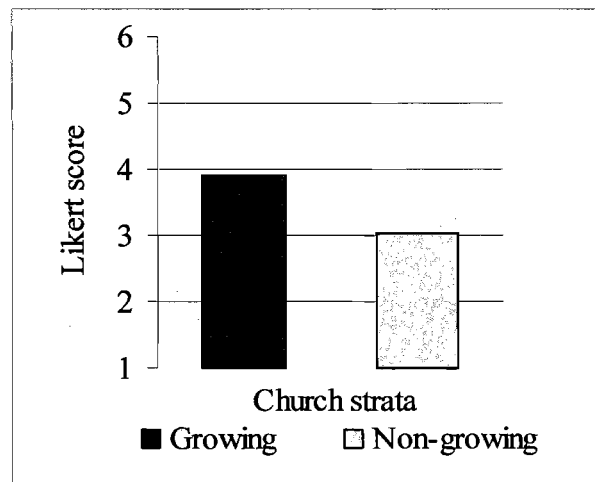
Figure 11. Likert response scale
comprehension scores

Table 17. Test of significance on the comprehension element

	t	p	m diff. of sum	m diff. of Likert response
Comprehension	6.84	<.001	4.40	.88

The Comprehension Element Items

There were five items in the *Process Design Survey* that relate to the

comprehension element. Items 1, 2, 3, 4, and 5 measured the leaders' comprehension of

the process. Each item was scored on a six-point Likert response scale ranging from a

score of 1 which indicated the respondent marked "Strongly disagree" to a score of 6

which indicated the respondent marked "Strongly agree."

Item 1

Item 1 asked respondents to state their level of agreement with the following

statement: "We have a clearly defined process for moving a person from salvation to

spiritual maturity to significant ministry" (Table 18; Figure 12).

Table 18. Respondents' level of agreement with item 1

Strata		Item 1 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	0	14	18	46	56	32	166
	%	0.0	8.4	10.8	27.7	33.7	19.3	100.0
Non-growing	n	8	29	28	50	31	7	153
	%	5.2	19.0	18.3	32.7	20.3	4.6	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 19.3% strongly agreed (SA) with this statement, while 4.6% of

the non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 33.7% agreed (A) with this statement compared to 20.3% of the non-growing

churches. Of the growing churches, 27.7% moderately agreed (MA) with this statement

compared to 32.7% of the non-growing churches. Of the growing churches, 10.8%

moderately disagreed (MD) with this statement compared to 18.3% of the non-growing

churches. Of the growing churches, 8.4% disagreed (D) with this statement compared to

19.0% of the non-growing churches. None (0.0%) of the growing churches and 5.2% of

the non-growing churches strongly disagreed (SD) with this statement. Fifty-three

percent of the growing churches strongly agreed or agreed with item 1 compared to 25%

of the non-growing churches.

Figure 12. Respondents' level of agreement with item 1

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Item 2

Item 2 asked respondents to state their level of agreement with the following

statement: "We have a system to measure how people progress through the process"

(Table 19; Figure 13). Of the growing churches, 6.6% strongly agreed (SA) with this

statement, while 2.0% of the non-growing churches strongly agreed (SA) with this

statement. Nearly 20% (19.9%) of the growing churches and 6.5% of the non-growing

churches agreed (A) with this statement. Of the growing churches, 25.9% moderately

agreed (MA) with this statement compared to 19.6% of the non-growing churches. Of the

growing churches, 21.1% moderately disagreed (MD) with this statement compared to

21.6% of the non-growing churches. Of the growing churches, 21.7% disagreed (D) with

this statement compared to 36.6% of the non-growing churches.

Table 19. Respondents' level of agreement with item 2

Strata		Item 2 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	8	36	35	43	33	11	166
	%	4.8	21.7	21.1	25.9	19.9	6.6	100.0
Non-growing	n	21	56	33	30	10	3	153
	%	13.7	36.6	21.6	19.6	6.5	2.0	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Figure 13. Respondents' level of agreement with item 2

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 4.8% strongly disagreed (SD) with this statement compared to 13.7% of the non-growing churches. Twenty-seven percent of the growing churches strongly agreed or agreed with item 2 compared to 9% of the non-growing churches.

Item 3

Item 3 asked respondents to state their level of agreement with the following statement: "We have a visual illustration of our process" (Table 20; Figure 14).

Table 20. Respondents' level of agreement with item 3

Strata		Item 3 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	16	39	21	32	29	29	166
	%	9.6	23.5	12.7	19.3	17.5	17.5	100.0
Non-growing	n	27	64	17	20	20	5	153
	%	17.6	41.8	11.1	13.1	13.1	3.3	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 17.5% strongly agreed (SA) with this statement, while 3.3% of the non-growing churches strongly agreed (SA) with this statement. Of the growing churches, 17.5% agreed (A) with this statement while 13.1% of the non-growing churches agreed (A) with this statement. Of the growing churches, 19.3% moderately agreed (MA) with this statement compared to 13.1% of the non-growing churches. Of the growing churches, 12.7% moderately disagreed (MD) with this statement compared to 11.1% of the non-growing churches. Of the growing churches, 23.5% disagreed (D) with this statement compared to 41.8% of the non-growing churches. Of the growing

churches, 9.6% strongly disagreed (SD) with this statement compared to 17.6% of the
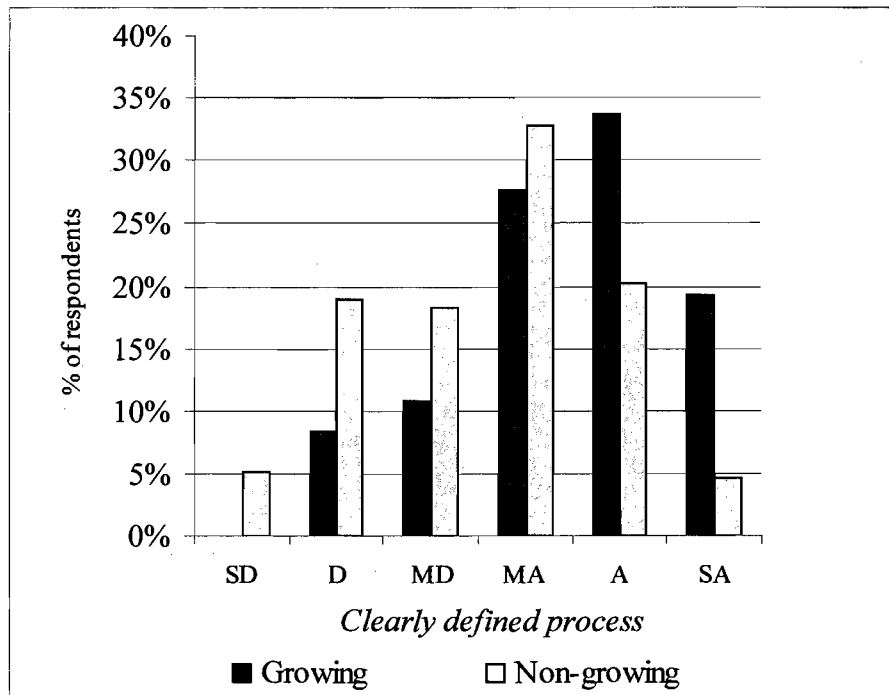
non-growing churches.

Figure 14. Respondents' level of agreement with item 3

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Thirty-five percent of the growing churches strongly agreed or agreed with item 3

compared to 16% of the non-growing churches.

Item 4

Item 4 asked respondents to state their level of agreement with the following

statement: "We frequently discuss our process as a leadership team" (Table 21; Figure

15). Of the growing churches, 19.3% strongly agreed (SA) with this statement, while

6.5% of the non-growing churches strongly agreed (SA) with this statement. Of the

growing churches, 31.9% agreed (A) with this statement compared to 17.6% of the non-growing churches.

Table 21. Respondents' level of agreement with item 4

Strata		Item 4 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	6	24	12	39	53	32	166
	%	3.6	14.5	7.2	23.5	31.9	19.3	100.0
Non-	n	16	37	28	35	27	10	153
growing	%	10.5	24.2	18.3	22.9	17.6	6.5	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
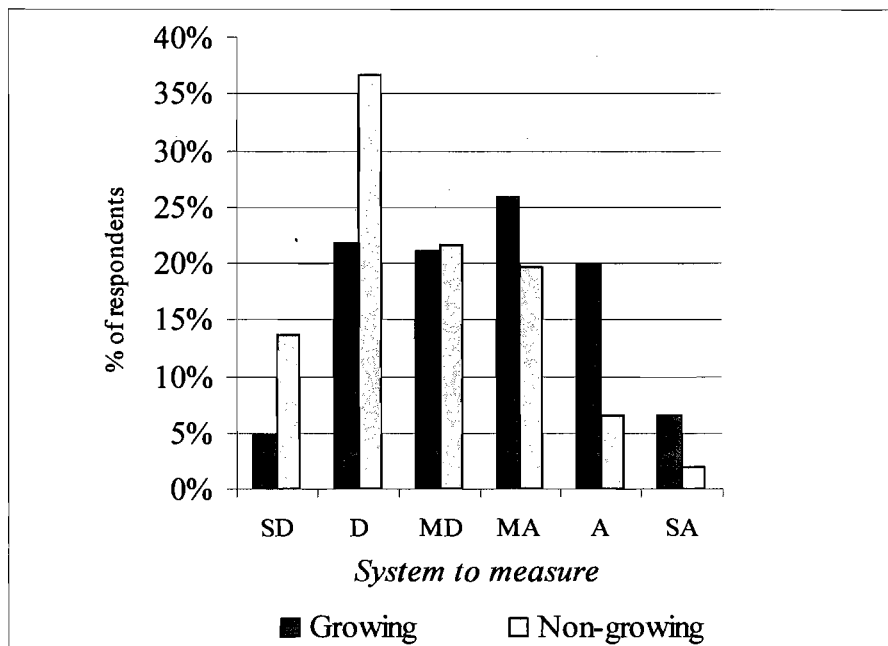MA = Moderately agree; A = Agree; SA = Strongly agree
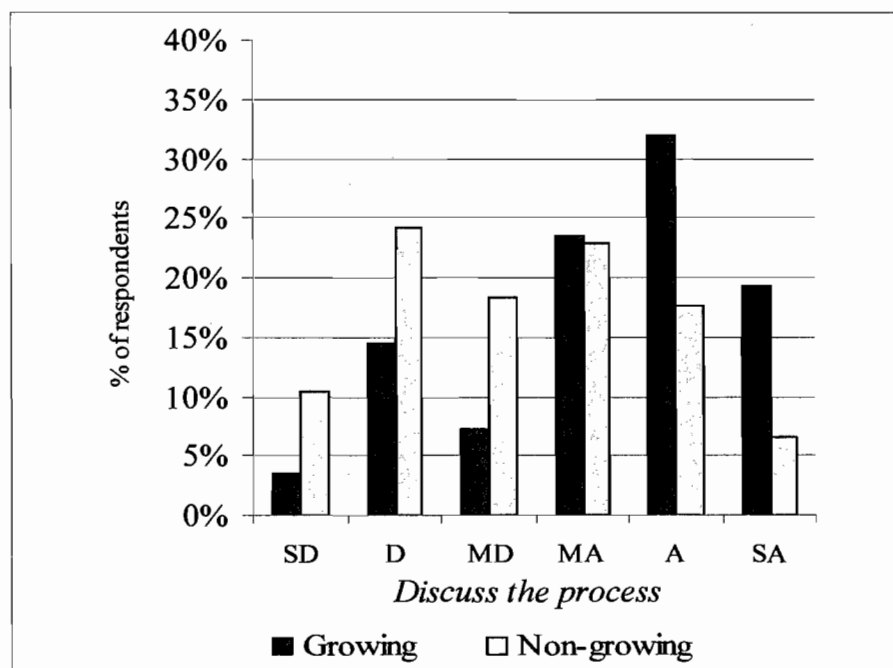
Figure 15. Respondents' level of agreement with item 4

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 23.5% moderately agreed (MA) with this statement compared to 22.9% of the non-growing churches. Of the growing churches, 7.2% moderately disagreed (MD) with this statement compared to 18.3% of the non-growing churches. Of the growing churches, 14.5% disagreed (D) with this statement compared to 24.2% of the non-growing churches. Of the growing churches, 3.6% strongly disagreed (SD) with this statement compared to 10.5% of the non-growing churches. Fifty-one percent of the growing churches strongly agreed or agreed with item 4, while 24% of the non-growing churches strongly agreed or agreed with the same item.

Item 5

Item 5 asked respondents to state their level of agreement with the following statement: "Our church members have a clear understanding of our process" (Table 22; Figure 16).

Table 22. Respondents' level of agreement with item 5

Strata		Item 5 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	11	32	23	52	38	10	166
	%	6.6	19.3	13.9	31.3	22.9	6.0	100.0
Non-growing	n	25	54	25	38	10	1	153
	%	16.3	35.3	16.3	24.8	6.5	0.7	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 6.0% strongly agreed (SA) with this statement, while 0.7% of the non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 22.9% agreed (A) with this statement compared to 6.5% of the non-growing
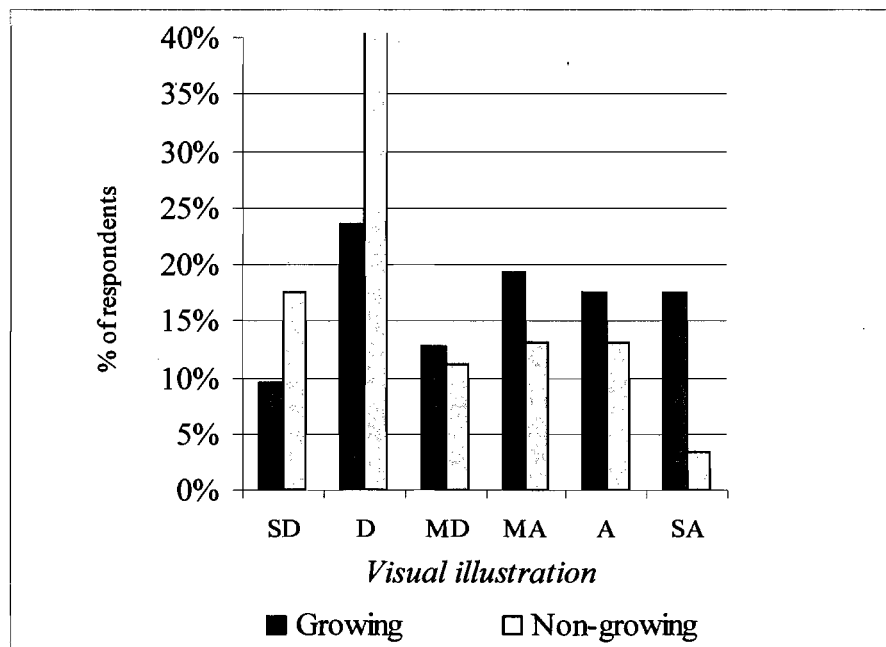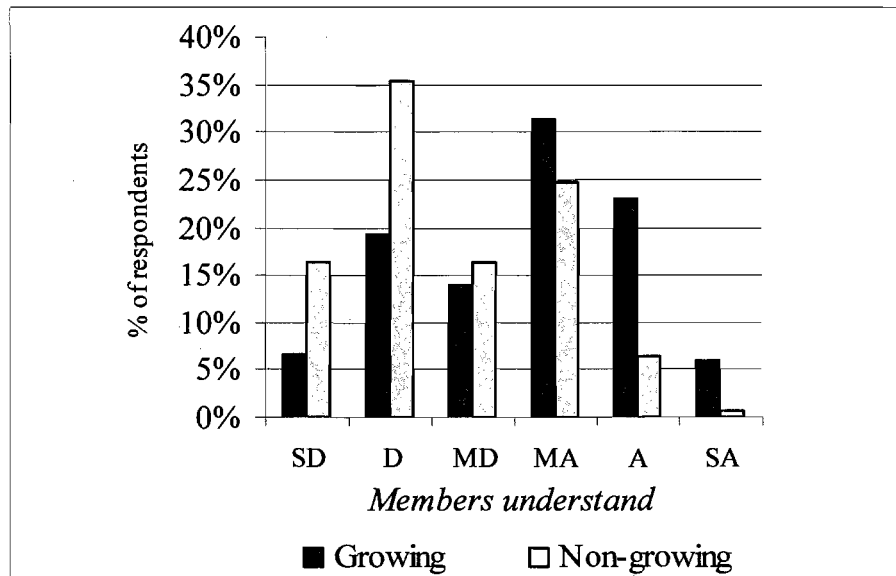
churches.

Figure 16. Respondents' level of agreement with item 5

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 31.3% moderately agreed (MA) with this statement compared

to 24.8% of the non-growing churches. Of the growing churches, 13.9% moderately

disagreed (MD) with this statement compared to 16.3% of the non-growing churches. Of

the growing churches, 19.3% disagreed (D) with this statement, while 35.3% of the non-

growing churches disagreed (D) with this statement. Of the growing churches 6.6%

strongly disagreed (SD) with this statement compared to 16.3% of the non-growing

churches. Twenty-nine percent of the growing churches strongly agreed or agreed with

item 5 compared to 7% of the non-growing churches.

Flow and Church Growth

Research question four sought to explore the relationship between church growth and the flow of the programs within the process. Both strata completed the same five items on the *Process Design Survey* related to flow, and each respondent was given a flow score based on the responses. To determine if a relationship existed between church growth and the flow of the process, the researcher looked for a difference in the flow scores between the strata. After a difference was observed, the significance of the difference was tested.

