

FINAL REPORT
Third-Wave Pentecostalism Survey
For the Synodical Study Committee to Examine “Third-Wave” Pentecostalism
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Survey Purpose and Background

To learn the extent of familiarity, types of experience and variety of views of Third-Wave Pentecostalism among Christian Reformed Church (CRC) pastors, including only those currently with a church, i.e., parish pastors, a questionnaire was designed covering the above topics. It was sent to 684 parish pastors. Most pastors were surveyed using an e-mail address; a few required over-land mail. Returns were received from May through November of 2005. A total of 419 completed questionnaires were received, representing a return rate of 61%. Survey findings are summarized in the following sections of this report.

Findings

Familiarity with This Topic

How familiar are parish pastors with Third-Wave Pentecostalism? Table 1 shows that 21% of them say they have a lot of familiarity or are intimately familiar with Third-Wave Pentecostalism, 42% have some familiarity, and 37% have little or no familiarity with it at all.

Table 1. Familiarity with Third-Wave Pentecostalism

Q1. How familiar are you with Third-Wave Pentecostalism? *Select only one.*

Level of familiarity with Third-Wave Pentecostalism	% of respondents
Not at all familiar with it	11
Have little familiarity	26
Have some familiarity	42
Have a lot of familiarity	16
Intimately familiar with it	5
Total	100
(n)	(419)

In 1973, the CRC published a report on Neo-Pentecostalism. Our survey asked pastors how much of the report they had read. Although written comments by respondents indicate that many had read it many years ago, 59% of the pastors said they had read all of it thoroughly or most of it. One in nine (11%) said they had read selected parts of the report, but not more than half. Among the remainder, 11% of the pastors had merely scanned the report and 20% said they had not read it at all.

Table 2. Extent of Reading the 1973 Report on Neo-Pentecostalism

Q2. How much of the CRC's 1973 report on Neo-Pentecostalism have you read? *Select only one.*

How much of 1973 report on Neo-Pentecostalism have read	% of respondents
Have not read it at all	20
Merely scanned it	11
Read selected parts but not more than half	11
Read most of it	25
Read all of it thoroughly	34
Total	100

(n)	(417)
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Pastors were asked about the helpfulness of the 1973 report today as a guide when they and their congregation think about and assess the teachings of Third-Wave Pentecostalism. Only 2% of them consider the 1973 report so helpful that no new guide is needed. Almost half (45%) rate the report as very or somewhat helpful. Pastors who view the report as a little or not at all helpful amount to 14%. But 39% can't say how helpful it was because either they had not read it and/or were not familiar enough with Third-Wave Pentecostalism.

Table 3. Helpfulness of the 1973 Report on Neo-Pentecostalism

Q3. How helpful as a guide is the 1973 report on Neo-Pentecostalism to you today, as you and your congregation think about and assess the teachings of Third-Wave Pentecostalism? *Select only one.*

How helpful is 1973 report on Neo-Pentecostalism to you today?	% of respondents
Can't say [<i>Have not read report and/or not familiar with Third-Wave Pentecostalism</i>]	39
Not at all helpful	3
A little helpful	11
Somewhat helpful	28
Very helpful	17
So helpful that no new guide is needed	2
Total	100
(n)	(416)

Table 4 shows a strong connection between reading the 1973 report and finding it helpful. Among parish pastors who have read most or all the report, 69% find it somewhat helpful, very helpful, or so helpful that they feel a new report is not needed. Toward the other extreme, of those who have not read the report or merely scanned it, 85% feel unable to comment on the helpfulness of the report.

Table 4. Helpfulness of 1973 Report by Extent of Reading It
Q3 by Q2. How helpful 1973 report by how much of 1973 report read

How helpful is 1973 report on Neo-Pentecostalism to you today?	How much of the 1973 report have you read?		
	% saying		
	Not at all or merely scanned	Selected parts but not over half	Most of it or all thoroughly
Can't say [<i>Have not read report and/or not familiar with Third-Wave Pentecostalism</i>]	85	33	14
Not at all helpful	2	7	3

A little helpful	7	16	13
Somewhat helpful	5	35	39
Very helpful	2	9	27
So helpful that no new guide is needed	0	0	3
Total	100	100	100
(n)	(130)	(43)	(241)

