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## Uses and Cautions of Marketing as a Church Growth Tool

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## **Uses and Cautions of Marketing as a Church Growth Tool**

**Darren Cronshaw**

### *Introduction*

A decade ago sales and marketing was the writer's occupation. The role was to survey the tourist market, explore business possibilities, suggest appropriate packages of our travel products, and promoted our existing products to other travel agents. Now working in the church as a pastor, how much of the marketing approach used to sell travel can be used to design and promote church programs? How much can the church use the language and methods of market research? Why do some Christians cringe at the idea of marketing the church? Some Christians are skeptical of embracing for ministry a tool associated so explicitly with commercial aspects of business. Others see marketing as a waste of money, intrusive, manipulative and fostering materialism. They question how the business tools of marketing can be utilized to communicate sacred truths.<sup>1</sup>

Advocates of church marketing assert that every church markets. Sunday newsletters, church signs, church letterheads and visitation of newcomers are all marketing tools. The question is whether such marketing is intentional and likely to be productive, or haphazard and unfocused.<sup>2</sup> Stevens and Louden suggest churches sell their message short with poor marketing;

We believe that no organization or group has a message of such urgent and life-changing content as the message of faith in God. Yet most churches fail to use the concepts and tools which can enable them to effectively communicate to current and prospective members and

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donors, as well as other groups which need so desperately to hear this message.<sup>3</sup>

George Barna similarly decries the cringe against marketing;

My contention, based on careful study of data and the activities of Christian churches, is that the major problem plaguing the Church is its failure to embrace a marketing orientation in what has become a marketing-driven environment.<sup>4</sup>

What are the origins of this drive to adopt management and marketing principles for the church?

#### *Literature overview*

Market thinking originated in European cities where trading was allowed to flow freely, while market capitalism developed in Western Europe and the United States with industrialization in the nineteenth century. Marketing, as an organized theory, has developed as a discipline only since World War II.<sup>5</sup> Using marketing for nonprofit organizations was first suggested by Kotler and Levy in 1969.<sup>6</sup> They began to explore how the principles of good marketing of products could be applied to the marketing of services, persons and ideas. These issues have been explored in dozens of other articles and books, including textbooks like Kotler's *Strategic Marketing for Nonprofit Organisations* and the more specific *Marketing for Congregations*.<sup>7</sup> The Church Growth movement espouses a marketing approach to congregational leadership.<sup>8</sup> Yet perhaps more explicitly and widespread than any other writer, George Barna has popularized the idea of marketing the church.<sup>9</sup>

#### *A definition of marketing*

The church is not in the business of making money but of helping people in their relationship with God and with other people (Mark 12:30-31). This can be helped by a number of activities that can be described as 'marketing'. Barna explains that marketing is more than merely selling or advertising, but everything that leads to a mutual exchange:

Marketing is a broad term that encompasses all of the activities that lead up to an exchange of equally valued goods between consenting parties. In other words, activities such as advertising, public relations, strategic

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planning, audience research, product distribution, fund-raising and product pricing, developing a vision statement, and customer service are all elements of marketing.<sup>10</sup>

This paper will discuss four marketing tools that can be applied to the mission of churches, and then seek to balance this by considering four cautions about church marketing.

*Uses of church marketing*

*-Mission focus*

A marketing approach can remind churches to clarify their mission; that is, what is God calling the church to *be* and *do*, in their time and place? The business world is realizing effective organizations start with a mission, but if we don't clarify our mission, it will be forgotten or become irrelevant.<sup>11</sup> Instead of focusing on (and being distracted by) music, buildings or leadership structures, marketing calls us to remember our core business—a faith relationship with God in Christ and living out our faith in community.<sup>12</sup> Barna expands on his idea of church marketing:

The Church is a business. It is involved in the business of ministry. As such, the local church must be run with the same wisdom and savvy that characterizes any for-profit business. As in the business world, every church must be managed with purpose and efficiency, moving towards its goals and objectives. Our goal as a church, like any secular business, is to turn a profit. For us, however, profit means saving souls and nurturing believers.<sup>13</sup>

