

MISSION-MINDED CONGREGATIONS ARE MARKET-ORIENTED CONGREGATIONS:
CONGREGATIONAL MARKETING TO THE GLORY OF GOD

by

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A Senior Thesis Submitted to

Wisconsin Lutheran Seminary

in Partial Fulfillment of the Requirements for
the Master of Divinity degree

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Approved at Mequon, Wisconsin, on April 2, 2012

A handwritten signature in black ink, appearing to read "E. Allen Sorum", written over a horizontal line.

Advisor's Signature

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MARCH 2011

ABSTRACT

Despite the marketing-saturated world in which we live, congregations do not always seem to be market-oriented entities. This thesis defends and encourages the adoption of a market-oriented mindset in a mission-minded congregation. This thesis argues that adopting a market-oriented mindset and engaging in marketing practices is consistent with congregations which explicitly and practically confess a complete trust in the means of grace as God's tools for converting unregenerate hearts. The thesis asserts that a congregation which assumes a market-oriented mindset will enhance its efficient use of resources as they carry out God-pleasing ministry. The paper focuses on the definition and understanding of three important parts of congregational marketing: mission, brand, and market Segmentation. Importance is placed on developing a comprehensive marketing strategy in tandem with the long-range congregational planning. The writer developed illustrations to visualize the relationship of a congregation's local mission, congregational vision, congregational goals, and strategies. A comprehensive marketing strategy template was also constructed as an aid for congregations. The conclusion reached by this thesis states that both a complete trust in the means of grace and a market-orientation can exist in a congregation focused on God's mission to build his church.

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INTRODUCTION

Marketing exists everywhere in our culture. If it did not, primetime dramas would only last forty-five minutes, the Super Bowl would have a third less viewers, city buses would not be as colorful, and Starbucks and McDonald's would not be recognizable from a mile away. If marketing was not a constant contact in our culture, people would not build an entire e-mail account solely for advertisements from their favorite mall retailers. Celebrities and sports stars would not hire public relations representatives, and customer service would be at an all time low. If marketing were not essential to business survival, restaurants would not develop specific training regimens for their wait staff focusing on hospitality and friendliness. Wal-Mart would not concern itself with the placement of greeters at the front door.

In our highly market-oriented culture, is it legitimate to ask if marketing is also present in the church? Congregations maintain signs on the outside edge of their property filled with witty catch phrases, Bible passages, service times, and upcoming special events. Some churches purchase television minutes, radio spots, or highway billboards for advertisement. Churches aspire to exude a friendly and positive image to those who drive past. They commonly host Saturday morning work days that feature lawnmowers, rakes, and edgers. At evangelism events congregations ask visitors to supply the same e-mail address they give to mall retailers. Congregations recruit volunteers to stand at the front door with name tags that read "Greeter." These volunteers are to meet each person who walks in those doors, member or visitor, with a friendly Wal-Mart-esque smile. Even without a conscious decision on the part of the leadership at a congregation, every congregation engages in marketing. As Steve Fogg says,

"Everything we say, everything we do, everything we are - is marketing our church. Every act of compassion. Every incident of sex abuse. Every act of love. Every abuse of power. Every act of kindness. Every loss of temper. Every cent raised for a good cause."¹

If marketing is described this way, congregations of the Wisconsin Evangelical Lutheran Synod may ask if they are constantly engaged in marketing. While there may be reactions of

¹ Schraeder, Tim, ed. *Outspoken: Conversations on Church Communication*. (CreateSpace, 2011), 176-177.

anger, shock, or intrigue at such a claim, the proper reaction is to ask pertinent questions. The Word of God, as it holds congregations captive, compels them to ask if marketing principles and strategies can maintain consistency with the directives of Scripture. Is it possible that marketing practices are an appropriate action among the body of Christ and among those who trust completely in the means of grace? Does God's Word encourage Christians and congregations to engage in marketing practices? Do the examples of God's servants, disciples, evangelists, and apostles lead us to utilize marketing as an aspect of our ministries? Yes. Marketing practices do not contradict an essential trust in the means of grace. Marketing does not attempt to replace the powerful tools for conversion and spiritual growth which God has given us. Marketing does help congregations serve God and their communities with the gospel in the best way.

Congregations who are conscious of the permission the gospel gives to use marketing as its servant and who recognize how intertwined marketing is in congregational life will desire to investigate marketing resources. This paper will analyze and assess marketing literature for the benefits it may provide to a congregation. This research will aid a congregation in acquiring a market-orientation, defining their local mission, engaging in congregational planning, and producing marketing strategies.

Some may fear the literature and the process of church marketing will elevate methodology over the means of grace and their supernatural power. The careful analysis of this literature will avoid an improper elevation of methodology over trust in the means of grace. This paper will stress the appropriate uses of marketing methodology as a servant to the means of grace, and as an avenue for creating opportunities in which the gospel will be shared. Prompted by the desire to give first-fruits service to God, congregations will ask how the suggestions from marketing literature can be adopted and adapted to fit into a theology that properly recognizes the role of the means of grace. Congregations can embrace marketing in an excellent, appropriate, and God-pleasing way.

This paper will prompt congregations to evaluate their past and present uses of marketing practices and then develop a plan for future uses. How well have congregations which possess the treasure of the gospel engaged in marketing? How can congregations learn to do marketing better in their ministries so that they may reach even more people with the gospel? If congregations have already marketed unintentionally, how can they market intentionally and logically so that they make the best impact with their marketing? Is marketing necessary for

Christian congregations to faithfully fulfill their duty to Christ? The urgency of God's mission prompts congregations to ask these questions. God's mission prompts ministry leaders to ask these questions. Christ's compelling love prompts pastors to ask these questions. This paper will answer those questions and provide a vision for appropriate follow up. If congregations fail to market, they will miss opportunities to witness and create an intersection of the means of grace and desperate sinners in need of the gospel. Marketing strategies offer congregations an appropriate method of planning to increase their opportunities to reach the community with the gospel. With their mind on God's mission, congregations will strive to take on a market-oriented mindset.

LITERATURE REVIEW

The concept of church-marketing is not a new one in North American Christianity. Recently the subject matter has come once again to the foreground in Christian circles. Many books that discuss the planting or growth of Christian congregations include chapters dedicated to marketing. These resources provide general guidelines in regard to church marketing, but often describe action items for a congregation instead of detailing the process and the mindset marketing truly encompasses. Books within this category include *Effective Church Growth Strategies* by Gene Getz and Joe Wall, *Planting Growing Churches for the 21st Century* by Aubrey Malphurs, and *Biblical Church Growth* by Gary McIntosh.

Over the last three decades, books have also been authored that specifically address the issue of church marketing. *Marketing the Church* by George Barna is one of the pioneers in this category. Barna lays out some of the foundational principles many other books build upon. This book does describe marketing in the church as a mindset and a process. *Marketing for Congregations*, which was printed in 1992, seems to have been the standard church marketing textbook in the 90's and the first decade of the new century. This extensive work dives deep into marketing terminology and practice. It is written by a cohort of religious leaders and marketing experts but betrays a lack of confidence in the means of grace. It covers every imaginable area of church marketing and does provide excellent resources in its figures, tables, and addenda. It is an excellent resource as long as one recognizes the errant theology of the writers who do not place their trust in the means of grace.

A recent book dedicated to church marketing is *Church Marketing 101* by Richard Reising. Reising demonstrates that marketing within a congregational setting is a process, a

mindset, and a continual strategy; not a string of unconnected actions. He emphasizes the importance of outside-in thinking. He explains outside-in thinking as taking note of the perceptions of the community around a ministry and developing ministry to alter those perceptions. *Outspoken!*, a book published by the Center for Church Communication, is a handy quick reference to short essays on various subjects of church communication, i.e. church marketing. This book provides insights from a variety of authors; it also includes resource websites that the authors of each short essay manage or run. These resources could prove valuable to a congregation seeking help in marketing to their community. The website *ChurchMarketingSucks.com*, run by the Center for Church Communication, is an online resource that posts blogs on church marketing. It also maintains a “Church Marketing Directory,” a valuable church marketing resource list.

These resources have pages and chapters dedicated to the details that construct church marketing; that is, websites, mass mailing, television spots, grounds upkeep, visitor-friendly worship, and outreach events. This paper will restrict itself to developing the rationale and encouragement for developing a market-oriented mindset in a congregation. The assumption of this paper is that the foundation it develops will motivate congregations to discover the resources that will best suit their marketing needs. The details many of consulted resources present will become a natural outgrowth from the mindset developed in congregations which engage in marketing strategies.

Reactionary resources against church marketing were difficult to discover. This writer found only one piece of literature against the use of marketing within the church. One journal article from Christianity Today – *Jesus Is Not a Brand* – laid out strong warnings against marketing in the church. The four key conflicts the authors saw between marketing and proper evangelism were: 1) “I am what I buy” vs. the Lordship of Christ; 2) Discontent vs. The Sufficiency of Christ; 3) Brand Relativism vs. The Supremacy of Christ; and 4) Fragmentation vs. Unity in Christ.² These arguments are not against “marketing a church” but against “marketing Jesus.” Jesus does not need to be marketed, in the sense that something about Jesus must be made more attractive. Jesus does not need a logo to make an impact on someone’s life. Churches will not change their message of Jesus Christ as the loving Savior of the nations, but

² Tyler Wigg-Stevenson and Tyler Becker. “Jesus Is Not a Brand: Why It Is Dangerous to Make Evangelism Another Form of Marketing.” *Christianity Today* 53, no. 1 (January 2009): 20-26.

they may change the way they deliver the message to their community. “Marketing Jesus” is not the purpose of this paper, nor should marketing Jesus be a purpose of confessional Lutherans. However, congregations can market themselves, if that means they listen to their community in order to provide more opportunities to share the unmarketable Jesus. The article also said, “Marketing unavoidably changes the message—as all media do.”³ While marketing will indeed change the way in which a message is presented, it does not necessarily mandate a change of the message itself. In the case of the gospel, marketing cannot mandate a change of the message. Some churches may not maintain this distinction. However, not all churches that take on a market-oriented mindset will, by necessity, corrupt the message of the gospel. On the other hand, these warnings and cautions are good to take to heart as congregations engage in the process of marketing.

Resources from theologians and pastors who do trust in the means of grace help maintain a balance in the discussion of congregational marketing. The means of grace are the power of God for salvation, and yet he has entrusted them into the hands of human servants. The following essays remind the reader there always is the scriptural middle road to take. *Of Snakes and Doves* by Daniel Leyrer, *Treasures in Jars of Clay* by Jonathon Hein, *God’s Mission: The Means and the Methods* by Chuck Westra, and *Matthew 28:19 and the Mission of the WELS* are all excellent resources that provide solid biblical arguments for complete trust in the means of grace. These essayists understand the responsibilities God has placed into human hands and encourage the wisest and best use of resources in carrying out God’s mission to his church.

SCRIPTURE ALLOWS MARKETING

Marketing is a concept universally encountered. The culture of the United States is permeated with marketing. While people watch, listen, drive, walk, or interact, marketing constantly happens. Confessional Lutherans are part of a society of consumers who pay attention to marketing, whether they like to admit it or not. Wisconsin Synod Lutherans are also believers in Christ Jesus who have joined together to carry out his work. The mission of any congregation committed to Christ is to reach lost souls. The mission is to lift high the cross of Christ and proclaim forgiveness to the ends of the earth. How will congregations accomplish this

³ Wigg-Stevenson and Becker, p.22.

mission? Will marketing have a role to play in the strategic plan they will employ to carry out God's mission? Is it biblical to engage in marketing strategies? Will a congregation conform to God's will, its own, or the world's, if it markets?