Table 5 gives evidence that familiarity with Third-Wave Pentecostalism, in addition to whether they had read the 1973 report, likewise affects how helpful parish pastors find the 1973 report. Of those pastors who describe their familiarity with Third-Wave Pentecostalism as a lot or intimate, 68% rate the 1973 report as somewhat helpful, very helpful or so helpful that no new report is needed. In contrast, only 21% of those pastors with little or no familiarity with Third-Wave Pentecostalism rate the 1973 report as somewhat helpful or more. And 69% of those pastors with little or no familiarity with Third-Wave Pentecostalism feel they are unable to comment on the report's helpfulness.

Table 5. Helpfulness of 1973 Report by Familiarity with Third-Wave Pentecostalism
Q3 by Q1. How helpful 1973 report by level of familiarity with Third-Wave Pentecostalism

How helpful is 1973 report on Neo-Pentecostalism to you today?	Level of familiarity with Third-Wave Pentecostalism		
	% saying		
	Not at all or little	Some	A lot or intimately
Can't say [<i>Have not read report and/or not familiar with Third-Wave Pentecostalism</i>]	69	24	13
Not at all helpful	3	3	4
A little helpful	7	13	15
Somewhat helpful	10	40	38
Very helpful	10	19	26
So helpful that no new guide is needed	1	2	4
Total	100	100	100
(n)	(155)	(177)	(84)

Experience with This Topic

Several questions of the survey aimed at gathering information about the variety of experiences parish pastors have had with Third-Wave Pentecostalism, such as training, materials used, and practices in parish life.

One question asked about conferences, seminars, courses, and workshops that pastors have attended within the last five years—were any of them in the areas of inner healing, deliverance ministries, signs and wonders, and spiritual warfare? As shown in Table 6, bottom row, 38% of the pastors say they attended at least one conference, seminar, course or workshop on one of the four topics or some other related topic. Table 6 also shows that participation extends across all the topics and all formats. Of the topics, spiritual warfare has a slight edge as to popularity.

Table 6. Attendance of Conferences, Seminars, Courses and Workshops on Third-Wave Pentecostalism Topics

Q4. Within the last five years, have you attended any conferences, seminars, courses, or workshops in the following areas? *In each row, select an answer. If unanswered, "no" will be the assumed answer.*

Areas	What have you attended within last five years?			
	% saying yes, attended:			
	Confer- ence(s)	Semi- nar(s)	Course(s)	Work- shop(s)
Inner healing	9	7	4	9
Deliverance ministries	7	6	3	7
Signs and wonders	6	5	2	5
Spiritual warfare	11	10	5	12
Other (describe)	10	4	3	3
One or more of the above	38%			

The survey also asked pastors whether, in the last five years, they had used in their congregations training materials pertaining to any of the same four topics included in the question about conferences etc. and written from the perspective of Third-Wave Pentecostalism. One in five pastors (20%), according to Table 8, say they have used materials on one or more of these topics within the last five years. Of the four topics, spiritual warfare materials were a bit more likely (14%) to have been used than materials of the other topics.

Table 8. Use in Congregation of Training Materials on Third-Wave Pentecostalism Topics

Q5. Within the last five years, have you used in your congregation training materials—written from the perspective of Third-Wave Pentecostalism—about any of the following areas? *In each row, select an answer. If unanswered, “no” will be the assumed answer.*

Training material areas	What used in congregation within last five years?
	% saying yes, used:
Inner healing	10
Deliverance ministries	8
Signs and wonders	6
Spiritual warfare	14
Other (describe)	6
One or more of the above	20

In addition to topics of materials, pastors were asked about three specific materials: the Alpha course, Dunamis video courses, and Freedom in Christ Ministries studies. Almost half (48%) of the pastors say they have used one or more of these materials in their congregations within the last five years. Most popular is the Alpha course (39%), followed by Freedom in Christ Ministries studies (17%) and Dunamis video courses (8%).

Table 9. Use in Congregation of Alpha Course, Freedom in Christ Ministries Studies, and Dunamis Video Courses

Q6. Within the last five years, have you used in your congregation any of the following materials? *In each row, select an answer. If unanswered, “no” will be the assumed answer.*

	What used in congregation within last five years?

