

Styles of Worship

**By
The Gatekeepers**

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**Sponsored by the Board of Laity of the
North Georgia Conference of the United Methodist Church**

Styles of Worship

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Introduction

Styles of Worship

Our group originally chose the topic “Contemporary versus Traditional Worship” as our group project. We soon found out this is an emotional topic, which brings up strong feelings!

During session three, as we discussed our project with our pastors, we found that the term “verses” put a defensiveness up about the topic. So we changed the name of our topic to “Styles of Worship.”

Within our small group we took a look at our own churches and their successes and failures with our styles of worship. Through the trial and error process of our own churches we have come up with some advantages as well as challenges about worship services whether we consider them traditional or contemporary.

We looked further to our churches in each of the 12 Districts of the North Georgia Conference and gathered data that we hope will be used for further study.

This “Traditional vs. Contemporary” subject has become quite a topic of debate among clergy and laity alike. But if we really get down to where the rubber meets the road – it doesn’t really matter how we worship - just that we worship!

Definitions

The dictionary defines Contemporary and Traditional as follows:

Contemporary - Of or in the style of the present or recent times, modern.

Traditional - The handing down of beliefs, customs, stories, etc. from generation to generation. Any long - established custom or practice. Any religious teaching regarded as coming from the founder or earliest prophet of a religion. The following or the clinging to tradition.

Traditional and contemporary services often address different needs for people at different stages in their lives. While traditional services may sometimes feel ritualistic or spiritually dry, they are based on traditions and beliefs, which have survived for hundreds of years. A traditional service should not be rejected for lack of excitement, in the same sense a contemporary service should not be rejected for being frenetic. Contemporary services also have certain traditions and methodologies, which help to define its purpose and mission.

In its most general sense, all worship that is truly worship, is contemporary because it is NOW and GOD IS HERE. In a more narrow sense, contemporary worship is almost synonymous with Baby Boomers "Praise and Worship" music with a message and use of digital technology in place of books.

Introducing contemporary worship into a traditional church can be a little like getting cats into unity by tying their tails together and throwing them over a clothesline. They are together, but it is a fight. It seems there are certain things that just don't go together: oil and water, Baptist and dancing, and traditional churches and contemporary music. This is not to say that traditional churches cannot have successful contemporary services, because they do, but sometimes it is very difficult to get it started and sometimes they fail. And this is too bad, because they are missing out on so much.

Challenges and Advantages Of Traditional and Contemporary Services

Currently, the worship of many congregations stands at an uncertain crossroad. One of the major reasons for this uncertainty is the breakdown of distinct denominational worshiping styles. The interdenominational character of many denominations and the freedom of worship leaders to draw from the many styles of worship is changing the worship of many churches. For this reason, there seems to be a great deal of anxiety among pastors and other worship leaders. What kind of worship could possibly meet the changes that are taking place in the church?

Robert E. Webber
Worship Old and New

The anxiety Dr. Webber describes in the quote above is nothing new to Christian churches. As Christians have reached out to new populations, and performed their ministry in different times and conditions, among people with diverse customs and tastes, the worship services have changed with the times. A service in the time of St. Paul was very different from a service in the time of Shakespeare, and worship in the nineteenth century would seem strange to those of us who grew up in the Twentieth Century. Styles change, languages change, and musical tastes change. Except for special events and services, we don't do Gregorian Chant (which was at one time virtually the only church music), and very few of us do Shaped Note singing.

Yet despite the changing tastes of the people we're reaching out to, arriving at a worship service which meets the challenges of reaching out to the community can put stress on the leadership and congregation of any church.

An Outline Of The Strengths And Challenges Of Traditional And Contemporary Services

Strengths of Contemporary Worship

In her book *Searching for Seekers* Reverend Mary Scifres divides the generations of believers or potential believers into a number of different categories. She presents these categories in the following outline:

1. Builders -- (born 1901 - 1924) The civic generation that builds and protects
2. Balancers -- (born 1925 - 1942) The silent generation that balances and mediates the excess of the building and booming generations
3. Boomers -- (born 1943 - 1960) The movers and shakers who are the instruments of change
4. Busters -- (born 1961 - 1981) The "X" generation that busts stereotypes and reacts to change
5. Birthers -- (born 1982 onward) A new civic generation predicted to rebuild institutions and values lost in the last few generations

In many cases the challenges of arriving at a worship service which draws in community can be met by understanding the way these different generations react to changes within the community and church.