Before engaging in an in-depth discussion of the many aspects of marketing as they relate to a church, it is essential to establish the biblical basis for marketing. A strong biblical basis for engaging in marketing practices guards against a contradiction between theology and practice. Marketing that leads to a contradiction between scriptural theology and church practice fails to be an appropriate use of God's blessings of time, financial resources, and personnel. Simply because marketing principles have met with success in other church bodies does not guarantee they are God-pleasing. In order to be God-pleasing, marketing must fit the framework which God has provided for reaching sinners with his message of full and free grace.

Marketing must be an instrument which serves the mission of the universal church which Christ gave her. Marketing in a congregation must also serve the local mission and vision of that congregation. (This distinction between Universal Mission, Local Mission, and Vision will be explained in pages 11-13 of this paper.) In Matthew 28:19-20 Christ lays out his mission statement for the Church, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age"⁴ (See also Mark 16:15-18 and Luke 24:46-49). Jesus makes clear the purpose of his followers. They are to make more followers. They are to share what he has done for them with all people everywhere. Christ's followers are to "disciple" people, baptize them, train them, instruct them, and encourage them. Paul describes this process of reconciliation and ministry God has given his servants in 2 Corinthians 5:18-20:

"All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us."

⁴All scripture quotations are taken from the New International Version copyright 1984.

Christians are to appeal to people. They are to share God's act of reconciliation with them. They are to fish for them (Mark 1:17; Matthew 4:19). Who are these people? They are all people, regardless of background, race, age, world-view, culture, gender. Our mission is to intersect with their lives and disciple them.

The power to create disciples is the means of grace; the gospel in Word and sacrament. God has not given his servants another place to search for this power. So his servants are "not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (Romans 1:16). Confessional Lutherans proclaim Baptism does save (1 Peter 3:20-21), and God grants forgiveness in his Holy Supper (Matthew 26:26-27). If anyone were to ask Confessional Lutherans what converted them, they would point to the gospel. They would point to the Holy Spirit (1 Corinthians 12:3). Confessional Lutherans trust in the power of the means of grace.

Our complete trust in the means of grace pushes us to make every effort to allow the gospel to intersect with people's lives within and outside of our congregations. Our extreme confidence in the means of grace compels us to facilitate the contact of unbelievers with God's powerful gospel. Unless people hear the Word, how can Christians expect them to come to faith?

"How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" ...Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:14-17).

The confessions of the Lutheran church also make this point clear: "All who would be saved must hear this preaching, for the preaching and the hearing of God's Word are the Holy Spirit's instrument in, with, and through which he wills to act efficaciously, to convert men to God, and to work in them both to will and to achieve."⁵ Marketing creates the opportunity, for which scripture and the Lutheran confessions call; the opportunity to preach the gospel. Marketing creates intersections of the means of grace in the lives of sinners who desperately need God's message of salvation.

⁵ Formula of Concord, *Solid Declaration*, II, 52. (Tappert.)

God has given to us this message of salvation (2 Corinthians 4:5 and Acts 1:8). God has entrusted this message to us as stewards. We want to work incredibly hard with the gospel. We want to work intelligently with the gospel. We want to take responsibility for that which God has given us responsibility, while giving all glory to God for that for which he takes responsibility. Jesus' words to us in John 9:4 encourage us to work with a great sense of urgency; "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work." This sense of urgency pushes us to reach people in a way which will introduce them to the gospel quickly. As we work with God's powerful gospel, Jesus' Parable of the Talents encourages us to practice good stewardship (Matthew 25:14-30). Jesus not only encourages us to be good stewards, but also shrewd stewards. When he sent out his own disciples, he gave them this encouragement, "Be as shrewd as snakes and as innocent as doves" (Matthew 10:16). He encourages us to be smart with our use of the powerful gospel as we bring it into people's lives. He encourages us to "use our heads," while maintaining our innocence and authenticity.⁶

The compelling argument for the introduction of marketing in the service of the church is Jesus' own word which calls his servants to be shrewd. The church will use marketing to help it be diligent, shrewd stewards of all of God's gifts. Marketing allows a congregation to carry out all these encouragements from God's Word. Marketing will help congregations as they share God's powerful gospel in a strategic, devoted, and purposeful way. Marketing will be the manifestation of their urgency and dedication to constructing interactions between their community and God's Word. Marketing assesses a congregation's resources, gifts, talents, and unique situation in order to employ them in the community for the goal of gospel intersection. The congregational leader who markets is a good steward. The congregation which markets is a shrewd congregation. Marketing forces ministry leaders to use their heads and consider how every action the congregation takes will affect Christ's Kingdom. They will remain as "innocent as doves" by maintaining their personal and congregational authenticity and the truth of the gospel.

Marketing will create opportunities to reach people with the gospel. Marketing will not make unregenerate hearts of the lost more receptive to the gospel. Unregenerate hearts are hostile to God (Romans 8:7). The goal of marketing will be to make people more receptive to an event

⁶See Prof. Daniel Leyrer's Essay *Shrewd as Snakes, Innocent as Doves*.
<http://www.worshipandoutreach.org/paper/95/shrewd-snakes-innocent-doves>

or opportunity at which believers seek the opportunity to present the gospel to them. Marketing allows congregations to do this in a shrewd, wise, thoughtful, and deliberate way. Marketing first assesses the community around the congregation. This assessment and analysis of the community becomes the foundation upon which communication is built to be clear and attractive to the community. Analyzing the community allows the congregation to communicate their events through means attractive to and effective upon the community. Properly researched marketing orients the congregation in such a way so the leadership is able to discover what events will provide the best opportunities for people to be open to a presentation of the gospel.

Marketing also follows examples we find in God's Word. Paul constantly considered the way the context of the community he addressed would alter his presentation of his message. In most cities he began teaching at the synagogues and working from the Jewish people's knowledge of the Old Testament. However, in Athens, Paul's presentation was dramatically different. He "marketed" his presentation. He tailored his presentation for his market, namely, the market in Athens (Acts 17:16-31). Later, Paul described what can appropriately be called a marketing philosophy he used as he preached the gospel:

"Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:19-22).

Careful, appropriate, and well-researched marketing demonstrates a congregation's determination to be slaves to all. Paul's goal was to remove the human barriers he could control to make it as easy as possible for those he was addressing to listen. Paul strove to remove those human barriers that might have caused people to shut their ears to his message before he even spoke a word of the gospel. The purpose of marketing congregations is to remove similar, humanly controllable barriers.

Marketing in a congregation will have a purpose consistent with the mission of the congregation. Marketing will be an integral part of the process which develops an organized plan for the congregation. This organized plan will incorporate gathered information, local

mission, congregational vision, and congregational goals. These will help a congregation to wisely use its resources in reaching out to the community. Marketing will provide focus for the entire congregation. This focus will encompass all members of the congregational family. Marketing will seek to discover and remove any barriers which may keep community members from the opportunity to hear the gospel. Marketing constantly seeks to create opportunities for God's powerful means of grace to work on hearts and intersect lives. This is marketing. This is appropriate. This is to the glory of God.

MARKETING PHILOSOPHY AND METHODOLOGY IN CONGREGATIONAL CONTEXTS

To adequately analyze the appropriateness of marketing for congregations, marketing itself must be defined. Concrete definitions of terms as they are applied in marketing and congregational contexts are essential. A possible definition of marketing could be “everything that everyone in your organization does every day.”⁷ Every action indicates that individual's perception of the organization; every action influences the perception which other individuals build concerning the organization. Perception itself can be a key component within a definition of marketing. Richard Reising, a Christian marketing executive, provides his simple definition of marketing as “the management of perception.”⁸ He then defines the core of marketing to be:

“(1) the ability to understand how people perceive you today; (2) to have a vision for how you would like them to perceive you (within their own frame of reference); and (3) to make decisive strides and adjustments in your way of doing and communicating things to ensure that people ultimately learn to perceive you as you desire.”⁹

Marketing has also been defined as “positioning [a] church as a relevant, valuable, desirable institution for modern man,” or even “clear and meaningful communication.”¹⁰ The *Center for*

⁷ Peter C. Brinckerhoff, *Mission-Based Marketing: Positioning Your Not-For-Profit in an Increasingly Competitive World* 3rd ed. (Hoboken, New Jersey: John Wiley & Sons, Inc., 2010), 27.

⁸ Richard L. Reising, *Church Marketing 101: Preparing Your Church for Greater Growth* (Grand Rapids, MI: Baker Books, 2006), 23.

⁹ *Ibid.*, 24. Reising also sees marketing in every aspect of a congregations ministry. He writes that “marketing is ‘the sum’ of all your church does to connect Christ with your membership and the outside world.”

¹⁰ George Barna, *Marketing the Church: What They Never Taught You About Church Growth* (Colorado Springs, CO: NavPress, 1988) 32.

Church Communication gave the title Outspoken: Conversations on Church Communication to their collection of essays on the essentials of church marketing. Church marketing is about perception, communication, and the position a congregation holds within its community. It is also much more. “Marketing is a process for making concrete decisions about what the religious organization can do, and not do, to achieve its mission.”¹¹

Congregational marketing is a congregation’s constructed plan of how best it can communicate with its audience. Marketing requires the analysis of the perspectives of the congregation’s audiences. Marketing utilizes that assessment to deliberately and methodically deliver messages which will communicate meaningfully with that audience. The process of marketing is to engage in “outside-in” thinking about ministry, instead of “inside-out” thinking.¹² This means a congregation’s leadership will not invest in ministries and programs because the leadership believes they are valuable, but because the people whom they are trying to reach, both within and outside the congregation, think they are valuable. This does not mean that congregations should preach what people’s itching ears want to hear. Marketing does mean that a congregation will seek to meet the real needs of people, not perceived needs nor those which are the easiest for congregation’s to accommodate. Mission-minded congregations with a market orientation will be willing to deeply consider the needs that will provide opportunities for gospel proclamation. These congregations will then invest deeply in meeting those needs. Marketing is a mindset. It is a mentality for carrying out ministry with excellence. Marketing propels leaders to determine the best avenues of communication with a particular audience, and it intentionalizes the process ministries undertake to reach people with the gospel. Malphurs writes, “You want your church to be a lighthouse for God in the community, representing and presenting him to a lost and dying generation. Marketing helps you work intentionally to accomplish this end.”¹³

¹¹ Norman Shawchuck, Philip Kotler, Bruce Wrenn, and Gustave Rath. *Marketing for Congregations: Choosing to Serve People More Effectively*. (Nashville: Abingdon Press, 1992) 22. This is a simplified definition which comes before the much more heady and intellectual, yet more difficult to comprehend, definition: “Marketing is the analysis, planning, implementation, and control of carefully formulated programs to bring about voluntary ‘exchanges’ with specifically targeted groups for the purpose of achieving the organization’s missional objectives.”

¹² *Ibid.*, 209. “The first step toward becoming a market-oriented congregation is to make a commitment that all o the ministries and programs will be planned from the perspective of the persons the program is intended to serve, ‘outside-in thinking’ as opposed to ‘inside-out thinking’.”

¹³ Aubrey Malphurs, *Planting Growing Churches For the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* Third Edition. (Grand Rapids, MI: Baker Books, 2004) 178.

Marketing is the strategic mindset to assess the needs and desires of the community around a congregation in order to intentionally incorporate those findings in all its services, events, and communications. The purpose is to create more opportunities for the gospel to be heard.