Materials	% saying yes, used:
Alpha course (including the Holy Spirit segment)	39
Freedom in Christ Ministries studies (Neil Anderson)	17
Dunamis video courses	8
One or more of the above	48

The Alpha Course is used much more frequently in Canada than the United States. Seventy percent (70%) of parish pastors in Canada report using the Alpha Course in their congregations within the last five years, compared to 26% of pastors in the United States. Among parish pastors in the United States, the Alpha Course is used much more frequently (52%) by those located in eastern states.

Table 10. Use of Alpha Course by Country and Region

Country & Region	What materials used in your congregation within last five years?
	% saying yes, used Alpha course
United States:	26
Eastern states	52
Southern states	7
Midwestern states	25
Western states	26
Canada:	70
Eastern provinces	70
Western provinces	70

In both the United States and Canada, the Alpha Course is used more frequently by parish pastors of organized churches and of congregations whose primary ethnicity is Anglo. In both countries, it is also used most frequently by the largest churches with total membership numbering over 600.

Table 11. Use of Alpha Course by Country, Congregation Status, Size, and Primary Ethnicity

Categories	What materials used in your congregation within last five years?	
	% saying yes, used Alpha course	
Country & Region:		
Congregation Status	United States	Canada
Emerging	17	0

Organized	27	71
Congregation Size as Total Number of Members		
150 or fewer	26	60
151 – 300	28	53
301 – 600	19	77
601 or more	46	94
Primary Ethnicity of Congregation		
Anglo	28	71
Other Ethnicity or Multiethnic	15	33

Neil Anderson’s Freedom in Christ Ministries Studies material shows little difference in frequency of use by parish pastors in the United States and Canada. At the regional level, the western provinces of Canada have the highest percentage of pastors (21%) reporting they used these materials in their congregations within the last five years.

Table 12. Use of Freedom in Christ Ministries Studies by Country and Region

Country & Region	What materials used in your congregation within last five years?
	% saying yes, used Freedom in Christ Ministries studies
United States:	16
Eastern states	14
Southern states	0
Midwestern states	18
Western states	15
Canada:	18
Eastern provinces	16
Western provinces	21

In both Canada and the United States, use of Freedom in Christ Ministries Studies is more frequently used among parish pastors in organized churches, in the largest churches (601 or more members) and in primarily Anglo congregations.

Table 13. Use of Freedom in Christ Ministries Studies by Country, Congregation Status, Size, and Primary Ethnicity

	What materials used in your congregation

Categories	within last five years?	
	% saying yes, used Freedom in Christ Ministries studies	
Country & Region:	United States	Canada
Congregation Status		
Emerging	11	0
Organized	17	18
Congregation Size as Total Number of Members		
150 or fewer	14	0
151 – 300	16	13
301 – 600	14	19
601 or more	31	33
Primary Ethnicity of Congregation		
Anglo	16	18
Other Ethnicity or Multiethnic	15	0

Among Canadian parish pastors, 13% report using Dunamis video courses in their congregations within the last five years, compared to 6% among pastors in the United States. As to regional differences, pastors of congregations in Canada’s eastern provinces compared to all other regions of the United States and Canada combined are most likely to say they have used the Dunamis video courses.

Table 14. Use of Dunamis Video Courses by Country and Region

Country & Region	What materials used in your congregation within last five years?
	% saying yes, used Dunamis video courses
United States:	6
Eastern states	0
Southern states	7
Midwestern states	8
Western states	1
Canada:	13
Eastern provinces	18
Western provinces	5

Among Canadian parish pastors, Dunamis video courses are used most frequently by those in organized churches, with congregations numbering 301-600 members, and with congregations whose primary ethnicity is Anglo. Among pastors in the United States, differences in usage are quite small when considering congregation status, size and ethnicity.

