New Developments in the Evangelical Lutheran Church in America

Research and Evaluation
Evangelical Lutheran Church in America
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The churchwide organization of the Evangelical Lutheran Church in America (ELCA) through its Evangelical Outreach and Congregational Mission (EOCM) unit is responsible for "recommending policy for, and then fostering and facilitating, development of new ministries and congregations." The unit has "primary responsibility in working with synods to determine where and when new congregations of this church shall be developed and to recommend ministries for recognition and reception as congregations of this church."[1]

Proposals for new developments are submitted to EOCM through mission directors who are the field representatives of EOCM.[2] The mission directors submit these proposals in cooperation with synods. Each proposal is evaluated and approved (or disapproved) by a Review Table. One bishop from each of the nine regions of the ELCA and staff from EOCM, including a core group of mission directors, sit on the Review Table. The approval of a proposal is based on several factors including the demographic characteristics of a site, evidence of a clear vision for the new ministry, identifiable outcomes, the commitment of the synod to the new development, support from ELCA congregations closest to the site, and consultation with ecumenical partners. In the case of ethnic specific ministries, consultation also takes place with the ethnic ministries directors of the Multicultural Ministries unit of the churchwide organization and/or with the ethnic specific planning team of a synod. Approval, however, does not mean actual work in a site will begin. Work in an actual site is heavily dependent upon the alignment of at least two key factors. First, a suitable mission developer must be found.[3] This is often problematic particularly with regard to ethnic ministry developments. Second, when a proposal is approved, EOCM sets aside money but the amount is seldom enough to cover the salary of a developer and other initial startup costs. As a result, additional funds must be committed from a synod, a congregation, a group of congregations, or from some other charitable sources. While the proposals specify these commitments, it takes time to secure a full compliment of funding.

THE DATA

The record keeping system designed to monitor new developments is in need of significant improvement. Records are often incomplete. EOCM requires mission developers to file reports, but the requirement has not been enforced. Without these reports, which should perhaps be the responsibility of mission directors, there is no other readily available source of data.

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[1] CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS of the Evangelical Lutheran Church in America, 16.12.A05.b.c.

[2] Some of these staff (deployed staff) work directly for EOCM and their full salaries are paid by the unit. Others (shared staff) work part-time for EOCM so their salaries are paid in part by EOCM with the remainder paid by a synod.

[3] Mission developers are the persons responsible for developing new congregations.

Congregations in the ELCA are expected to file annual reports with the Office of the Secretary, but new developments are not yet incorporated as "official" congregations. If a development closes before it is incorporated, no membership or financial statistics are recorded. Also, as EOCM and the synods adopt new models for developments, it is becoming more and more difficult to make clear distinctions. Some developments are actually continuations of older congregations that have declined to a point where they choose to begin again. Other developments are second attempts after a previous attempt has failed. These second attempts often involve a new developer, or a new site, or both. Some new developments may also begin with a core of people leaving or being sent out to a new location by an existing congregation. In these "satellite" cases, the current system of record keeping makes no distinction between the parent congregation and its satellite since the satellite may never be separately incorporated as a congregation. Finally, synodically authorized worshiping communities may begin with the hope of incorporating as congregations, but some never do and it is not an expectation for many.

In this context, existing data must be supplemented by the collection of new data. Still, none of the data sets are complete, but it is possible to construct a solid overview of what happens to new developments in the ELCA. The data used in this report comes from five primary sources. First, as noted above, there are some regular reports from the developments themselves, but the quality of these reports varies from development to development. Second, because the churchwide organization of the ELCA often serves as the employer of record for the mission developer, payroll records are available. Third, based on the payroll records, each of the mission directors was asked to complete a form on each of the developments in the territory of the director. Many, but not all, of the mission directors responded. Fourth, once a development is incorporated, extensive use can be made of the annual reports of congregations to the Office of the Secretary. And finally, EOCM provided a list of developments receiving support in 2007.

DEVELOPMENTS AND INCORPORATIONS

Three hundred ninety-four new sites were under development from 1995 through 2005. Figure 1 (page 3) shows the number of new developments by year. The average is 36, but the number has been decreasing slightly. In any particular year, work in a site may begin, begin again, continue, or come to an end. Work in a site ends either because a site is closed due to lack of progress, or because the development has incorporated as a congregation.[4] Figure 1 also shows the number of sites closed in each year. In total, 96 sites were closed in the 11 year period (about nine per year). Finally, Figure 1 shows the number of incorporations. From 1995 through 2005, 205 developments were incorporated as congregations (about 19 per year). Over the period, the number of sites under development increased by about nine sites per year as sites are carried over from year to year and new sites are added at a faster rate than sites are closed or incorporated. Over the period, the total number of carry overs was 93. This number, added to the 41 new sites approved in 2005, accounted for 134 sites under development in 2005. About 170 congregations were under development in 2007.

[4] Incorporated congregations may still receive grant monies either from EOCM, the synod, or other congregations.

Figure 1: Number of New Sites Coming Under Development Each Year from 1995 through 2005, with the Number of Congregations Incorporated in the Year

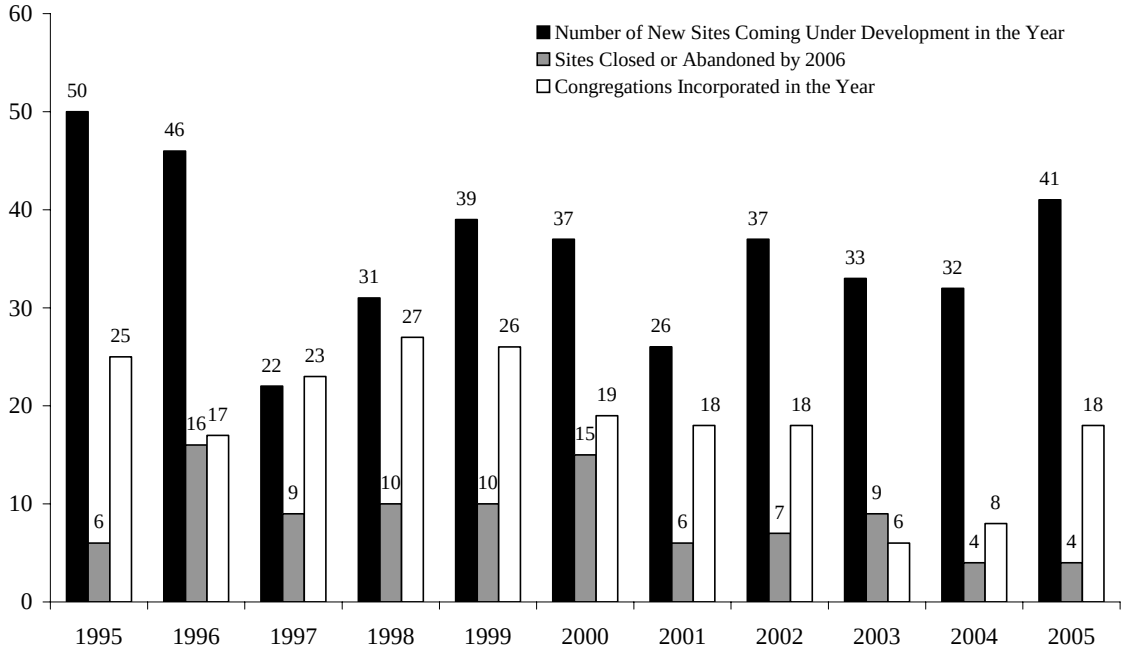


Figure 2 (page 4) shows the ratio of new sites added to the number of sites incorporating as congregations from 1995 through 2005. In 1997, for example, there were more incorporations than new sites added, but in every other year, the number of new sites added for development is greater than the number of sites incorporating. This ratio accounts for the number of carry-overs noted above. The ratio is also an indication of the success in converting new sites to congregations.[5] The overall ratio for the period is 0.52 which means just over half of attempted developments are eventually incorporated as congregations.

The majority of developments are oriented toward predominantly white communities. Figure 3 (page 4) shows the number of white developments compared to the number of ethnic ministry developments. Seventy-two percent of congregations over the period were in predominantly white communities.

[5] There is always a time lag in calculating this ratio. New sites for development are added at a specific date while any of the sites added in any particular year may incorporate at any date. As a result, it is impossible to calculate a specific conversion rate. But, over time, this ratio is an indication of the overall rate of conversion. Also, the date a field was entered was not kept as a part of the parochial file prior to 1995.

