

VISUAL MEDIA TECHNOLOGY IN CHRISTIAN WORSHIP

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A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

MASTER OF ARTS

Department of Telecommunication

2003

ABSTRACT

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This study measures usage of visual media technology (VMT) by Christian churches in worship events in a limited geographical area. Nearly 60% of churches use some form of VMT, which appears to be part of a significant growth trend. Computer and video technology are used more than overheads and film, and far more likely to be used in the future. Protestants are much more likely to use VMT than Roman or Eastern traditions. Those who reject VMT generally cite tradition or budget as reasons, not theological issues or internal politics. Those who do integrate VMT do so for reasons of contemporary relevance and evangelical outreach. Pastors and small groups tend to lead integration. While budget is the highest obstacle to integration, it is the weakest motivation. Discussion of the overall appropriateness of VMT for worship is the least requested resource. The primary genre is text-based and the primary liturgical role is to encourage participation. The least intended role for VMT is to serve as a stand-alone worship leader. Media is usually prepared each week by less than five people in as many hours. Volunteer time is often, though not always, a key resource. More time or help is a commonly requested resource. Most practitioners are self-taught; experienced staff train others. Other training methods and resources are secondary. Most churches evaluate their VMT programs regularly, and consider VMT strongly integrated into worship, making it a defining force of how worship is performed in many churches.

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ACKNOWLEDGEMENTS

This project would not have been possible without the support of the Calvin Institute of Christian Worship, which provided both visionary and financial support. Particular thanks go to Director John Witvliet and Kristen Verhulst. Also thanks to Quentin Schulze for his leadership and years of encouragement, and to Ann Annis and the Calvin Center for Social Research, who provided much of the hands-on processing for the census.

Thanks to those who provided information, insight, and often unpublished material including Eileen Crowley-Horak, Len Wilson, Paul Franklyn of Abingdon Press, Testa Communications, Fowler Inc., Scott Storteboom of NorthRidge Church, Andrew Schuurmann of Willow Creek Community Church, and Emily Brink. Thanks also to Carrie Titcombe for her keen eye.

Thanks to Tom Muth and Lisa Whiting Dobson who served as my thesis committee at Michigan State University. Great thanks are due to Rachel Miller, whose help was utterly essential for the completion of my long-running program.

Finally, thanks to my wife Deb and our children, who have been strong and encouraging throughout a winding and unexpected journey.

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Introduction

Riding atop fifty years of transistor and digital advances, the last decade has brought unprecedented access to media technology. Ten years ago, computer-based video editing cost tens of thousands of dollars and provided only poor resolutions.¹ Presentation technology was generally limited to overhead transparencies or 35mm slides.² Public access to the Internet did not generally exist.³ Now, all three of these media types can be accomplished professionally for under ten thousand dollars combined.⁴

Christian churches, fueled by this new access as well as movements in church growth and contemporary worship have begun to adopt new media efforts. Congregations have been able to develop technology-rich media tools such as web sites, email newsletters, self-produced training or fund-raising videos, and video-projected song lyrics or vignettes in worship events.

Significant attention has already been given to the relationship between churches and the Internet,⁵ studying both how individuals pursue religion on-line and how

¹ In 1993, an Avid Media Suite Pro system, for example, including CPU, dual monitors, software, and high-speed disk storage was approximately \$25,000, and offered visibly compressed images.

² Professionally produced presentations were generally videotape or synchronized 35mm slides. The Association for Multi-Image International (AMI), for example, was a trade association dedicated to producers of multi-projector slide shows, often synchronized with a soundtrack. AMI, Suite 401, 8019 North Himes Ave., Tampa, FL 33614. (813) 932-1692.

³ At the founding of the Grand Rapids Free-Net in 1992, for example, Internet access was available only through certain schools and corporations. Public access and dial-up was not available in Western Michigan. Some personal BBS systems provided a simple level of store-and-forward messaging that could access Internet computers through a gateway, but this was not direct access to the Internet.

⁴ For example, such a system might include a laptop CPU (\$2500), video editing software (\$1000), presentation software (\$1000), video camera (\$2000), and video projector (\$2500), and audio amplifier and speakers (\$1000).

⁵ The Pew Internet & American Life Project, for instance, has published several studies that integrate religion and technology, including Nathan Kommers and Lee Rainie, "Use of the Internet at Major Life

congregations use email and websites. Much less attention has been devoted to documenting media technology in *worship*. Worship liturgy and visual arts have a long history, spanning catacomb graffiti, Eastern icons, stained glass, crucifix statuary, priestly robes, and cloth banners. A rich symbolic language also has developed through these media that signify elements of the Christian faith system, such as a cross or a fish representing Christ or the colors purple, white, and green representing seasons of the liturgical year.⁶ Yet the object of this study is not these traditional media, but modern, electronic visual media technology (VMT). Such VMT nearly always involves some form of projection, such as an overhead transparency projector or a digital video projector.

If worship is a fundamental, even defining, activity of congregations, significant changes in worship technologies raise questions about the extent of this trend. How widespread is the integration of electronic VMT into worship events? What types of technologies are being used? What factors contribute to a decision to use or not use these technologies? Are media technologies integral to a church's operation, or merely experimental and incidental? How effective are they in helping these groups achieve organizational goals? What kind of resources do such technologies require of churches beyond the initial purchase price? What kind of resources could be made available to these groups to enhance their ability to utilize media effectively?

Moments," (Washington, D.C.: Pew Internet & American Life Project, 2002), Elena Larsen, "CyberFaith: How Americans Pursue Religion Online," (Washington, D.C.: Pew Internet & American Life Project, 2001), Elena Larsen, "Wired churches, wired temples: Taking congregations and missions," (Washington D.C.: Pew Internet & American Life Project, 2000).

⁶ Friedrich Rest, *Our Christian Symbols*, Enlarged ed. (Philadelphia: The Christian Education Press, 1956).

To begin answering these questions, the present study is a census of Christian churches in Kent and Ottawa counties in Michigan (approximately 1000 organizations) that examines the use of VMT in worship events. The study includes questions on identification, types of media technologies utilized, rationales for media usage, perceived impact of these technologies, and perceived usefulness of future resources. The results of this questionnaire should provide a baseline picture of VMT usage and usefulness, suggest trends for future development, and indicate what resources might best be provided to empower effective media utilization.

This study was sponsored by the Calvin Institute for Christian Worship⁷ at Calvin College. They have provided formative input and funding, and commissioned the Calvin College Center for Social Research⁸ to administer the questionnaire and provide statistical processing of the results.

⁷ The mandate of the CICW (<http://www.calvin.edu/worship/>) is Christian worship renewal, which they have achieved to date primarily through educational conferences and a minor grant program to congregations. They recently received a \$7 Million grant from the Lilly Endowment (<http://www.lilly.com/about/community/foundation/endowment.html>) to support such activities. (See http://www.calvin.edu/news/releases/2001_02/lilly_grant.htm).

⁸ More information about the Center for Social Research is available at <http://www.calvin.edu/admin/csr/>

History of VMT in Worship

The history of modern VMT in worship begins with the diffusion of the motion picture into wide use. In an unpublished dissertation, Eileen Crowley-Horak draws on the primary materials of documentation and oral histories to sketch three key periods of visual media art in Christian US churches.⁹ The first is experimental imagery in the early days of film, the second is a resurgence of media experiments in worship during the post-war era, and the third is growing mainstream acceptance in recent decades.

1910-1930

In the first decades of the 20th century, isolated efforts to integrate VMT in worship came out of a wider effort to engage motion pictures. As Terry Lindvall documents, as the motion picture evolved from a technology to an industry many churches found both wonder and concern in the new medium. Many hoped to use it to revitalize faith and community, forging a close relationship between film and religion. Churches opened theaters or presented films in their education programs or evening services as outreach to youth and those unfamiliar with church practices.¹⁰ Yet by the 1920s, the fundamentalist polarization within the church and scandals of Hollywood had tainted film.¹¹ The hopeful

⁹ Eileen Crowley-Horak, "Testing the Fruits: Aesthetics as Applied to Liturgical Media Art" (Dissertation, Union Theological Seminary, 2002), Chapter 2.

¹⁰ Terry Lindvall, *The Silents of God: selected issues and documents in silent American film and religion, 1908-1925* (Lanham, Md.: Scarecrow Press, 2001). Consider "Motography as an Arm of the Church" on page 48, for example, which stated in 1911 "The motion picture has actually become part of the equipment of the up-to-date church. It is almost as necessary as a janitor, an organ, or the heavy and depressing looking pews of oak."

¹¹ Eileen Crowley-Horak, "Testing the Fruits: Aesthetics as Applied to Liturgical Media Art" (Dissertation, Union Theological Seminary, 2002), 25.

efforts to bring the new technology to the service of the church ended, and rejection of the popular use of motion pictures cast visual media as unsuitable for religious use.

The Dutch reformed churches of western Michigan, which constitute a significant population in the present study, were no exception to the rejection of the motion picture industry and film in general. As early as 1909, writings appeared against the “vaudettes” in the journal of the Christian Reformed Church (CRC), proclaiming them to be a wonderful invention but prone to degrading content.¹² By 1926, the CRC had banned “the popular evils of card-playing, theater attendance (including movies), and dancing” as worldly amusements contrary to the Word of God and endangering the spiritual and moral welfare of those who engage in them.¹³

1950-1980

By the second period, attitudes had begun to soften. In 1966, the CRC recast its position on the film arts, calling film “a legitimate cultural medium,” which can be used for good or evil. Christians must engage this culture and yet be critical of it.¹⁴ Likewise (and with much greater impact), the Second Vatican Council, as it radically loosened liturgical practices in the Roman Catholic Church and beyond, stated, “the Church recognizes that these media, if properly used, can be of great service to [hu]mankind...”¹⁵

¹² This is reproduced in Terry Lindvall, *The Silents of God: selected issues and documents in silent American film and religion, 1908-1925* (Lanham, Md.: Scarecrow Press, 2001), 25-29.

¹³ J. De Haan, *Worldly Amusements in the Light of Scripture: report of committee and decisions of Synod of Christian Reformed Church*, First ed. (Grand Rapids: Christian Reformed Church, 1931), 3.

¹⁴ Henry C. Van Deelen et al., *The Church and Film Arts* (Grand Rapids: Christian Reformed Publishing House, 1967).

¹⁵ *Decree on the Media of Social Communication (Inter Mirifica)*, (Boston: St. Paul Editions, 1963), 3. As quoted in Elieen Crowley-Horak, "Testing the Fruits: Aesthetics as Applied to Liturgical Media Art" (Dissertation, Union Theological Seminary, 2002), 35.

As the roots of major movements in worship were being laid in the American church and culture, new technologies began to drive innovation. Just as television sets became common in homes, affordable overhead, filmstrip, and automatic slide projectors became standard fare in schools and church education programs.¹⁶ Media use became an element of the contemporary worship movement, with its charismatic, chorus-oriented praise music, and the emerging, marketing-oriented church growth or “Seeker” movement.¹⁷ Both of these new forms of worship “came to depend increasingly on media for the projection of congregational lyrics and for media support for preaching.”¹⁸ A combination of technological advancement, engagement with popular culture, and liturgical innovation for evangelism seems to have driven media adoption. Yet this adoption was largely contained in isolated experiments, driven by particular people in particular places.

1980-2000

In the 1980s and 1990s, innovations in media technology and increasing support for the new models of worship propelled these experiments into a movement. The growing affordability and power of video projectors, personal computers, and PowerPoint-style software made such technologies increasingly attractive to church leaders.¹⁹ Such

¹⁶ Elieen Crowley-Horak, "Testing the Fruits: Aesthetics as Applied to Liturgical Media Art" (Dissertation, Union Theological Seminary, 2002), 26.

¹⁷ Examples of marketing approaches to church growth include Robert Schuller and Donald McGarvan in the 1950s and Bill Hybels in the 1970s. For an expansion of these relationships, see G. A. Pritchard, *Willow Creek seeker services : evaluating a new way of doing church* (Baker Books, 1996).

¹⁸ Elieen Crowley-Horak, "Testing the Fruits: Aesthetics as Applied to Liturgical Media Art" (Dissertation, Union Theological Seminary, 2002), 32.

¹⁹ Crowley-Horak recounts several interviews with audiovisual vendors and end users who discuss the dropping prices and increasing interest from the religious market. *Ibid.*, 66-72.

technology fit well with church growth strategies and contemporary worship styles pioneered in places like Willow Creek church in Chicago, which has continued to invest and develop its media program.²⁰ By 1998, large churches (over 350 members) counted for only 10% of American congregations but contained almost half of the people who attend worship.²¹ Minor industries have grown up around the church growth model, with larger churches offering training and resources to others on how to implement the program and achieve growth.²²

Present Context

VMT Industry

Just as the church growth movement birthed the church growth industry, a minor industry has developed around worship media. Equipment vendors now cater especially to houses of worship with the latest gear and training.²³ Equipment manufacturers have developed media products specific to the worship environment.²⁴ No less than three trade

²⁰ Willow Creek currently utilizes 9 full-time staff professionals and over 100 regular volunteers in their adult programs alone, serving 12 weekly services. Children's ministries have another staff and set of volunteers. Andrew Schuurmann, Email, July 22 2002.

²¹ Mark Chaves, *How Do We Worship?* (Alban Institute, 1999), 8.

²² Witness the Willow Creek Association (<http://www.willowcreek.com>), Saddleback's Purpose Driven Church program (<http://www.purposedriven.com/>), and Ginghamburg's list of conferences and resources targeting not their members but other churches (<http://www.ginghamburg.org/>).

²³ For example, Fowler, Inc. (<http://www.fowlerinc.com/>), Shepherd Ministries (<http://www.shepherdmin.com/>),

²⁴ For example, *NewTek Announces Genesis™: New Video Production System For Worship* [Web Page Press Release] (NewTek, 2003 [cited July 21, 2003]; available from <http://www.newtek.com/news/releases/05-21-03a.html>). Also software products such as EasyWorship (<http://easyworship.com/>), WorshipHim! (<http://www.worship-him.com/>), and SongShowPlus (<http://songshowplus.com/>).

publications serve the VMT niche market.²⁵ Early pioneers have developed books and websites to train the newcomers.²⁶ Production companies are offering a list of time-saving products, such as off-the-shelf stock media for worship, full liturgies that incorporate media, and consulting and training services to help congregations develop programs of their own.²⁷

Christian Personal Use of Technology

On the personal level, outside of corporate worship, individual Christians seem to differ little from the wider population in terms of personal use of media technologies. According to a series of studies by George Barna between 1998 and 2000,²⁸ several measurements of technology penetration rates differ by only one or two percentage points between all adults and “born again” Christians (see Table 1). It would seem that individual Christians have not hesitated to integrate media technology into their lives.

²⁵ These include *Sound & Communications* (<http://www.soundandcommunications.com/>), *Church Production* (<http://www.churchproduction.com/>), and *Technologies for Worship* (<http://www.tfwm.com/>) magazines.

²⁶ For example, Stephen M. Newman’s *Experiencing Worship* (<http://www.experiencingworship.com>), Michael G. Bausch, *Silver Screen Sacred Story: Using Multimedia in Worship* (Alban Institute, 2002), Kim Miller, ed., *Handbook for Multi-Sensory Worship* (Abingdon Press, 1999), Tex Sample, *The Spectacle of Worship in a Wired World: Electronic Culture and the Gathered People of God* (Abingdon Press, 1998), Michael Slaughter, ed., *Out on the Edge: A Wake-Up Call for Church Leaders on the Edge of the Media Reformation* (Abingdon Press, 1998), Len Wilson, *The Wired Church: Making Media Ministry* (Abingdon Press, 1999), Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002).

²⁷ For example, consider Midnight Oil Productions (<http://www.midnightoilproductions.net>), Lumicon Digital Productions (<http://www.lumicon.org/>), Highway Video (<http://www.highwayvideo.com/>), CompassArts (<http://www.compassarts.org/>), Christian Images & Slides (<http://www.christianslides.com/>), and the Church Video Association (<http://www.churchvideoassociation.com/>)

²⁸ George Barna, *Christians Embrace Technology* [Web Site] (June 12 2000 [cited July 24, 2003]; available from <http://www.barna.org/cgi-bin/PagePressRelease.asp?PressReleaseID=64>).

Table 1: Media technology penetration rates

	All adults	Christian Adults
Own VCR	93%	94%
Cable TV	73%	71%
Satellite Dish	19%	18%
Cell-Phone	58%	59%
Desktop PC	55%	55%
Laptop PC	16%	16%
Palm PC	8%	8%
Home Internet	50%	48%
R-rated movie	40%	30%

Religious Personal Use

Further, individuals have a willingness to use personal technology for religious purposes. According to a study by the Pew Internet and American Life Project, “25% of Internet users have gotten religious or spiritual information online at one point or another.” This is more people than those who have used online gambling, auctions, stock trading, Internet phone calling, banking, or dating.²⁹

Christian Contemporary Music (CCM) also shows a willingness to blend the contemporary media consumption and worship. CCM has been a growing niche market for several decades, and is now a considerable portion of all popular music. According to the Nielsen SoundScan figures, in the first six months of 2003, sales of Christian and gospel music represented 7.14 percent of all music sales, which puts gospel music sales

²⁹ Elena Larsen, "CyberFaith: How Americans Pursue Religion Online," (Washington, D.C.: Pew Internet & American Life Project, 2001), 2.

ahead of Latin, jazz, classical and soundtracks.³⁰ Furthermore, worship-oriented music, which is intended to be used in public worship, has become particularly prominent in recent years. Nearly half of the top albums of 2003 are worship-oriented, suggesting that “consumers desire a real connection to God with their music and are actively seeking music that extends their church experience into daily life.”

In the present context then, media technology, contemporary culture, and religious action including worship are blending and blurring. Contemporary music is used in worship and worship music is used outside of church. Christians are comfortable using media technology and using it for religious purposes. Markets have developed to serve this willingness, both in CCM and in VMT.

³⁰ *Gospel Music Association Industry Status Press Release* [Web Page] (Gospel Music Association, 2003 [cited July 17, 2003]; available from <http://www.gospelmusic.org/news/article.cfm?ArticleID=70>).

Questions on VMT Used in Worship

Given this history of what appears to be a growing popularity of VMT in worship in an environment of technological comfort, this study seeks to quantify the extent and qualify the impact of this trend.

Identification (Q1)

The first questions in this study are those of identification and classification. Data from a Glenmary Research Center study,³¹ which is available on the American Religion Data Archive (ARDA),³² suggest that, in Ottawa and Kent counties, eight denominations make up 61% of the total number of churches.³³ Another 57 denominations account for the remaining 39% with less than 3% each. Sorting churches by basic denomination (Q1a), number of members (Q1b), and budget (Q1c) allows comparison with other questions to see if these are major factors or predictors of technology integration.

Table 2: Q1 questions

<p>Q1a: What is your denomination or affiliation?</p> <p>Q1b: Approximately how large is your congregation? (Number of unique worshippers in a normal week)</p> <p>Q1c: What is the approximate annual operating budget for your organization?</p>

³¹ Dale E. Jones et al., *Religious Congregations and Membership in the United States 2000*, ed. Association of Statisticians of American Religious Bodies (ASARB) (Nashville, TN: Glenmary Research Center, 2002).

³² ARDA, *RELIGIOUS GROUPINGS: Full U.S. Report* [Web Page] (American Religion Data Archive, 2000 [cited July 20, 2003]); available from <http://www.thearda.com/>.

³³ That is, the CRC (20%), Reformed Church in America (RCA, 12%), Roman Catholic (7%), United Methodist (6%), General Association of Regular Baptist Churches (5%), Lutheran Missouri Synod (4%), Assemblies of God (3%), United Church of Christ (3%)

Basic Equipment Usage Rates (Q2)

Q2 seeks to gauge simple penetration rates of VMT equipment in worship. A variety of studies has attempted over the past five years to quantify the pervasiveness of VMT on a national level. Some were academic, some were denominational, and some were commercial. Though they vary in approach and differ in rigor, taken together they sketch a pattern of growth over the past half-decade.

1998

One of the more comprehensive studies was the National Congregational Survey of 1998.³⁴ It found that 16% of all congregations had used VMT in their most recent service and 84% had not. Since this question of recent use is narrower than a question of the mere installation of a VMT system, the result could be expected to be somewhat lower than other studies.³⁵ However, a report on the religious audiovisual market by *Sound & Communication Magazine* (S&C) supports this number. Although published in 2000, this study included data from previous years. Their data for 1998 suggest 11.6% of churches had a system already installed for video playback and projection.³⁶ Taken broadly, these studies suggest that in 1998 something less than a quarter of churches were using VMT in worship.

³⁴ National Congregations Study Data File and Codebook, University of Arizona, Department of Sociology, Tucson, Arizona. Accessible on <http://www.thearda.com/>.

³⁵ Bausch cites this data (Michael G. Bausch, *Silver Screen Sacred Story: Using Multimedia in Worship* (Alban Institute, 2002), 11.), though he cites a report in which the principal author, Mark Chaves, gave a slightly lower figure of 12% (Mark Chaves, *How Do We Worship?* (Alban Institute, 1999), 6.).

³⁶ Pete Weiss, "Third Annual Worship Center Survey," (*Sound & Communications Magazine*, 2000). It must be noted that the data for 2000 is based on a response rate of only 3%. A random sample of 5000 music ministers was used, from a master list of 300,000. Only 143 were returned. The methodology for previous years is unknown.

1999

The 1999 data from that same report from S&C show an increase of churches with a video system installed from 11.6% to 16.2%.³⁷

A 1999 denominational study sponsored by the Christian Reformed Church shows a remarkably higher number of VMT installations among its member churches. Over 49% of CRC churches in North America had a projection screen regularly placed in sanctuary along with other liturgical furniture.³⁸ Over 70% at least sometimes used overhead text for singing, 10% used no printed hymnal whatsoever.³⁹ These numbers seem remarkably higher than what the other national studies indicate at this date, possibly suggesting that denominational ties or liturgical tradition has a significant bearing on technology use. This study also found that 74% of CRC churches said their morning worship services had changed either somewhat or a great deal in the previous five years.⁴⁰

2000

The data from *Sound & Communication Magazine* suggests only a slight change from 16.2% to 16.3% for 2000.⁴¹ Of those planning to install new video systems, 77% planned to spend less than \$10,000.⁴²

³⁷ Ibid.

³⁸ Emily Brink, "1999 Worship Survey of the CRCNA," (Calvin College Social Research Center, 1999),

34. This study was also performed by the Calvin Center for Social Research.

³⁹ Ibid., 15.

⁴⁰ Ibid., 5.

⁴¹ This report is cited in *Digital Storytellers*, but the figure cited (75% percent of churches in North America have purchased or are planning to purchase technology systems in the coming year) is somewhat misleading, as it includes any planned technological upgrade, including upgrades to basic public address systems. A planned purchase of single microphone would qualify for this category.

2001

In the 2000 *Sound & Communication Magazine* study, 39% of churches indicated that they intended to have or install a video system within eighteen months. Taking the prediction at face value and assuming all those projecting an installation actually did so, it would indicate an increase of 241% in one year, from 16% to 39%. While this projection is quite generous in its assumptions, it is somewhat supported by a separate study by *Your Church* magazine in 2001, which found that 40% of churches used a video projection system in worship every week.⁴³

2002

Results from an Abingdon Press study in 2002 also support such a significant increase. Their randomized telephone study of 364 churches⁴⁴ shows that 38% of congregations were projecting visual media in 2002 (using front, rear, and older overhead projectors).⁴⁵ In addition, Bausch cites literature from Fowler, Inc., an audiovisual vendor specializing in VMT integration for churches. They reported in 2002 that they had

⁴² Pete Weiss, "Third Annual Worship Center Survey," (*Sound & Communications Magazine*, 2000), S-10.

⁴³ John C. LaRue, "Worship Becoming More High Tech," *Your Church*, no. November/December 2002 (2002). While no information was available about the source of the sample pool, the study did document that 1,989 surveys were mailed and 557 were returned, for a response rate of 28 percent.

⁴⁴ The Abingdon Press study was cited in Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002). It was also confirmed in private email (Paul Franklyn, Email, July 18 2003.). Paul confirmed the data, and indicated their methodology: "In the Cokesbury channels we have a marketing database of 150,000 pastors and at least that many congregations. We pull names and contact info based on set criteria, with a control. We try to pull a number from the 30,000 accounts who have purchased electronic product from us in the past, and compare that to a group of randomly selected pastors and congregations. In this study there was no difference between the random group and the previous buyers."

⁴⁵ Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002), 15.

received inquiries from 100,000 churches over a 10-year period,⁴⁶ which is roughly 38% of all churches.⁴⁷

2003

Projections from the Abingdon Study, also taken at face value, suggest that by 2003 an additional 20% of churches would be projecting media, for a total 58% of churches. This is, again, a figure built on generous assumptions.

Comparison

The American Religion Data Archive (ARDA),⁴⁸ citing data from the Glenmary Research Center,⁴⁹ shows a total of 268,254 religious congregations in the United States in 2000, including non-Christian congregations. Subtracting 8,795 identifiable non-Christian congregations,⁵⁰ the study suggests there were about 259,459 Christian churches in the US in 2000.

As Len Wilson points out,⁵¹ using this total number of churches, we can roughly calculate percentages into real numbers and compare the results of the different studies. These results are summarized in Table 3 and Figure 1. Applying Abingdon's predicted 2003 rate (58%) to Glenmary's total count of Christian churches (259,459) suggests that

⁴⁶ Michael G. Bausch, *Silver Screen Sacred Story: Using Multimedia in Worship* (Alban Institute, 2002).

⁴⁷ Based on the data from ARDA, *RELIGIOUS GROUPINGS: Full U.S. Report* [Web Page] (American Religion Data Archive, 2000 [cited July 20, 2003]); available from <http://www.thearda.com/>. This source is further discussed below.

⁴⁸ Ibid. (cited).

⁴⁹ Dale E. Jones et al., *Religious Congregations and Membership in the United States 2000*, ed. Association of Statisticians of American Religious Bodies (ASARB) (Nashville, TN: Glenmary Research Center, 2002).

⁵⁰ That is, excluding Jewish, Baha'i, Buddhism, Hindu, Jain, Muslim, Sikh, Tao, Zoroastrian congregations

⁵¹ Len Wilson, Email, July 18 2003.

approximately 150,486 churches are currently using VMT in worship.⁵² This figure is moderately supported by Christian Copyright Licensing International (CCLI), who has issued 132,307 licenses in the United States.⁵³ Such licenses are required to reprint copyrighted lyrics, a common use of VMT.

Table 3: Summary of simple penetration data and projections

Name of Study	% of sample	# of churches	Year of study
Glenmary's total number of US Christian congregations	100%	259,459	2000
National Congregations Study	16% (in last event)	*41,513	1998
<i>Sound & Communication</i> ⁵⁴	11.6% (have system)	*30,097	1998
CRC only ⁵⁵	49% (have system)	*127,135	1999
<i>Sound & Communication</i> ⁵⁶	16.2% (have system)	*42,032	1999
<i>Sound & Communication</i> ⁵⁷	16.3% (have system)	*42,292	2000
<i>Sound & Communication</i> ⁵⁸	39% (have system)	*101,189	2001 projected
<i>Your Church</i>	40% (each week)	*103,784	2001
Abingdon	38%	*98,594	2002
Abingdon	58%	*150,486	2003 projected
CCLI Licenses	*51%	132,307	2003
*Projected from the Glenmary 2000 total			

Given the inconsistency in methodology, response rates, and variables between these studies, it is difficult to claim strength in particular numbers, especially with generous

⁵² This assumes the Glenmary figure for the total number of churches in the United States, measured in 2000, remained constant between 1998-2003.

⁵³ CCLI, *Number Of License Holders Worldwide* [Web Site] (Christian Copyright Licensing International, 2003 [cited July 20, 2003]); available from <http://www.ccli.com/CCLI/LicenseHolders.cfm>.

⁵⁴ Pete Weiss, "Third Annual Worship Center Survey," (Sound & Communications Magazine, 2000).

⁵⁵ Emily Brink, "1999 Worship Survey of the CRCNA," (Calvin College Social Research Center, 1999).

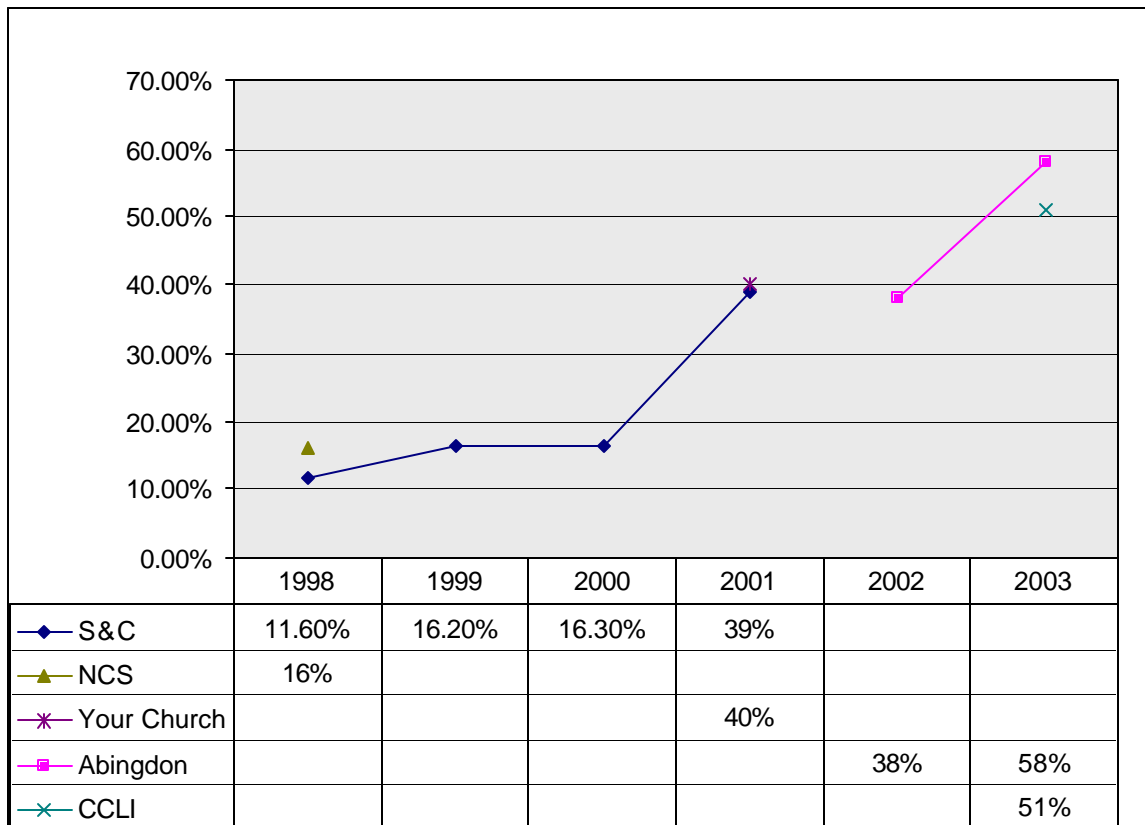
⁵⁶ Pete Weiss, "Third Annual Worship Center Survey," (Sound & Communications Magazine, 2000).

⁵⁷ Ibid.

⁵⁸ Ibid.

projections. Yet there does appear to be a growth trend consistent across the sources (See Figure 1 for a plot of the summarized data). Perhaps the best that can be surmised with some confidence is that installation and usage of VMT systems in worship has increased significantly, from somewhere less than 25% in 1998 to somewhere near or over 50% currently.

Figure 1: Percent of churches using VMT



VMT Integration or Rejection

One of the difficulties exhibited in comparing these studies is their variety in the exact variable measured. Some studies measure installations (the existence of any VMT system), some measure frequency of use (e.g., a system used in the last service), and some differentiate type of VMT equipment (e.g., computer, video, film). Questions in

the Q2 section of this study attempt to address all three variables by measuring the frequency of use of different types of equipment.