For example, to remind them of their core business, Aberfeldie Baptist Church has formulated their mission statement as "Looking Up, Reaching Out and Caring For All" to describe their focus of worship, outreach, and pastoral care. This is their mission and reason for existence. However else marketing guides the church to research, develop and promote its ministries, it should not change the core mission of the church (Matthew 28:18-20; Acts 1:8). Barna appreciates the danger of marketing thinking changing the message:

The Church does not have to worry about conceiving,

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shaping, producing, and revising a new product [but] we would do well to remind ourselves exactly what our product is and take every precaution to be certain that we are not in any way, shape, or form changing the product to suit our environment.<sup>14</sup>

This is why it is important to clarify and articulate our mission before we engage other aspects of church marketing.

*–People focus*

Once a church's mission focus is clarified, a marketing approach can help identify which group(s) of people it will focus on with its mission. By nature churches are a refuge for people seeking a place to commune with God and fellow-travelers. Thus they are (or should be) open to all. However, this does not mean they should try to reach everyone and especially not with the same ministry program. Effective congregations, according to church marketers, identify groups in the community with homogeneous needs (segmentation) and determine which groups they can best serve (targeting) with their ministries.<sup>15</sup> This paper uses the term 'people focus' rather than the impersonal and military sounding 'targeting', but the terms refer to the same concept.

No church has the resources to reach everybody in a community, and so it is counterproductive to attempt to be everything to everyone. Barna explains;

No matter how large your church is, how talented the pastor may be, or how diverse the needs of the nearby population are, you cannot be all things to all people. Focus is critical. This means developing a mindset of meeting the needs of a specified population niche.<sup>16</sup>

Marketing identifies particular groups of people to focus on rather than attempting to be all things to all people (and ending up being nothing to anyone).<sup>17</sup> Identifying a people focus involves researching a community, identifying a group of people to reach out to, learning about their needs and interests, developing appropriate programs, and promoting the church in a way that will connect (1 Corinthians 9:22). Willow Creek and Saddleback have popularized this approach with their focus on 'Unchurched Harry' and 'Saddleback Sam.'<sup>18</sup>

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After identifying a particular group to focus on, marketing can help churches develop programs to reach those people in ways consistent with the church's mission. Part of marketing is developing products that will meet the felt needs of people. Barna writes;

Church marketing is the performance of both business and ministry activities that impact the church's target audience with the intention of ministering to and fulfilling their spiritual, social, emotional, or physical needs and thereby satisfy the ministry goals of the church.<sup>19</sup>

Marketing works to synchronize ministry programs with the needs and desires of the people they are meant to serve. Futurist Faith Popcorn observes that churches need to be more in tune with people or they will be increasingly irrelevant;

Many people feel churches have taken advantage of them, not given anything back, and not recognized the real problems. But if in the church it became okay to be more aware of what was going on with your consumer—your parishioner, whatever you call them—you would have an ongoing institution that would be healthy and vital and connected.<sup>20</sup>

Marketing helps design programs according to the user's needs and desires rather than the producer's tastes. Marketing has been moving through product, production and sales orientations to a more customer orientation. Instead of putting out products that the organization thinks the public needs, pursuing efficiency in their production, or stimulating potential customer's interests, modern marketing seeks to perceive and satisfy customers' perceptions and needs.<sup>21</sup> Ogletree suggests evangelical Protestantism is particularly conducive to market thinking and to packaging the gospel to show its importance to individual needs and its capacity to provide life-transforming benefits.<sup>22</sup> Barna typifies the focus on felt needs by church marketing:

For now, think of marketing as the activities that allow you, as a church, to identify an understand people's needs, identify your resources and capabilities, and to engage in a course of action that will enable you to use your resources and capabilities to satisfy the needs of the

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people to whom you wish to minister. Marketing is the process by which you seek to apply your product to the desires of the target population.<sup>23</sup>

Effective marketing is user-oriented, but does not mean that theology has to change to meet market demand. Yet the way beliefs, ministries and programs are presented should correlate with the perspective of the prospective user rather than the producer.<sup>24</sup> The ultimate purpose of ministry is not to meet people's needs but to glorify God.<sup>25</sup> Nevertheless, starting where people are with their needs will make ministry more receptive and effective.

