

# RESEARCH REPORT

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*NAMB Demographic Guide*

**North American Mission Board**

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*Answer His Call*

*Tell His Story*

*Change Your World*

# NAMB Demographic Guide

## Purpose of the NAMB Demographic Guide

The purpose of the North American Mission Board (NAMB) Demographic Guide is to enable church and associational leaders to use demographic data effectively. The guide helps interpret demographic data provided in the *NAMB Demographic Report*. This report is available at no cost to Southern Baptist Convention (SBC) churches, associations, and state conventions from:

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## Overview of the NAMB Demographic Guide

This guide is a companion piece to the *NAMB Demographic Report*. The table numbers in this guide correspond to those in the report. Associated with each table are several introductory paragraphs and an interpretive helps section. The introductory paragraphs contain definitions of the data items in the report as well as national and regional statistics.

The interpretive helps section contains questions, observations, and possible implications that will assist in making the data meaningful for your area. The interpretive helps are organized under the two major emphases of the North American Mission Board: church planting, and evangelism. While listed separately, the discussions for these emphases are highly interrelated; therefore, it will be helpful to read through all the material.

## Interpreting Demographic Data

The material in this guide is neither precise nor exhaustive. Given the complexity of each area with its own unique combination of social, economic, cultural, and religious characteristics, it is impossible to provide precise interpretation of the data. However, this guide does provide a framework for interpretation and possible implications along with applications for church related planning. A church related planner needs to approach the information with a creative mind and a heart open to the leading of the Holy Spirit. Following is a suggested approach for interpreting demographic data for your area:

1. Read through the introductory paragraphs in this guide associated with a table.
2. Examine the corresponding table in the demographic report. In those tables where the information is displayed graphically, look first at the graph. Note how your area compares with the national picture. Next, look at the tabular data. Note those categories that contain large numbers. Then find those categories that contain high percentages. The graphs, counts, and percentages should reveal the predominant characteristics in each table for your area.
3. Repeat steps one and two for each table. After working through all the tables, develop a profile of the area based on the predominant characteristics. For an abbreviated example, your area might be best described as a growing area with a large number of highly educated, white, baby boomer families with children living in new, single unit, detached housing with incomes generally ranging from \$50,000 to \$100,000. In your area you may have more than one population group that emerges. You may have to use prior knowledge about your area in developing these overviews.

4. Read through the interpretive helps sections to get ideas about translating the data into meaningful information for your church or association.
5. Consider data from other sources. If you need it, more detailed demographic data than just the information provided in the report, are available. If you enjoy surfing the web and can navigate moderately well once there, then you will find a wealth of information at the [www.census.gov](http://www.census.gov) site. Demographic data represent only part of the information required for effective planning. Check with local planning agencies, city or county governments, Chambers of Commerce, school boards, and utility companies. Local area surveys or even driving through an area will be beneficial in understanding the characteristics of the population.
6. Study your church or churches. Chart the locations of your members on a map. Compare the demographic characteristics of

your members with those of the population. Look for those population groups present in your area that are not being reached by your church or churches. Examine your styles of worship, your ministries, and your modes of outreach. Are they likely to appeal to the unchurched people in your area?

7. Study other existing churches. Where are they located? What ministries do they offer? What needs are being left unmet by all churches? What groups of people are not being reached by churches?
8. Plan and implement your response. In light of the information you have gathered about the community, your church or churches, and the presence of other Christian churches, in what new ways is the Holy Spirit leading you to reach out and minister to people in your area? Contact your association, state convention, or the North American Mission Board if you need assistance with specific programs or ministries.

**Table 1—Population**

Population is all people living in a geographic area. The population estimates and projections are provided by ESRI Business Solutions in Arlington, Virginia, and are built from the 2000 Census population counts as well as supplemental data ESRI has incorporated. The population in an area resides in either households or group quarters. A household includes everyone who lives in a housing unit. A housing unit may be a house, an apartment, a mobile home, a group of rooms, or even a single room where the occupants live and eat separately from anyone else in the building and have direct access from outside the building or through a common hall. Most people live in households. Group quarters include everyone not living in households. Group quarters include institutionalized persons such as those living in correctional institutions, nursing homes, hospitals or homes for the chronically or mentally ill, and juvenile care institutions. Group quarters also include non-institutionalized persons such as those living in rooming houses, group homes, college dormitories, military quarters, and shelters for homeless persons. Nationally, 3 percent of the population lives in group quarters. If there are more than a few hundred people in group quarters in your area, check with local residents, the Yellow Pages, or the detailed 2000 Census data to determine the major type(s) and location(s) of group quarters.