The Observation of the Difference

The researcher compared the responses from two different angles. Data was analyzed with both the total flow scores and the Likert response scale scores.

The Total Scores

The total flow score is the sum of the respondent's scores for each of the five items related to the flow element. The highest possible score for the flow element was 30 and the lowest was 6. The growing churches had a mean score of 21.44 on the flow element compared to 16.95 for the non-growing churches (Table 23; Figure 17).

Table 23. Total flow scores by strata

Strata	n	mean	sd
Growing	166	21.44	4.95
Non-growing	153	16.95	5.53
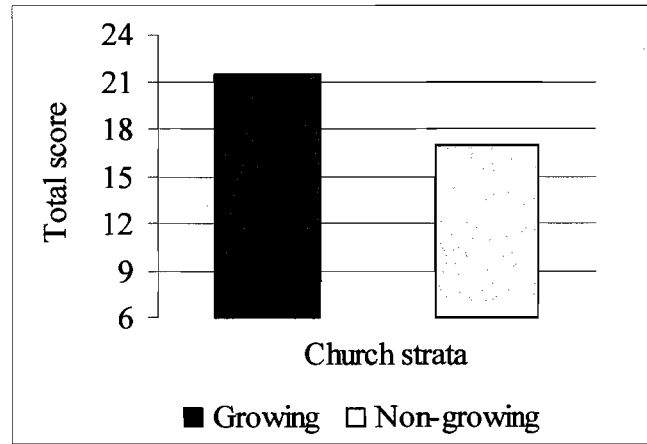
Figure 17. Flow scores by strata

The Response Scale

An evaluation of the mean flow scores (Table 24; Figure 18) based on the six-point Likert response scale revealed that the growing church strata scored higher (m = 4.29) than the non-growing church strata (m = 3.39).

Table 24. Mean Likert response scale flow scores

Strata	n	mean	sd
Growing	166	4.29	.99
Non-growing	153	3.39	1.11

The Significance of the Difference

The researcher utilized the t test to determine the significance of the difference. There was a significant difference in the mean flow score based upon the growth status of the strata, $t(317)$ = 7.64, p <.001. Respondents in the growing church strata scored

significantly higher on the total flow score (m diff. = 4.49) and on the Likert response

scale (m diff. = .90) than the respondents in the non-growing church strata (Table 25).
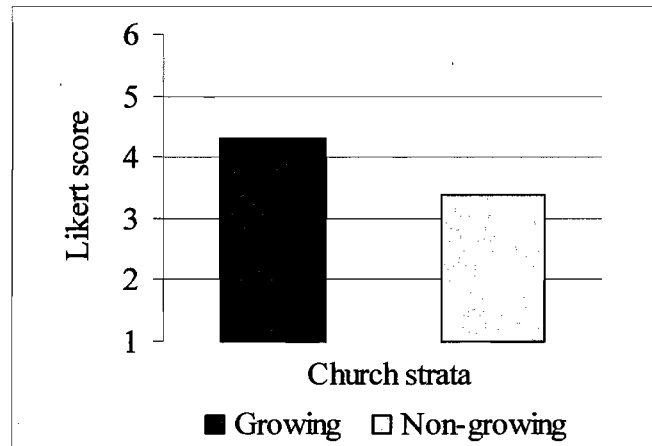
Figure 18. Likert response scale flow scores

Table 25. Test of significance on the flow element

	t	p	m diff. of sum	m diff. of Likert response
Flow	7.64	<.001	4.49	.90

The Flow Element Items

There were five items in the *Process Design Survey* that relate to the flow

element. Items 7, 9, 12, 17, and 20 measured the flow of the process. Each item was

scored on a six-point Likert response scale ranging from a score of 1 which indicated the

respondent marked "Strongly disagree" to a score of 6 which indicated the respondent

marked "Strongly agree."

Item 7

Item 7 asked respondents to state their level of agreement with the following

statement: "We have placed our programs along our strategic process" (Table 26; Figure

19).

Table 26. Respondents' level of agreement with item 7

Strata		Item 7 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	1	20	12	44	62	27	166
	%	0.6	12.0	7.2	26.5	37.3	16.3	100.0
Non-growing	n	13	27	23	44	36	10	153
	%	8.5	17.6	15.0	28.8	23.5	6.5	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 16.3% strongly agreed (SA) with this statement, while 6.5% of

the non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 37.3% agreed (A) with this statement compared to 23.5% of the non-growing

churches. Of the growing churches, 26.5% moderately agreed (MA) with this statement

compared to 28.8% of the non-growing churches. Of the growing churches, 7.2%

moderately disagreed (MD) with this statement compared to 15.0% of the non-growing

churches. Twelve percent of the growing churches and 17.6% of the non-growing

churches disagreed (D) with this statement. Of the growing churches, 0.6% strongly

disagreed (SD) with this statement compared to 8.5% of the non-growing churches. Fifty-

four percent of the growing churches strongly agreed or agreed with item 7 compared to

30% of the non-growing churches.

Figure 19. Respondents' level of agreement with item 7

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Item 9

Item 9 asked respondents to state their level of agreement with the following

statement: "Our programs are sequential, based on our process" (Table 27; Figure 20). Of

the growing churches, 9.6% strongly agreed (SA) with this statement, while 2.6% of the

non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 27.1% agreed (A) with this statement compared to 12.4% of the non-growing

churches. Of the growing churches, 28.9% moderately agreed (MA) with this statement

compared to 25.5% of the non-growing churches. Of the growing churches, 17.5%

moderately disagreed (MD) with this statement compared to 24.2% of the non-growing

churches. Of the growing churches, 15.1%, disagreed (D) with this statement compared to 24.2% of the non-growing churches.

Table 27. Respondents' level of agreement with item 9

Strata		Item 9 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	3	25	29	48	45	16	166
	%	1.8	15.1	17.5	28.9	27.1	9.6	100.0
Non-growing	n	17	37	37	39	19	4	153
	%	11.1	24.2	24.2	25.5	12.4	2.6	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Figure 20. Respondents' level of agreement with item 9

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 1.8% strongly disagreed (SD) with this statement compared to 11.1% of the non-growing churches. Thirty-seven percent of the growing churches strongly agreed or agreed with item nine compared to 15% of the non-growing churches.

Item 12

Item 12 asked respondents to state their level of agreement with the following statement: "We are intentional about moving people from one program to another" (Table 28; Figure 21).

Table 28. Respondents' level of agreement with item 12

Strata		Item 12 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	2	20	33	50	49	12	166
	%	1.2	12.0	19.9	30.1	29.5	7.2	100.0
Non-	n	19	35	39	37	22	1	153
growing	%	12.4	22.9	25.5	24.2	14.4	0.7	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 7.2% strongly agreed (SA) with this statement, while 0.7% of the non-growing churches strongly agreed (SA) with this statement. Of the growing churches, 29.5% agreed (A) with this statement compared to 14.4% of the non-growing churches. Of the growing churches, 30.1% moderately agreed (MA) with this statement compared to 24.2% of the non-growing churches. Of the growing churches, 19.9% moderately disagreed (MD) with this statement compared to 25.5% of the non-growing churches. Twelve percent of the growing churches and 22.9% of the non-growing

churches disagreed (D) with this statement. Of the growing churches, 1.2% strongly

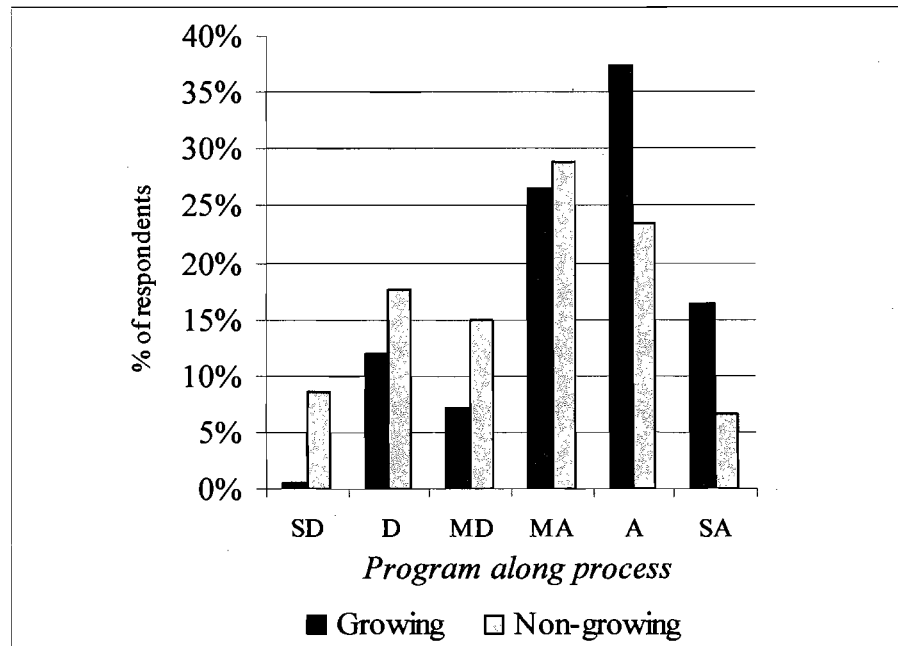disagreed (SD) with this statement compared to 12.4% of the non-growing churches.

Figure 21. Respondents' level of agreement with item 12

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Thirty-seven percent of the growing churches strongly agreed or agreed with item 12

compared to 15% of the non-growing churches.

Item 17

Item 17 asked respondents to state their level of agreement with the following

statement: "After someone becomes a believer, the next step for them in the spiritual

transformation process is clear" (Table 29; Figure 22). Of the growing churches, 13.9%

strongly agreed (SA) with this statement, while 3.3% of the non-growing churches strongly agreed (SA) with this statement.

Table 29. Respondents' level of agreement with item 17

Strata		Item 17 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	0	17	18	51	57	23	166
	%	0.0	10.2	10.8	30.7	34.3	13.9	100.0
Non-growing	n	10	29	28	52	29	5	153
	%	6.5	19.0	18.3	34.0	19.0	3.3	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree
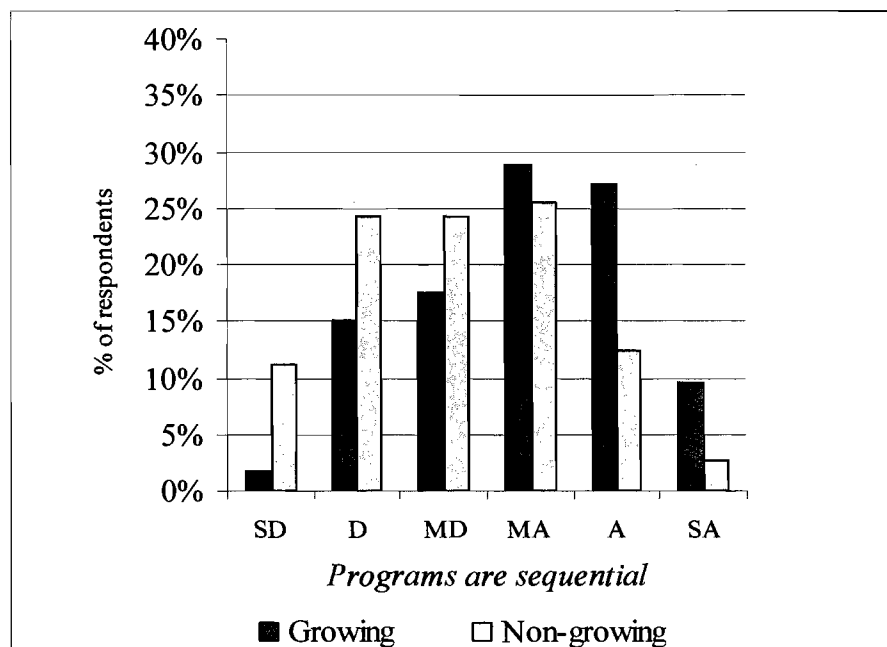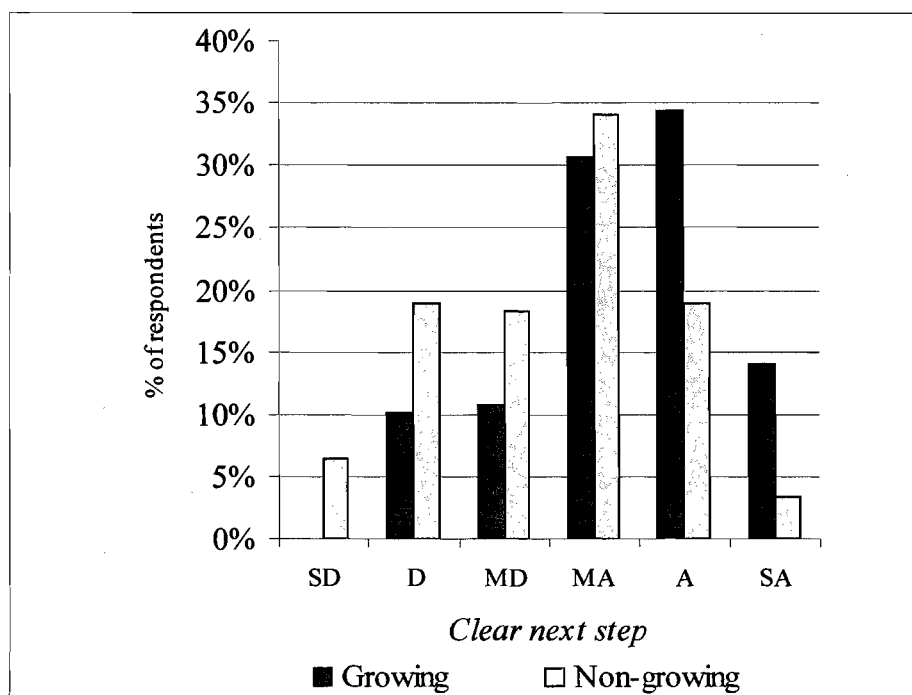

Figure 22. Respondents' level of agreement with item 17

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 34.3% agreed (A) with this statement compared to 19.0% of the non-growing churches. Of the growing churches, 30.7% moderately agreed (MA) with this statement compared to 34.0% of the non-growing churches. Of the growing churches, 10.8% moderately disagreed (MD) with this statement compared to 18.3% of the non-growing churches. Of the growing churches 10.2% disagreed (D) with this statement compared to 19.0% of the non-growing churches. None (0.0%) of the growing churches and 6.5% of the non-growing churches strongly disagreed (SD) with this statement. Forty-eight percent of the growing churches strongly agreed or agreed with item 17 compared to 22% of the non-growing churches.

Item 20

Item 20 asked respondents to state their level of agreement with the following statement: "We have a class or group to move new people into the life of the church" (Table 30; Figure 23).

Table 30. Respondents' level of agreement with item 20

Strata		Item 20 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	3	11	11	25	46	70	166
	%	1.8	6.6	6.6	15.1	27.7	42.2	100.0
Non-growing	n	15	33	20	27	37	21	153
	%	9.8	21.6	13.1	17.6	24.2	13.7	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree
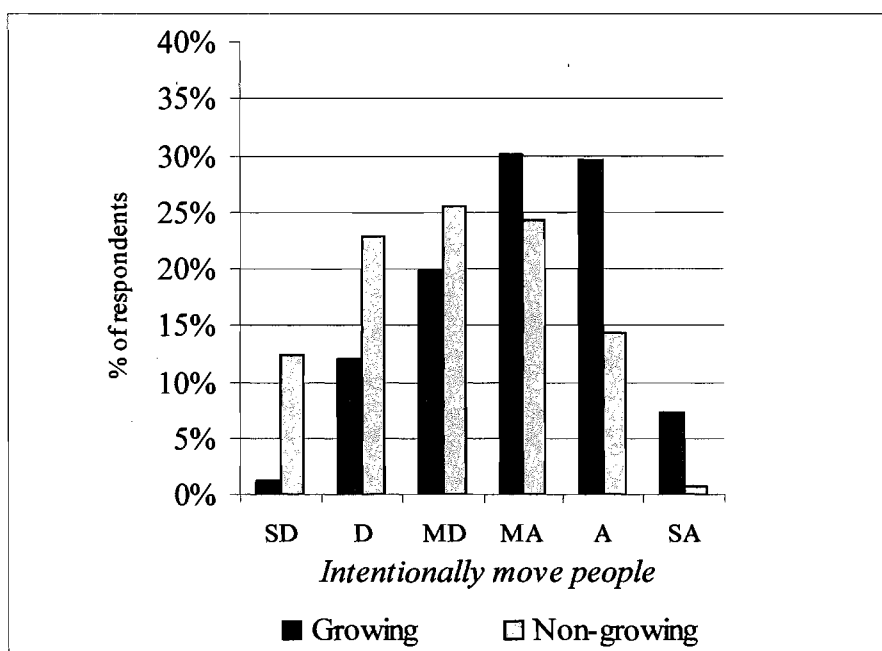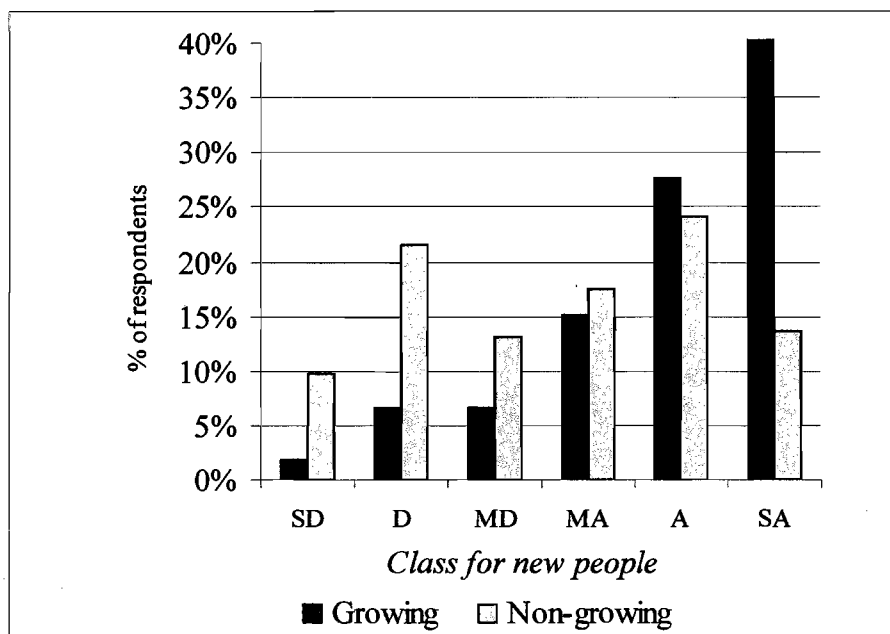
Figure 23. Respondents' level of agreement with item 20

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 42.2% strongly agreed (SA) with this statement, while 13.7%

of the non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 27.7% agreed (A) with this statement compared to 24.2% of the non-growing

churches. Of the growing churches, 15.1% moderately agreed (MA) with this statement

compared to 17.6% of the non-growing churches. Of the growing churches, 6.6%

moderately disagreed (MD) with this statement compared to 13.1% of the non-growing

churches. Of the growing churches, 6.6% disagreed (D) with this statement compared to

21.6% of the non-growing churches. Of the growing churches, 1.8% strongly disagreed

(SD) with this statement compared to 9.8% of the non-growing churches. Seventy percent

of the growing churches strongly agreed or agreed with item 20 compared to 38% of the

non-growing churches.