Further, in the studies examined above and in other anecdotal literature, there is often little differentiation between equipment (e.g., video vs. overheads), style of content (e.g., text vs. animation), and liturgical function (e.g., lyrics vs. sermon illustration). The Abingdon study, for example, shows that of those showing lyrics (which is 94% of those projecting), 75% used PowerPoint (and therefore a computer and likely text, possibly graphics or animation), 17% used overhead transparencies, and one might assume the other 8% are using other technologies like 35mm film slides. What the 6% who did not show lyrics used for equipment remains unaddressed.⁵⁹ In order to keep multiple dimensions distinct, Q2 addresses only equipment use while Q3 addresses style of content and liturgical purpose.

In detail, then, in order to assess the growth trend apparent in the summary data, Q2a measures the intention of increasing use of VMT equipment. Q2b measures current use by frequency for each type of VMT equipment. For those who do not use a particular type of equipment, Q2c is a series of follow-up questions concerning factors that inform non-use. Since the remaining questions (Q3-Q7) explore current use, those who never use any visual media technology in worship are finished with the questionnaire after Q2c.

⁵⁹ Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002).

Table 4: Q2 questions

Q2a. Do you plan to increase your use of these types of equipment in the next 12 months?
Q2b. How often do you currently use the following equipment in worship? <ul style="list-style-type: none"> • Computer screen projector (e.g., PowerPoint) • Video/TV projector (videotape or live cameras) • Overhead transparency projector • Slide (35mm), filmstrip, movie projector • Other
Q2c[1-4]. If you do not use a [particular type of equipment listed in Q2b], how important are the following factors for non-use? <ul style="list-style-type: none"> • Not part of our tradition • Majority of congregation would oppose it • Significant minority of congregation would oppose it • No budget • No training or expertise • It would require too many scarce resources • Would like to, but haven't found the time yet • Just no interest • Other

Basic Style and Function Usage Rates (Q3)

Beyond equipment types, Q3 explores current VMT usage in terms of style of content⁶⁰ and in terms of liturgical purpose or role. In the 2002 Abingdon study, of all those projecting, 94% were projecting text (song lyrics), 62% were able to project graphics, and 17% could project video.⁶¹ Q3a addresses these genres directly in terms of frequency of use.

Table 5: Q3a questions

Q3a. How often do you use this style of content in worship? <ul style="list-style-type: none"> • Text Only (e.g., PowerPoint, slides) • Graphics and text (e.g., pictures or clip art) • Animation (e.g., Flash) • Live video cameras on screen • Videos made by your congregation • Video clips or segments (e.g., from TV or movies) • Other
--

⁶⁰ An alternate term for “style of content” might be “media format,” referring to the genre of content presented. Style of content was chosen, as it seemed the most accessible.

⁶¹ Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002), 15.

Q3b explores the liturgical function that this equipment and genre are intended to perform. Eileen Crowley-Horak has developed a list of functions that liturgical media art serves within worship, such as creating a worshipful environment or supporting concepts presented elsewhere in the service.⁶² Q3b builds on this list and attempts to measure the frequency with which these functions are intentionally pursued.

Table 6: Q3b questions

<p>Q3b. How often do you use visual media to achieve this purpose in worship?</p> <ul style="list-style-type: none"> • Create an environment for worship (background visuals, music, projected liturgical banners) • Reinforce concepts presented in worship (charts, graphs, outlines, interviews, testimonials, movie clips) • Encourage participation in worship (lyrics, prayers, readings, prompts to stand or sit) • Convey information to worshippers (welcome messages, announcements, promote events or activities) • Use media as the main worship leader (a music video, a short story, a montage, a passion narrative set in your neighborhood)

Factors in Integrating VMT (Q4)

Just as Q2 attempted to understand factors contributing to non-use of technology, Q4 explores factors in the initial decision to use VMT in worship. That is, who is driving the integration of VMT and for what reasons? Q4a explores the role of particular people in the decision, and Q4b explores potential reasons. The 2002 Abingdon study found the key reasons for adopting VMT involved a desire for either relevancy or for evangelism.

⁶² Eileen Crowley-Horak, "Testing the Fruits: Aesthetics as Applied to Liturgical Media Art" (Dissertation, Union Theological Seminary, 2002), 85. Her list includes

- Create Environment
- Convey Information
- Reinforce Communication (literal and metaphoric)
- Encourage Participation
- Invite Relationship with God

Other reasons, such as using technical volunteers or reducing the use of printed material, were present but not nearly as strong.⁶³

Table 7: Q4a and Q4b questions

<p>Q4a. In your decision to begin using visual media in worship, how important were the following people?</p> <ul style="list-style-type: none"> • An individual or small group of members with interest in this area • Pastor • Worship planning committee • Evangelism committee • Church Council/Board/Session • General consensus of our organization • Supervising Authority (Bishop, denominational agency) • Consultant • Was part of our organization since inception • Other
<p>Q4b. In your decision to begin using visual media in worship, how important were the following reasons?</p> <ul style="list-style-type: none"> • The equipment was donated or inexpensive • Wanted to use gifts of members who are technologically gifted • Wanted better contemporary relevance to our members • Wanted to connect better with our own youth • Wanted to increase evangelism or seeker-sensitivity • Wanted to avoid reliance on books and paper in worship • Wanted to explore artistic media in worship • Wanted to keep pace with area churches • Other

To explore the issues that follow a decision to use VMT in worship, Q4c examines the initial learning curve and training challenges. In addition, the responses to Q4c begin to give insight to what future resources might be most effective.

⁶³ Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002), 16. The full list of reasons given is as follows:

- | | |
|--|-----|
| • To be more relevant with the needs of our congregation | 92% |
| • To be more culturally relevant | 89% |
| • To attract and keep the youth in our congregation | 85% |
| • To attract the unchurched to our worship services | 84% |
| • To motivate a group of volunteers who have technology skills | 33% |
| • To respond to changes in worship at other nearby congregations | 32% |
| • To save money on the purchase of printed worship resources | 12% |
| • To be different from other churches | 09% |
| • Get heads out of books/look up | 04% |
| • Other | 12% |

Table 8: Q4c questions

<p>Q4c. As your church has learned to use visual media in worship, how important were the following training methods?</p> <ul style="list-style-type: none"> • Self-taught or learn-as-we-go • Self-guided tutorials (books, magazines, CD-ROM training) • Professional training (a class with a live instructor) • Professional experience (do it for a living) • A staff person or other leader trains the rest of our staff or volunteers • Other

Organizational Resource Investment (Q5)

In order to glimpse the level of commitment that churches must make to maintain a VMT program, Q5 examines some of the on-going resources that churches must invest in terms of worship time, preparation time, number of people involved, and the amount of volunteer time rather than staff. Some practitioners in larger churches have indicated that volunteer time is crucial, as is the training and motivation of those volunteers.⁶⁴

Table 9: Q5 questions

<p>Q5a. In worship services that use visual media, approximately what percent of your <u>worship time</u> includes visual media?</p>
<p>Q5b. How many <u>people</u> (staff and volunteers) are involved in <u>developing visual media</u> for worship in a given week?</p>
<p>Q5c. How many <u>hours</u> are spent by your congregation (staff and volunteers) each week <u>developing visual media</u> for worship?</p>
<p>Q5d. What <u>percent</u> of that time is <u>volunteer</u> time, rather than paid staff time?</p>

Organizational Commitment (Q6)

Q6 attempts to gauge the depth of integration of VMT into the overall worship patterns. Do congregations carefully consider their VMT programs? Is VMT understood as an integral part of how a church functions, or are they merely stylistic additions? Q6a

⁶⁴ Andrew Schuurmann, Email, July 22 2002, Scott Storteboom, Email, November 27 2002.

measures the frequency of self-reflection and evaluation of the VMT program and its components. Q6b attempts to measure how deeply a VMT program has been incorporated into a congregation’s functional definition of worship.

Table 10: Q6 questions

<p>Q6a. How often do you review and evaluate:</p> <ul style="list-style-type: none"> • What types of equipment (e.g., video cameras vs. computer graphics) you use in visual worship media? • What styles of content (e.g., text vs. movie clips) you use in visual worship media? • What roles or functions visual media plays in worship? • Your goals for using visual media in worship? • Your effectiveness in using visual media in worship?
<p>Q6b. What would be the impact on your worship if all the visual media equipment were removed?</p> <ul style="list-style-type: none"> • No impact; we would continue worshipping without missing it. • It would change slightly, but not affect our basic worship or the flavor of our organization. • It would change somewhat; we would have to make some minor adjustments to our worship, and the flavor of our organization would be somewhat different. • It would change significantly; we would have to make definite adjustments to our worship, and the flavor of our organization would be significantly different. • It would change substantially; we would have to make major adjustments to our worship, and the flavor of our organization would be substantially different.

Helpful Resources (Q7)

Finally, Q7 attempts to assess what resources might be most useful to churches. In light of the growing industry targeting VMT, what type of resources is most helpful?

Table 11: Q7 questions

Q7. How useful would the following resources be for improving the way you use visual media in worship?

- Greater access to equipment (e.g., cash to buy or donation of equipment)
- Direction on what technology to purchase
- Training on how to use the equipment we already have
- Conceptual guidance and ideas on what to do with technology
- Training on why projectors should be used (or not used) in worship in the first place
- More time, volunteers, or staff to do the work
- Pre-produced media clips, sound effects, or music that we could incorporate into our productions
- Whole, high-quality productions that we can use without much modification
- Affordable production services to create media especially for our organization
- Other

Methodology

These questions were developed into a questionnaire and sent to all Christian churches in Michigan's Kent and Ottawa counties (approximately 1000 organizations).⁶⁵ The goal of this instrument was to provide a baseline picture of technology usage and usefulness, suggest trends for future development, and indicate what resources might best be provided to empower effective VMT utilization.

The gross list of churches in the target area was purchased from InfoUSA, Inc., which is the designated vendor for local Yellow Pages bulk marketing lists.⁶⁶ The criteria for the gross list of churches included the topic of CHURCHES and its subcategories⁶⁷ cross-referenced with the geographic categories of Kent and Ottawa counties in Michigan. This produced 1011 leads.

The gross list was then cleaned, removing obviously redundant entries (e.g., second phone numbers for the same institution), entries that appeared to be incorrectly listed as houses of worship (e.g., schools or day care facility), and non-Christian institutions (e.g., Jewish or Buddhist). The final list included 931 leads.

⁶⁵ It is, therefore, a census of a geographic area rather than a random-sample survey, so sampling issues do not apply.

⁶⁶ On their website at <http://www.infousa.com>, InfoUSA claims their data sources include:

- 5,200 Yellow Page and Business White Page Directories
- 17 Million phone calls to verify information. Every business is called one to four times a year.
- County Courthouse and Secretary of State Data
- Leading business magazines and newspapers
- Annual Reports
- 10Ks and other SEC filings
- New business registration and incorporations
- Postal service information including National Change of Address, ZIP+4 carrier route and Delivery Sequence Files

⁶⁷ That is, CHURCHES-PRESBYTERIAN, CHURCHES-BAPTIST, CHURCHES-CATHOLIC, CHURCHES-CHRISTIAN, CHURCHES-LUTHERAN, CHURCHES-METHODIST, and CHURCHES-CHURCH-JESUS CHRIST-LDS

The questionnaire was sent via post to each institution addressed to the “Worship Leader.” The questionnaire included a cover letter explaining the project, privacy policies, and follow-up contact information. A postage-paid return envelope was also included. Some questionnaires were returned due to bad addresses. If a new address could be identified for the in the institution in question, the questionnaire was resent. If no new address could be identified and successfully delivered, the institution was removed from the master list as a false lead. This resulted in a new master count of 895.

After two weeks from original mailing date, a reminder postcard was sent to those who had not yet responded. After four weeks from the original date, a complete second mailing was sent to those who had not yet responded. This procedure was intended to be consistent with Dillman’s method for maximizing questionnaire returns.⁶⁸

Each mailing included a unique ID number for response tracking, used only to remove subjects from the follow-up list. The ID numbers were restricted to use by the investigative team. All identifying information was kept confidential and was disassociated with the data once the questionnaires were returned. The data were entered and processed in a password-protected computer system. Original questionnaires were kept in a locked office during processing and then stored in a locked file box.

⁶⁸ Dillman, Don A. *Mail and Telephone Surveys: The Total Design Method*. New York: John Wiley and Sons, 1978.

Results and Discussion

Out of 895 valid leads, 330 were returned, for an overall census response rate of 36.87%.⁶⁹ Since respondents skipped some questions or responded unintelligibly, the percentages given below for individual questions are percent of valid responses for each question. Responses to each question were processed for frequency and percent distribution, which are listed in the Appendix. Verbatim comments from the “Other” responses are also listed in the Appendix.

Q1 Identification

Q1a: Denomination

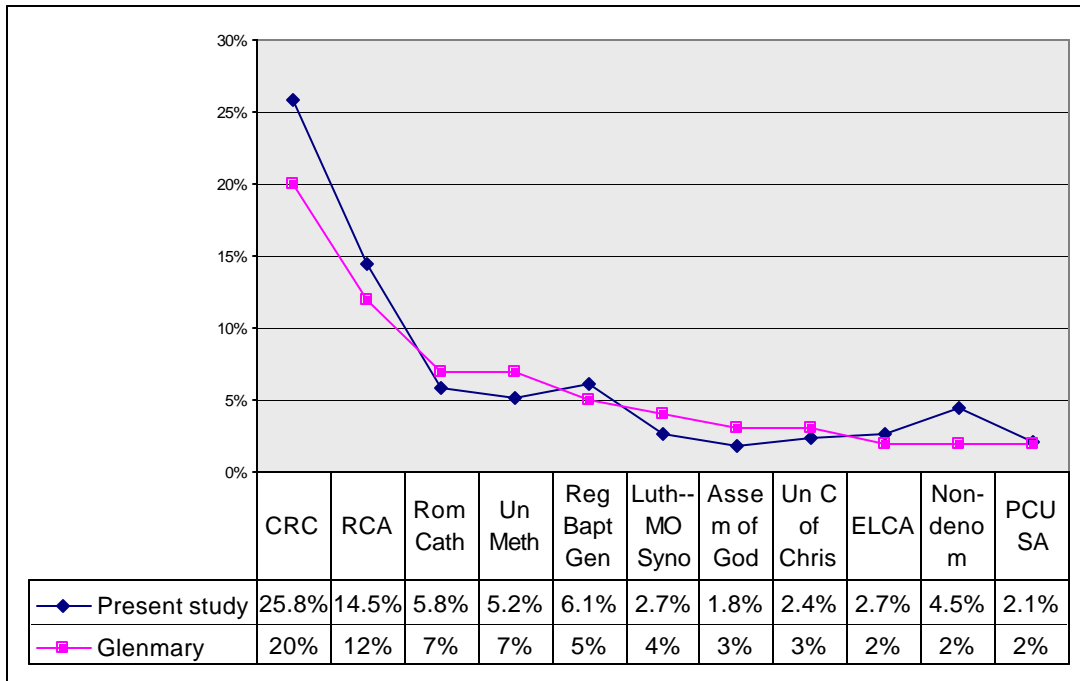
As Figure 2 shows, the distribution of denominational affiliation among the returned questionnaires roughly matches those of the 2000 Glenmary study.⁷⁰ The eleven denominations that represented more than 2% of all congregations in either study⁷¹ accounted for 67% of all denominations in 2000 and for 74% in the present study, a difference of 7%.

⁶⁹ If the mailings that were “returned to sender” are not discounted as false leads, the 330 returned are part of a pool of 931, which is a response rate 35.4%.

⁷⁰ ARDA, *RELIGIOUS GROUPINGS: Full U.S. Report* [Web Page] (American Religion Data Archive, 2000 [cited July 20, 2003]); available from <http://www.thearda.com/>.

⁷¹ Specifically, this includes the Christian Reformed Church in North America, Reformed Church in America, Roman Catholic, United Methodist, General Association of Regular Baptist Churches, Lutheran Church Missouri Synod, Assemblies of God, United Church of Christ, Evangelical Lutheran Church in America, Independent or Non-Denominational, Presbyterian Church USA.

Figure 2: Denominations for Kent & Ottawa counties



Q1b-c: Size and budget

As Figure 3 and Figure 4 show, the overall distribution of congregational size and operating budget correlate closely. Most churches are small to mid-size in terms of both people and money. Over 56% have between 100-500 members and over 59% have an operating budget between \$100,000 and \$500,000. Less than 8% have either more than 1000 members or a budget over \$1 Million.

Figure 3: Congregational size

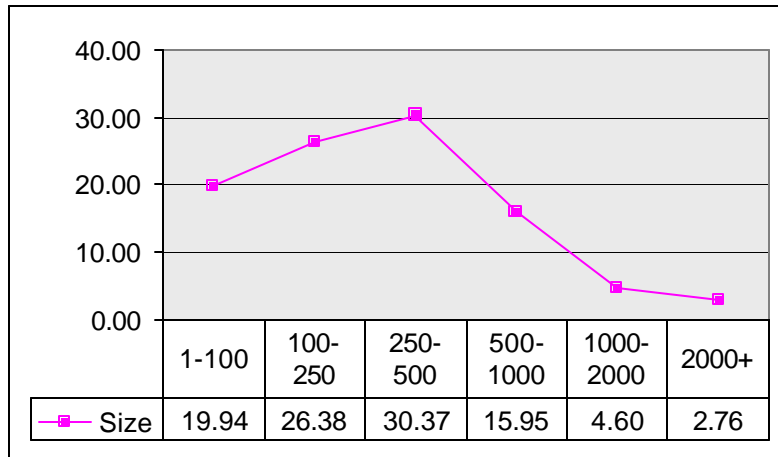
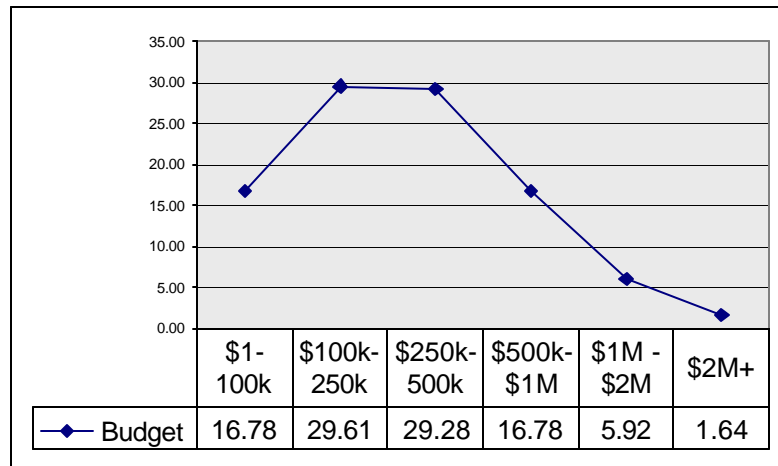


Figure 4: Operating budget



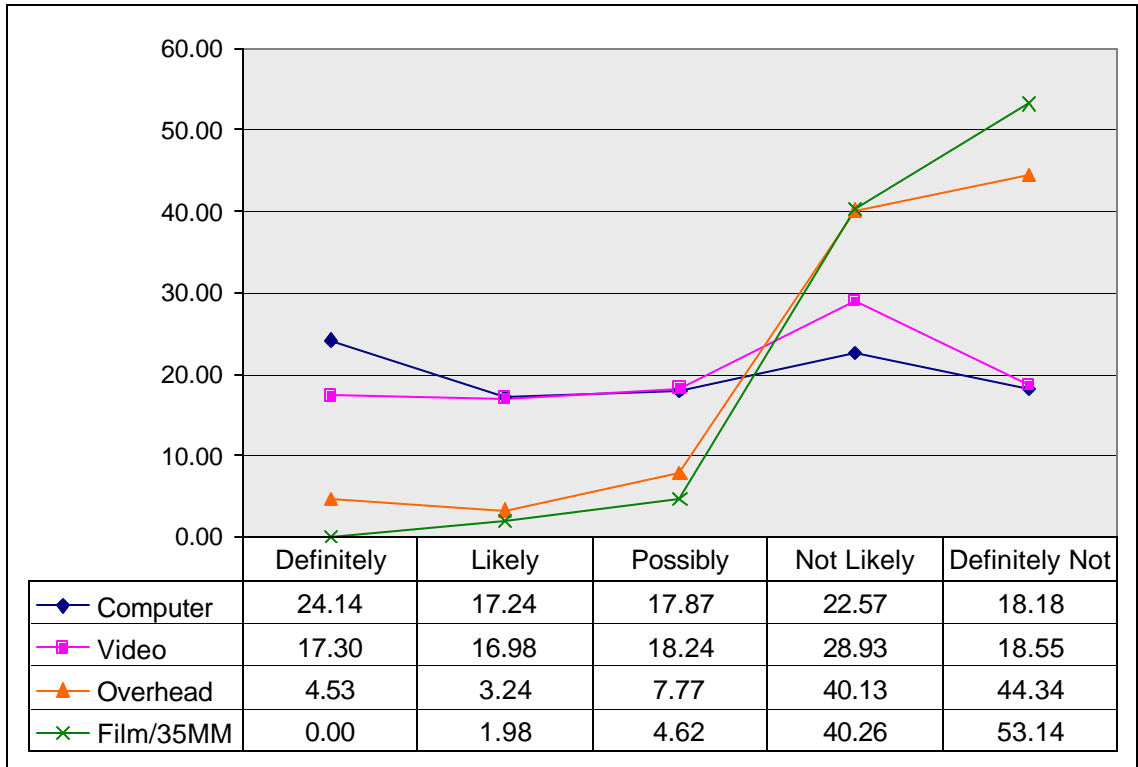
Q2 Basic Equipment Usage Rates

Q2a: Intention to Increase Usage of VMT

Overall, the physical media of overheads and film show little promise of increased usage, as shown by Figure 5. For example, less than 8% are definitely or likely to increase the use of overhead equipment in the next year, while over 84% are not likely or definitely not planning to do so. The electronic media are considerably more moderate. Over 41% are likely or definitely planning to increase their use of computer technology, for example, but nearly 41% are not likely or definitely not planning to do so. It would seem

that where increased usage is expected, high-tech equipment would be utilized rather than the simpler analog media.

Figure 5: Intention to increase usage of VMT in the next year

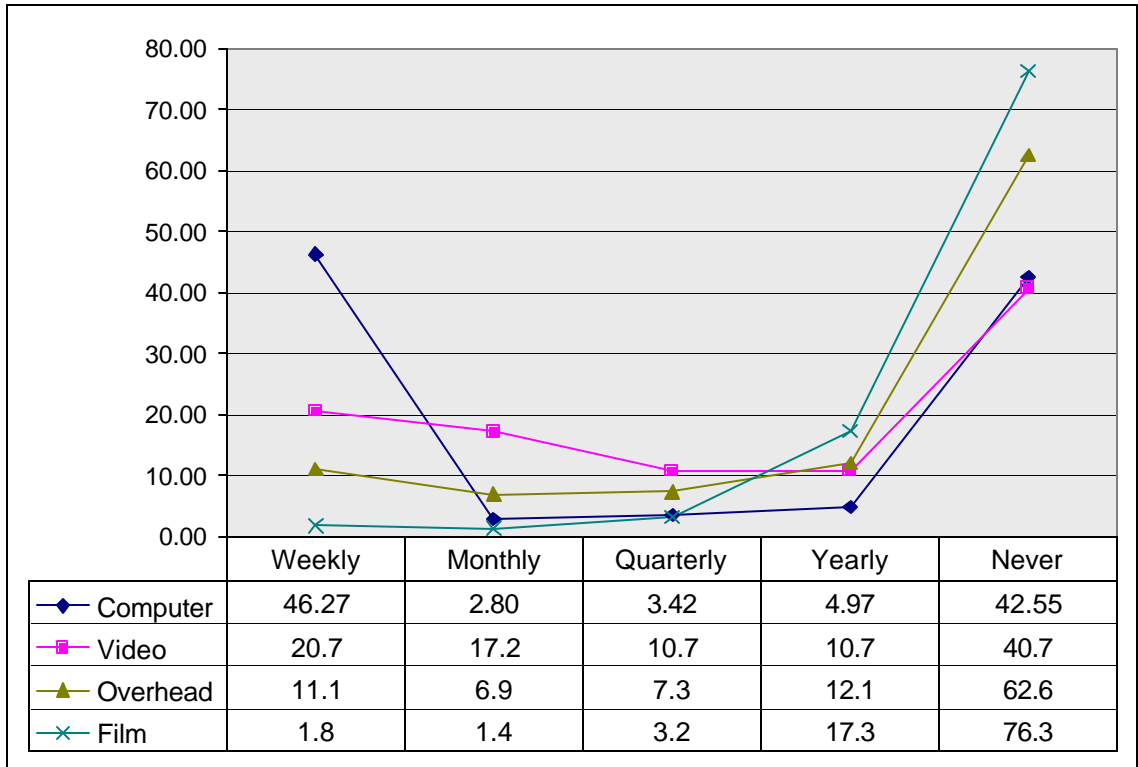


Q2b: Current Usage Rates

In terms of current actual usage, computer projection is used more frequently than the other technologies. Over 57% use computer projection at least yearly and 46% do so weekly. These numbers seem to match the rough prediction from the studies examined earlier, which suggested a usage rate somewhere near or above 50%. The weekly rate of computer projection is more than double that of video, and four times that of overhead transparency projection. Video usage is also more spread out in terms of frequency. Over 59% of churches use video, but only 21% use it weekly; 11% use it quarterly and another

11% use it only yearly. Film and 35MM slide projectors are used least, with only 6% using it more frequently than yearly.

Figure 6: Current frequency of VMT use



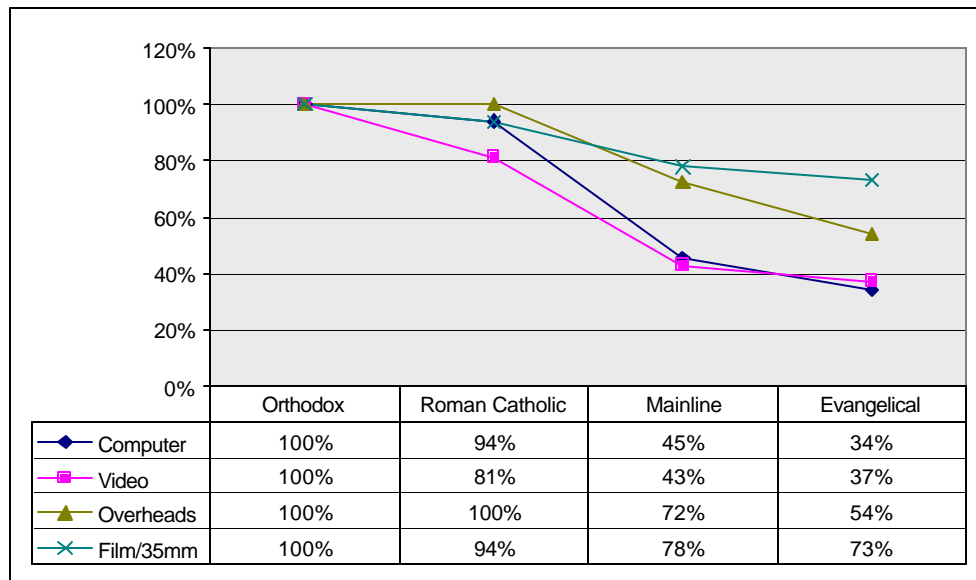
Demographic Rates

A comparison of the results from demographic breakouts of Q1 against the rejection rates of Q2 suggests that tradition is indeed a significant predictor of usage. Size and budget have some predictive value, but considerably less.

Tradition

Using the denominational groupings from the 2000 Glenmary study,⁷² Eastern Orthodox churches are the least likely to use VMT in any form, showing a total rejection in this study. The Roman Catholic Church follows closely behind, with at least 8 out of 10 rejecting each form of VMT. Among Evangelical and Mainline Protestants, however, over half use some form of VMT, with Evangelicals slightly more likely to use VMT generally. The lowest rejection rate for Mainline Protestants is video at 43%, conversely indicating that 57% use video at least yearly. The lowest rate for Evangelicals is computers at 34%. Among all traditions, the physical media of overheads and film are less likely to be used than the electronic formats of computers and video.

Figure 7: Rejection rates of VMT by tradition

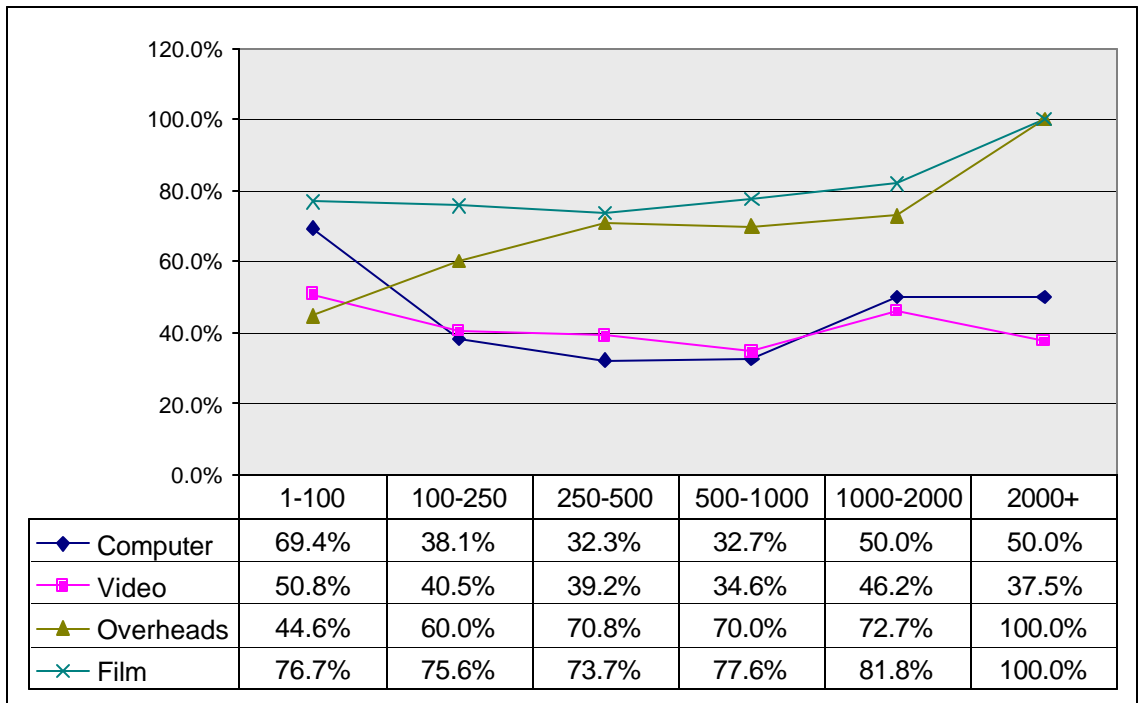


⁷² These are the denominational classifications used in the Glenmary study as found on ARDA. ARDA, *RELIGIOUS GROUPINGS: Full U.S. Report* [Web Page] (American Religion Data Archive, 2000 [cited July 20, 2003]); available from <http://www.thearda.com/>.

Size

In terms of congregational size, mid-size churches are the most likely to adopt some form of VMT, with both very small (1-100) and large churches (over 1000) having slightly higher rejection rates overall. Notably, very small churches are the strongest adopters of overhead projectors and the weakest for computer integration. Very large churches reject the lower-tech overheads and film projectors utterly.