Table 15. Use of Dunamis Video Courses by Country, Congregation Status, Size, and Primary Ethnicity

Categories	What materials used in your congregation within last five years?	
	% saying yes, used Dunamis video courses	
Country & Region:	United States	Canada
Congregation Status	United States	Canada
Emerging	6	0
Organized	6	13
Congregation Size as Total Number of Members		
150 or fewer	5	0
151 – 300	9	10
301 – 600	4	19
601 or more	9	11
Primary Ethnicity of Congregation		
Anglo	6	14
Other Ethnicity or Multiethnic	3	0

Using a list of 25 “practices” associated with Third-Wave Pentecostalism, the survey asked pastors to indicate how frequently each had taken place in the life of their congregation within the last five years. The phrase “in the life of your congregation” was explained as not limited to public worship or prayer meetings; such practices could have occurred in home meetings or in the lives of individuals. Table 16 lists the practices in descending order determined by the percentage of pastors who chose “frequent” to describe how often the practice took place.

As shown in Table 16, the most frequently occurring of the 25 practices associated with Third-Wave Pentecostalism are public prayers for healing, private prayers for healing and prayer ministry teams. Nearly half or more of the pastors say that these practices occurred frequently in the life of their congregation over the last five years. The other 22 practices happened much less frequently. Between 10% and 20% of pastors report that five of the practices—praying in the Spirit, private speaking in tongues, inner healing, anointing with oil, and free uninhibited praise—have happened frequently within the last five years. In the case of the 17 remaining practices, fewer than 10% of the pastors used “frequent” to describe how often they occurred.

Table 16. Frequency of Occurrence of Practices Associated with Third-Wave Pentecostalism in Life of Congregation

Q7. Below is a list of practices associated with Third-Wave Pentecostalism. Within the last five years, how frequently have they taken place in the life of your congregation? This could be in your ministry or among your members. It could be in public worship, prayer meetings, home meetings or in the lives of individuals in your congregation.

Practices associated with Third-Wave Pentecostalism	How frequently taken place in life of congregation within last five years?				
	% saying:				Total
	Frequent	Seldom	Never	Not sure	
Public prayers for healing	74	17	8	1	100
Private prayers for healing	64	22	10	4	100
Prayer ministry teams	46	35	17	3	100
Praying in the Spirit	19	23	38	20	100

Private speaking in tongues	14	26	38	22	100
Inner healing	13	31	39	17	100
Anointing with oil	12	45	39	5	100
Free uninhibited praise	12	33	43	12	100
Speaking a word of knowledge	9	24	54	13	100
Calls to fasting	8	52	37	3	100
Supernatural demos of God's power	7	28	46	20	100
Speaking a prophecy	7	21	62	10	100
Special service of healing	5	39	53	4	100
Other miracles	4	33	42	22	100
Confrontation with demons	3	26	63	8	100
Holy dancing in the Spirit	2	10	83	5	100
Uncontrollable shaking	2	9	81	8	100
Miraculous instant healings	1	25	62	12	100
Exorcism of demons	1	17	77	5	100
Public speaking in tongues	1	11	83	5	100
Interpretation of tongues	1	10	81	9	100
Being slain in the Spirit	1	9	84	7	100
Holy laughter	1	8	87	5	100
Mass conversions	0	4	94	2	100
Shaking of sanctuary room	0	2	96	2	100
One or more of 25 practices of "frequent" occurrence	84%				
One or more of 22 practices (excl. 1st 3) of "frequent" occurrence	39%				

Another way to report the responses to the question examined in Table 16 is to ask what percentage of the parish pastors use "frequent" to describe at least one of the 25 Third-Wave Pentecostalism practices as to how often it occurred in their congregation over the last five years. Eighty-four percent (84%) of pastors say their congregation frequently experienced at least one of these practices in the last five years. If the first three practices, those that seem to occur frequently in a majority of the congregations, are excluded, the percentage of pastors where at least one of the other 22 practices occurred frequently in their congregations in the last five years falls to 39%.

Approaching these results from the perspective of those who said such practices "never" occurred in the life of their congregation over the last five years, we see in Table 16 that over 90% of parish pastors say that mass conversions and shaking of the sanctuary room never happened within the last five years. In the case of six of the 25 practices, between 80% and 90% of pastors say they never occurred in the last five years; these practices are holy laughter, being slain in the Spirit, public speaking in tongues, holy dancing in the Spirit, interpretation of tongues, and uncontrollable shaking. Between 60% and 80% of pastors indicate that exorcism of demons, confrontation with demons, miraculous instant healings, and speaking a prophecy never happened within the last five years.