Simplicity and Church Growth

Research question five sought to explore the relationship between church growth and the simplicity of the process. Both strata completed the same five items related to simplicity, and each respondent was given a simplicity score based on the responses. To determine if a relationship existed between church growth and the simplicity of the process, the researcher looked for a difference in the simplicity scores between both strata. After a difference was observed, the significance of the difference was tested.

The Observation of the Difference

The researcher compared the responses from two different angles. Data was analyzed with both the total flow scores and the Likert response scale scores.

The Total Scores

The total simplicity score is the sum of the respondent's scores for each of the five items related to the simplicity element. The highest possible score for the simplicity element was 30 and the lowest was 6. The growing churches had a mean score of 21.61 on the simplicity element as compared to the mean of 18.21 for the non-growing churches (Table 31; Figure 24).

Table 31. Total simplicity scores by strata

Strata	*n*	*mean*	*sd*
Growing	166	21.61	4.82
Non-growing	153	18.21	4.78
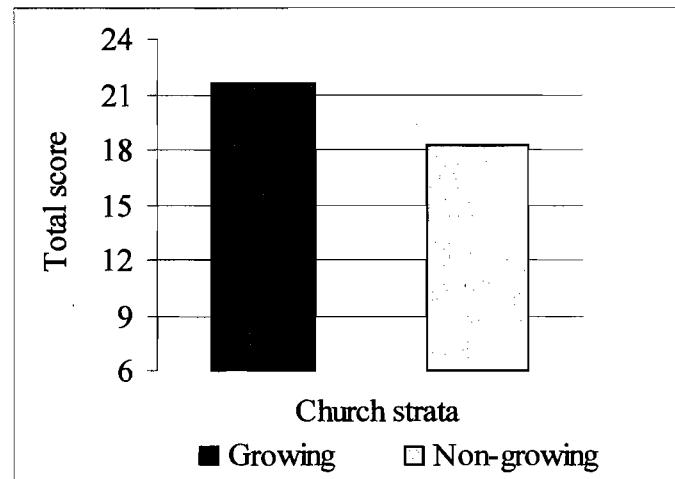
Figure 24. Simplicity scores by strata

The Response Scale

An evaluation of the mean simplicity scores (Table 32; Figure 25) based on the

six-point Likert response scale revealed that respondents in the growing church strata

scored higher (m = 4.32) than the non-growing churches (m = 3.64).

Table 32. Mean Likert response scale simplicity scores

Strata	n	*mean*	*sd*
Growing	166	4.32	.96
Non-growing	153	3.64	.96

The Significance of the Difference

The researcher utilized the t test to determine the significance of the difference.

There was a significant difference in the mean simplicity score based upon the growth

status of the strata, $t(317)$ = 6.31, p <.001. The growing church strata scored significantly

higher on the total simplicity score (*m* diff. = 3.40) and on the Likert response scale (*m*

diff. = .68) than the non-growing church strata (Table 33).
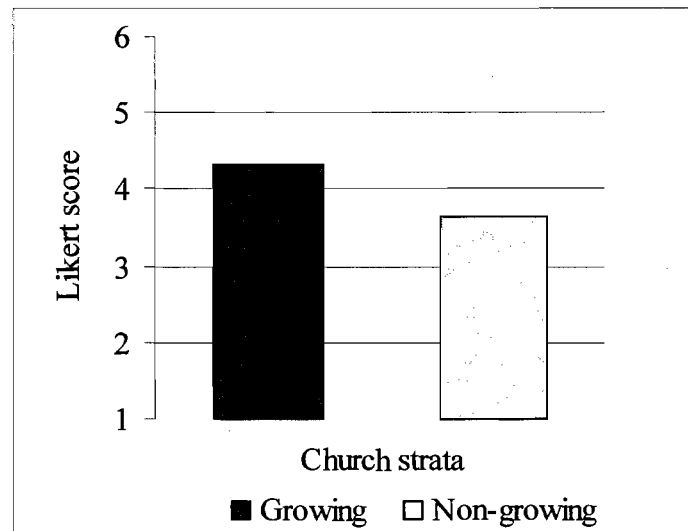
Figure 25. Likert response scale simplicity scores

Table 33. Test of significance on the simplicity element

	t	*p*	*m* diff. of sum	*m* diff. of Likert response
Simplicity	6.31	<.001	3.40	.68

The Simplicity Element Items

There were five items in the *Process Design Survey* that relate to the simplicity

element. Items 8, 10, 14, 15, and 18 measured the flow of the process. Each item was

scored on a six-point Likert response scale ranging from a score of 1 which indicated the

respondent marked "Strongly disagree" to a score of 6 which indicated the respondent

marked "Strongly agree."

Item 8

Item 8 asked respondents to state their level of agreement with the following

statement: "We have made our process simple for people to understand" (Table 34;

Figure 26).

Table 34. Respondents' level of agreement with item 8

Strata		Item 8 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	0	22	14	47	56	27	166
	%	0.0	13.3	8.4	28.3	33.7	16.3	100.0
Non-growing	n	11	32	30	44	29	7	153
	%	7.2	20.9	19.6	28.8	19.0	4.6	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 16.3% strongly agreed (SA) with this statement, while 4.6% of

the non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 33.7% agreed (A) with this statement compared to 19.0% of the non-growing

churches. Of the growing churches, 28.3% moderately agreed (MA) with this statement

compared to 28.8% of the non-growing churches. Of the growing churches, 8.4% and

moderately disagreed (MD) with this statement compared to 19.6% of the non-growing

churches. Of the growing churches, 13.3% disagreed (D) with this statement compared to

20.9% of the non-growing churches. None (0.0%) of the growing churches and 7.2% of

the non-growing churches strongly disagreed (SD) with this statement.

Figure 26. Respondents' level of agreement with item 8

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Fifty percent of the growing churches strongly agreed or agreed with item 8 compared to

24% of the non-growing churches.

Item 10

Item 10 asked respondents to state their level of agreement with the following

statement: "We seek to eliminate programs that do not fit in our process, even if they are

good" (Table 35; Figure 26). Of the growing churches, 15.1% strongly agreed (SA) with

this statement, while 3.3% of the non-growing churches strongly agreed (SA) with this

statement. Of the growing churches, 31.3% agreed (A) with this statement compared to

18.3% of the non-growing churches.

Table 35. Respondents' level of agreement with item 10

Strata		Item 10 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	7	28	26	28	52	25	166
	%	4.2	16.9	15.7	16.9	31.3	15.1	100.0
Non-growing	n	17	43	25	35	28	5	153
	%	11.1	28.1	16.3	22.9	18.3	3.3	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Figure 27. Respondents' level of agreement with item 10

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 16.9% moderately agreed (MA) with this statement compared

to 22.9% of the non-growing churches. Of the growing churches, 15.7% moderately

disagreed (MD) with this statement compared to 16.3% of the non-growing churches. Of

the growing churches, 16.9% disagreed (D) with this statement compared to 28.1% of the non-growing churches. Of the growing churches, 4.2% strongly disagreed (SD) with this statement compared to 11.1% of the non-growing churches. Forty-six percent of the growing churches strongly agreed or agreed with item 10 compared to 22% of the non-growing churches.

Item 14

Item 14 asked respondents to state their level of agreement with the following statement: "We use our existing weekly programs for special emphases/initiatives instead of adding new programs" (Table 36; Figure 28).

Table 36. Respondents' level of agreement with item 14

Strata		*Item 14 Response*						
		SD	D	MD	MA	A	SA	Total
Growing	*n*	0	14	14	42	65	31	166
	%	0.0	8.4	8.4	25.3	39.2	18.7	100.0
Non-	*n*	7	16	20	50	49	11	153
growing	%	4.6	10.5	13.1	32.7	32.0	7.2	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 18.7% strongly agreed (SA) with this statement, while 7.2% of the non-growing churches strongly agreed (SA) with this statement. Of the growing churches, 39.2% agreed (A) with this statement compared to 32.0% of the non-growing churches. Of the growing churches, 25.3% moderately agreed (MA) with this statement compared to 32.7% of the non-growing churches. Of the growing churches 8.4%

moderately disagreed (MD) with this statement, while 13.1% of the non-growing

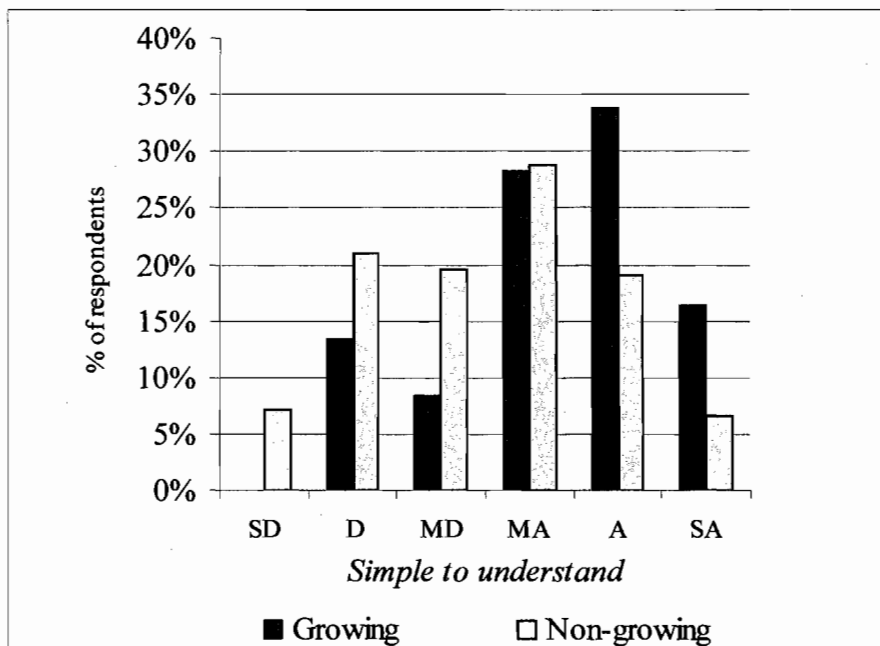churches moderately disagreed (MD).

Figure 28. Respondents' level of agreement with item 14

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 8.4% disagreed (D) with this statement compared to 10.5% of

the non-growing churches. None (0.0%) of the growing churches and 4.6% of the non-

growing churches strongly disagreed (SD) with this statement. Fifty-eight percent of the

growing churches strongly agreed or agreed with item 14 compared to 39% of the non-

growing churches.

Item 15

Item 15 asked respondents to state their level of agreement with the following

statement: "Our process is easy to communicate" (Table 37; Figure 29).

Table 37. Respondents' level of agreement with item 15

Strata		Item 15 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	1	20	16	36	65	28	166
	%	0.6	12.0	9.6	21.7	39.2	16.9	100.0
Non-	n	10	23	35	48	32	5	153
growing	%	6.5	15.0	22.9	31.4	20.9	3.3	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
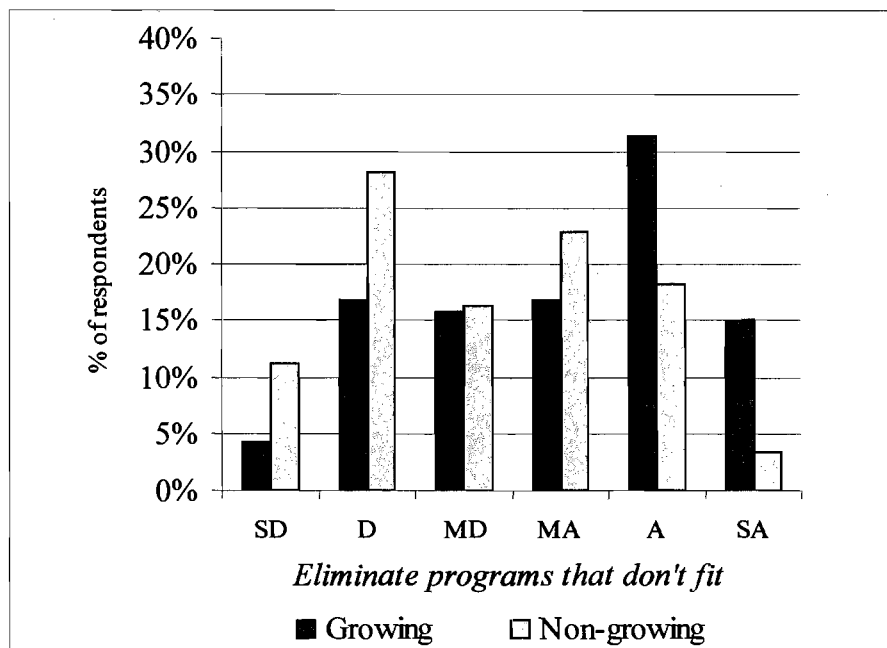MA = Moderately agree; A = Agree; SA = Strongly agree
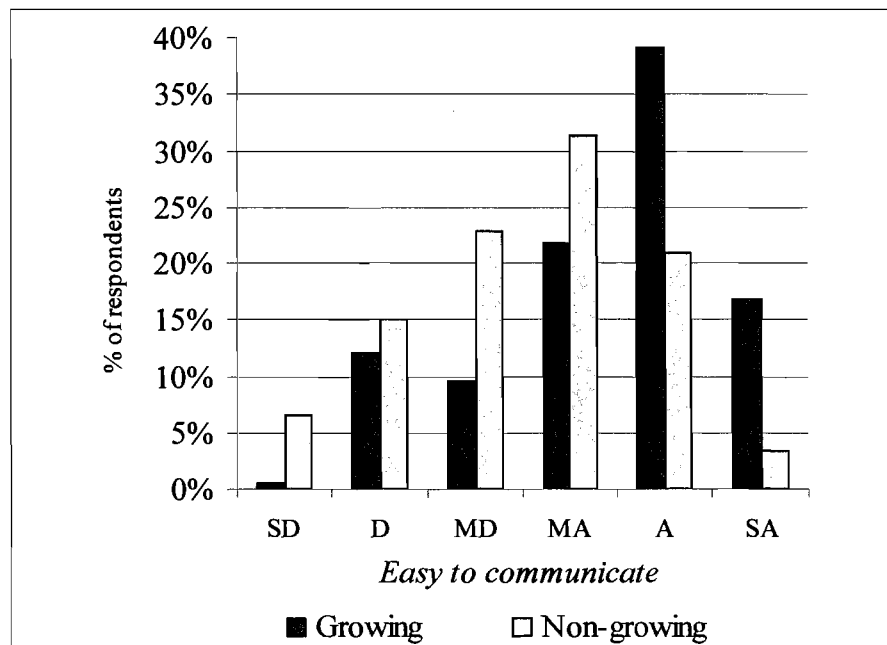
Figure 29. Respondents' level of agreement with item 15

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 16.9% strongly agreed (SA) with this statement, while 3.3% of the non-growing churches strongly agreed (SA) with this statement. Of the growing churches, 39.2% agreed (A) with this statement compared to 20.9% of the non-growing churches. Of the growing churches, 21.7% and 31.4% of the non-growing churches moderately agreed (MA) with this statement. Of the growing churches, 9.6% moderately disagreed (MD) with this statement compared to 22.9% of the non-growing churches. Twelve percent of the growing churches and 15.0% of the non-growing churches disagreed (D) with this statement. Of the growing churches, 0.6% strongly disagreed (SD) with this statement compared to 6.5% of the non-growing churches. Fifty-six percent of the growing churches strongly agreed or agreed with item 15 compared to 24% of the non-growing churches.

Item 18

Item 18 asked respondents to state their level of agreement with the following statement: "We limit the number of conferences and special events that we do as a church" (Table 38; Figure 30).

