

The Interdenominational Community Church of Atlanta (ICCA) Reaching Out Northwest of the  
city of Atlanta Georgia for its Growth

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## The Church Growth

This paper aims at exploring the strategies appropriate for church growth in the 21st century. The church on target is Interdenominational Community Church of Atlanta (ICCA) on Bolton Rd. Atlanta Georgia 30331. The goal is to reach out the people who live in the northwest of the city of Atlanta, Georgia within zip code 30331 where the church is situated. Cronshaw, Powell, Hancock, Sterland, & Wilson (2014) suggest that the clear vision for the future of the church is an important part of the church growth. The clear vision gives the direction of the church and helps in its decision-making (Cronshaw et al. 2014). The clear vision should be “mission focus”, engage the members, use their skills and gifts and be accessible to the whole group” (Cronshaw et al. 2014). The vision should be based on the context of trust, acceptance, humility, and patience for the church to move forward with confidence and purpose (Cronshaw et al, 2014). “Finding the balance between innovation and realism, planning and action can be challenging but ultimately very powerful” (Cronshaw et al. (2014). the Australian National Church Life Survey data show that clear vision of future, numerical growth, a strong sense of belonging, and innovation are related (Cronshaw et al. (2014).

Key Words: ICCA church, vision, church growth, theology, ICCA, demography, Atlanta, Georgia

## BACKGROUND

Interdenominational Community Church of Atlanta (ICCA) is located on Bolton Road North West of Atlanta Georgia zip code 30331, Atlanta, Georgia. The following names listing for the surrounding neighbors in zip code 30331

:

Collier Heights

Southwest Atlanta

Fairburn

Heritage Valley

Deerwood

Niskey Lake

Adamsville

Ben Hill Forest

Wildwood

Midwest Cascade Web. (Demography  
Section, zip, 30331, Atlanta, Georgia).

Zip code 30331 is located in the state of Georgia in the Atlanta metro area. Zip code 30331 is primarily located in Fulton County. The official US Postal Service name for 30331 is Atlanta, Georgia. Positions of zip code 30331 are contained or border the city limits of Atlanta, GA East Point, GA,. Zip code 30331 is within area code 678, area code 404 and area code 770, 30331 can be classified socioeconomically as lower Middle Class, class zip code in comparison to other zip codes in Georgia.

The current unemployment level in 30331 is 5.48% which is higher than the current unemployment level of 4.8% is higher than current state of unemployment at 4.7% and higher than the current national unemployment rate at 4.9%.

According the 2010 census, the population of 30331 increased to 54094 from 44444 over the past 10 years. The majority ethnicity residing in 30331 is African American while the majority ethnicity attending 30331 public schools is Black. 82.4% of students in 30331 public schools receive or are eligible to participate in free or reduced lunch program (Web, Demography Section Zip 30331, Atlanta, Georgia).

Zip Code 30331 Race/Ethnicity		2010	Change(+/-)
	2014		
White	728	1.22%	757 -4%
Black Or African American	56613	94.94%	50740 +12%
Hispanic	1704	2.86%	1555 +10%
American Indian Or Alaskan Native	50	0.08%	88 -43%
Asian	169	0.28%	191 -12%
Native Hawaiian & Other Pacific Islander	8	0.01%	16 -50%
Other Race	69	0.06%	69 -46%
Two Or More Races	678	0.54%	678 -52%

(Web, Demography, zip 30331, Atlanta, Georgia).

Zip Code 30331 Population Profile

	2010	2000
Total Population	54094	44444
Male Population	44.10%	
Female Population	55.90%	
Total Households	21742	

Zip Code 30331 Public School Profile

Test Score Performance	Below Average
Percentage of Students Eligible For Free or Reduced Lunch	82.4%
Percentage of Public Schools with Title 1 Status	93.3%

Zip Code 30331 Income Level Profile

Median Household Income	\$48984
Income Under \$50K Per Year	50.70%
Income \$50K to \$100K Per Year	29.10%
Income Above \$100K Per Year	20.20%

Zip Code 30331 Politics Profile

114 US Congressional District	Georgia 5
Representative	John Lewis
Party	Democrat
114 US Congressional District	Georgia 13
Representative	David Scott
Party	Democrats

(Web, Demography Section, zip, 30331, Atlanta, Georgia).