Would the results in Table 16 have differed significantly if we showed only the responses of pastors who said they were familiar with Third-Wave Pentecostalism? Although these results are not shown here, we can report that the answer is definitely no. Only minor shifts in percentages and ordering the practices by frequency would have resulted.

Views on This Topic

Using the same list of 25 practices associated with Third-Wave Pentecostalism as used in the survey's Q7, we inquired whether the parish pastors believed such practices had a biblical basis. Table 17 shows that 90% or more of them think five of the practices have a biblical basis—public and private prayers for healing, calls to fasting, miraculous instant healings, and other miracles. The next six practices listed in the table, ranging from anointing with oil to mass conversions, are believed to have a biblical basis by between 80% and 90% of the pastors. And the next nine, from speaking a prophecy down to free uninhibited praise, are supported by 60% to 80% of the pastors. For two of the last five practices—holy dancing in the Spirit and shaking of sanctuary room—only about 30% of the pastors think they are biblically based. Holy laughter, uncontrollable shaking, and being slain in the Spirit are thought not to have a biblical basis by more than 50% of parish pastors.

Table 17. Views of Practices Associated with Third-Wave Pentecostalism: Biblical Basis
 Q8. Using the same list of practices associated with Third-Wave Pentecostalism (see Q7), what are your views of them? Q8a. First, do you believe they have a biblical basis?

Practices	Believe this practice has a biblical basis?			
	% saying:			Total
	Yes	Not sure	No	
Public prayers for healing	95	3	3	100
Private prayers for healing	95	3	2	100
Calls to fasting	93	4	3	100
Other miracles	90	7	3	100
Miraculous instant healings	90	6	5	100
Anointing with oil	88	8	5	100
Interpretation of tongues	88	6	6	100
Supernatural demos of God's power	87	7	6	100
Prayer ministry teams	85	9	6	100
Confrontation with demons	81	12	7	100
Mass conversions	81	12	7	100
Speaking a prophecy	78	9	13	100
Exorcism of demons	77	14	9	100
Inner healing	76	16	8	100
Private speaking in tongues	76	13	12	100
Praying in the Spirit	73	19	8	100
Speaking a word of knowledge	72	16	13	100

Public speaking in tongues	69	15	17	100
Special service of healing	64	19	17	100
Free uninhibited praise	60	25	16	100
Holy dancing in the Spirit	31	30	39	100
Shaking of sanctuary room	30	25	46	100
Being slain in the Spirit	17	25	58	100
Uncontrollable shaking	7	30	63	100
Holy laughter	6	28	65	100

Parish pastors were also asked, aside from whether the practices had a biblical basis, if they believed these same 25 practices should be part of the life of the Christian church today. More than 80% say yes to public and private prayers for healing, prayer ministry teams, and calls to fasting. The next seven practices in Table 18 were responded to affirmatively by 60% to 80% of the pastors and include other miracles, inner healing, anointing with oil, special service of healing, supernatural demonstrations of God’s power, miraculous instant healings, and praying in the Spirit. Seven practices ranging from mass conversions to speaking a prophecy receive between 50% and 60% of pastors’ support for including them in church life today. Between 20% and 50% of pastors would include exorcism of demons, public speaking in tongues, and holy dancing in the Spirit in the church’s life. The last four practices in the table—uncontrollable shaking, holy laughter, being slain in the Spirit, and shaking of the sanctuary room—are rejected for inclusion in the church’s life by 50% or more of the surveyed pastors.

Table 18. Views of Practices Associated with Third-Wave Pentecostalism: Part of Church Life Today
Q8b. Second, do you believe they should be part of the life of the Christian church today?