- ◆ Contemporary worship services have the potential of attracting younger people and people who may not have grown up in a church.

This is particularly true of the Busters and the Birthers, but is also true of many Boomers. These generations were raised with different tastes in a number of different ways from the generations which built and maintained the earlier forms of worship. The most obvious difference is in musical tastes, but these younger generations were also exposed to various sorts of electronic and mixed media presentations.

- ◆ It opens up the door to creative presentations of the gospel

Dr. Webber's book *Planning the Blended Worship* contains a number of suggestions and guidelines for presenting the gospel to new generations of Christians and potential Christians. He states:

Since 1950, a new communication revolution has been generated by the electronic media and by innovative, unprecedented ways of storing, processing, and communicating information. This audiovisual revolution has transformed the print-media society dramatically within the past few decades. The more didactic form of Christianity, which has developed since the time of Martin Luther, is now in jeopardy of facing extinction.

Planning Blended Worship, p. 26

- ◆ If handled correctly it can be more in the spirit of the spread of the gospel by St. Paul to the Gentiles, adapting services to the needs of a new audience.

St. Paul spread the gospel of Christ across the entire Roman Empire, and in doing so he came in conflict with the other leaders of the Christian church of his time, in particular St. Peter. Paul's ministry was a case study in adapting the form of worship to a new, mostly Gentile audience, while keeping on target with the message of spreading the gospel and making disciples for Christ. Paul realized that many of the customs and forms of worship appropriate for an earlier time and conditions were a hindrance to spreading the gospel into new areas in a new era.

Challenges of Contemporary Worship

- ◆ Contemporary services draw resources from the existing services

While the quote above from Dr. Webber presents the downside of not making changes, it also hints at one of the challenges. The sort of multimedia presentation of the gospel, and the energy and expense of introducing new musicians and musical instruments into a church is time consuming and expensive. And unfortunately those churches which could benefit most by incorporating innovative forms of worship might lack the resources to do this effectively.

- ◆ They require some experimentation, which may require more energy and attention than is warranted by the outcome

While there are many good guides to contemporary worship, there are a lot of choices involved in coming up with a format. And change is always time consuming, and often contentious. It's often easier to just continue in the manner in which the church has been going in the past than to change directions badly.

- ◆ If care isn't taken contemporary services can become all form and no substance and detract from the message

Multimedia and modern music can be a wonderful means of delivering the message, but if too much time is put into flash and entertainment, and not enough into the message of winning disciples for Christ, the whole point of our mission can be lost in noise.

- ◆ Since there isn't a clear tradition established in contemporary services, it can result in a mish mash of failed attempts to create a format

The traditional liturgy developed over 2000 years. The Builder and Balancer generations both have a great deal of experience to draw from in training people in the traditional service. There isn't a clear roadmap for contemporary and blended services.

Advantages of Traditional Worship

- ◆ Traditional services are familiar to people who've grown up in a Christian environment

The oldest of the generations in Reverend Scifres's outline she calls the "Builders". They are the generation born from 1901 to 1924. This generation built many of the institutions we have today, including the church in its current form.

Reverend Scifres writes about them:

This generation is aging quickly ... but is still very invested in the organizations it built and preserved. People of this generation often find it hard to relate to younger generations who seem cynical and ambivalent about such institutions.

Searching for Seekers, p. 28

And likewise the Balancers are often committed to the traditions with which they are familiar:

Balancers are often ambivalent about the current state of the church, wondering whether it shouldn't be more like the church they grew up in or more like the "modern" church they read about in newspapers and magazines.

Searching for Seekers, p. 37

- ◆ Traditional services draw from a proven and tested liturgical tradition

Despite the need to adapt with new conditions in our communities, many of the liturgies and traditions of our church are as important today as they were when they were first developed. Throwing out tradition just because it's old can be unnecessary and wasteful. Many churches have not even explored the different ways traditional services can be put together.