Table 38. Respondents' level of agreement with item 18

Strata		Item 18 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	5	19	14	34	52	42	166
	%	3.0	11.4	8.4	20.5	31.3	25.3	100.0
Non-growing	n	5	15	18	57	48	10	153
	%	3.3	9.8	11.8	37.3	31.4	6.5	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
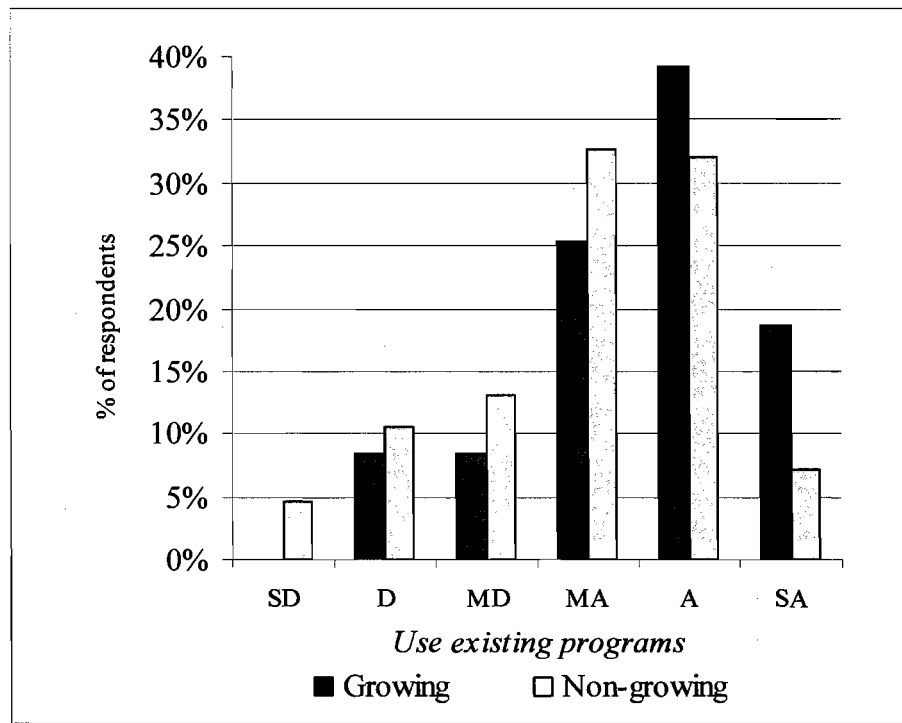MA = Moderately agree; A = Agree; SA = Strongly agree
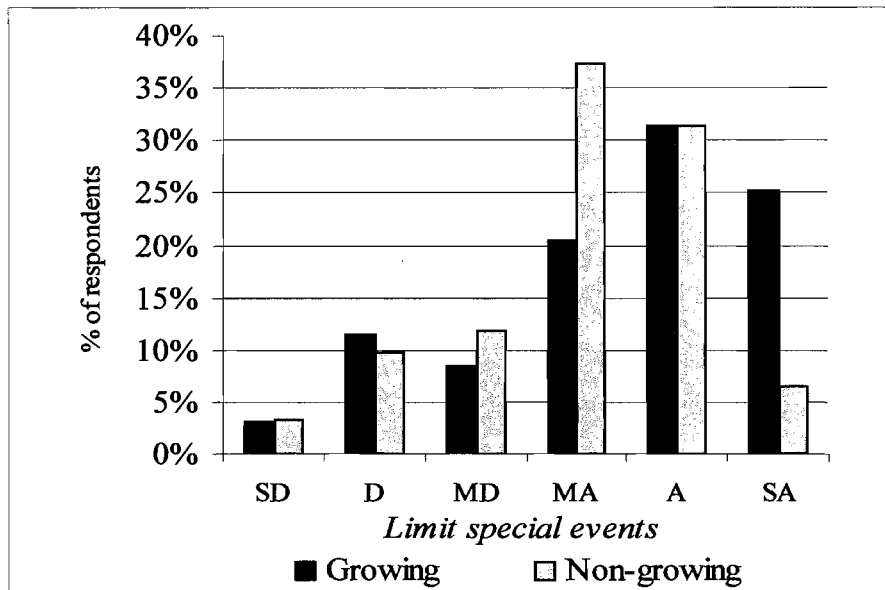
Figure 30. Respondents' level of agreement with item 18

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

While item 18 was the item with the smallest difference between how the growing and

non-growing strata responded, there was still a significant difference. Of the growing

churches, 25.3% strongly agreed (SA) with this statement, while 6.5% of the non-

growing churches strongly agreed (SA) with this statement. Of the growing churches,

31.3% agreed (A) with this statement compared to 31.4% of the non-growing churches.

Of the growing churches, 20.5% moderately agreed (MA) with this statement compared

to 37.3% of the non-growing churches. Of the growing churches, 8.4% moderately

disagreed (MD) with this statement compared to 11.8% of the non-growing churches. Of

the growing churches, 11.4% disagreed (D) with this statement compared to 9.8% of the

non-growing churches. Three percent of the growing churches and 3.3% of the non-

growing churches strongly disagreed (SD) with this statement. Fifty-seven percent of the

growing churches strongly agreed or agreed with item 18 compared to 38% of the non-growing churches.

Alignment and Church Growth

Research question six sought to explore the relationship between church growth and the alignment of all ministries around the process. Both strata completed the same five items related to alignment, and each respondent was given an alignment score based on the responses. To determine if a relationship existed between church growth and the alignment of all ministries around the process, the researcher looked for a difference in the alignment scores between both strata. After a difference was observed, the significance of the difference was tested.

The Observation of the Difference

The researcher compared the responses from two different angles. Data was analyzed with both the total flow scores and the Likert response scale scores.

The Total Scores

The total alignment score is the sum of the respondent's scores for each of the five items related to the alignment element. The highest possible score for the alignment element was 30 and the lowest was 6. The growing churches had a mean score of 22.02 on the alignment element as compared to the mean of 18.25 for the non-growing churches (Table 39; Figure 31).

Table 39. Total alignment scores by strata

Strata	*n*	*mean*	*sd*
Growing	166	22.02	5.09
Non-growing	153	18.25	5.67
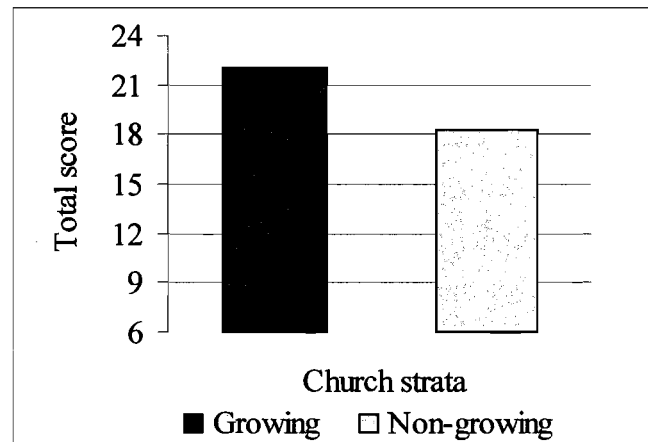
Figure 31. Alignment scores by strata

The Response Scale

An evaluation of the mean alignment scores (Table 40; Figure 32) based on the six-point Likert response scale revealed that respondents in the growing church strata scored higher (*m* = 4.32) than the non-growing church strata respondents (*m* = 3.64).

Table 40. Mean Likert response scale alignment scores

Strata	*n*	*mean*	*sd*
Growing	166	4.40	1.02
Non-growing	153	3.65	1.13
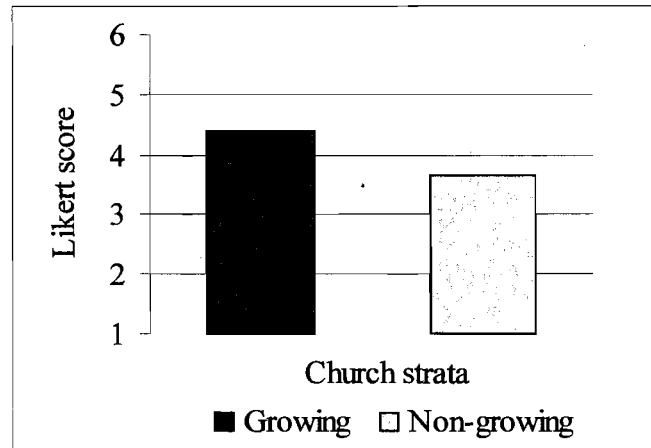
Figure 32. Likert response scale alignment scores

The Significance of the Difference

The researcher utilized the t test to determine the significance of the difference. There was a significant difference in the mean alignment score based upon the growth status of the strata, $t(317) = 6.26$, $p < .001$. The growing church strata scored significantly higher on the total alignment score (m diff. = 3.77) and on the Likert response scale (m diff. = .75) than the non-growing church strata (Table 41).

Table 41. Test of significance on the alignment element

	t	p	m diff. of sum	m diff. of Likert response
Alignment	6.26	<.001	3.77	.75

The Alignment Element Items

There were five items in the *Process Design Survey* that relate to the flow element. Items 6, 11, 13, 16, and 19 measured the flow of the process. Each item was

scored on a six-point Likert response scale ranging from a score of 1 which indicated the respondent marked "Strongly disagree" to a score of 6 which indicated the respondent marked "Strongly agree."

Item 6

Item 6 asked respondents to state their level of agreement with the following statement: "Before we begin a new ministry or group, we ensure that it fits within our process" (Table 42; Figure 33).

Table 42. Respondents' level of agreement with item 6

Strata		Item 6 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	0	14	11	35	63	43	166
	%	0.0	8.4	6.6	21.1	38.0	25.9	100.0
Non-growing	n	11	22	22	37	44	17	153
	%	7.2	14.4	14.4	24.2	28.8	11.1	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 25.9% strongly agreed (SA) with this statement, while 11.1% of the non-growing churches strongly agreed (SA) with this statement. Thirty-eight percent of the growing churches and 28.8% of the non-growing churches agreed (A) with this statement. Of the growing churches, 21.1% moderately agreed (Ma) with this statement compared to 24.2% of the non-growing churches. Of the growing churches, 6.6% churches moderately disagreed (MD) with this statement compared to 14.4% of the non-growing churches. Of the growing churches, 8.4% disagreed (D) with this statement

compared to 14.4% of the non-growing churches. None (0.0%) of the growing churches

and 7.2% of the non-growing churches strongly disagreed (SD) with this statement.

Figure 33. Respondents' level of agreement with item 6

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Sixty-eight percent of the growing churches strongly agreed or agreed with item 6

compared to 40% of the non-growing churches.

Item 11

Item 11 asked respondents to state their level of agreement with the following

statement: "Our process is the unifying factor that keeps all our leaders focused" (Table

43; Figure 34). Twelve percent of the growing churches strongly agreed (SA) with this

statement, while 1.3% of the non-growing churches strongly agreed (SA) with this statement.

Table 43. Respondents' level of agreement with item 11

Strata		Item 11 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	3	24	24	45	50	20	166
	%	1.8	14.5	14.5	27.1	30.1	12.0	100.0
Non-growing	n	12	42	32	41	24	2	153
	%	7.8	27.5	20.9	26.8	15.7	1.3	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Figure 34. Respondents' level of agreement with item 11

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 30.1% agreed (A) with this statement compared to 15.7% of the non-growing churches. Of the growing churches, 27.1% moderately agreed (MA) with this statement compared to 26.8% of the non-growing churches. Of the growing churches, 14.5% moderately disagreed (MD) with this statement compared to 20.9% of the non-growing churches. Of the growing churches, 14.5% disagreed (D) with this statement compared to 27.5% of the non-growing churches. Of the growing churches, 1.8% strongly disagreed (SD) with this statement compared to 7.8% of the non-growing churches. Forty-two percent of the growing churches strongly agreed or agreed with item 11 compared to 17% of the non-growing churches.

Item 13

Item 13 asked respondents to state their level of agreement with the following statement: "We recruit and hire leaders who are committed to our process" (Table 44; Figure 35).

Table 44. Respondents' level of agreement with item 13

Strata		Item 13 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	1	17	12	29	62	45	166
	%	0.6	10.2	7.2	17.5	37.3	27.1	100.0
Non-	n	10	22	27	44	31	19	153
growing	%	6.5	14.4	17.6	28.8	20.3	12.4	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Figure 35. Respondents' level of agreement with item 13

Note: SD = Strongly disagree; D = Disagree; MD = Moderately
disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 27.1% strongly agreed (SA) with this statement, while 12.4%

of the non-growing churches strongly agreed (SA) with this statement. Of the growing

churches, 37.3% agreed (A) with this statement compared to 20.3% of the non-growing

churches. Of the growing churches, 17.5% moderately agreed (MA) with this statement

compared to 28.8% of the non-growing churches. Of the growing churches, 7.2%

moderately disagreed (MD) with this statement compared to 17.6% of the non-growing

churches. Of the growing churches, 10.2% disagreed (D) with this statement compared to

14.4% of the non-growing churches. Of the growing churches, 0.6% strongly disagreed

(SD) with this statement compared to 6.5% of the non-growing churches. Sixty-four

percent of the growing churches strongly agreed or agreed with item 13 compared to 33%
of the non-growing churches.

Item 16

Item 16 asked respondents to state their level of agreement with the following
statement: "While the styles and methods vary in different ministry departments (such as
children and youth), the process is the same" (Table 45; Figure 36).

Table 45. Respondents' level of agreement with item 16

Strata		Item 16 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	1	13	20	43	65	24	166
	%	0.6	7.8	12.0	25.9	39.2	14.5	100.0
Non-growing	n	8	21	30	48	42	4	153
	%	5.2	13.7	19.6	31.4	27.5	2.6	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree;
MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 14.5% strongly agreed (SA) with this statement, while 2.6% of
the non-growing churches strongly agreed (SA) with this statement. Of the growing
churches 39.2% agreed (A) with this statement compared to 27.5% of the non-growing
churches. Of the growing churches, 25.9% moderately agreed (MA) with this statement
compared to 31.4% of the non-growing churches. Twelve percent of the growing and
19.6% of the non-growing churches moderately disagreed (MD) with this statement. Of
the growing churches, 7.8% disagreed (D) with this statement compared to 13.7% of the
non-growing churches. Of the growing churches, 0.6% strongly disagreed (SD) with this

statement compared to 5.2% of the non-growing churches. Fifty-four percent of the growing churches strongly agreed or agreed with item 16 compared to 30% of the non-growing churches.
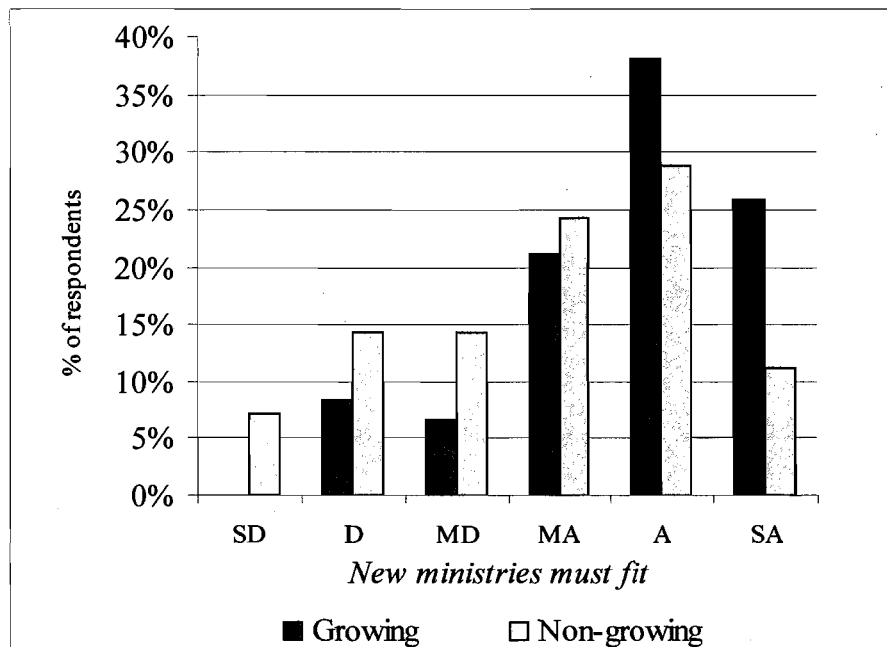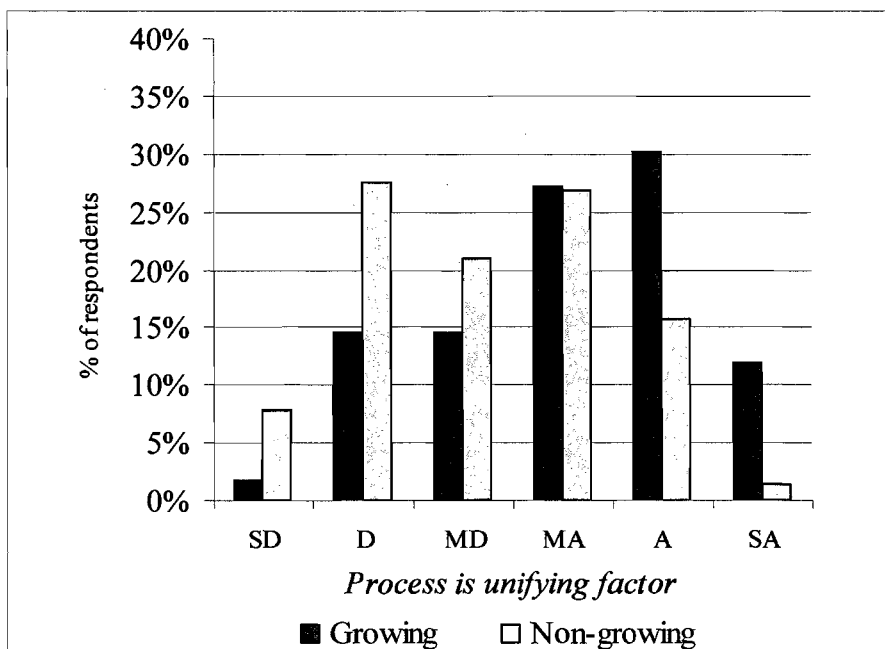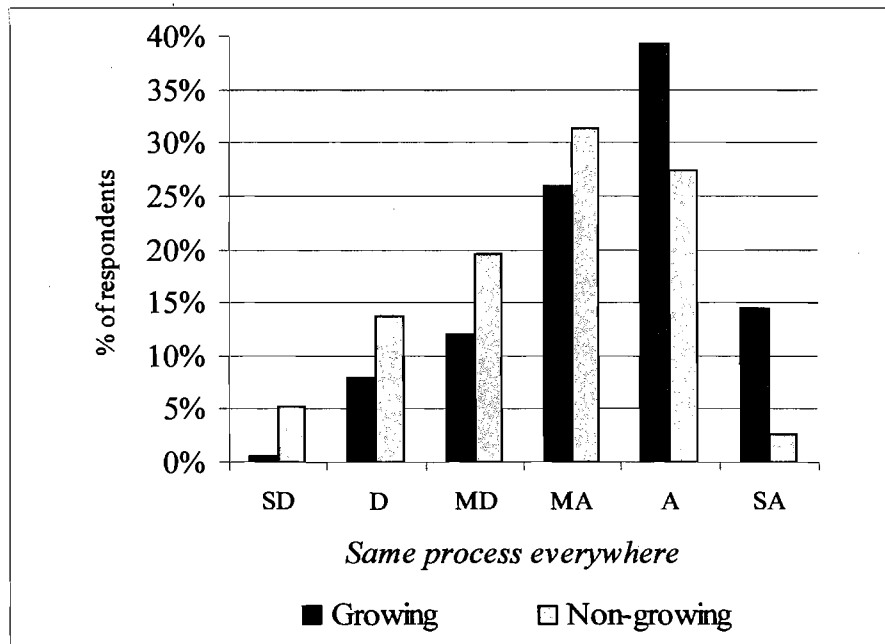