Figure 2: Ratio of New Sites Coming Under Development to Incorporations

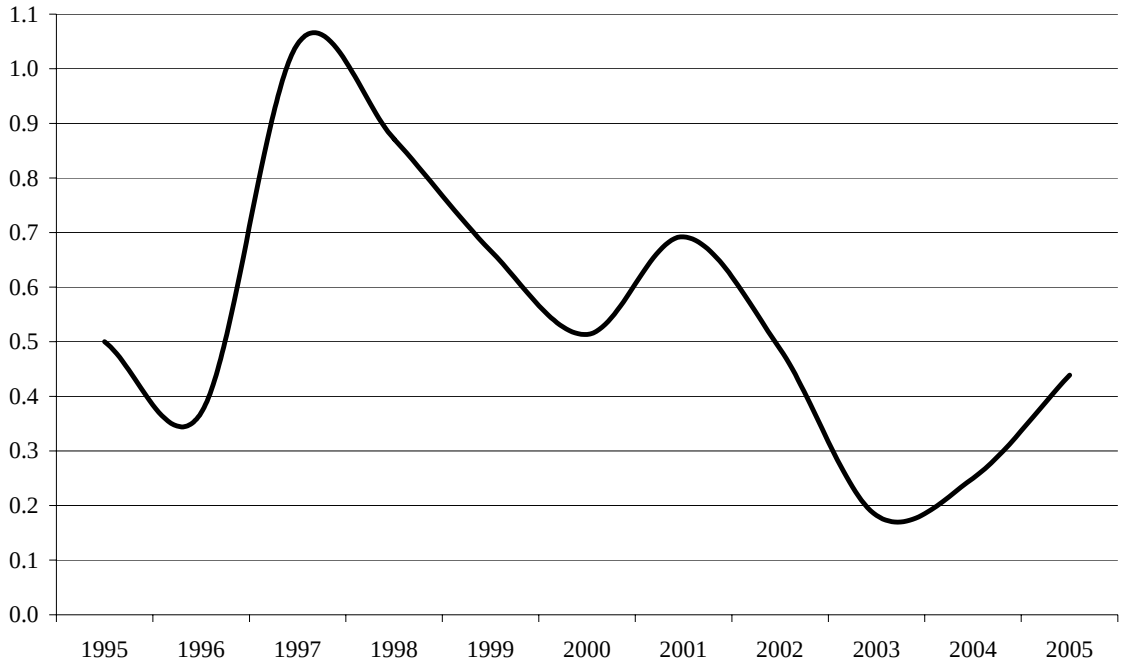
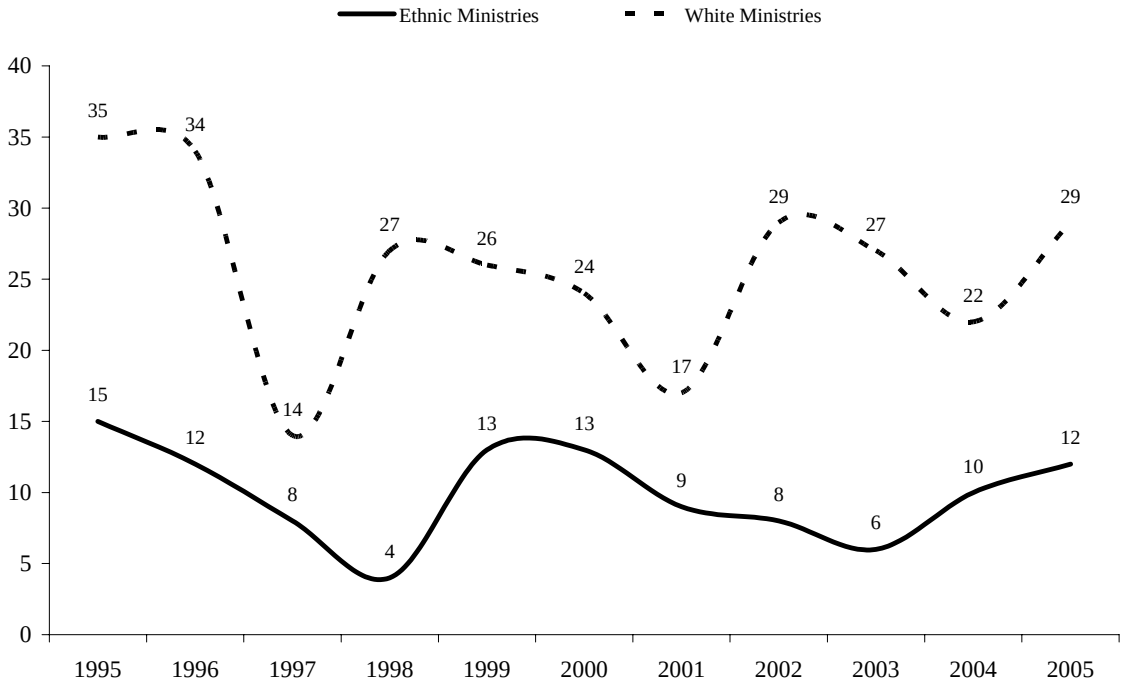
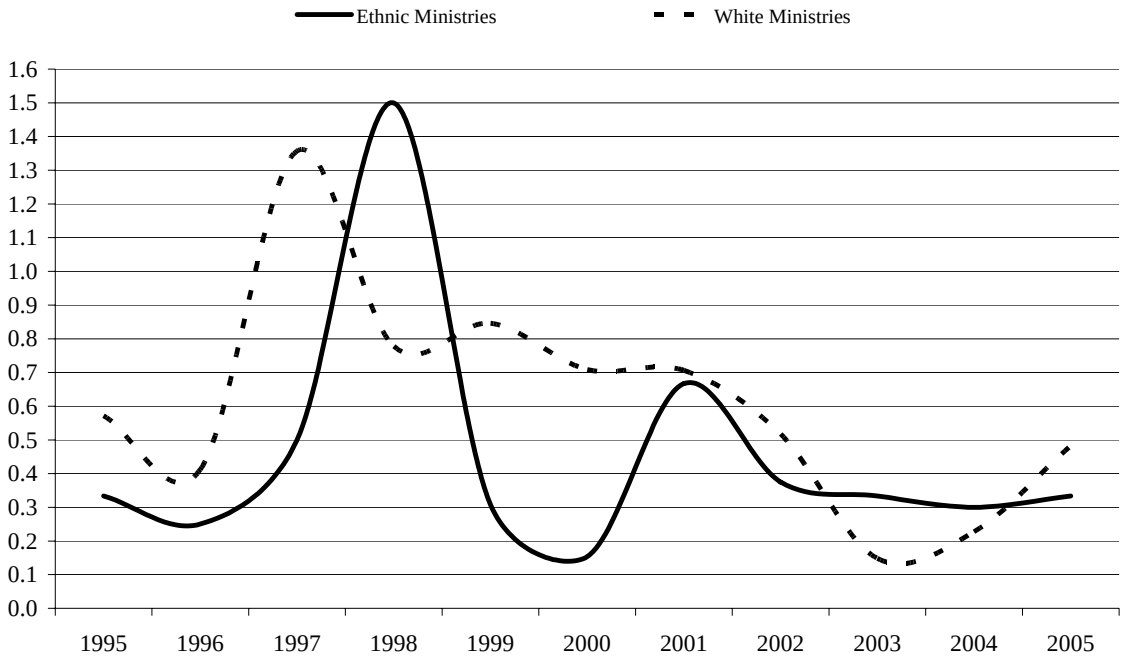


Figure 3: Orientation of the Developments by Year from 1995 through 2005



Predominantly white developments are more likely to incorporate and to do so more quickly. (See Figure 4.) Over the period from 1995 through 2005, the overall conversion rate for predominantly white developments was 0.57 compared to 0.38 for ethnic ministry developments. Figure 5 (page 5) shows the comparison of incorporations of predominantly white developments to those that are not over the two periods from 1985 through 1994 and from 1995 through 2005. From 1985 through 1994, 12 percent of the incorporations were ethnic ministry developments compared to 20 percent from 1995 through 2005.

Figure 4: Ratio of Sites Under Development to Developments Incorporating by Type from 1995 through 2005



Overall, the number of incorporations is trending down. Figure 6 (page 6) shows the number of developments incorporating each year from 1985 through 2005 with a trend line. The trend is down during this period in part because of the unusually high number of incorporations in 1985, 1986, and 1987 (immediately prior to the beginning of the ELCA). Figure 7 (page 7), however, shows the trend since 1988 and again the trend is down from about 24 incorporations at the beginning of the period to about 17 at the end.

Figure 5: Developments Incorporating by Group Comparing Those Incorporated from 1985 through 1994 to Those Incorporating from 1995 through 2005

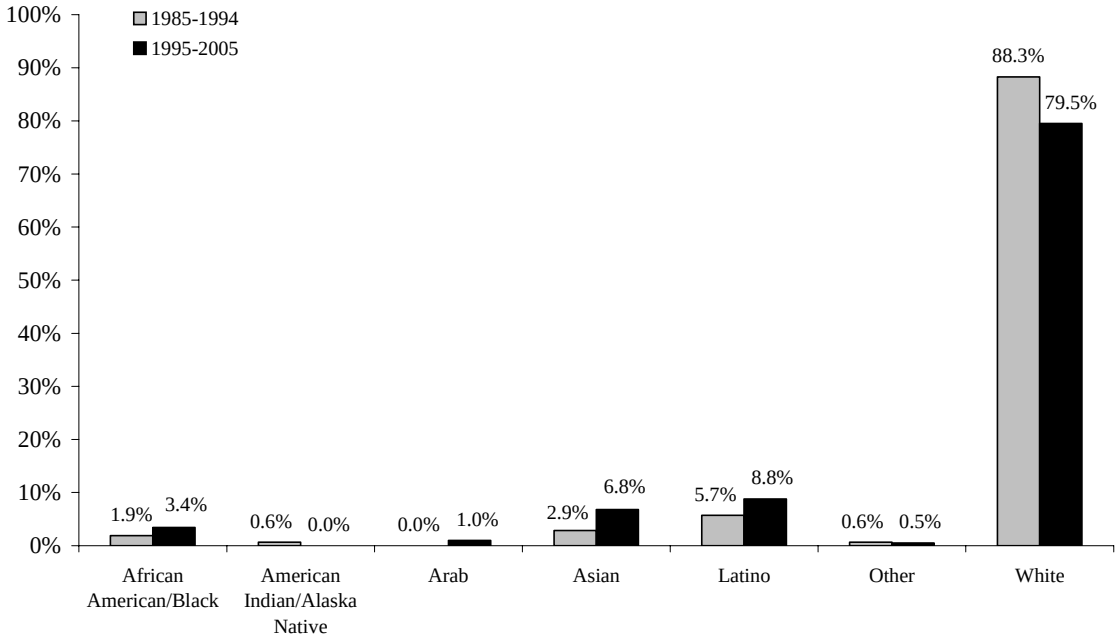


Figure 6: Number of Developments Incorporating as Congregations from 1985 through 2005 (with trendline)