*–Clear communication*

An important part of the church's mission is communication, and marketing thinking can help the church excel in this area. Churches communicate through preaching and other forms of communication (like drama and music) in Sunday services, as well as through advertising like mail outs, press releases and the internet.<sup>26</sup> Perhaps most importantly, church members communicate through their actions and words about the difference Jesus makes in their lives. Paul wrote that we are ambassadors of Christ (2 Corinthians 5:20), or in modern management language, marketing agents of the church. People who have experienced the life-changing message of Jesus are in the best position to share or 'market' their faith to others, and are much more effective than mail-outs, mass media or other impersonal means of communication.<sup>27</sup>

The communication challenge for churches is to resurrect gospel images and articulate their unchanging message to our changing world. Secular people are not necessarily irreligious and immoral, but when they are spiritually searching they do not automatically seek out the help of the Church.<sup>28</sup> Christians need to communicate in ways that will get through to people—which means using their language and thought forms (Acts 17:17-32). How can churches bridge the gap and show they communicate something of value? Church marketers observe that marketers of consumer goods face similar challenges of communicating relevance and that we could learn from them.<sup>29</sup> Moreover, marketers need to find the balance between persuading a customer to make a decision and pressuring them too much (and risking them walking away). A travel agent found

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people more eager to buy products when they said, "This is the product and price. Go away and think about it, compare it with whoever you want, and we'll be here when you're ready to travel." This 'marketing' approach applied to evangelism allows people to discover truth through their own search rather than imposing a belief system—they may end up believing the same thing but postmodern people often want to find faith for themselves.<sup>30</sup>

*Cautions about marketing the church*

The approach of church marketing typified by George Barna has been the subject of rebuttal from a number of writers.<sup>31</sup> These writers are concerned that marketing is not necessarily a neutral tool but carries with it a framework that encourages consumerism, an exchange mentality, uncritical endorsement of a Christendom model of church, and undue reliance on technique rather than God. Drawing on their concerns (some of which are shared by Barna and other church marketers) the following four guidelines seek to balance an uncritical adoption of church marketing that could dilute Christianity's message and distort church life.

*—Avoid consumerist discipleship*

Church marketers need to avoid consumerist discipleship. A marketing approach can attract people but if a marketing approach guides everything in church life, then the demands of discipleship can be watered down to what people want. Marketing can turn faith into a consumer product that is only good as long as it helps us to feel better. A marketing felt-needs approach to ministry may develop programs that meet felt needs without evaluating whether those needs are legitimate. Rather than seeking to meet them, some felt needs (like the need to legitimate our middle-class, consumer lifestyles) ought to be challenged.<sup>32</sup> Otherwise ministries could degenerate into a scramble to give people what they say they want in a watered-down and self-indulgent "gospel of customer orientation."<sup>33</sup>

Marketing encourages churches to meet people at their point of felt need, yet authentic discipleship takes people beyond themselves and their individual needs. Jesus' call to discipleship and to belong to his community is qualitatively different than 'what's in it for me' (Luke 9:23). Wells distinguishes marketing consumer products from calling people to surrender to Christ:

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A business is in the market simply to sell its products; it doesn't ask consumers to surrender themselves to the product. The church on the other hand, does call for such a surrender. ... [The church] is demanding far more than any business would ever think of asking prospective customers. ... God's Word ... demands to be heard and obeyed in a way that not even the most brazen and unprincipled advertisers would think of emulating. Businesses offer goods and services to make life easier or more pleasant; the Bible points the way to Life itself, and the way will not always be easy or pleasant.<sup>34</sup>