Marketing will present itself as a mindset within a congregation to better serve the community within which that congregation exists. Therefore, marketing will be intricately connected to the congregation's mission. Concrete definitions of the terminology employed throughout this paper are essential. A discussion of a congregation's mission involves many aspects of the congregation's life. It is necessary to understand the structure of a congregation's mission. God himself has set the *universal mission* of the church (Matthew 28:18-20, Mark 16:15-18, Luke 24:46-49, Acts 1:4,5,8, and John 20:21-23). This *universal mission* of the universal church impacts the entire world as the church corporately brings the gospel to people of all nations. This *universal mission* is the mind of God: "[God] wants all men to be saved and to come to a knowledge of the truth." This *universal mission* leads a local congregation to develop a unique *local mission* in order to impact their community with the means of grace. This *local mission* is one congregation's piece of the *universal mission*; it is one congregation's role in the *universal mission*.

With such a *local mission* in place, the congregational leadership then sets the *congregational vision*. The *congregational vision* will be the leadership's dream of how the congregation will look in eight to ten years as it impacts its community with the gospel. The congregational leadership will establish *congregational goals* to measure progress toward the vision. These *congregational goals* will be the benchmarks that should be accomplished in three to five years to move the congregation closer to the realization of its vision. After those benchmarks have been established the leaders of particular areas of ministry will seek to develop the *strategies* to reach those benchmarks. These *strategies* will consist of processes, programs, and plans with clearly detailed objectives. *Strategies* will be accomplished through the specific actions that are carried out by all members of the congregation within their respective roles. As the congregation serves Christ, and the Holy Spirit blesses that service as he wills, the congregation will routinely evaluate these plans.

Appendix A provides diagrams to serve as visual aids in understanding this process of congregational planning. Figure 1.1 and Figure 1.2 display the flow of thought as a congregation works from the *universal mission* of the church to their *local mission*, *congregational vision*,

congregational goals, and *strategies*. Figure 1.3 adds the parties which set each part in this planning model. God has determined the *universal mission* of the church, but it is up to the local congregation to analyze their community and assess the community's needs to determine the *local mission* of their congregation. The congregational leadership then sets the *congregational vision* and *goals*. While the leadership will determine these goals, they must constantly speak with congregational members and members of the community to receive feedback and direction. In order to accomplish the *congregational goals*, the individual ministries which make up the congregation will set their *strategies* for the year. Figure 1.4 shows that these *strategies* result in a wide variety of practical applications. These strategies become the day to day ministry of the congregation as it is carried out through the year. They may be specific outreach events, newsletters, Vacation Bible School programs, or worship plans.

Where does marketing fit among these stages of planning and structuring ministry? The *local mission* provides the motivation for the comprehensive marketing strategy. The *congregational vision* sets the foundational direction to which all marketing is aimed. The *congregational goals* compel the congregation to use marketing as an aid in accomplishing them. The *strategies* are the content of that which the marketing endeavors of the congregation will seek to communicate to its members and community. The individual marketing pieces the congregation produces are integral actions carried out in tandem with the objectives of the *strategies*. Figure 1.5 diagrams the comprehensive marketing strategy's place in the overall ministry plan of the congregation. The marketing principles and practices discussed in this paper will be weaved throughout the various levels of planning and structure within a congregation's ministry plan. The most important step in this process, both for marketing's sake, and for the sake of the vitality of the congregation, is the *local mission*.

Brinkerhoff writes, "You should always start with your mission... it's the reason your organization exists, and it's your most valuable asset in marketing."¹⁴ A well articulated mission statement for a congregation is essential because the *local mission* of the congregation is essential. This is an articulation of the role the local congregation plays in carrying out the *universal mission* of the church in its own community. The church can never exist apart from its mission. To develop a mission statement, congregations may be tempted to paraphrase one of the mission directives Jesus gave the church universal; the Great Commission:

¹⁴ Brinckerhoff, 2.

“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)

This should not be the mission of the local congregation. This cannot be the *local mission*. It may inspire the mission of the local congregation, and it may be the theological and practical basis for the mission of the local congregation. However, a simple paraphrase of the Great Commission does not recognize that the local congregation is one individual part of the universal church. A Great Commission paraphrase does not provide the concrete direction a proper mission statement for the local congregation will give. This is understanding the analogy of the body of Christ as applied to the universal church, as the following statement illustrates:

“Obviously the commission is addressed to the church as a whole, and each member is directed to take part according to his or her ability and situation.”¹⁵ Compare Reising as he describes why it is important to understand the *local mission* of a congregation:

“Let’s face it. Some churches are better at reaching young people. Some are better at reaching different ethnic groups. Some are better at reaching the affluent. Remember, your church is not the body. It is *part* of the body. Some churches are the eyes. Some are the teeth. Some are the fingers and others the toes. Is it fair to say that unless we are all things at once, we are not effective for the body? Learn to understand what part you are.”¹⁶

What should a congregation do if it realizes it has paraphrased the Great Commission for its mission statement and that it is inadequate as a mission statement for their *local mission*? How will they construct a mission statement to address how they will carry out ministry in their concretely defined part of the world? Three dimensions for defining a congregation’s mission are suggested. These three dimensions are: 1) Family and Friends – those who are to be served by the congregation, both congregational members and community members; 2) the needs and

¹⁵ *Matthew 28:19 and the Mission of the WELS: Report of the Committee Appointed by the Conference of Presidents of the Wisconsin Evangelical Lutheran Synod in Response to Resolution No.2 (Clarifying the Mission of the Synod) in the Report of Floor Committee No. 2 of the 2005 Synod Convention, April 23, 2007. Quoted in footnote 33 on p.18.*

¹⁶ Reising, 152.

wants of these groups which the congregation will seek to meet; 3) the methods through which those needs and wants will be met.¹⁷ These three dimensions could be satisfied with simple answers. The family and friends could be all people; the needs could simply be their need for a Savior; the means could be described as the gospel. These simple answers lead to a paraphrase of the Great Commission. Precision is added when a congregation investigates the demographics and lifestyles of those who live in their community. Further precision in establishing their mission is gained by surveying the needs and wants of their audience, both members of the congregation and the members of the community. Then the leadership of the congregation could brainstorm concerning the means and methods which would facilitate opportunities for their audience to hear the gospel. Other questions that should be asked by a congregation's leadership to refocus their mission are: "What does Scripture and our tradition have to tell us about our mission? What unique and specific needs and interests do our members want the congregation and its programs to satisfy? What specific needs in our community can and should we address in order to build relationships in the community and create opportunities to proclaim the gospel? What specific needs in society and the world can and should we address?"¹⁸

As a congregation wrestles to recognize their *local mission*, they "should strive for a mission that is feasible, distinctive, and motivational."¹⁹ The mission should be attainable. It should be unique. It should inspire the congregation. A congregation's *local mission* will be an asset in communicating to its community because it recognizes the people of the community and their desires as a visible and foundational aspect of all their activity. It also will be an asset to the congregational leadership and the members of the congregation because it will provide direction to every activity which they plan and carry out. A well-developed mission statement will dictate direction for the congregation, focus on the functions which the congregation can carry out,

¹⁷ Shawchuck et al., 89. These three dimensions are adapted from the dimensions provided in this resource which are more secularly oriented. "A helpful approach to defining mission is to establish the congregation's scope along 3 dimension. The first is its customer groups – namely, who is to be served and satisfied. The second is its customer needs – namely, what is to be satisfied. the third is alternative technologies – namely, how person's needs are to be satisfied." The authors later write, "A congregation's mission should be thought of as that to which God is calling it to *be* and *do* at this particular time, in its particular place." 87.

¹⁸ Ibid., 87.

¹⁹ Ibid., 91.

focus on the future of the congregation, become a template for decision making, provide strategy, enhance effectiveness, and facilitate evaluation.

Examples of *local mission* statements:

“St. Mark’s exists to bring God’s message of full and free love in Jesus Christ to the diverse people of southeastern Tucson.”

“St. John’s is a group of compassionate people dedicated to proclaiming God’s good news for the nations to the residents of the Havenwoods neighborhood.”

“Hope is a community of people who gather around Gods’ transformational message and share that message with the people of Dodge county, from birth to death.”²⁰

These examples show how a *local mission* statement will be unique and identifiable with each congregation. The example mission statements all place a solid focus on God’s means of grace, but they do it with language that is not confusing to the community outside the congregation. These mission statements identify the local community which the congregation serves by including the specific community in the statement; e.g., southeastern Tucson, Havenwoods neighborhood, and Dodge county. The example mission statements also indicate something about the community they serve with phrases like “diverse people” and “from birth to death.” The value of the above mission statements can be evaluated in how well they articulate the mission that congregation holds in its local context. It is clear that the *local mission* is the appropriation of God’s *universal mission* to the local community of the congregation.

The congregation’s mission statement should be highly visible. It should be included on every promotional piece, on the website, on the congregation’s weekly bulletin and monthly newsletter, and it should be frequently discussed at the meetings of the congregational leaders. Mission success stories should be shared among the leadership, among the members, and in

²⁰ These are fictitious congregations and communities. The statements are provided as examples of what a *local mission* statement might look like.

promotional pieces. These are not mandates, but they are encouraged to illustrate that a highly visible mission statement is an effective mission statement. The *local mission* should not become a forgotten statement on a plaque mounted to the wall in an obscure part of the building, but rather the beating heart of the congregation. The *local mission* should become the rationale for every action the congregation undertakes.

Failure to recognize the mission will significantly affect an individual's ability to accomplish goals and objectives for the congregation he serves. The leadership of the congregation should encourage every individual of the body to recognize their responsibility to undertake the *local mission*. This mentality will need to be cultured over time, but the goal should be that all constituents view their responsibilities as integral to the greater mission of the congregation.²¹ This will require congregational leaders to work intentionally to train the members to see themselves as ones who carry the banner of their congregation's mission. Each individual is a representative of their congregation. Such a mindset in a congregation develops ownership among the members. Members are more likely to be involved and supportive of ministry in which they play a role in planning. Incorporating them in the planning process begins with a continued emphasis on their role in the mission.

Shrewd congregations are both mission-oriented and market-oriented. A mission oriented congregation will always hold its mission before its constituents. A market-oriented congregation will always be aware of the perceptions and the attitudes the community holds toward their ministry. While the ultimate goal of marketing is to glorify Christ and create opportunities for gospel proclamation, the intermediate goal will be to build up the identity and image the community has of the congregation. In marketing terms, this image is the brand of the congregation. Is a brand an odd thing for a congregation to pursue? Is it worthwhile to spend time discussing a congregation's brand? Just as with marketing as a whole, even if it is not intentionalized, there is a brand every congregation emits.

What is a brand in a congregational setting? There are many definitions of brand prevalent in marketing literature. A term used synonymously as brand is image. *Marketing for Congregations* defines image as "the sum of the feelings, beliefs, attitudes, impressions,

²¹ Brinkerhoff states this truth this way while writing about non-profit organizations, "'All staff need to develop a perspective that what they do, and how they do it, affects the whole team, not just the people within their immediate field.'" Brinckerhoff, 27.

thoughts, perceptions, ideas, recollections, conclusions, and mindsets that a person or group has of another person, organization, or object.”²² While this definition seems exhaustive, a concise definition of brand is more helpful in addressing the perplexity associated with the term. Brand is the emotional perception an audience recalls after every encounter with a ministry. Whether these encounters are in person or through media, each encounter adds a layer to the perception that individual maintains of the organization.²³ Brand is whether a person feels a church is friendly based on the greeting they received when they walked in the door. Brand is whether a person views a congregation as organized and competent based on the layout and functionality of the congregation’s website. Brand is whether a person feels a congregation has love in their hearts when she reads their mission statement. These and many more are the components that make up a congregation’s brand.