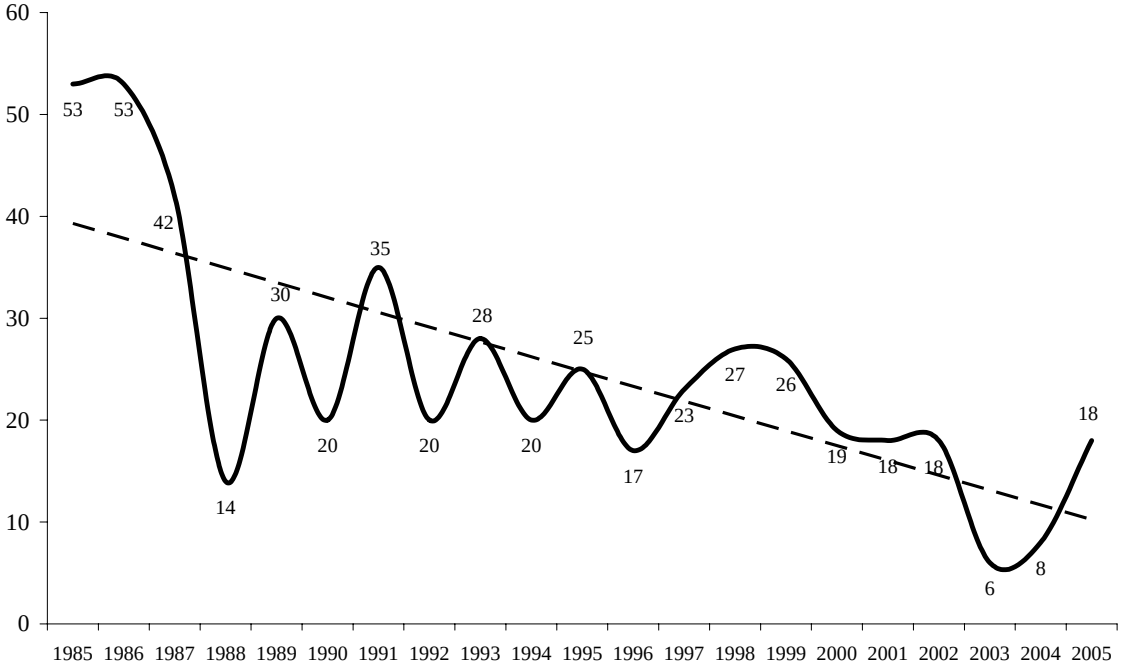
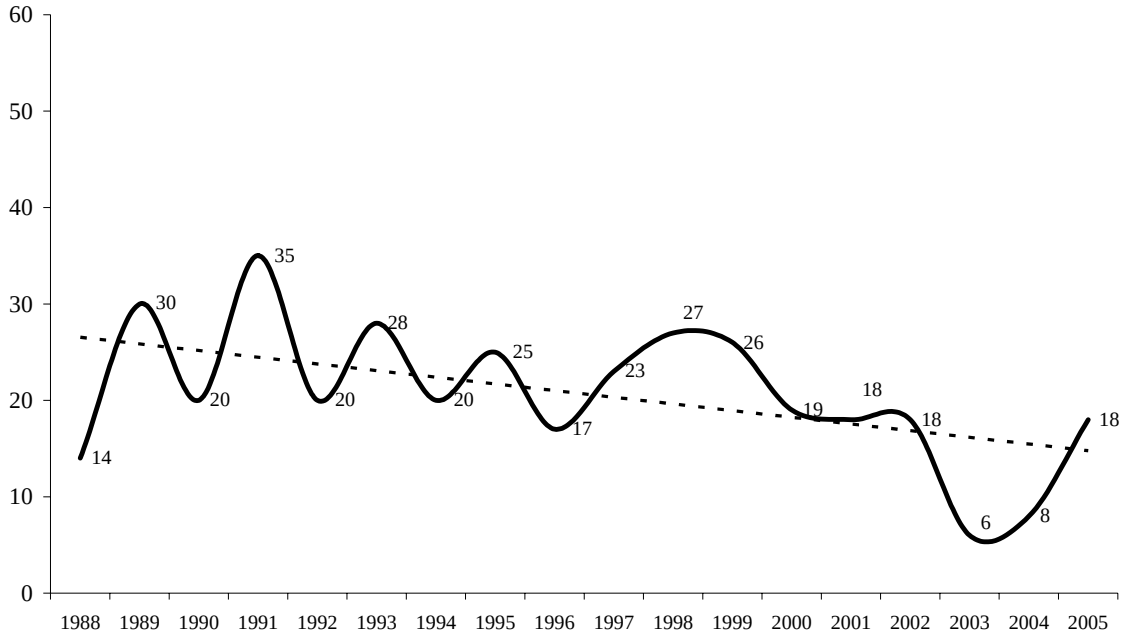


Figure 7: Number of Developments Incorporating as Congregations from 1988 through 2005 (with trendline)



THE FIRST FOUR YEARS OF DEVELOPMENT

Average worship attendance figures for the first four years of a typical development are presented in Figure 8 (page 8).[6] Predominantly white developments end their first year with an average of 60 in worship compared to 36 for the ethnic ministry developments. At the end of four years, predominantly white developments are nearly twice as large as the ethnic ministry developments.

Taken as a whole, the worship attendance for ELCA developments are roughly the same as those for the developments participating in a recent study conducted by the Center for Missional Research, North American Mission Board, Southern Baptist Convention (2007).[7] Developments included in the Southern Baptist study begin with slightly fewer in worship but they grow more quickly so that at the end of four years they are essentially the same size as those in the ELCA.

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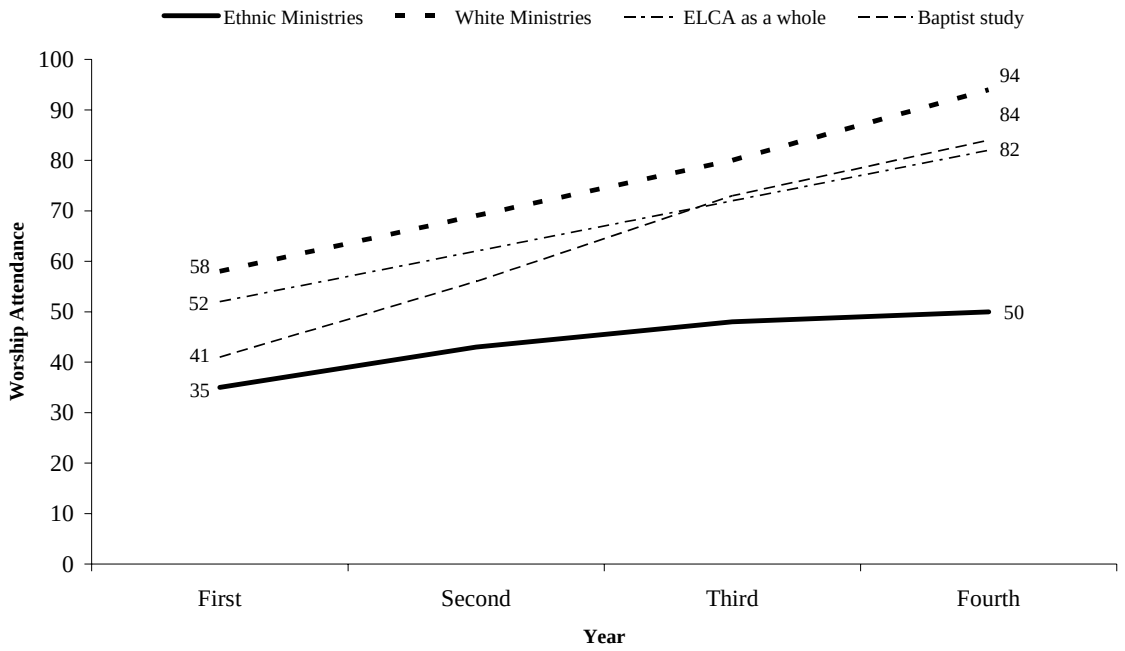
[6] Thes data are incomplete. As noted, many developments did not report data before they were incorporated as congregations. The data are constructed based on those congregations that filed reports either with the Office of the Secretary or EOCM. It is also supplemented by data collected from the mission directors. Data were available for a total of 154 developments for year one and 86 developments for year four.