There are twenty preexisting churches in zip code 30331 before the ICCA came into the neighborhood:

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Greater Rhema International Ministries

Atlanta Westside Presbyterian Church

Paradise Baptist Church

Endeavor Church Atlanta

Greater Fairhill Baptist Church

Mt Ephraim Baptist Church

Radcliffe Presbyterian Church

Victory Church ATL

Fusion Church Atlanta

Collins Memorial United Methodist

Lindsay Street Baptist Church

St Paul of the Cross Church

Greater Leavy Missionary Baptist

Pilgrim Missionary Baptist Church

Simpson Street Church of Christ

Welcome All Missionary Baptist

Al-Farooq Masjid of Atlanta

Jackson Memorial Baptist Church

Great Elizabeth Bible Church

Citadel of Hope (Web, Demography Section, zip, 30331, Atlanta, Georgia).

The crime rate:

Atlanta (zip 30331), Georgia, violent crime, on a scale from 1 (low crime) to 100, is 74.

Violent crime is composed of four offences: murder and nonnegligent manslaughter, forcible rape, Robbery, and aggravated assault. The US average is 31.1.

Atlanta (zip 30331), Georgia, property crime, on scale from 1 (low) to 100, is 68.

Property crime includes the offenses of burglary, larceny theft, motor vehicle theft, and arson. The object of the theft type offenses is the taking of money or property, but there is no force or threat of force against the victims. The US average is 38.1

(Web, Demography, Section, zip 30331, Atlanta, Georgia).

ICCA origin was the predominantly ethnic church to cater for the Kenya immigrants who were absorbed into the new culture and busy life where they had to work on Sundays something that was unusual in their lives back in their country. The money earning was vital to meet their living expenses since the lifestyle in the US was not communal one where the family subsidizes some of the immediate needs such as a free of charge babysitting from own grandmother, sister,

untie or neighbor friend. All those free services back in Kenya were not available to the new community in Atlanta Georgia. Another thing that hit hard was the relative dying back in Kenya, being new in the US it was hard to know who to turn to for encouragement during the grieving time. ICCA played part in moral support at difficulty time and coming together raise money for air ticket for grieving person to attend the funeral for their beloved one back in Kenya. ICCA looks forward to meeting challenges of reaching out to others outside the ethnicity.

The existing state of ICCA influences this study, how the numerical growth could be achieved through reaching the larger community in the northwest of Atlanta Georgia. The writer would use the model of the (NCLS) (2011) of Victorian Baptists interviews, data collection, and data analysis to gather the knowledge for its development toward numerical growth and also other literature to gain the knowledge from the past and the present study.

The questions: would be how would ICCA engage the larger community living in Northwest Atlanta Georgia for expansion in numerical growth? The hypothesis: ICCA would engage the larger community living in northwest Atlanta Georgia to increase numerically.

The term ICCA: the ICCA origin was to provide service to people who were Christians from Kenya hat migrated to the US. Their response to the challenge of many working on Sunday kept many from attending church on Sunday or any other day.

The founder, Dr Rev J. G.Wandu, came from Kenya, and he was a long time Presbyterian pastor back in Kenya. He graduated from Interdenominational Theological Seminary in spring of 1995 with Doctor of ministry.

The purpose: ICCA came to being in October of 1995 and its purpose to cater for the immigrants from all denominational background in Kenya, the reason for the church's name. of the church the ICCA. The new life in U.S. heavily challenged them and many of them lost the

urge to attend worship on Sundays because of various reasons, some difficulties related to basic needs such as cultural shock, Sunday work schedules that were unusual in their past experiences, schooling. The high cost of life, low wages, lost communal system of life that they were used back in Kenya where the families, communities worked together to help each other during the daily basic needs. and also learning of a new independent lifestyle as well as individual life lifestyle and values.

In the beginning, ICCA worshiped in the evening, 5:00-8:00 PM, in the international class in North Avenue Presbyterian Church Atlanta Georgia. Few years down, the denominations gathered courage and each one left the ICCA and set worships elsewhere and worshiped according to their church polity guidance. ICCA, for a long time, remained an ethnic church. Later on, the church bought one-acre land with two facilities and repaired one and used it for worship. As ICCA was in the process of renovating the second larger facility to be the main church, the founding pastor died. Four years down, the associate pastor went back to his country, Uganda.