- ◆ If handled correctly the ceremony of traditional services can provide a powerful spiritual experience.

Whether formal liturgy from the Anglican tradition, or the Pentecostal revival spirit, there is a rich tradition of deep spirituality in the earlier traditions of the Christian church. And for any occasion or need there are beautiful and spiritually powerful resources to draw from. Dr. John Beyers, in the November session of Leadership UMC, presented an example of a Brazilian church in which strict liturgy combined with exuberance created a moving and spiritually powerful service.

- ◆ Since traditional services have been around for a long time, there are many easy to implement formats to use

While contemporary services are a work in progress, there are thousands of guides to traditional worship, plus many people trained in the methods of traditional worship.

Challenges of Traditional Worship

- ◆ Traditional services can lead to complacency and even decline, since they can encourage a lack of attention to the needs of prospective converts to Christianity

As important as it is to meet the needs of our longtime church members who fall into the Builders, Balancers, and Boomers category, our mission is to make disciples for Christ, so forms of worship which serve mostly people raised in the church can lead to a decline in membership if no accommodations are made for reaching out into the community.

- ◆ When a service format is overused it can lose its meaning and become just a bunch of phrases we repeat, but neither think about nor feel

In a lunch conversation at one of the Leadership UMC sessions, several people commented on how easy it is to botch the words on a frequently recited part of the liturgy (the Lord's Prayer, the Apostle's Creed) because we've recited it so many times that we're not paying attention to the words, but just mouthing them by rote. When a service gets to the point that a large part of it can be done while daydreaming the service is beginning to lack real meaning and life.

Advantages of Traditional Worship In the United Methodist Church

Traditional Worship has become defined by that term due to the proliferation of other types of worship that generally fall into the “Contemporary” category but may go by many different names. For the purpose of this section of the document, “Traditional” shall refer to the type of worship service that most United Methodist Churches have engaged in at least since the forming of the “United Methodist Church” from its parent churches.

Traditional Worship is usually heavy on ritual, litany, scripture, responsive readings and a sermon. Depending on the congregation size and capabilities of the church, it is usually characterized by organ or piano music, choral performances and accompaniment, and ceremonial practices. Worship service participants are usually garbed in religious vestments and a ritualistic type of service is performed with only small deviations to allow for special occasions. The Book of Worship guidelines are more stringently followed for the Order of Worship, again depending on the size, capabilities and desires of the individual church.

While deviations exist from church to church, it is generally accepted practice in Traditional Worship to have the following items included in each worship service from week to week. The order followed by my church is shown for demonstration purposes but will vary from church to church.

- Invocation or Opening Prayer
- Choral Introit or Call to Worship
- Opening Hymn (sung by all)
- Affirmation of Faith (recited by all)
- Gloria Patri (a sung response proclaiming glory to Holy Trinity)
- Offertory
- Sung response thanking God for his blessings
- Liturgical Readings
- Responsive Reading
- Hymn of Preparation (short hymn)
- Morning Prayer and Lord’s Prayer
- Choral Response

- Hymn of Worship
- Choral Anthem
- Scripture Reading
- Sermon
- Closing Hymn

Traditional Worship offers many advantages in its own right and **not over** that of any other form of worship. First, it is a familiar form of worship that Methodists have practiced in much the same form for over two centuries. Second, because of its universality, United Methodists can visit other UM churches in other cities, states and even countries and will find themselves in a familiar worship environment similar in many ways to the environment they have in their home church. Third, because it has been practiced by United Methodists over such a long period of time, members feel connected to generations that have preceded them, be it their own ancestors or, as first generations United Methodists, that they form part of an unbroken line that dates back to the origins of the Wesleyan Methodist movement. Fourth, because of its hereditary roots in the Anglican Church and its descendancy beyond that from the Roman Catholic Church, it is a ceremony steeped in antiquity that allows worshipers to partake in something of great historical significance.