[7] *Church Plant Survivability and Health Study 2007*, by Ed Stetzer and Phillip Connor, p. 2, February, 2007. Center for Missional Research, North American Mission Board, Southern Baptist Convention. The study included the following groups: Southern Baptists, Sovereign Grace Ministries, Baptist General Conference, Leadership Network, General Baptists, Wesleyan, New Thing Network, Assemblies of God, Evangelical Free, Foursquare Gospel, Southern Baptist, Christian Church, and the Lutheran Church Missouri Synod.

Figure 8: Worship Attendance at the End of Each of the First Four Years of Development by Type of Development

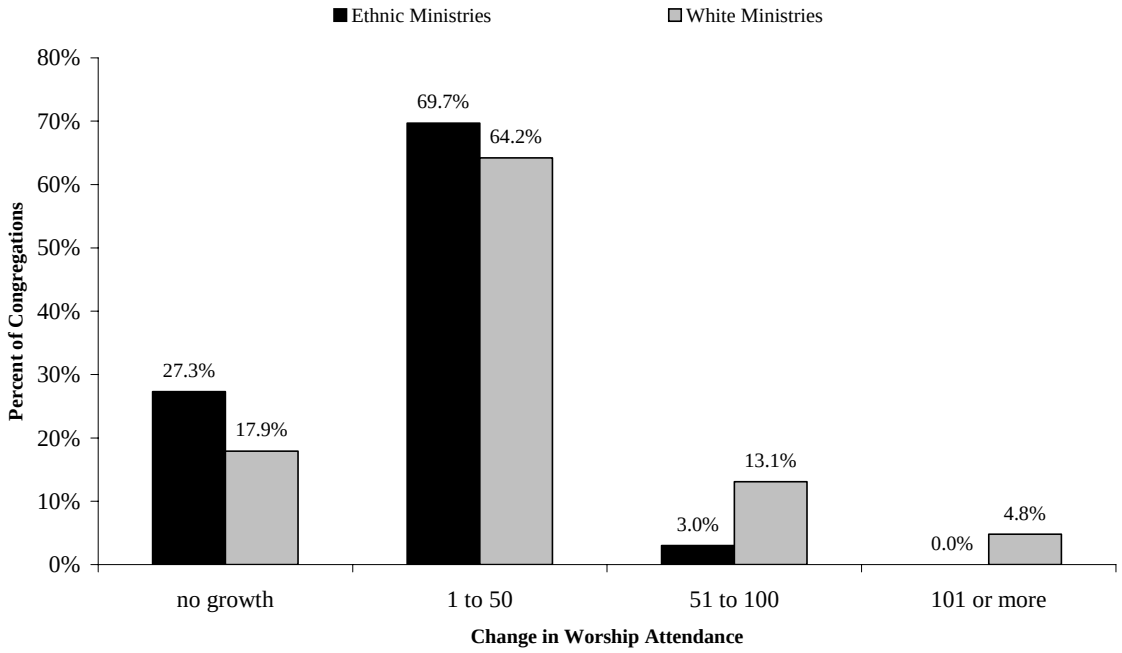


The growth rate for ethnic ministry developments in the ELCA over the four year period is 38.9 percent. This compares to 63.3 percent for predominantly white developments. The rate of growth for ELCA developments as a whole is 59.6 percent. This compares to 104.9 percent for the developments included in the Southern Baptist study.

Figure 9 (page 9) shows the differences in growth in worship attendance between the predominantly white developments and the ethnic ministry developments over their first four years.[8] Twenty-seven percent of ethnic ministry developments show no growth in their first four years compared to 18 percent of the predominantly white developments. No ethnic ministry development grew by 101 or more in worship attendance over the first four years compared to five percent of the predominantly white developments. But overall, despite the growth rates reported above, growth gauged by the number in worship is slow for the majority of both predominantly white and ethnic ministry congregations. Eighty-two percent of the predominantly white developments and 97 percent of the ethnic ministry developments grew by 50 or less in worship attendance over the first four years of the development. On the other hand, about five percent of the developments grew by 101 or more in worship and these congregations account for 25 percent of the total in worship attendance among all these developments at the end of the fourth year.

[8] Data were available for 117 developments.

Figure 9: Change in Worship Attendance for Developments Over Their First Four Years



AFTER INCORPORATION AS CONGREGATIONS

Figure 10 (page 10) shows worship attendance at the end of each of the first six years after incorporation comparing 1985 through 1994 to 1995 through 2005. From 1995 through 2005, congregations were incorporating with an average of 98 in worship compared to an average of 81 from 1985 through 1994.

Figure 11 (page 10) shows worship attendance at the end of each of the first six years after incorporation by type of development. Ethnic ministry congregations incorporated with fewer in worship.

Figure 10: Worship Attendance at the End of Each of the First Six Years After Incorporation Comparing Congregations Incorporating from 1985 through 1994 to Congregations Incorporating from 1995 through 2005

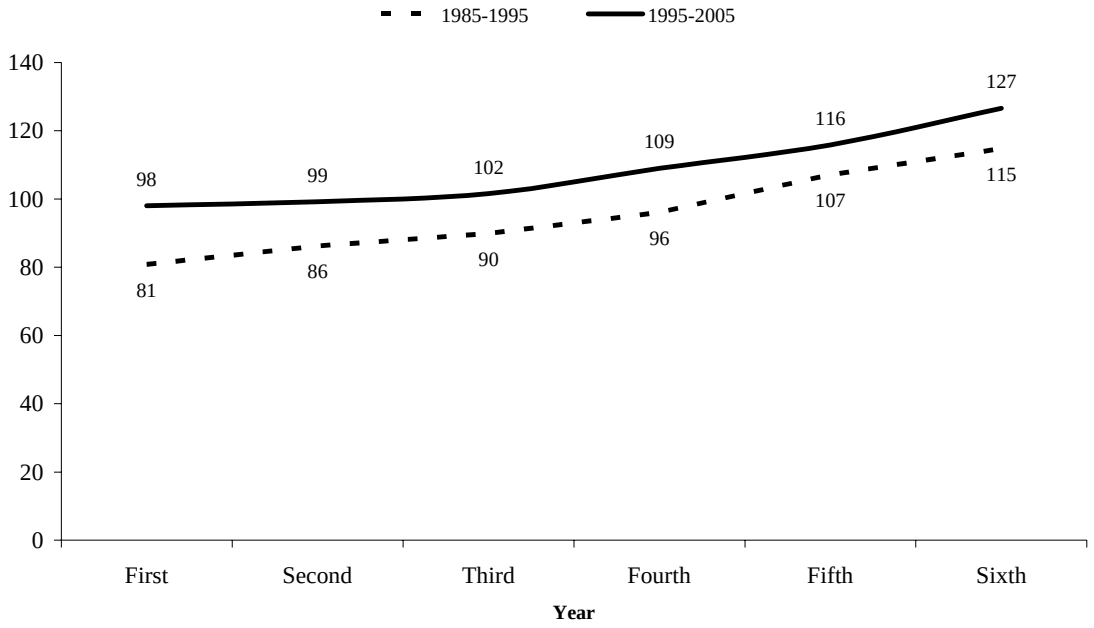


Figure 11: Worship Attendance at the End of Each of the First Six Years After Incorporation by Type of Development