Figure 8: Rejection rates of VMT by congregation size

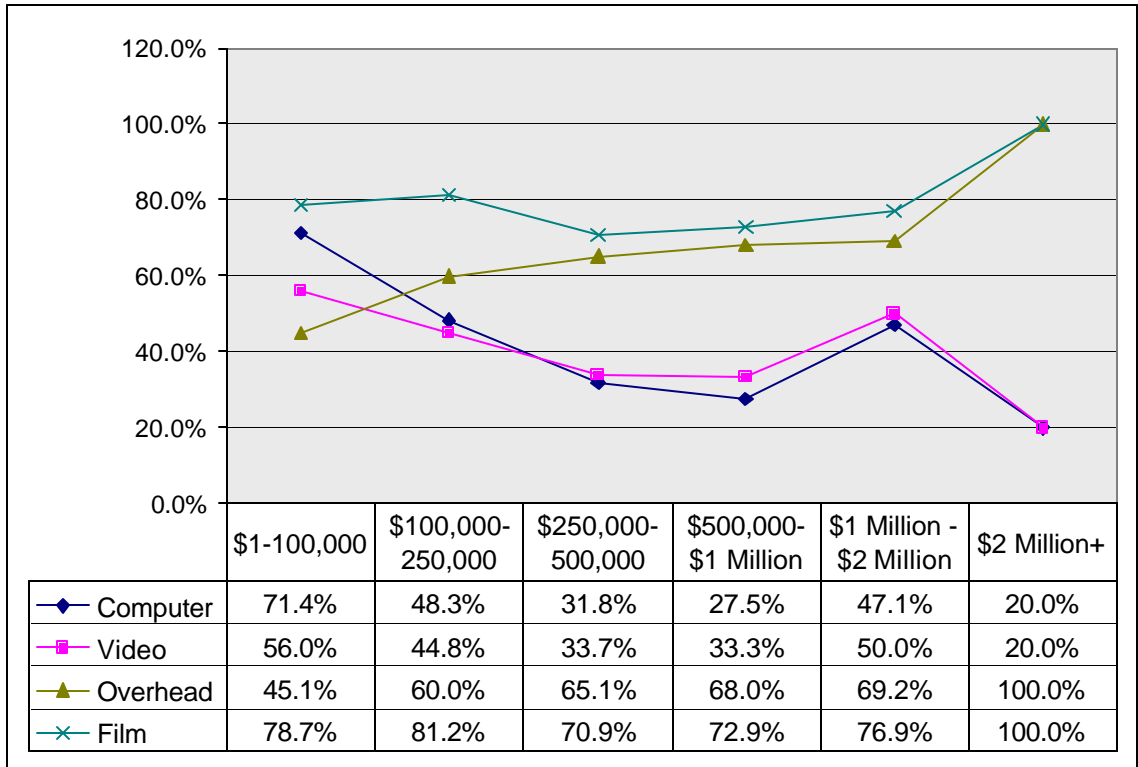


Budget

In terms of budget, the technology rejection rates are rather similar to those of congregational size. The physical media are more likely to be rejected except at the very low end. Mid-size budgets (\$100,000-\$1 Million) are slightly more likely to adopt some form than either large or small budgets, although very large budgets show a stronger drop in electronic rejection rates than does very large congregational size. However, given

that very large budget churches account for 1.6% of all churches in the present study, this trend could be idiosyncratic.

Figure 9: Rejection rates of VMT by budget



Q2c: Factors in Rejection

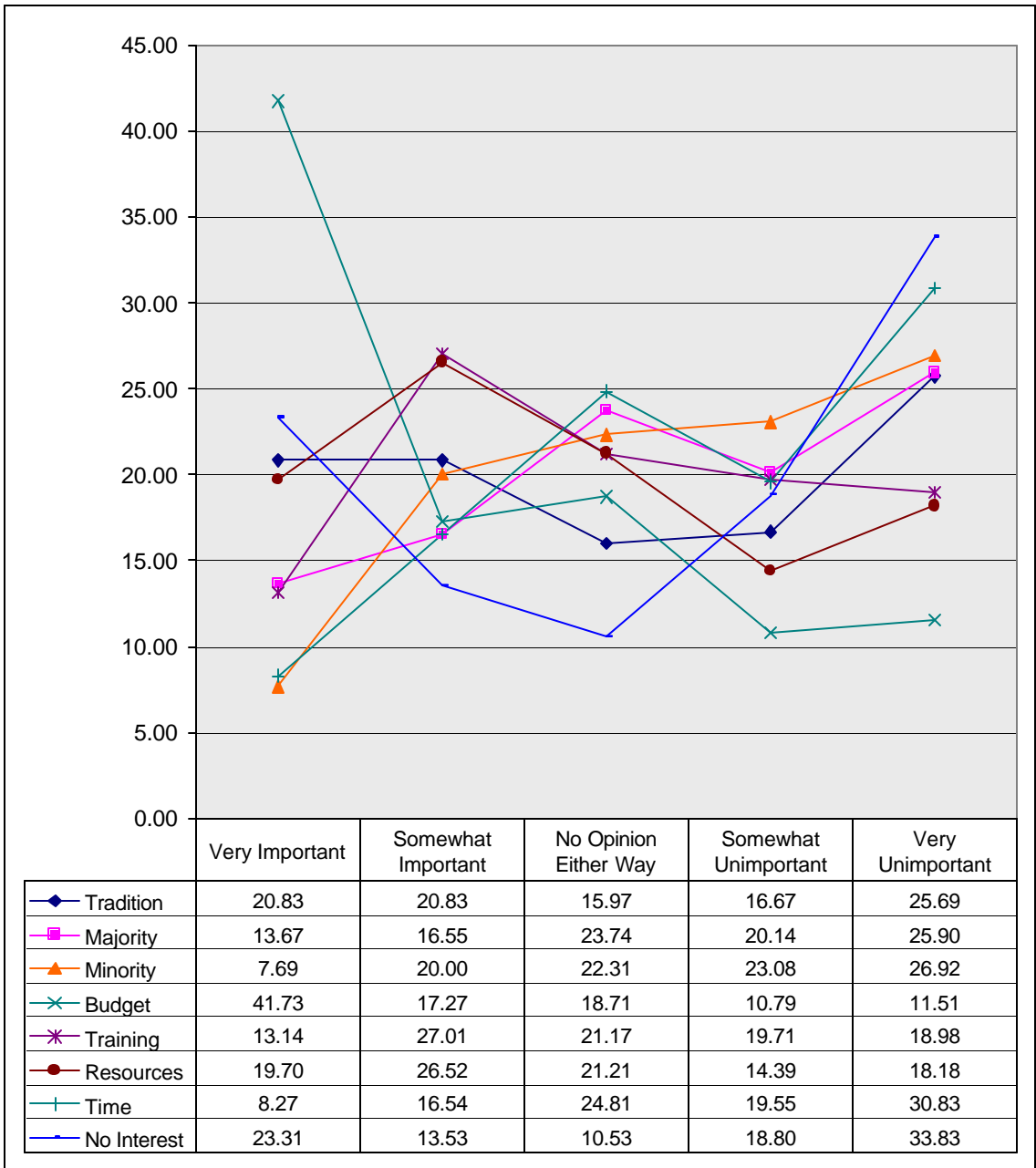
Those respondents who marked “never” for a particular technology were asked to rate a series of factors that might contribute to their decision for non-use.

Q2c1: Computer Projectors

In terms of computer projectors, some of the factors suggest a certain polarization. Having “just no interest” was a strong factor on both ends of the spectrum, with 21% rating it as a very important factor, and 26% rating it very unimportant. Tradition follows a similar but less extreme pattern. It seems that in discussing non-use, churches tend to be

either rather open to VMT or rather opposed to it. Overall, lack of budget was the strongest factor in non-use, with 59% rating it very or somewhat important. “Scarce resources” was also a moderately strong factor, with 46% calling somewhat or very important. Concern that a “significant minority would oppose it” was a particularly weak factor, with only 8% calling it very important, but 50% calling it somewhat or very unimportant. Concern for majority opposition followed a similar pattern, though not to the same extreme. Lack of time was also a particularly weak factor. In short, some churches appear to be opposed to using computer projectors entirely, but those who are open to it are struggling most not with internal politics or willingness but with resources and finances. The comments provided by those answering “other” support this polarization, with many comments either rejecting VMT as “unbiblical” or otherwise outside what proper worship should be, or raising concerns about the cost.

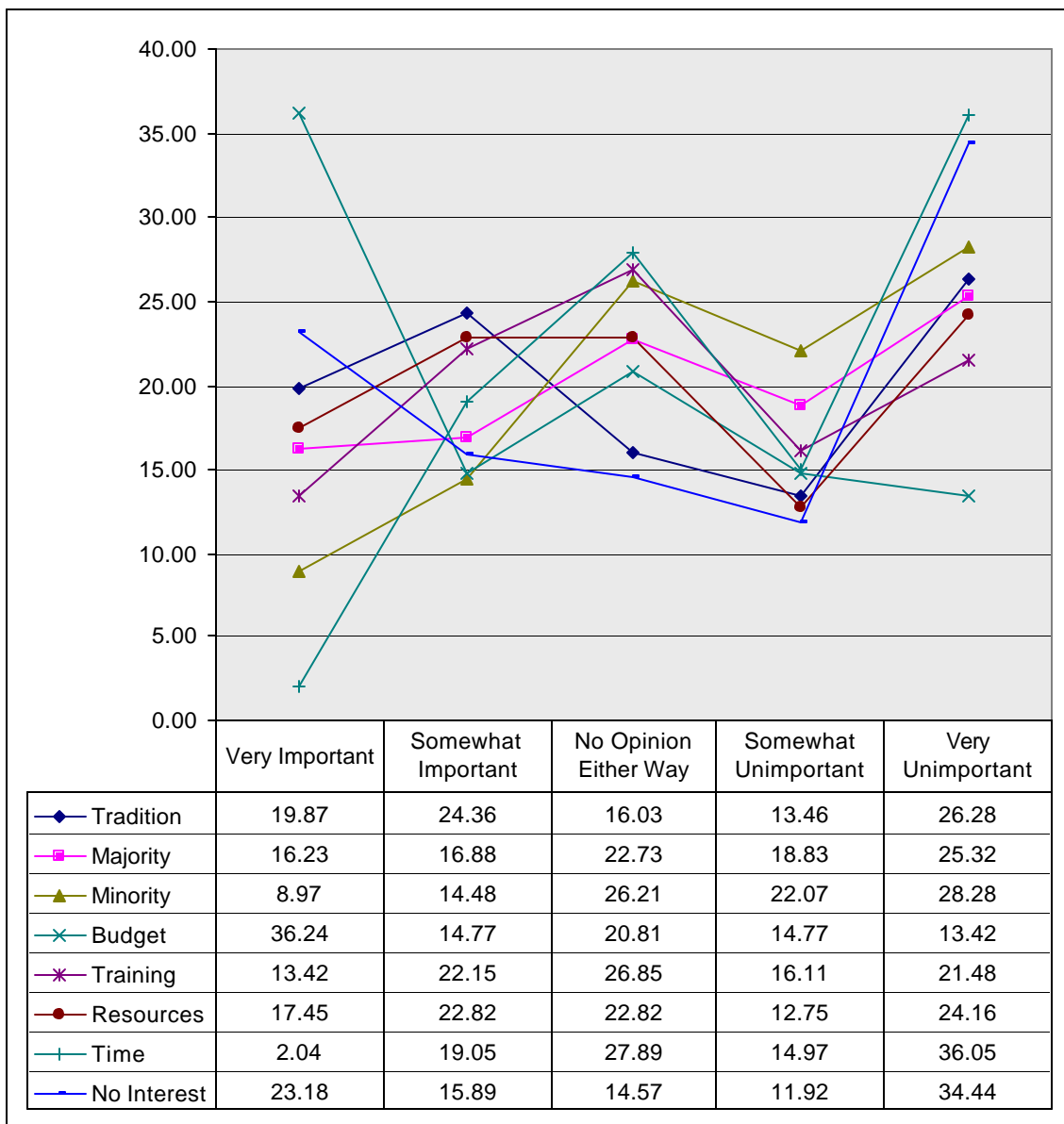
Figure 10: Factors in rejection of Computer Projectors



Q2c2: Video Projectors

Reasons for rejecting video projectors followed largely the same patterns as those for computer projectors. Budget again was highly rated as a very important factor, and tradition shows a similar polarization.

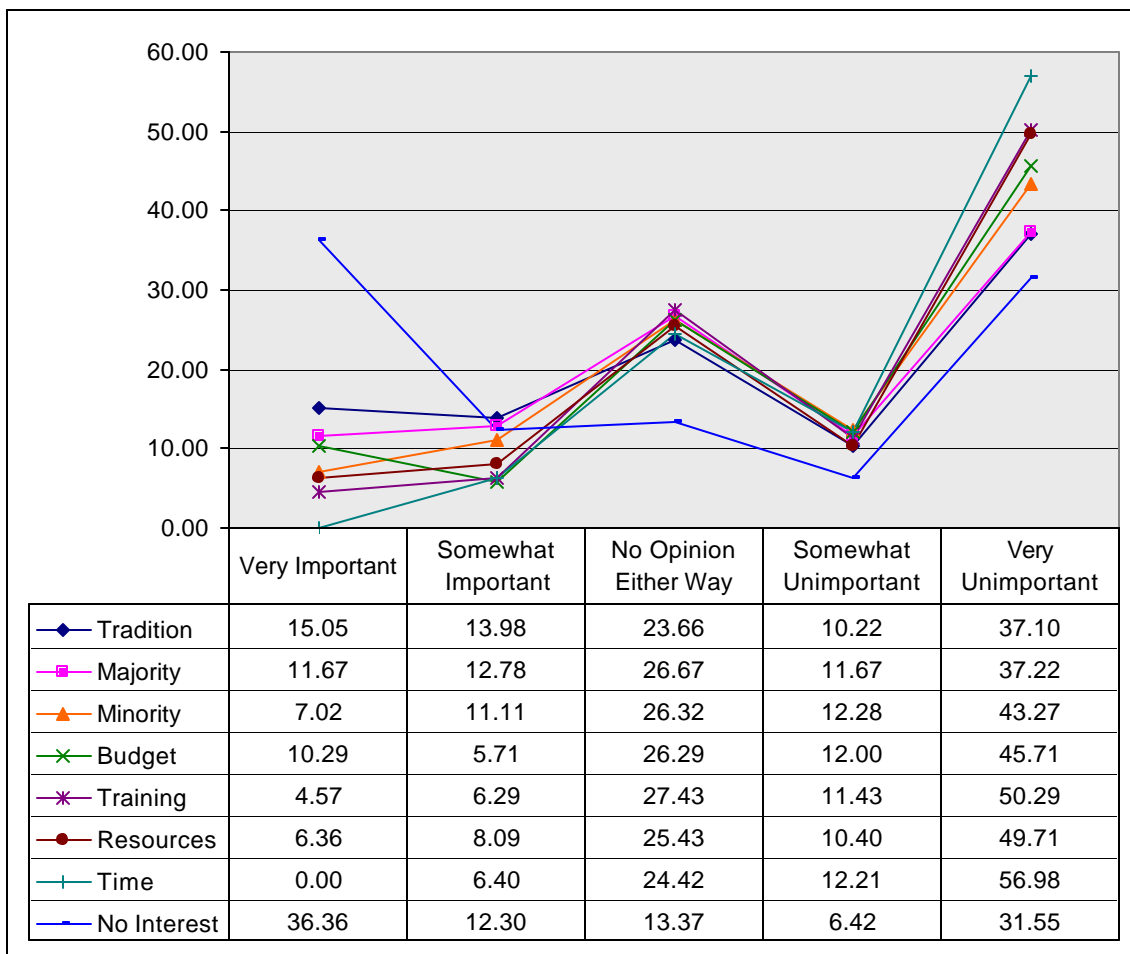
Figure 11: Factors in rejection of Video Projectors



Q2c3: Overhead Projectors

Rejection of overhead projectors appears to be largely a lack of interest, with 36% calling it a very important reason, making it the strongest reason cited in the very important category. However, 31% also cited lack of interest as a very unimportant reason, suggesting some polarization here. This question had a significant number of “Other” responses (23.3%), which are listed in the Appendix. Most of these write-in responses considered overheads to be outdated technology, replaced by the higher-tech versions of computer projectors.

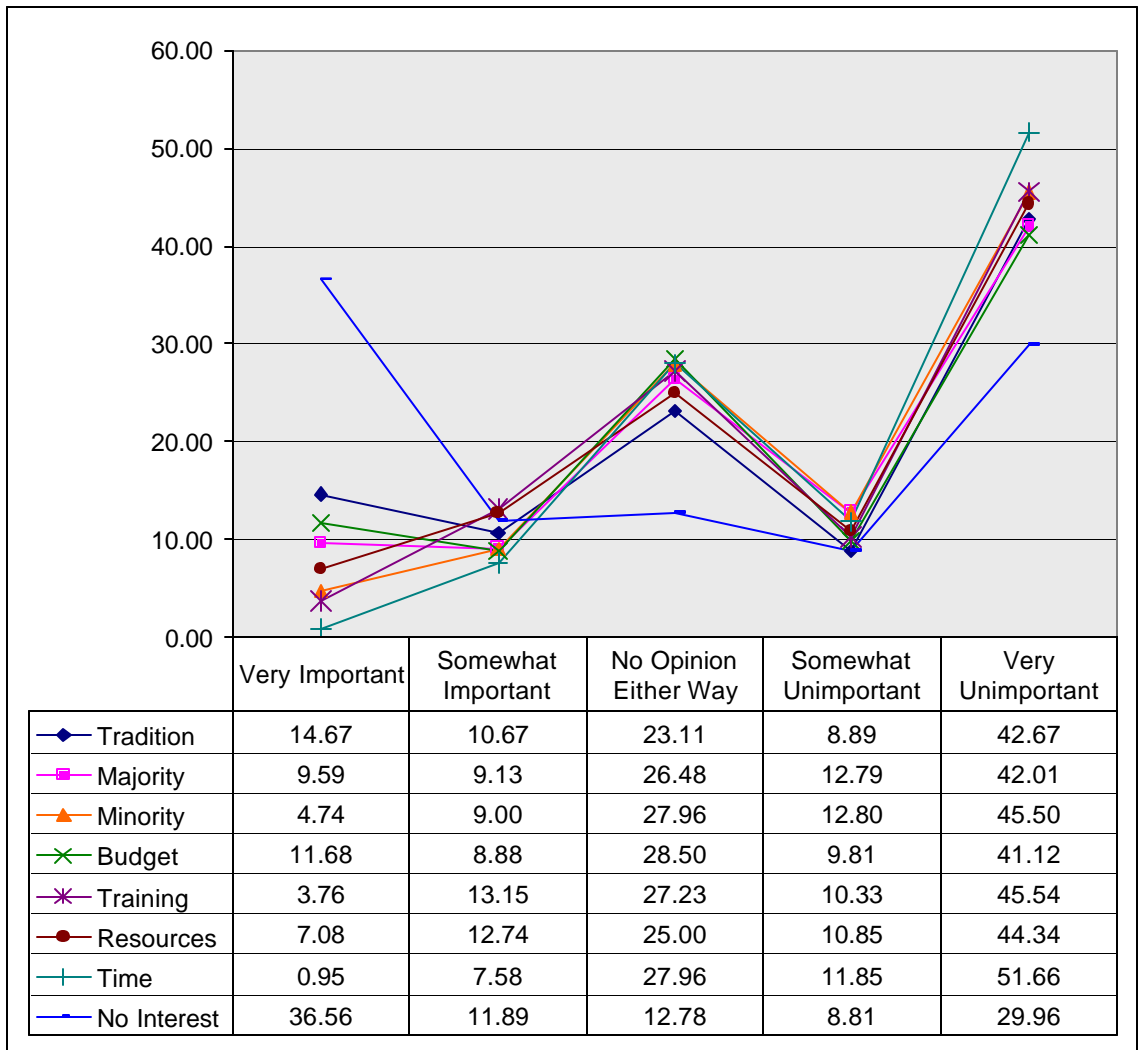
Figure 12: Factors in rejection of Overhead Projectors



Q2c4: Film Projectors

As video followed computer projection, film follows overheads. Again, the primary reason for rejection of film projectors is no interest, with over 36% calling it a very important reason for non-use. About a quarter of respondents again answered “other,” commenting that film has been replaced by newer technology, and is “outdated,” “obsolete,” or even “tacky!”

Figure 13: Factors in rejection of Film Projectors



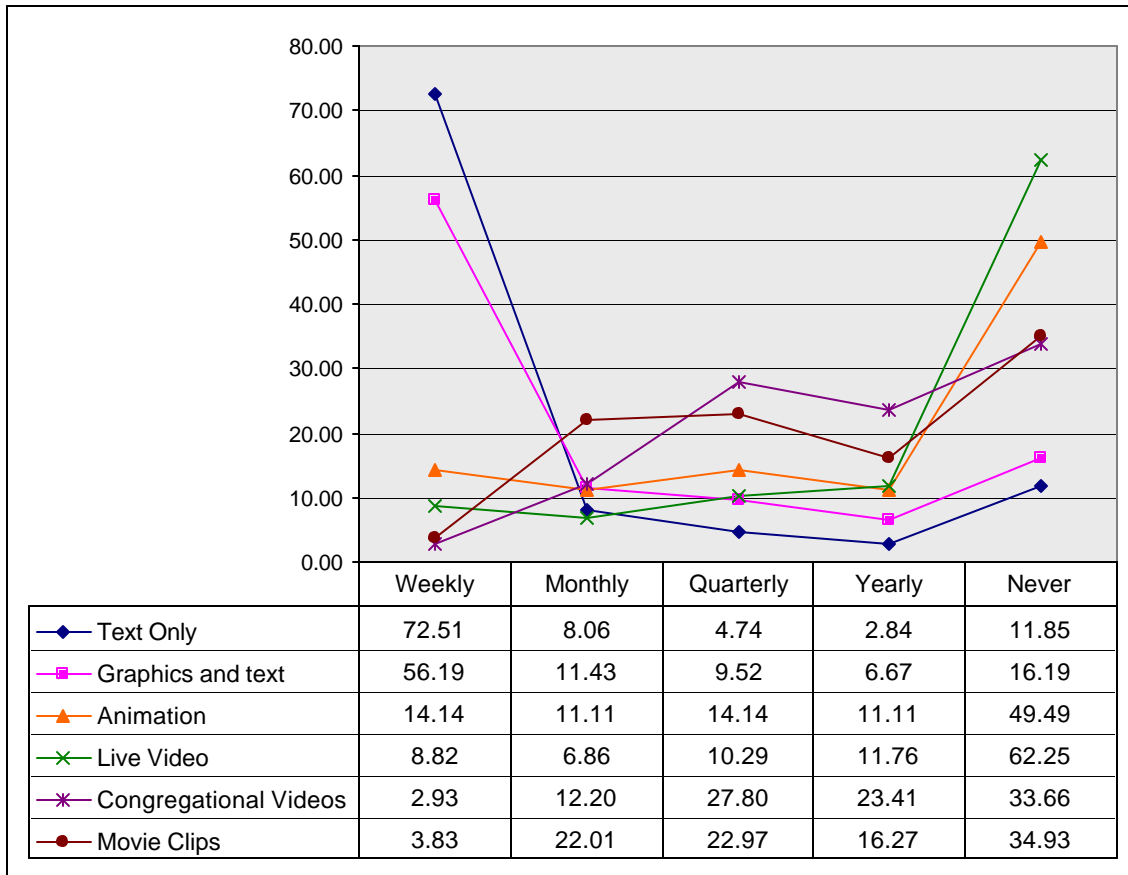
Q3 Basic Style and Function Usage Rates

Q3a: Style of Content

As shown in Figure 14, Q3a found that “text only” and “graphics & text” were by far the strongest styles of content used in weekly worship. Over 72% of churches that use some form of VMT used “Text Only” weekly, and 56% used a combination of graphics and text. Notably, less than 9% used any form of video weekly.⁷³ Both congregation-made videos and movie clips are seldom used on a weekly basis, but these genres make a significant showing on a less frequent basis. Over 51% use self-produced videos yearly or quarterly, and over 61% use movie clips at least monthly. Live video is the least used format overall, with over 62% never using it at all. With such a predominance of text, VMT appears to be used less as a motion picture and more as replacement for (or enhancement to) paper-based print media. While a visual medium, using technology best known for dramatic narrative, VMT remains strongly oriented to word and text, with more in common with a hymnal than television.

⁷³ The Abdingon study of 2002 has parallel results, though while they have same order, they have different proportions. Further, the study measures VMT ability in one place and use in another.

Figure 14: Styles of content by frequency

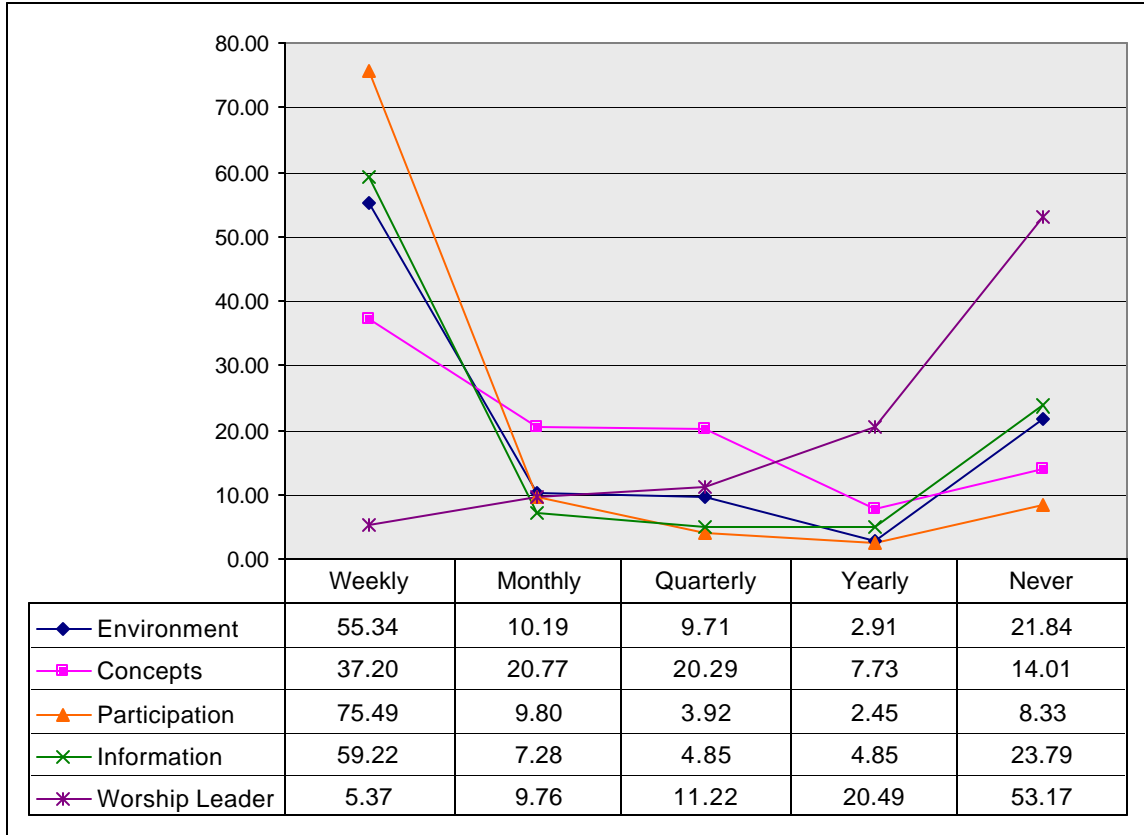


Q3b Liturgical Function

In considering the role churches expect VMT to play in worship, encouraging participation was the highest rated. Over 75% are using VMT weekly to encourage participation, with less than 9% never using VMT to do so. Conveying information and creating an environment for worship were both cited by over 55% as a weekly goal. Reinforcing concepts presented elsewhere in the worship service was not a particularly strong weekly goal (37%), but was cited as the most common goal on a monthly or quarterly basis. Using VMT as a stand-alone worship leader was an especially weak

purpose, with over 53% rejecting it outright, and 15% pursuing it weekly or monthly. VMT does not appear to be commonly used as a primary focus in worship.

Figure 15: Liturgical functions by frequency



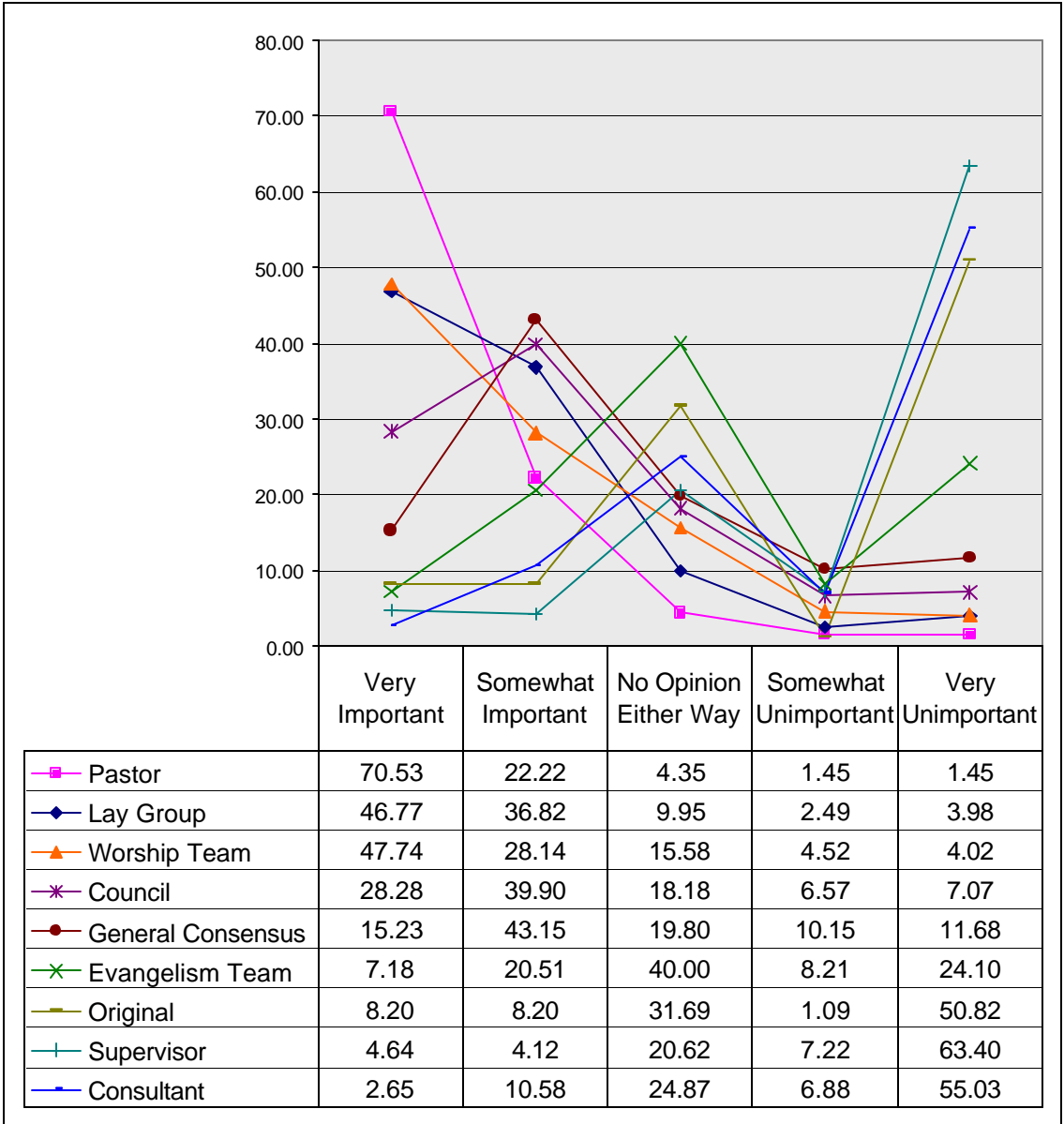
Q4 Factors in Integrating VMT

Q4a: People

In terms of which people or groups are significant factors in the initial decision to begin using VMT, the Pastor is the most important. Over 70% rated the pastor as a very important factor (93% when combined with somewhat important), while less than 7% gave somewhat or very unimportant ratings. A lay individual or group with interest in VMT as well as the Worship Committee also had primary importance in the decision.

Over 83% said interested lay groups were very or somewhat important, and the Worship Committee received 76% in the same categories. The general consensus of a church appears to have a secondary level of importance in the decision, as do church councils; 43% rated councils and 40% rated consensus as somewhat important. Although outreach was cited as a common goal for VMT in the studies reviewed earlier, the evangelism or outreach committee has tertiary importance, with 40% rating it as neutral and 24% saying it is very unimportant. Supervising authorities, consultants, and the presence of VMT since the congregation's founding do not appear to be strong factors in the decision, with all three rated by more than 50% as very unimportant. It would appear, then, that not many congregations have had VMT programs from their inception, and most are actively integrating VMT into existing worship patterns. The decision to begin integration is usually driven by a small group, led by the pastor, who eventually seeks approval from the wider local body.