A congregation’s brand is subjectively held in the minds of the community and may differ among variable groups and individuals. All the groups that interact with a congregation will perceive an image of that congregation. The congregation needs to assess these different perceptions.²⁴ The members and leaders of the congregation form the internal perception of that congregation. The people of the community, as well as other organizations in the community, form the external perception of that congregation. Brand and image are subjective in nature, and must be assessed by asking subjective questions. Congregations which develop a routine schedule of asking image-assessing questions of their members will better understand the image their own membership perceives. Congregations which develop a process for discovering the impact their image has on the community will understand how better to serve their community. This process will allow the congregation to evaluate whether the brand the community has assigned to the congregation matches what the congregations desires its brand to be.

²² Shawchuck et al., 120.

²³ Reising, 160-161. “[Branding] is built around the aim of using all your marketing efforts to consistently communicate a strong central image and theme. ... Branding is, in simple terms, the use of defined consistency to affect perception over time...[Brand] is the sum perception you create in the mind of those with whom you are trying to connect.”

²⁴ Shawchuck et al., 120. “The congregation has a vital interest in learning about its image and in seeking to create a more positive image in the minds of members and non-members alike.”

Figure 2 shows the process of aligning the image a congregation desires to have with the perception the community has of the congregation.²⁵ The top diagram demonstrates that in some congregations there is an inconsistency between who the congregation claims to be and who the congregation actually is. The first step of marketing in a market-oriented congregation is to transform the congregation itself. This transformation should lead the congregation to become what it claims to be. This work simply put is building up a congregation’s life of sanctification. It is following Christ’s directive to “let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:16). Once this transformation has taken place, the congregation can then use marketing to communicate who it is to the community and change the perception which the community holds of the congregation. In the most ideal situation, the brand of the congregation will be exactly who the congregation claims to be, exactly who the congregation is, and exactly what the perception of the community toward the congregation is.

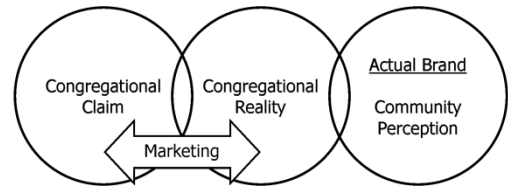


Figure 2 *Brand, Image, and Perception*



Reising reflects that some congregations miss out on this important opportunity:

“Every organization has, in the mind of its target audience, a definition of who they are. They all have a brand. Some organizations deliberately create it and communicate it to their audience. Others miss this opportunity and therefore give outsiders the authority and responsibility to create a definition for them.”²⁶

The community will assign its own image to congregations who fail to deliberately communicate the body of Christ they are and want to be. A congregation may mistakenly place massive

²⁵ Shawchuck et al., 119-120. “It is the institution's image, not necessarily its reality that people will respond to.”

²⁶ Reising, 156.

stumbling blocks in the way of numerous members of the community simply because those individuals have a wrong impression of the congregation.

What if a congregation already has a negative brand in the eyes of the community? This question is not a radical idea. Chad Cannon remarks, “In some areas, just because you're a "church" you already have a negative brand perception in your community. That is why it's that much more important for churches to be intentional about their brand and the strategy of communication and living out that brand.”²⁷ Some congregations will have a negative image because of unwise actions and decisions of the leadership. Some congregations may have a negative image in the community because the major ethnicity of the congregation is Caucasian, while the ethnicity of the community is Black or Hispanic. Some congregations may have a negative image in the community because their building is dated, out of style, and eroding. There may be numerous challenges that affect the image of a congregation.

How do you begin branding your congregation for the positive? Intentional communication – these two words describe the entire process of branding. Branding is intentional communication. Reising writes, “Branding is essentially a highly concentrated use of communication.”²⁸ But to begin this intentional communication, it must be determined what is to be communicated. The congregation’s *local mission* answers this question. The *local mission* is the impetus for everything the congregation does. The *local mission* brands the congregation. However, branding will focus on much more than simply the mission statement. Charles Lee identifies the difference between mission and brand: “Your mission communicates why you exist. Your brand is your organization's personality, identity and voice. It is not just a cool tagline. Your brand encompasses the kinds of attributes you would want people to walk away with in describing your church after each point of contact with your ministry.”²⁹

A congregation which desires to be intentional concerning the brand it communicates needs to ask the following questions: 1) What brand is our congregation creating in the community? The leadership needs to determine from the members of the community what the

²⁷ Schraeder, 79.

²⁸ Reising, 163. Earlier in his discussion of branding Reising writes this: “It [branding] is built around the aim of using all your marketing efforts to consistently communicate a strong central image and them... Branding is, in simple terms, the use of defined consistency to affect perception over time. 160.

²⁹ Schraeder, p.72.

congregation's worship service, outreach events, signs, social events, community events, marketing materials, and website communicate. They need to ask how people feel about their congregation. What is their reaction to the congregation? (Do people feel welcome when they attend our services? Can members of the community see that this congregation cares for them and for their souls? When community members visit, do they feel included?); 2) What is our current brand communicating to the community? Does the community feel as if the church has adopted a "ghetto mentality?"³⁰ Does the brand communicate love and respect for people of all backgrounds, ethnicities, and cultures?; 3) How does our congregation communicate its brand? (This question encompasses the media used, for example, television, website, mass marketing; as well as the language used in those pieces. The question includes all the ways in which the brand is marketed to the community; through the upkeep of the church grounds, the friendliness of members to visitors at the Sunday service, the types of outreach events and programs which the church sponsors, etc. There must be a desire for consistency across all of these platforms.); 4) What brand do we want to communicate and how will we communicate it?; 5) What steps must we take so that we will remain authentic to both our congregation and the brand which we desire to communicate to the public? What steps will we take to remain authentic and true to God?³¹

Within the realm of branding, authenticity must be maintained at all times. Marketing what is inconsistent with the realities of the congregation is disastrous for the brand of the congregation. While "the essence of branding is being deliberate,"³² all of that deliberate effort and communication is wasted breath if the congregation does not manifest the brand communicated. In other words, when a congregation communicates their love of children, the people of that congregation need to love children and show they love children. When a pastor

³⁰ Lewis A. Drummond, *Reaching Generation Next: Effective Evangelism in Today's Culture*, (Grand Rapids: Baker Books, 2002) Drummond writes, "Churches can take on a ghetto-mentality - they separate themselves from their community." 35.

³¹ Schraeder, 79. The extensive questions listed in this paper were built off the questions Chad Cannon poses to start a team dialogue about the congregation's brand. In an earlier essay in this same source, Charles Lee suggests the following steps as a practical guide to branding: 1) 1) (Re)engage your brand. 2) Check for consistency in communication of your brand across multiple platforms. 3) Identify your main brand attributes (usually 3-5) and review them regularly with your leadership. 4) Bring in an outside voice. Reising suggests the following steps for tackling the issue of brand: "Write down what visitors would think about your church. Talk about it as a team. Now write down what you want them to think. Brainstorm what you might have to do to make this connection on each level." Reising, 76.

³² Reising, 162.

communicates he is willing to be a member of the community, he needs to be involved in the community. When a congregation communicates they wish to show the love of Jesus in their lives, the congregation needs to show the love of Jesus. When a congregation communicates that it is friendly and welcoming, every member in the narthex ought to greet the visitor who walks in. For this reason, it is essential the congregation understands itself.

Commenting on deliberate marketing, Reising writes, “The cornerstone of being deliberate is knowing who you are and where you are going.”³³ Without authenticity there is no integrity in a congregation’s communication. Authenticity will naturally flow in the marketing strategy when the congregation has adequately assessed its situation and developed a comprehensive ministry plan, as earlier described (See Figures 1.1-1.5). Yet, many dangers lurk for losing authenticity through marketing. Bobby Chandler explains this destructive process, “Often we project who we want to be in our advertising. That’s not advertising, that’s vision casting. The world doesn’t care about who we want to be. They care about who we are. They want to know if we can meet their needs.”³⁴

Perhaps a congregation is unhappy with where they are and who they are now. Perhaps they want to be something different and somewhere different in the future. That congregation must complete a process of transformation before it markets the transformation in its materials (See Figure 2). Congregations cannot attempt to imagine their brand through marketing. As Shawchuck et al. write, “Good marketing will not serve to compensate for an inferior ministry or program. A church ... cannot market a value its product does not have.”³⁵ Congregations must face the reality that if they do not have a fantastic and stellar children’s program in the world’s eyes, it cannot advertise or boast about its excellent children’s program. They must build an excellent children’s program first. If a congregation does not have the musicians and the sound equipment to pull off musically dynamic worship services, it should not promote that as an aspect of its image. They must recruit and train musicians and worship coordinators first. If a congregation does not greet people at the door, or talk to them before the service, or help visitors

³³ Reising, 164.

³⁴ Schraeder, 43.

³⁵ Shawchuck et al., 114.

follow along in the bulletin, it cannot emphasize love and friendliness in the materials it presents to its community.³⁶

A congregation builds an authentic brand when they focus on the positive aspects of its ministry. Reising offers some suggestions, “What draws people to you? Ask your members. Why did they come? Why did they stay? What is it about you that would make your community think you have the answer and you would welcome them in? What sets your church apart?”³⁷ Yes, the brand of a mission-minded congregation begins with the truth of the gospel at its core. Yes, WELS congregations proclaim the truth of the unconditional gospel. Yes, the members of these congregations gather around the Word of God. Yes, they hold to the Unaltered Augsburg Confession. Are they not also family-oriented and family-friendly congregations? Are they not also communities of believers dedicated to bearing one another’s burdens? Are they not also interested in providing excellent and quality education for their children? A market-oriented mindset recognizes that the communities which congregations serve are more interested in the attributes represented by the last three questions than they are of the first three truths. These are the items that are to be used for pre-evangelism, while the truths are the heart and core of evangelism.

These are also the elements the congregation will use to define its brand in the community. Once the congregation has proceeded to define its brand, it must consistently adhere to the innate values of the brand. The congregation must also seek ways in which to build and expand the brand. Much of the responsibility to continue to build the brand is placed upon the pastor and other key leaders. “The highest leader must be the crusader for the integrity of the brand. He or she must embody it and train the people to reflect it. The essence of branding is communicating the essence of who you are in all you do.”³⁸ Branding is a process of intentional communication to mold the perceptions of the community into a positive, authentic image of the congregation. This is exactly the directive Christ gives when he says, “In the same way, let your

³⁶ Reising, 165. “You can't just promote yourself as an exciting church. You actually have to be exciting, because if you aren't, you aren't going to fool anyone.”

³⁷ *Ibid.*, 59.

³⁸ *Ibid.*, p. 164.

light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:16).