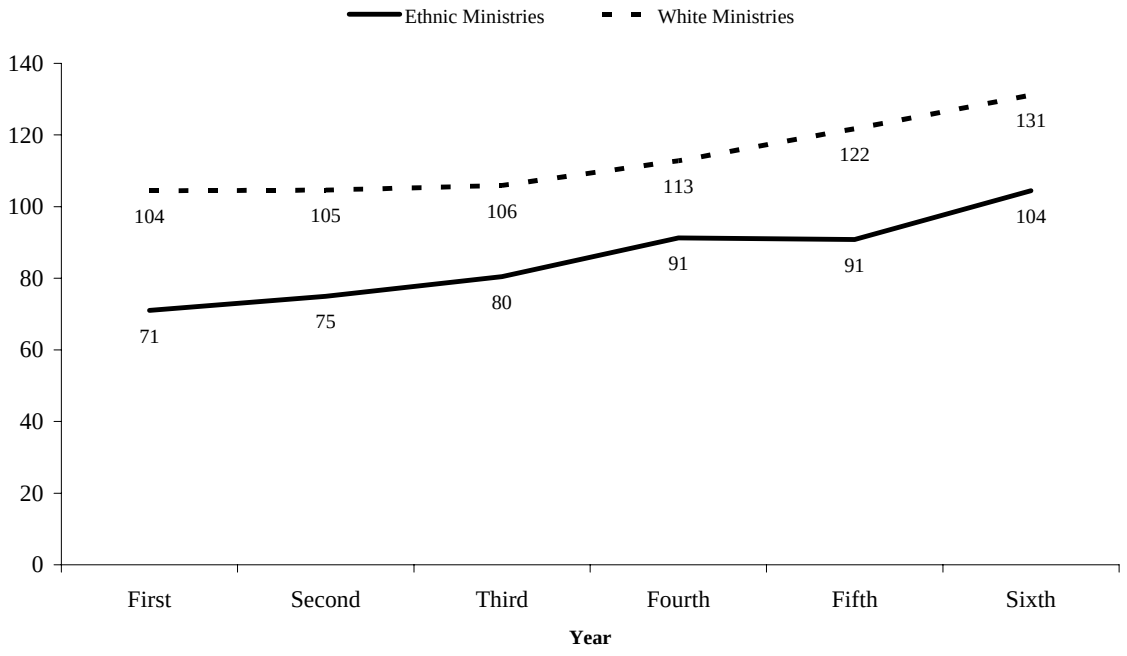
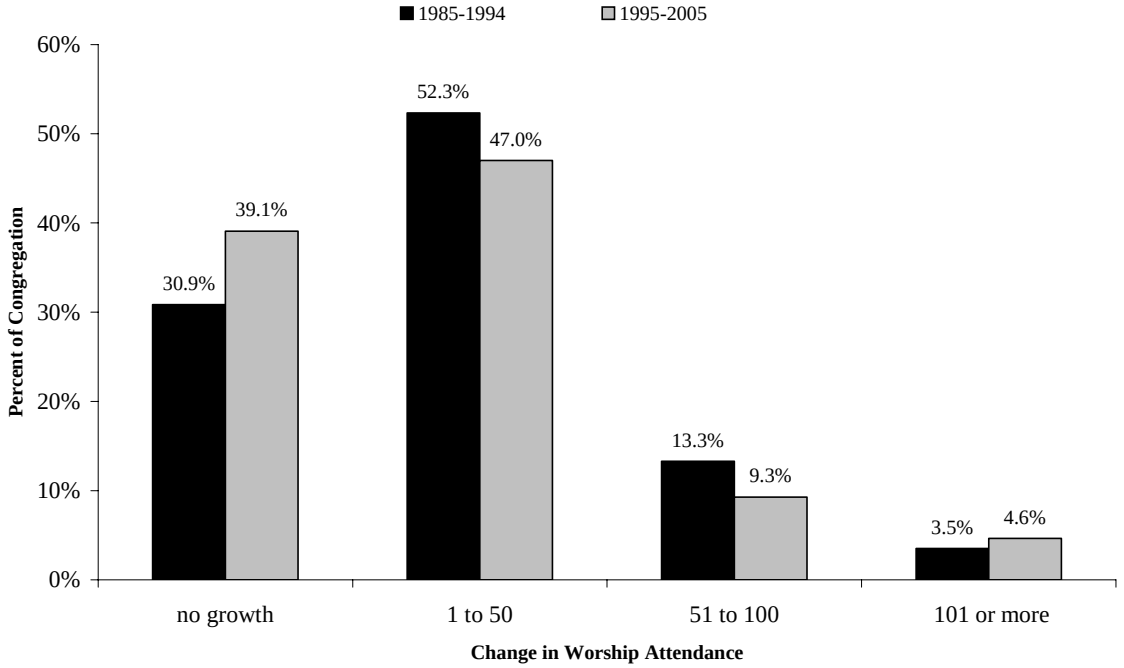


Figure 12 shows the change in worship attendance for developments in their first four years after incorporation by group.[9] Overall, 39 percent of the developments incorporating as congregations from 1995 through 2005 showed no growth once they became new congregations compared to 31 percent of the developments incorporating as congregation from 1985 through 1994. On the other hand, five percent of congregations incorporating from 1995 through 2005 grew 101 or more over their first four years. This compares to four percent of the congregations incorporating from 1985 through 2005.

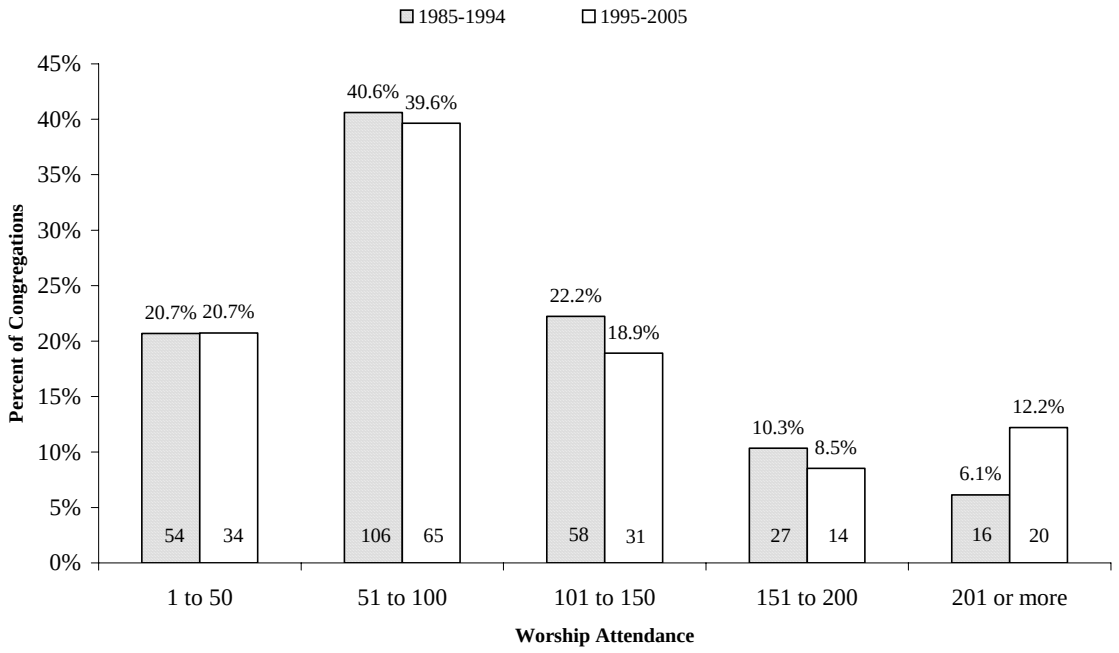
Figure 12: Change in Worship Attendance for Developments Over Their First Four Years After Incorporation



The averages presented in Figure 10 and Figure 11 reflect the influence of a slightly higher number of larger congregations incorporating from 1995 through 2005 than in the period from 1985 through 1994. Among the congregations incorporating from 1995 to 2005, 12 percent (20 congregations) had 201 or more in worship by the end of their fourth year. (See Figure 13, page 12. The actual number of congregations is presented at the bottom of each bar.) This compares to six percent (16 congregations) of 201 or more incorporating from 1985 through 1994. On the other hand, 60 percent of the developments incorporated from 1995 through 2005 still have 100 or less in worship after four years of incorporation. This compares to 61 percent for the developments incorporated from 1985 through 1994.

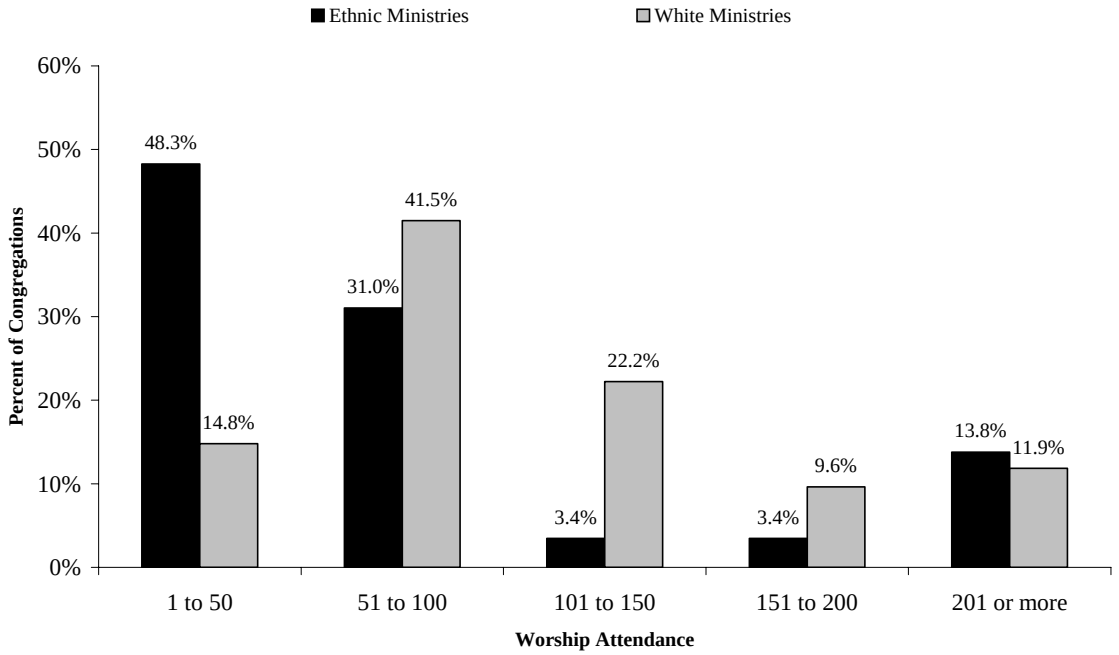
[9] One hundred sixty-four of the developments begun from 1995 through 2005 have been incorporated long enough to have four years of data. This compares to 261 developments from 1985 through 1994.