It can be and in fact has been argued that these reasons make it archaic, perhaps boring and repetitive to some people and this author would certainly not dispute that some people would find it that way. However, I would argue that in a world of ever changing conditions, where war is common, human deprivation rampant and the uncertainty of what each day will bring, that it is, to many people, a comfort to be able to engage in a form of worship that *does not* change from week to week or year to year. Traditional worship is an oasis of tranquility, peaceful reflection and common themes that serve to comfort those who deal with constant turmoil and change outside of the doors of the church. To argue that a Traditional form of worship is joyless or unexpressive is to look into the eye of the beholder. Joy can be found in beauty and the soul can resonate with the beauty of song, scripture, litany, prayer and a message of meaningful significance. Worship is a two way street. God honors us with His presence in our worship; we honor God during worship by praising him in ways that both history and heritage have shaped and forged. How we honor him outside of that service is another matter for discussion but during that hour, we owe God our undivided attention, to honor him through ceremony, song and scripture and to hear the message that he has for us, to take it into our hearts and to practice it beyond that time and place.

A Successful Contemporary Service

My part of the project was to present information on a successful Contemporary Service. I have been a member of Sam Jones UMC since 1995. In 2004 Sam Jones UMC started a new contemporary service called "The Celebration Service". My family and I have been attending and enjoying the new service. We have invited a lot of people to the contemporary service. I am able to provide information on contemporary service from personal experience. I needed information on the statistics of the Celebration Service, so I contacted Martha Fielden our Associate Minister.

Martha researched and compiled information for the project.

- The first Celebration Service was held November 23, 2004; 670 attended the consecration service.
- On January 11, 2004 we began worshipping on a weekly basis.
- Average attendance continues to be about 200. Percentage of worshippers at the Celebration Service on any given Sunday is between 25 and 35% for the day's attendance.

- We have had 101 persons join the church who visited the Celebration Service and attend that service almost exclusively.
- From January 11, 2004 thru November 25, 2005 we have had 37,005 attend the service.
- There are approximately 70 people who attend the Celebration Service on a regular or somewhat regular basis but are not members of the church. Most of these people not only attend regularly but they give their tithes and offerings to this church.

Recently, Our Senior Minister, Bill Burch published an editorial for our local newspaper. I thought a copy would go good with the project. A copy is following:

Bill Burch
Senior Minister
Sam Jones Memorial UMC
100 West Church Street
Cartersville, GA 30120

Sunday, April 06, 2008

I am a born and bred Methodist. I was born into a Methodist home, baptized as an infant at a Methodist altar, and confirmed as a member in a Methodist Church. I accepted Jesus Christ as my personal Savior during a youth retreat at Camp Glisson-a Methodist camp in Dahlonega. A year later I heard God's call to the ministry during a Sunday evening worship service at Columbia Drive United Methodist Church. I attended a Methodist seminary at Emory University, and I have spent the past 26 years serving as a full-time pastor in the United Methodist Church. I did marry a pretty Baptist girl, but I convinced her to transfer her membership after our wedding day!

For most of my life, people knew what to expect when they attended a Methodist church on Sunday morning. Traditionally, mainline Methodist worship was relatively formal with liturgical elements such as responsive readings, the Apostles Creed, the Gloria Patri, and the Doxology. Most churches used the current Methodist hymnal, although some rural congregations continued to favor the old, brown-backed, Cokesbury songbook. I do recall in the 1970s when our minister took the radical step of adding a "Children's Sermon" to the 11:00 service. In the country church of my teenage years, the theological debate of our time was whether it was appropriate to clap in church after a particularly stirring anthem.

Times have indeed changed. Methodist congregations continue to offer traditional worship services that are a vital part of our heritage. However, more and more churches are also sponsoring "contemporary" services that proclaim the Gospel to our modern world. I must confess that I have never been a fan of the term "contemporary." ALL good worship is contemporary because it links God's Word to our world. The message never changes; however, the medium needs to be constantly refreshed and renewed.