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p>Total Population Population in: Households</p>	<p>Are existing churches already reaching this population? Is the population base large enough to sustain a new congregation? In 2000, there were about 6,800 persons for every SBC church. Regionally, the population per SBC church was 3,000 in the South, 14,000 in the Midwest, almost 20,000 in the West, and 79,000 in the Northeast. What percentage of the population is unchurched? <i>The Religious Congregations and Membership Study, 2000</i> compiled statistics provided by 149 religious bodies in the United States. Information from this study for your state and county is available on-line at <a href="http://www.thearda.com">www.thearda.com</a>. Fifty percent of the nation's population was unclaimed by any group. Regionally, the percentage of unclaimed is 41 in the Northeast, 49 in the Midwest, 51 in the South, and 56 in the West. (The study overstates the unclaimed portion of the population because the traditionally African American Baptist denominations did not report their membership.)</p>	<p>What percentage of the population do you consider to be lost? Obviously, this question cannot be answered precisely; however, educated guesses based on church membership and presence of evangelical churches suggest that 3 of 4 persons do not have a saving relationship with Jesus Christ. Even in the Bible Belt, possibly half of the population is lost. The point is, there is likely to be a significant and large portion of the population in your area who need to accept the gift of salvation.</p>

DATA ITEM	CHURCH PLANTING	EVANGELISM
Population in: Group Quarters	The opportunities for planting traditional, self-sustaining churches targeted specifically for group quarters population may be limited. Satellite congregations of existing churches, which meet for worship and Bible study, may be effective in churching these populations. A steady turnover in church members should be expected in areas with large military or college populations.	The type of group quarters in an area will determine the most effective evangelistic outreach; for example, chaplaincy with military or institutional group quarters, and student ministries with colleges. Ministry evangelism opportunities may also exist with families of institutionalized persons.
<b>Table 2—Population Trends</b>		
<p>In addition to the 2000 Census count, this table provides comparative data from the 1990 Census, estimates of the 2003 population, and projections for 2008. Nationally, the population grew by 32,656,736 from 1990 to 2000. The rate of growth for the nation was 13.1 percent for the decade—roughly 1.3 percent per year. Regionally, the Northeast grew by 5.4 percent, the Midwest by 7.9 percent, the South by 17.3 percent, and the West by 19.7 percent.</p> <p>ESRI projects net population growth between 2003 and 2008 will be almost 18 million, a percentage growth of 6.1. Growth among the Hispanic population accounts for 8 million of the net growth, or 46 percent off the 18 million projected growth between 2003 and 2008.</p>		
DATA ITEM	CHURCH PLANTING	EVANGELISM
Net Gain (Loss)  Percent Increase (Decrease)	<p>Is the population in your area growing, declining, or remaining the same? Both net growth and rate of growth should be considered.</p> <p>It is easier to start churches in rapidly growing areas. New people in an area are often more open to establishing social and institutional relationships.</p> <p>Although more difficult, even stagnant or declining areas may need new churches if the population is substantially unchurched or does not have an effective evangelical witness. Areas with stagnate growth may have segments of the population that are either growing or are under-churched.</p>	<p>A rapidly changing population may provide opportunities for evangelistic witness to persons experiencing transition in their lives.</p> <p>A rapidly growing population may outstrip the ability of the governmental and social infrastructure to meet its needs, creating ministry opportunities.</p> <p>Rapidly declining areas may have their own unique problems. Most likely the decline is accompanied by the worsening economic and social welfare of the population. Special ministries geared more to the down-and-out may be necessary. Ministries such as job referral services, literacy training, food and clothing closets, latchkey kid programs, and day care may be needed.</p>

**Table 3—Population by Age**

Age structure is one of the more important variables in understanding the characteristics of the population. This table provides information on 5-year age groups known as age cohorts. The figure provides a picture of how persons are distributed throughout the lifecycle. Some questions to ask are: 1) Are there many or few youth and children? 2) Is there a large proportion and number of elderly persons? 3) Is the population from ages 40 to 59 (baby boomers) in this area proportionally more or less than the national norm?

In 2003, an estimated 28 percent of the nation’s population was children and youth, another 28 percent were young adults, 27 percent were middle adults, and 17 percent were older adults. The Northeast had the highest percentages of middle and older adults, as well as the lowest percentages of children and youth and young adults. Conversely, the West had the highest percentage of children and youth, the highest percentage of young adults, and the lowest percentages of middle and older adults.