Figure 16: People as factors in the decision to use VMT

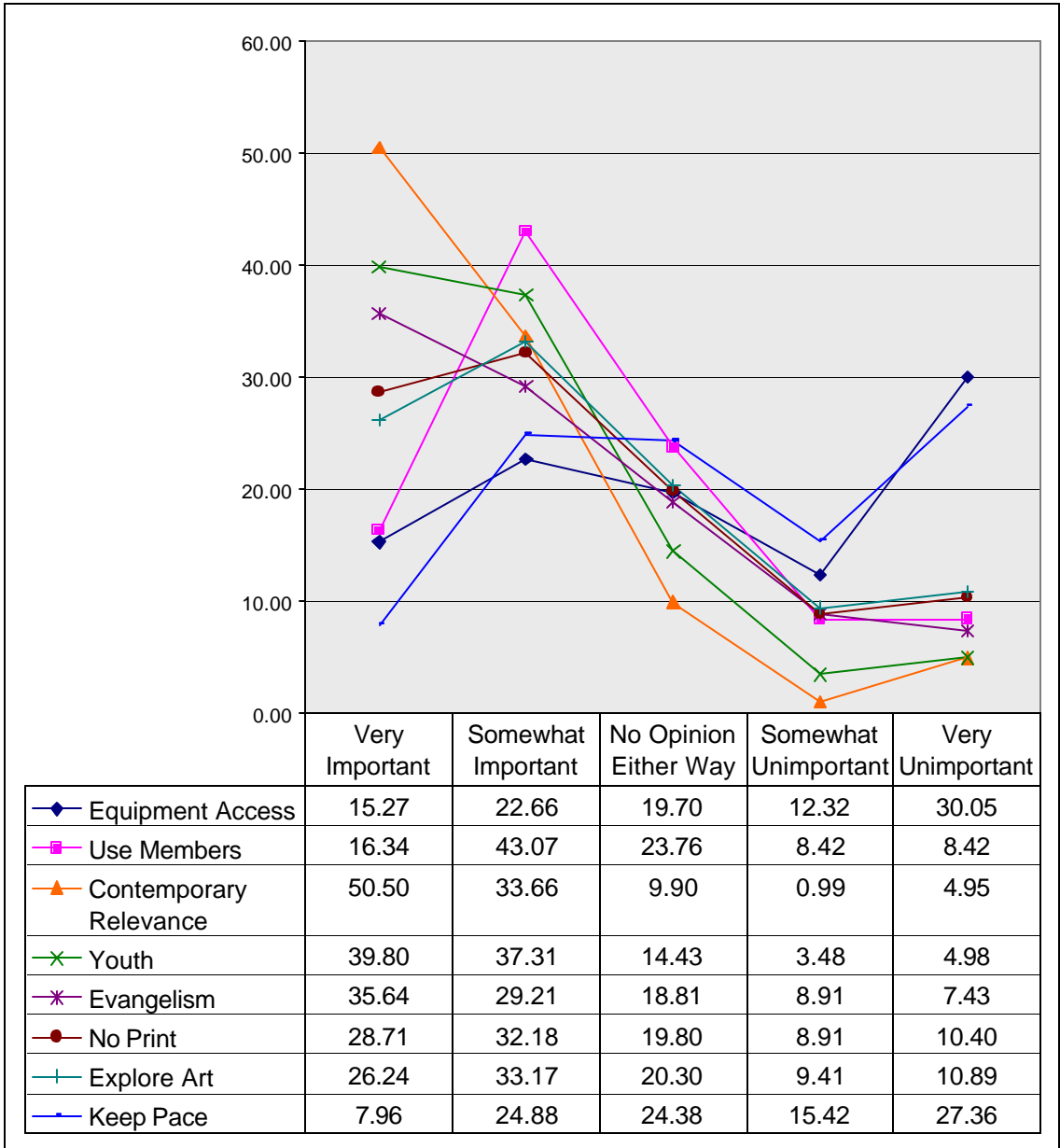


Q4b: Reasons

In the initial decision to integrate VMT, contemporary relevance was the strongest factor. Evangelism and outreach to youth were also strong secondary motivations. Over 84% cited contemporary relevance as very or somewhat important, 77% cited outreach to youth and 65% cited evangelism in the same categories. Taken together, the prominence of these reasons parallels the major trends of contemporary worship and church growth noted earlier in the history of VMT. They also match the findings of the 2002 Abingdon study.⁷⁴ Using the gifts of members in the area of VMT is a strong but secondary motivation, with 43% rating it as somewhat important (59% when combined with very important). Avoiding print materials and exploring artistic media in worship are also secondary motivations, with 60% each in the very or somewhat important categories. Access to donated or inexpensive equipment and keeping pace with area churches were the weakest motivations, with both earning a somewhat or very unimportant rating of 43%. Notably, while budget for equipment is a strong factor for non-integration, access to equipment is a particularly weak factor for integration.

⁷⁴ Len Wilson and Jason Moore, *Digital Storytellers: The Art of Communicating the Gospel in Worship* (Abingdon Press, 2002), 16.

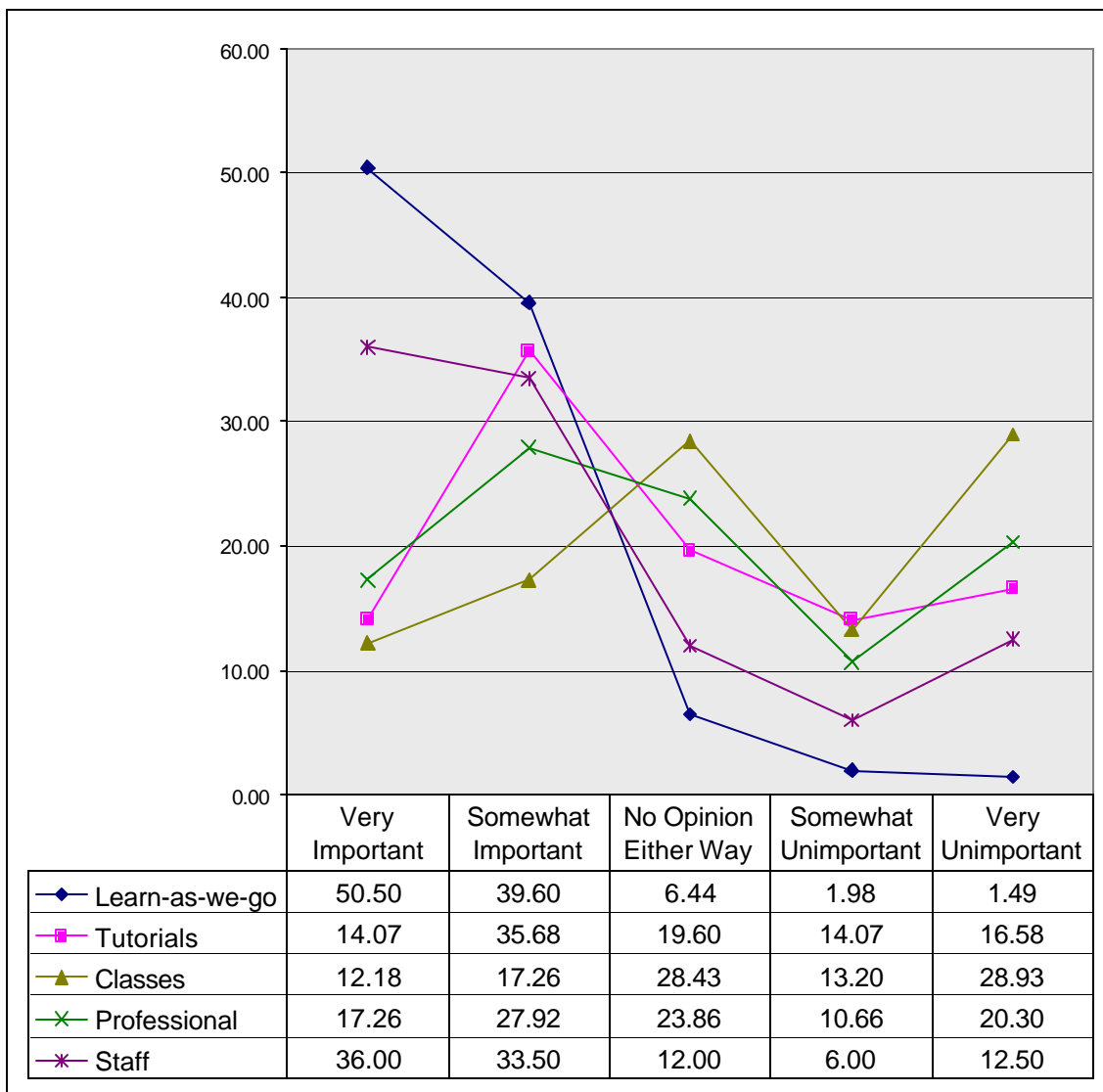
Figure 17: Motivations as factors in the decision to use VMT



Q4c: Training

Once the decision to integrate VMT has been made, the learning curve begins, and the preferred method of training is learning on the job. Over 90% said being self-taught was a very or somewhat important training method; 70% cited staff-members training others in the same categories of importance. Self-guided tutorials received a moderate rating with almost 50% in those categories, ranking second-place in the somewhat important category, but only fourth place in the very important category. Having professional media experience outside the worship environment ranked third place in the very important category, but received only 45% in both the very and somewhat important categories combined. Professional training with a live instructor was the weakest overall training method, with less than 30% of the churches calling it very or somewhat important, and 29% calling it very unimportant. It appears that training is done by doing, with limited input from books and tutorials. Those who gain some experience share it directly with others in-house.

Figure 18: Training Methods

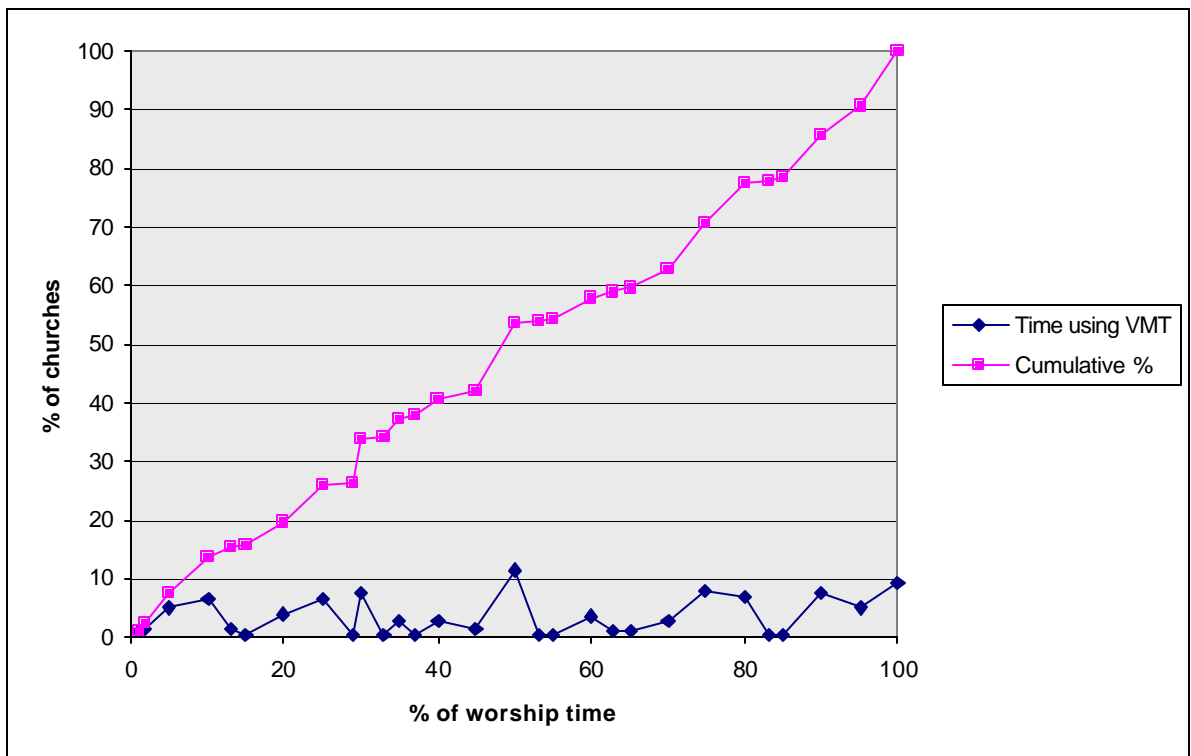


Q5 Organizational Resource Investment

Q5a: Percent of Worship Time

The amount of time dedicated to VMT within the worship service is spread relatively evenly across the spectrum. Some use VMT for small amounts of the service; others use it throughout. An even 25% said that a quarter or less of the worship service included VMT, 53% said a half or less, and 71% said three-quarters of the service or less included VMT. No strong pattern appears in the amounts of time using VMT. No particular percentage of a service is significantly more likely to include VMT than another.

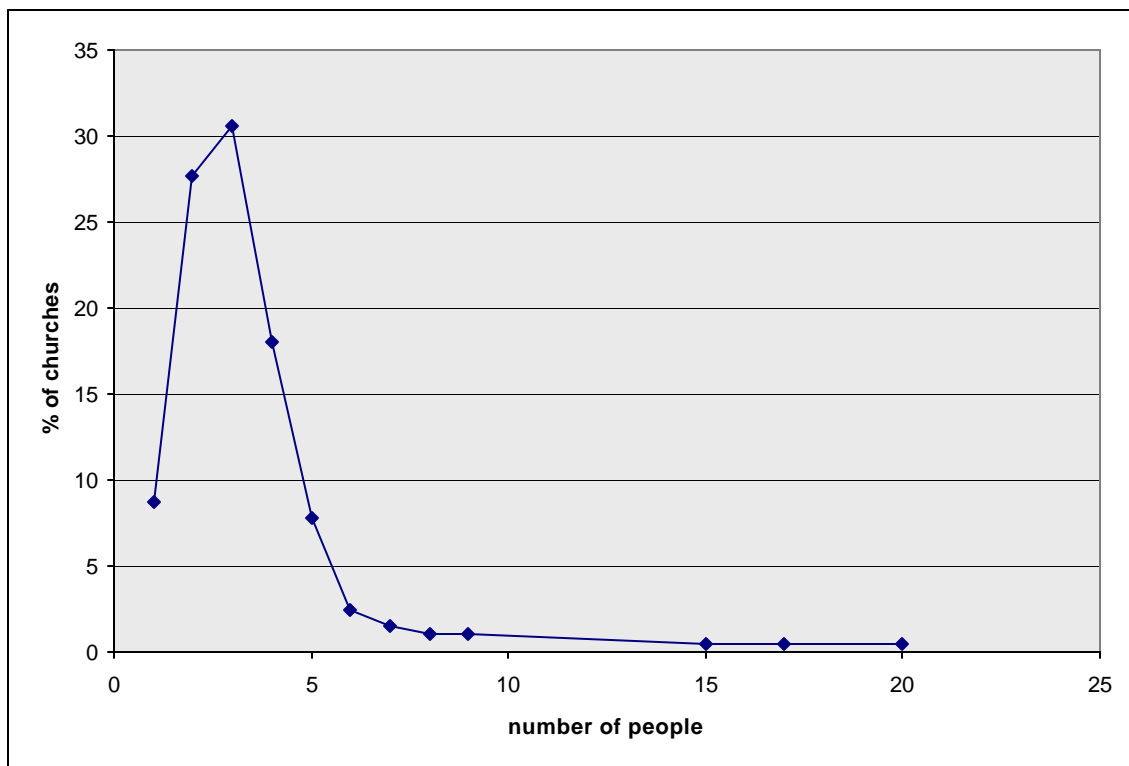
Figure 19: Percent of worship time using VMT



Q5b: Number of People Involved

Small teams of two to four people are the norm for the regular development of worship media. Over 76% said two, three, or four people are involved in developing visual media for worship in a given week; 93% reported within a range of one to five people. This does not preclude larger groups of rotating teams, but does suggest that small numbers of individuals guide VMT each week.

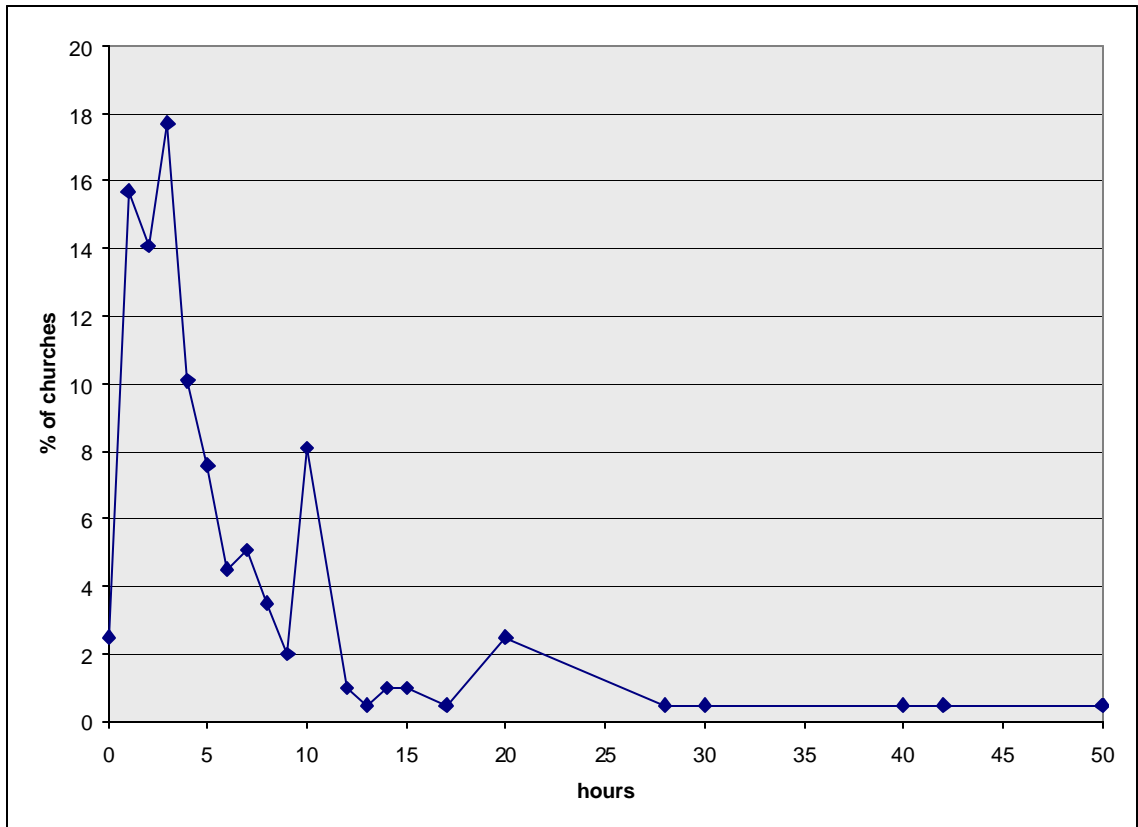
Figure 20: Number of people involved in weekly preparation



Q5c: Hours Spent

Just as a relatively small number of people develop media each week, a relatively small number of hours are spent developing it. Over 67% spend five hours or less preparing VMT media each week. However, 17% spend 10 or more hours, with 50 hours being the highest amount reported.

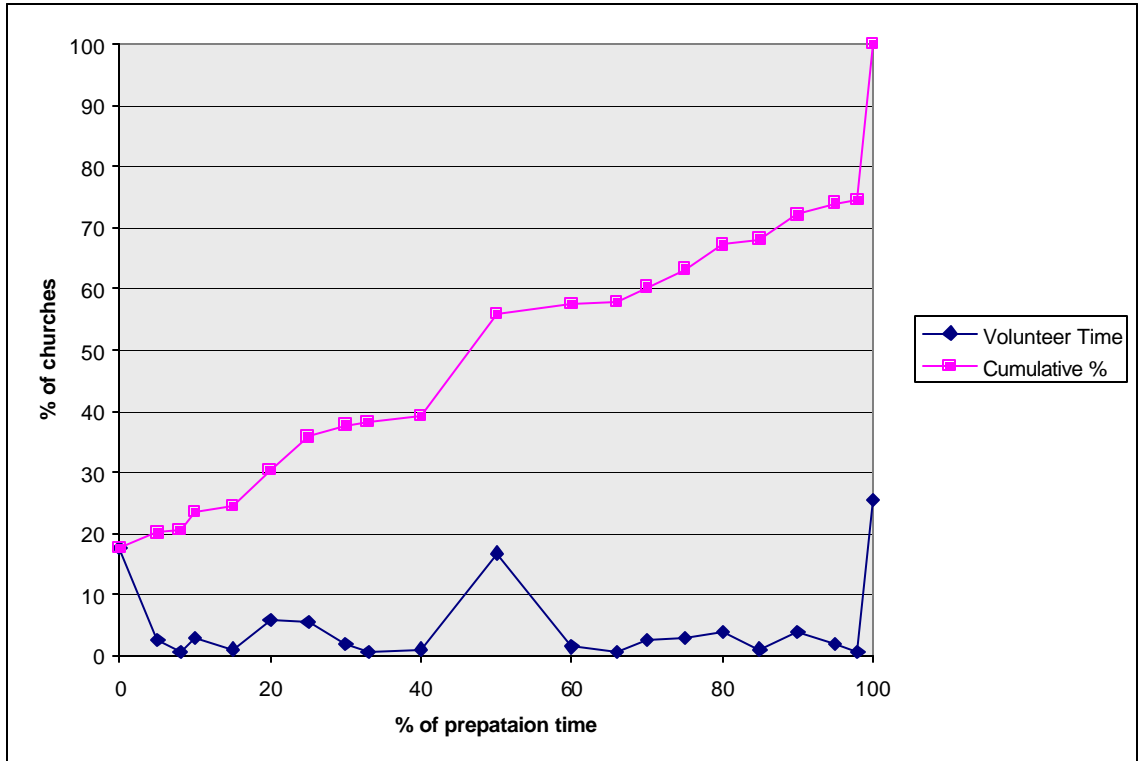
Figure 21: Number of hours spent preparing media weekly



Q5d: Staff vs. Volunteer time

The amount of volunteer time (as opposed to paid staff time) utilized in the preparation of VMT media in a given week varies considerably. Nearly 18% use no volunteers (0% volunteer time), while over 25% use no staff (100% volunteer time). Nearly 17% reported an even half-volunteer, half-staff split. The remaining reports are spread evenly between these three touchstones. Volunteer time is clearly important to many VMT programs, though paid staff remain intimately involved.

Figure 22: Percent of preparation time performed by volunteers



Q6 Organizational Commitment

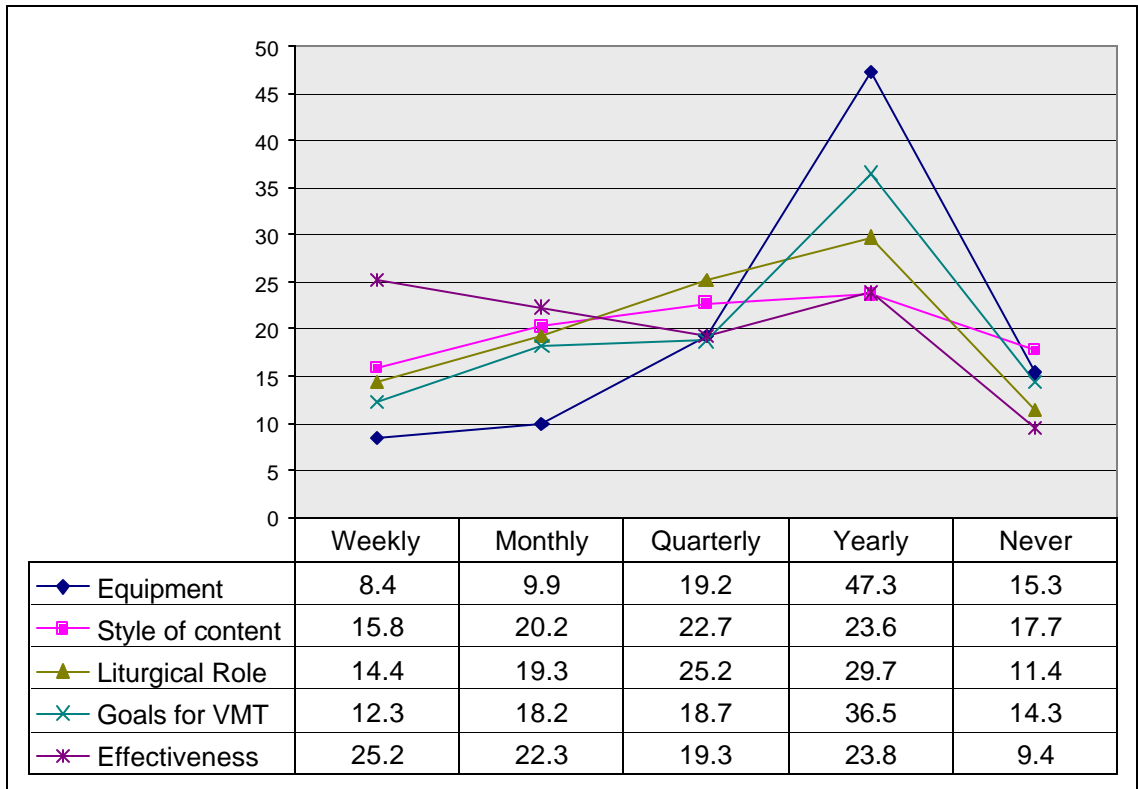
Q6a: Frequency of Evaluation

In terms of on-going self-reflection, churches appear to be making some effort to review their VMT programs. Over 80% attempt to evaluate each aspect of their VMT infrastructure. Evaluating equipment is the least frequent aspect of the program to be reviewed, with 47% doing so yearly, and 15% never doing so at all. Style of content follows a moderate pattern of evaluation, with no particular period of frequency standing out. Liturgical roles for VMT are reviewed by 55% on a quarterly or yearly basis. Overall goals for VMT are reviewed most often (over 36%) on a yearly basis. Notably, effectiveness of the VMT program is the aspect most likely to be reviewed on a weekly basis (25%) and the least likely never to be reviewed (9%).

Since this pattern is somewhat different from all the other aspects measured, VMT effectiveness appears to be understood as a function of something other than these aspects. Effectiveness might be understood as a function of the specific content rather than genre, or it might be related to specific liturgical acts, such as prayer or baptism. In addition, methods of evaluation should possibly be considered, distinguishing the formal from the informal. These are areas for further study.

This is a question for further study. Another potential angle is the relationship of VMT to particular liturgical acts or group of acts. Is VMT more effective during songs than during a collect prayer, or a praise service rather than a service of Eucharist? Neither content nor liturgy is specifically examined in this study.

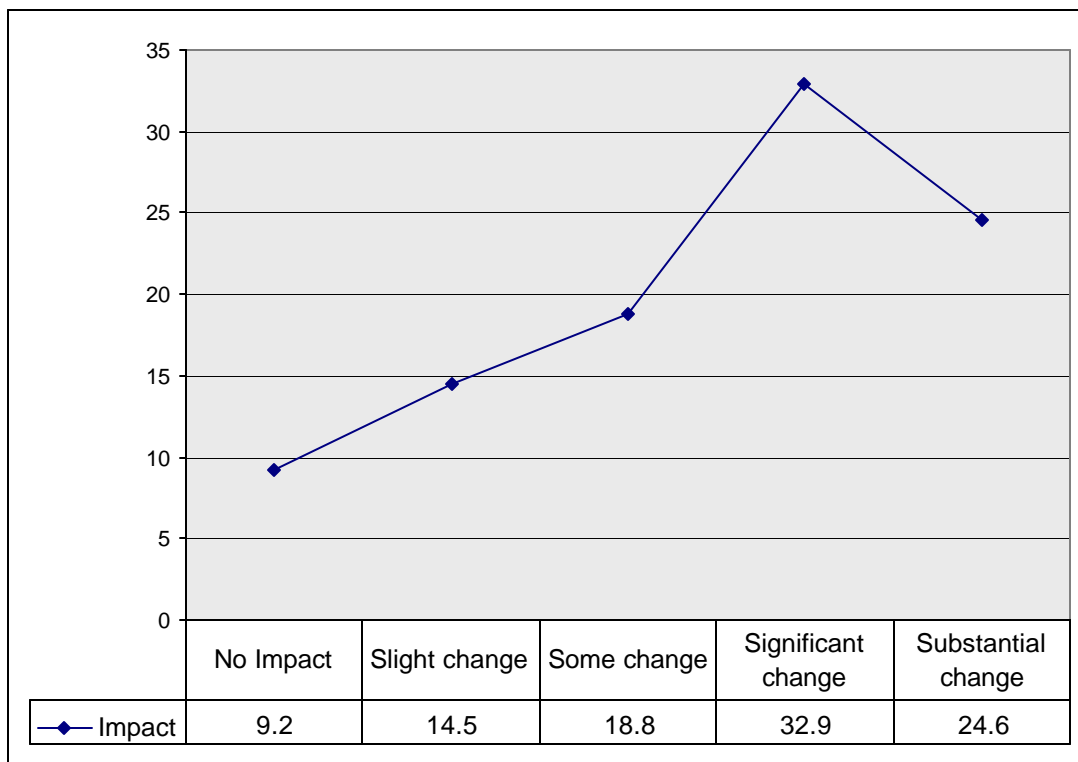
Figure 23: Frequency of evaluation



Q6b: Impact of VMT Removal

VMT appears to be significantly integrated into how churches worship. Given a hypothetical removal of all VMT from their services, over 57% reported that the flavor of their organization would be significantly or substantially changed and their worship would require definite or major adjustments. Less than 10% said there would be no impact and they would continue worshipping without missing VMT. VMT does not appear to be a simple stylistic addition to most churches, but an intimate component of how worship is done.

Figure 24: Perceived impact of VMT removal on worship



Q7 Helpful Resources

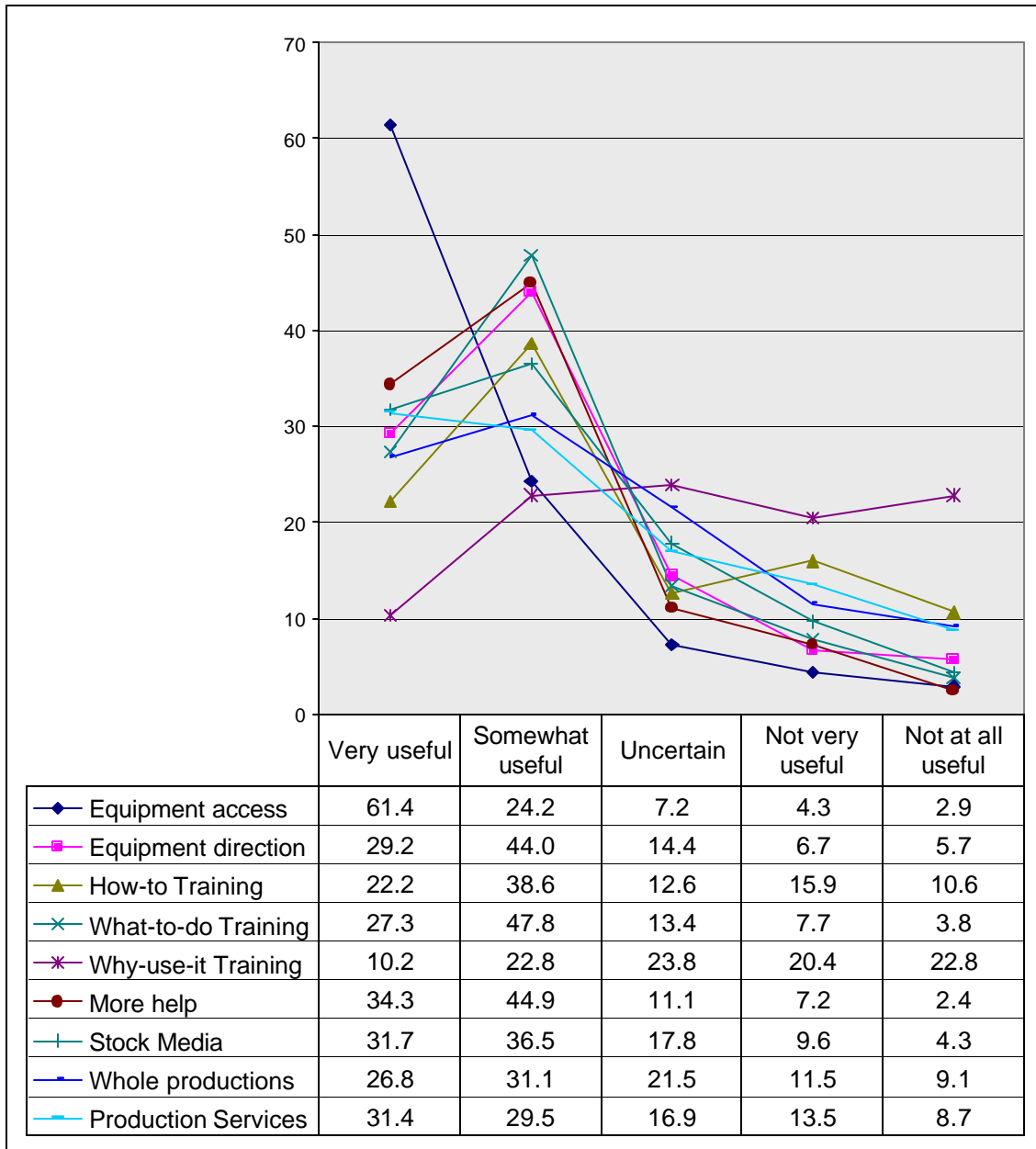
Just as budget was reported as a key reason for non-adoption of VMT, increased equipment access (e.g., cash to buy or donations of equipment) was the most useful

resource cited for improving the way churches use VMT for worship. Over 61% called it a very useful resource (over 85% when combined with somewhat useful). On the other end of the spectrum, guidance on why VMT should (or should not) be used in worship in the first place was a remarkably weak resource, with 33% calling it very or somewhat useful but 23% calling it not at all useful.