Practices	Believe this practice should be part of the life of the Christian church today?			
	% saying:			Total
	Yes	Not sure	No	
Public prayers for healing	93	4	3	100
Private prayers for healing	92	5	3	100
Prayer ministry teams	91	6	3	100
Calls to fasting	84	12	5	100
Other miracles	71	22	7	100
Inner healing	71	21	9	100
Anointing with oil	68	24	9	100
Special service of healing	67	18	15	100
Supernatural demos of God’s power	66	22	12	100
Miraculous instant healings	65	26	9	100
Praying in the Spirit	65	26	9	100
Mass conversions	59	30	11	100
Private speaking in tongues	59	25	16	100
Interpretation of tongues	57	28	15	100
Confrontation with demons	55	34	12	100

Free uninhibited praise	52	30	18	100
Speaking a word of knowledge	51	30	18	100
Speaking a prophecy	51	25	24	100
Exorcism of demons	49	36	15	100
Public speaking in tongues	30	39	31	100
Holy dancing in the Spirit	20	40	41	100
Being slain in the Spirit	11	28	61	100
Shaking of sanctuary room	8	37	55	100
Holy laughter	8	31	61	100
Uncontrollable shaking	7	30	63	100

Comparing Tables 16, 17 and 18, we draw a few conclusions regarding this list of 25 Pentecostalism practices. First, whether parish pastors are asked about how often they occur in their congregations, whether they have a biblical basis, or whether they should be included in the life of the church today, in all three cases their ordering is very similar, i.e., they are positively correlated. Second, the level of frequency of these practices is much less than the level of support for them expressed by pastors, gauged by whether thought to have a biblical basis or deserved inclusion in the church's life. Third, only two of the 25 Pentecostalism practices, public and private prayers for healing are reported to have any significant level of frequency, say happening in more than 50% of the pastors' churches. However, roughly one to two churches out of every 10 reportedly have "frequent" occurrence of five practices, namely, praying in the Spirit, private speaking in tongues, inner healing, anointing with oil, and free uninhibited praise.

Five statements were used to examine the variety of views of parish pastors about Third-Wave Pentecostalism. For each statement, pastors were asked to select the answer from among six responses that most accurately reflected their level of agreement or disagreement with the statement. They were also instructed to explain why they answered as they did.

The first statement gauged the pastor's need to guard against the dangers of church members looking for outward signs or gifts. Table 19 shows that just over half (51%) of the pastors agree, either strongly or somewhat, with the statement, compared to 27% who disagree, either somewhat or strongly. There is almost a two-to-one ratio between those agreeing and disagreeing. About one in five (22%) do not express a clear agree or disagree opinion; instead they say maybe agreed or disagreed or not sure. From these results, then, we conclude that more pastors agree than disagree with the statement and that about half of them, like good shepherds, seem on guard for their parishioners who might be seeking outward signs or gifts.

Table 19. Pastors Need to Guard Against Dangers to Members of Congregation

Level of agreement and	I, as pastor, need to guard against the dangers of members looking for outward signs	I, as pastor, need to guard against the dangers of members' preoccupation
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disagreement	or gifts.	with the spectacular.
	% of respondents	
Agree strongly	14	41
Agree somewhat	37	38
Maybe agree, maybe disagree	20	8
Disagree somewhat	18	7
Disagree strongly	9	5
Not sure	2	1
Total	100	100
(n)	(400)	(398)

The second of the five statements measured the expressed need of pastors to guard against the dangers of members' preoccupation with the spectacular. Agreement with this statement is much stronger among parish pastors than with the first statement. Table 19 indicates that 79% of the pastors agree, either strongly or somewhat, that they must be on the alert about their parishioners being preoccupied with the spectacular; and only 12% of them express disagreement. The ratio between the percentage of pastors who agree to those who disagree is more than six-to-one. Only 9% of the pastors were either on the fence with this issue or were not sure. Clearly, most parish pastors are in agreement on the issue of guarding their flock against the dangers expressed in this statement.

The last three of the five agree/disagree statements are shown in Table 20 along with the results. The intent of these statements is to reveal pastors' opinions about the perceived influences of Third-Wave Pentecostalism on their respective congregations. In response to the first statement, as shown in the table, 58% of the parish pastors do not believe that manifestations of the spectacular "gifts of the Spirit" have resulted in an increase in involvement in the ministry of their church to the community; 19%, however, do agree, strongly or somewhat, with the statement. But the ratio between those who disagree and those who agree is about three-to-one. The second statement in Table 20 asks whether manifestations of "signs and wonders" have resulted in an increase in the church's ministry to the community. A majority (66%) of the pastors disagree with this statement, compared to 11% who say they agree. The ratio between disagreement and agreement here is six-to-one. Responses to the third statement, influences of Third-Wave Pentecostalism have affected the numerical growth of our congregation, are nearly a repeat of those to the second statement. Two thirds (66%) disagree and 12% agree. Summing up the responses to these three statements, we can say a clear majority of parish pastors are of the opinion that manifestations and influences of Third-Wave Pentecostalism have not resulted in greater involvement in the church's ministry to the community or numerical growth of the congregation.