Figure 36. Respondents' level of agreement with item 16

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Item 19

Item 19 asked respondents to state their level of agreement with the following statement: "Our staff/leaders are held accountable for how the church process is implemented in their respective areas" (Table 46; Figure 37). Of the growing churches, 17.5% strongly agreed (SA) with this statement, while 10.5% of the non-growing churches strongly agreed (SA) with this statement. Of the growing churches, 37.3% agreed (A) with this statement compared to 20.3% of the non-growing churches.

Table 46. Respondents' level of agreement with item 19

Strata		Item 19 Response						
		SD	D	MD	MA	A	SA	Total
Growing	n	1	22	24	28	62	29	166
	%	0.6	13.3	14.5	16.9	37.3	17.5	100.0
Non-	n	7	29	29	41	31	16	153
growing	%	4.6	19.0	19.0	26.8	20.3	10.5	100.0

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree
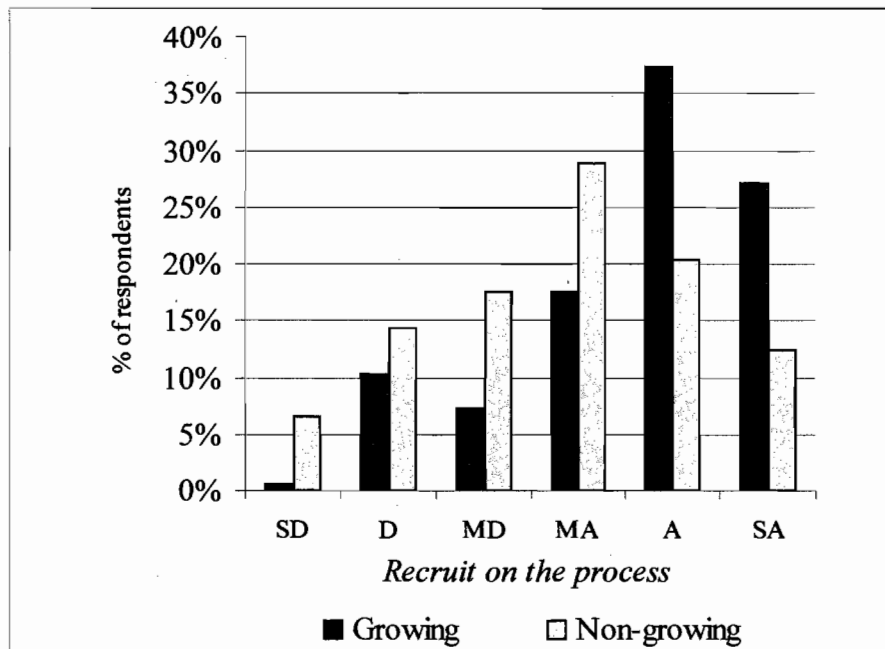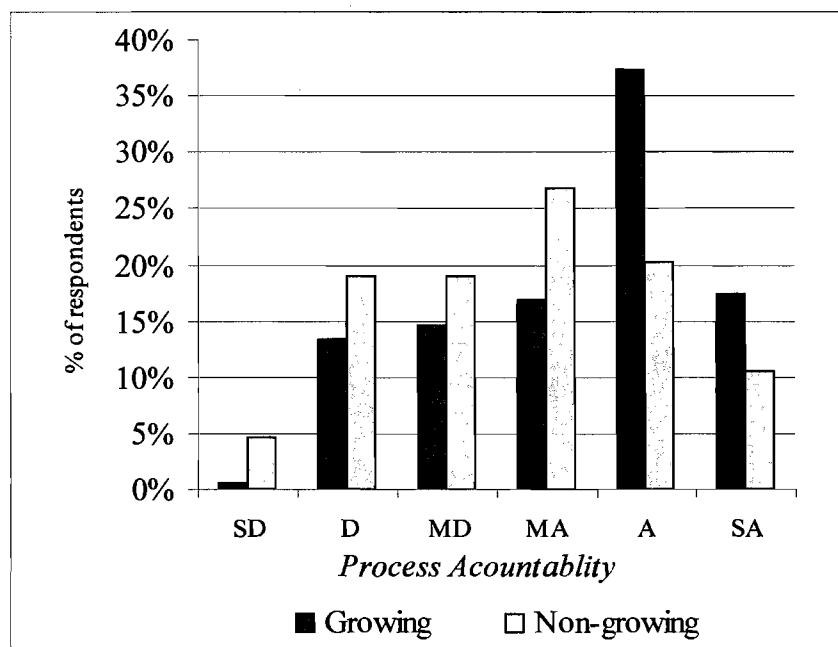

Figure 37. Respondents' level of agreement with item 19

Note: SD = Strongly disagree; D = Disagree; MD = Moderately disagree; MA = Moderately agree; A = Agree; SA = Strongly agree

Of the growing churches, 16.9% moderately agreed (MA) with this statement compared to 26.8% of the non-growing churches. Of the growing churches, 14.5% moderately disagreed (MD) with this statement compared to 19.0% of the non-growing churches. Of

the growing churches, 13.3% disagreed (D) with this statement compared to 19.0% of the non-growing churches. Of the growing churches, 0.6% strongly disagreed (SD) with this statement compared to 4.6% of the non-growing churches. Fifty-five percent of the growing churches strongly agreed or agreed with item 19 compared to 31% of the non-growing churches.

Additional Statistical Analysis

As presented earlier in this chapter, there was a significant relationship between the age of the respondents' churches and the growth strata of those churches. There was also a significant relationship between the size of the respondents' churches and the growth strata of those churches. In general, the churches in the growing church strata were younger and larger. Since these relationships were significant, the researcher utilized ANOVA testing to isolate the process-driven design factor to discover if there was a relationship to the growth strata of the churches apart from the age and attendance factors.

The Age Factor

In order to control for the age factor, respondents were divided into two groups: churches less than 40 years of age and churches more than 40 years of age. There was still a significant relationship between the total process design score and the growth strata, $F(1,135) = 19.60$, $p < .001$, after controlling for church age (less than 40 years old and more than 40 years old). There was also a significant relationship between the total process design score and age, $F(1,135) = 7.31$, $p < .01$. Respondents in churches less than

40 years of age scored significantly higher (m = 4.13) then the respondents in the churches more than 40 years of age (m = 3.70) on the *Process Design Survey*.

Bonferroni's post hoc test revealed that there was a significant difference in the *mean* Likert response scale score between churches less than 40 years of age (m = 3.74) and churches more than 40 years of age (m = 3.40) among the non-growing church strata. Likewise, among the growing church strata, younger churches (less than 40) scored significantly higher (m = 4.52) than the churches more than 40 years of age (m = 4.01). The post hoc tests also revealed that among the older churches (more than 40), the *mean* Likert response scale score was significantly greater for growing churches (m = 4.01) than for non-growing churches (m = 3.40). The same pattern was observed among the younger church strata (less than 40). The *mean* Likert response scale for young growing churches was significantly greater (m = 4.52) than for young non-growing churches (m =3.74). In controlling for church age, the younger growing churches scored the highest on the *Process Design Survey*. The older growing churches scored the second highest followed by the younger non-growing churches. The older non-growing churches scored the lowest (Table 47).

Table 47. Mean Likert response scale scores by strata and age

Growing churches		Non-growing churches	
Less than 40	More than 40	Less than 40	More than 40
4.52	4.01	3.74	3.39

The Attendance Factor

In order to control for the attendance factor, respondents were divided into two groups: churches with more than 400 in attendance and churches with less than 400 in attendance. There was still a significant relationship between the total process design score and the growth strata, $F(1,135) = 38.99$, $p <.001$, after controlling for attendance (more than 400 and less than 400). There was also a significant relationship between the total process design score and attendance, $F(1,135) = 7.91$, $p <.005$. Respondents in churches with attendance of 400 and more scored significantly higher ($m = 3.94$) than the respondents in the churches with attendance less than 400 ($m = 3.62$) on the *Process Design Survey*. However, the relationship was moderated by a significant interaction between the growth status of the strata and the average attendance, $F(1,135) = 6.71$, $p <.01$.

Bonferroni's post hoc test revealed that there was not a significant difference in the *mean* Likert response scale score between churches less than 400 ($m = 3.42$) and churches more than 400 ($m = 3.44$) among the non-growing church strata. However, among the growing church strata, larger churches (more than 400) scored significantly higher ($m = 4.44$) than the churches less than 400 ($m = 3.83$). The post hoc tests also revealed that among the smaller churches (less than 400), the *mean* Likert response scale score was significantly greater for growing churches ($m = 3.83$) than for non-growing churches ($m = 3.42$). The same pattern was observed among the larger church strata (more than 400). The *mean* Likert response scale for large growing churches was significantly greater ($m = 4.44$) than for large non-growing churches ($m = 3.44$). In controlling for church size, the large growing churches scored the highest on the *Process*

Design Survey. The small growing churches scored the second highest followed by the large non-growing churches. The small non-growing churches scored the lowest (Table 48).

Table 48. Mean Likert response scale scores by strata and size

Growing churches		Non-growing churches	
More than 400	Less than 400	More than 400	Less than 400
4.44	3.83	3.44	3.42

Evaluation of the Research Design

The research design of the current study contained several strengths including a high probability that respondents would be truthful, the professionalism of the design which contributed to a high response rate, and the ability to easily compare data. A few weaknesses were embedded in the research design, such as the elimination of potential respondents and the difficulty in securing accurate electronic mail addresses.

Strengths

The greatest strength of the research design was the high probability that the respondents would answer the survey items honestly. The research model was designed in such a way that the respondents would benefit from being truthful with their responses. Not only were the church leaders promised that their responses would be held in strict confidence, but the respondents were told that they would receive a score and free consulting through a special website based on their responses. The research design was

structured to compel church leaders who desired to maximize this opportunity to answer honestly so that the feedback offered would be beneficial and practical to their ministry context.

The research design was also very professional which contributed to a high response rate. The survey hosted online by EDCOT® gave the appearance that the survey was being conducted by a consulting group and not by a doctoral student. The prowess of the expert panel and their willingness to have their organizations and institutions identified on the survey also increased the credibility of the survey. Furthermore, the consulting website designed by the researcher (http://www.process-driven.com) gave the perception that this study was the beginning of a movement more than it was an educational research project. One of the respondents from a growing church with over 1,500 in worship attendance shared the following comment in an electronic mail to the researcher's electronic mail address: "I did the survey and would like to learn more about process-driven. Are you one of the local church consultants for them?" This church leader's understanding that the researcher was one of the consultants for the "process-driven group" indicates his perception of the magnitude of the project.

Finally, the research design of the current study allowed for the data in each strata to be quickly compared. Since the raw data generated by each strata was saved in distinct databases, the data was analyzed and tested with confidence and ease.

Weaknesses

There were two obvious weaknesses attached to the design of the current study. First, the online format automatically eliminated some people in the sample from participating in the survey. Some of the potential respondents expressed to the research

team during the preliminary phone calls that they simply do not use the World Wide Web or electronic mail.

Second, it was extremely difficult to secure the electronic mail addresses of the church leaders. The researcher felt that it was imperative to electronically mail the potential respondents so that they could easily access the website where the online survey was stored. While the Market Research and Intelligence Department at LifeWay Christian Resources provided the researcher with the names and addresses of the churches in the sample along with the senior pastor's name, it was against their policy to provide electronic mail addresses. Three individuals invested over one hundred hours in calling the churches to obtain the electronic mail addresses of the senior pastors. Not all of the senior pastors had electronic mail addresses, and many of those that were obtained were not accurate.

CHAPTER 5

CONCLUSIONS

The final chapter of the dissertation gives the conclusions of the current study. The purpose of the study was to explore the relationship between a process-driven design for church ministry and church growth. Through the lens of the research questions that emerged from the research purpose, implications of the research are discussed. Moreover, research applications based on the implications are presented. Finally, suggestions for further research are proposed.

While there are a multitude of factors related to church growth, the current study only explored one overarching factor: a process-driven design. The data presented in Chapter 4 leads to strong implications and applications in the final chapter; however, these must be understood and interpreted as emanating from the one factor related to church growth explored in this study.

Research Implications

The four elements of a process-driven church and the subsequent sections of the *Process Design Survey* are interrelated with the six research questions; therefore, the research implications are presented through the framework of the research questions.

Process-Driven Design

The first research question in the current study sought to define a process-driven church. Chapter 2 synthesized a definition of a process-driven church containing four essential elements that comprise the strategic design: comprehension, flow, simplicity, and alignment. The study concluded that a process-driven church is a church that is designed around a strategic and comprehensive life transformation process. The leadership has a clear understanding of the process (comprehension) and is committed to executing it. The process is simple, flows logically, and is implemented in each part of the church so there is full alignment.

The *Process Design Survey* was developed to evaluate a local church's level of process design. According to the Cronbach Alpha Index of Internal Consistency discussed in chapter 4, the survey was highly consistent with itself, scoring a .963 on the Cronbach Alpha Index. The four elements proved consistent with one another, indicating if a church scored high on one element, the church also scored high on the other elements. Furthermore, the four elements of a process-driven church served as the foundation of the *Process Design Survey*. According to the Cronbach Alpha Index of Internal Consistency, each element was highly consistent with itself. Each of the four elements had five correlating items on the survey. The five items for each element proved consistent with each other, meaning if a church scored high on one of the items for a specific element, the church also scored high on the other four items.

The conclusion from the survey data is that the four elements of a process-driven church are linked together and are congruent with one another. Subsequently, the

Process Design Survey is a reliable and effective tool to analyze and evaluate the process design of a local church.

Process-Driven Design and Church Growth

The current study was an exploration into the relationship between church growth and a process-driven design for church ministry. The second research question sought to explore the extent of that relationship. According to the data in the current study, there is a highly significant relationship between church growth and a process-driven design for church ministry. Each of the four process-driven design elements was found to be highly significant at the .001 level in their relationship to church growth. Moreover, nineteen of the twenty items on the survey were found to be highly significant at the .001 level in their relationship to church growth with the other item (i.18) being highly significant at the .01 level. Furthermore, the significance of the relationship remained strong after isolating the process-driven design factor from the demographic questions that were discovered to be related to the growing church strata, namely age and size of the churches.

Growing and non-growing church leaders affirmed the conclusion that a process-driven design is related to church growth in their written responses to the researcher through electronic mail. The researcher electronically mailed the pastors in the two strata inviting them to participate in the *Process Design Survey*. In the electronic mail, the researcher included the hyperlink to the website where the survey was located. Growing church leaders were directed to one site, and non-growing church leaders were directed to another site. Based on the hyperlink that remained in the electronic mail, the

researcher was able to determine the strata of the leaders who personally responded with comments. One growing church leader remarked:

> You are on target with the process concept. There is no real transformation without a clearly defined process. Around here we call it "process spiritual development." We see everything as a process, and as a part of the overall process. It all has to fit within the strategy.