All of the other resources followed similar patterns of being moderately useful. Affordable production services, while not particularly high in numbers, was the only resource besides equipment access to be cited by more as very important than as somewhat important (61% combined). All the remaining resources had their highest rating in the somewhat useful category. More help and time from staff or volunteers was the strongest secondary resource cited, with 79% calling it very or somewhat useful. Conceptual guidance on what to do with technology earned 75% in the same categories, and equipment direction on what technology to purchase earned 73%. Pre-produced stock media for worship was more useful than whole productions, with 68% and 58% respectfully in the very or somewhat categories. How-to training was cited as very or somewhat useful by 61%, but was also dismissed as not very or not at all useful by over 26%. All these resources appear moderately useful, with only subtle differences.

In the general comments section at the end of the questionnaire, several respondents mentioned a desire for an inter-church discussion regarding VMT in worship. Some offered their expertise, and others sought mentors. While peer training was not measured in Q7, such an element might be useful in the future.

Figure 25: Usefulness of resources for improving VMT use



Further Study

Since the present study was limited in geographical area, it is not necessarily indicative of wider trends. Due a large concentration of Dutch reformed churches, this study is likely skewed in relation to the national denominational mix. A similar study on a national or North American scale would be a logical extension of this work.

As indicated earlier, effectiveness is a key area of evaluation for many churches, but does not appear to be tied closely to the aspects measured in the present study.

Equipment, style of content, liturgical role, and overall goals are infrastructure, and not sufficient for effectiveness. Further study should be given to what criteria churches actually use to evaluate their VMT programs. One possible criterion is content. That is, effectiveness might not come from computer-projected text as a supporting illustration in a sermon, but from the specific words and graphic shown. How does content correlate to effectiveness? A second possible criterion is liturgy. Most Christian worship contains basic acts of singing, prayer, Bible reading, exposition of scripture, the Eucharist and other sacraments. Different traditions have more detailed components, such as greetings, reading of the law, confession and assurance, collect prayers, personal testimonies, and more. What relationship does VMT use have to these elements or groupings of these elements? Further, evaluation may not be well distinguished from feedback. Methods of evaluation may need to be considered, differentiating a formal committee review from comments overheard after the service. Are program managers soliciting feedback from the congregation actively, or gauging effectiveness based on their own perceptions? Interviews with a few practitioners might test these criteria for effectiveness and suggest new ones.

A change in scope might also help provide further context. Since VMT in worship is text-oriented and seldom the main focus of the event, and since VMT is often found along side other events technologies, a systematic view of VMT as part of a technology-based cultural event should be explored. The referent here is not so much a Hollywood movie, but a rock concert or political rally. A study of combinations of VMT and theater technologies (e.g. sophisticated lighting, sound effects, fog machines) and how they are used in worship would also be a logical extension of this study.

Finally, an interesting historical study might be of older worship technologies, particularly the pipe organ. Organs, while now considered by some to be defining components of traditional and proper worship, were once controversial in their adoption.⁷⁵ A study of the parallels might provide some insights to the process of worship technology innovation.

⁷⁵ See, for example, Constantijn Huygens, *Use and nonuse of the organ in the churches of the United Netherlands* (Institute of Mediaeval Music, 1964), Edwin Liemohn, *The organ and choir in Protestant worship* (Fortress Press, 1968).

Summary

This study sought to establish a baseline picture of visual media technology use by Christian churches in worship events in a limited geographical area. With an overall census response rate of 36%, the denominational mix of the responding churches correlates with that of the overall church population in the geographical study area. The typical church is small to mid-size in both membership and budget. Nearly 60% use some form of VMT, which was as expected from previous studies. Computer and video technology are stronger than overheads and film, with almost all of the expected increase in VMT using electronic rather than physical media. Evangelical Protestants are the most likely to use VMT, followed closely by Mainline Protestants. Roman Catholic and Eastern Orthodox churches have rather low integration rates. Mid-sized churches are the most likely to adopt VMT, particularly video and computer based VMT. Overheads are most likely to be used in very small churches.

The primary style of VMT content for worship is text-based, suggesting a role closer to a print hymnal than dramatic film. This role is reinforced by the intended liturgical role for VMT, which is primarily to encourage participation and least to serve as a stand-alone worship leader.

In citing reasons for rejecting VMT, churches tend to be either rather opposed or rather open to the technology, with tradition being a strong polarizing factor. Resources such as budget are the strongest reason for non-integration, not confusion over theological issues or internal politics. This polarization and obstacle of budget are reinforced in the ratings of helpful resources. Increased access to equipment through cash or donation would be the most helpful, while a discussion of the appropriateness of VMT

would be the least. The other resources of training and services were of moderate usefulness.

In choosing to integrate VMT initially, the pastor is the key leader along with a small group with particular interest, possibly a group of worship planners. Other church members then play a secondary role in the decision. Contemporary relevance and evangelical outreach are the main goals for choosing integration, echoing wider movements of contemporary worship and church growth. Interestingly, while equipment access is the highest obstacle to integration, it is the weakest motivation.

In developing a VMT program, most practitioners are self-taught and staff who have experience train others. Self-guided tutorials are secondarily helpful. Training in hands-on ideas and techniques are moderately requested resources for future usefulness, as are stock media goods and services.

The amount of time VMT is used with a given service varies considerably, with some using it much, some little. Media is usually prepared each week by two to four people in less than five hours. Volunteer time is often, though not always, a key resource. More time from staff or volunteers is a commonly requested resource.

Most churches make an effort to evaluate their VMT programs regularly, with a focus on effectiveness rather than technology, though it is unclear what constitutes effectiveness. In any case, VMT programs are strongly integrated into worship, becoming a defining force of how worship is performed in many churches.

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Appendix A: Instrument

June 2, 2003

«FirstName» «LastName»
«Address1»
«Address2»
«City», «StateProvince» «PostalCode»
«Country»

Dear «FirstName»:

Greetings from Calvin College. I am writing from the Calvin Institute of Christian Worship, a study center devoted to deepening our understanding and practice of Christian worship. We work with a variety of congregations, church leaders, teachers, publishers, and denominations to sponsor conferences, publications, and research that will benefit a wide variety of congregations (see www.calvin.edu/worship).

We are currently engaged in a significant study of how churches in West Michigan and beyond use video and other projection technology in worship. The goal is to understand how this technology is used currently and to learn what resources might best be provided to encourage effective use.

We are asking you to be part of this evaluation by means of this survey. The enclosed questionnaire should take less than ten minutes to complete. Even if you don't use visual media technologies in worship, please answer the first section. Non-use of technology is still important. Please fill out the enclosed questionnaire as soon as possible and return it to us in the postage-paid envelope.

Thank you in advance for your cooperation. We truly appreciate your help in this project, and we look forward to receiving your completed form. This fall, we will post information about the results of this survey, as well as other training events related to technology use, on our website. Thanks again for your help.

Sincerely,

John D. Witvliet
Director

Visual Media Technology in Christian Worship

Your participation is voluntary; you may choose not to participate at all, or refuse to answer certain questions. Only persons 18 and older may respond to this questionnaire. You indicate your voluntary agreement to participate by completing and returning this questionnaire.

This research is sponsored by the Calvin Institute of Christian Worship and Dr. Tom Muth and Steven Koster are serving as consultants on this project. This questionnaire is being executed by the Calvin Center for Social Research.

Your privacy will be protected to the maximum extent allowable by law. The number on your questionnaire merely lets us remove your name from our follow-up lists. The number on the return envelope tells our mail room what project to charge for the postage. The Worship Institute will not see your individual questionnaire, but will receive grouped statistics and typed comments and open-ended responses.

If you have any questions about this study, please contact Steven Koster by phone: (616) 247-3911, by email: kosts@koster.com, or regular mail: 631 Mulford Dr SE, Grand Rapids MI 49507. If you have questions or concerns regarding your rights as a study participant, or are dissatisfied at any time with any aspect of this study, you may contact – anonymously, if you wish – Ashir Kumar, M.D., Chair of the University Committee on Research Involving Human Subjects (UCRIHS) by phone: (517) 355-2180, fax: (517) 432-4503, e-mail: ucrihs@msu.edu, or regular mail: 202 Olds Hall, East Lansing, MI 48824.

Please answer the following questions by writing in the blanks provided or circling the appropriate number.

Q1a: What is your denomination or affiliation?

Be as specific as possible, e.g., "Presbyterian Church in America" rather than just "Presbyterian".

Q1b: Approximately how large is your congregation? (Number of unique worshippers in a normal week)

1. 1-100
2. 100-250
3. 250-500
4. 500-1000
5. 1000-2000
6. 2000+

Q1c: What is the approximate annual operating budget for your organization?

1. \$1-100,000
2. \$100,000-250,000
3. \$250,000-500,000
4. \$500,000-\$1 Million
5. \$1 Million - \$2 Million
6. \$2 Million +

Q2a. Do you plan to increase your use of these types of equipment in the next 12 months?

	<u>Definitely</u>	<u>Likely</u>	<u>Possibly</u>	<u>Not Likely</u>	<u>Definitely Not</u>
1. Computer screen projector (e.g., PowerPoint)	1	2	3	4	5
2. Video/TV projector (videotape or live cameras)	1	2	3	4	5
3. Overhead transparency projector	1	2	3	4	5
4. Slide (35mm), filmstrip, movie projector	1	2	3	4	5
5. Other _____	1	2	3	4	5

Q2b. How often do you currently use the following equipment in worship?

If you do not currently use a particular type of equipment, mark "never" and answer the follow-up question.

	<u>Weekly</u>	<u>Monthly</u>	<u>Quarterly</u>	<u>Yearly</u>	<u>Never*</u>
1. Computer screen projector (e.g., PowerPoint)	1	2	3	4	5 (also Q2c1)
2. Video/TV projector (e.g., videotape or live cameras)	1	2	3	4	5 (also Q2c2)
3. Overhead transparency projector	1	2	3	4	5 (also Q2c3)
4. Slide (35mm), filmstrip, movie projector	1	2	3	4	5 (also Q2c4)
5. Other _____	1	2	3	4	

Q2c1. If you do not use a Computer Projector, how important are the following factors for non-use? *Circle one number on each line.*

	Very <u>Important</u>	Somewhat <u>Important</u>	No Opinion <u>Either Way</u>	Somewhat <u>Unimportant</u>	Very <u>Unimportant</u>
1. Not part of our tradition	1	2	3	4	5
2. Majority of congregation would oppose it	1	2	3	4	5
3. Significant minority of congregation would oppose it	1	2	3	4	5
4. No Budget	1	2	3	4	5
5. No training or expertise	1	2	3	4	5
6. It would require too many scarce resources	1	2	3	4	5
7. Would like to, but haven't found the time yet	1	2	3	4	5
8. Just no interest	1	2	3	4	5
9. Other _____	1	2	3	4	5

Q2c2. If you do not use Video Projectors, how important are the following factors for non-use? *Circle one number on each line.*

	Very <u>Important</u>	Somewhat <u>Important</u>	No Opinion <u>Either Way</u>	Somewhat <u>Unimportant</u>	Very <u>Unimportant</u>
1. Not part of our tradition	1	2	3	4	5
2. Majority of congregation would oppose it	1	2	3	4	5
3. Significant minority of congregation would oppose it	1	2	3	4	5
4. No Budget	1	2	3	4	5
5. No training or expertise	1	2	3	4	5
6. It would require too many scarce resources	1	2	3	4	5
7. Would like to, but haven't found the time yet	1	2	3	4	5
8. Just no interest	1	2	3	4	5
9. Other _____	1	2	3	4	5

Q2c3. If you do not use Overhead Projectors, how important are the following factors for non-use? Circle one number on each line.

	Very <u>Important</u>	Somewhat <u>Important</u>	No Opinion <u>Either Way</u>	Somewhat <u>Unimportant</u>	Very <u>Unimportant</u>
1. Not part of our tradition	1	2	3	4	5
2. Majority of congregation would oppose it	1	2	3	4	5
3. Significant minority of congregation would oppose it	1	2	3	4	5
4. No Budget	1	2	3	4	5
5. No training or expertise	1	2	3	4	5
6. It would require too many scarce resources	1	2	3	4	5
7. Would like to, but haven't found the time yet	1	2	3	4	5
8. Just no interest	1	2	3	4	5
9. Other _____	1	2	3	4	5

Q2c4. If you do not use Film Projectors, how important are the following factors for non-use?

	Very <u>Important</u>	Somewhat <u>Important</u>	No Opinion <u>Either Way</u>	Somewhat <u>Unimportant</u>	Very <u>Unimportant</u>
1. Not part of our tradition	1	2	3	4	5
2. Majority of congregation would oppose it	1	2	3	4	5
3. Significant minority of congregation would oppose it	1	2	3	4	5
4. No Budget	1	2	3	4	5
5. No training or expertise	1	2	3	4	5
6. It would require too many scarce resources	1	2	3	4	5
7. Would like to, but haven't found the time yet	1	2	3	4	5
8. Just no interest	1	2	3	4	5
9. Other _____	1	2	3	4	5

If you do NOT currently use ANY of these types of equipment in worship, **you may stop here and return your questionnaire.** Continue only if you **currently use** a computer, video, overhead, slide, or other projector in worship services.

Q3a. How often do you use this style of content in worship?

	<u>Weekly</u>	<u>Monthly</u>	<u>Quarterly</u>	<u>Yearly</u>	<u>Never</u>
1. Text Only (e.g., PowerPoint, slides)	1	2	3	4	5
2. Graphics and text (e.g., pictures or clip art)	1	2	3	4	5
3. Animation (e.g., Flash)	1	2	3	4	5
4. Live video cameras on screen	1	2	3	4	5
5. Videos made by your congregation	1	2	3	4	5
6. Video clips or segments (e.g., from TV or Movies)	1	2	3	4	5
7. Other _____	1	2	3	4	5

Q3b. How often do you use visual media to achieve this purpose in worship?

	<u>Weekly</u>	<u>Monthly</u>	<u>Quarterly</u>	<u>Yearly</u>	<u>Never</u>
1. Create an environment for worship (e.g., background visuals, music, projected liturgical banners)	1	2	3	4	5
2. Reinforce concepts presented in worship (charts, graphs, outlines, interviews, testimonials, movie clips)	1	2	3	4	5
3. Encourage participation in worship (lyrics, prayers, readings, prompts to stand or sit)	1	2	3	4	5
4. Convey information to worshippers (e.g., welcome messages, announcements, promote events or activities)	1	2	3	4	5
5. Use media as the main worship leader (e.g., a music video, a short story, a montage, a passion narrative set in your neighborhood)	1	2	3	4	5

Q4a. In your decision to begin using visual media in worship, how important were the following people?

	<u>Very Important</u>	<u>Somewhat Important</u>	<u>No Opinion Either Way</u>	<u>Somewhat Unimportant</u>	<u>Very Unimportant</u>
1. An individual or small group of members with interest in this area	1	2	3	4	5
2. Pastor	1	2	3	4	5
3. Worship planning committee	1	2	3	4	5
4. Evangelism committee	1	2	3	4	5
5. Church Council/Board/Session	1	2	3	4	5
6. General consensus of our organization	1	2	3	4	5
7. Supervising Authority (Bishop, denominational agency)	1	2	3	4	5
8. Consultant	1	2	3	4	5
9. Was part of our organization since inception	1	2	3	4	5
10. Other: _____	1	2	3	4	5

Q4b. In your decision to begin using visual media in worship, how important were the following reasons?

	<u>Very Important</u>	<u>Somewhat Important</u>	<u>No Opinion Either Way</u>	<u>Somewhat Unimportant</u>	<u>Very Unimportant</u>
1. The equipment was donated or inexpensive	1	2	3	4	5
2. Wanted to use gifts of members who are technologically gifted	1	2	3	4	5
3. Wanted better contemporary relevance to our members	1	2	3	4	5
4. Wanted to connect better with our own youth	1	2	3	4	5
5. Wanted to increase evangelism or seeker-sensitivity	1	2	3	4	5
6. Wanted to avoid reliance on books and paper in worship	1	2	3	4	5
7. Wanted to explore artistic media in worship	1	2	3	4	5
8. Wanted to keep pace with area churches	1	2	3	4	5
9. Other _____	1	2	3	4	5

Q4c. As your church has learned to use visual media in worship, how important were the following training methods?

	<u>Very Important</u>	<u>Somewhat Important</u>	<u>No Opinion Either Way</u>	<u>Somewhat Unimportant</u>	<u>Very Unimportant</u>
1. Self-taught or learn-as-we-go	1	2	3	4	5
2. Self-guided tutorials (books, magazines, CD-ROM training)	1	2	3	4	5
3. Professional training (a class with a live instructor)	1	2	3	4	5
4. Professional experience (do it for a living)	1	2	3	4	5
5. A staff person or other leader trains the rest of our staff or volunteers	1	2	3	4	5
6. Other _____	1	2	3	4	5

Q5a. In worship services that use visual media, approximately what percent of your worship time includes visual media?

_____ % includes visual media

Q5b. How many people (staff and volunteers) are involved in developing visual media for worship in a given week?

_____ people

Q5c. How many hours are spent by your congregation (staff and volunteers) each week developing visual media for worship?

_____ hours

Q5d. What percent of that time is volunteer time, rather than paid staff time?

_____ % is volunteer time

Q6a. How often do you review and evaluate:

	<u>Weekly</u>	<u>Monthly</u>	<u>Quarterly</u>	<u>Yearly</u>	<u>Never</u>
1. what types of equipment (e.g., video cameras vs. computer graphics) you use in visual worship media?	1	2	3	4	5
2. what styles of content (e.g., text vs. movie clips) you use in visual worship media?	1	2	3	4	5
3. what roles or functions visual media plays in worship?	1	2	3	4	5
4. your goals for using visual media in worship?	1	2	3	4	5
5. your effectiveness in using visual media in worship?	1	2	3	4	5

Q6b. What would be the impact on your worship if all the visual media equipment were removed?

Write one number from below in this space: _____

1. **No impact**; we would continue worshipping without missing it.
2. It would change **slightly**, but not affect our basic worship or the flavor of our organization.
3. It would change **somewhat**; we would have to make some minor adjustments to our worship, and the flavor of our organization would be somewhat different.
4. It would change **significantly**; we would have to make definite adjustments to our worship, and the flavor of our organization would be significantly different.
5. It would change **substantially**; we would have to make major adjustments to our worship, and the flavor of our organization would be substantially different.

Q7. How useful would the following resources be for improving the way you use visual media in worship?

	<u>Very useful</u>	<u>Somewhat useful</u>	<u>Un-certain</u>	<u>Not very useful</u>	<u>Not at all useful</u>
1. Greater access to equipment (e.g., cash to buy or donation of equipment)	1	2	3	4	5
2. Direction on what technology to purchase	1	2	3	4	5
3. Training on how to use the equipment we already have	1	2	3	4	5
4. Conceptual guidance and ideas on what to do with technology	1	2	3	4	5
5. Training on why projectors should be used (or not used) in worship in the first place	1	2	3	4	5
6. More time, volunteers, or staff to do the work	1	2	3	4	5
7. Pre-produced media clips, sound effects, or music that we could incorporate into our productions	1	2	3	4	5
8. Whole, high-quality productions that we can use without much modification	1	2	3	4	5
9. Affordable production services to create media especially for our organization	1	2	3	4	5
10. Other _____	1	2	3	4	5

Thank you for your participation!

Please use the remaining space for any additional comments you may have about your church's use of technology in Christian worship.

When you have completed your questionnaire, return it in the enclosed postage-paid envelope or mail it to Calvin Center for Social Research, 3201 Burton Street SE, Grand Rapids, MI 49546.

Additional Comments:

Appendix B: Result Frequencies

Table 12: Raw data from all questions compiled into frequencies

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Roman Catholic	19	5.8	5.8	5.8
	Reformed Church in America	48	14.5	14.5	20.3
	General Association of Regular Baptist Churches	20	6.1	6.1	26.4
	United Church of Christ	8	2.4	2.4	28.8
	Wisconsin Evangelical Lutheran Synod	1	0.3	0.3	29.1
	Lutheran Church Missouri Synod	9	2.7	2.7	31.8
	Christian Reformed Church	85	25.8	25.8	57.6
	IFCA International	4	1.2	1.2	58.8
	Independent Baptist	6	1.8	1.8	60.6
	Conservative Baptist Association	2	0.6	0.6	61.2
	Presbyterian Church USA	7	2.1	2.1	63.3
	Nondenominational	15	4.5	4.5	67.9
	Orthodox Presbyterian Church	3	0.9	0.9	68.8
	United Methodist	17	5.2	5.2	73.9
	Protestant Reformed Churches in America	5	1.5	1.5	75.5
	Eastern Orthodox	1	0.3	0.3	75.8
	Evangelical Covenant Church	2	0.6	0.6	76.4
	Reformed Baptist	1	0.3	0.3	76.7
	International Council of Community Churches	1	0.3	0.3	77
	Evangelical Lutheran Church in America	9	2.7	2.7	79.7
	Episcopal Church	5	1.5	1.5	81.2
	Church of the Nazarene	2	0.6	0.6	81.8
	Churches of God General Conference	1	0.3	0.3	82.1
	Evangel Fellowship International	1	0.3	0.3	82.4
	Baptist	2	0.6	0.6	83
	Association of Vineyard Churches	3	0.9	0.9	83.9
United Reformed	4	1.2	1.2	85.2	
Church of God of Anderson, Indiana	1	0.3	0.3	85.5	
Universal Fellowship of Metropolitan Community	1	0.3	0.3	85.8	

Churches				
Assemblies of God	6	1.8	1.8	87.6
Church of God of Cleveland, Tennessee	1	0.3	0.3	87.9
Russian Orthodox Church Abroad	1	0.3	0.3	88.2
Grace Gospel Fellowship	5	1.5	1.5	89.7
Outreach of Reformed Church of America	1	0.3	0.3	90
Seventh-day Adventist	2	0.6	0.6	90.6
Wesleyan	3	0.9	0.9	91.5
CRC and RCA	2	0.6	0.6	92.1
Church of God in Christ	1	0.3	0.3	92.4
Christian Science Church	1	0.3	0.3	92.7
National Association of Congregational Christian Churches	1	0.3	0.3	93
Missionary Church, Incorporated	1	0.3	0.3	93.3
Protestant Episcopal Church USA	1	0.3	0.3	93.6
Assembly of God Pentecostal	1	0.3	0.3	93.9
Anglican Catholic Church	1	0.3	0.3	94.2
Christian and Missionary Alliance	1	0.3	0.3	94.5
Church of the United Brethren in Christ	1	0.3	0.3	94.8
Friends	1	0.3	0.3	95.2
American Baptist	1	0.3	0.3	95.5
Christian Church (Disciples of Christ)	1	0.3	0.3	95.8
Community of Christ	1	0.3	0.3	96.1
NR	13	3.9	3.9	100
Total	330	100	100	

**q1b. Approximately how large is your congregation?
(Number of unique worshippers in a normal week)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-100	65	19.7	19.9	19.9
	100-250	86	26.1	26.4	46.3
	250-500	99	30	30.4	76.7
	500-1000	52	15.8	16	92.6
	1000-2000	15	4.5	4.6	97.2
	2000+	9	2.7	2.8	100
	Total	326	98.8	100	
Missing	NR	4	1.2		
Total		330	100		

q1c. What is the approximate annual operating budget for your organization?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	\$1-100,000	51	15.5	16.8	16.8
	\$100,000-250,000	90	27.3	29.6	46.4
	\$250,000-500,000	89	27	29.3	75.7
	\$500,000-\$1 Million	51	15.5	16.8	92.4
	\$1 Million - \$2 Million	18	5.5	5.9	98.4
	\$2 Million+	5	1.5	1.6	100
	Total	304	92.1	100	
Missing	NR	26	7.9		
Total		330	100		
q2a1. Do you plan to increase your use of these types of equipment in the next 12 months? Computer screen projector (e.g., Powerpoint).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Definitely	77	23.3	24.1	24.1
	Likely	55	16.7	17.2	41.4
	Possibly	57	17.3	17.9	59.2
	Not Likely	72	21.8	22.6	81.8
	Definitely Not	58	17.6	18.2	100
	Total	319	96.7	100	
Missing	NR	11	3.3		
Total		330	100		
q2a2. Do you plan to increase your use of these types of equipment in the next 12 months? Video/ TV projector (videotape or live cameras).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Definitely	55	16.7	17.3	17.3
	Likely	54	16.4	17	34.3
	Possibly	58	17.6	18.2	52.5
	Not Likely	92	27.9	28.9	81.4
	Definitely Not	59	17.9	18.6	100
	Total	318	96.4	100	
Missing	NR	12	3.6		
Total		330	100		
q2a3. Do you plan to increase your use of these types of equipment in the next 12 months? Overhead transparency projector.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Definitely	14	4.2	4.5	4.5
	Likely	10	3	3.2	7.8
	Possibly	24	7.3	7.8	15.5
	Not Likely	124	37.6	40.1	55.7
	Definitely Not	137	41.5	44.3	100
	Total	309	93.6	100	
Missing	NR	21	6.4		

Total		330	100		
q2a4. Do you plan to increase your use of these types of equipment in the next 12 months? Slide (35mm), filmstrip, movie projector.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Likely	6	1.8	2	2
	Possibly	14	4.2	4.6	6.6
	Not Likely	122	37	40.3	46.9
	Definitely Not	161	48.8	53.1	100
	Total	303	91.8	100	
Missing	NR	27	8.2		
Total		330	100		
q2a5. Do you plan to increase your use of these types of equipment in the next 12 months? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Definitely	9	2.7	13.6	13.6
	Likely	4	1.2	6.1	19.7
	Possibly	3	0.9	4.5	24.2
	Not Likely	21	6.4	31.8	56.1
	Definitely Not	29	8.8	43.9	100
	Total	66	20	100	
Missing	NR	264	80		
Total		330	100		
q2b1. How often do you currently use the following equipment in worship? Computer screen projector (e.g. PowerPoint).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	149	45.2	46.3	46.3
	Monthly	9	2.7	2.8	49.1
	Quarterly	11	3.3	3.4	52.5
	Yearly	16	4.8	5	57.5
	Never	137	41.5	42.5	100
	Total	322	97.6	100	
Missing	NR	8	2.4		
Total		330	100		
q2b2. How often do you currently use the following equipment in worship? Video/ TV projector (e.g., videotape or live cameras).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	69	20.9	21.6	21.6
	Monthly	53	16.1	16.6	38.1
	Quarterly	31	9.4	9.7	47.8
	Yearly	33	10	10.3	58.1
	Never	134	40.6	41.9	100
	Total	320	97	100	

Missing	NR	10	3		
Total		330	100		
q2b3. How often do you currently use the following equipment in worship? Overhead transparency projector.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	34	10.3	10.7	10.7
	Monthly	20	6.1	6.3	16.9
	Quarterly	24	7.3	7.5	24.5
	Yearly	41	12.4	12.9	37.3
	Never	200	60.6	62.7	100
	Total	319	96.7	100	
Missi ng	NR	11	3.3		
Total		330	100		
q2b4. How often do you currently use the following equipment in worship? Slide (35mm), filmstrip, movie projector.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	5	1.5	1.6	1.6
	Monthly	5	1.5	1.6	3.2
	Quarterly	10	3	3.2	6.5
	Yearly	52	15.8	16.9	23.4
	Never	236	71.5	76.6	100
	Total	308	93.3	100	
Missing	NR	22	6.7		
Total		330	100		
q2b5. How often do you currently use the following equipment in worship? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	2	0.6	12.5	12.5
	Monthly	5	1.5	31.3	43.8
	Quarterly	2	0.6	12.5	56.3
	Yearly	4	1.2	25	81.3
	Never	3	0.9	18.8	100
	Total	16	4.8	100	
Missing	NR	314	95.2		
Total		330	100		
q2c1.1. If you do not use a computer projector, how important are the following factors for non-use? Not part of our tradition.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	30	9.1	20.8	20.8
	Somewhat Important	30	9.1	20.8	41.7
	No Opinion Either Way	23	7	16	57.6

	Somewhat Unimportant	24	7.3	16.7	74.3
	Very Unimportant	37	11.2	25.7	100
	Total	144	43.6	100	
Missing	DNA	173	52.4		
	NR	13	3.9		
	Total	186	56.4		
Total		330	100		

q2c1.2. If you do not use a computer projector, how important are the following factors for non-use? Majority of congregation would oppose it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	19	5.8	13.7	13.7
	Somewhat Important	23	7	16.5	30.2
	No Opinion Either Way	33	10	23.7	54
	Somewhat Unimportant	28	8.5	20.1	74.1
	Very Unimportant	36	10.9	25.9	100
	Total	139	42.1	100	
Missing	DNA	173	52.4		
	NR	18	5.5		
	Total	191	57.9		
Total		330	100		

q2c1.3. If you do not use a computer projector, how important are the following factors for non-use? Significant minority of congregation would oppose it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	10	3	7.7	7.7
	Somewhat Important	26	7.9	20	27.7
	No Opinion Either Way	29	8.8	22.3	50
	Somewhat Unimportant	30	9.1	23.1	73.1
	Very Unimportant	35	10.6	26.9	100
	Total	130	39.4	100	
Missing	DNA	173	52.4		
	NR	27	8.2		
	Total	200	60.6		
Total		330	100		

q2c1.4. If you do not use a computer projector, how important are the following factors for non-use? No budget.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	58	17.6	41.7	41.7
	Somewhat Important	24	7.3	17.3	59
	No Opinion Either Way	26	7.9	18.7	77.7
	Somewhat Unimportant	15	4.5	10.8	88.5
	Very Unimportant	16	4.8	11.5	100
	Total	139	42.1	100	
Missing	DNA	173	52.4		
	NR	18	5.5		