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
<p><b>Children and Youth</b></p> <p>0– 4 Preschool</p> <p>5– 9 Grade School</p> <p>10–14 Pre and Early Adolescence</p> <p>15–19 Middle and Late Adolescence</p>	<p>In areas where there are large numbers and/or percentages of children and youth, ministries geared toward children and youth will be an important part of strategy for church planting.</p> <p>Many parents turn to the church for assistance in the moral development of their children. National surveys have shown that even three-fourths of the unchurched would like religious training for their children.</p> <p>Large proportions of children are also associated with the presence of African American or Hispanic populations. Tables 4–6 will address these special populations.</p>	<p>Half of all respondents to a recent survey of Southern Baptist worship attendees indicated their conversion experience occurred at age 12 or younger. Seventy-five percent of conversions occurred by age 20, and 90 percent by age 32. It is clearly urgent to establish an evangelistic environment in Sunday School or Bible study designed to meet age-specific developmental needs of children. Stages of development include learning about approval and love, developing a healthy imagination, and developing skills for problem solving, peer relations, dating, separation from parents, and faith development.</p> <p>Supervised recreational activities, after-school programs, summer programs such as Vacation Bible School and an active music program can provide significant evangelistic outreach opportunities.</p> <p>Additionally, opportunities to minister to children, youth, and parents may take the form of before- or after-school care, children’s and teen clubs, parenting classes, and single-parent support groups.</p>

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p><b>Young Adults</b>  20–24 Generation Y  25–29 Generation X  30–39 Baby Bust</p>	<p>These age groups are open to things that are new: relationships, jobs, cars, neighborhoods, and homes. Nontraditional congregational expressions may be needed in areas dominated by young adults. New churches may be able to take advantage of natural social groupings of young adults, such as singles and young parents.</p> <p>New congregations must be responsive to developmental needs such as selecting a mate, learning to live with a marriage partner, starting a family, rearing children, managing a household, getting started in an occupation, taking on civic responsibility, and finding a congenial social group.</p>	<p>Young adults may be ready to evaluate their faith commitments. Living on their own for the first time, marriage, birth of children, new jobs, relocation, and major financial responsibilities are life events that may precipitate evangelistic receptivity. An atmosphere that allows questions, offers acceptance, and encourages strong personal commitment may be conducive for effective evangelism.</p> <p>Presence of young adults may indicate two avenues of evangelistic ministry—one to singles and the other to married young adults. One or more of these ministries might be appropriate: recreation, pre-marital counseling, marital adjustment counseling, singles retreats, campus ministry, day care, mothers morning out, parenting classes, single-parent support groups, crisis pregnancy counseling, and AIDS ministry.</p>
<p><b>Middle Adults</b>  40–49 Late Baby Boomers  50–59 Early Baby Boomers</p>	<p>Americans are a religious people. According to recent Gallup polls, 61 percent said religion is “very important” in their own life. About two-thirds of Americans reported they are members of a church or synagogue, 41 percent said they attended church or synagogue in the last 7 days, and 42 percent describe themselves as a “born-again” or evangelical Christian. New and established churches must find methods that touch the religious nature of Americans in order to share Jesus with them and incorporate them into their fellowship.</p> <p>The church will have to compete for the time and attention of middle adults. Many middle adults will respond to nontraditional styles of worship and programming. These may include alternatives for Sunday School or Christian education; practical, life-centered preaching and teaching; and contemporary music.</p> <p>Vibrant new churches should understand and meet the developmental and spiritual needs of middle adults and</p>	<p>Based on your knowledge of the people in an area, what evangelistic approaches might best communicate the gospel? A characteristic of healthy churches is flexibility in methods of communication. They understand that different groups of people respond to different forms of communication.</p> <p>A caring, ministering congregation is vital when loss of job, disabling injury, death of the primary wage earner, or broken marriage reap devastating consequences on the survivors.</p> <p>Even though there are significant time constraints for adults in these age groups, it is important to get them involved in meaningful ministries that utilize their gifts and talents.</p>

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p><b>Middle Adults</b> 40–49 Late Baby Boomers 50–59 Early Baby Boomers</p>	<p>their children. Churches may assist middle adults with developmental tasks such as parenting of teenage children, marriage enrichment, and adjusting to aging parents.</p> <p>Churches need to provide middle adults with meaningful avenues for Christian service and significant social relationships.</p>	<p>Based on your knowledge of the people in an area, what evangelistic approaches might best communicate the gospel? A characteristic of healthy churches is flexibility in methods of communication. They understand that different groups of people respond to different forms of communication.</p> <p>A caring, ministering congregation is vital when loss of job, disabling injury, death of the primary wage earner, or broken marriage reap devastating consequences on the survivors.</p> <p>Even though there are significant time constraints for adults in these age groups, it is important to get them involved in meaningful ministries that utilize their gifts and talents.</p>
<p><b>Older Adults</b> 60-64 Pre-retirees 65-74 “Young” Retirees 75+ Seniors</p>	<p>Are there major retirement and resort communities where older adults reside that need new churches? Are there opportunities to start mission congregations in retirement or nursing homes?</p> <p>New churches in communities dominated by older adults may need to emphasize traditional programs, styles of worship, and familiar music. Older adults are also potential volunteers for church ministries.</p>	<p>Perhaps one of the greatest challenges to the church is effective evangelism to this growing population segment. As a lost person’s social network is diminished by death of long-term friends, a church with a holistic evangelism approach can provide redemption in both spiritual and social terms.</p> <p>Evangelistic opportunities with older adults may accompany ministries such as food pantries, clothing closets, financial/legal counseling, transportation, reading and/or communication services, adult day care, grief support groups, medical/dental clinics, nursing home ministries, and senior adult clubs.</p>