Table 20. Effects of Third-Wave Pentecostalism on Church's Involvement in Community and Growth

Level of agreement and disagreement	Manifestations of the spectacular "gifts of the Spirit" have resulted in an increase in involvement in ministry of our church to community.	Manifestations of "signs and wonders" have resulted in an increase in involvement in ministry of our church to community.	Influences of Third-Wave Pentecostalism have affected the numerical growth of our congregation.
	% of respondents		
Agree strongly	5	3	2
Agree somewhat	14	8	10
Maybe agree, maybe disagree	8	6	9

Disagree somewhat	15	17	13
Disagree strongly	43	49	53
Not sure	16	17	15
Total	100	100	100
(n)	(400)	(390)	(385)

Note on Data Collection

On May 2, 2005, the questionnaire was distributed to all active pastors in the Christian Reformed Church who were either the primary or sole pastor of a church. Not included in the survey were clergy without a church and churches without a pastor. A total of 684 churches with pastors were included in the mailing list. Most pastors received the questionnaire by email; those without an email address were sent the questionnaire by regular mail. Near the end of May, a reminder postcard was sent to non-responding pastors. On June 27, 2005, another copy of the questionnaire, accompanied by a letter from Dr. Peter Borgdorff, Executive Director of Ministries of the CRC, was sent to non-responding pastors. A total of 419 completed questionnaires were received, producing a return rate of 61%. Cut-off date for including returned questionnaires was November 1, 2005.

Comparison of Respondents' Churches to All Churches Surveyed

Table 21. Comparison of Respondents to All Surveyed by Congregation Status

Congregation Status	% of		% Returned
	Respondents	All Surveyed	
Emerging	5	7	40%
Organized	95	93	63%
Total	100	100	61%
(n)	(419)	(684)	---

Table 22. Comparison of Respondents to All Surveyed by Total Number of Members of Congregation

Total Number of Members of Congregation	% of		% Returned
	Respondents	All Surveyed	
150 or fewer	22	29	49%
151 – 300	29	26	68%
301 – 600	35	33	65%
601 or more	13	12	66%
Total	100	100	61%
(n)	(419)	(684)	---

Table 23. Comparison of Respondents to All Surveyed by Primary Ethnicity of Congregation

Primary Ethnicity of Congregation	% of		% Returned
	Respondents	All Surveyed	
Anglo	89.5	84.5	65%
African American	0.2	0.9	17%
American Indian	0.2	0.4	33%
Chinese	0.5	0.6	50%
Filipino	0.0	0.4	0%

Hispanic	1.7	1.8	58%
Indonesian	0.0	0.1	0%
Korean	1.2	3.8	19%
Vietnamese	0.0	0.4	0%
Multiethnic	5.0	5.4	57%
Missing data	1.7	1.6	64%
Total	100	100	61%
(n)	(419)	(684)	---

Table 24. Comparison of Respondents to All Surveyed by Country and Region

Country & Region	% of		% Returned
	Respondents	All Surveyed	
United States:	71	74	59%
Eastern states	5	6	54%
Southern states	3	4	58%
Midwestern states	46	46	61%
Western states	17	19	56%
Canada:	29	26	68%
Eastern provinces	18	16	72%
Western provinces	10	10	62%
Total	100	100	61%
(n)	(419)	(684)	---

Table 25. Comparison of Respondents to All Surveyed by State and Province Classified by Region

Region: State & Province		% of		% Returned
		Respondents	All Surveyed	
U.S.—	Connecticut	0.2	0.1	100%
	D.C.	0.0	0.1	0%
	Maine	0.2	0.4	33%
	Maryland	0.0	0.1	0%