Clapp recognizes the need to use the language of consumerism because it is the language of our society, but it needs to be the church's second and not their primary language.<sup>35</sup> Consumer language confuses the kingdom with the kingdom's benefits. It mistakes certain benefits of the gospel (direction in life, forgiveness of guilt, easing of anxiety and so on) for the gospel itself. But these benefits are just the bonus and what follows from seeking first the kingdom of God (Matthew 6:33). Market-sensitive churches seek to give people what they feel they need, in order to give them the answer to a deeper need they may not have realized they had (cf. Matthew 9:6). Rick Warren asserts it is not the church's job to give nonbelievers whatever they want or need, but the fastest way to build a bridge to the unchurched is to express interest in them and concern for the problems. Afterwards discipleship demands can be introduced when they want to become members (rather than as a precondition for visiting).<sup>36</sup> Another megachurch leader described their strategy succinctly; "We give them what they want ... and we give them what they didn't know they wanted—a life change."<sup>37</sup> The work of Barna and other 'market research' for churches is helpful to identify cultural values and desires, but we want to show people that they have deeper needs and that their felt needs are 'symptoms of more profound spiritual poverty'.<sup>38</sup> Meeting people where they are at is not the goal itself, but the means of pointing people to Jesus and a life of discipleship. Os Guinness suggests it is legitimate to communicate the gospel in cartoons to a non-literary generation, but then they will hopefully mature and later understand Romans and not simply the Gospel According to Peanuts.<sup>39</sup> A consumer orientation can attract people but if everything in church is consumerist then people will miss the true

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value of Christian faith.

It is important to place formulating a mission statement chronologically prior to developing other marketing strategies, to help avoid the consumerist tendency to just give the consumer what they want.<sup>40</sup> Church historian Martin Marty suggests that if people's felt needs determine all church programs, then the people who know least about what the church is meant to be may determine most about its expression.<sup>41</sup> A mission statement at its best describes God's purpose for the church. If this is articulated before any other marketing techniques are used, then it can help keep the focus where it belongs and help avoid consumerist discipleship.

*-Remember Christianity is a gift not an exchange*

The core business of Church is relationship with God and with other people. Marketing could interpret this as the 'product' that people receive in exchange for their time, energy, financial support and attendance at church. A marketing orientation encourages people to see the world (including church life) as a series of manageable exchanges. It is one thing to use marketing skills, but a marketing orientation at the centre of church life can change our self-understanding to be something different to what God intended the church to be. The mission of the church has some similarities with marketing, but also significant dissimilarities. The church is related to relationship with God differently than companies are to their brands. Companies see brands as their assets, to be bought and sold, while God's relationship with people is in a different category of gracious gift.<sup>42</sup>

The Gospel is based not on self-interested exchange but on God's gift to be freely received (Ephesians 2:8). Part of the beauty of God giving us his gracious provision is that it frees believers for service. Christianity is not determined by an exchange mentality bounded by need and lack, but by the abundance of salvation in Christ. God lavishly provides us with good things for salvation and wholeness in ways that defy the stingy economics of efficiency and scarcity.<sup>43</sup>

*-Adopt a missional approach to infiltrate culture*

Church marketing identified groups of people to focus on and develops programs to meet their needs and attract them to church. It prioritizes attracting people to 'church' by making it less a strange place to be. However, emerging church leaders are

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realizing that the days of Christendom are over and that building-centered approaches to ministry are less appropriate. For a new era that sees the Western secular world as a mission frontier, missional approaches to church are encouraging believers to infiltrate the world rather than merely seeking to attract the world in through the doors to relate to the church as a vendor of religious goods and services.<sup>44</sup> Kenneson and Street comment on the apparent irony of church marketing:

Although it purports to be acting in the name of change and risk, church marketing actually reinforces some of the most powerful and deeply entrenched societal habits of thought and action. In other words, contrary to the advocates of church marketing, the market-driven church is first and foremost the status quo church.<sup>45</sup>

Their critique is a harsh generalization, however, since much cutting edge mission is directed by needs-based ministry. Larger market-driven churches, furthermore, often have extra resources to focus outward on their communities.