**Table 4—Population by Race**

Race is self-classified by persons filling out the decennial census, according to the race with which they most closely identify. Nationally in 2003, the estimated distribution of racial categories is 1) white 74 percent, 2) African-American or black 12.4 percent, 3) American Indian, Eskimo, or Aleut 0.9 percent, 4) Asian and Pacific Islander 4.1 percent, and 5) other races 6.0 percent. Additionally, 2.6 percent of the population consider themselves to be mixtures of 2 or more races. (Hispanic origin is not a racial category; see discussion in tables 5 and 6.)

Effective outreach depends on effective communication. All forms of communication are culture-laden; that is, ideas are shared and received through the filters of one’s cultural conditioning. Because Southern Baptists are predominantly non-Hispanic whites, basic literature and ministry approaches are already developed from a white cultural perspective. Outreach in areas where there are concentrations of white population who have resided in the U.S. for several generations does not have to be specialized in terms of language or other cultural aspects. However, be aware that a

large, white population is not necessarily a homogeneous population. Persons of European descent are included in the white population. Also, over 40 percent of all Hispanics identify themselves as white.

Percentages of African-American population differ widely by census region 1) Northeast 12 percent, 2) Midwest 10 percent, 3) South 19 percent, and 4) West 5 percent. Over half the black population lives in the Southern region. The highest concentrations of blacks are in the District of Columbia (60%), Mississippi (36%), Louisiana (33%), and South Carolina (30%).

Almost half of the 2.7 million American Indians, Eskimos, and Aleuts in the U.S. live in the West. States with the highest percentages are Alaska (16%), New Mexico (10%), Oklahoma (8%), South Dakota (8%), and Montana (6%). Nationally, 1 in 5 of this group lives on a reservation, 1 in 5 lives on trust lands or other identified areas. Three in 5 live outside identified American Indian and Alaska native areas. More detailed racial classifications (for example, Asian subgroups) and ancestry data are available at the Census Bureau's Web site, [www.census.gov](http://www.census.gov).

Persons of Hispanic origin account for 16.9 million of the 17.4 million persons who identify their race as "other."

Information for racial/ethnic/language groups of people not addressed in tables 4, 5, and 6 may be obtained from census ancestry data. Other sources of information are state conventions, NAMB, and local planning commissions or governmental agencies.

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p>Race</p> <p>(This discussion also relates to Hispanics in table 5.)</p>	<p>It is important to consider planting churches in the native languages of unreached racial and ethnic people groups in your area.</p> <p>Even with racial/ethnic people who are fluent in English, these natural groupings of people offer opportunity for congregating people into churches.</p> <p>Which racial and ethnic groups are being reached by existing evangelical churches and which groups need new churches?</p> <p>Outreach with people groups should recognize cultural distinctiveness, the need for specialized materials, and indigenous leadership.</p> <p>Is your area facing racial transition? Including minority persons on the staff of existing churches may enhance opportunities for growth among these newly emerging racial/ethnic groups.</p> <p>Do existing churches need to start Bible studies, Sunday School classes, or social ministries targeted to people in unreached people groups in your area?</p>	<p>What special language or cultural concerns should be considered in sharing the gospel with various racial/ethnic people groups?</p> <p>People may have religious backgrounds with a non-Christian heritage. Outreach to such people likely will require training in and understanding of other faiths.</p> <p>Do you have Biblical and evangelistic materials in the native languages of groups in your area?</p> <p>If the presence of a racial group is due to an immigrant population, there may be opportunities for refugee resettlement, employment services, and citizenship ministries.</p> <p>The presence of non-English-speaking racial groups points to the need for literacy training.</p> <p>Some groups economically lag behind the rest of the population. For instance, one-third of the African American population lives below the poverty level. Note that a large portion of African American families with children are single-parent families. A whole range of community and family ministries could be considered.</p>

**Table 5—Hispanic Population**

Persons of Hispanic origin are those who classify themselves in one of the specific Hispanic origin categories: Mexican, Puerto Rican, Cuban, or other Spanish/Hispanic/Latino origin. Origin can be viewed as the ancestry, nationality group, lineage, or country of birth of the person or the person's parents or ancestors before their arrival in the U.S. In the 2000 Census, 58.5 percent of all Hispanics were Mexicans, 9.6 percent were Puerto Ricans, 3.5 percent were Cubans, and the remaining 28.4 percent were of other Hispanic origins. Strategies for evangelization and church planting must take into account cultural differences among the various types of Hispanics.