The management of a congregation’s brand must be intentional, just as carrying out the mission of the congregation demands intentional action. Therefore, a comprehensive marketing strategy is essential to a congregation interested in capitalizing on marketing. A well developed marketing strategy is intended to lead to more open doors for hearings of the gospel. Congregational leaders who develop a comprehensive marketing strategy in tandem with congregational planning will build a tool to effectively communicate the opportunities for ministry in their context. However, there is a final piece to be added to the variables of a comprehensive marketing strategy. There are many unique groups within a community. Therefore, it is important for the congregation to identify which groups of people it wishes to primarily reach with its communications. There are people and groups in the community which congregations can identify as those they want to aim to win for the Lord. With such a targeting mentality in mind, might not congregational members be motivated to be actively engaged in winning these people for the kingdom of Christ? These targets will be the groups the congregation feels best equipped and blessed to reach in their community. Here again we are reminded, “The truth is there isn't a congregation in the world that has sufficient resources to minister to the unique needs of each of the many publics represented in its community.”³⁹

Segmenting, or targeting, is the process used to determine which specific groups of people within a community the church will focus on with its ministries and marketing. Who are the people this congregation is best equipped to reach at this point in time? Determining target markets helps a church to focus on the ministries it is particularly equipped to handle best, and then provide the most excellent services to those groups. Most congregations will benefit from segmenting their community into target markets because the process provides a concrete focus for their ministries. Targeting encompasses all areas of marketing including, “learning the unique needs and interests of the target group, developing specific resources to meet their unique needs and interests, and promoting the resources in such a way that the information will connect with the persons the organization wishes to attract and serve.”⁴⁰ Targeting is the final step in a

³⁹ Shawchuck et al., 105

⁴⁰ Ibid., 104. The authors also provide a more academic definition of targeting: “Choosing the segments who will become the organizations focus for 1 or more of its programs or ministries. That specific segment

comprehensive ministry strategy which seeks 1) to understand the various groups of people in the public around it; 2) to understand the strengths and weakness of the current congregation; 3) to pair the strengths of the congregation with the groups in the community that will find the greatest value in them.

Some members, leaders, and pastors of congregations may be uneasy and skeptical of the worth of creating target markets within the realm of ministry.⁴¹ One legitimate concern is the target market would overrun and overwhelm the church, thus eliminating any diversity in a congregation. One author has voiced his concern in this way, “We must therefore be concerned about market segmentation infiltrating the church. It has resulted in two unacceptable outcomes: utterly homogenous churches representing consumer-based "clusters," and homogenous groupings within larger churches.”⁴² This is a legitimate question. Do we want churches devoid of diversity? Certainly not. Diversity among those in a congregation unified by Christ is a joyful blessing of God. Is it possible to avoid turning congregations into homogeneous entities if they use marketing approaches that include segmentation? There are several answers to this question.

First, a congregation may focus on more than one target market at a time, especially if it is a larger congregation. Second, a target market could serve as the congregational focus for a period of one to three years. After that time period it would be assumed that the constituents of that target market itself would play a significant role in the responsibilities of the ministry to that target audience. Then the congregational leadership could choose a new target audience on which to place their focus. Through these cycles, the membership of the congregation should remain diverse. Third, choosing a target audience for strategic focus does not negate all ministry that may occur to individuals outside that segment of the market, nor does it negate the leaders’

becomes the target the organization will aim to reach with its message and activities, and from whom it will seek a mutual exchange of value.”

⁴¹ Market-segmentation and the discovery of target markets is a complex endeavor. Three factors which contribute to the complexity of tailoring a ministry package to meet the unique culture, needs, and interests of a target group are: 1) Conceptualizing the life-style and decision-making characteristics of individuals within a target group. 2) Quantifying the number of people in each group and the number of different groups within the populace. 3) Strategizing which groups to reach and how to reach them. The fact that a marketer can identify different groups does not mean they should (1) be treated separately or (2) be treated at all. Shawchuck et al., 166-167.

⁴² Wigg-Stevenson and Becker, 25.

responsibilities to continue to assess both the congregation and the community within which it resides. Specific ministries within the congregation may target differing groups of the community. The market segments which make up that community could change drastically, thereby forcing the congregation to select a new target audience for its efforts.⁴³ The benefits of a streamlined strategy and deliberate focus for which to aim ministry outweigh the fears of possible negative.

A congregation which develops a comprehensive marketing strategy will piece together the aspects of their *local mission*, their image, and the target groups they have identified for a given time-frame.⁴⁴ The congregational marketing strategy (hereafter CMS) will answer this question: How will *this congregation* communicate its *mission* and its *image* to the groups which the individual ministries of the congregation have targeted?⁴⁵ This strategy will begin with a clear focus on communicating the mission of the congregation. The strategy will seek to do this 1) by including the mission statement in all communication materials of the congregation; 2) ensuring that all communications of the congregation reflect the mission statement.

The major events and programs of the congregation are the focus of the CMS. The CMS establishes the budget, time-line, and target audiences. The CMS will suggest plans for efficient communication. The CMS would establish a protocol for consistent use of the congregational logo. This may also include a redesign of the logo if evaluation demonstrates this as valuable to the image of the congregation. The CMS will also establish the color-scheme to be used for congregational publications. It will set thematic campaigns for major events and programs. The

⁴³ Shawchuck et al., 198. "Through concentrated marketing the organization usually achieves a strong following and standing in a particular market segment. It enjoys greater knowledge of the market segment's needs and behavior, and it also achieves operation economies through specialization in program development, distribution, and promotion....concentrated marketing does involve higher than normal risk in that the market may suddenly decline or disappear."

⁴⁴ See Shawchuck et al. 220-222, Exhibit 7-4 for an example of a marketing plan. Shawchuck's marketing plan is more detailed and more "business-like" than the template provided in Appendix B of this paper.

⁴⁵ Shawchuck et al. provide the following objectives of a marketing plan: 1) Act as a road map. 2) Assist in administrative control and monitoring of implementation of strategies. 3) Inform new participants in the plan of their role and function. 4) To obtain resources for implementation. 5) To stimulate thinking and make better use of resources. 6) Assignment of responsibilities, tasks, and timing. 7) Awareness of opportunities and threats. - The more one plans, the more one understands the nature of these opportunities and threats, and what can be done about them. 217-220.

CMS will also include the resources the congregation will utilize and will identify resources which the congregation will need to locate or contract. Those who develop the CMS will ask what the congregation is willing to pay for the production of its publications. The CMS will then determine what can be done with excellence for this price. Depending on the size of the congregation and the complexity of the CMS, a position of Marketing (or Communication) Coordinator may be established by the congregation. This person would oversee the development and implementation of the CMS. A portion of the responsibilities of the Marketing Coordinator would be the discovery, recruitment, and hiring of various communication resources.

Evaluation processes will be fundamental component of the CMS. The CMS will suggest evaluation tools based on the *local mission* and the congregational mission statement. These evaluations will measure how beneficial the marketing strategies were in carrying out the congregational mission statement. The congregation will be in a constant state of improving its communication through the processes developed by the CMS. As communication improves, the image of the congregation will be built up in the community. Once the congregation develops a positive image in the community and achieves the community's recognition as a member, there will be increased opportunities for the congregation to share the gospel with their neighbors.

REFLECTION ON A CASE STUDY

This paper is intended to persuade congregational leaders of the appropriateness of marketing when engaging in ministry centered on the means of grace. The researcher's personal reflections on a concrete congregational example will help illustrate the value of a marketing mindset for ministry. It will also illustrate the questions this mindset will raise and provide possible answers to those questions. I established a partnership with an urban congregation in transition to provide an opportunity to engage in a practical project. This project was intended to incorporate my research on the use of marketing within a local congregation.

After a few meetings with the pastor, I elected to work on a marketing piece for a parenting seminar this congregation would host (Appendix D). In hindsight this did not allow me to fully wrestle with the introduction of a marketing mindset in a congregational setting. It did provide a perspective on the value of a dedicated congregational marketing plan. This postcard advertisement would be a small part of any congregation's overall ministry, yet I gained insight regarding the application of marketing in a congregational context. To help determine the content

for the postcard I produced a Pre-Marketing Piece Questionnaire (Appendix C). This questionnaire is a tool which congregations could use to maintain consistency in their communication to their community. It could be used to intentionalize the communication of all the marketing pieces a congregation would produce. Constant use of the tool may become redundant, but it would ingrain a mindset which recognizes how all these elements impact the congregation. This tool would result in consistency in language, color scheme, logos, image development, and constant connection to the congregational mission. Consistency in communication is a key element in maintaining a positive image among community members and it builds the congregational brand.⁴⁶

While I met with the pastor numerous times, I never took the time to speak with other congregational leaders on the issue of marketing. If I had created an opportunity to meet with the leaders I would have gained a deeper understanding on the whole congregation's view of marketing. I would have gained insight into the process that lead to planning for the parenting seminar. This would have allowed for a more thorough evaluation of the parenting seminar as it related to the congregation's mission, their brand, and congregational marketing. Without a solid understanding of the leader's views on marketing there was no starting point for establishing a marketing-mindset in the congregation.

Conversations with the pastor exposed that the congregation was not ready to embrace a market-oriented mindset for their ministry. An example of this reluctance is the congregational brochure. At the time the brochure of the congregation was one half of a colored piece of paper with three paragraphs of black printing on it. It included the congregational mission statement, historical details of the congregation, and a statement of congregational beliefs. While well-intentioned, such a brochure does not exhibit those qualities which a market-oriented mindset would recognize as important. A market-oriented mindset would recognize that the congregational brochure should grab people's interest by addressing their needs and desires. A market-oriented mindset would recognize that the history of the congregation is not important to the community. A market-oriented mindset would recognize that establishing a relational connection to the members of the community is important. A market-oriented mindset would highlight the mission statement and services of the congregation which fulfill the mission and

⁴⁶ Reising, 166. "The definition of brand becomes the filter by which you, as a church, both make decisions and communicate.

meet community needs. A market-oriented mindset would also use the brochure to direct people where to go for more information. A market-oriented mindset would recognize the importance of great design and visual elements. A market-oriented mindset would recognize that the brochure itself is not evangelism, but that it should be a tool used to create opportunities for evangelism.

I also discovered that a well articulated mission statement would serve to enhance the ability of congregational leaders to carry out ministry. This mission statement would stream-line further projects seeking to promote the church or inform the public of upcoming events. The pastor of the congregation also recognized that a revision of their current mission statement is a necessary step for the congregation to move forward. The congregation's present mission statement is "Changing lives, families and the community with the love of Christ."⁴⁷ This statement does serve as an accurate description of the ministry which takes place at this congregation. It does promote ideals that are on the hearts of the leaders and the members of the congregation. It speaks to the truth of the mission which God has given to all Christian churches. However, the statement has weaknesses. Are there many churches that do not fit this mission statement? Does this statement identify anything unique to this congregation, which can be found nowhere else? Does the statement identify the community which this congregation serves? If the leadership explored these questions, and asked more regarding their community and congregation, they would discover their *local mission*. This *local mission* statement would provide greater direction to the vision of the congregation. This *local mission* statement should also have a greater impact on those who read it in promotional materials of the congregation.

What will help this congregation understand their *local mission*? Who are the people whom the congregation serves?⁴⁸ The membership is mostly white. The people who live in the neighborhood are predominantly black. What are the most populous age demographics? What other ethnic groups are represented in the community? As the congregation did surveys in their neighborhood, what answers did they discover first hand? What needs does the community have? The community surrounding the congregation has a deep need for Jesus Christ and his love and

⁴⁷ The mission statement has been altered to protect the identity of the congregation. The above mission statement does not differ dramatically from the original and is used for illustrative purposes. It is not the intention of this paper to criticize this congregation for the work they have been doing. It is the intention of the paper to explain how a market-orientation can be applied in an eager mission-minded congregation.