*—Rely God's leadership rather than techniques*

Advocates for church marketing encourage church leaders to use marketing principles to foster church growth. But reliance on techniques and technology can sideline God's leadership. Marketing approaches can imply that if one does their research and develop appropriate programs, then success will inevitably come, with or without God.<sup>46</sup> One Christian advertising agent who has worked for Coca-Cola and for evangelistic campaigns boldly stated:

“Back in Jerusalem where the church started, God performed a miracle there on the day of Pentecost. They didn't have the benefits of buttons and media, so God had to do a little supernatural work there. But today, with our technology, we have available to us the opportunity to create the same kind of interest in a secular society.”<sup>47</sup>

Clever technology and insightful marketing can be a useful tool but can never replace the work of God's Spirit (Zechariah 4:6; John 16:8-11; 1 Corinthians 2). Church growth is not merely a result of good marketing techniques. Whatever marketing techniques we employ, we want to give focus rather than mere lip-

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service to the role of prayer and our need to depend on God.<sup>48</sup>

Marketing offers tools for church growth but if not used with discernment can sideline reliance on God (cf. Isaiah 10:20, 31:1). In fact Kenneson argues that marketing thinking restricts God; ‘the current trend of framing ecclesial thought and practice in terms of management and marketing models encourages patterns of thinking and acting that erect barriers to the working of God’s Spirit.’<sup>49</sup> Critiques of church marketing are not the only ones to sound this caution. Barna warns;

Never lose sight of the fact that we are not seeking to replace our confidence in God’s leadership and blessing with man-made wisdom and techniques. Neither are we “selling Jesus,” for we do not own Him. God remains the Lord of all creation, the only One capable of creating positive change in people.<sup>50</sup>

The church’s mission or core business is relationship with God and with others on the journey of faith. To bring others into relationship with God is God’s mission, and God graciously invites the Church to participate in that mission. Marketing language is a means of expressing the focus and strategy of the church’s mission, but it is only the means and not the end. Marketing is a tool, but only a tool. Marketing terms are not the only language that can describe church ministry, but they are one set of terminology among others. Cummins suggests that marketing language can illuminate church practices, just as literary, historical and sociological language can illuminate biblical studies.<sup>51</sup> Pastors have needed to learn new skills like marketing, but this should not be to the neglect of theological insight, prayer and reliance on God.<sup>52</sup>

#### *Conclusion*

There are various reasons some people cringe at the thought of marketing the church. Marketing can promote consumerism, an exchange mentality, and a reliance on techniques rather than God. However, there are a number of marketing tools that can enhance the focus and effectiveness of church ministries. As a travel agent part of this writer’s role was to survey people’s needs and desires for travel, develop appropriate packages, and promote the company’s products. Now as a pastor and Christian leader part of the writer’s role is to focus the church’s mission, discern people’s needs and who to focus on, and consider how

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the gospel can best be communicated. A marketing orientation can help in these tasks. It is critical to discern what a church is called to be and do in a particular place (its mission). The church needs to identify people they are called and best equipped to serve, and in order to connect with them focus on their needs with relevant programs. Most importantly, the church is called to share its story with relevant language and other forms of expression like creative worship. Although some Christians might shy away from the terminology, these are marketing tasks. Yet the church also needs to remember where the gospel departs from marketing—in their call to self-denial (not just having their needs met), in the generous nature of God’s gift (not something that is exchanged for good works), in being sent to infiltrate our world (not just bringing people in through the church doors), and in their need to rely on God (not technology and techniques). Parro summarizes the tension of using but not being bound by church marketing:

The goal of the church is to help bring people to a saving knowledge of Jesus Christ and then to aid their spiritual growth. Appeals to “felt needs” can be, like the Law, a “tutor” to lead people to Christ. Yet, spiritual maturity requires years of teaching, wrestling, praying, and sharing together. If we are not wise, felt needs can obscure people’s deepest longings. Churches that are both Bible-driven and market-sensitive leave ample room for God’s surprises. Marketing is one tool of many that God may use for his glory.<sup>53</sup>