Another growing church leader commented:

> Hey, the "process" concept is exactly where our team is working these days. You guys are right on time and right on target! I think the "purpose" concept is fantastic and clothed in a clear "process" is powerful. Add in a deep abandonment to prayer and we might just see God-sized, God-only activity.

A non-growing church leader commented:

> I have filled out the survey. Thank you for your effort. Your project has shown me that we need to develop a process for spiritual transformation. I have already begun to evaluate our ministries and am putting together a process.

Another non-growing church leader responded:

> I just completed the survey and it confirmed the reality that I was slow to face: we are not seeing spiritual transformation in many of our people. Any suggestions would help, particularly for traditional churches who desire to become more process-driven.

In the current study, the growing churches were much more structured around a strategic process then the non-growing churches. The clear relationship implies that a process-driven design is an extremely important concept in the field of church growth.

The Leaders' Comprehension of Process and Church Growth

The third research question sought to explore the extent of the relationship between church growth and the leaders' comprehension of process. According to the data in the current study, there is a highly significant relationship between church growth and the leaders' comprehension of process. It was formerly established that effective churches

have leaders who are clear about their purposes (Rainer 2001, 122), and now it is clear that growing churches have leaders who are clear about their churches' process.

Specific Comprehension Implications

The responses to the five items on the *Process Design Survey* relating to the comprehension element reveal some specific implications for church leaders and educators. The percentage of growing church leaders who agreed or strongly agreed that their church has a clearly defined process (i.1) was more than twice that of then non-growing church leaders. The data upholds the assumption that people within an organization must know the process because they are a part of fulfilling it (Hammer 1996, 14), and a clearly defined process allows church members the opportunity to progress through the stages in the spiritual transformation process. Churches with a clearly defined process were far more likely to achieve process comprehension and be among the growing church strata.

Growing church leaders agreed or strongly agreed three times more than the non-growing church leaders that their church has a system to measure how people progress through their process (i.2). The growing church strata was much more likely than the non-growing church strata to measure the execution of their process. The results imply that growing church leaders understand that the process must be measured, or the people within the organization will not internalize the severity and urgency of it (Hammer 2001, 101-24). The data confirms the wisdom of Saddleback Church's measurement of their process in which the staff utilizes a tracking tool to monitor how many people are progressing through it (Warren 1995, 152).

The percentage of growing church leaders who agreed or strongly agreed that their church has a visual illustration of their process (i.3) was more than twice that of the non-growing church leaders. The data supports the utilization of a visual illustration of process. "By using a visual illustration of spiritual progress, people can see how far they have come and how far they have to go" (Warren 1995, 347). Just as the leaders' comprehension of the process is related to the growth of the church, a visual illustration of the process is related to the comprehension of the process.

The percentage of growing church leaders who agreed or strongly agreed that their church leadership team frequently discusses their process (i.4) was more than twice that of the non-growing church leaders. The results imply that leaders of growing churches take the necessary time to discuss their process as a team. Only the leaders of an organization have the breadth of perspective and authority needed to oversee the entire process and solve problems along the way (Hammer and Stanton 1995, 48). The data affirms the staff culture of churches like Willow Creek Community Church where leaders evaluate the process and stages of spiritual growth as they prepare their programming (Pritchard 1996, 78). When the church leadership team discusses the process, the team truly owns it and is able to fill holes in the process that hinder the spiritual maturation of the people in the church.

Growing church leaders agreed or strongly agreed four times more than the non-growing church leaders that their church members have a clear understanding of their process (i.5). The leaders' comprehension of process is disseminated to the people within the church; therefore, the growing churches were far more likely to have people in their congregations who understand their process. The process design must be

communicated and understood throughout the entire organization (Harry and Schroeder 2000, 254), and the results imply that the growing church leaders practice this.

Flow and Church Growth

The fourth research question sought to explore the extent of the relationship between church growth and the flow of the programs within the process. According to the data in the current study, there is a highly significant relationship between church growth and the flow of process. The data affirms the assumption that the process of a church is more important than the programs offered by the church, just as the process of a company is more important than the products produced by the company (Hammer 1996, 191). While many leaders focus on programmatic excellence, process excellence that produces movement is more critical.

Specific Flow Implications

The responses to the five items on the *Process Design Survey* relating to the flow element reveal some specific implications for church leaders and educators. The percentage of growing church leaders who agreed or strongly agreed that their programs are placed along their strategic process (i.7) was almost twice that of the non-growing church leaders. The data validates church models such as the Celebration-Congregation-Core model (Hamilton 1981, 47) in which programs are placed strategically along the process (Wagner 1976, 97; Hunter 1994, 193-97). Churches that placed their programs along their process excelled in the flow elements and were more likely to be among the growing church strata.

More than twice the percentage of growing church leaders as compared to non-growing church leaders agreed or strongly agreed that their programs are sequential based on their process (i.9). When programs are placed along the process in a sequential and logical manner, people are able to progress to the next step in the process. Disruptions to the sequential flow are a significant driver of inefficiency (Sundararajan 1998, 7); consequently, programs placed outside of the sequence disrupt the flow. The data supports the recommendations of LifeWay Christian Resources that leaders should sequentially map their programs along the process of life transformation (Marshall 2003, 16). LifeWay's sequential process begins with open groups and/or corporate worship services, moves to closed groups, and concludes with ministry teams (Mims 2001, 94).

The percentage of growing church leaders who agreed or strongly agreed that their church intentionally moves people from one program to another (i.12) was more than twice that of the non-growing church leaders. According to the data, growing churches are more intentional at moving people from a point of attraction to a point of relational attachment. This corroborates with previous research conclusions that effective churches are able to move people to small groups at a rate five times the rate of average churches (Bradshaw 2000, 89; Rainer 2001, 118). Churches that possessed the ability to move people through their process were much more likely to excel in the flow element and be among the growing church strata.

Growing church leaders agreed or strongly agreed more than twice as much as the non-growing church leaders that after someone becomes a believer in the church, the next step for that person is clear (i.17). Retaining new believers is an essential aspect of church growth (McIntosh and Martin 1992, 9), and the data implies that growing

churches are much more intentional in how they assimilate new believers than the non-growing churches.

Nearly twice the percentage of growing church leaders as compared to non-growing church leaders agreed or strongly agreed that their church has a class or group for new people to move into the life of the church (i.20). The data supports previous findings on the importance of a new member's class in its relationship to church growth (Bradshaw 2000, 89) as Rainer stated, "The relationship between assimilation effectiveness and a new members' class is amazing" (Rainer 2001, 114).

Simplicity and Church Growth

The fifth research question sought to explore the extent of the relationship between church growth and simplicity of the process. According to the data in the current study, there is a highly significant relationship between church growth and the simplicity of process. The data agrees with the assertion that "organizations worldwide have realized that there is a significant disadvantage to being complex" (Tomasko 1995, 52). Churches that design and maintain a simple process were more likely to be among the growing church strata.

Specific Simplicity Implications

More than twice the percentage of growing church leaders as compared to non-growing church leaders agreed or strongly agreed that they make their process simple to understand (i.8). The data supports the view that the simpler the process is, the more effective it is (Hunt 1996, 67). People within a church are able to move through the

process of spiritual transformation when they understand it, and the data asserts that leaders of growing churches ensure their people can understand the process.

Growing church leaders agreed or strongly agreed more than twice as much as the non-growing church leaders that they seek to eliminate programs that are not in the process, even if they are good (i.10). The data supports previous research which indicates that churches that made dramatic turnarounds focused on a few essential programs instead of becoming all things to all people (Barna 1993, 78). While eliminating programs is difficult, the data indicates that growing church leaders have the discipline to do so. Churches that eliminated programs were far more likely to excel in the simplicity element and be among the growing church strata.

The percentage of growing church leaders (58%) who agreed or strongly agreed that their church uses existing programs for special emphases instead of adding new programs (i.14) was much greater than that of the non-growing church leaders (39%). The data corroborates previous research that discovered the more programming that churches offered; the less they grew (Bradshaw 2000, 112). The data indicates that growing church leaders are leery of adding additional programs because the process will be complicated. Northpoint Community Church, a church who has experienced explosive growth, chooses to only add steps to their process, not programs (Stanley 2001, video).

Growing church leaders agreed or strongly agreed more than twice as much as the non-growing church leaders that their process is easy to communicate (i.15). The great seminary professor, Howard Hendricks, was fond of saying, "What is a mist in the pulpit is a fog in the pew" (Stanley 2001, video). The data asserts that growing church leaders are able to design a process that is easily communicated to the people in the

church. The people, in turn, are able to internalize and progress through the process. Churches with a process that is easy to articulate were far more likely to excel in the simplicity element and be among the growing church strata.

The percentage of growing church leaders (57%) who agreed or strongly agreed that their church limits the number of conferences and special events they do as a church (i.18) was much greater than that of the non-growing church leaders (38%). The results uphold the belief that a misuse of time and energy resulting in an overcrowded church calendar hampers the growth of a local church (Baker, Brown, and Dale 1991, 39). Perhaps growing church leaders limit special events more so than the non-growing church leaders because special events and conferences tend to distract people from the simple process.

Alignment and Church Growth

The sixth and final research question sought to explore the extent of the relationship between church growth and the alignment of all ministries around the process. According to the data in the current study, there is a highly significant relationship between church growth and alignment. The data supports the belief that alignment gives a church a clear identity that growing churches invariably possess (Reeves and Jenson 1984, 21).

Specific Alignment Implications

The percentage of growing church leaders (68%) who agreed or strongly agreed that before they begin a new ministry, they ensure it fits within their process (i.6) was much greater than the percentage of non-growing church leaders (40%). The data

supports the conviction that "the church is most effective when she is a single identity headed in the same direction, not a loosely held federation of sub-ministries" (Hybels 2002, 62). According to the data, growing church leaders are less likely than non-growing church leaders to allow new programs or ministries to begin that are not aligned to the overall church process.

Growing church leaders agreed or strongly agreed more than twice as much as the non-growing church leaders that their process is the unifying factor that keeps all of their leaders focused (i.11). The data supports former research conclusions that non-growing churches lack a sense of coherent identity (Barna 1993, 91). Church leaders that utilize their process as the point of unity were far more likely to excel in the alignment element and be among the growing church strata.

Nearly twice the percentage of growing church leaders as compared to non-growing church leaders agreed or strongly agreed that they recruit and hire leaders who are committed to the process (i.13). The data supports the conviction that in recruiting people, chemistry is just as essential as character and competence (Hybels 2002, 83). The data verifies the practice of many large growing churches to hire from within their churches to ensure alignment. The individuals being hired have already internalized the vision and values of the church. They have been reached and discipled on the philosophy and within the culture of the church; therefore, they will be loyal (Hybels 2002, 86). According to the data, growing church leaders, more than non-growing church leaders, utilize hiring and recruiting to build the alignment of the staff team. It seems that the growing church leaders are convinced that "alignment provides the focus that unleashes the power of a team" (MacMillan 2001, 46).

The percentage of growing church leaders (54%) who agreed or strongly agreed that they have the same process in different ministry departments within the church (i.16) was much greater than that of the non-growing church leaders (30%). The data affirms the practice of churches like Saddleback Church to align each of the age-specific departments on the same process. Churches with the same process throughout their church were far more likely to achieve alignment and be among the growing church strata.

Nearly twice the percentage of growing church leaders as compared to non-growing church leaders agreed or strongly agreed that their staff and leaders are held accountable for how the church process is implemented in their respective areas (i.19). The data affirms the belief that ministry staff must not only be attuned to one another and support one another, but they must also be aligned in the same direction (Harrison 1987, 220). The data supports the philosophy of staff alignment at growing churches such as Northpoint Community Church where the entire staff is aligned philosophically and programmatically around the same process (Stanley 2001, video). The results conclude that growing church leaders are much more likely to hold leaders accountable to process implementation than non-growing church leaders.

Other Implications

Two other significant implications emerged from the demographical data collected by the researcher. While these two findings were outside the purpose of the current study, they are noteworthy for both church leaders and Christian educators. First, the churches in the growing church strata were significantly younger than the churches in the non-growing church strata. According to the data, younger churches are much more

likely to be growing than older churches. Second, the churches in the growing strata were significantly larger than the churches in the non-growing church strata. According to the data, larger churches are able to grow more than smaller churches.

Research Applications

The four elements of a process-driven church and the subsequent sections of the *Process Design Survey* are interrelated with the six research questions; therefore, the research applications are presented through the framework of the research questions.

Process-Driven Design

Since the four elements of a process-driven church are congruent and consistent with one another, church leaders and educators should seek to understand and apply the four essential components of a process-driven church. Leaders should grasp the four elements of a process-driven church before they attempt to design a process or alter the existing process at their churches.

Church growth educators and consultants should consider using the *Process Design Survey* as they evaluate and consult with church leaders. Likewise, local church leaders should consider utilizing the *Process Design Survey* to personally evaluate the process of their churches. Moreover, church leaders should consider using the survey with their staff and key lay leaders to initiate discussions on the importance of a strategic process.

Process-Driven Design and Church Growth

Despite a growing population, the vast majority of local churches are not growing (Mims 2003, 102). Local churches, in general, are failing at reaching and

discipling people. Since the current study established that there is a highly significant relationship between church growth and a process-driven design, church leaders and educators should respond to this reality. While the purpose-driven movement was beneficial to local churches, church leaders must consider more than purpose. "Organizations, to be effective, must change their perspective as to which is the most important. The time of process has come. Process must take center stage" (Hammer 1996, 13). Church leaders should seek to ensure that their churches are process-driven.

Church leaders must move beyond merely baptizing their existing structures, budgets, and programs with purpose-driven nomenclature. While new nomenclature and statements may give the impression of ministry prowess, without an effective process the purposes of the church will not be realized. An effective process design is critical in reaching and retaining people; therefore, church leaders must assume responsibility for designing and implementing an effective process.

Since church leaders admit being weak in designing a comprehensive process for their churches (Reed and Hansen 2003, 2), Christian educators in theological seminaries and Bible colleges must teach future leaders how to design a strategic process that moves people through the stages of spiritual transformation. Process design and implementation are underdeveloped concepts in Christian higher education, and it must become a greater priority because it is related to church growth. Process design must be presented in the curriculum, and future leaders must be taught how to structure a local church to effectively assimilate masses of people into the total life of the church.

Comprehension and Church Growth

The current study established that there is a significant relationship between church growth and process comprehension; therefore, church leaders should seek to increase the process comprehension element in their local churches. Based on the specific implications relating to the leaders' comprehension, there are five specific applications for church leaders to improve process comprehension in their churches. Christian educators should also consider these five applications and the principles held within each application as they teach leaders to design process-driven churches.

Process Definition

First, church leaders should define how people will be moved toward spiritual maturity. Leaders must describe more than the purpose (the what), but they must also describe the process (the how). The programs and mechanisms must specifically be defined how they will move people through the process of spiritual transformation. Process definition is much easier for church leaders if they describe their church purpose statement as a process. The purpose itself could be a process. An example of a purpose that is also a process is, "Connect to God, others, ministry, and the lost." In this example, the leaders are able to encourage the people to first connect to God, to second be in community with others, to third serve in a ministry, and to fourth share their faith with people who are not believers.

Process Measurement

Second, church leaders should develop a system to measure how people are progressing through the process. Measurement allows the leaders to know if people are

progressing through the process. Utilizing the previous example, if the church increases at their "connect to God" level (worship services), they should also expect to increase proportionally at their "connect to others" level (small groups). Church leaders must measure the attendance at each level to know if people are moving through the process.

Process Illustration

Third, church leaders should choose a visual illustration to represent their process. People will be more likely to recall the process if they can attach it to a visual illustration. Consequently, their recollection of the process will increase the likelihood that they will progress through it. The visual illustration may be a diagram such as a funnel or a baseball diamond, or it may be a metaphor that gives people a mental picture.

Process Discussion

Fourth, church leaders should discuss their process as a leadership team. Discussion of the process leads to ownership and understanding. The process should not only be presented when it is first unveiled or once a year to the church, but it should be a regular topic of discussion at staff meetings. It should be discussed at lay leadership meetings, and it should be woven into informal discussions. It must become a part of the culture of the church, and this will only happen if it is first woven into the leadership culture.

Process Understanding

Fifth, church leaders should ensure that their church members have a clear understanding of their process. When people understand the process, they are able to embrace it personally and progress through it. Moreover, people are a church's greatest

resource, and when they comprehend the process of spiritual transformation, they are able to bring others through it. To increase process understanding among the people in the church, church leaders must personally live the process in front of their people, interpersonally communicate the process, and corporately articulate it. The most important way leaders cast vision is through their personal behavior. "Leaders must act in a manner that is consistent with the vision in everything they do. They must set a personal example" (Snyder and Graves 1994, 5). Moreover, leaders must also discuss the process interpersonally with other people. "Too many team leaders make the mistake of thinking they can lead their team in the same direction from the podium. The team leader must meet with team members on an individual basis" (MacMillian 2001, 60). Finally, leaders must articulate the process corporately, consistently weaving it into messages. "The leader should be the carrier of the vision – explaining it and illustrating it. Leadership is like third grade: it means repeating the significant things" (Depree 1994, 18).

Flow and Church Growth

The current study established that there is a significant relationship between church growth and the flow of the programs within the process; therefore, church leaders should seek to increase the flow element in their local churches. Based on the specific implications relating to the flow of the process, there are five specific applications for church leaders to improve the flow element in their churches. Christian educators should also consider these five applications and the principles held within each application as they teach leaders to design process-driven churches.