Hispanics have become the nation's largest minority, surpassing African-Americans. Fourteen percent of the 2003 estimated population is Hispanic (up from 9% in 1990). Regionally, Hispanics are 10 percent of the population in the Northeast, 6 percent in the Midwest, 13 percent in the South, and 26 percent in the West.

The Hispanic population grew by 13 million from 1990 to 2000. Hispanic growth was 58 percent during the 1990s compared to 13 percent growth for the nation's total population. Projected growth for Hispanics from 2003 to 2008 is 8 million, or 20 percent, compared to 6 percent for the total population. This projected Hispanic growth represents 46 percent of the nation's growth of 18 million.

Some additional notes about the Hispanic population from the Census Bureau's *Current Population Reports* (June 2003):

Hispanics are more likely than non-Hispanic Whites (Anglos) to live inside central cities of metropolitan areas. Hispanics are more likely to be under age 18. Two in five Hispanics are foreign born. Hispanic families tends to be larger than Anglo families. More than 2 in 5 Hispanics aged 25 and older have not graduated from high school. Cubans and Hispanics from Central and South America tend to be more educated than Mexicans. Compared to Anglos, Hispanics are more likely to serve in service occupations, to be unemployed, to earn lower wages, and to live in poverty.

For interpretive helps see table 4.

**Table 6—Hispanic by Race**

Persons of Hispanic origin may be of any race. Forty-eight percent of Hispanics identify themselves as white while 42 percent identify themselves racially as "other." In fact, persons of Hispanic origin account for 16.9 million of the 17.4 million persons nationally who identify their race as "other." Hispanics also account for 2.7 million of the 7.7 million identifying themselves as 2 or more races.

(The term Anglo commonly refers to non-Hispanic whites. To compute the number of Anglos, subtract the white Hispanic population in table 6 from the total white population in table 4. Nationally, 67 percent of the population is Anglo.)

In 2002, 40 percent (or 15 million) of the Hispanic population was foreign born, according to the Census Bureau's *Current Population Reports* (June 2003). Hispanics that are new to this country may tend to identify themselves as "other" on the race question, while those who are more established in this country may identify themselves as "white." The distribution of Hispanics by race may provide a clue as to how long they have lived in the United States. More detailed information on the foreign born population is available from the Census Bureau at [www.census.gov](http://www.census.gov).

For interpretive helps see table 4.

**Table 7—Households by Income**

The data reflect estimated household income in 2003 for persons 15 years and older. It includes income from wages or salary, net self-employment, interest dividends, rentals or royalties, Social Security, retirement, disability, and welfare. Household income is the total for all persons over age 15 in the household. Median household income is the income where half of all households in an area have a larger income and half have a smaller income. Nationally, the typical household (the median) had \$47,055 income in 2003. A comparison with this national figure will give you some indication of the overall economic well-being of your area.

Per capita income is the average income computed for every man, woman, and child in the area. It is derived by dividing the total income for all persons in an area by its total population. It, too, is a measure of the relative economic well-being of the population in an area when compared with other areas. The estimated national average per capita income was \$24,733 in 2003.

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p><b>High Household Income</b></p> <p>\$150,000+</p> <p>\$100,000–\$149,000</p> <p>\$75,000—\$99,999</p>	<p>Are existing churches reaching this affluent population?</p> <p>People in these income segments may expect a certain level of comfort and desirability in the church building.</p> <p>Possible meeting places for church plants are homes, school auditoriums, club houses, hotel conference rooms, and community centers.</p> <p>Affluent people are frequently joiners. They join civic clubs, country clubs, and generally look for high-status groups. They desire esteem and recognition. New churches should give these people opportunities to exercise leadership and to invest their gifts and resources in creative mission endeavors and ministries.</p>	<p>Many unchurched persons are more concerned about making their lives successful than they are about salvation.</p> <p>Evangelism should emphasize that life has a spiritual dimension and that developing a relationship with Jesus Christ does not affect just one part of life, but encompasses the whole.</p> <p>Because physical and safety needs already will have been met for affluent persons, they will require more emphasis on intellectual stimulation, developing community, and finding meaning and fulfillment in life. Professional counseling might be a useful ministry.</p>
<p><b>Moderate Household Income</b></p> <p>\$50,000–\$74,999</p> <p>\$35,000–\$49,999</p> <p>\$25,000–\$34,999</p>	<p>Many Southern Baptists will fall into these economic strata; therefore, traditional Southern Baptist forms of worship, programs, and ways of doing church may be attractive to this group.</p> <p>Because these income categories encompass the majority of households, it will be necessary to examine other characteristics of the population in conjunction with income in order to develop strategies for church planting and evangelism.</p>	<p>Traditional forms of evangelism such as revivals, evangelistic visitation, and relational and marketplace evangelism may be appropriate. Still, do not take this group for granted, assuming you know what will appeal and communicate to them. A primary principle for evangelism is “know whom you are trying to reach.”</p> <p>Examine other characteristics of the population in the <i>NAMB Demographic Report</i> to identify opportunities for evangelistic ministry. Other information, such as that provided by local planning commissions or social service agencies, will greatly assist in customizing ministries in your area.</p>