On July 23, 2017, this author was ordained a pastor of ICCA. It is a family worship church with Kenyan who are America Nationalized citizen and the first generation born Americans. This author participant with the founder during the founding of the ICCA and was charged with a duty of a lay pastoral counselor, teaching Sunday School, Bible study, helping to serve in Holy Communion, and also acted as a ruling Church Elder in the administration of the church.

Beulah Heights University in Atlanta, Georgia is preparing this author for the leadership in ministries and marketplace beginning fall of 2013. The author received the master of art in

biblical studies in spring 2016 and is pursuing studies in leadership in ministries and marketplace at the Ph.D. level now finishing the first year this fall 2017.

The summary, the purpose of this study is to investigate the strategies of how ICCA would grow numerically through engaging the larger community on the northwest of Atlanta Georgia. ICCA intentions are to move from ethnic church to all people's. In the study, this author will review the literature on the past and recent researches for the guidance in the endeavor. The ICCA problem: what are the strategies for ICCA to use to engage the larger community in the northwest of Atlanta Georgia and move the church from an ethnicity worship to all people's worship and also increase the membership?

#### LITERATURE REVIEW

Cronshaw et al. (2014) interfiled the elements of the church growth numerically as the church's clear vision, the commitment to the members, innovation, use of members' skills and gifts, trust humility, and patience. Grzymala-Busse (2014) found that "religious denominations face the problem of expanding their ranks without moderating their doctrine, changing their identity, or losing the existing faithful. Yet some have resolved this dilemma with considerable success." Haskell, Burgoyne, and Flatt (2016) establish that the new attendees were drawn to their Mainline Protestant church by aspects of Conservative Protestant theology.

The Church growth in Victorian Baptist: the literature review show the past research on the spiritual and numerical church growth relates to each other (Cronshaw et al. 2014). In addition, the church's clear vision for future is important for the direction of the future of the church and its decision- making. Having both, a clear vision for the future and the high levels of commitment to the idea of the vision for both, the leadership and members are very vital, Again, it can be hard to help attendees capture and own a vision (Cronshaw et al. 2014). Victorian

Baptist data demonstrate a strong association between churches with a clear vision for the future and numerical growth, a strong sense of belonging and innovation (Cronshaw et al, 2014). Church leaders reinforcement, “a well-defined vision gives a clear sense of direction and facilitates decision-making and resource allocation” (Cronshaw et al. 2014). To be most effective a church’s vision should be mission focused, engage the skills and gifts of the membership and be accessible to the whole group (Cronshaw et al. 2014). A vision should be discerned in a context of trust, acceptance, humility, and patience (Cronshaw et al. 2014). The ongoing examination and evaluation of the outworking of a church’s vision enable churches to move forward with confidence and purpose (Cronshaw et al. (2014). "Finding the balance between innovation and realism, planning and action can be challenging but ultimately very powerful" (Cronshaw et al. 2014). NCLS ministry researchers in the Western world calls for leadership that can help churches embrace the changes necessary to move the church forward into a new era. When it comes to church vitality, research on thousands of Australian churches found that one of the most important areas is the ability of churches to develop a clear vision and direction that attendees are strongly committed to.

Kim (1998) argues from the biblical and theological basis that the numerical growth is increased only by the Spirit through the conversion (p.6). The model in the book of Acts indicates that the growth of a church is not an option, but a necessity because the growth of a church is recognized as "evidence of the response to the Great Commission” (p. 6). The model recorded in book of Acts conflicts with what Grzymala (2014) argument that the members are maintained through the giving of services they need for the family. They are also influenced to join a church because of what they benefit from rather than through the conversion Grzymala (2014).

Tenny-Brittian (2013) identifies nine strategies the effective for church growth in 21st-century strategies:

1. Build a Spiritual Foundation
2. Build a Congregational Foundation
3. Get Ready for Growth
4. Implement the Inviting Core Process
5. Implement the Connecting Core Process
6. Implement the Apprenticeship Core Process
7. Implement the Deployment Core Process
8. Organize for Growth
9. Evaluate Everything

Musselman (2017) argues that hospitality shown to the first time visitors' in the church is one element of church growth. Hospitality means love action given to the first time strangers in the church (Musselman (2017). Klenck (n. d.) presents a model of church growth utilized by Schuller, Hybels, and Warren "that is similar to modern marketing techniques Klenck (n.d.). That the church, in order to draw and hold large numbers of people should meet their "felt need" Klenck (n. d.). The church then "converts" them, and "disciples" them through the use of modern organizational management Klenck (n. d.). Only the total quality management style techniques that can affect "change" in the community, and the world" Klenck (n. d.), and increase the church growth numerically.