Eastern States	Massachusetts	0.5	0.6	50%
	New Hampshire	0.0	0.3	0%
	New Jersey	2.1	2.2	60%
	New York	1.7	1.5	70%
	Pennsylvania	0.2	0.3	50%
U.S.— Southern States	Florida	1.4	1.6	55%
	Georgia	0.0	0.3	0%
	North Carolina	0.2	0.1	100%
	Tennessee	0.2	0.1	100%
	Texas	1.2	1.2	63%
	Virginia	0.2	0.1	100%
U.S.— Midwestern States	Illinois	4.1	5.6	45%
	Indiana	1.2	1.8	42%
	Iowa	5.5	5.3	64%
	Kansas	0.2	0.1	100%
	Michigan	26.3	25.6	63%
	Missouri	0.2	0.1	100%
	Minnesota	2.6	2.8	58%
	Nebraska	0.0	0.1	0%
	Ohio	0.7	0.9	50%
	South Dakota	1.7	1.3	78%
	Wisconsin	3.1	2.3	81%
U.S.— Western States	Alaska	0.2	0.4	33%
	Arizona	0.5	0.3	100%
	California	8.4	8.6	59%
	Colorado	1.9	1.8	67%
	Idaho	0.0	0.1	0%
	Montana	0.2	0.7	20%
	Nevada	0.0	0.1	0%
	New Mexico	0.7	1.2	38%
	Oregon	1.0	0.9	67%
	Washington	4.5	4.8	58%
	Utah	0.0	0.1	0%
Canada— Eastern Provinces	New Brunswick	0.2	0.1	100%
	Nova Scotia	0.2	0.1	100%
	Ontario	17.4	14.9	72%
	Prince Edward Islands	0.2	0.1	100%
	Quebec	0.2	0.3	50%
Canada— Western Provinces	Alberta	4.8	5.0	59%
	British Columbia	4.5	4.1	68%
	Manitoba	0.7	0.7	60%
	Saskatchewan	0.2	0.3	50%
	Total	100	100	61%
	(n)	(419)	(684)	---

Table 26. Number of Surveys Mailed and Returned and % Returned from Each Classis

Classis	Classis ID#	# Surveys Mailed	# Returned	% Returned
Alberta North	03	22	12	55%

Alberta South/Saskatchewan	06	14	9	64%
Arizona	07	3	2	67%
Atlantic Northeast	08	17	10	59%
British Columbia-North-West	09	13	8	62%
British Columbia-South-East	10	15	11	73%
California South	15	13	8	62%
Central California	18	24	14	58%
Chatham	21	21	15	71%
Chicago South	27	15	6	40%
Columbia	28	13	7	54%
Eastern Canada	30	17	11	65%
Georgetown	44	17	12	71%
Grand Rapids East	33	12	8	67%
Grand Rapids North	39	15	11	73%
Grand Rapids South	36	14	10	71%
Grandville	42	16	6	38%
Greater Los Angeles	43	18	13	72%
Hackensack	45	14	7	50%
Hamilton	48	13	10	77%
Heartland	75	10	6	60%
Holland	51	26	15	58%
Hudson	54	9	5	56%
Huron	55	14	13	93%
Iakota	87	16	9	56%
Illiana	56	17	9	53%
Kalamazoo	57	17	7	41%
Lake Erie	60	18	11	61%
Lake Superior	63	21	12	57%
Minnkota	66	8	6	75%
Muskegon	69	14	9	64%
Niagara	71	8	6	75%
Northcentral Iowa	72	10	8	80%
Northern Illinois	24	17	8	47%
Northern Michigan	12	12	8	67%
Pacific Hanmi	76	5	0	0%
Pacific Northwest	78	30	17	57%
Pella	81	13	10	77%
Quinte	82	17	12	71%
Red Mesa	83	6	3	50%
Rocky Mountain	84	19	11	58%
Southeast U.S.	32	14	7	50%
Thornapple Valley	89	8	6	75%
Toronto	90	14	8	57%
Wisconsin	93	15	12	80%
Yellowstone	95	6	1	17%
Zeeland	96	14	10	71%
Totals	--	684	419	61%