Four years ago our church completed a Family Life Center with a large, multipurpose room. The worship team had a vision to start a third worship service called "Celebration Worship." This would offer a more contemporary worship experience along with our two existing traditional services. I had a colleague tell me that I was "brave" to try this. I later realized that "brave" was a codeword for "stupid!" Sometimes you just have to be "stupid" enough to trust that God can make things work that are not humanly possible. We launched the service in January 2004, and it has become a mainstay of our Sunday morning worship services.

We meet in the Family Life Center on Sunday mornings at 9:45 rather than in the sanctuary at 8:30 or 11:00. Instead of organ music, the band includes keyboards, drums, brass, bass, and guitars. Words projected on a large screen have replaced the hymnals. Multimedia, including PowerPoint and video, enhance and reinforce the message. This isn't your grandparents' Methodist Church, and it provides a needed alternative for those who don't feel comfortable in traditional services.

I must confess that I began the Celebration Service with some trepidation and fear. I had never done anything like this before, and I had to learn a whole new set of skills. But God is good - all the time - and the Lord equips those whom He calls. The service has exceeded my greatest expectations, and I am delighted that I serve a church "big" enough to offer two very different styles of worship.

A Thriving Contemporary Service

Matthew 9:17 "And no one puts new wine into old wineskins. For the old skins would burst from the pressure, spilling the wine and ruining the skins. New wine is stored in new wine skins so that both are preserved."

I am a member of Sam Jones Memorial UMC we have been enjoying a great Contemporary Service since 2004. Our service is called our Celebration Service and it is at 9:45am Sunday. Celebration Service is between our two Traditional Services that are at 8:30am and 11:00am.

I feel that one of the reasons for the success of our Celebration Service is that it is a blended Service with Contemporary Music and Traditional Worship. The Sermon is the same in all three services given by our Senior Minister Bill Burch or Associate Minister Martha Fielden. This allows Worshippers to enjoy the Contemporary Music and relaxed atmosphere without missing the message presented in the Traditional Services. Our Celebration Service also offers Holy Communion, which some Contemporary Services may not.

The Celebration Service at Sam Jones has an outstanding Band. The band is comprised of church members and led by our Minister of Music Joseph Mays. The band is accompanied by a Multi-media System, which provides words to the hymns for the Worshippers and also video clips and pictures. This service is a feast for the eyes and ears and is held in our new state of the art Family Life Center.

The first Celebration Service was held November 23, 2004: 670 attended the consecration service. On January 11, 2004 we began worshipping on a weekly basis. Average attendance continues to be about 200. Percentage of worshippers at the Celebration Service on any given Sunday is between 25% and 35% of the day's attendance.

We have had 101 persons join the church who visited the Celebration Service and attend that service almost exclusively. From January 11, 2004 thru November 25, 2007 we have had 37,005 attend the service. There are approximately 70 people who attend the Celebration Service on a regular or somewhat regular basis but are not members of the church. Most of these people not only attend regularly but they give their tithes and offerings to this church.

Praise and Worship

- Psalm 47:1- O clap your hands, all ye people; shout unto God with the voice of triumph.

- Psalm 20:5a- We will rejoice in thy salvation, and in the name of our God we will set up our banners.

- Psalm 150”1-6 - Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD.

- Psalm 134:2 - Lift up your hands in the sanctuary, and bless the LORD.

- Psalm 98:4-6 - Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King.

- 2 Samuel 6:5 - And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Praise - to express profound and submissive adoration of God in word and song accompanied by dancing, singing, instruments and raising of hands.

Worship - a glorification of God flowing from an inner attitude of lowly submission to His authority and awe at His majesty. Yet the glorification of God is magnified when others hear words of adoration.

Congregational worship is an expression central to the purpose of the church. No matter how an individual chooses to worship- remember what worship is, its purpose, function and its place in the church body and in our daily personal lives.

Worship and praise are key elements described in scripture. While the Bible identifies acts such as music and the raising of hands it is not specific on anything except the general form. The worship in Israel's temple was very structured and formal with liturgical readings. However, the music was designed to bring strong emotional responses. When examining the scriptures it does not seem like a stretch that the Temple worship was something of a blend of the two most identified styles in UM churches today. It seems as if over the centuries that people have identified dividing lines using the most powerful elements of worship and separated the powerful elements once united.