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p><b>*Low Household Income</b></p> <p>\$0–\$14,999</p> <p>\$15,000–\$24,999</p>	<p>New churches in these areas face special challenges, such as difficulty becoming self-supporting and finding leadership. Perhaps efforts should focus on developing indigenous, bivocational leadership.</p> <p>Financial resources may be scarce unless there is a significant sponsorship for the work. Sponsor churches may need to be recruited from outside the community itself.</p> <p>A ministry-based approach may be necessary to garner the goodwill of the community. Perhaps more informal services, both in dress and style of worship, will be more attractive in these communities.</p> <p>Where there is significant racial or ethnic change, having staff of the same race/ethnicity as the emerging majority may promote greater identification of the church with the surrounding area.</p>	<p>Evangelism will need to be closely tied to ministry. Demonstrating God’s love by assisting in meeting basic human needs will go far in bringing people to a relationship with Jesus Christ.</p> <p>Lower income people will likely feel more comfortable with informal or casual services which allow more emotional and demonstrative expressions of worship.</p> <p>Ministries such as these might be needed: food closets, clothing pantries, day care, transportation, literacy training, job-referral services, latchkey kids services, substance abuse treatment, elder care, health care, legal advocacy, leadership development, and homeless shelters. Coordinate ministries with those provided by other churches and social service agencies.</p>

\*Many persons in these households are living in poverty. Whether a person is considered living in poverty is based on falling below economic thresholds based on family size, presence and number of children under age 18, and age of householder. For example, the average poverty threshold for a family of four in 2003 was \$18,660; for a person under 65 living alone, the average threshold was \$9,573.

**Table 8—Households by Type**

A household includes all persons who occupy a housing unit, excluding the population in group quarters. The count of households always equals the count of occupied housing units. There are two types of households — family and nonfamily. A household is classified as a family if one or more persons living in the same household are related to the householder (who is the first person listed on the Census form) by marriage, birth, or adoption. A nonfamily household is an individual living alone or with other non-related individuals. In 2000, 68 percent of all U.S. households were family households and 32 percent were nonfamily households. Nationally, the distribution of household types is married couples with children, 25 percent; married couples without children, 27 percent; single-parent families, 2 percent; other families, 14 percent; persons living alone, 26 percent; and other nonfamily households (i.e., persons living with roommates or cohabiting), 6 percent. Also, 23 percent of households included at least one person age 65 or above.

The category married couples without children represents three types of households: 1) married couples who have not yet started a family, 2) married couples who have remained childless, and 3) empty nesters (married couples whose children have left home or are older than 18). A cross-reference with table 3 on age structure may provide insights on which type of household is present.

The other family household type represents several combinations: an adult child living with one parent, two or more siblings living together, or an adult living with another adult relative. Three-fourths of these families are headed by females.

One-person households are often perceived as “young singles”; however, only about one-fourth of persons living alone are under 35 years of age, while another one-fourth are middle aged, and one-half are age 55 and older. Among young one-person households, men outnumber women, but among older singles, women outnumber men 3 to 1. Overall, 60 percent of one-person households are women living alone.