Danner (2013) presents a very important example of a how church can grow numerically using the action of the Episcopal Church reception of an immigrant group of people to the US and cater to their culture, daily needs, showing the welcome love, and easing off their felt

strangeness to the new place (p. 649). The element enhancing the church growth is the shift of thinking (p. 649) in looking at things in a new way according to what is happening around the church vicinity.

Keller (2001) offers three necessities for the church growth the gospel-centered: that reshape the content, tone, and strategy the church, city-centered that cities increasingly influence the global culture and affect the way the church operates. With a positive approach toward the culture, learn to affirm that cities are wonderful, strategic, and underserved places for gospel ministry, and movement-centered: instead of building own tribe, seek the prosperity and peace of the community led by the Holy Spirit (Keller, 2001).

McIntosh (2013) suggest that a church in U.S. today should apply one of the five most important church growth principles: first, outreach where the congregation focuses outward to others than itself (p.1). Second, social networks meaning that non-Christians come to Christ and church through the association with the Christian who are friends, relatives, and others (p. 1). The Christians in the church should be encouraged to list at least 4-5 unchurched people in the community and pray for them in one minute on given specific time once a day. Invite the people you are praying for to church when there is a special event. The leader let the congregation know they are the arms God use to bring the unchurched to Christ and to the church (p. 1).

Third principle, “felt Needs are the Connecting Point” (McIntosh, 2013, p.1), meaning that the unchurched people spend more time thinking of their needs than eternal life for their souls (p. 1). The unchurched people’s immediate concern or interest: “their job...a relationship... their health...kids...finances...hobby” (p. 1). The approach to the unchurched should be from their point of view relevant to their needs. For example, Jesus approach to Samaritan woman was about her need of water that she had come to fetch (p. 1).

The fourth outreach principle, “relationships are the Glue” (McIntosh, 2013, p. 1), meaning that the leader is a relational maker in that, create common activities for “common age, interests and family status” (p. 1). New people who join the church stay when they make friends as many as seven (p. 1).

The fifth principle, “transitions provide the window of opportunity” (McIntosh, 2013, p. 2), for example, “all unchurched people in the community are not similarly inclined to become Christians and members of the church. Some are quite responsive, others not at all” (p. 2). Therefore, identify the unchurched who are going through life untorturable events such as marriage, divorce, relocation, retirement) or death of a spouse, medical crisis, fired from work, etc.), and move them toward "spiritual receptivity" (McIntosh, 2013, p. 2).

Nieuwhof (2017) argues that the first thing to do reach out unchurched needs to show passion, second, use simple language common to people during the discussion instead of using, for example, this coffee is good hallelujah or this burger is tasty amen, praise God (Nieuwhof, 2017). Third, dream big dream for the church and communicate big vision for the church (Nieuwhof, 2017). Forth, encouraging people to fall in love with the mission of the church but not the method the mission is carried out (Nieuwhof, 2017). The method is described in this case as “a way of doing things: programs the church runs, the style of music, the architecture of a building or facility, a staffing or governance model” (Nieuwhof, 2017). The mission is defined in this case as reaching people with the love and hope of Jesus, and it never changes (Nieuwhof, 2017).

Fifth, “smile more” (Nieuwhof, 2017), smiling can make a huge difference in almost any relationship (Nieuwhof, 2017). Christians do not smile for the gospel they hold and spread to other as good news meaning that if many people were to join the church because of gospel and

look at Christians' faces, they would not join (Nieuwhof, 2017), Sixth, avoid fighting in the church since fighting has killed many churches than the moral failure (Nieuwhof, 2017). It is hard to convince the world that God loves and even draw them to the church where the fighting is happening (Nieuwhof, 2017).

Seventh, "pay much better attention to first- time guests" (Nieuwhof, 2017). In a friendly church means that people are friends with each other and their friendly attitude spread to the new people joining the church (Nieuwhof, 2017). Guests should feel genuinely appreciate, warm welcome and their questions answered even though this does not mean doing what the guests want treated (Nieuwhof, 2017). Eighth, "treat your volunteers better" (Nieuwhof, 2017), meaning that volunteers help the church even with all the money the church may have, will need volunteers. (Nieuwhof, 2017. Health relationship between the volunteers and the church is very vital for the growth of the church (Nieuwhof, 2017).