⁴⁸ For this and the following questions see the questions produced on p. 15.

forgiveness. The community also has a deep need for safety, security, and support. It has a deep need for services that fill the holes in people's lives with love, kindness, and encouragement. It has a deep need for strengthening family relationships, parent-child relationships, and relationships among neighbors. These needs are based on my observations and the recognitions of the pastor. As this congregation talked with people in their neighborhood, they probably discovered more specific needs and wants. They probably can identify regular patterns in these needs and wants. As the congregation continues to recognize these needs they will be able to articulate their *local mission*. Perhaps a revised mission statement could read: "Transforming family relationships in Milwaukee by providing a safe place to gather around truth, love, and forgiveness in Jesus Christ." Maybe the congregation would disagree with my proposed mission statement. I would welcome this disagreement if they had pondered the questions above and discovered an even better statement to articulate their *local mission*.

My work on the marketing piece for this congregation highlighted the importance of congregational strategic planning. A well-defined mission statement that grasps the *local mission* is important for this congregation. A *congregational vision, congregational goals, and strategies* are also important for this congregation to become both a mission-minded and market-oriented congregation. The pastor recognizes there is a gap between the congregational demographics and the community demographics. Perhaps their congregational vision is that in eight years the demographic diversity in their Sunday morning attendance will match the demographics of their community. This would flow from their *local mission* to be a safe place for transforming family relationships in their neighborhood. This congregation maintains a school that participates in a parental choice program. Perhaps one of their *congregational goals* is to bring 10 school families into the congregation in the next 3 years. To accomplish this goal the congregation might develop the strategy of hosting a meal for school families when their children sing in worship services. Another strategy might be the way in which the pastor makes himself available to the school parents who have questions. Perhaps the pastor will provide further opportunities for parents to participate in BIC classes. The lay members of the congregation may also develop a strategy in which they invite the school families to an event they sponsor. These are all possible outcomes which would be similar to those brought up as a congregation works through the various stages of their strategic planning. How will the congregation meet other needs? What means and methods will they use? They will meet the

need for Jesus Christ through the means of grace. May they meet the need for safety and security by utilizing their building space outside of Sunday morning worship? May they meet the need for strong family relationships through seminars and focused bible studies? More than likely the goals and strategies developed by the congregation itself would be far superior to the examples I have provided. Engaging in structured congregational planning intensifies and intentionalizes the programs which the congregation undertakes.

The parenting seminar hosted by the case study congregation reflects many of the outcomes of congregational planning. Direction for the postcard was greatly influenced by the target audiences the piece was to address: parents of school families and parents of grade school age children within the neighboring community. Further demographic analysis and personal survey work could be done in these two groups to provide even more insight into their wants and desires. Such work might have uncovered to what degree there is the need of a parenting seminar in this community. The survey data the congregation collected allowed them to engage in “outside-in” thinking instead of “inside-out” thinking.⁴⁹ If the parenting seminar was a suggestion which people outside the congregational leadership made, or if the desire for parenting help had been expressed by those in the target audience, the leadership could move forward with appropriate confidence of high attendance. However, in this particular case, the need for the parenting seminar was not discovered explicitly through the survey work. The pastor and the leaders of this congregation came to a conclusion regarding the needs of the community; not explicitly expressed. If I had explored the process which they undertook to discover this need, I would have had further insights into how to assess the needs of a community. The high attendance which the pastor did share regarding the parenting seminar demonstrates that it did address an urgent need felt by the community. A high attendance rate results in more opportunities for an intersection between people’s lives and the means of grace. This may or may not have taken place inside of the parenting seminar, but the ability to connect and establish relationships with families did take place.

The parenting seminar reflects another valuable marketing aspect. Hosting this seminar intentionally communicated the congregational brand. It told the school parents and the

⁴⁹ Shawchuck et al.. “The first step toward becoming a market-oriented congregation is to make a commitment that all of the ministries and programs will be planned from the perspective of the persons the program is intended to serve, ‘outside-in thinking’ as opposed to ‘inside-out thinking’.” 209.

neighborhood parents, that the congregation cares for their children and is willing to invest time, effort, and love in them. Here again further exploration and interviews on my part would have helped me to better understand the congregational image held by the leaders and members of this congregation. It may have proved beneficial for me, and especially beneficial for the congregational leaders, to conduct a survey of the members regarding their image of the congregation. I also should have explored what the congregation's surveys of the neighborhoods discovered regarding the perception the community holds of the congregation. I could have asked whether or not the people surveyed recognized the congregation, knew it as friendly, or viewed it as important in the community. Maybe the surveys received these types of positive responses. Maybe the surveys received negative responses regarding the church. Maybe the church was widely unknown in the community. The knowledge of these factors would have been helpful in recognizing how the congregation should attempt to shift its image in the community.

Even without this exploration into the current image of the congregation, the parenting seminar did market the congregational brand. Not only is the congregation interested in investing in the community's children, it is also interested in providing adequate tools for parents to invest in their children with both love and discipline. The congregation intentionally communicated their love of children; the congregation marketed their brand. This marketing of their brand fit well in their mission of "changing lives with the love of Christ." This marketing of their brand also fits well in the additional proposed mission statement from above: "Transforming family relationships in Milwaukee by providing a safe place to gather around truth, love, and forgiveness in Jesus Christ." This marketing of their brand provided the opportunity to interact with people. It provided the opportunity to create an intersection between their lives and the gospel.

This case study illustrates the importance of having all the puzzle pieces in place. Those puzzle pieces are the local mission, brand, strategy, and target groups. The mission of the congregation resulted in a strategy to reach out to parents of grade-school aged children in the surrounding neighborhood. The congregation wanted to communicate a value of their brand: this congregation invests in children. The congregation lived out their mission and their brand through the parenting seminar. Congregational planning that includes a marketing strategy is an invaluable asset to stream-lined decision making, ministry development, and promotional

development. These contribute to more efficient creation of opportunities in which the congregation brings the means of grace into contact with people.

CONCLUSION

The ideas which revolve around church marketing are much more than logos, publicity materials, and websites. Congregational marketing is a philosophical mindset which the membership of a mission-oriented and market-oriented congregation assume. This mindset focuses on the people whom the congregation serves inside and outside of the congregation. The goal of marketing is to intentionally communicate the care and compassion of congregations to those groups in their community whom they seek to reach.

In order to intentionalize communication, that is, to market, a congregation must first intentionalize ministry based on its community. How will a congregation do this? The first step a congregation must undertake is to develop a unique *local mission* statement if they have not already articulated their *local mission*. To develop this *local mission* statement the congregation will answer this question: How will God use us in this community at this time?

The congregation will carry out a thorough and objective evaluation of their community. This process is the discovery phase. Within this phase the congregation will discover both the demographics and attitude of its community and the place in the community their church occupies. As the congregation investigates these areas thoroughly and objectively, they will discover ways in which they may create greater impact in their community. The discovery phase is a phase of gathering information. The information gathered concerning the community will fall into two categories: community demographics and community needs. (Here, needs are not distinguished from wants. The supreme spiritual need is the need for Jesus Christ. Everything beyond that is, in essence, a want. However, community members will communicate these wants as their needs.) Local government agencies such as county or state offices will provide demographic information. Demographic information can also be based on observation, but a large degree of objectivity will be lost. The needs of the community must be discovered through interpersonal communication. The congregation might conduct surveys of neighbors, of business leaders, and of the leaders in local government. The needs of the community can never be assumed by the congregation and its leadership but must be gathered from the people themselves. Assuming to know and understand the needs of the community based on personal subjectivity is unloving.

For a congregation which has already held some tenure in a community there is a further aspect of the discovery phase. In this phase the congregation discovers its image. A congregation's image is the perception people have of the congregation. The congregation will examine its current image among three groups of people: 1) the leadership; 2) the members; 3) the community (which could be subdivided into target groups within the community). The congregation will choose a method to discover the perception of the congregation among these groups of people. The congregation will then note the differences among these groups. Leadership will ask the following questions regarding the congregational image: 1) To what do we want to shift our image? 2) How will we make that shift? 3) How will our communication change regarding our image? This process regarding image is how a congregation will brand itself within the community. A new congregation might also ask these questions and begin to form their brand in their community.

After the discovery phase has led a congregation to adopt a *local mission statement*, it will use the gathered information to also develop a *congregational vision* which proceeds from the *local mission*. The *congregational vision* will be the long-range plan and dream for the congregation in eight to ten years. The vision can and should be an incredibly optimistic view expecting tremendous blessings from God. While some consideration may be given to currently available resources such as location, budget, manpower, and so on, the vision should not be hampered by such considerations. The vision is a dream, but it is a dream envisioned to give glory to God and a dream that inspires the congregation. One helpful resource on the development of vision is *Innovative Planning* by Bud Wrenn. This resource also discusses how to communicate the vision to the entire congregation

Congregational goals will act as stepping stones to constructing the vision. These are three to five year benchmarks that allow for evaluation on how the congregation is doing in reaching their vision. To meet these *congregational goals* each ministry of the congregation will develop their *strategies*. Each ministry will plan their *strategies* every year. These will include specific programs, actions, and events, which will be carried out by the congregation. The *local mission* will remain the driving force and motivator for every action taken by the congregation. These actions will be directed by the *congregational vision*, compelled by the *congregational goals* and carried out within the structures of the *strategies*. At this point in the process, congregations will use their resources. As the entire congregation becomes involved in carrying

out these actions, it is essential for the congregational leaders to continually articulate both the *local mission* and the *congregational vision* to all members.

The comprehensive marketing strategy will also be integral in this step of the process. The CMS will be the communication that surrounds all these action steps. To develop the marketing strategy for each different ministry the leadership will ask this question: *What* is the message we will communicate *to whom* through *which means*? Whether it is a pamphlet advertising the next big outreach event to the community, or the website design, or the layout of the bulletin, that question must be answered. The CMS plays a role in every action which communicates something about the congregation. Wherever the congregation can control the message it communicates it should make use of its marketing strategy. The congregation should decide what means and media it will utilize and emphasize for intentional communication. The congregation should utilize a logo and graphic design elements which are consistent with its image and *local mission*.

Excellence must be the standard for all of these elements. Whether it is the congregation's website⁵⁰ or a postcard mailer, the CMS should be used to evaluate if the media communicates effectively and clearly. Pieces that have convoluted communication must be reworked so they communicate well.⁵¹ Evaluation will be a constant companion within the CMS. This is communicating congregational image. It has a huge impact on the hearts the congregation is trying to reach. Christ deserves his servant's best efforts. Congregations must be willing to objectively evaluate their efforts in order to continue to give their best.

⁵⁰ Within the scope of this paper little information was presented on congregational websites. Some recommendations on website design provided by bibliographic sources follow: "Your website needs to be a billboard. If people are only going to be there for a few seconds, leave a mark... 1) Keep it simple: clean layout, engaging design, clear choices. 2) Say something about you: Are you conservative, young, urban, hipster or all of the above? Like your wardrobe, it should look the part. 3) Get to the point: The important stuff should rise to the top and look like it's important. 4) Point people to take action: Your website isn't the end of the line, it's the beginning. What should people do next?" – Authentic Communication on Website: "1) Optimize your website for search engines or have a professional do it. 2) Give your website a nice design. It doesn't have to be the coolest site in town, but it should be uncluttered, have a consistent color scheme and be easy to navigate. 3) Prominently feature a "New Visitor" section on your website. 4) Include a welcome message from your senior pastor - either a video or a picture and text welcome message. 5) Include pictures or video of your worship services and children's activities. 6) Answer all the questions you would want answered before you visit a church: How does one get there? What are the service times? What are services like? How do people dress? What do kids do? 7) Publish video, pictures and stories of what god is doing in your church." Schraeder, 120-121, 129.