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
Married Couples with Children	New SBC churches have been more successful in communities with large numbers of married couples with children. Why? Because parents usually desire religious training for their children. SBC programs and materials have been targeted to children and their families. Are existing churches reaching these families?	Parents in this type of household are generally concerned about the spiritual destiny of their children. Evangelism through the Sunday School, outreach visitation, and special evangelistic events may be effective for this population segment.
Married Couples without Children	Where are these couples in their lifecycle? Are they primarily empty nesters or young couples who have not yet had children? It may be difficult to start churches among both groups. It is probable that both spouses work and have less time for church activities. Developing opportunities for friendships will be an important strategy for starting new work.	Opportunities for evangelism include reaching a lost spouse of an active church member and enlisting older couples for visitation and witness now that they no longer have child-rearing responsibilities. Relational and marketplace evangelism may be appropriate means of sharing the gospel.
Single-parent Families	Single-parent families are generally characterized by substantial stress related to demands of jobs, child rearing, housekeeping, and financial management. There are often constraints on time. A new church in an area dominated by single parents may have to adapt to schedules and finances.	Effective evangelistic efforts with single parents require sensitivity to their unique problems. Parents have many pressures ranging from lack of time to problems with child support. Loving and caring relationships should be established before visible evangelistic results can be experienced.

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
Other Families	More in-depth information about these households will be needed from local sources. New churches may provide opportunities for fellowship with other similar families.	Evangelistic strategies need to be adapted to the needs of these family households. An adult caring for an aging parent may respond to an adult day care ministry. Two siblings sharing a household may respond to more traditional approaches to sharing the Gospel.
Non-Family households	Persons living alone and persons living with unrelated people are more likely to be concentrated in apartment areas. Nontraditional multihousing congregations may be needed to reach this group.	Many persons in this type household are living alone. They may be lonely, and their introduction to Jesus Christ and a loving church will revolutionize their lives. Some of the people in these households will have lifestyles that are incompatible with Christianity. Long-term relationships characterized by love for and acceptance of the individual may be necessary before they will be ready for confrontational evangelism.

**Table 9—Educational Attainment, 2000**

Educational attainment is reported for persons age 25 and older. This is the traditional age by which most people have completed their formal education, although a trend has developed in recent years for persons to return for schooling past age 25. Still, these figures provide a picture of the general educational level of the population. Educational attainment is usually associated with income. Some of the same generalizations pertaining to income are applicable here.

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
College Graduate Some College	<p>Pastors will probably need to be seminary trained. More-highly educated people will likely want their churches to be more formal and dignified. They will expect worship services to be well planned, intellectually stimulating, and meaningful. They will want reasonably nice meeting facilities.</p> <p>People will expect their church to provide a good religious education program both for them and their children.</p> <p>Educated people will expect worship services to communicate meaningfully to them. Sermons should be stimulating and challenging. Music should be well-performed and joyful.</p>	<p>Development of relationships may be necessary before employing confrontational evangelism. Marketplace, lifestyle, and personal witnessing evangelism may be the best intentional strategies for reaching this group.</p> <p>It is important to provide opportunities for ministry to which this group of people can give of themselves. They may want to be involved in ministry beyond traditional church programming, such as providing housing for homeless people, literacy training, or refugee resettlement.</p> <p>Ministries targeted to this group may include personal, career, and family counseling.</p>

DATA ITEM	CHURCH PLANTING	EVANGELISM
High School Graduate Less Than High School No schooling	<p>It is important to find a pastor that is a good match for people in this group. Theological training is important; however, it may be less important than the ability to identify with and communicate with people in this group. A bivocational pastor may be a viable option.</p> <p>These people are likely to want less formal worship. The ability to pastor and develop relationships may be more important in choosing a minister than preaching skills. There will be need for a sense of belonging and acceptance in the church.</p>	<p>It is important to communicate to people in language they can understand—not only in words but illustrations. Jesus spoke in parables that evoked familiar images in the minds of his listeners. In our churches we tend to have our own religious language and illustrations that may sound foreign to the unchurched. Words like sanctification, justification, and even sin are seldom used outside the church. Evangelistic communication should use words within the general educational level of the area and should translate more difficult religious words and concepts into contemporary illustrations.</p> <p>Are there ways the church can impact the educational opportunities available for these people? Possible ministries are literacy training, tutoring for children, and assisting with high school equivalency training.</p>

**Table 10—Year Housing Units Built, 2000**

This table provides an overview of existing housing stock. Significant new housing can suggest a growing area—possibly upscale and/or suburban. In some instances it can represent filling in of existing and older neighborhoods. Housing built from 1960 through the 1990s should represent at least adequate housing stock. With housing built prior to 1960, there comes greater incidence of dilapidated housing. Caution: Generalizations about age of housing must be balanced with local knowledge or a ride through the neighborhood. Some locations have well-maintained older housing units that are very desirable.