Ninth, "invite someone" (Nieuwhof, 2017) since many unchurched respond positively when personally invited by a friend from a church (Nieuwhof, 2017). Tenth, "become friends with people who aren't Christians" (Nieuwhof, 2017). The challenge is many Christians do not know unchurched (Nieuwhof, 2017). To know unchurched spend time with them in the community because it is hard to love people one does not know (Nieuwhof, 2017). Cut some church programs during the week and spend that time to associate with the community around (Nieuwhof, 2017).

Choi (2005) identifies six strategies of the healthy church growth in the 21st century:

1. Develop a Purpose Driven Ministry,

2. Build Mentoring Ministry for the Inner Healing & Caring others, 3. Cultivate a team Ministry involving lay leaders,

4. Build effective Small Groups Ministry using a cell church model,

5. Start Saturation Evangelism, and

6. Begin a Powerful Prayer

Warren (1995) to first develop a purpose driven ministry, suggested five essential principles:

A. See the Great Picture

B. Be a Purpose -Driven Church

C. Reach out to Your Community

D. Bring in a Crowd

E. Build up the Church

Warren further describes five dimensions for healthy church growth:

1. Warmer through fellowship. 2. Deeper through discipleship. 3. Stronger through worship. 4. Broader through ministry. 5. Larger through evangelism.

Choi (2005), in addition, suggests that to develop inspirational worship as part of church growth, the following five steps are important:

1. Set up a professional Praise Team with musical instruments.

2. Set up PowerPoint and use it during worship.

3. Simplify the order of worship.

4. Prepare expositional preaching.

5. Design the church order sheet with the renewal form. Choi (2005) states that the development of inspirational worship would take the church growth to the second step of building a “mentoring ministry for inner healing and caring for others” (Choi, 2005, p. 121)

Choi (2005) quotes Jon Eagle who suggested three steps to inner healing in his book, “healing where you hurt” (Choi, 2005, p. 123), 1. Confess your wrong reactions. 2. Forgive those who've hurt you. 3. Remove the hurt by faith-filled prayer for the benefit of the church growth (Choi, 2005, p. 123).

Third, “cultivate a team ministry involving lay leaders (Choi, 2005) as follows:

“Empower leadership with spiritual gifts, equip Disciples of Christ to become spiritual leaders, cultural considerations in developing leaders in churches, equip lay leaders” (Choi, 2005, p. 124-129).

Fourth, “build effective small groups using a cell church model” (p. 133). Suk (2004) has six suggestions for recovering the small group ministry:

1. Study small group ministry.
2. Train leaders for leading small groups.
3. Make them be leaders and then meet once a week
4. Make a small group of leaders.
5. Whenever having a meeting, share personal difficulties with one other, and then pray for others.
6. Have fun activities in small groups.

The groups should not be formal, but a close relationship with the unchurched people who often come to church first to have fellowship with their friends in a small group. “Members of these cell groups must open their hearts, and feel like a family” (Suk, 2004).

Fifth, “Start Saturation Evangelism” Falwell (1997) by: “A. winning People to Christ, B. Cultural considerations in winning people to Christ, C. Sending out the Called Ones into World Evangelization, and D. Multiplying These Efforts in Other Places” ( Falwell, 1997).

Sixth, “develop a powerful prayer meeting” (Choi, 2005, p. 140) suggests the “the power of the prayer is one of the greatest factors for healthy church growth”

(p. 141). “A growing church is meaningless if it is not supported by a strong foundation of prayer” (p1420). “The prayer life is a necessity” (p.142).The author’s statements: the importance of the question being asked church growth numerically is one of the many small churches face due to many shortages including the funds, training of member leaders, few members, clinging together as a small closed group. The viewed literature show demand for training on how to develop a small or ethnic church to capture all people.

Almost all literature viewed show to guide in the process of working out the answers to the question asked. Though there seems to have a gap in the generational thinking of what the church is giving and what the 21 generation is looking for and expecting.

The unchurched are the dependent variables and independent variable are the programs and way, and the church members of the ICCA that will be used for affecting the dependent variables, the unchurched the growth of the church. These two variables are important o the hypothesis prosed that the ICCA will engage in to reaching the larger community in northwest Atlanta Georgia and grow numerically.