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## NOTES

<sup>1</sup>. cf. Philip Kotler and Alan R. Andreason, *Strategic Marketing for Nonprofit Organizations* (Englewood Cliffs: Prentice-Hall, 1982), 20-21; Geoffrey P Lantos, "True Marketing Concept Is Based upon the Biblical Philosophy of Life", *Marketing News* 19:26 (20 Dec 1985); David Pilgrim, "Mass Marketing the Lord: A Profile of Televangelist Lester Sumrall", *Journal of Religious Studies* 18:1-2 (1992); Robert E. Stevens and David L. Louden, *Marketing for Churches and Ministries* (New York: Haworth, 1992), 7-8; Bruce Wrenn, "Can (Should) Religion Be Marketed", *Quarterly Review* 14 (Summer 1994).

<sup>2</sup>. George Barna, "The Man who brought marketing to the Church: This statistician is changing the way pastors think", *Leadership* 16 (Summer 1995), 123; cf. William C. Moncrief, Charles W. Lamb, Jr. and Sandra Hile Hart, "Marketing the Church", *Journal of Professional Services Marketing* 1:4 (Summer 1986).

<sup>3</sup>. Stevens and Louden, *Marketing for Churches*, ix.

<sup>4</sup>. George Barna, *Marketing the Church: What They Never Taught You About Church Growth* (Sutherland: Albatross, 1988), 23.

<sup>5</sup>. Thomas W. Ogletree, "Telling Our Story: Can Marketing Help us?", *Quarterly Review* 15 (Winter 1995), 342-343; Julian Cummins, "Mission, ministry and marketing", in *Leading, Managing, Ministering: Challenging questions for church and society*, ed. John Nelson (Norwich: Canterbury Press, 1999), 133.

<sup>6</sup>. Philip Kotler and Sidney J. Levy, "Broadening the Concept of Marketing", *Journal of Marketing*, (January 1969), cited in Kotler and Andreason, *Strategic Marketing*, 4.

<sup>7</sup>. Kotler and Andreason, *Strategic Marketing*; Norman Shawchuck, Philip Kotler, Bruce Wrenn and Gustave Rath, *Marketing for Congregations: Choosing to Serve People More Effectively* (Nashville: Abingdon, 1996).

<sup>8</sup>. D A McGavran and C P Wagner, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1991); Robert Schuller, *Your Church Has a Fantastic Future!* (Ventura, CA: Regal, 1986); cf. G A Pritchard, *Willow Creek Seeker Services: Evaluating a New Way of Doing Church* (Grand Rapids: Baker, 1996), 51-52.

<sup>9</sup>. Barna, *Marketing the Church*; George Barna, *The Frog In The Kettle: What Christians Need To Know About Life In The Year 2000* (Ventura, CA: Regal, 1990); George Barna, *User Friendly Churches: What Christians Need*