Programming

First, church leaders should place their programs along their process. In the preceding example (Connect to God, others, ministry, and the lost), the programs are strategically placed along the process. In this example, worship services are used to connect people to God, small groups are utilized to connect people to others, ministry teams are used to connect people to a ministry, and a relational evangelism strategy is promoted to connect people to the lost. The three primary programs in this process are worship services, small groups, and ministry teams. Programs must be servants to the process, instead of the process being submissive to the programs.

Sequence of Programs

Second, church leaders should place their programs in sequential order. There should be a clear entry point and subsequent levels of programming, and their sequence should correspond with the process. In the preceding example, the order of the programming flows from the order of the process. The worship service is the entry level program (connect to God). The next level of programming is small groups (connect to others), and the third level of programming is ministry teams (connect to ministry). By placing the programs in sequence, people move through the process simply by moving to the next level of programming. The programs are tools utilized to facilitate the process of spiritual transformation.

Movement through Process

Third, church leaders should intentionally move people through the process. Once the programs are placed along the process in a sequential order, church leaders

must challenge people to move through the process. Church leaders should always seek to encourage people at the present level of programming to move to the next level. While on a site visit involved in the current study, the researcher observed how Saddleback Church encourages movement through their process in tangible ways. At the weekend worship services (their first level of programming), the pastor referred in his message to the small group he attends (their next level of programming). The church also provided a small group curriculum based on the series of messages and encouraged people in the worship services to join a small group for six weeks. To move people from small groups to mission involvement (the final level of programming in their process), all small groups are challenged to go on a short-term mission trip. As Saddleback demonstrates, churches must provide tangible steps to move people through the process.

Next Step for New Believers

Fourth, church leaders should treat new believers with great care and ensure they are moved into the life of the church. There should be a clear next step for new believers, and this should be a class or group specifically designed for them. At this class, the new believers should be not only taught the essentials of the faith, but they should be shown how to engage fully in the life of the church.

Class for New Members

Fifth, church leaders should offer a class for new members. A class for new members increases the assimilation of people into the church, but it also gives leaders an opportunity to articulate the process to potential members. At the class, leaders should

challenge the potential members to progress through the process of spiritual

transformation and to bring others through it.

Simplicity and Church Growth

The current study established that there is a significant relationship between

church growth and the simplicity of the process; therefore, church leaders should seek to

increase the simplicity element in their local churches. Based on the specific implications

relating to simplicity, there are five specific applications for church leaders to improve

the simplicity element in their churches. Christian educators should also consider these

five applications and the principles held within each application as they teach leaders to

design process-driven churches.

Understandable Process

First, church leaders should ensure the process can be understood by the

people. Leaders should choose simple language and metaphors to describe the process.

Brochures and written documentation of the process should be brief so that people will

read it. Leaders should dialogue with church members about the process to discover if

people understand it. If people are struggling with the language of the process or are

overwhelmed with the amount of information, leaders should remove the barriers to

understanding. Only as people understand the process are they able to embrace it.

Program Elimination

Second, church leaders should eliminate programs that are not within the

process. Keeping programs that are not within the process is bad stewardship because

people's time is wasted attending programs that are outside the process. Moreover, the

essential programs in the process suffer for the sake of the non-essential ones. Leaders

cannot effectively promote everything, and people cannot attend an abundance of weekly

programs. Furthermore, money is wasted funding programs that do not enhance the

process. Eliminating programs is extremely difficult and dramatic for the people within a

congregation; therefore, leaders must approach the transition with great sensitivity. In the

transition, leaders should remind the people of the overall process.

Utilization of Existing Programs

Third, church leaders should seek to funnel special emphases through the

existing programs in the process. By doing so, leaders are able to provide constant

promotion of the process and the programs within it. For example, if a church decides to

start a stewardship campaign, they are confronted with the dilemma of when to offer the

stewardship classes. Instead of starting classes through a new program, church leaders

should offer the classes through their existing group structures. Utilizing existing

programs protects the process from becoming too complicated. As the length and

complication of the process increases, the number of people who are able to progress

through the process decreases.

Process Description

Fourth, church leaders should make certain that the explanation of the process

is easy to describe to people within the congregation. If church leaders cannot easily

articulate or discuss the process, then it is too complicated. Leaders must be able to

preach the process with conviction and clarity if people are to internalize and own it.

Reduction of Special Events

Fifth, church leaders should reduce the number of conferences and special events that their churches promote and offer. If special events are always publicized in a local church, the essential programs that move people through the process are not able to be properly emphasized. Moreover, the events compete with the essential programs for the time of the people. Special events that church leaders deem important should be placed along the process to help move people through the process.

Alignment and Church Growth

The current study established that there is a significant relationship between church growth and the alignment of all ministries around the process; therefore, church leaders should seek to increase the alignment element in their local churches. Based on the specific implications relating to the alignment of the process, there are five specific applications for church leaders to improve the alignment element in their churches. Christian educators should also consider these five applications and the principles held within each application as they teach leaders to design process-driven churches.

New Ministry Alignment

First, church leaders should make certain that potential new ministries are aligned to the process before they are started. Church leaders should clarify specifically how the new ministry will contribute to moving people through the process with the leaders of potential ministries.

Unifying Factor

Second, church leaders should utilize the process as the unifying factor for lay leaders and church members. Churches are filled with a variety of generations, nationalities, preferences, and backgrounds. The process of the church should become a point of agreement where people understand the overall picture and how they fit into it. Leaders should remind the people within a church about the God-given process their church has embraced. Church leaders should also teach existing ministries how they contribute to the fulfillment of the process.

Hiring and Recruiting

Third, church leaders should only hire and place leaders in key positions that are committed to the process. The culture of the church is established and reinforced through the leadership; therefore, alignment of personnel is necessary in creating and maintaining a healthy church culture. Many churches make the mistake of simply hiring individuals who are very talented and competent. The philosophy which guides such a practice is that which encourages leaders to simply hire the best and let them lead. Churches who practice that paradigm of staffing risk becoming schizophrenic in their philosophy, methodology, and ideology. Talented and competent individuals in ministry are often driven by their own vision for ministry coupled with philosophical and methodological presuppositions that impact the implementation of that vision. Leaders must seek individuals who are driven by powerful vision, but they must also search for individuals who are philosophically aligned with the process of the church.

Same Process Everywhere

Fourth, church leaders should insist that the process is implemented in each of the age appropriate departments of the church. Age-appropriate departments such as children, youth, and singles are responsible for the entire spiritual development of the age groups within those departments; therefore, they are responsible to design a process that brings those individuals to spiritual maturity. Church leaders should advocate that the process in those particular departments mirror the process design of the entire church. When each department is aligned to the church process, there is true synergy. Moreover, as people age and progress through the ministry departments, they are accustomed to the process. Furthermore, each member of a family is challenged to move through the same process.

Process Accountability

Fifth, church leaders should hold staff accountable to implement and execute the process. Church leaders must be willing to challenge staff to design the same process in the areas that they lead. "Movements suffer when leaders are unwilling to hold the group accountable" (Depree 1997, 32). However, leaders must avoid the two extremes of micromanaging the staff and allowing for complete freedom that leads to fragmentation. Micromanagement stifles creativity and hampers shared leadership. The balance is good leadership. Leaders must outline the direction and process but then allow each staff member to implement with freedom and creativity the same direction in the ministry he leads.

Other Applications

First, since younger churches are more likely to grow, church leaders and church growth strategists must aggressively seek to plant new churches. Christian educators must foster environments in their institutions where the next generation of leaders are encouraged to dream and design new churches into existence. Second, since larger churches are more likely to grow, church leaders must seek ways to break through the barriers that limit growth and prohibit their churches from becoming large. Church growth strategists and educators must help church leaders understand how to break through growth barriers.

Further Research

The researcher proposes five potential studies that would be built upon the foundational conclusions of the current study. First, it would be beneficial to the field of church growth if the current study was replicated with another sample of a different population. The researcher proposes that the research content and design be replicated with samples from other denominations. Likewise, the researcher proposes that the study be replicated with a more focused sample population such as a geographically limited sample.

Second, the current study was delimited to expansion church growth and its relationship to a process-driven design. The researcher proposes that a study be conducted that explores the relationship between church health (internal growth) and a process-driven design. The research design in the proposed study would consist of a sample of church leaders completing the *Process Design Survey* and another survey that measures the health of the church. The results would be analyzed to discover if the

churches that are more process-driven are healthier than the churches that are less process-driven.

Third, the researcher proposes that a case study approach be utilized to further examine the impact of a process-driven design on church growth and church ministry. The research design in the proposed study would consist of intense evaluation and analysis of two churches; one that is process-driven and one that is not.

Fourth, the researcher proposes that further research be conducted on each of the four process-driven design elements: comprehension, flow, simplicity, and alignment. Several interesting research implications and applications relating to each element emerged in the current study, and the field of church ministry would be benefited if these implications and applications were further explored. For example, the simplicity element could be further researcher, specifically the limited use of special events in growing churches as compared to non-growing churches.

Fifth, the current study was an exploratory study to discover if a relationship exists between church growth and a process-driven design. Now that the existence of such a relationship has been established, the magnitude of the relationship needs to be analyzed. The researcher proposes that a correlational study be conducted to determine and analyze the magnitude of the relationship. The proposed study would seek to discover if the growth rate of local churches increases or decreases as the level of process-driven design increases or decreases.

APPENDIX 1

PROCESS DESIGN SURVEY

The researcher consulted and worked with an expert panel to develop the *Process Design Survey*. The survey consists of twenty close-ended statements. Each statement is followed by a six-point Likert response scale. The four elements of a process-driven design form the twenty statements with five statements devoted to each element. The researcher contracted EDCOT® to format the *Process Design Survey* into an online format. In the online format, scoring was done automatically for the respondents. This appendix consists of a printed version of the *Process Design Survey* and a Scoring Sheet that indicates which statements correlate to each process-driven element.

Process Design Survey

The *Process Design Survey* has been developed with consultation from leaders from LifeWay Christian Resources, the North American Mission Board, and the Billy Graham School of Missions, Evangelism, and Church Growth of The Southern Baptist Theological Seminary.

The survey is designed to help you evaluate your church's process. While your *purpose* focuses on *what,* your *process* focuses on *how.* A process design is *how* you have structured and designed your church to move people towards spiritual maturity.

Upon completion of the brief survey, you will be given your process design score based on your responses. You will also be directed to a website that will give you suggestions on improving your process of moving people toward life transformation and how doing so will impact the growth of your church. Please be sure to print out your process design score after you submit your responses. This will help you evaluate your process further.

Instructions

Please complete the survey on the process of the church where you serve. The responses you submit will contain no identifying information and thus are anonymous. This is to insure your freedom to answer with transparency and candor. Every question must be answered for the process design score to be valid.

Demographic Information

Please select your response from the options provided.

What is your position in the church? | --Options--

In which state is your church located? | --Options--

What is your average weekend worship attendance? | --Options--

How many years old is your church? | --Options--

Process Design

For each of the following, choose the number that best represents your response to the statement. For you to be able to assess properly what areas need to be improved, it is very important that you be truthful with your responses. Answer the statements not as you would like things to be in your church, but as they presently are. As you complete the survey, think about your church's ministry over the last several years.

This will help you to evaluate properly.

Please select one response for each question using the following scale:

		SA	A	MA	MD	D	SD
1.	We have a clearly defined process for moving a person from salvation to spiritual maturity to significant ministry.	O	O	O	O	O	O
2.	We have a system to measure how people progress through our process.	O	O	O	O	O	O
3.	We have a visual illustration of our process.	O	O	O	O	O	O
4.	We frequently discuss our process as a leadership team.	O	O	O	O	O	O
5.	Our church members have a clear understanding of our process.	O	O	O	O	O	O

		SA	A	MA	MD	D	SD
6.	Before we begin a new ministry or group, we ensure that it fits within our process.	O	O	O	O	O	O
7.	We have placed our programs along our strategic process.	O	O	O	O	O	O
8.	We have made our process simple for people to understand.	O	O	O	O	O	O
9.	Our programs are sequential based on our process.	O	O	O	O	O	O
10.	We seek to eliminate programs that are not in our process, even if they are good.	O	O	O	O	O	O

	SA	A	MA	MD	D	SD
11. Our process is the unifying factor that keeps all our leaders focused.	O	O	O	O	O	O
12. We are intentional about moving people from one program to another.	O	O	O	O	O	O
13. We recruit and hire people who are committed to our process.	O	O	O	O	O	O
14. We use our existing weekly programs for special emphases/ initiatives instead of adding new programs.	O	O	O	O	O	O
15. Our process is easy to communicate.	O	O	O	O	O	O

	SA	A	MA	MD	D	SD
16. While the styles and methods vary in our different ministry departments (such as children and youth), the process is the same.	O	O	O	O	O	O
17. After someone becomes a believer, the next step for them in the spiritual transformation process is clear.	O	O	O	O	O	O
18. We limit the number of conferences and special events that we do as a church.	O	O	O	O	O	O
19. Our staff/leaders are held accountable for how the church process is implemented in their respective areas.	O	O	O	O	O	O
20. We have a class or group to move new people into the life of the church.	O	O	O	O	O	O

Please click the sumbit button only once and wait for the confirmation page that your responses have been received. Thank you!

Submit

Form design and processing by EDCOT®

SCORING THE PROCESS DESIGN SURVEY

The four elements and the questions pertaining to them:

Process Comprehension of the leader
Questions: 1, 2, 3, 4, 5

Flow
Questions: 7, 9, 12, 17, 20

Simplification
Questions: 8, 10, 14, 15, 18

Alignment
Questions: 6, 11, 13, 16, 19

APPENDIX 2

EXPERT PANEL MATERIALS

The researcher developed an initial survey for the expert panel. The initial draft

of the survey had forty items categorized and based on the four process-driven design

elements. In the initial draft, bolded statements are reversed in their questioning, meaning

a low response is a high score and vice versa. The expert panel was contacted through

electronic mail and asked to advise the researcher on the initial draft of the survey.

Attached to the letter were instructions to the expert panel, a summary of the process-

driven design elements, and the initial survey.

(Copy of Letter to the Expert Panel)

Dear Expert Panel,

I am honored that you have agreed to serve on the expert panel for the design of the survey that will measure the process design of a local church.

Your expertise and experience is so valuable to me, and you give this study credibility by being on the panel.

Since your time is limited, I want to make this as simple as possible. This is the first step in designing the survey. After I receive feedback from the panel on this initial draft, I will make changes and send out the survey another time for your approval.

I am attaching three documents. The "initial survey for expert panel" document is the survey. The "instructions to expert panel" is an explanation of what I am asking you to do. The "summary of process-driven design elements" gives you an overview of the elements in which the survey is based.

If you would prefer I send the documents to you in a pdf file, please let me know. I can also mail them to you if you would like.

I would appreciate it if you would work through this as soon as possible. After you make suggestions and changes to the "initial survey for expert panel" document, save those changes, and email it back to me. If I could have this back from you by May 10th, I would be very grateful. My email is egeiger@firstword.org.

In Christ,

Eric Geiger

Instructions for the Expert Panel

The process design survey is being developed to measure the process design of a local church. The research will compare the process design score of growing churches and non-growing churches to see if there is a relationship between being process-driven and church growth.

From nearly 150 books and articles on church growth, church design, and business process management, four elements of a process-driven design have been identified. The four elements are:

1) The leaders' comprehension of the process
2) Flow
3) Simplification
4) Alignment

From the literature, I first developed approximately 20 questions per element. I have reduced the number of questions to ten per element, and I would like your expertise to narrow the questions down to five per element.

In the final format of the survey, there will be five questions for each of the above four elements. They will not be placed in categories like they are in this initial draft. They will be randomly placed with no subtitles.

I have placed 10 questions for each element of a process-driven design. I would like for you to do three things: 1) Italic the top five for each category that you believe truly get to the issue of that category. 2) Type an "X" before a statement that does not make sense or that you believe is irrelevant. 3) Save the changes you make to the survey and email it back to me at egeiger@firstword.org.

I have bolded statements that are reversed, meaning a "1" is the highest answer for that particular question instead of a "6". That is a survey design technique so the respondent does more than just circle what he did in the previous question.

For you to best evaluate the survey, it would be good if you had an understanding of the four elements in a process-driven design. I have summarized the four elements for you in the document labeled **Summary of Process-driven elements.**

Summary of Process-driven Design Elements

Churches may have a purpose but if there is not a process designed, it matters little. The purpose-driven movement has drawn ample attention from church leaders and strategists; however, not all purpose-driven churches are growing. Declaring a purpose does not ensure church growth. Many church leaders have only drawn purpose from the purpose-driven church model and have missed the concept of process. The difference in purpose and process is the difference in part and whole. An overemphasis on the purpose of the organization to the neglect of the process stifles the effectiveness of the organization. Organizations are only as effective as their process because goals are achieved through a strategic process.

The four elements of a Process-driven Church

The Leaders' Comprehension of Process

To be serious about process design, an organization must do four things: recognize and name the process, ensure everyone is aware of the process, measure the process, and manage it. The leadership must measure the fulfillment of the process or the people within the organization will not internalize the severity of the process. People within an organization must know the process because they are a part of fulfilling it.

Processes need clearly defined owners to be responsible for design and communication to ensure wide scale comprehension. The process owners must be the leaders of the organization because process design is a top-down approach. The leadership of the organization is responsible for the design and the comprehension of the process throughout the organization.