⁵¹ Reising, 168. "What makes good design good? ...First off, you are battling for mindshare in the recipients so you need to captivate them and draw them in. Second, it has to connect with their sense of self, need, or style. Third, it has to communicate clearly, providing more answers than raising questions."

Upon the completion of marketing campaigns, the congregation should evaluate the marketing projects it accomplished. Did the projects accomplish their purpose? Did the marketing pieces communicate the image of the congregation and develop the brand of the congregation in the community? Did the marketing efforts raise awareness of the congregation within the community? Did the marketing tactic produce measurable, human results? Does the congregation still feel this marketing effort is consistent with its *local mission* and *congregational vision*? All of these questions will help to sharpen the marketing efforts which the congregation makes in the future. It will also serve to help the congregation sharpen the strategies and actions they take as they move toward the *congregational vision*.

As the congregation keeps in mind the great *universal mission* to win more souls to Christ and his kingdom, they will own the *local mission* to do so within their community. The congregational leaders will encourage and inspire members to be diligent in their endeavors by showing how their service impacts the congregational vision and is part of the *local mission*. Fear of failure will be removed because trust will be placed in the means of grace and in God's tremendous blessings. Evaluation will be a key to bring forth a congregation's best efforts to the glory of God. A mission-minded congregation will use marketing as a catalyst to propel the congregation to new heights in her service to her community, her members, and her Savior Jesus Christ.