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- to Know About the Churches People Love To Go To* (Ventura, CA: Regal, 1991); George Barna, *A Step-by-Step Guide to Church Marketing: Breaking Ground for the Harvest* (Ventura, CA: Regal, 1992); George Barna, *The Power of Vision: How You Can Capture and Apply God's Vision for Your Ministry* (Ventura, CA: Regal, 1992); George Barna, *Re-Churching the Unchurched* (Ventura, CA: Isaachar, 2000).
- <sup>10</sup>. Barna, *Step-by-Step Guide*, 19.
- <sup>11</sup>. Eugene C. Roehlkepartain, "Marketing Lessons", *The Christian Ministry* 24 (September-October 1993); Shawchuck, Kotler, Wrenn and Rath, *Marketing for Congregations*, 86-91.
- <sup>12</sup>. Cummins, "Mission, ministry and marketing", 149-150; Laurence R. Iannaccone, "Religious Markets and the Economics of Religion", *Social Compass* 39:1 (1992).
- <sup>13</sup>. Barna, *Marketing the Church*, 26.
- <sup>14</sup>. Ibid., 56.
- <sup>15</sup>. Shawchuck, Kotler, Wrenn and Rath, *Marketing for Congregations*, 104-105, 165-207; Stevens and Louden, *Marketing for Churches*, 45-55; cf. Numbers 13:1-2, 17-20.
- <sup>16</sup>. Barna, *Step-by-Step Guide*, 30.
- <sup>17</sup>. Wrenn, "Can (Should) Religion Be Marketed", 120.
- <sup>18</sup>. Lee Strobel, *Inside the Mind of Unchurched Harry and Mary* (Grand Rapids: Zondervan, 1993); Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 155-184.
- <sup>19</sup>. Barna, *Marketing the Church*, 48.
- <sup>20</sup>. Faith Popcorn, "The Church's Ten-Year Window: Today's trends are opening opportunities for Christianity", *Leadership* 18 (Winter 1997), 28.
- <sup>21</sup>. Kotler and Andreason, *Strategic Marketing*, 37-41; cf. Leith Anderson, *Dying For Change* (Minneapolis: Bethany House, 1990); Marc Spiegler, "Scouting for souls", *American Demographics* 18:3 (March 1996); Thomas A. Stewart, "Turning around the Lord's business; mainline churches are losing members, but smart pastors know how to call home the wandering lambs", *Fortune* 120:7, (25 September 1989); Curtis W Young, "Marketing in the Nonprofit Religious Sector", *Journal of Professional Services Marketing* 3:1,2 (1987); Mark 10:36.
- <sup>22</sup>. Ogletree, "Telling Our Story", 344-347.
- <sup>23</sup>. Barna, *Marketing the Church*, 23-24.
- <sup>24</sup>. Wrenn, "Can (Should) Religion Be Marketed", 121.
- <sup>25</sup>. David W. Doran, "Market-Driven Ministry: Blessing or Curse?, part 2", *Detroit Baptist Seminary Journal* 1 (Fall 1996), 189; cf. Matthew 5:16; 1 Corinthians 10:31.
- <sup>26</sup>. For advertising cf. Kotler and Andreason, *Strategic Marketing*, 542-571; John R. Throop, "What's News? Writing Press Releases That

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the Community Will Read", *The Christian Ministry* 30 (November-December 1999); James A. Vitti, *Publicity Handbook for Churches and Christian Organisations* (Grand Rapids: Zondervan, 1987).

<sup>27</sup>. John 1:41, 45, 4:29; Barna, *Marketing the Church*, 107-111; *User Friendly Churches*, 97-104; Mark J. Belokonny, "Biblical and Theological Issues of Church Marketing", *Journal of the American Society for Church Growth* 8 (Spring 1997).

<sup>28</sup>. George Hunter, *How To Reach Secular People* (Nashville, TN: Abingdon, 1992).

<sup>29</sup>. Cummins, "Mission, ministry and marketing".

<sup>30</sup>. George Barna, *Evangelism that Works: How to reach changing generations with the unchanging gospel* (Ventura, CA: Regal Books, 1995); Eddie Gibbs and Ian Coffey, *church next: quantum changes in Christian ministry* (Leicester: IVP, 2001); Jimmy Long, "Generating Hope: A Strategy for Reaching the Postmodern Generation", in *Telling the Truth: Evangelizing Postmoderns*, ed. D. A. Carson (Grand Rapids: Zondervan, 2000).

<sup>31</sup>. cf. Doran, "Market-Driven Ministry 2"; Os Guinness, *Dining with the Devil: The Megachurch Movement Flirts with Modernity* (Grand Rapids: Baker, 1993); Philip D. Kenneson, "Selling [Out] the Church in the Marketplace of Desire", *Modern Theology* 9:4, (October 1993); Philip D. Kenneson and James L. Street, *Selling out the Church: The Dangers of Church Marketing* (Nashville: Abingdon, 1997); John F. MacArthur, *Ashamed of the Gospel: When the Church Becomes Like the World* (Wheaton, IL: Crossway, 1993); Douglas Webster, *Selling Jesus: What's Wrong with Marketing the Church* (Downers Grove, IL: InterVarsity Press, 1992); David F. Wells, *God in the Wasteland* (Grand Rapids: Eerdmans, 1994), 60-87; David W. Doran, "Market-Driven Ministry: Blessing or Curse?", part 1", *Detroit Baptist Seminary Journal* 1 (Spring 1996).