Flow

The process of a church is more important than the programs offered by the church. The flow of a process must be sequential and natural with the order of the programs in the process being placed strategically. Process-driven churches have a process that facilitates movement in which people move naturally to greater areas of commitment. Programs are placed along the process in a sequential and logical manner to facilitate flow, and people know where they are in the process and where to move to next. As the fluidity of a process design increases so does the potential to move more people through the process. Programs that disrupt the sequential flow are a significant driver of inefficiency; consequently, programs and energy places outside of the process disrupt the flow.

Most leaders are concerned with tasks and functions instead of processes without asking if the tasks and functions together are producing the end result. There are two essential aspects of church growth: attracting new people and keeping them, and a fluid process effectively assimilates people into the total life of the church. For this to occur, the focus

must be on assimilation effectiveness, not only programmatic effectiveness. The key is a superior process that produces movement, not merely superior programming.

As business leaders must evaluate their processes over tasks, church leaders must evaluate process over programs. A church may have effective programs that meet a biblical purpose, but if there is no flow to move people along the process of spiritual transformation then the programs are ends in themselves instead of tools. A process-driven church focuses on how to move people from doing the purpose of worship to living the purpose of fellowship. They are intentional with the movement between the purposes and functions and not just the functions themselves. Churches that implement functions or purposes from a vertical standpoint throughout the organization neglect flow because movement in an organizational design occurs horizontally. Process-driven churches understand that movement occurs horizontally, and they structure their ministries and programs to promote assimilation.

The programs within the process are strategically placed along the designed process in a manner to maximize movement and assimilation from one program to another. A clear entry point, assimilation to small groups, guest retention, and ministry involvement are related to the flow of a strategic process.

Simplicity

An effective process eliminates non value-adding work. Businesses worldwide have realized that there is a significant disadvantage to being complex. To eliminate non-value adding work and programs, churches must design their processes to be simple. The simpler the process is, the more effective it is. Simplification is streamlining the process and is realized by eliminating duplicate tasks, unnecessary administrative tasks, and complex language. Process-driven churches eliminate the programs that duplicate one another so that the process is simple. They choose to focus on a simple process with a limited number of programs. Churches not designed around a simple process set up complex programming. Instead of streamlining and doing a few things very well, they attempt to do everything.

Research indicates that a simple process is beneficial to the church. In one study, the more programming that the church offered, the less they grew. Strategies that waste the time and energy of people limit the potential for growth. A misuse of time and energy resulting in an overcrowded church calendar hampers the growth of a local church Today's mega churches, and emerging mega churches, continue to grow because they are learning to utilize time and space to maximum advantage. Churches who view everything though a process view are able to discern the things they should not do

Alignment

Organizations must align each supporting structure with the designed process. Perfecting individual components or functions does not yield high performance. For example, the target for automobile manufacturers should not be the best individual pieces, but the best

total vehicle. An organization must not view itself as fragmented with a desire for each part to be excellent, but the entire system must function in the best way possible.

Process-driven churches align their ministries and their people along their process. In churches, people are the focus of the process, but they also maybe utilized to execute the process because they are the greatest resource a church has. The process is brought to life by people. People make the process work; without them, the church has nothing (Harrington 1991, 115).

In a process-driven design, all staff and the ministries that they lead are aligned along the same process. Staff must not only be attuned to one another and support one another, but they must be aligned in the same direction. Alignment creates a healthy organizational personality, and a healthy organizational personality creates community impact. Alignment is the link between staff goals and the goals of the church. Churches not inwardly aligned have a schizophrenic personality. This schizophrenic personality is perpetuated when ministries within the church have different agendas and focuses. It is not unusual for a dying church to lack a coherent sense of identity.

Ministry leaders may verbalize an agenda as flowing from the purpose of the church, but this does not ensure that the process is the same. It is ultimately the process of a church that aligns the ministries and the people, not the purpose. For people to have the exponential impact that they are capable of, then the church must be aligned. A process-driven church ensures the same process design is implemented in all areas of the church. The version of the process may be different based on developmental needs of distinct groups, but the process is the same.

Some process-driven churches

Saddleback Community church

The five purposes are prevalent at Saddleback but they are also arranged in a sequential process. Warren encourages leaders "not to attempt to grow a church with programs but to focus on growing people with a process" Process is visible in their church diagrams which depict their strategy. They are organized around what they call their *Life Development Process*. It is illustrated with the baseball diamond that shows movement around the bases. Saddleback also understands that people grow in process and they seek to move people to greater levels of commitment. They illustrate this truth with their *Five Circles of Commitment*. People are either in the community, the crowd, the congregation, the committed, or the core circle. They utilize their programming to target each circle and move those people along in the process of life transformation.

Alignment is evident at Saddleback in their ministries to adults, singles, students, and children. All follow the same process. They each have a clear entry-level program in which they encourage people to bring their friends. They all utilize small groups as a tool to assimilate people into relationships with one another. Their youth and children's

ministries have published their age appropriate versions of the purpose driven model and hold conferences similar to Warren's conference for pastors.

Willow Creek Community church

Willow Creek Community church outside of Chicago is popular for their seeker-services and exponential growth, but the church also has designed a simple and sequential seven-step process that moves people toward greater commitments.

1. Build a relationship with an unchurched person.
2. Share a verbal witness.
3. Invite the person to a seeker-service on the weekend.
4. Bring the individual to *New Community* (the believers' service).
5. Plug the person into a small group.
6. Help the individual discover his spiritual gift.
7. Teach the person to do the same with someone else.

The leadership of the church, and consequently the people within the church have a full comprehension their process-driven approach. In an extensive case study of Willow Creek leaders often mentioned a process of how individuals come to faith. There are stages of spiritual growth and Willow Creek thinks through these stages as they prepare their programming.

Fellowship Bible church

A unique yet simple and fluid process design drives Fellowship Bible Church in Little Rock, Arkansas. Robert Lewis, the pastor, believes that "process is the key word." People are first invited to go to *Discovery* for six weeks to unite with the church. They then are funneled into *Season of Life* groups based on their age, marital status, and stage of life. They are only allowed to be in these groups for three years. They then are transitioned to *Common Cause Groups* that are focused on ministry within the community or the church.

Northpoint Community church

Northpoint has structured three environments along their designed process that they refer to as the *Foyer, Living Room,* and *Kitchen.* They articulate that they desire to move people from the *Foyer* to the *Kitchen.* Their *Foyer* environment is their worship services and it is the clear entry level program for the church. Their *Living Room* environment is their area fellowships where people connect to one another relationally. Their *Kitchen* environment is their small groups where people meet together for deep fellowship and Bible study.

Andy Stanley claims their process is extremely simple because it seeks to move their people go through these three environments and then to bring others through the same process. They place a high value on simplicity, choosing to only add steps not programs to their process. Northpoint has also aligned all of their ministries along the same process.

Each division in the church follows the same simple process and offers the same three environments.

Initial Process Design Survey

Please complete the survey on the process design of the church that you lead. Upon completion of the survey, you will be given a score on your church's process design. You will also be redirected to a website that will give you feedback and suggestions on how being process-driven will impact the growth of your church.

For you to be able to properly assess what areas need to be improved, it is very important that you be truthful with your responses. Answer the statements not as you would like things to be, but as they presently are.

1 – Strongly disagree
2 – Disagree
3 – Moderately disagree
4 – Moderately agree
5 – Agree
6 – Strongly agree

The Leaders' comprehension of the process

Our church members have a clear understanding of our process.

    1   2   3   4   5   6

Having a defined purpose is more important than having a defined process.

    1   2   3   4   5   6

We have a system to measure how people progress through our process.

    1   2   3   4   5   6

The process of moving a person from salvation to spiritual maturity to service has been clearly defined.

    1   2   3   4   5   6

We frequently discuss our process as a leadership team.

    1   2   3   4   5   6

We set goals based on our overall process.

    1   2   3   4   5   6

We have a visual illustration of our process that we refer to.

    1   2   3   4   5   6

We view success as the execution of the process we have designed.

    1   2   3   4   5   6

The quality of each ministry program is more important than how the overall process works.
  1 2 3 4 5 6

We regularly communicate our process to our church
  1 2 3 4 5 6

<u>Flow</u>

We have placed our programs along our strategic process.
  1 2 3 4 5 6

Our programs are designed to be sequential based on our process.
  1 2 3 4 5 6

We are intentional about moving people from one program to another.
  1 2 3 4 5 6

After someone becomes a believer, it is clear what the next step for them is.
  1 2 3 4 5 6

We encourage our people to invite unchurched friends to everything we have as a church.
  1 2 3 4 5 6

We have clearly identified which weekly program(s) that we expect to have guests.
  1 2 3 4 5 6

We have a class or group to move new people into the life of the church.
  1 2 3 4 5 6

We have identified and communicated what the next weekly program a guest should go to after coming to our church.
  1 2 3 4 5 6

Our weekly programs are distinct from one another.
  1 2 3 4 5 6

Each of our weekly programs is designed for every person regardless of spiritual maturity.
  1 2 3 4 5 6

Simplicity

The more weekly church-wide programs that we offer, the more effective we are.

   1   2   3   4   5   6

Each weekly program/service meets multiple purposes.

   1   2   3   4   5   6

We seek to use our existing weekly programs for special emphasis instead of adding new ones.

   1   2   3   4   5   6

We limit the number of conferences and special events we do.

   1   2   3   4   5   6

We have made our process simple for people to understand.

   1   2   3   4   5   6

The more special events we have on the calendar, the more we will grow.

   1   2   3   4   5   6

Our process is designed so that we may place many programs in our process.

   1   2   3   4   5   6

We seek to eliminate programs that are not in our process, even if they are good.

   1   2   3   4   5   6

Our process is easy to communicate to our people.

   1   2   3   4   5   6

Our process does not demand a lot of time from our people.

   1   2   3   4   5   6

Alignment

Our youth ministry has the same strategic process as our church.

   1   2   3   4   5   6

Our children's ministry has the same strategic process as our church.

   1   2   3   4   5   6

Our college and singles ministry has the same strategic process as our church.

   1   2   3   4   5   6

Before we begin a new ministry or group, we ensure that it fits within our process.

         1   2   3   4   5   6

Our staff is held accountable for how the church process is implemented in their specific area.

         1   2   3   4   5   6

As long as the ministries that our staff leads have the same purpose as our church, they are free to implement a different process.

         1   2   3   4   5   6

Our process is the unifying factor that keeps all our leaders focused.

         1   2   3   4   5   6

Our church consists of large sub-ministries each with their own direction.

         1   **2**   **3**   **4**   **5**   **6**

While the names and styles are different in our ministries, the process is the same.

         1   2   3   4   5   6

We hire people who are committed to our process.

         1   2   3   4   5   6

APPENDIX 3

COMMUNICATION TO THE SAMPLE

The researcher sent multiple correspondences to the church leaders within the stratified sample urging them to participate in the survey. First, the researcher mailed a letter to each church leader. The letter was on the researcher's church stationary and was hand addressed. Second, the researcher electronically mailed each church leader reminding them of the opportunity to participate in the study. The electronic mail was personal and contained the pastor's name in the subject line of the greeting. Third, the researcher sent a final electronic mail informing pastors that the online survey would be closing. This appendix presents copies of the correspondences that were sent to the appropriate strata in the current study.

(Copy of the Initial Letter to the Growing Church Strata)

Dear Pastor,

My name is Eric Geiger and I am the Associate Pastor at First Baptist Church of Perrine in Miami, Florida. I am leading a research project with Southern Seminary designed to assist church leaders in the design and development of a spiritual transformation process for their churches.

Congratulations! You have been selected to participate in this project. We would like you to complete a brief and anonymous online survey about the spiritual transformation process of your church.

After submitting the online survey, you will be given your process score based on your responses. You will also be directed to a website where you will receive feedback and suggestions on improving your process. Presently, this website is only being announced to church leaders who are participating in this project. Basically, we are offering free consulting for your time in completing the survey.

The survey is only 24 questions and will take you less than ten minutes to complete. The survey has been developed with leaders from The Billy Graham School of Church Growth, Evangelism, and Missions, The North American Mission Board, LifeWay Christian Resources, and The Leadership School at the Southern Baptist Theological Seminary.

You may access the free survey at http://www.edcot.com/process.html

If you have chosen to delegate the responsibility of your church's spiritual transformation process to another pastor on your staff (executive pastor, associate pastor, etc.), please pass this letter on to them.

Thank you for choosing to participate. Not only is your input valuable to us, but we also believe that you will benefit from participating in this project.

For His Glory,

Eric Geiger

(Copy of the Initial Letter to the Non-growing Church Strata)

Dear Pastor,

My name is Eric Geiger and I am the Associate Pastor at First Baptist Church of Perrine in Miami, Florida. I am leading a research project with Southern Seminary designed to assist church leaders in the design and development of a spiritual transformation process for their churches.

Congratulations! You have been selected to participate in this project. We would like you to complete a brief and anonymous online survey about the spiritual transformation process of your church.

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Thank you for choosing to participate. Not only is your input valuable to us, but we also believe that you will benefit from participating in this project.

For His Glory,

Eric Geiger

(Copy of the First Electronic Mail to the Growing Church Strata)

Dear Pastor,

My name is Eric Geiger and I am the Associate Pastor at First Baptist Church of Perrine in Miami Florida. I am leading a research project designed to assist church leaders in the design and development of a spiritual transformation process for their churches.

Congratulations! Last week I sent you a letter informing you that you have been selected to participate in this project. We would like you to complete a brief and anonymous online survey about the spiritual transformation process of your church.

After submitting the online survey, you will be given your process score based on your responses. You will also be directed to a website where you will receive feedback and suggestions on improving your process. Presently, this website is only being announced to church leaders who are participating in this project. Basically, we are offering free consulting for your time in completing the survey.

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You may access the free survey at http://www.edcot.com/process.html. If you have already completed the survey, please do not do so again.

If you have chosen to delegate the responsibility of your church's spiritual transformation process to another pastor on your staff (executive pastor, associate pastor, etc.), please pass this email on to them.

Thank you for choosing to participate. Not only is your input valuable to us, but we also believe that you will benefit from participating in this project.

For His Glory,

Eric Geiger

(Copy of the First Electronic Mail to the Non-growing Church Strata)

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My name is Eric Geiger and I am the Associate Pastor at First Baptist Church of Perrine in Miami Florida. I am leading a research project designed to assist church leaders in the design and development of a spiritual transformation process for their churches.

Congratulations! Last week I sent you a letter informing you that you have been selected to participate in this project. We would like you to complete a brief and anonymous online survey about the spiritual transformation process of your church.

After submitting the online survey, you will be directed to a website where you may evaluate your church's process in light of your responses to the survey. Presently, this website is only being announced to church leaders who are participating in this project. Basically, we are offering free consulting for your time in completing the survey.

The survey is only 24 questions and should take you less than ten minutes to complete. The survey has been developed with leaders from The Billy Graham School of Church Growth, Evangelism, and Missions, The North American Mission Board, LifeWay Christian Resources, and The Leadership School at the Southern Baptist Theological Seminary.

You may access the free survey at http://www.edcot.com/design.html. If you have already completed the survey, please do not do so again.

If you have chosen to delegate the responsibility of your church's spiritual transformation process to another pastor on your staff (executive pastor, associate pastor, etc.), please pass this email on to them.

Thank you for choosing to participate. Not only is your input valuable to us, but we also believe that you will benefit from participating in this project.

For His Glory,

Eric Geiger

(Copy of the Second Electronic Mail to the Growing Church Strata)

Dear Pastor,

Thank you to all the pastors and church leaders who have completed the online Process Design survey. I trust that the information/consulting provided after you submitted your survey helped you think through the spiritual transformation process at your church.

If you have not yet completed your survey, you still may do so. The survey will only be accessible for a few more days. Please go to http://www.edcot.com/process.html to complete the brief and anonymous survey.

In Christ,

Eric Geiger

(Copy of the Second Electronic Mail to the Non-growing Church Strata)

Dear Pastor,

Thank you to all the pastors and church leaders who have completed the online survey. I trust that the information/consulting provided after you submitted your survey helped you think through the spiritual transformation process at your church.

If you have not yet completed your survey, you still may do so. The survey will only be accessible for a few more days. Please go to http://www.edcot.com/design.html to complete the brief and anonymous survey.

In Christ,

Eric Geiger

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ABSTRACT

AN EXPLORATION OF THE RELATIONSHIP BETWEEN A PROCESS-DRIVEN DESIGN FOR CHURCH MINISTRY AND CHURCH GROWTH

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This study formally explores the nature of the relationship between church growth and a process-driven design for church ministry. From extensive literature on church growth, church leadership, and process, four elements of a process-driven design are identified: the leaders' comprehension, the flow, simplicity, and the alignment. A process-driven church is designed around a strategic and comprehensive life transformation process that moves people through stages of spiritual transformation. The leadership has a clear understanding of this process and is committed to executing it. The process is simple, flows logically, and is implemented in each part of the church so that there is full alignment.

Based on these four elements, the *Process Design Survey* was developed with consultation from an expert panel. The survey was electronically distributed to a random stratified sample consisting of 400 growing churches and 400 non-growing churches. The responses from both strata are compared to determine the extent of the relationship between church growth and a process-driven design. The research data contends that

there is a highly significant relationship between church growth and a process-driven design for church ministry. The data also proposes that there is a highly significant relationship between church growth and each of the four process-driven design elements. Growing churches scored significantly higher on the *Process Design Survey* than non-growing churches in each of the four elements. Analysis of the data is provided through tables and charts and implications and applications are presented in response to the data. Suggestions for further research are also presented.

KEYWORDS: church growth; process; church ministry; process-driven, purpose-driven

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