Statistical Data Information

The statistical data gathered for this project was obtained mostly from the North Georgia Conference website - www.ngumc.org. Some data was gathered from individual church websites, secretaries, pastors, District Superintendents, and our Conference Statistician. Many thanks and blessings to everyone who answered the call for help!

In the following pages you will find the terms for this study defined, statistics compiled by church number and District (names of churches not included) and the breakdown of each with both numerical as well as percentage results.

The North Georgia Conference is comprised of 12 Districts with just under 1,000 local churches. The Districts are: Athens Elberton, Atlanta College Park, Atlanta Decatur Oxford, Atlanta Emory, Atlanta Marietta, Atlanta Roswell, Augusta, Gainesville, Griffin, LaGrange, Northwest, and Rome Carrollton.

Only churches that meet on a regular weekly basis were used to compile information for this project. This excludes Circuit Churches and some churches with Supply Pastors.

These statistics are only as good as the information collected. An educated guess was used to categorize some of the types of worship services listed on the ngumc.org website. For instance: What exactly is “Ancient Future Postmodern Worship”? Is it traditional, contemporary or perhaps blended?

Where worship types were in question, individual church web sites were consulted (if one was available) to see what type of music ministry was available. If that information was not available the compiler leaned towards “traditional” type worship services.

Terms Defined

The terms used by individual churches for defining the type of worship services were almost as varied as the churches themselves! (See next page.)

For the purpose of the statistics contained within these pages it was necessary to define, as simply as possible, the terms “traditional”, “contemporary”, and “blended”. A fourth term “mixed” was added to help clarify the statistics.

Traditional – Worship services with hymns/choir

Contemporary – Worship services with contemporary music and/or a praise team/band

Blended – Worship services with a combination of contemporary music **and** hymns and/or choir **and** praise team/band

Mixed – When a church offers two or more types of services on a weekly basis (i.e. 8:45 a.m. Contemporary service **AND** 11:00 a.m. Traditional service)

Worship Service Terms

Compiled from the North Georgia Website

www.ngumc.org

Alternative	Mixture
Ancient Future Postmodern Worship	Mountain/Informal
Blended	Multigenerational
Blended Traditional Casual	Multi-Sensory Worship
Casual Blended	Must Experience
Casual Conversational Musical	Non-traditional
Casual Traditional	Praise
Contemporary	Praise Service
Contemporary Emergent	Preaching
Contemporary/Traditional	Preaching and Prayer
Devine Service	Relaxed Traditional
Diverse Traditional	Spirited and Informal
Early Service	Spirited Traditional
Formal	Traditional Blended
Gospel	Traditional/Contemporary
High Church	Traditional Contemporary Blended
Informal	Traditional Praise
Informal Contemporary	Transitional
Informal Traditional	Worship
Liturgical/World Music	Worship/Praise
Methodist	

Overview of North GA Conference Statistics

Data was compiled from 876 churches in the North Georgia Conference.

Of those 876 churches:

593 or 67.7% have Traditional ONLY Worship Services

49 or 5.6% have Contemporary ONLY Worship Services

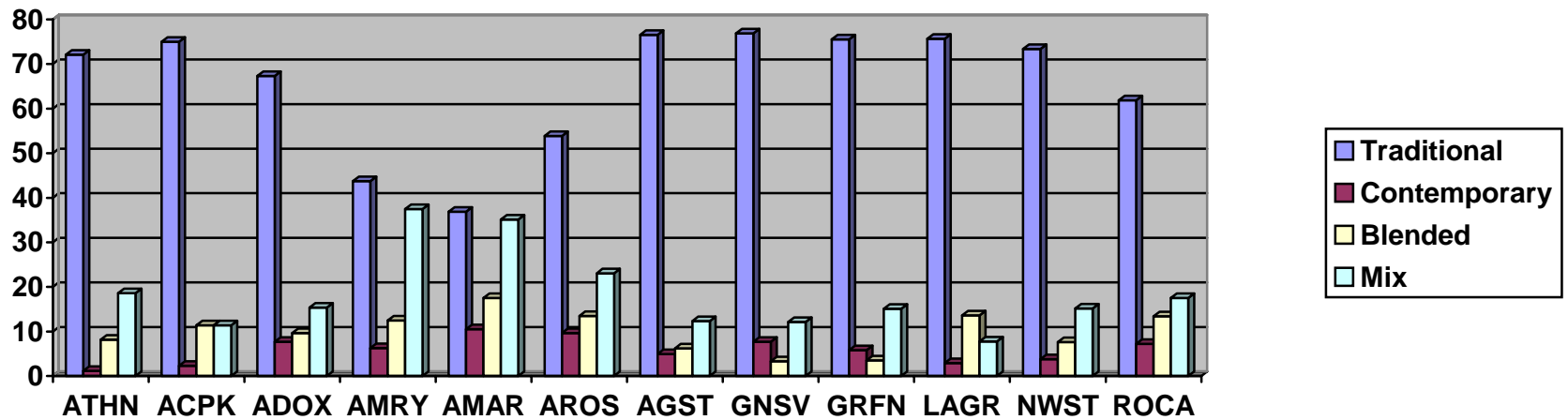
84 or 9.59% have Blended ONLY Worship Services

150 or 17.12% have two or more type of Worship Services

District	# Churches	Traditional	T %	Contemporary	C %	Blended	B %	Mixed	M %
ATHN	86	62	72.10	1	1.16	7	8.14	16	18.60
ACPK	44	33	75.00	1	2.27	5	11.36	5	11.36
ADOX	52	35	67.31	4	7.69	5	9.62	8	15.38
AMRY	48	21	43.75	3	6.25	6	12.50	18	37.50
AMAR	57	21	36.84	6	10.53	10	17.54	20	35.09
AROS	52	28	53.85	5	9.62	7	13.46	12	23.08
AGST	81	62	76.54	4	4.94	5	6.17	19	23.33
GNSV	91	70	76.92	7	7.70	3	3.30	11	12.10
GRFN	86	65	75.58	5	5.81	3	3.49	13	15.12
LAGR	103	78	75.72	3	2.91	14	13.59	8	7.76
NWST	79	58	73.42	3	3.80	6	7.59	12	15.19
ROCA	97	60	61.86	7	7.22	13	13.40	17	17.53
NGA	876	593	67.70	49	5.60	84	9.59	150	17.12

See North Georgia Conference Statistics graph next page.

North Georgia Conference Statistics



Data was compiled from 876 churches in the North Georgia Conference.

Of those 876 churches:

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84 or 9.59% have Blended ONLY Worship Services

150 or 17.12% have two or more types of Worship Services

Athens Elberton District

Breakdown by Numbers:

Number of Churches: 86
Traditional Worship Services Only: 62
Contemporary Services Only: 1
Blended Services Only: 7
Mix of two or more type worship services: 16

Breakdown by Percentages:

Traditional: 72.10%
Contemporary: 1.16%
Blended: 8.14%
Mix: 18.6%

Atlanta College Park District

Breakdown by Numbers:

Number of Churches: 44
Traditional Worship Services Only: 33
Contemporary Services Only: 1
Blended Services Only: 5
Mix of two or more type worship services: 5

Breakdown by Percentages:

Traditional: 75%
Contemporary: 2.27%
Blended: 11.36%
Mix: 11.36%

Atlanta Decatur Oxford District

Breakdown by Numbers:

Number of Churches: 52
Traditional Worship Services Only: 35
Contemporary Services Only: 4
Blended Services Only: 5
Mix of two or more type worship services: 8

Breakdown by Percentages:

Traditional: 67.31%
Contemporary: 7.69%
Blended: 9.62%
Mix: 15.38%

Atlanta Emory District

Breakdown by Numbers:

Number of Churches: 48
Traditional Worship Services Only: 21
Contemporary Services Only: 3
Blended Services Only: 6
Mix of two or more type worship services: 18

Breakdown by Percentages:

Traditional: 43.75%
Contemporary: 6.25%
Blended: 12.5%
Mix: 37.5%

Atlanta Marietta District

Breakdown by Numbers:

Number of Churches: 57
Traditional Worship Services Only: 21
Contemporary Services Only: 6
Blended Services Only: 10
Mix of two or more type worship services: 20

Breakdown by Percentages:

Traditional: 36.84%
Contemporary: 10.53%
Blended: 17.54%
Mix: 35.09%

Atlanta Roswell District

Breakdown by Numbers:

Number of Churches: 52
Traditional Worship Services Only: 28
Contemporary Services Only: 5
Blended Services Only: 7
Mix of two or more type worship services: 12

Breakdown by Percentages:

Traditional: 53.85%
Contemporary: 9.62%
Blended: 13.46%
Mix: 23.08%

Augusta District

Breakdown by Numbers:

Number of Churches: 81
Traditional Worship Services Only: 62
Contemporary Services Only: 4
Blended Services Only: 5
Mix of two or more type worship services: 10

Breakdown by Percentages:

Traditional: 76.54%
Contemporary: 4.94%
Blended: 6.17%
Mix: 12.35%

Gainesville District

Breakdown by Numbers:

Number of Churches: 91
Traditional Worship Services Only: 70
Contemporary Services Only: 7
Blended Services Only: 3
Mix of two or more type worship services: 11

Breakdown by Percentages:

Traditional: 76.92%
Contemporary: 7.7%
Blended: 3.3%
Mix: 12.1%

Griffin District

Breakdown by Numbers:

Number of Churches: 86
Traditional Worship Services Only: 65
Contemporary Services Only: 5
Blended Services Only: 3
Mix of two or more type worship services: 13

Breakdown by Percentages:

Traditional: 75.58%
Contemporary: 5.81%
Blended: 3.49%
Mix: 15.12%

LaGrange District

Breakdown by Numbers:

Number of Churches: 103
Traditional Worship Services Only: 78
Contemporary Services Only: 3
Blended Services Only: 14
Mix of two or more type worship services: 8

Breakdown by Percentages:

Traditional: 75.72%
Contemporary: 2.91%
Blended: 13.59%
Mix: 7.76%

Northwest District

Breakdown by Numbers:

Number of Churches: 79
Traditional Worship Services Only: 58
Contemporary Services Only: 3
Blended Services Only: 6
Mix of two or more type worship services: 12

Breakdown by Percentages:

Traditional: 73.42%
Contemporary: 3.8%
Blended: 7.59%
Mix: 15.19%

Rome Carrollton District

Breakdown by Numbers:

Number of Churches: 97
Traditional Worship Services Only: 60
Contemporary Services Only: 7
Blended Services Only: 13
Mix of two or more type worship services: 17

Breakdown by Percentages:

Traditional: 61.86%
Contemporary: 7.22%
Blended: 13.40%
Mix: 17.53%

Data Sheets Defined

Column A – “ChKy” = Church Key Number assigned to the church

Column B – “District” = 12 Districts in the North Georgia Conference

ATHN = Athens Elberton
ACPK = Atlanta College Park
ADOX = Atlanta Decatur Oxford
AMRY = Atlanta Emory
AMAR = Atlanta Marietta
AROS = Atlanta Roswell
AGST = Augusta
GNSV = Gainesville
GRFN = Griffin
LAGR = LaGrange
NWST = Northwest
ROCA = Rome Carrollton

Columns C – G - “1-5” = Worship Service TYPE and TIME

Worship Service Types: Traditional = “T”
Contemporary = “C”
Blended = “B”

Example: T- 8:30; C – 9:30; B – 11:00 = a Traditional Worship Service at 8:30 a.m.; a Contemporary Worship Service at 9:30 a.m.; **and** a Blended Worship Service at 11:00 a.m.

Column H = #T – Number of Traditional Services in a local church

Column I = #C - Number of Contemporary Services in a local church

Column J = #B - Number of Blended Services in a local church

Column K = divider column – no data

Columns L - O = “T”, “C”, “**BI**” or “**Mix**” – there will only a number “1” under the **ONE** type of services a local church offers. There will be a “0” in the other three slots. Either **Traditional only**, **Contemporary only**, **Blended only** or a **Mix** of two or more type services.

****Data Sheets in separate attachment.**