<sup>32</sup>. Mark 10:21; Clive Hamilton, *Growth Fetish* (Crows Nest, NSW: Allen & Unwin, 2003; Kenneson, "Selling [Out]"; Wells, *God in the Wasteland*.

<sup>33</sup>. cf. Marva J. Dawn, *Reaching Out Without Dumbing Down* (Grand Rapids: Eerdmans, 1995), 166, 295; William D. Hendricks, *Exit Interviews* (Chicago: Moody, 1993); Kenneson and Street, *Selling out*, 164; Pritchard, *Willow Creek*; Shawchuck, Kotler, Wrenn and Rath, *Marketing for Congregations*, 316.

<sup>34</sup>. Wells, *God in the Wasteland*, 76.

<sup>35</sup>. Rodney Clapp, "The Sin of Winnie-the-Pooh", *Christianity Today* 36 (9 November 1992); cf. Russell Graef, "Marketing Ministry", *Lutheran Journal* 27 (August 1993)

<sup>36</sup>. Warren, *Purpose Driven Church*, 40, 54.

<sup>37</sup>. Charles Trueheart, "Welcome to the next church", *The Atlantic Monthly* 278:2 (August 1996) cf. James F. Engel and H. Wilbert Norton,

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<sup>38</sup>. Dawn, *Reaching Out*, 62.

<sup>39</sup>. Guinness, *Dining with the Devil*, 28-29.

<sup>40</sup>. Doran, "Market-Driven Ministry 1", 64; Shawchuck, Kotler, Wrenn and Rath, *Marketing for Congregations*, 222-232.

<sup>41</sup>. Martin E. Marty, "Build a Parking Lot, and the People Will Come (and Go)", *Context* 25:4 (15 February 1993), cited in Dawn, *Reaching Out*, 98, 258.

<sup>42</sup>. Kenneson and Street, *Selling out*, 34; Cummins, "Mission, ministry and marketing", 148.

<sup>43</sup>. Psalm 103:5; Luke 1:53; Kenneson and Street, *Selling out*,

<sup>44</sup>. cf. Matthew 5:13-16; Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody: Hendrickson, 2003; Gibbs and Coffey, *church next*; Darrell L Guder, Ed. *The Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998); George Hunsberger and Craig Van Gelder, Eds. *The Church Between Gospel and Culture: The Emerging Mission in North America* (Grand Rapids: Eerdmans, 1996).

<sup>45</sup>. Kenneson and Street, *Selling out*, 22.

<sup>46</sup>. Craig Parro, "Church Growth's Two Faces", *Christianity Today* (24 June, 1991); Wrenn, "Can (Should) Religion Be Marketed?",

<sup>47</sup>. Guinness, *Dining with the Devil*, 38; cf. Carl E. George, *The Coming Church Revolution* (Grand Rapids: Revell, 1994), 95, 179.

<sup>48</sup>. Parro, "Church Growth's Two Faces"; Stuart Robinson, *Praying The Price* (Ventura, CA: Sovereign World, 1994)

<sup>49</sup>. Kenneson, "Selling [Out]", 342.

<sup>50</sup>. Barna, *Step-by-Step Guide*, 17.

<sup>51</sup>. Cummins, "Mission, ministry and marketing", 133.

<sup>52</sup>. cf. Dawn, *Reaching Out*, 44, 216-221; Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans, 1987); Eugene H. Peterson, *The Contemplative Pastor* (Grand Rapids: Eerdmans, 1989).

<sup>53</sup>. Parro, "Church Growth's Two Faces".