	Total	191	57.9		
Total		330	100		
q2c1.5. If you do not use a computer projector, how important are the following factors for non-use? No training or expertise.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	18	5.5	13.1	13.1
	Somewhat Important	37	11.2	27	40.1
	No Opinion Either Way	29	8.8	21.2	61.3
	Somewhat Unimportant	27	8.2	19.7	81
	Very Unimportant	26	7.9	19	100
	Total	137	41.5	100	
Missing	DNA	173	52.4		
	NR	20	6.1		
	Total	193	58.5		
Total		330	100		
q2c1.6. If you do not use a computer projector, how important are the following factors for non-use? It would require too many scarce resources.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	26	7.9	19.7	19.7
	Somewhat Important	35	10.6	26.5	46.2
	No Opinion Either Way	28	8.5	21.2	67.4
	Somewhat Unimportant	19	5.8	14.4	81.8
	Very Unimportant	24	7.3	18.2	100
	Total	132	40	100	
Missing	DNA	173	52.4		
	NR	24	7.3		
	System	1	0.3		
	Total	198	60		
Total		330	100		
q2c1.7. If you do not use a computer projector, how important are the following factors for non-use? Would like to, but haven't found the time yet.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	11	3.3	8.3	8.3
	Somewhat Important	22	6.7	16.5	24.8
	No Opinion Either Way	33	10	24.8	49.6
	Somewhat Unimportant	26	7.9	19.5	69.2
	Very Unimportant	41	12.4	30.8	100
	Total	133	40.3	100	
Missing	DNA	173	52.4		
	NR	24	7.3		
	Total	197	59.7		
Total		330	100		
q2c1.8. If you do not use a computer projector, how important					

are the following factors for non-use? Just no interest.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	31	9.4	23.3	23.3
	Somewhat Important	18	5.5	13.5	36.8
	No Opinion Either Way	14	4.2	10.5	47.4
	Somewhat Unimportant	25	7.6	18.8	66.2
	Very Unimportant	45	13.6	33.8	100
	Total	133	40.3	100	
Missing	DNA	173	52.4		
	NR	24	7.3		
	Total	197	59.7		
Total		330	100		
q2c1.9. If you do not use a computer projector, how important are the following factors for non-use? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	11	3.3	40.7	40.7
	Somewhat Important	3	0.9	11.1	51.9
	No Opinion Either Way	3	0.9	11.1	63
	Somewhat Unimportant	1	0.3	3.7	66.7
	Very Unimportant	9	2.7	33.3	100
	Total	27	8.2	100	
Missing	DNA	174	52.7		
	NR	129	39.1		
	Total	303	91.8		
Total		330	100		
q2c2.1. If you do not use Video Projectors, how important are the following factors for non-use? Not part of our tradition.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	31	9.4	19.9	19.9
	Somewhat Important	38	11.5	24.4	44.2
	No Opinion Either Way	25	7.6	16	60.3
	Somewhat Unimportant	21	6.4	13.5	73.7
	Very Unimportant	41	12.4	26.3	100
	Total	156	47.3	100	
Missing	DNA	157	47.6		
	NR	17	5.2		
	Total	174	52.7		
Total		330	100		
q2c2.2. If you do not use Video Projectors, how important are the following factors for non-use? Majority of congregation would oppose it.					
		Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Very Important	25	7.6	16.2	16.2
	Somewhat Important	26	7.9	16.9	33.1
	No Opinion Either Way	35	10.6	22.7	55.8
	Somewhat Unimportant	29	8.8	18.8	74.7
	Very Unimportant	39	11.8	25.3	100
	Total	154	46.7	100	
Missing	DNA	156	47.3		
	NR	20	6.1		
	Total	176	53.3		
Total		330	100		

q2c2.3. If you do not use Video Projectors, how important are the following factors for non-use? Significant minority of congregation would oppose it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	13	3.9	9	9
	Somewhat Important	21	6.4	14.5	23.4
	No Opinion Either Way	38	11.5	26.2	49.7
	Somewhat Unimportant	32	9.7	22.1	71.7
	Very Unimportant	41	12.4	28.3	100
	Total	145	43.9	100	
Missing	DNA	156	47.3		
	NR	29	8.8		
	Total	185	56.1		
Total		330	100		

q2c2.4. If you do not use Video Projectors, how important are the following factors for non-use? No budget.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	54	16.4	36.2	36.2
	Somewhat Important	22	6.7	14.8	51
	No Opinion Either Way	31	9.4	20.8	71.8
	Somewhat Unimportant	22	6.7	14.8	86.6
	Very Unimportant	20	6.1	13.4	100
	Total	149	45.2	100	
Missing	DNA	156	47.3		
	NR	25	7.6		
	Total	181	54.8		
Total		330	100		

q2c2.5. If you do not use Video Projectors, how important are the following factors for non-use? No training or expertise.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	20	6.1	13.4	13.4
	Somewhat Important	33	10	22.1	35.6
	No Opinion Either Way	40	12.1	26.8	62.4
	Somewhat Unimportant	24	7.3	16.1	78.5

	Very Unimportant	32	9.7	21.5	100
	Total	149	45.2	100	
Missing	DNA	156	47.3		
	NR	25	7.6		
	Total	181	54.8		
Total		330	100		
q2c2.6. If you do not use Video Projectors, how important are the following factors for non-use? It would require too many scarce resources.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	26	7.9	17.4	17.4
	Somewhat Important	34	10.3	22.8	40.3
	No Opinion Either Way	34	10.3	22.8	63.1
	Somewhat Unimportant	19	5.8	12.8	75.8
	Very Unimportant	36	10.9	24.2	100
	Total	149	45.2	100	
Missing	DNA	156	47.3		
	NR	25	7.6		
	Total	181	54.8		
Total		330	100		
q2c2.7. If you do not use Video Projectors, how important are the following factors for non-use? Would like to, but haven't found the time yet.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	3	0.9	2	2
	Somewhat Important	28	8.5	19	21.1
	No Opinion Either Way	41	12.4	27.9	49
	Somewhat Unimportant	22	6.7	15	63.9
	Very Unimportant	53	16.1	36.1	100
	Total	147	44.5	100	
Missing	DNA	156	47.3		
	NR	27	8.2		
	Total	183	55.5		
Total		330	100		
q2c2.8. If you do not use Video Projectors, how important are the following factors for non-use? Just no interest.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	35	10.6	23.2	23.2
	Somewhat Important	24	7.3	15.9	39.1
	No Opinion Either Way	22	6.7	14.6	53.6
	Somewhat Unimportant	18	5.5	11.9	65.6
	Very Unimportant	52	15.8	34.4	100
	Total	151	45.8	100	
Missing	DNA	156	47.3		
	NR	23	7		
	Total	179	54.2		

Total		330	100		
q2c2.9. If you do not use Video Projectors, how important are the following factors for non-use? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	10	3	31.3	31.3
	Somewhat Important	3	0.9	9.4	40.6
	No Opinion Either Way	8	2.4	25	65.6
	Somewhat Unimportant	2	0.6	6.3	71.9
	Very Unimportant	9	2.7	28.1	100
	Total	32	9.7	100	
Missing	DNA	155	47		
	NR	143	43.3		
	Total	298	90.3		
Total		330	100		
q2c3.1. If you do not use Overhead Projectors, how important are the following factors for non-use? Not part of our tradition.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	28	8.5	15.1	15.1
	Somewhat Important	26	7.9	14	29
	No Opinion Either Way	44	13.3	23.7	52.7
	Somewhat Unimportant	19	5.8	10.2	62.9
	Very Unimportant	69	20.9	37.1	100
	Total	186	56.4	100	
Missing	DNA	100	30.3		
	NR	44	13.3		
	Total	144	43.6		
Total		330	100		
q2c3.2. If you do not use Overhead Projectors, how important are the following factors for non-use? Majority of congregation would oppose it.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	21	6.4	11.7	11.7
	Somewhat Important	23	7	12.8	24.4
	No Opinion Either Way	48	14.5	26.7	51.1
	Somewhat Unimportant	21	6.4	11.7	62.8
	Very Unimportant	67	20.3	37.2	100
	Total	180	54.5	100	
Missing	DNA	101	30.6		
	NR	49	14.8		
	Total	150	45.5		
Total		330	100		
q2c3.3. If you do not use Overhead Projectors, how important are the following factors for non-use? Significant minority of congregation would oppose it.					

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	12	3.6	7	7
	Somewhat Important	19	5.8	11.1	18.1
	No Opinion Either Way	45	13.6	26.3	44.4
	Somewhat Unimportant	21	6.4	12.3	56.7
	Very Unimportant	74	22.4	43.3	100
	Total	171	51.8	100	
Missing	DNA	101	30.6		
	NR	58	17.6		
	Total	159	48.2		
Total		330	100		

q2c3.4. If you do not use Overhead Projectors, how important are the following factors for non-use? No budget.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	18	5.5	10.3	10.3
	Somewhat Important	10	3	5.7	16
	No Opinion Either Way	46	13.9	26.3	42.3
	Somewhat Unimportant	21	6.4	12	54.3
	Very Unimportant	80	24.2	45.7	100
	Total	175	53	100	
Missing	DNA	101	30.6		
	NR	54	16.4		
	Total	155	47		
Total		330	100		

q2c3.5. If you do not use Overhead Projectors, how important are the following factors for non-use? No training or expertise.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	8	2.4	4.6	4.6
	Somewhat Important	11	3.3	6.3	10.9
	No Opinion Either Way	48	14.5	27.4	38.3
	Somewhat Unimportant	20	6.1	11.4	49.7
	Very Unimportant	88	26.7	50.3	100
	Total	175	53	100	
Missing	DNA	101	30.6		
	NR	54	16.4		
	Total	155	47		
Total		330	100		

q2c3.6. If you do not use Overhead Projectors, how important are the following factors for non-use? It would require too many scarce resources.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	11	3.3	6.4	6.4
	Somewhat Important	14	4.2	8.1	14.5
	No Opinion Either Way	44	13.3	25.4	39.9

	Somewhat Unimportant	18	5.5	10.4	50.3
	Very Unimportant	86	26.1	49.7	100
	Total	173	52.4	100	
Missing	DNA	101	30.6		
	NR	56	17		
	Total	157	47.6		
Total		330	100		
q2c3.7. If you do not use Overhead Projectors, how important are the following factors for non-use? Would like to, but haven't found the time yet.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat Important	11	3.3	6.4	6.4
	No Opinion Either Way	42	12.7	24.4	30.8
	Somewhat Unimportant	21	6.4	12.2	43
	Very Unimportant	98	29.7	57	100
	Total	172	52.1	100	
Missing	DNA	101	30.6		
	NR	57	17.3		
	Total	158	47.9		
Total		330	100		
q2c3.8. If you do not use Overhead Projectors, how important are the following factors for non-use? Just no interest.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	68	20.6	36.4	36.4
	Somewhat Important	23	7	12.3	48.7
	No Opinion Either Way	25	7.6	13.4	62
	Somewhat Unimportant	12	3.6	6.4	68.4
	Very Unimportant	59	17.9	31.6	100
	Total	187	56.7	100	
Missing	DNA	100	30.3		
	NR	43	13		
	Total	143	43.3		
Total		330	100		
q2c3.9. If you do not use Overhead Projectors, how important are the following factors for non-use? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	54	16.4	70.1	70.1
	Somewhat Important	4	1.2	5.2	75.3
	No Opinion Either Way	9	2.7	11.7	87
	Somewhat Unimportant	1	0.3	1.3	88.3
	Very Unimportant	9	2.7	11.7	100
	Total	77	23.3	100	
Missing	DNA	101	30.6		
	NR	152	46.1		
	Total	253	76.7		

Total		330	100		
q2c4.1. If you do not use Film Projectors, how important are the following factors for non-use? Not part of our tradition.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	33	10	14.7	14.7
	Somewhat Important	24	7.3	10.7	25.3
	No Opinion Either Way	52	15.8	23.1	48.4
	Somewhat Unimportant	20	6.1	8.9	57.3
	Very Unimportant	96	29.1	42.7	100
	Total	225	68.2	100	
Missing	DNA	50	15.2		
	NR	55	16.7		
	Total	105	31.8		
Total		330	100		
q2c4.2. If you do not use Film Projectors, how important are the following factors for non-use? Majority of congregation would oppose it.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	21	6.4	9.6	9.6
	Somewhat Important	20	6.1	9.1	18.7
	No Opinion Either Way	58	17.6	26.5	45.2
	Somewhat Unimportant	28	8.5	12.8	58
	Very Unimportant	92	27.9	42	100
	Total	219	66.4	100	
Missing	DNA	50	15.2		
	NR	61	18.5		
	Total	111	33.6		
Total		330	100		
q2c4.3. If you do not use Film Projectors, how important are the following factors for non-use? Significant minority of congregation would oppose it.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	10	3	4.7	4.7
	Somewhat Important	19	5.8	9	13.7
	No Opinion Either Way	59	17.9	28	41.7
	Somewhat Unimportant	27	8.2	12.8	54.5
	Very Unimportant	96	29.1	45.5	100
	Total	211	63.9	100	
Missing	DNA	50	15.2		
	NR	69	20.9		
	Total	119	36.1		
Total		330	100		
q2c4.4. If you do not use Film Projectors, how important are the following factors for non-use? No budget.					

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	25	7.6	11.7	11.7
	Somewhat Important	19	5.8	8.9	20.6
	No Opinion Either Way	61	18.5	28.5	49.1
	Somewhat Unimportant	21	6.4	9.8	58.9
	Very Unimportant	88	26.7	41.1	100
	Total	214	64.8	100	
Missing	DNA	50	15.2		
	NR	66	20		
	Total	116	35.2		
Total		330	100		

q2c4.5. If you do not use Film Projectors, how important are the following factors for non-use? No training or expertise.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	8	2.4	3.8	3.8
	Somewhat Important	28	8.5	13.1	16.9
	No Opinion Either Way	58	17.6	27.2	44.1
	Somewhat Unimportant	22	6.7	10.3	54.5
	Very Unimportant	97	29.4	45.5	100
	Total	213	64.5	100	
Missing	DNA	50	15.2		
	NR	67	20.3		
	Total	117	35.5		
Total		330	100		

q2c4.6. If you do not use Film Projectors, how important are the following factors for non-use? It would require too many scarce resources.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	15	4.5	7.1	7.1
	Somewhat Important	27	8.2	12.7	19.8
	No Opinion Either Way	53	16.1	25	44.8
	Somewhat Unimportant	23	7	10.8	55.7
	Very Unimportant	94	28.5	44.3	100
	Total	212	64.2	100	
Missing	DNA	50	15.2		
	NR	68	20.6		
	Total	118	35.8		
Total		330	100		

q2c4.7. If you do not use Film Projectors, how important are the following factors for non-use? Would like to, but haven't found the time yet.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	2	0.6	0.9	0.9
	Somewhat Important	16	4.8	7.6	8.5
	No Opinion Either Way	59	17.9	28	36.5

	Somewhat Unimportant	25	7.6	11.8	48.3
	Very Unimportant	109	33	51.7	100
	Total	211	63.9	100	
Missing	DNA	50	15.2		
	NR	69	20.9		
	Total	119	36.1		
Total		330	100		

q2c4.8. If you do not use Film Projectors, how important are the following factors for non-use? Just no interest.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	83	25.2	36.6	36.6
	Somewhat Important	27	8.2	11.9	48.5
	No Opinion Either Way	29	8.8	12.8	61.2
	Somewhat Unimportant	20	6.1	8.8	70
	Very Unimportant	68	20.6	30	100
	Total	227	68.8	100	
Missing	DNA	50	15.2		
	NR	53	16.1		
	Total	103	31.2		
Total		330	100		

q2c4.9. If you do not use Film Projectors, how important are the following factors for non-use? Other.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	47	14.2	58.8	58.8
	Somewhat Important	3	0.9	3.8	62.5
	No Opinion Either Way	12	3.6	15	77.5
	Somewhat Unimportant	2	0.6	2.5	80
	Very Unimportant	16	4.8	20	100
	Total	80	24.2	100	
Missing	DNA	51	15.5		
	NR	199	60.3		
	Total	250	75.8		
Total		330	100		

q3a1. How often do you use this style of content in worship? Text Only (e.g., PowerPoint, slides).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	153	46.4	72.5	72.5
	Monthly	17	5.2	8.1	80.6
	Quarterly	10	3	4.7	85.3
	Yearly	6	1.8	2.8	88.2
	Never	25	7.6	11.8	100
	Total	211	63.9	100	
Missing	DNA	98	29.7		
	NR	21	6.4		

	Total	119	36.1		
Total		330	100		
q3a2. How often do you use this style of content in worship? Graphics and text (e.g. pictures or clip art).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	118	35.8	56.2	56.2
	Monthly	24	7.3	11.4	67.6
	Quarterly	20	6.1	9.5	77.1
	Yearly	14	4.2	6.7	83.8
	Never	34	10.3	16.2	100
	Total	210	63.6	100	
Missing	DNA	98	29.7		
	NR	22	6.7		
	Total	120	36.4		
Total		330	100		
q3a3. How often do you use this style of content in worship? Animation (e.g., Flash).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	28	8.5	14.1	14.1
	Monthly	22	6.7	11.1	25.3
	Quarterly	28	8.5	14.1	39.4
	Yearly	22	6.7	11.1	50.5
	Never	98	29.7	49.5	100
	Total	198	60	100	
Missing	DNA	98	29.7		
	NR	34	10.3		
	Total	132	40		
Total		330	100		
q3a4. How often do you use this style of content in worship? Live video cameras on screen.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	18	5.5	8.8	8.8
	Monthly	14	4.2	6.9	15.7
	Quarterly	21	6.4	10.3	26
	Yearly	24	7.3	11.8	37.7
	Never	127	38.5	62.3	100
	Total	204	61.8	100	
Missing	DNA	98	29.7		
	NR	28	8.5		
	Total	126	38.2		
Total		330	100		
q3a5. How often do you use this style of content in worship? Videos made by your congregation.					

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	6	1.8	2.9	2.9
	Monthly	25	7.6	12.2	15.1
	Quarterly	57	17.3	27.8	42.9
	Yearly	48	14.5	23.4	66.3
	Never	69	20.9	33.7	100
	Total	205	62.1	100	
Missing	DNA	98	29.7		
	NR	27	8.2		
	Total	125	37.9		
Total		330	100		

q3a6. How often do you use this style of content in worship? Video clips or segments (e.g., from TV or Movies).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	8	2.4	3.8	3.8
	Monthly	46	13.9	22	25.8
	Quarterly	48	14.5	23	48.8
	Yearly	34	10.3	16.3	65.1
	Never	73	22.1	34.9	100
	Total	209	63.3	100	
Missing	DNA	98	29.7		
	NR	23	7		
	Total	121	36.7		
Total		330	100		

q3a7. How often do you use this style of content in worship? Other.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	1	0.3	5.6	5.6
	Monthly	3	0.9	16.7	22.2
	Quarterly	2	0.6	11.1	33.3
	Never	12	3.6	66.7	100
	Total	18	5.5	100	
Missing	DNA	98	29.7		
	NR	214	64.8		
	Total	312	94.5		
Total		330	100		

q3b1. How often do you use visual media to achieve this purpose in worship? Create an environment for worship (e.g., background visuals, music, projected liturgical banners).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	114	34.5	55.3	55.3
	Monthly	21	6.4	10.2	65.5
	Quarterly	20	6.1	9.7	75.2
	Yearly	6	1.8	2.9	78.2

	Never	45	13.6	21.8	100
	Total	206	62.4	100	
Missing	DNA	99	30		
	NR	25	7.6		
	Total	124	37.6		
Total		330	100		
q3b2. How often do you use visual media to achieve this purpose in worship? Reinforce concepts presented in worship (charts, graphs, outlines, interviews, testimonials, movie clips).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	77	23.3	37.2	37.2
	Monthly	43	13	20.8	58
	Quarterly	42	12.7	20.3	78.3
	Yearly	16	4.8	7.7	86
	Never	29	8.8	14	100
	Total	207	62.7	100	
Missing	DNA	99	30		
	NR	24	7.3		
	Total	123	37.3		
Total		330	100		
q3b3. How often do you use visual media to achieve this purpose in worship? Encourage participation in worship (lyrics, prayers, readings, prompts to stand or sit).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	154	46.7	75.5	75.5
	Monthly	20	6.1	9.8	85.3
	Quarterly	8	2.4	3.9	89.2
	Yearly	5	1.5	2.5	91.7
	Never	17	5.2	8.3	100
	Total	204	61.8	100	
Missing	DNA	99	30		
	NR	27	8.2		
	Total	126	38.2		
Total		330	100		
q3b4. How often do you use visual media to achieve this purpose in worship? Convey information to worshippers (e.g., welcome messages, announcements, promote events or activities).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	122	37	59.2	59.2
	Monthly	15	4.5	7.3	66.5
	Quarterly	10	3	4.9	71.4
	Yearly	10	3	4.9	76.2
	Never	49	14.8	23.8	100
	Total	206	62.4	100	

Missing	DNA	99	30		
	NR	25	7.6		
	Total	124	37.6		
Total		330	100		
q3b5. How often do you use visual media to achieve this purpose in worship? Use media as the main worship leader (e.g., a music video, a short story, a montage, a passion narrative set in your neighborhood).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	11	3.3	5.4	5.4
	Monthly	20	6.1	9.8	15.1
	Quarterly	23	7	11.2	26.3
	Yearly	42	12.7	20.5	46.8
	Never	109	33	53.2	100
	Total	205	62.1	100	
Missing	DNA	99	30		
	NR	26	7.9		
	Total	125	37.9		
Total		330	100		
q4a1. In your decision to being using visual media in worship, how important were the following people? An individual or small group of members with interest in this area.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	94	28.5	46.8	46.8
	Somewhat Important	74	22.4	36.8	83.6
	No Opinion Either Way	20	6.1	10	93.5
	Somewhat Unimportant	5	1.5	2.5	96
	Very Unimportant	8	2.4	4	100
	Total	201	60.9	100	
Missing	DNA	100	30.3		
	NR	29	8.8		
	Total	129	39.1		
Total		330	100		
q4a2. In your decision to being using visual media in worship, how important were the following people? Pastor.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	146	44.2	70.5	70.5
	Somewhat Important	46	13.9	22.2	92.8
	No Opinion Either Way	9	2.7	4.3	97.1
	Somewhat Unimportant	3	0.9	1.4	98.6
	Very Unimportant	3	0.9	1.4	100
	Total	207	62.7	100	
Missing	DNA	100	30.3		
	NR	23	7		

	Total	123	37.3		
Total		330	100		
q4a3. In you decision to being using visual media in worship, how important were the following people? Worship Planning Team.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	95	28.8	47.7	47.7
	Somewhat Important	56	17	28.1	75.9
	No Opinion Either Way	31	9.4	15.6	91.5
	Somewhat Unimportant	9	2.7	4.5	96
	Very Unimportant	8	2.4	4	100
	Total	199	60.3	100	
Missing	DNA	100	30.3		
	NR	31	9.4		
	Total	131	39.7		
Total		330	100		
q4a4. In you decision to being using visual media in worship, how important were the following people? Evangelism committee.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	14	4.2	7.2	7.2
	Somewhat Important	40	12.1	20.5	27.7
	No Opinion Either Way	78	23.6	40	67.7
	Somewhat Unimportant	16	4.8	8.2	75.9
	Very Unimportant	47	14.2	24.1	100
	Total	195	59.1	100	
Missing	DNA	100	30.3		
	NR	35	10.6		
	Total	135	40.9		
Total		330	100		
q4a5. In you decision to being using visual media in worship, how important were the following people? Church Council/ Board/ Session.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	56	17	28.3	28.3
	Somewhat Important	79	23.9	39.9	68.2
	No Opinion Either Way	36	10.9	18.2	86.4
	Somewhat Unimportant	13	3.9	6.6	92.9
	Very Unimportant	14	4.2	7.1	100
	Total	198	60	100	
Missing	DNA	100	30.3		
	NR	32	9.7		
	Total	132	40		
Total		330	100		
q4a6. In you decision to being using visual media in worship, how important were the following people? General consensus of our organization.					

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	30	9.1	15.2	15.2
	Somewhat Important	85	25.8	43.1	58.4
	No Opinion Either Way	39	11.8	19.8	78.2
	Somewhat Unimportant	20	6.1	10.2	88.3
	Very Unimportant	23	7	11.7	100
	Total	197	59.7	100	
Missing	DNA	100	30.3		
	NR	33	10		
	Total	133	40.3		
Total		330	100		

q4a7. In you decision to being using visual media in worship, how important were the following people? Supervising authority (Bishop, denominational agency).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	9	2.7	4.6	4.6
	Somewhat Important	8	2.4	4.1	8.8
	No Opinion Either Way	40	12.1	20.6	29.4
	Somewhat Unimportant	14	4.2	7.2	36.6
	Very Unimportant	123	37.3	63.4	100
	Total	194	58.8	100	
Missing	DNA	100	30.3		
	NR	36	10.9		
	Total	136	41.2		
Total		330	100		

q4a8. In you decision to being using visual media in worship, how important were the following people? Consultant.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	5	1.5	2.6	2.6
	Somewhat Important	20	6.1	10.6	13.2
	No Opinion Either Way	47	14.2	24.9	38.1
	Somewhat Unimportant	13	3.9	6.9	45
	Very Unimportant	104	31.5	55	100
	Total	189	57.3	100	
Missing	DNA	100	30.3		
	NR	41	12.4		
	Total	141	42.7		
Total		330	100		

q4a9. In you decision to being using visual media in worship, how important were the following people? Was part of our organization since inception.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	15	4.5	8.2	8.2
	Somewhat Important	15	4.5	8.2	16.4
	No Opinion Either Way	58	17.6	31.7	48.1

	Somewhat Unimportant	2	0.6	1.1	49.2
	Very Unimportant	93	28.2	50.8	100
	Total	183	55.5	100	
Missing	DNA	100	30.3		
	NR	47	14.2		
	Total	147	44.5		
Total		330	100		

q4a10. In your decision to begin using visual media in worship, how important were the following people? Other.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	11	3.3	47.8	47.8
	Somewhat Important	2	0.6	8.7	56.5
	No Opinion Either Way	8	2.4	34.8	91.3
	Very Unimportant	2	0.6	8.7	100
	Total	23	7	100	
Missing	DNA	100	30.3		
	NR	207	62.7		
	Total	307	93		
Total		330	100		

q4b1. In your decision to begin using visual media in worship, how important were the following reasons? The equipment was donated or inexpensive.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	31	9.4	15.3	15.3
	Somewhat Important	46	13.9	22.7	37.9
	No Opinion Either Way	40	12.1	19.7	57.6
	Somewhat Unimportant	25	7.6	12.3	70
	Very Unimportant	61	18.5	30	100
	Total	203	61.5	100	
Missing	DNA	100	30.3		
	NR	27	8.2		
	Total	127	38.5		
Total		330	100		

q4b2. In your decision to begin using visual media in worship, how important were the following reasons? Wanted to use gifts of members who are technologically gifted.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	33	10	16.3	16.3
	Somewhat Important	87	26.4	43.1	59.4
	No Opinion Either Way	48	14.5	23.8	83.2
	Somewhat Unimportant	17	5.2	8.4	91.6
	Very Unimportant	17	5.2	8.4	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		

	NR	28	8.5		
	Total	128	38.8		
Total		330	100		
q4b3. In your decision to begin using visual media in worship, how important were the following reasons? Wanted better contemporary relevance to our members.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	102	30.9	50.5	50.5
	Somewhat Important	68	20.6	33.7	84.2
	No Opinion Either Way	20	6.1	9.9	94.1
	Somewhat Unimportant	2	0.6	1	95
	Very Unimportant	10	3	5	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		
	Total	128	38.8		
Total		330	100		
q4b4. In your decision to begin using visual media in worship, how important were the following reasons? Wanted to connect better with our own youth.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	80	24.2	39.8	39.8
	Somewhat Important	75	22.7	37.3	77.1
	No Opinion Either Way	29	8.8	14.4	91.5
	Somewhat Unimportant	7	2.1	3.5	95
	Very Unimportant	10	3	5	100
	Total	201	60.9	100	
Missing	DNA	100	30.3		
	NR	29	8.8		
	Total	129	39.1		
Total		330	100		
q4b5. In your decision to begin using visual media in worship, how important were the following reasons? Wanted to increase evangelism or seeker-sensitivity.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	72	21.8	35.6	35.6
	Somewhat Important	59	17.9	29.2	64.9
	No Opinion Either Way	38	11.5	18.8	83.7
	Somewhat Unimportant	18	5.5	8.9	92.6
	Very Unimportant	15	4.5	7.4	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		
	Total	128	38.8		
Total		330	100		
q4b6. In your decision to begin using visual media in worship, how important were					

the following reasons? Wanted to avoid reliance on books and paper in worship.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	58	17.6	28.7	28.7
	Somewhat Important	65	19.7	32.2	60.9
	No Opinion Either Way	40	12.1	19.8	80.7
	Somewhat Unimportant	18	5.5	8.9	89.6
	Very Unimportant	21	6.4	10.4	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		
	Total	128	38.8		
Total		330	100		
q4b7. In your decision to begin using visual media in worship, how important were the following reasons? Wanted to explore artistic media in worship.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	53	16.1	26.2	26.2
	Somewhat Important	67	20.3	33.2	59.4
	No Opinion Either Way	41	12.4	20.3	79.7
	Somewhat Unimportant	19	5.8	9.4	89.1
	Very Unimportant	22	6.7	10.9	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		
	Total	128	38.8		
Total		330	100		
q4b8. In your decision to begin using visual media in worship, how important were the following reasons? Wanted to keep pace with area churches.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	16	4.8	8	8
	Somewhat Important	50	15.2	24.9	32.8
	No Opinion Either Way	49	14.8	24.4	57.2
	Somewhat Unimportant	31	9.4	15.4	72.6
	Very Unimportant	55	16.7	27.4	100
	Total	201	60.9	100	
Missing	DNA	100	30.3		
	NR	29	8.8		
	Total	129	39.1		
Total		330	100		
q4b9. In your decision to begin using visual media in worship, how important were the following reasons? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	7	2.1	58.3	58.3
	Somewhat Important	3	0.9	25	83.3

	No Opinion Either Way	2	0.6	16.7	100
	Total	12	3.6	100	
Missing	DNA	100	30.3		
	NR	218	66.1		
	Total	318	96.4		
Total		330	100		

q4c1. As your church has learned to use visual media in worship, how important were the following training methods? Self-taught or learn-as-we-go.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	102	30.9	50.5	50.5
	Somewhat Important	80	24.2	39.6	90.1
	No Opinion Either Way	13	3.9	6.4	96.5
	Somewhat Unimportant	4	1.2	2	98.5
	Very Unimportant	3	0.9	1.5	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		
	Total	128	38.8		
Total		330	100		

q4c2. As your church has learned to use visual media in worship, how important were the following training methods? Self-guided tutorials (books, magazines, CD-ROM training).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	28	8.5	14.1	14.1
	Somewhat Important	71	21.5	35.7	49.7
	No Opinion Either Way	39	11.8	19.6	69.3
	Somewhat Unimportant	28	8.5	14.1	83.4
	Very Unimportant	33	10	16.6	100
	Total	199	60.3	100	
Missing	DNA	100	30.3		
	NR	31	9.4		
	Total	131	39.7		
Total		330	100		

q4c3. As your church has learned to use visual media in worship, how important were the following training methods? Professional training (a class with a live instructor).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	24	7.3	12.2	12.2
	Somewhat Important	34	10.3	17.3	29.4
	No Opinion Either Way	56	17	28.4	57.9
	Somewhat Unimportant	26	7.9	13.2	71.1
	Very Unimportant	57	17.3	28.9	100
	Total	197	59.7	100	
Missing	DNA	100	30.3		

	NR	33	10		
	Total	133	40.3		
Total		330	100		
q4c4. As your church has learned to use visual media in worship, how important were the following training methods? Professional experience (do it for a living).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	34	10.3	17.3	17.3
	Somewhat Important	55	16.7	27.9	45.2
	No Opinion Either Way	47	14.2	23.9	69
	Somewhat Unimportant	21	6.4	10.7	79.7
	Very Unimportant	40	12.1	20.3	100
	Total	197	59.7	100	
Missing	DNA	100	30.3		
	NR	33	10		
	Total	133	40.3		
Total		330	100		
q4c5. As your church has learned to use visual media in worship, how important were the following training methods? A staff person or other leader trains the rest of our staff or volunteers.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	72	21.8	36	36
	Somewhat Important	67	20.3	33.5	69.5
	No Opinion Either Way	24	7.3	12	81.5
	Somewhat Unimportant	12	3.6	6	87.5
	Very Unimportant	25	7.6	12.5	100
	Total	200	60.6	100	
Missing	DNA	100	30.3		
	NR	30	9.1		
	Total	130	39.4		
Total		330	100		
q4c6. As your church has learned to use visual media in worship, how important were the following training methods? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Important	4	1.2	50	50
	Somewhat Important	2	0.6	25	75
	No Opinion Either Way	1	0.3	12.5	87.5
	Very Unimportant	1	0.3	12.5	100
	Total	8	2.4	100	
Missing	DNA	100	30.3		
	NR	222	67.3		
	Total	322	97.6		
Total		330	100		

q5a. In worship services that use visual media, approximately what percent of your worship time includes visual media?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	0.6	1	1
	2	3	0.9	1.5	2.5
	5	10	3	4.9	7.4
	10	13	3.9	6.4	13.7
	13	3	0.9	1.5	15.2
	15	1	0.3	0.5	15.7
	20	8	2.4	3.9	19.6
	25	13	3.9	6.4	26
	29	1	0.3	0.5	26.5
	30	15	4.5	7.4	33.8
	33	1	0.3	0.5	34.3
	35	6	1.8	2.9	37.3
	37	1	0.3	0.5	37.7
	40	6	1.8	2.9	40.7
	45	3	0.9	1.5	42.2
	50	23	7	11.3	53.4
	53	1	0.3	0.5	53.9
	55	1	0.3	0.5	54.4
	60	7	2.1	3.4	57.8
	63	2	0.6	1	58.8
	65	2	0.6	1	59.8
	70	6	1.8	2.9	62.7
	75	16	4.8	7.8	70.6
	80	14	4.2	6.9	77.5
83	1	0.3	0.5	77.9	
85	1	0.3	0.5	78.4	
90	15	4.5	7.4	85.8	
95	10	3	4.9	90.7	
100	19	5.8	9.3	100	
	Total	204	61.8	100	
Missing	DNA	100	30.3		
	NR	26	7.9		
	Total	126	38.2		
Total		330	100		

q5b. How many people (staff and volunteers) are involved in developing visual media for worship in a given week?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	18	5.5	8.7	8.7
	2	57	17.3	27.7	36.4
	3	63	19.1	30.6	67
	4	37	11.2	18	85
	5	16	4.8	7.8	92.7
	6	5	1.5	2.4	95.1

	7	3	0.9	1.5	96.6
	8	2	0.6	1	97.6
	9	2	0.6	1	98.5
	15	1	0.3	0.5	99
	17	1	0.3	0.5	99.5
	20	1	0.3	0.5	100
	Total	206	62.4	100	
Missing	DNA	100	30.3		
	NR	24	7.3		
	Total	124	37.6		
Total		330	100		

q5c. How many hours are spent by your congregation (staff and volunteers) each week developing visual media for worship?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	5	1.5	2.5	2.5
	1	31	9.4	15.7	18.2
	2	28	8.5	14.1	32.3
	3	35	10.6	17.7	50
	4	20	6.1	10.1	60.1
	5	15	4.5	7.6	67.7
	6	9	2.7	4.5	72.2
	7	10	3	5.1	77.3
	8	7	2.1	3.5	80.8
	9	4	1.2	2	82.8
	10	16	4.8	8.1	90.9
	12	2	0.6	1	91.9
	13	1	0.3	0.5	92.4
	14	2	0.6	1	93.4
	15	2	0.6	1	94.4
	17	1	0.3	0.5	94.9
	20	5	1.5	2.5	97.5
	28	1	0.3	0.5	98
	30	1	0.3	0.5	98.5
	40	1	0.3	0.5	99
42	1	0.3	0.5	99.5	
50	1	0.3	0.5	100	
	Total	198	60	100	
Missing	DNA	100	30.3		
	NR	32	9.7		
	Total	132	40		
Total		330	100		

q5d. What percent of that time is volunteer time, rather than paid staff time?

		Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	0	36	10.9	17.6	17.6
	5	5	1.5	2.5	20.1
	8	1	0.3	0.5	20.6
	10	6	1.8	2.9	23.5
	15	2	0.6	1	24.5
	20	12	3.6	5.9	30.4
	25	11	3.3	5.4	35.8
	30	4	1.2	2	37.7
	33	1	0.3	0.5	38.2
	40	2	0.6	1	39.2
	50	34	10.3	16.7	55.9
	60	3	0.9	1.5	57.4
	66	1	0.3	0.5	57.8
	70	5	1.5	2.5	60.3
	75	6	1.8	2.9	63.2
	80	8	2.4	3.9	67.2
	85	2	0.6	1	68.1
	90	8	2.4	3.9	72.1
	95	4	1.2	2	74
	98	1	0.3	0.5	74.5
	100	52	15.8	25.5	100
	Total	204	61.8	100	
Missing	DNA	100	30.3		
	NR	26	7.9		
	Total	126	38.2		
Total		330	100		
q6a1. How often do you review and evaluate: what types of equipment (e.g., video cameras vs. computer graphics) you use in visual worship media?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	17	5.2	8.4	8.4
	Monthly	20	6.1	9.9	18.2
	Quarterly	39	11.8	19.2	37.4
	Yearly	96	29.1	47.3	84.7
	Never	31	9.4	15.3	100
	Total	203	61.5	100	
Missing	DNA	100	30.3		
	NR	27	8.2		
	Total	127	38.5		
Total		330	100		
q6a2. How often do you review and evaluate: what styles of content (e.g., text vs. movie clips) you use in visual media worship?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	32	9.7	15.8	15.8
	Monthly	41	12.4	20.2	36
	Quarterly	46	13.9	22.7	58.6

	Yearly	48	14.5	23.6	82.3
	Never	36	10.9	17.7	100
	Total	203	61.5	100	
Missing	DNA	100	30.3		
	NR	27	8.2		
	Total	127	38.5		
Total		330	100		

q6a3. How often do you review and evaluate: what roles or functions visual media plays in worship?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	29	8.8	14.4	14.4
	Monthly	39	11.8	19.3	33.7
	Quarterly	51	15.5	25.2	58.9
	Yearly	60	18.2	29.7	88.6
	Never	23	7	11.4	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		
	Total	128	38.8		
Total		330	100		

q6a4. How often do you review and evaluate: your goals for using visual media in worship?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	25	7.6	12.3	12.3
	Monthly	37	11.2	18.2	30.5
	Quarterly	38	11.5	18.7	49.3
	Yearly	74	22.4	36.5	85.7
	Never	29	8.8	14.3	100
	Total	203	61.5	100	
Missing	DNA	100	30.3		
	NR	27	8.2		
	Total	127	38.5		
Total		330	100		

q6a5. How often do you review and evaluate: your effectiveness in using visual media in worship?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Weekly	51	15.5	25.2	25.2
	Monthly	45	13.6	22.3	47.5
	Quarterly	39	11.8	19.3	66.8
	Yearly	48	14.5	23.8	90.6
	Never	19	5.8	9.4	100
	Total	202	61.2	100	
Missing	DNA	100	30.3		
	NR	28	8.5		

	Total	128	38.8		
Total		330	100		
q6b. What would be the impact on your worship if all the visual media equipment were removed?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No Impact	19	5.8	9.2	9.2
	Slight change	30	9.1	14.5	23.7
	Some change	39	11.8	18.8	42.5
	Significant change	68	20.6	32.9	75.4
	Substantial change	51	15.5	24.6	100
	Total	207	62.7	100	
Missing	DNA	100	30.3		
	NR	23	7		
	Total	123	37.3		
Total		330	100		
q7.1. How useful would the following resources be for improving the way you use visual media worship? Greater access to equipment (e.g., cash to buy or donation or equipment).					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	127	38.5	61.4	61.4
	Somewhat useful	50	15.2	24.2	85.5
	Uncertain	15	4.5	7.2	92.8
	Not very useful	9	2.7	4.3	97.1
	Not at all useful	6	1.8	2.9	100
	Total	207	62.7	100	
Missing	DNA	100	30.3		
	NR	23	7		
	Total	123	37.3		
Total		330	100		
q7.2. How useful would the following resources be for improving the way you use visual media worship? Direction on what technology to purchase.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	61	18.5	29.2	29.2
	Somewhat useful	92	27.9	44	73.2
	Uncertain	30	9.1	14.4	87.6
	Not very useful	14	4.2	6.7	94.3
	Not at all useful	12	3.6	5.7	100
	Total	209	63.3	100	
Missing	DNA	100	30.3		
	NR	21	6.4		
	Total	121	36.7		
Total		330	100		
q7.3. How useful would the following resources be for improving the way you use					

visual media worship? Training on how to use the equipment we already have.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	46	13.9	22.2	22.2
	Somewhat useful	80	24.2	38.6	60.9
	Uncertain	26	7.9	12.6	73.4
	Not very useful	33	10	15.9	89.4
	Not at all useful	22	6.7	10.6	100
	Total	207	62.7	100	
Missing	DNA	100	30.3		
	NR	23	7		
	Total	123	37.3		
Total		330	100		
q7.4. How useful would the following resources be for improving the way you use visual media worship? Conceptual guidance and ideas on what to do with technology.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	57	17.3	27.3	27.3
	Somewhat useful	100	30.3	47.8	75.1
	Uncertain	28	8.5	13.4	88.5
	Not very useful	16	4.8	7.7	96.2
	Not at all useful	8	2.4	3.8	100
	Total	209	63.3	100	
Missing	DNA	100	30.3		
	NR	21	6.4		
	Total	121	36.7		
Total		330	100		
q7.5. How useful would the following resources be for improving the way you use visual media worship? Training on why projectors should be used (or not used) in worship in the first place.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	21	6.4	10.2	10.2
	Somewhat useful	47	14.2	22.8	33
	Uncertain	49	14.8	23.8	56.8
	Not very useful	42	12.7	20.4	77.2
	Not at all useful	47	14.2	22.8	100
	Total	206	62.4	100	
Missing	DNA	100	30.3		
	NR	24	7.3		
	Total	124	37.6		
Total		330	100		
q7.6. How useful would the following resources be for improving the way you use visual media worship? More time, volunteers, or staff to do the work.					
		Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Very useful	71	21.5	34.3	34.3
	Somewhat useful	93	28.2	44.9	79.2
	Uncertain	23	7	11.1	90.3
	Not very useful	15	4.5	7.2	97.6
	Not at all useful	5	1.5	2.4	100
	Total	207	62.7	100	
Missing	DNA	100	30.3		
	NR	23	7		
	Total	123	37.3		
Total		330	100		

q7.7. How useful would the following resources be for improving the way you use visual media worship? Pre-produced media clips, sound effects, or music that we could incorporate into our productions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	66	20	31.7	31.7
	Somewhat useful	76	23	36.5	68.3
	Uncertain	37	11.2	17.8	86.1
	Not very useful	20	6.1	9.6	95.7
	Not at all useful	9	2.7	4.3	100
	Total	208	63	100	
Missing	DNA	100	30.3		
	NR	22	6.7		
	Total	122	37		
Total		330	100		

q7.8. How useful would the following resources be for improving the way you use visual media worship? Whole, high-quality productions that we can use without much modification.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	56	17	26.8	26.8
	Somewhat useful	65	19.7	31.1	57.9
	Uncertain	45	13.6	21.5	79.4
	Not very useful	24	7.3	11.5	90.9
	Not at all useful	19	5.8	9.1	100
	Total	209	63.3	100	
Missing	DNA	100	30.3		
	NR	21	6.4		
	Total	121	36.7		
Total		330	100		

q7.9. How useful would the following resources be for improving the way you use visual media worship? Affordable production services to create media especially for our organization.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	65	19.7	31.4	31.4
	Somewhat useful	61	18.5	29.5	60.9

	Uncertain	35	10.6	16.9	77.8
	Not very useful	28	8.5	13.5	91.3
	Not at all useful	18	5.5	8.7	100
	Total	207	62.7	100	
Missing	DNA	100	30.3		
	NR	23	7		
	Total	123	37.3		
Total		330	100		
q7.10. How useful would the following resources be for improving the way you use visual media worship? Other.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very useful	3	0.9	37.5	37.5
	Somewhat useful	1	0.3	12.5	50
	Uncertain	1	0.3	12.5	62.5
	Not very useful	2	0.6	25	87.5
	Not at all useful	1	0.3	12.5	100
	Total	8	2.4	100	
Missing	DNA	100	30.3		
	NR	222	67.3		
	Total	322	97.6		
Total		330	100		

Appendix C: List of write-in answers for “Other”

Q01a What is your denomination or affiliation?

<u>ID#</u>	<u>Response</u>
258	[Nondenominational] However, our two ministers are Reformed Church in America.
269	[Nondenominational] Nondenominational/charismatic.

Q01b Approximately how large is your congregation?

<u>ID#</u>	<u>Response</u>
004	[100-250] [circled 1-100, wrote in '100-120']
152	[100-250] (120-140).
215	[NR] 100 families.
342	[2000+] [Circled 'unique worshippers'] Not families; children plus adults.

Q01c What is the approximate annual operating budget for your organization?

<u>ID#</u>	<u>Response</u>
152	[\$100,000-250,000] (\$150).
215	[NR] ?

Q02a Do you plan to increase your use of these types of equipment in the next 12 months?

<u>ID#</u>	<u>Response</u>
277	[NR for all of Q2a] Currently use all of these ALL of the time.
286	[Answered 'Possibly' for all of Q2a] In education, not as part of worship.

Q02a1 Do you plan to increase your use of these types of equipment in the next 12 months? Computer screen projector (e.g. PowerPoint)

<u>ID#</u>	<u>Response</u>
009	[Definitely Not] Be nice, but no equipment.
012	[NR] Already use all the time.
346	[Definitely] And video clips.

Q02a2 Do you plan to increase your use of these types of equipment in the next 12 months? Video/TV projector

<u>ID#</u>	<u>Response</u>
009	[Definitely Not] Be nice, but no equipment.
012	[NR] Already use all the time.
106	[Definitely] Note: new system, starting using it April '03.
185	[Likely] Not in worship sanctuary.

Q02a3 Do you plan to increase your use of these types of equipment in the next 12 months? Overhead transparency projector

<u>ID#</u>	<u>Response</u>
085	[NR] Used regularly.

225 [Not Likely] (Decreased use).

Q02a5 Do you plan to increase your use of these types of equipment in the next 12 months? Other

<u>ID#</u>	<u>Response</u>
002	[Definitely] DVD tracks for choirs.
020	[Definitely] DVD projection.
061	[Definitely] DVD projection.
086	[Definitely] DVD music videos and music.
090	[Definitely] To add a DVD to current system.
110	[NR] Monitors/drum shield.
137	[NR] We use video recording but not project videos.
143	[Likely] More candles.
205	[Definitely] Adding back projection.
220	[Definitely] DVD player.
242	[Likely] Video production software/hardware.
258	[Definitely] Computer center.
261	[Possibly] Audio.
285	[Definitely] Supplemental hymnal.

Q02b How often do you use the following equipment in worship?

<u>ID#</u>	<u>Response</u>
261	[NR for Q2b1-4, 'Yearly' for Q2b5] Not part of our worship. For school or meeting possibly.
318	In worship -- to put words of songs or visualize illustrations.

**Q02b1 How often do you currently use the following equipment in worship?
Computer screen projector (e.g., PowerPoint)**

<u>ID#</u>	<u>Response</u>
336	[Monthly] Twice a month.

**Q02b2 How often do you currently use the following equipment in worship?
Video/TV projector (e.g., videotape or live cameras)**

<u>ID#</u>	<u>Response</u>
098	[Never] [Had circled 'Weekly,' then crossed out] Not in worship.
259	[Never] [Circled 'Weekly', did not answer later questions corresponding to 'Weekly' answer] Live TV coverage.

**Q02b3 How often do you currently use the following equipment in worship?
Overhead transparency**

<u>ID#</u>	<u>Response</u>
102	[Monthly] [Also circled 'Quarterly', comment for 'Quarterly'] Small groups only.
225	[Yearly] Decreased use of transparencies with projector.

Q02b4 How often do you currently use the following equipment in worship? Slide (35mm), filmstrip, movie projector

<u>ID#</u>	<u>Response</u>
129	[Never] [Circled 'Weekly'] Through PowerPoint. [Answered follow-up question for 'Never'].
137	[Never] Used once in last ten years.
327	[Yearly] Occasionally.

Q02b5 How often do you currently use the following equipment in worship? Other

<u>ID#</u>	<u>Response</u>
061	[Monthly] DVD.
079	[Monthly] DVD.

Q02b5 How often do you currently use the following equipment in worship? Other

<u>ID#</u>	<u>Response</u>
082	[Monthly] TV, videotape, DVD.
086	[Monthly] DVD movie clips.
110	[Weekly] Pianos, drums, soundboard.
220	[Monthly] DVD player.
230	[Quarterly] Digital videos.
261	[Yearly] Audio.
263	[Yearly] Youth services.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? Significant minority of congregation would oppose it

<u>ID#</u>	<u>Response</u>
045	[Somewhat Unimportant] I don't understand how the choices fit your question.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? No budget

<u>ID#</u>	<u>Response</u>
045	[No Opinion] I don't understand how the choices fit your question.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? No training or expertise

<u>ID#</u>	<u>Response</u>
045	[No Opinion] I don't understand how the choices fit your question.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? It would require too many scarce resources

<u>ID#</u>	<u>Response</u>
045	[No Opinion] I don't understand how the choices fit your question.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? Would like to, but haven't found the time yet

<u>ID#</u>	<u>Response</u>
045	[Very Unimportant] I don't understand how the choices fit your question.
218	[NR] No.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? Just no interest

<u>ID#</u>	<u>Response</u>
045	[Very Unimportant] I don't understand how the choices fit your question.
218	[NR] Yes.

Q02c1 If you do not use a Computer Projector, how important are the following factors for non-use? Other

<u>ID#</u>	<u>Response</u>
027	[NR] Actually we are in the process of purchasing one right now.
037	It is not in line with our understanding of Reformed and Biblical worship.
039	[NR] Just haven't done it yet.
042	[Very Important] Time to put presentation together each week is time-consuming.
045	[No Response] I don't understand how the choices fit your question.
064	[Very Important] Don't believe the benefits exceed the cost.
093	[Very Important] Cathedral building less suitable.
098	[Somewhat Important] Currently worship style doesn't lend itself well.
099	[Somewhat Important] Plan to begin in fall.
101	[NR] Roman Catholic liturgy does not allow it.
154	[Somewhat Important] Because of the nature of our worship (outdoor drive-in service).
199	[Very Important] Doesn't have.
200	[Very Important] No need.
204	[Very Important] Prefer oral/aural participation.
267	[Very Important] In building program.
289	[Very Important] Distracts from worship as God focused.
303	[Very Important] Haven't experienced a need to.
318	Unbiblical. Major thrust of visual incompatible with Biblical teaching.
335	[Somewhat Important] We are raising money now.

Q02c2 If you do not use Video Projectors, how important are the following factors for non-use?

<u>ID#</u>	<u>Response</u>
161	Sunday school classes do use video/filmstrip/overhead projector.

Q02c2 If you do not use Video Projectors, how important are the following factors for non-use? Would like to, but haven't found the time yet

<u>ID#</u>	<u>Response</u>
218	[NR] No.

Q02c2 If you do not use Video Projectors, how important are the following factors for non-use? Just no interest

<u>ID#</u>	<u>Response</u>
093	[NR] Can't answer 'Just no interest.' WHO has 'Just no interest'[] There is interest among clergy, none in most congregants.
218	[NR] Yes.

Q02c2 If you do not use Video Projectors, how important are the following factors for non-use? Other

<u>ID#</u>	<u>Response</u>
006	[Very Important] Does not fit with what we are trying to accomplish in Lutheran worship: transcendence
037	It is not in line with our understanding of Reformed and Biblical worship.
041	[NR] We project videos through our computer projection system.
042	[Very Important] Time-consuming.
098	[Somewhat Important] Currently worship style doesn't lend itself well.
099	[Very Important] Begin with computer projector first.
102	[Very Important] No current need.
154	[Somewhat Important] Because of the nature of our worship (outdoor drive-in service).
199	[Very Important] Doesn't have.
200	[Very Important] No need.
204	[Very Important] If we wanted visual we would use computer projection. What would you want to use a VCR for?
263	[Somewhat Important] Youth service.
289	[Very Important] Distracts from worship as God focused.
303	[Very Important] No need.
318	Unbiblical.

Q02c3 If you do not use Overhead Projectors, how important are the following factors for non-use?

<u>ID#</u>	<u>Response</u>
156	Use of negatives makes question unclear.

Q02c3 If you do not use Overhead Projectors, how important are the following factors for non-use? Not part of our tradition

<u>ID#</u>	<u>Response</u>
161	[Very Unimportant] Nor is this statement true.

Q02c3 If you do not use Overhead Projectors, how important are the following factors for non-use? Majority of congregation would oppose it

<u>ID#</u>	<u>Response</u>
161	[Very Unimportant] Nor is this statement true.

Q02c3 If you do not use Overhead Projectors, how important are the following factors for non-use? Significant minority of congregation would oppose it

<u>ID#</u>	<u>Response</u>
161	[Very Unimportant] Nor is this statement true.

Q02c3 If you do not use Overhead Projectors, how important are the following factors for non-use? Other

<u>ID#</u>	<u>Response</u>
011	[Very important] Old, inferior technology.
012	[Very Important] Use high-tech equipment.
017	[Very Important] With computer technology, why?
020	[Very Important] Difficulty of room size and distance to screen.
033	[Very Important] Replaced with computer projector.
037	It is not in line with our understanding of Reformed and Biblical worship.
041	[NR] No need to use it.
053	[Very Important] Technologically outdated.
055	[Very Important] Would be a distraction from our built-in rear projection screen.
056	[Very Important] We use PowerPoint rather than transparency projectors.
060	[Very Important] Video projector is better quality.
061	[Very Important] The clumsiness of using it is distracting for worship.
063	[Very Important] PowerPoint is better.
065	[Very Important] Obsolete technology.
071	[Very Important] PowerPoint meets our need.
077	[NR] Outdated.
084	[Very Important] No need.
086	[Very Important] Outdated, old technology.
096	[Very Important] We use PowerPoint.
099	[Very Important] Will begin with computer projector.
100	[Very Important] Old technology.
104	[Very Important] We have better equipment.
106	[Very Important] We use computer screen projection system.
115	[Very Important] Old technology.
121	[Very Important] PowerPoint is superior to overheads for our purposes.
123	[Very Important] We have video projectors and therefore we don't use overheads in worship.
126	[DNA] [Circled 'Very Important'] We must use! [They use this equipment every week].
128	[Very Important] Better equipment available.
129	[NR] Obsolete.
144	[Very Important] If we move ahead we'll skip this technology and go straight to video projection.
145	[NR] Replaced by PowerPoint.
152	[Very Important] Passé; use video/computer.
154	[Somewhat Important] Because of the nature of our worship (outdoor drive-in service).
167	[NR] We have gone beyond its use to PowerPoint.

- 168 [Very Important] The PowerPoint, video, DVD, and CD capacity make an overhead moot.
- 169 [Very Important] Use video/computer instead.
- 174 [Very Important] We use video/PowerPoint.
- 175 [NR] Replaced by computer projector.

Q02c3 If you do not use Overhead Projectors, how important are the following factors for non-use? Other

<u>ID#</u>	<u>Response</u>
182	[Very Important] Out of date.
194	[NR] Use computer instead.
196	[Very Important] PowerPoint is better for our worship style.
201	[Very Important] Use PowerPoint instead.
204	[Very Important] Prefer aural approach.
205	[NR] We use projection.
211	[NR] Out of date technology.
213	[Very Important] Use PowerPoint/projector.
220	[Very Important] Obsolete in room. Welcome back to the 80's?
221	[Very Important] Obsolete -- use PowerPoint.
229	[NR] Use all computers and multimedia projectors.
230	[Very Important] Outdated technology.
234	[Very Important] We use computers.
235	[Very Important] Better technology.
239	[NR] Outdated with our PowerPoint capability.
241	[Very Important] We use computer projection instead.
242	[Somewhat Important] Out of date.
244	[NR] Already have computer projector.
249	[NR] Computer and video projectors work much better; these are outdated.
254	[Very Important] Outdated technology.
263	[Somewhat Important] Use in Sunday school only (not worship service).
270	[Very Important] Lighting.
273	[NR] Use computer overhead instead (Prologue program for words of songs, scripture, etc.).
278	[Very Important] Use computer and PowerPoint instead!
279	[NR] Old fashioned.
283	[Very Important] Technology has surpassed this medium.
284	[Very Important] Not feasible in our space. Use better technology.
289	[Very Important] Distracts from worship as God focused.
303	[Very Important] No need.
306	[Very Important] We're way beyond it technologically.
318	Unbiblical.
321	[Very Important] We use video/computer projectors instead.
322	[Very Important] Passé.
325	[Somewhat Important] No need.
328	[Very Important] Out of date technology.

- 334 [Very Important] Use other equipment instead.
- 337 [NR] Outdated.
- 339 [NR] Outdated technology.
- 347 [Very Important] Use PowerPoint on computer projector.

Q02c4 If you do not use Film Projectors, how important are the following factors for non-use? Other

<u>ID#</u>	<u>Response</u>
017	[Very Important] With new video technology, why?
028	[Very Important] Old technology -- slow, difficult to use.
037	It is not in line with our understanding of Reformed and Biblical worship.
041	[NR] No need to use it.
053	[Very Important] Outdated.
055	[Very Important] Video has replaced it.
056	[Very Important] We have updated our system; we use VCR's/DVD's instead.
060	[Very Important] Video projector with digital slides is a better technology.
061	[Very Important] Far less flexible or convenient than video/DVD projection.
063	[Very Important] Video is better.
065	[Very Important] Obsolete technology.
071	[Very Important] DVD meets our needs.
076	[NR] Copyright laws.
077	[NR] Outdated.
084	[Very Important] No need.
086	[Very Important] Outdated, old technology.
096	[Very Important] We use PowerPoint.
099	[Very Important] Will begin with computer projector.
100	[Very Important] Old technology.
104	[Very Important] We have better equipment.
106	[Very Important] We use computer screen projection system.
115	[Very Important] Old technology.
121	[Very Important] Videos meet our needs better than film.
123	[No Opinion Either Way] We use our current system to view all video media.
128	[Very Important] Better equipment available.
129	[NR] Obsolete.
145	[NR] Replaced by video projector.
152	[Very Important] Passé; use video/computer.
154	[Somewhat Important] Because of the nature of our worship (outdoor drive-in service).
168	[Very Important] Again, we don't have a need with the other technology we are using.
169	[Very Important] Use video/computer instead.
174	[Very Important] We use video/PowerPoint.
175	[NR] Replaced by video projector.

- 182 [Very Important] Out of date.
 191 [No Opinion Either Way] No need; have newer technology.
 194 [NR] Use computer instead.
 199 [Very Important] Doesn't have.
 201 [Very Important] Use computer projection instead.
 204 [Very Important] Tacky!
 211 [Very Unimportant] Out of date technology.
 213 [Very Important] Use Video/CD through LFD projector.
 221 [Very Important] Obsolete -- use DVD or other computer video sources.
 229 [NR] Use all computers and multimedia projectors.
 230 [Very Unimportant] Outdated technology.
 231 [Very Important] Outdated.
 235 [Very Important] Better technology.
 239 [NR] Outdated with PowerPoint capability.
 241 [Very Important] We use computer projection instead.
 242 [Very Important] Out of date.
 244 [NR] Already have computer projector.
 248 [Very Important] This media is no longer readily available or as accessible as other media.
 249 [NR] Computer and video projectors work much better; these are outdated.
 254 [Very Important] Outdated technology.
 263 [Somewhat Important] Use in Sunday school only.
 270 [Very Important] Lighting.
 273 [NR] We use VCR or DVD along with our computer overhead system.
 279 [NR] Use video instead.
 283 [Very Important] With VHS, DVD, etc., we have no need for film projectors.
 284 [Very Important] Use VCR or DVD through computer screen projector.
 289 [Very Important] Distracts from worship as God focused.
 303 [Very Important] Physical setup is difficult -- haven't had a need to.
 306 [Very Important] We're way beyond it technologically.
 318 Unbiblical.
 322 [Very Important] Passé.
 328 [Very Important] Out of date technology.
 333 [NR] Videos have replaced it (out of date).
 334 [Very Important] Use other equipment instead.
 339 [NR] Outdated technology.
 347 [Very Important] Too old a technology.

Q03a How often do you use this style of content in worship?

ID# Response

215 [Monthly' for Q3a1, 'Never' for Q3a2-6, 'NR' for Q3a7] We have just recently purchased a computer projection system so it is hard to answer the questions at this point.

Q03a1 How often do you use this style of content in worship? Text only

<u>ID#</u>	<u>Response</u>
009	[Monthly] Overhead.
336	[Monthly] Twice a month.

Q03a2 How often do you use this style of content in worship? Graphics and text (e.g., pictures or clip art)

<u>ID#</u>	<u>Response</u>
097	[Quarterly] We use for school masses.

Q03a3 How often do you use this style of content in worship? Animation (e.g., Flash)

<u>ID#</u>	<u>Response</u>
106	[Quarterly] Not yet.

Q03a4 How often do you use this style of content in worship? Live video cameras on screen

<u>ID#</u>	<u>Response</u>
148	[NR] Not yet.
169	[Never] Not yet.
220	[Never] Not yet.
221	[Yearly] [Also circled 'Never'] Only every few years.
242	[Never] Yet!

Q03a5 How often do you use this style of content in worship? Videos made by your congregation

<u>ID#</u>	<u>Response</u>
106	[Never] ?
221	[Yearly] [Also circled 'Never'] Only every few years.

Q03a6 How often do you use this style of content in worship? Video clips or segments (e.g., from TV or Movies)

<u>ID#</u>	<u>Response</u>
097	[Quarterly] We use for school masses.
106	[Quarterly] Once so far.
152	[Weekly] (Illegal to use TV!)
186	[Monthly] [Circled 'Weekly' and 'Monthly'] Twice a month.

Q03a7 How often do you use this style of content in worship? Other

<u>ID#</u>	<u>Response</u>
033	[Weekly] Music score graphics (PowerPoint).
086	[Monthly] DVD music videos.
110	[Quarterly] DVD.
220	[Monthly] [Also circled 'Weekly'] DVD visuals timed with music.
225	[NR] Will most likely be increasing use of video, especially in youth church.
245	[Quarterly] Rent when needed.

- 328 [Monthly] Commissioned video segments.
 333 [Weekly] Words to songs.

**Q03b1 How often do you use visual media to achieve this purpose in worship?
 Create an environment for worship (e.g., background visuals, music, projected liturgical banners)**

- | <u>ID#</u> | <u>Response</u> |
|------------|-----------------|
| 215 | [Never] So far. |

**Q03b4 How often do you use visual media to achieve this purpose in worship?
 Convey information to worshippers (e.g., welcome messages, announcements, promote events or activities)**

- | <u>ID#</u> | <u>Response</u> |
|------------|-------------------------------------|
| 333 | [Never] But it will probably start. |

Q03b5 How often do you use visual media to achieve this purpose in worship? Use media as the main worship leader (e.g., a music video, a short story, a montage, a passion narrative set in your neighborhood)

- | <u>ID#</u> | <u>Response</u> |
|------------|--|
| 065 | [Never] Don't understand the question -- worship leader is a person. |

Q04a In your decision to begin using visual media in worship, how important were the following people?

- | <u>ID#</u> | <u>Response</u> |
|------------|--|
| 201 | [NR to all of Q4a] I was not here when the church began using computer projection so I'm not able to answer these questions. |
| 232 | [NR to rest of questionnaire] Balance of questions do not apply. |
| 236 | I don't know -- I wasn't here. These are guesses. |
| 244 | [NR to all of Q4a] Don't know, was not on staff. |
| 299 | [NR] Necessity! |

Q04a1 In your decision to begin using visual media in worship, how important were the following people? An individual or small group of members with interest in this area

- | <u>ID#</u> | <u>Response</u> |
|------------|------------------------------|
| 097 | [Somewhat Important] School. |

Q04a10 In your decision to begin using visual media in worship, how important were the following people? Other

- | <u>ID#</u> | <u>Response</u> |
|------------|--|
| 028 | [Very Important] Money. |
| 070 | [Very Important] Staff worship director. |
| 079 | [Very Important] Music committee. |
| 113 | [NR] Week long training in San Diego called Stat Up -- Start Over. |
| 148 | [Very Important] When the new building was built (late 1980's) screens were installed. |

- 152 [Very Important] Where the culture is -- our ministry target.
 168 [Very Important] We are a new church start and from our first worship celebration we have been utilizing slides and then PowerPoint.
 199 [Very Important] Does have.
 215 [Very Important] Technology committee.
 220 [Very Important] Cultural trends.
 225 [Very Important] Gain relevance in today's technology-oriented society.
 231 [Somewhat Important] Worship survey.
 305 [Very Important] Worship Leader/Minister.