Figure 13: Size of Congregations by Worship Attendance After First Four Years of Incorporation



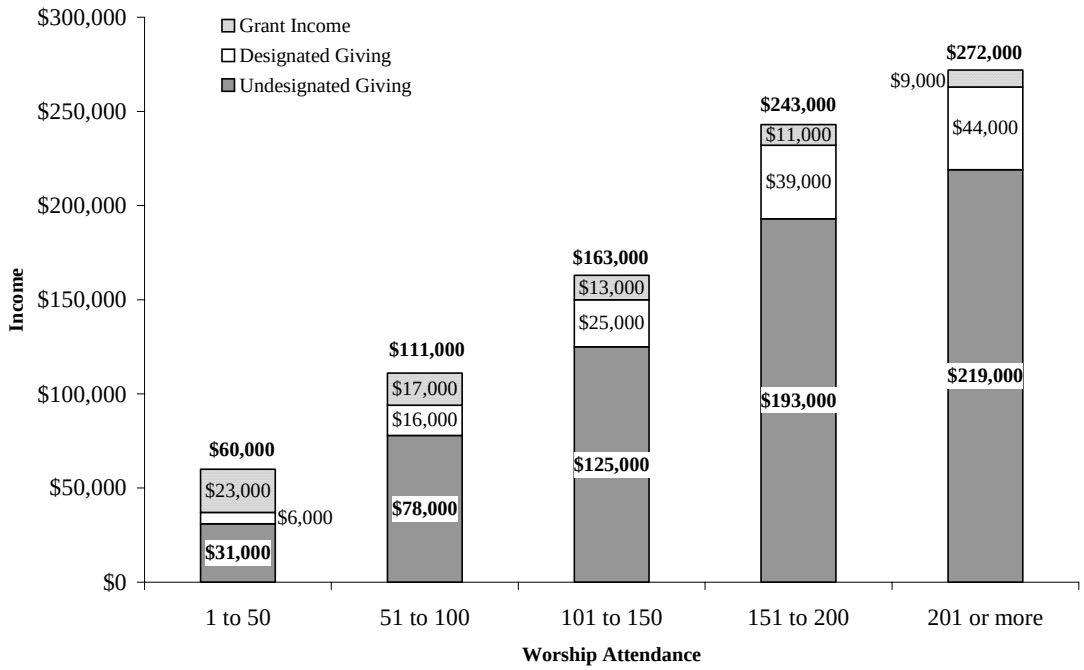
Seventy-nine percent of the ethnic ministry congregations have 100 or less in worship after four years of incorporation. (See Figure 14.)

Figure 14: Size of Congregations by Worship Attendance After Four Years of Incorporation



Congregations with 100 or less in worship also had total income levels reflective of their small size. (See Figure 15.) Four years after incorporation, the congregations with 50 or less in worship received an average of $60,000 in total income, but 38 percent of this income came from grants. Those with 201 or more in worship had an average of $272,000 in income, 97 percent of which is designated or undesignated member giving.

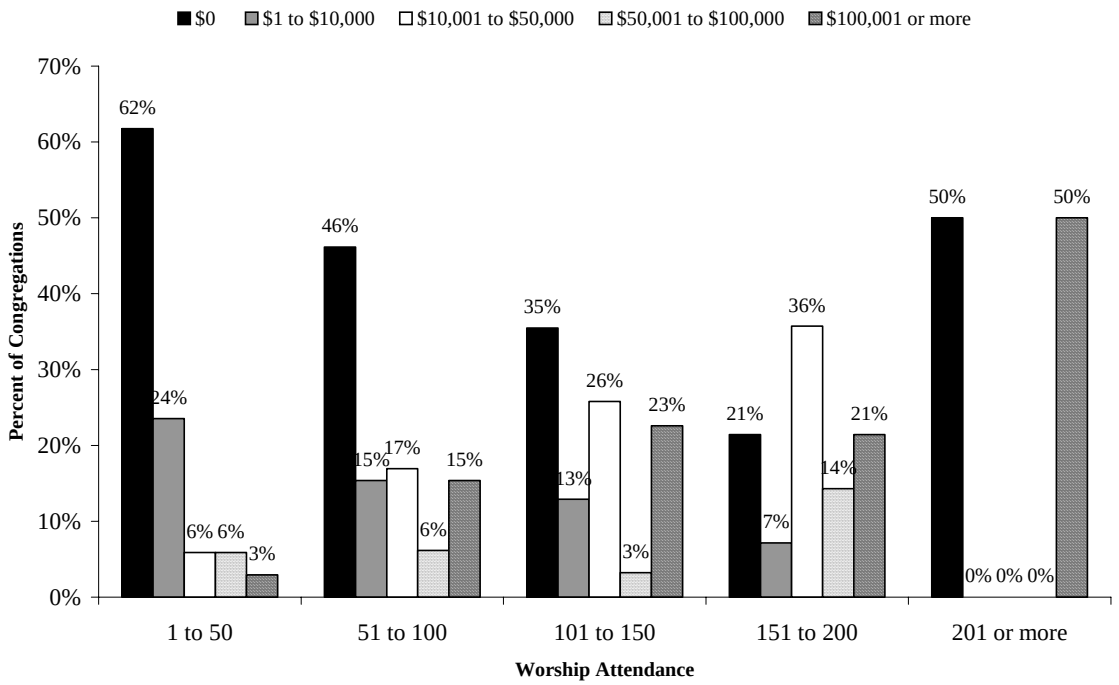
Figure 15: Income After First Four Years of Incorporation by Worship Attendance



These income levels suggest over 60 percent of these new congregations (those with 100 or less in worship) are unlikely to be able to afford either the salary of a full-time pastor or a significant building program. Figure 16 (page 13) shows the capital expenditures over the first four years of incorporation by worship attendance. As expected, congregations with more worshipers are much more likely to make significant capital expenditures. Seventeen percent of the new congregations made capital expenditures of $400,000 or more within six years after incorporation. Of these congregations, none was an ethnic ministry.

Finally, there is the question of the ability of these new congregations to sustain themselves on member giving alone. After six years of incorporation (including only the congregations incorporated from 1995 through 1999), 14 percent of ethnic ministry congregations received less than 10 percent of their operating income through grants. This compares to 60 percent of the predominantly white congregations. In both cases, a very high number of congregations remain dependent upon grant income long into their lives as congregations.

Figure 16: Total Capital Expenses Years 1 through 4 by Worship Attendance



DEMOGRAPHIC FACTORS

Unfortunately, we know very little about the internal dynamics of these congregations. We do not know the type of worship services they provide or about their evangelism practices, for example. But, we do know that demographic factors play a significant role in change in worship attendance.[10] The two most important factors are population change and the construction of new housing. Figure 17 (page 15) shows change in worship attendance by the primary ZIP code served for the incorporating congregation. The population in the primary ZIP code areas served by congregations growing 101 or more in their first four years increased by 103 percent, compared to a population increase of 27 percent for those congregations showing no growth.

Along with population growth, the growing congregations are serving areas with considerable new construction of housing units. (See Figure 18, page 15.) In fact, over half (55%) of the housing in the ZIP code areas served by congregations growing 101 or more in worship was constructed in 1995 or later. In the ZIP code areas of the congregations with no growth, 27 percent of the housing was constructed in 1995 or later.

[10] Because the data set on developments before incorporation is considerably less complete than the data set for developments that have incorporated, the incorporated data are used for this analysis. The population data at the ZIP code level for 2000 are from the 2000 Census but organized by ZIP code by Claritas, Inc. The estimates for 2005 are from Claritas, Inc.

Figure 17: Change in Worship Attendance Over First Four Years After Incorporation by Change in Total Population (based on primary ZIP code area served)