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APPENDIX A
Illustrations

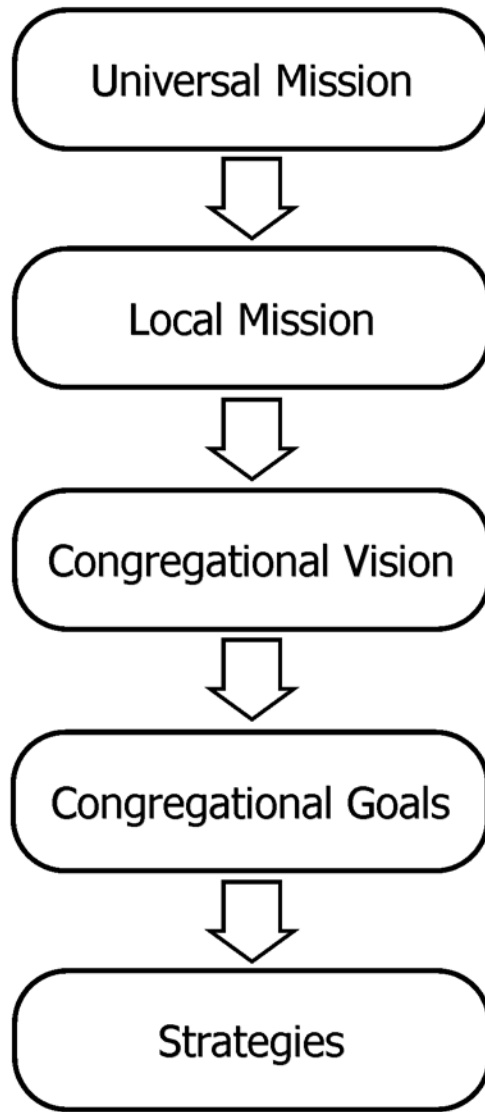


Figure 1.1 *From God's Mission to Congregational Strategies.*

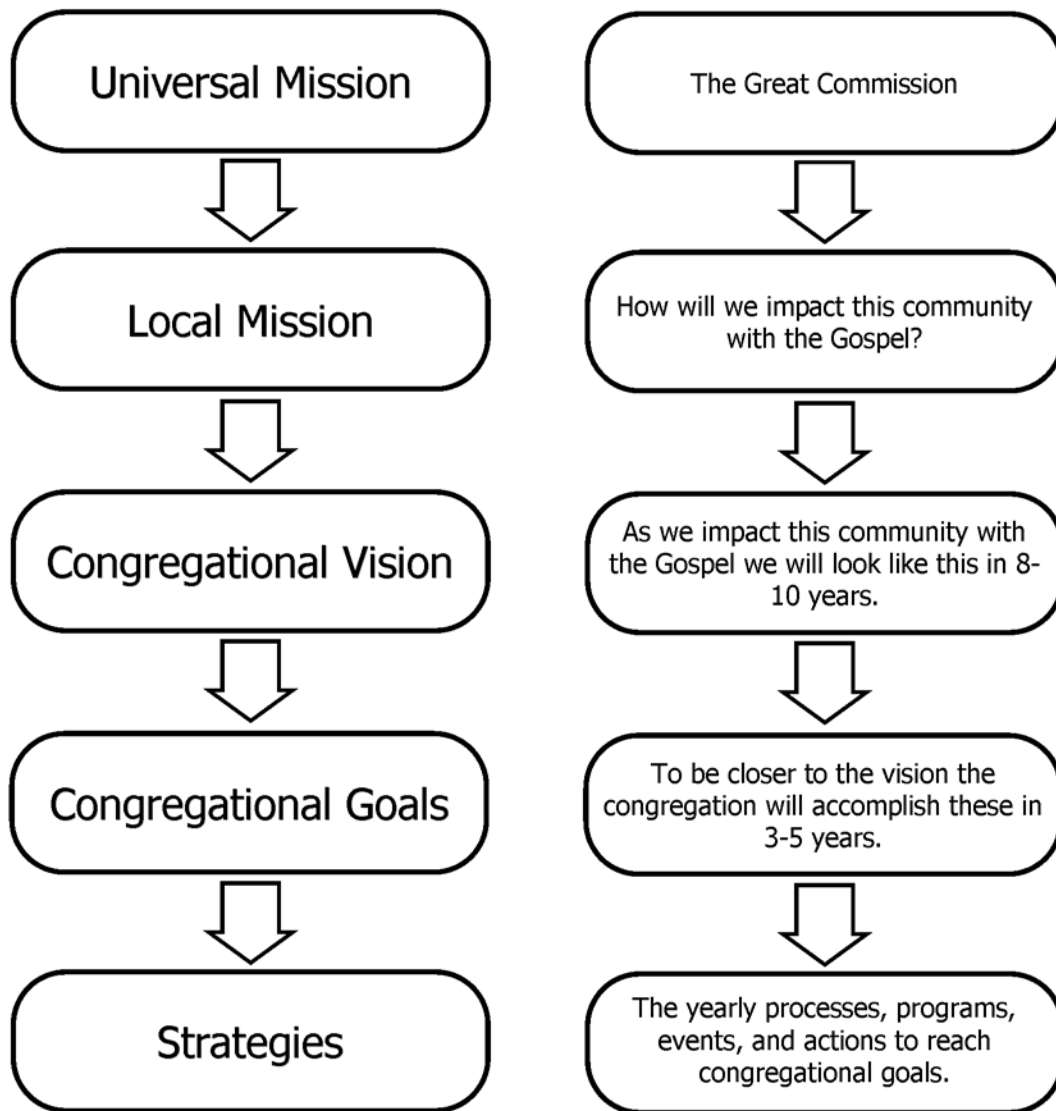


Figure 1.2 *Associated Thought Processes*

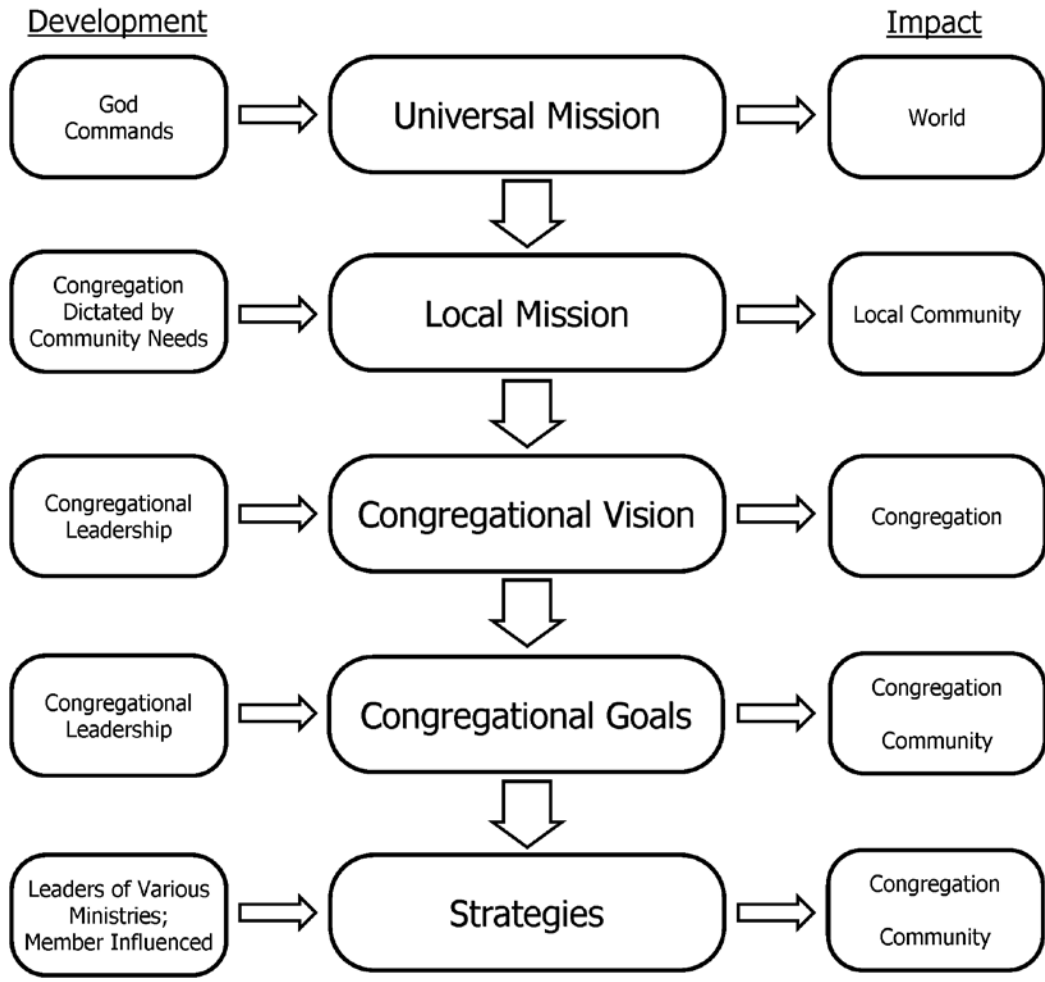


Figure 1.3 *From Development to Impact*

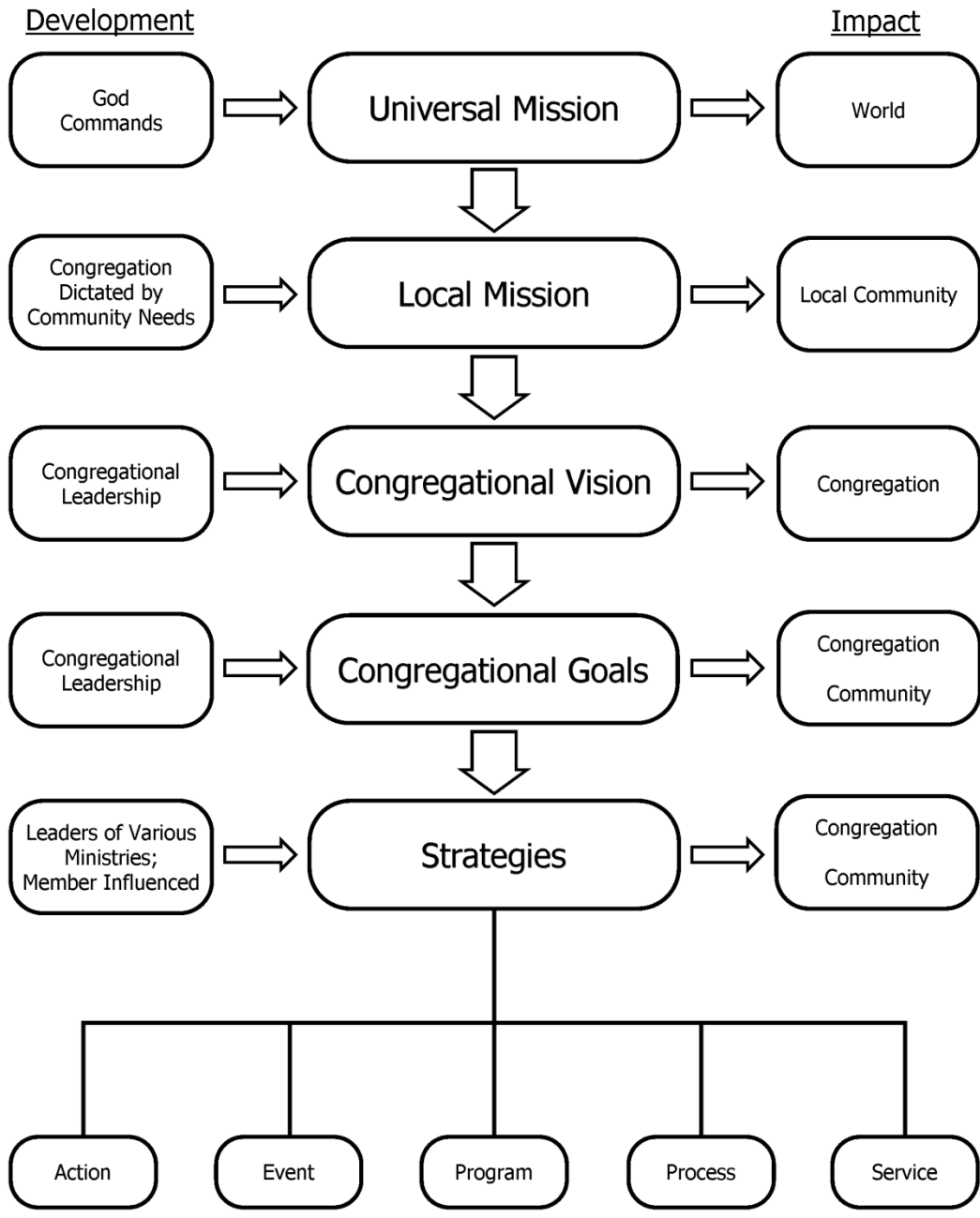


Figure 1.4 *Varied Strategies*

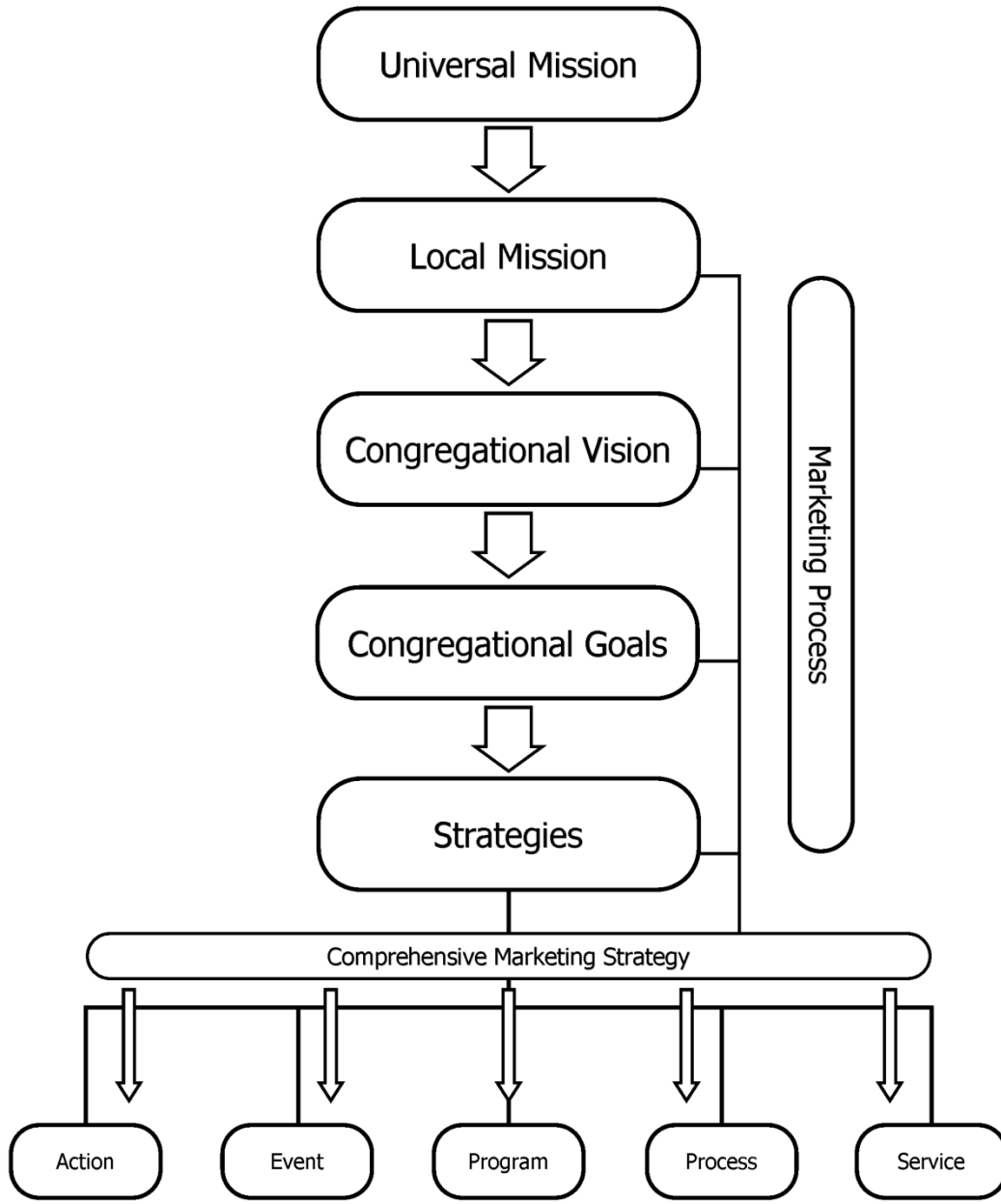


Figure 1.5 *Comprehensive Marketing Strategy In Overall Ministry Plan*

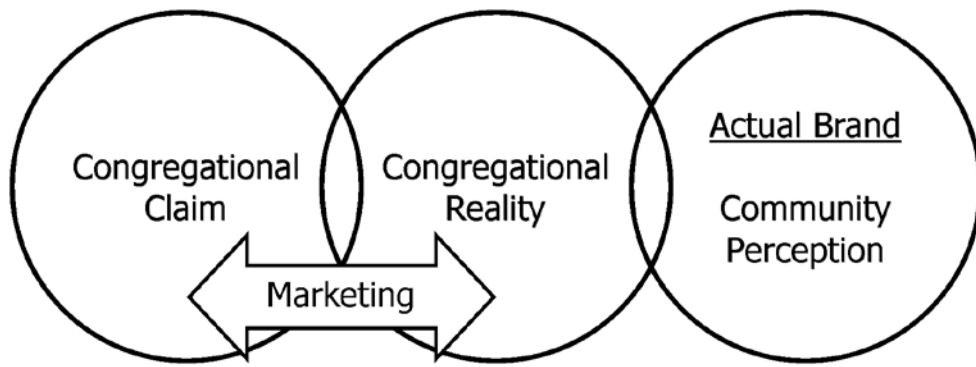


Figure 2 *Brand, Image, and Perception*

APPENDIX B

Comprehensive Marketing Strategy Template

(_____) **Lutheran Church**

Comprehensive Marketing Strategy

Purpose:

The purpose of (_____)'s comprehensive marketing strategy is to ensure all congregational communication is

- 1) Keeping the congregation focuses on its local mission through the use of the Congregational Mission Statement, "*Congregational Mission Statement.*"
- 2) Maintaining consistency in communication among all congregational ministries.
- 3) Maintaining a culture of excellence in design for all congregational communication pieces.
- 4) Focused on specific groups within the membership and the local community.
- 5) Undergoing evaluation for the above imperatives.

Responsibility:

The Comprehensive Marketing Strategy will be under the direct responsibility of (Leadership/ Marketing Coordinator/ Pastor/ Church Council).

Yearly Outline:

Ministry/ Program/ Event	<i>(A table like this will be filled out for each ministry and event that is anticipated as having marketing applications. Websites, Congregational Brochures, and similar items should also have a designated table.)</i>
Local Mission and Congregational Vision Fit?	<i>(This will clearly articulate how this specific ministry, event, or marketing piece fits in with the local mission and the Congregational Vision.)</i>
Target Group	<i>(This will designate the target group on which the ministry, event, or piece will focus.)</i>
Resources/ Budget	<i>(This will list the known resources for preparing the marketing piece for this ministry</i>

	<i>or event. Personnel and finances can be included here.)</i>
Marketing Strategy	<i>(This will list the ways in which communication about this ministry or event will occur. This creates the opportunity for deliberate communication through means.)</i>
Evaluation	<i>(This will be completed at the end of the year, or after the completion of the program or event. Thoughtful and objective evaluation should be done on how well the marketing of this ministry, program, event, or piece took place. This will include suggestions for improvement in the future.)</i>

APPENDIX C

Pre-Marketing Piece Questionnaire

Pre-Marketing Piece Questionnaire

This form poses questions that will shape the development of marketing materials.

This questionnaire will develop a goal for the marketing piece consistent with the mission of the congregation.

Program Information
Church
Event
Date
Time
Presenter
Activities

Mission and Brand
What is the <i>local mission</i> of your congregation which plays a role in God's <i>universal mission</i>?
What will this marketing piece communicate about your <i>local mission</i>?
What is the brand (image you want the community to have) of your Church?

What will this marketing piece communicate about your brand?
What is unique and different about your church and this event or program?
How will this marketing piece remain authentic to your congregation and to this event or program?

Community and Communication
To whom will this marketing piece communicate?
How will this event or program meet a need in the community?
How will this marketing piece connect your church/ event with the community?

How will this marketing piece maintain consistency with your over-all communication strategy?

Details
What logos do you want to be visible on this marketing piece?
What color scheme do you want applied to this marketing piece?
What contact information should be included on this marketing piece?
What medium and style is preferred for this marketing piece?

Resources

What is your budget for this marketing piece?

What resources do you have for designing this marketing piece?

What resources do you have for producing this marketing piece?

Notes:

APPENDIX D

Postcard Marketing Piece



EV. LUTHERAN CHURCH & SCHOOL

Changing lives, families and the community
with the love of Christ.

Love and Logic Parenting Seminar

"Love and Logic is designed to help parents raise responsible kids,
have fun in their role, and change improper behavior."

Saturday, February 11, 2012

1—4 PM in School Gymnasium
**** W ***** Ave
(Complimentary Childcare Provided)

Contact (414) ***-**** to Register
*****@gmail.com

"Love and Logic
promotes independent
thinking and problem
solving skills."

- *****
Teacher, Grade 3