## METHOD

Methodology: Cronshaw el al. (2014) survey of 2011 NCLS that included 79 Victorian

Baptist churches and used quantitative research across the 79 churches. ICCA will use their model of interviewing to interview ten members in the church and will use the qualitative research. Qualitative research is “social or behavioral science research that explores the process that underlies human behavior using such exploratory techniques as interviews, survey, case studies, and other personal techniques” (Salkind, 2012, p. 213). The “dependent variable is outcome of research; dependent variables are observed for effect resulting from the influence of another factor, the independent variable(s)” (p.392). The “independent variable is one that is independent of any other variable that is being used in the same study” (p. 26). The dependent and independent variables are measured by validity and the reliability of the methodology used in a research. The validity measures the “truthfulness or accuracy within scope of a test or interpretation of an experiment” (P.399). The reliability measures “consistency in performance or prediction” (p. 397). The NCLS model has a valued validity and reliability since the researchers of NCLS repeat their research after every five years and

The selected population on which the methodology will be carried on in order to find out what solution is to the problem on investigation should be relevant to the question on infestation.

In this study, the problem to resolve is that of the ways and means to grow the church in an ICCA congregation to an increase in membership. Though the research methodology of Victorian Baptist churches was carried out in the cities in Australia and in a different culture it is also viable to use it in U. S. Since the National Church Life Survey (NCLS) findings reflect the experience of many churches across Australia and America (Hybels, 2016). In this paper, the author will use the research presented in Hughes and Bellamy’s *Passion for Evangelism* (Cronshaw et al. 2014).

This author would use the interviewing questionnaire used by Victorian

Baptist churches (Cronshaw et al. 2014, p. 80).as guiding questions to developing a compelling vision. Would interview 10 ICCA members: the manager, treasure, pastoral counselor, and seven other members and follow below questions from NCLS model:

1. Why do you think is it important to have a clear vision? What impact does it have on your ministry?
2. How have you developed the vision at your church? Describe the process
3. When have you been at your best in fostering a sense of team/participation in creating vision? Commitment to the vision
4. When have you been at your best in creating a sense of ownership of vision? How have you done this?
5. How do you inspire people to embrace the vision for your church?
6. In what ways have you communicated this vision to your members most successfully?
7. What methods have you used to communicate your vision? Which have been most successful?
8. In what ways does your church demonstrate its commitment to your vision?  
Maintaining commitment to the vision: turning your vision into action
9. What does it take to turn a vision into action?
10. What role does successful planning play in turning vision into action? a. How do you go about making plans based on your vision? b. Describe the process of planning? c. Have you ever sought outside input? What did that look like?
11. How have you established/maintained high levels of trust between the congregation and the leadership team? d. In what ways do you foster open and transparent communication? Fulfillment: the action taken

12. How do you develop a vision that can be achieved? a. Why is it important to develop a vision that is seen to be achievable? b. What hinders this? What makes it happen?

13. In what ways have you turned your vision into action?

14. How do you gauge how successful you have been at turning your vision into action?

This author use the NCLS model based on studies of churches across five-year periods, hat found the levels of commitment to vision in a church as one of the best clues for whether they will attract newcomers. Also established that churches with high levels of attenders strongly committed to the vision of their church also tend to be churches with high levels of newcomers (Cronshaw et al. 2014). In addition, they are churches where high levels of young adults remain in church (Cronshaw et al. 2014, p. 64). The model's benefit is that the interviewer's biases have been eliminated from the tabulated questions above.

This author became the pastor of ICCA in July 2016 and also was a member of the ICCA since it was founded. The research on ICCA growth in zip code 30331 northwest of Atlanta, Georgia challenged the author greatly and also became countless eye opener. Though the author plans to interview the members of ICCA there is some awareness of who is the neighbor church, numbers of churches around ICCA, the majority ethnic group, income rate, and crime rate. The number of the Christians in zip code 300331 is not shown on demography record from the web. This author's observation, the twenty churches located in the zip 30331 is a fair number to reach a fair number of people. ICCA as far as the demography indicates has work to do in the neighborhood when the research is completed and given the church tools to work with.

## SUMMARY

The church growth numerically, the literature reviews show the importance of a clear vision, the understanding of the vision by the church members, commitment to the vision, faith and trust in vision. The vision is effective if members-oriented rather than the leader or pastor owning the vision and selling it to members who have no idea of the meaning. The members should be motivated through training and the encouragement by the leader and from others who form small groups of faith-sharing to promote the growth of the church.

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