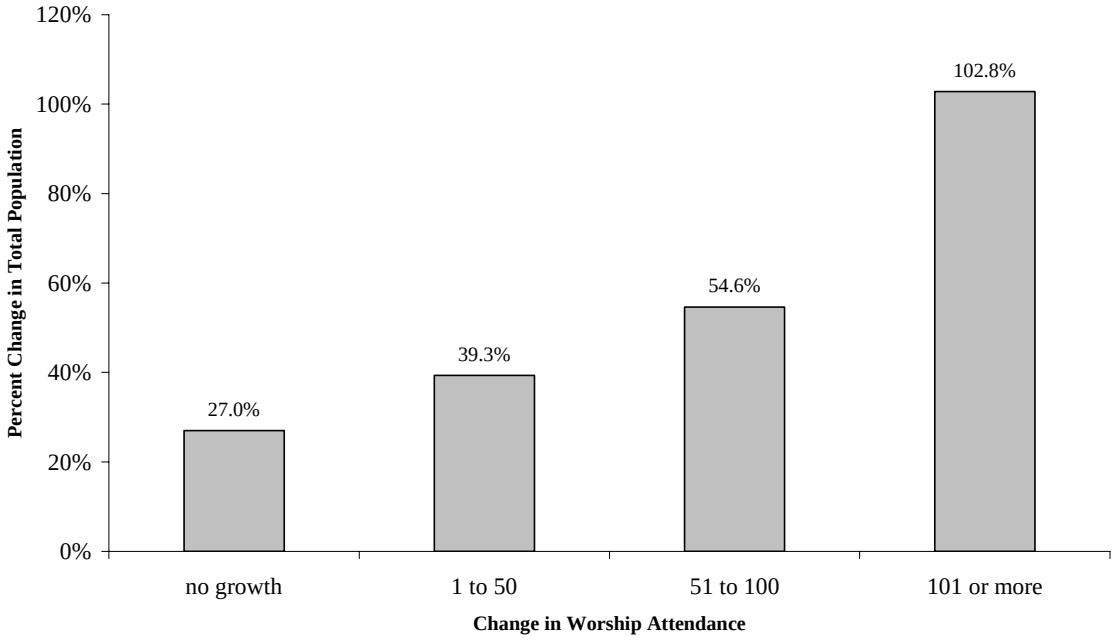
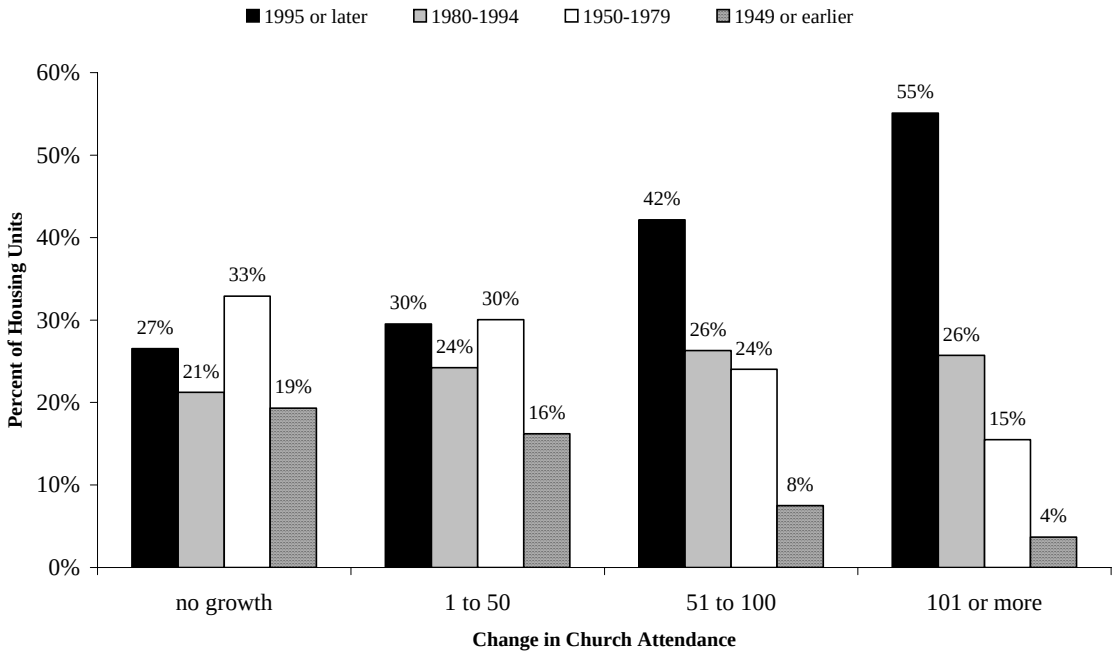


Figure 18: Change in Worship Attendance Over First Four Years of Incorporation by Year Housing Was Constructed (based on primary ZIP code served)



Factors such as the number of children in a ZIP code area or even the nonwhite percent of the population are secondary to overall population growth and new home construction. New home construction is also associated with high median household incomes.

CURRENT CIRCUMSTANCES

Ninety-five percent of the congregations incorporated from 1995 through 2005 remain active congregations. The average worship attendance, however, in ethnic ministry congregations has not increased and these congregations continue to receive an average of about $32,000 per congregation in grants to supplement their total member giving of about $53,000. The average worship attendance in predominantly white congregations has increased by about 30 per congregation while grant income has fallen to around $8,000 per congregation with total member giving about $197,000.

About 20 percent of the predominantly white congregations were without a pastor in 2005. This compares to about 40 percent for the ethnic ministry congregations.

Figure 19 (page 17) shows the relationship of average worship attendance in the four years after the incorporation of these congregations to worship attendance in 2005.[11] Congregations above the diagonal line have grown and those below the line have not. The figure shows a few congregations have shown significant growth. Overall, the gains of those with moderate growth are offset by those with moderate declines. The vast majority of these congregations show neither significant growth nor decline. Instead, the vast majority continue to exist serving small worshiping communities. These congregations can continue to survive only because they receive a large proportion of their total income from grants.

CURRENT FUNDING PATTERNS

Proposals for a development may come from a congregation, a group of congregations, a synod, or EOCM. The primary initial cost for a new development is the salary of a mission developer. The proposals specify the sources for this funding. Based on the proposals coming to the Review Table in March, 2007, EOCM contributed monies to 100 percent of the proposals that were approved for funding. Synods contribute about 70 percent of the time and congregations contribute about 50 percent of the time. Typically, EOCM will contribute about $42,000 and the synod and the congregation will contribute about $18,000 each for a total of $78,000. (See Figure 20, page 17.)

[11] Only congregations with data for both years are included.

Figure 19: Correlation of Average Attendance in Year Four to Average Attendance in 2005

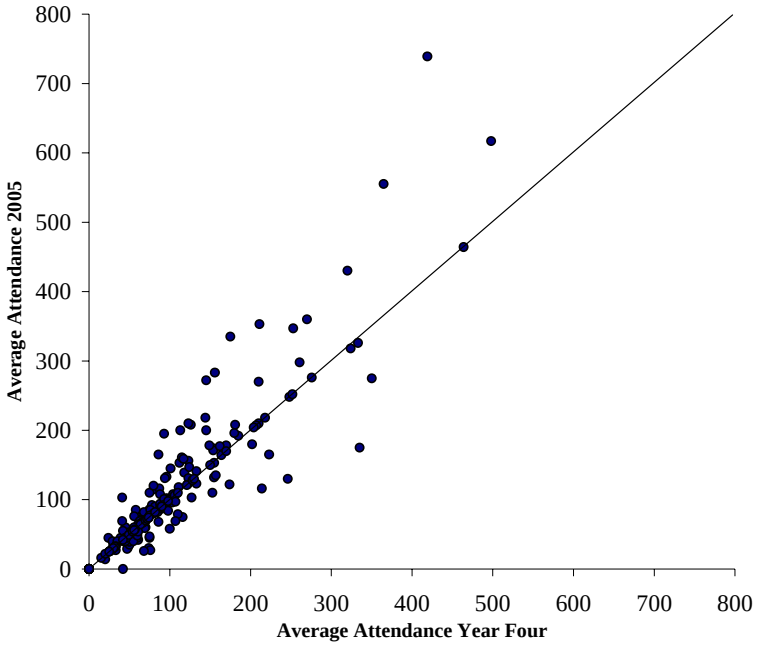
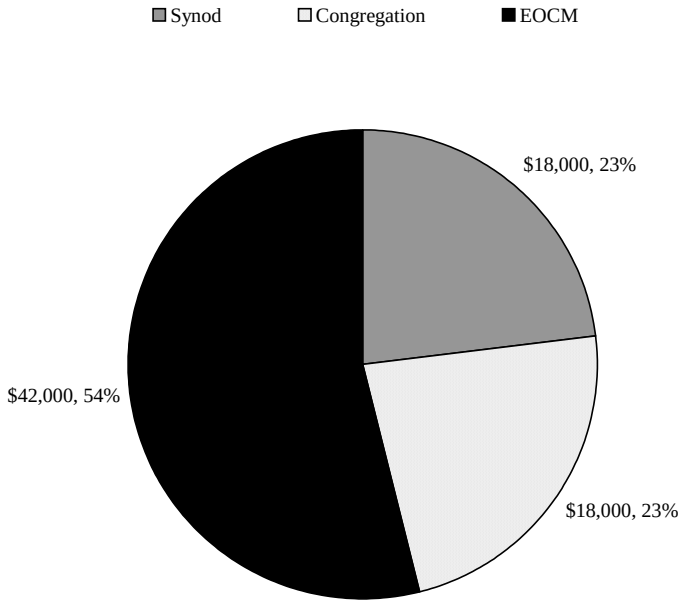


Figure 20: Typical Sources of Funding for New Developments



CHALLENGES

Based on what is known from the Baptist study, current practices in the ELCA are yielding growth results that are typical of new developments particularly with regard to predominantly white developments. At the end of the first four years of development, a typical development has about 84 persons in worship and after six years of incorporation a typical new congregation has about 127 persons in worship. This is about 10 less than a typical congregation in the ELCA. Ethnic ministry developments do not fair as well in terms of worship attendance. After four years of development, they average about 50 in worship.

There is evidence that fewer developments are incorporating as congregations. The years 2003 and 2004 were particularly low in incorporations but the number rebounded somewhat in 2005. From 1995 through 2005 about 50 percent of developments actually became congregations and once again, the rate was lower for ethnic ministry developments.

While the rate of growth for developments is on par with what appears typical, **the current environment for new developments is very challenging**.