Q04a3 In your decision to begin using visual media in worship, how important were the following people? Worship planning committee

- | <u>ID#</u> | <u>Response</u> |
|------------|--|
| 247 | [NR] N/A. |
| 273 | [No Opinion Either Way] Don't use a committee. |

Q04a4 In your decision to begin using visual media in worship, how important were the following people? Evangelism committee

- | <u>ID#</u> | <u>Response</u> |
|------------|-----------------|
| 247 | [NR] N/A. |

Q04a7 In your decision to begin using visual media in worship, how important were the following people? Supervising Authority (Bishop, denominational agency)

- | <u>ID#</u> | <u>Response</u> |
|------------|---|
| 247 | [NR] N/A. |
| 273 | [Very Important] Board and pastor. To explain, we were originally using transparency overheads in worship and sermons. We 'graduated' to a computer-driven method using Prologue to project our announcements, lyrics, scriptures, and anything special (i.e. video, etc.). This was a pastor/board decision. |

Q04a9 In your decision to begin using visual media in worship, how important were the following people? Was part of our organization since inception

- | <u>ID#</u> | <u>Response</u> |
|------------|---|
| 229 | [No Opinion Either Way] Ten-year-old ministry -- used media the past six. |

Q04b In your decision to begin using visual media in worship, how important were the following reasons?

- | <u>ID#</u> | <u>Response</u> |
|------------|--|
| 201 | [NR to all of Q4b] I was not here when the church began using computer projection so I'm not able to answer these questions. |
| 236 | I don't know -- I wasn't here. These are guesses. |
| 244 | [NR to all of Q4b] Don't know, was not on staff. |

Q04b4 In your decision to begin using visual media in worship, how important were the following reasons? Wanted to connect better with our own youth

- | <u>ID#</u> | <u>Response</u> |
|------------|-----------------|
|------------|-----------------|

331 [Somewhat Important] Songs.

Q04b9 In your decision to begin using visual media in worship, how important were the following reasons? Other

<u>ID#</u>	<u>Response</u>
031	[Very Important] Flexibility.
060	[Very Important] Included in sanctuary renovation.
070	[Very Important] To better communicate.
079	[Very Important] Better visibility and flexibility with projection.
110	[Somewhat Important] Convenience to visual people.
152	[Very Important] !! Multi-media is the lexicon of the postmodern person.
161	[Very Important] Cheaper than buying books and new contemporary worship music.
225	[Very Important] Freedom in worship, more expression, achieve greater ability to enter into God's presence, create an inviting environment for worship.

Q04c4 As your church has learned to use visual media in worship, how important were the following training methods? Professional experience (do it for a living)

<u>ID#</u>	<u>Response</u>
106	[Very Important] One person.

Q04c6 As your church has learned to use visual media in worship, how important were the following training methods? Other

<u>ID#</u>	<u>Response</u>
061	[Very Important] Most young people and professionals know how to use PowerPoint.
110	[Somewhat Important] Tech, people in congregation.
120	[Very Important] Already had knowledge.
152	[Very Important] !! Arts conferences -- Ginghamburg, Velocity Culture, Inspiration.
172	[NR] Too early to tell.
225	[Very Important] Information from an affiliated church.
244	[NR] ?

Q05a In worship services that use visual media, approximately what percent of your worship time includes visual media?

<u>ID#</u>	<u>Response</u>
002	[37% includes visual media] [wrote 25-50%]
097	[5% includes visual media] For school liturgies when used.
114	[35% includes visual media] 20% traditional service, 50% contemporary service.
123	[53% includes visual media] 30-75%.
201	[100% includes visual media] There is always some image being projected.
241	[90% includes visual media] Not during prayer. Other than that, 100 percent.

262 [NR] Song lyrics and responsive readings only.

Q05b How many people (staff and volunteers) are involved in developing visual media for worship in a given week?

<u>ID#</u>	<u>Response</u>
011	[3 people] [wrote '2-3']
152	[3 people] (Team of five who alternate).
215	[2 people] (Pastor and sound person) ?
339	[10 people] At least.

Q05c How many hours are spent by your congregation (staff and volunteers) each week developing visual media for worship?

<u>ID#</u>	<u>Response</u>
002	[5 hours] [wrote 4-6 hours]
010	[4 hours] [wrote '3 or 4']
106	[4 hours] Excluding one and a half hour worship design team meeting.
110	[NR] Two hours each month.
128	[14 hours] 4-24 hours -- depends on the week.
152	[28 hours] [wrote '24-32'] (Many more if original video is created).
161	[2 hours] ?
168	[6 people] Two to ten, depending on the week.
214	[0 hours] .001 -- we do it three times a year.
216	[NR] Many.
258	[NR] Negligible.
273	[20 hours] [wrote '10-30'] Varies greatly.
277	[42 hours] Varies from 4-80 hours.
287	[NR] ?
292	[NR] ?
298	[NR] ?

Q05d What percent of that time is volunteer time, rather than paid staff time?

<u>ID#</u>	<u>Response</u>
097	[NR] Usually a teacher on staff controls it.
168	[5 people] One to ten, depending on the week.
215	[NR] Unsure.
276	[75 percent is volunteer time] Approximately.

Q06a How often do you review and evaluate:

<u>ID#</u>	<u>Response</u>
215	[NR for Q6a1-5] Can't answer yet. We have just recently purchased a computer projection system so it is hard to answer the questions at this point.

Q06a1 How often do you review and evaluate: what types of equipment (e.g., video cameras vs. computer graphics) you use in visual worship media?

<u>ID#</u>	<u>Response</u>
339	[NR] Continually.

Q06a2 How often do you review and evaluate: what styles of content (e.g., text vs. clips) you use in visual worship media?

<u>ID#</u>	<u>Response</u>
327	[NR] As needed.
339	[NR] Continually.

Q06b What would be the impact on your worship if all the visual media equipment were removed?

<u>ID#</u>	<u>Response</u>
084	[It would change significantly...] But God is way bigger than any significant adjustment!
215	[No impact; we would continue worshipping without missing it] (At this point).
273	[It would change significantly] Just wouldn't be as neat looking, but wouldn't change what we do (songs, feeling, etc.).

Q07 How useful would the following resources be for improving the way you use visual media in worship?

<u>ID#</u>	<u>Response</u>
152	[Added q7.11, said 'Very useful'] Better skills at leading and equipping volunteers and building teams.
229	[Uncertain] Services?

Q07.10 How useful would the following resources be for improving the way you use visual media in worship? Other

<u>ID#</u>	<u>Response</u>
061	[Very useful] The Psalter Hymnal in PowerPoint INCLUDING the forms, confessions, etc.
113	[NR] Seminar on training for equipment -- examples and ideas for use in worship.
152	[Very useful] Better understanding of the theology of worship.
328	[Very useful] Young, trained volunteers to assist.

Q07.3 How useful would the following resources be for improving the way you use visual media in worship? Training on how to use the equipment we already have

<u>ID#</u>	<u>Response</u>
273	[Uncertain] We have a staff member that is very gifted in technology, but that is not his paid position. If more of us on staff knew more about technology it would be very helpful.
339	[NR] We have trained staff.

Q07.4 How useful would the following resources be for improving the way you use visual media in worship? Conceptual guidance and ideas on what to do with technology

<u>ID#</u>	<u>Response</u>
------------	-----------------

339 [NR] We have trained staff.

Q07.5 How useful would the following resources be for improving the way you use visual media in worship? Training on why projectors should be used (or not used) in worship in the first place

ID# Response

339 [NR] We have trained staff.

Q08 Additional Comments:

ID# Response

002 Will we see results of this survey?

006 I've only used a PowerPoint presentation two times in three years. We will be offering a new contemporary service on Saturday evenings this fall where I plan to use a computer projector weekly. So I have to catch up on the learning curve...and guard against drifting into a 'how to' emphasis in preaching and worship theme, which this technological template seems very well adapted for.

008 We have used the following items regularly in our Sunday School hour: PowerPoint, overheads, video projection, satellite video projection.

Most of these items have been used for family night gatherings. We have used PowerPoint during our once-a-month youth service, but ran into opposition from a significant section of the congregation. These services were conducted in our [deleted] Hall where we have a stage and a 12 by 12 foot pull-down screen. Our sanctuary is architecturally not compatible for any kind of projection use.

013 We have a fund that is almost at the point that enables us to purchase video projection equipment. Up to this point we have used borrowed equipment periodically. We have occasionally used a VCR with a large monitor, but that is not satisfactory in larger groups and rooms.

014 The danger with such visual media is how easy it is to abuse, distorting a true worship of God. Our Protestant, but particularly Reformed roots, warned against adding too many items in the worship service. They saw how the Roman Catholic Church had greatly abused visual media and how the church had been led astray from an emphasis on Christ, the preaching of the word, and a right use of the sacraments. I would join them in this warning to our churches of today. Let's not think ourselves wiser than our Lord and the means He ordained to worship Him and learn of Him.

016 We are a church with 125 years of history (= tradition). But visual arts have greatly enhanced and encouraged some positive moves in the right direction. We expected some negative feedback, but received none!

019 We use PowerPoint and video in our Bible classes currently and are working toward using them in worship within the next year.

021 Our church building is too light for any projection to be seen.

027 [At bottom of page 4; after conditions for continuation] Since we are purchasing, will continue.

028 We are a small urban church with two services. It is at our evening service that we are beginning to use visual media in worship when we can beg, borrow, or steal the equipment. We have trained and experienced people at all levels of creation and production.

030 The only visual we use is a printed worship order, with printed announcements -- i.e., traditional worship bulletin.

033 The number one most effective use of our computer projection equipment has been our weekly inclusion of projectable musical scores by Inspirational Worship (www.inspirationalworship.com). Because we have music, we learn new songs much more easily, and can access older numbers not in our Psalter or other songbooks. The number two improvement has been our use of fill-in-the-blank style sermon notes accompanied by animated PowerPoint slides that display 'answers' on cue.

041 We are a 140+ year old congregation, with a traditional sanctuary and blended worship style and really enjoy the profits brought to our worship by our projection system introduced two years ago.

044 My own personal reaction against use of visual technology in worship for projection of words to be sung (without the musical score) is due to:

1) An assumption that all or most know the tune. If I as a worshipper do not know the tune, I am either:

a) excluded from participation at that point, or I...

b) can pretend I'm singing, or...

c) I can slide around on approximately the right notes.

2) A sense of loss that the beautiful harmonies of four-part singing are being lost as congregations move to chorus singing in unison.

3) A sense of loss that the beautiful depth of expression which some old hymns and psalms provide is being replaced with the new technology bringing in simple choruses and 'ditties.'

So, my rejection of the technology is not a rejection of the technology, per se, but a rejection of how it is used -- to project words, not the musical score, and the losses that come with that.

048 Our worship committee has checked out the cost for computer screen projection. We are a small congregation and there is no way we could afford it. Also many of our membership are older and are not in favor of it. I personally cannot justify the cost for the value/non-value to a church's ministry.

049 Visual art is very important in the Orthodox Church -- these are the icons. Orthodoxy has a long established theology of art. Audio/visual might be used after a worship service, but not during a service. We have not given the matter much thought at this time. Hope this is helpful. [Name deleted]

058 [At bottom of page 4, after conditions for continuation] Only use a TV and monitor in the overflow area -- like short-circuit TV. [Did not continue].

059 This is a very interesting time for us to receive this questionnaire because we have just installed our screens in the auditorium and will begin using them next month. So some of the questions I could answer and some I am unsure of. Also we have used some PowerPoint and other video presentations even without all the equipment set up as we have it now.

061 Power Worship software (shareware) has saved us a lot of time. Having a website where people could get Psalter Hymnal songs and forms would save MUCH time. Projection technology has helped visitors feel more comfortable because they don't need to fumble/look stupid trying to figure where to go in which book. The singing volume improved remarkably when people were singing while looking ahead at the

projection image rather than face down into a book. The older people like the Bible texts on the front wall because it is easier to read than the small print in the pew Bibles.

065 Would be interested in reviewing results -- I look forward to checking your website this fall!

071 We've used technology in worship for over eight years. Announcements, songs, images, and text in my sermons are a weekly occurrence. PowerPoint has proven to be an invaluable tool in conveying Biblical truth. A picture is worth a thousand words! But also draws in people of all ages and interest. In my opinion this must be taught in Sem! [Name deleted]

076 Thank you for including me in your survey. Please keep me on your list if Calvin is offering some reasonably priced workshops or classes for pastors. [name deleted]

078 Help for smaller churches would be a great way to provide opportunity to step into the 21st century. By help we mean financial help in purchasing equipment and training in the use of the equipment.

079 We have purchased and started using a multimedia projector for just six months at [name deleted] and love it! We have had nothing but positive feedback from the congregation. We are excited about all the different ways to minister with this new tool.

085 [name deleted] has a 'dream' to one day use/buy a projection system (PowerPoint/computer). It's not something we currently have in our budget, but one day in the next few years it will be. We currently use an overhead projector weekly and occasionally use hymnals.

086 We have had our equipment for less than one year. We are still learning, excited, and motivated. Networking for creative ideas would be helpful. We are sure that we could be doing more but do not know what that is at this point. To hear how others use their equipment would be a creative source of information.

We left the traditional service alone and use the LCD projector a lot less in the service. We added a contemporary service and use the LCD projector a lot in this service. The young people respond to it in a positive way. When I can find PowerPoint images that fit with my sermon, I use them. When I can find movie video clips I use them as visual illustrations. They help a lot. It is time for us to start looking at sensory worship; ways to involve all five senses and interact more with those in worship.

096 Technology is a great tool. As culture is becoming more visual oriented, the church needs to provide tools for people to use to worship with that in mind. If it is done well, visual and using projectors can add so much to the worship experience. It's a huge change for a lot of people, but for the church to succeed in the future it is an important piece of the puzzle. Thanks for all you do. It's great to have a program in the area like yours. Peace, [name deleted]

098 Interesting survey. Our worship style right now doesn't lend itself to requiring this technology. Our congregation does well with paper bulletin direction. It's been discussed and would meet some resistance but hasn't been completely thrown out yet.

100 One of the questions we ask when using media is, Does this picture, graphic, presentation, etc. aid us in expanding our concept of who God is?

We also see media as a way to involve other artists, such as writers and painters, in our worship.

110 We have a screen built into our wall we mostly use for PowerPoint, videos -- advertise vacation Bible school, missions, etc. We use DVD every once in a while. Use it for announcements. Would like to use it to prepare hearts (DVD -- Worship Together series) before service. We also used it for our Easter choir service with a picture presentation (PowerPoint). People loved the music with visual. My recommendation is not to use it all the time. Create variety; the old with new -- a nice mix (blend). Thanks for caring.

120 The confusion at the beginning is that we currently use computer, but the church does not own it. It is all donated for the monthly service it is used in.

127 As a worship director in a church, myself and a large portion of the congregation desires to grow in this area. We have a lot of technology know-how, but lack good solid doctrinal resources that appeal to many age groups -- not just teens or kids. I am glad you are doing this questionnaire and look forward to getting resource ideas from you in the future!

129 We purchased and installed a \$20,000 system about a year ago. It was a donated memorial gift. It has greatly enhanced our worship and we have had almost no negative feedback. It is a great blessing. If we can be of any further assistance, feel free to call. [name deleted]

131 We are just getting started looking for projection equipment. We are using an overhead projector; we started during Holy Week.

134 Just for your information: We do not use technology mainly because of a very traditional sanctuary. Also, we draw from many sources for music, liturgies, etcetera and find that printing these in the bulletin are very effective and work well for us. We do video tape our morning service to air on our local cable channel on Sunday morning and afternoon. We use three cameras -- two wall-mounted and one moveable. This is extremely valuable in our congregation and our community!

135 Dear John, Would you please send me a copy of the results when you finish? I would appreciate it. Thank you! [Name Deleted]

144 Note: Budgetarily, we decided that upgrades in our sound system were a higher priority right now than video or computer projection. In a smaller church one must make such tradeoffs. As finances allow in two to three years we will probably do more with visual projection but we need another couple years to digest sound system costs. We'll experiment as time and money allow.

148 I've been the director of worship at [name deleted] since October, 1999 and we have always used PowerPoint for projecting words, sermon notes, and video clips. We've got a great volunteer crew and they are always looking at ways to do things in a new and more meaningful way. So video animation has been used, as well as some great PowerPoint 'slide-shows.' All of the songs we sing are projected and we often use color/picture backing sounds. We're currently investigating the cost of new projectors (5200 lumen). Our sanctuary hosts various concerts, graduations, conventions, and seminars, so it's important for us to have a good projector system to accommodate the needs of the groups that have come in. Thanks, [name deleted]

149 We are using the overhead projector and a screen for our choruses. We supply hard copies to our older folks because the screen is hard for them to see. The

initial question regarding size of church family [we answered as] '1-100'. We have approximately fifty people. Our sanctuary will seat around one hundred fifty. I include this hoping that it gives a clearer picture of our church.

152 We have used multi-media and presentation technology extensively for four years on a shoestring budget. I feel we could offer a lot to smaller churches who are just getting into this ministry and aspect of worship. I would very much look forward to an opportunity to share what we've learned. [name deleted]

156 Hate questionnaires. You have no idea how many of these are sent to our church. Hard questions to answer. Use of double negatives is confusing. I don't feel that my answers are very honest. I hope, however, I have been helpful.

158 We project pictures of babies at their baptism. Huge hit with grandparents.

160 We would really like to begin using computerized video projection in our church. Money for the projector is the main objection. I believe it would be used weekly for song words and could develop into sermon note projection, announcement projection, and video/movie viewing.

164 We borrow equipment about once a year (or rent). If we could afford it, we would install it and do it every week immediately. Or if readily available -- cheap/free -- without inconveniencing another church, we'd do it at least monthly.

165 We are an inner-city ministry with limited resources. We need culturally relevant materials.

175 The financial requirements to move beyond our current system is significant because it involves major upgrades to lighting. Acceptance (and reliance) on the projection of worship has been excellent. The poor vision of several older members and dim lighting didn't allow them to read out of the hymnal. Now with the projector they can participate again.

183 I would be very interested in meeting with other people using SongShowPlus.

186 We have two different worship services every Sunday morning and use the screen, computer, and projection in both. In the 'contemporary' worship, media is used much more as a visual aid, i.e. we often use videos (secular or ones created for worship), DVD's (such as the iWorship music videos by Integrity Music), illustrated songs done in house on PowerPoint with CD backgrounds, etc. Variations of graphics play a much greater role. Songs, scripture, message points, information loops, etc. are used in both worship settings. However, backgrounds tend to be much simpler and plainer in the 'traditional' worship. The screen is used all hour at both services (hymns are also on PowerPoint with page numbers for those who prefer a hymnal at the traditional). Our 'traditional' worship is not a 'typical' liturgical United Methodist service, but more of a 'blend' of tradition (hymns, prayers on screen, calls to worship on screen, Lord's Prayer on screen, Doxology, occasionally Gloria Patri, etc.). With media and a contemporary song or two, and, on rare occasions, dance or drama. Without media both services would be totally different. We don't use overheads or films because everything is done computer, DVD, or video.

192 Please send results as our congregation needs/wants to learn how worship is positively impacted with this equipment use and its relevancy to a worship space of fifty feet by fifty feet. [name deleted]

195 Thank you!

200 Our tradition doesn't call for 'visual' media. We use natural things in the environment, i.e. flowers, banners, bread, wine, water, oil, the Word, and the community.

207 I was initially skeptical about the use of video/projector technology within a worship service. My main concern was my understanding of the Reformed tenet of word-centered worship. However, I have been pleased to find that the visual aspect of video/projector-assisted worship is that it has enabled us to be more Word-centered (Scripture) in our worship, using the visual medium (sense) to complement the spoken/heard word.

213 Could (would) the CRC facilitate exchange of information on audio/video equipment, software, installation contractors, suppliers, etc., from churches that have experience in these areas to churches that have no experience in the above areas, i.e., 1) what is a good LCD projector for...; 2) what are good wireless mics for speech only; 3) what installation contractor can do a good (or bad) job; 4) is there an alternate to MS PowerPoint?

215 We have just recently purchased a computer projection system so it is hard to answer the questions at this point. We have only had the new system for one month! It would be better for us to answer this survey in the coming year...

217 Would like some type of survey published on effectiveness of video media. How many churches have stopped video media and what are reasons? What things are churches doing in place of video media? What are the latest ideas in worship to draw people in? What do churches do differently at regular services versus seeker service? Can we purchase equipment through a pool versus individual to save dollars?

225 We have been using a projector in worship for a few months. It has been such a positive change in the atmosphere of the worship service. We have gained freedom in expression of our worship (clapping, raising hands, etc.) and also greater spiritual depth. The congregation has welcomed this transitional time and it has worked well to offer contemporary and traditional worship styles in a spirit of unity. We hope to increase use of the technology with video, movie clips, song clips, etc. over time. With all of the technology in our society today, it is important for the church to maintain relevance, by seeker friendly, and be faithful to God's call and destiny. May His call and His glory be our heart's desire as we seek to serve Him with excellence.

229 I am the Program/Drama/Technical Director for [name deleted]. I organize all the elements of a service and make sure they all fit together. We have used media for years and therefore some of my answers have to do with past knowledge of equipment and their uses, but I hope my answers can be of some help anyway. [name deleted]

230 We're currently developing our use of digital video for pre-service announcements.

236 When I arrived the system of using slides was in place. I've brought up other options, but nothing else will be considered for some time to come.

246 At this time we are changing pastoral staff from a 76 year-old to a 31 year-old. I am expecting an increase in our technological use for Christian worship. Our major downfall is cash for the equipment.

249 Sorry you did not get the first survey. We lost our worship leader October and our new one won't move here from New York until August so it's probably in the huge stack on her desk. I have tried to fill this out as best I can. [name deleted], Secretary.

264 Hope this helps.

268 We would like to add a lot more. All we have is a slide projector with song slides or occasional scenery slides. Money and trained people are the things keeping us from PowerPoint and/or projection equipment.

276 We're just beginning to explore the possibilities of using technology in worship so some of the ambiguities in our answers are related to that.

296 We have a man in the church who teaches media at [name deleted]. His involvement has greatly increased our use and effectiveness.

300 We do not use these items for worship services. We do use computer technology (website and email) for communications among our congregation and between us and other congregations.

307 We had two large gifts from estates that funded the majority of our projection system and we only have used it since February, 2003, so it's fairly new. We use it for all singing, responsive readings and sermon notes -- still photographs, no video clips. Say hi to [name deleted] -- he's my little brother!

318 To whom it may concern,

My response of 'unBiblical' as the reason we do not use the mentioned media technology 'in worship' needs a little explanation. First, our church has all this equipment for use: video projector with computer hook-up, film projector, and an overhead projector. In addition we are hoping to purchase about \$50,000 worth of equipment to record digitally (you do not mention this equipment) so we can televise our worship service, reproduce it on DVD's for distribution for visual and broadcast audio on regular internet. We use this equipment on a regular basis for teaching, presentations and to communicate mission work. The reason we do not use our equipment for putting songs on the wall is cultural. It is not a part of our tradition but I can see nothing wrong with such a type of reproducing songs. However, the thrust of your questions in Q3b and Q4b make it clear that your questions assume an unbiblical view of worship. This is particularly disappointing given the historic faith that was once practiced by the tradition represented by Calvin College. The questions themselves make assumptions that should not be made when taking a survey. This shows me how influenced you are by our visual culture. In historic Reformed worship the visual is not focused on to create an environment for worship, reinforce concepts of worship, encourage participation in worship. Nor do we use media to replace a worship leader, to facilitate the use of member gifts during worship, to make worship relevant to members, to connect with youth, to increase evangelism, to explore artistic media as a mode of worship or to keep pace with area churches who do all these things. All of these practices violate Biblical principles of worship. None of these practices are inherently dependent upon media technology but have been part of 'worship battles' and the role of the visual in worship for centuries.

Sincerely,

Reverend [name deleted].

324 We believe the Holy Spirit came on the day of Pentecost. Our worship was given by God and is not the result of human philosophy and gimmicks. If our religion was man-made then it would continually undergo change. We do not change the scripture, our tradition, or our worship as we see them all as given by God!

328 You may call me at anytime with questions or for more information!
Thanks, [name deleted]

336 Our effort at 'blending' styles comes down to this: every other Sunday morning is more traditional -- no video, no praise team. The other is more contemporary - - praise team and PowerPoint. Our primary use of pictures on the screen is on baptism Sundays. We will increase use of video and computer equipment over the next few years, naturally, not forcing it on the congregation.

338 We started using PowerPoint to make it easier for our community people to follow the service (songs, message, etc.). It also gives a lot of options in worship (teaching new songs, graphics to explain the message, video clips, pictures, etc.). Several years ago we decided to make a concerted effort to reach the unchurched our immediate community. The use of PowerPoint has been a very helpful tool.

Anything you can do to provide resources to small churches like ours is greatly appreciated. Thanks, [name deleted].

339 Our congregation has a professional media specialist who has contributed greatly to our program -- voluntarily. Besides media equipment we were the first in West Michigan to install the T-Coil system.

341 We find that multimedia is especially helpful in a congregation housing a high number of educationally challenged people -- autistic, bipolar, ADHD, etc.

344 [name deleted]

Appendix D: Religious Congregations by Family Group

Data source: *Churches and Church Membership in the United States 1990* and *Religious Congregations and Membership in the United States 2000*. Copyright © 2002, Association of Statisticians of American Religious Bodies (ASARB). All rights reserved. Published by Glenmary Research Center, 1312 Fifth Ave., North, Nashville, TN 37208. www.glenmary.org/grc

ROMAN CATHOLIC

- Roman Catholic

ORTHODOX CHRISTIANS

- Albanian Orthodox Diocese of America
- Antiochian Orthodox Christian Archdiocese of North America, The
- Bulgarian Orthodox Diocese of the USA
- Byelorussian Council Of Orthodox Churches In North America
- American Carpatho-Russian Orthodox Greek Catholic Church
- Coptic Orthodox Church
- Greek Orthodox Archdiocese of Vasiloupulis
- Greek Orthodox Archdiocese of America
- Holy Orthodox Church in North America
- Macedonian Orthodox Church: American Diocese
- Malankara Orthodox Syrian Church, American Diocese of the
- Malankara Archdiocese of the Syrian Orthodox Church in North America
- Orthodox Church in America: Albanian Orthodox Archdiocese
- Orthodox Church in America: Bulgarian Diocese
- Orthodox Church in America: Romanian Orthodox Episcopate of America
- Orthodox Church in America: Territorial Dioceses
- Romanian Orthodox Archdiocese in America and Canada
- Russian Orthodox Church Outside of Russia
- Patriarchal Parishes of the Russian Orthodox Church in the USA
- Serbian Orthodox Church in the USA
- Serbian Orthodox Church in the USA (New Gračanica Metropolitanate)
- Syrian Orthodox Church of Antioch
- Ukrainian Orthodox Church of the USA

MAINLINE PROTESTANTS

- American Baptist Churches in the USA
- Armenian Apostolic Church / Catholicosate of Cilicia
- Armenian Apostolic Church / Catholicosate of Etchmiadzin
- Apostolic Catholic Assyrian Church of the East, North American Dioceses
- Christian Church (Disciples of Christ)
- Congregational Christian Churches, Additional (not part of any national CCC body)
- National Association of Congregational Christian Churches
- Evangelical Lutheran Church in America
- Episcopal Church

- Estonian Evangelical Lutheran Church
- Friends (Quakers)
- International Council of Community Churches
- Latvian Evangelical Lutheran Church in America
- Universal Fellowship of Metropolitan Community Churches
- Moravian Church in America--Alaska Province
- Moravian Church in America--Northern Province
- Moravian Church in America--Southern Province North American Baptist Conference
- Netherlands Reformed Congregations
- North American Baptist Conference
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Reformed Church in the United States
- United Church of Christ
- United Methodist Church, The

EVANGELICAL PROTESTANTS

- Allegheny Wesleyan Methodist Connection
- Advent Christian Church
- African Methodist Episcopal Zion Church
- American Baptist Association, The
- Amish; Other Groups
- Apostolic Christian Churches (Nazarean)
- Apostolic Christian Church of America, Inc.
- Apostolic Lutheran Church of America
- Associate Reformed Presbyterian Church
- Assemblies of God
- Baptist General Conference
- Baptist Missionary Association of America
- Beachy Amish Mennonite Churches
- Berean Fundamental Church
- Bible Church of Christ, Inc.
- Black Baptists Estimate
- Brethren Church, The (Ashland, Ohio)
- Brethren In Christ Church
- Barren River Missionary Baptists
- Bruderhof Communities, Inc.
- Calvary Chapel Fellowship
- Christian and Missionary Alliance
- Christian Churches and Churches of Christ
- Christian Reformed Churches in North America
- Christian Union Churches
- Central Baptist Association Ministries
- Church of God in Christ, Mennonite
- Church of God General Conference
- Church of God (Anderson, Indiana)

- Church of God (Cleveland, Tennessee)
- Church of God, Mountain Assembly, Inc.
- Church of God of Prophecy
- Church of God (Seventh Day)
- Churches of God, General Conference
- Church of the Lutheran Confession
- Church of the Brethren
- Church of the Lutheran Brethren of America
- Church of the Nazarene
- Christian Brethren
- Christ Catholic Church
- Churches of Christ
- Community of Christ
- Conservative Mennonite Conference
- Conservative Baptist Association of America
- Conservative Congregational Christian Conference
- Cumberland Presbyterian Church
- Duck River and Kindred Baptists Associations
- Eastern Pennsylvania Mennonite Church
- Enterprise Baptists Association
- Evangelical Congregational Church, The
- Evangelical Covenant Church, The
- Evangelical Free Church of America, The
- Evangelical Lutheran Synod
- Evangelical Mennonite Church
- Evangelical Methodist Church
- Evangelical Presbyterian Church
- Fellowship of Evangelical Bible Churches
- Fire Baptized Holiness Church, (Wesleyan), The
- Association of Free Lutheran Congregations, The
- Free Methodist Church of North America
- National Association of Free Will Baptists
- Fundamental Methodist Conference, Inc.
- Mennonite Brethren Churches, U.S. Conference of
- General Six Principle Baptists
- Hutterian Brethren
- Independent Fundamental Churches of America
- Independent, Charismatic Churches
- Independent, Non-Charismatic Churches
- Independent Free Will Baptists Associations
- International Churches of Christ
- International Church of the Foursquare Gospel
- International Pentecostal Church of Christ
- Interstate & Foreign Landmark Missionary Baptists Association
- Jasper Baptist and Pleasant Valley Baptist Associations
- Landmark Missionary Baptists, Independent Associations and Unaffiliated Churches

- American Association of Lutheran Churches
- Lutheran Church--Missouri Synod
- Mennonite Church USA
- Mennonite; Other Groups
- Midwest Congregational Christian Fellowship
- Missionary Church, The
- National Primitive Baptist Convention, USA
- New Hope Baptist Association
- New Testament Association of Independent Baptist Churches and other Fundamental Baptist Associations/Fellowships
- Old Missionary Baptists Associations
- Old Order Amish Church
- Old Order Mennonite
- Old Order River Brethren
- Old Regular Baptists
- Open Bible Standard Churches, Inc.
- Original Free Will Baptists
- Orthodox Presbyterian Church, The
- Pentecostal Church of God
- International Pentecostal Holiness Church
- Presbyterian Church in America
- Primitive Advent Christian Church
- Primitive Baptists Associations
- Primitive Baptist Churches--Old Line Primitive Baptists, Eastern District Association of
- Primitive Methodist Church in the USA
- Progressive Primitive Baptists
- The Protestant Conference (Lutheran)
- Protestant Reformed Churches in America
- Reformed Baptist Churches
- Reformed Episcopal Church
- Reformed Mennonite Church
- General Association of Regular Baptist Churches
- Regular Baptists
- Seventh-day Adventist Church
- Salvation Army, The
- Schwenkfelder Church
- Seventh Day Baptist General Conference, USA and Canada
- Separate Baptists in Christ
- Southern Baptist Convention
- Southwide Baptist Fellowship
- Strict Baptists
- Truevine Baptists Association
- Two-Seed-In-The-Spirit Predestinarian Baptists
- Church of the United Brethren in Christ
- United Christian Church
- United Reformed Churches in North America

- United Baptists
- Vineyard USA
- Wayne Trail Missionary Baptist Association
- Wisconsin Evangelical Lutheran Synod
- Wesleyan Church, The