The environment is very challenging in several ways. First, the primary constituency for all American congregations since the 1960s has been married families with children, but the number of married families with children has declined from half of households in 1960 to less than one fourth in 2000. This means congregations are in competition with each other for a smaller and smaller segment of American society.[12] It does appear the decline in married families with children slowed somewhat in the 1990, but this was "due to the population growth of immigrant Asians and Hispanics, who are more likely to form this family type, and to the lifestyle choices of Generation Xers (those born between 1965 and 1976), who have entered their household-forming years."[13]

Second, the overall proportion of the population attending worship services is at best holding steady and is likely decreasing.[14]

Third, only larger congregations are growing as a group of congregations. It is clear that worshipers in the United States are becoming more and more concentrated in larger

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[12] Because the overall population is increasing, this segment of households can still be large even if it is declining as a proportion of all households. No one knows for sure, but it is very likely that this competition is not offset by overall population growth because the proportion of the population attending church is also likely going down while the total number of congregations in the United States has likely increased.

[13] William H. Frey, *American Demographics*, March 1, 2003.

[14] C. Kirk Hadaway and Penny Long Marler, "How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement," *Journal for the Scientific Study of Religion*, September 2005.

congregations.[15] In the ELCA, for example, in 1988, 4.4 percent of all worshipers were attending congregations with 801 or more in worship. By 2005, 7.6 percent of all worshipers were attending worship in congregations with 801 or more in worship. In 1988, there were 71,910 worshipers in 59 congregations with 801 or more in worship(average size of 1,219). In 2005, there were 109,170 worshipers in 80 congregations with 801 or more in worship (average size of 1,365). This increase happened while the overall number of worshipers in the ELCA declined from 1,628,198 to 1,433,923.[16]

Why are people preferring larger congregations? One very plausible explanation is the quality of programming larger congregations are able to provide. In a modern, mobile society people decide if, when, and where, they go to church. Those who decide to attend are increasingly choosing congregations based on what congregations have to offer. In this competitive environment, larger congregations are at a distinct advantage because they can offer more and they can do it for less.

Fourth, the sites with the most potential for new developments are in highly dense, metropolitan areas where land and building costs are very high.

In response to two of the challenges noted above, the ELCA has chosen to begin many of its new developments in areas with strong population growth and considerable new housing construction. In these sites there is often a higher proportion of married couples with children.[17] New developments in these areas should be expected to grow under these demographic conditions. When the growth of congregations in these areas is slow, it is most likely related to internal dynamics. The advantage of a good demographic context can be readily offset by less than effective leadership in a development with no clear sense of purpose, a lack of spiritual vitality, mediocre worship, a lack of strong youth programs, or the existence of conflict.[18]

It is also clear, as noted above, married couples with children make up a significant segment of households among Latinos, Asians, and Generation Xers. For some reason, however, new developments in these communities have not grown well. Each of these groups has limited experience with Lutheranism and finding mission developers with the appropriate skills has been difficult.

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[15] This section owes much to Mark Chaves' "All Creatures Great and Small: Megachurches in Context." *Review of Religious Research* 47:329-346.

[16] Large congregations are not immune to membership loss. The number of congregations with 801 or more in worship peaked in 2002 at 90 with at total of 115,856 in worship. Fewer and fewer people are going to church and this is impacting all congregations.

[17] See the case studies on congregations in suburbia included in Nancy Ammerman's *Congregation and Community*. New Brunswick, New Jersey: Rutgers, 1977.

[18] The importance of these internal dynamics are highlighted in C. Kirk Hadaway's *FACTs on Growth*, Faith Communities Today, Hartford Seminary, Hartford, Connecticut, 2006. See http://FACT.hartsem.edu.

In terms of competing with larger congregations, none of the congregations incorporated from 1995 through 2005 have 801 or more in worship. The largest has 740 in worship and only three have 501 or more. If it is possible to conclude anything about the new congregations emerging from ELCA development practices, it is that they will be small. The majority have 100 or less in worship. As a result, these congregations can not provide the level of programing provided by larger congregations.

Also, because of their size, these congregations cannot respond effectively to the fourth challenge of covering the high costs of land and a building. In fact, most of these congregations are caught in a financial negative, self-reinforcing feedback loop. Many have not grown fast enough to generate the revenue it takes to pay for a full-time pastor, much less purchase land, build a building, or provide the kind of quality programs which are appealing to those looking for a church. It is possible to trim these costs. Pastors can be bi-vocational or part-time. Developments can use rented facilities. Programs can be limited to worship. But, when costs are trimmed in these ways, it is very likely that the development will never grow to more than 100 in worship. Even the new developments managing to cover the costs of a full-time pastor, new land, and a building may have a difficult time providing a quality program when faced with the competition of a nearby larger congregation. In short, the majority of new developments need resources they simply do not have and without these resources they will remain small.

While financial statistics are not available for new developments, they are available for the new congregations that were incorporated from 1995 through 2005. After the fourth year of incorporation these congregations reported average operating expense of $98,414. The average cost per worship attender is $1,311 which is typical of congregations in the ELCA with between 50 and 100 in worship. On the other hand, the average operating expense of congregations with 801 or more in worship is $1,589,518 but the cost per attendee is $1,165. At least in part, because of these lower costs, larger congregations have a significant advantage in their ability to provide a quality program.

RECOMMENDATIONS

1. Establish **shared** priorities for new developments that become part of the leadership culture of this church. This should be a task of the Conference of Bishops and the churchwide organization.

   The synods and the churchwide organization **together** need to come to a higher level of agreement in principle about the priorities this church is trying to achieve through starting new developments. Currently, the ELCA *Evangelism Strategy* commits the church to starting 100 new congregations a year by 2010.[19] It makes the assumption that starting a set number of new congregations is an effective evangelism strategy in both ethnic and predominantly white communities, but it is increasingly clear that one or two fast growing developments that have achieved the ability to provide a significant level of programming

[19] Adopted by the 2003 Churchwide Assembly of the ELCA.

are in a much better position to reach the unchurched than 10 or even 20 small struggling developments. But, reaching the most people, may not be the only or even the primary goal for the church. Without a higher level of agreement about priorities, the enthusiasm for ministry and a longing to meet local mission needs often confound this church's ability to determine if it is a good steward of its resources. Without these priorities it is very difficult to determine if the current rate of half of new developments becoming congregations is acceptable. Without these priorities it is very difficult to know if the current growth rate of growth for new developments is acceptable.

2. Define benchmarks for each new development. If these benchmarks are not achieved, abandon work in a site. The benchmarks may be different for different types of developments. Benchmarks could be established by the Review Table and decisions to end work in a site could also be managed by the Review Table in close collaboration with the appropriate mission director, synod bishop, and synod outreach committee.

3. Produce more gifted and well prepared developers. Even more attention should be given to leadership development by the churchwide organization. While the work of the recent past show promise for the future, the pool of developers must be increased and developers need considerably more skill. This should be an ongoing task of the seminaries, the churchwide organization (both EOCM and Vocation and Education), and the Conference of Bishops, with Vocation and Education taking the lead.

4. For the sake of good stewardship, significantly improve the process of record keeping so that it is easier to monitor the progress of new developments.[20] This responsibility should be the responsibility of the mission directors and they should be held accountable for filing regular reports for each of the developments on their territory. Because many mission directors are the shared staff of the churchwide organization and a synod there must be a very high level of commitment from both the synods and the churchwide organization to collecting the data needed to measure success and make good decisions. A system also needs to be established that makes it relatively easy for mission developers and mission directors to report.

   Also, recommendations need to be made on how to categorize and collect data for satellite ministries.

ADDENDUM 1: SATELLITE MINISTRIES

This study did not focus on satellite ministries simply because the current system of record keeping makes it impossible to monitor their progress. The arrangement of a satellite makes it appealing because the resources of the primary congregation are available to the satellite. If

[20] EOCM has created and is in the process of filling a new position of Assistant Director for the Development of New Congregations. This person will be responsible for working with mission developers and mission directors to improve the consistency and quality of the data filed on new mission developments.

those resources are substantial, the satellite should have a significant advantage in the competitive environment.

ADDENDUM 2: DOES BUILDING A BUILDING POSITIVELY IMPACT GROWTH IN WORSHIP ATTENDANCE?

Congregations are asked to report their capital expenditures on their annual report and based on these reports, only 17 percent of the developments incorporating from 1995 through 2005 made capital expenditures of $400,000 or more within six years after their incorporation. The average amount expended by these congregations was $1.1 million. All of these congregations were English speaking/European descent.

Table 1 presents the change in worship attendance for these 23 congregations for the first through fourth year after the expenditure. It shows six of the 23 congregations showed no growth in the first year after the expenditures while two congregations showed growth of 101 or more in worship attendance. Overall, based on these results, it is difficult to conclude the construction of a building in and of itself has a strong and positive relationship to an increase in worship attendance. But, this very limited data does suggest there is a modest relationship between the size of the capital expenditure and an increase in worship attendance. The correlation coefficient between these two variables is .31.

Table 1: Change in Worship Attendance for the First Through Fourth Year After a Capital Expenditure of $400, 000 or More

	First	Second	Third	Fourth
no growth	6	9	5	9
1 to 10	3	5	10	3
11 to 25	8	7	3	0
26 to 50	4	0	3	1
51 to 100	0	1	1	2
101 or more	2	0	0	1
TOTAL	23	22	22	16