DATA ITEM	CHURCH PLANTING	EVANGELISM
<b>Newer Housing Units</b> 1995–2000 1990–1994	<p>With newer housing, especially housing built in 1995 or later, there is the possibility that significant numbers of new people have moved into an area. New churches may be necessary to reach these new people if existing churches are not reaching them. Programs, facilities, and worship styles need to be conducive to reaching new residents.</p> <p>These new residents may be more open than older residents to joining a church because they will be in the process of trying to establish new social relationships. They will respond to meaningful worship services, joyful music, and warm, accepting fellowship.</p>	<p>It is likely that these people in new housing are upscale socio-economically and may have little time for church. Marketplace and relationship evangelism may be the most appropriate approaches in this area.</p> <p>Potential evangelistic ministries may revolve around helping new residents feel welcome in the area and establish meaningful social relationships. Welcome Wagons, social functions, fellowship meals, and programs and activities for children may provide significant ministry to newcomers.</p>

DATA ITEM	CHURCH PLANTING	EVANGELISM
<p><b>Medium Age Housing Units</b> 1980–1989 1970–1979 1960–1969</p>	<p>Housing built in this time frame suggests stable, well-developed areas with adequate housing. It may be difficult for a new congregation to find an adequate and affordable building or meeting space. Furthermore, people are likely to have well-developed social ties.</p> <p>Is there a strong evangelical church already in this area? If not, what is unique about this area that has prohibited the establishment of an evangelical church? What can be done to overcome the historical barriers to starting such a church?</p> <p>New churches must adapt to the needs of the community, which may involve taking risks to reach a stable community.</p>	<p>There is likely to be a wide diversity of persons living in these kinds of areas. It is quite difficult for a church to reach and appeal to everyone. While a church would never seek to be exclusive, strategically it may be necessary to target one or two groups for outreach. This would involve knowing these groups well—their lifestyles, wants, desires, problems, and so on— and learning how to communicate and effectively minister to them.</p> <p>Other tables should shed light on the ministry opportunities for this area.</p>
<p><b>Older Housing Units</b> 1950–1959 1940–1949 Before 1940</p>	<p>Some of the housing built in this time period may be showing significant signs of aging. If the housing stock is primarily older, then the area may be experiencing significant racial and economic transition. (Examination of tables 3 through 8 in conjunction with this table should shed light on the community.) It may be difficult to start work in this area. New work will have to be sensitive to the cultural background of the area.</p> <p>The best opportunities for outreach will likely be ministry based.</p>	<p>Members in established churches in these locations may drive considerable distances to worship. At one time they may have lived close to the church but have moved to newer areas. A problem for some churches is that they have not attracted new persons moving into their church field because new residents are of different racial, cultural, or social groups than the existing membership—there is a sense in which congregations become isolated from their communities. Members of the church have little opportunity to cultivate witnessing relationships. In these situations, evangelistic outreach becomes either ineffective or nonexistent. Churches may have to learn to reestablish ties with their communities. Perhaps the way to begin is to make evangelistic outreach ministry based.</p> <p>Because of the older housing stock, these areas may be experiencing racial or economic transition, or losing population. It is likely that ministries will need to be targeted to lower socio-economic groups of people.</p>

**Table 11—Housing Units, 2000**

Nationally, 66 percent of the country’s housing units are single-unit, 14 percent are low-density (2 to 9 units), 13 percent are high-density (10 or more units), and 8 percent are mobile homes or other housing (houseboats, railroad cars, vans, etc.). Fifty-eight percent of all housing units in the U.S. are occupied by owners, 32 percent are occupied by renters, and 10 percent are vacant.

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
<b>Single-unit Housing</b>	<p>Southern Baptists have traditionally been most successful in starting and growing churches in these areas.</p> <p>Persons living in newer single-unit housing communities may be more likely to need new churches than are those living in more established communities.</p> <p>These persons also are more likely to have financial resources that may lead to a faster timeline for a new church to become financially independent.</p>	<p>All traditional forms of evangelism should work well in single-unit housing communities: special evangelistic events, evangelistic visitation, and relational evangelism.</p> <p>Single-unit housing is more likely to be occupied by families. Ministries related to the family should be considered for areas with a predominance of single-unit housing.</p>
<p><b>Low-Density Housing:</b></p> <p>2 Units</p> <p>3 or 4 Units</p> <p>5 to 9 Units</p>	<p>Low-density housing is often unnoticed by local residents. Are churches reaching these people?</p> <p>Growth in these areas is more difficult than for single-unit communities. New churches will need to establish a strong neighborhood presence in order to attract low-density housing residents.</p>	<p>Most traditional evangelism methods are also suited for low-density housing communities.</p> <p>Low-density housing reflects a higher percentage of renters than single-unit housing.</p>
<p><b>High-Density Housing:</b></p> <p>10 to 19 Units</p> <p>20 to 49 Units</p> <p>50 or More Units</p>	<p>A high percentage of multi-housing reflects a community that is more mobile, has higher physical crowding, and has less community commitment than localities with predominance of single-unit housing.</p> <p>Innovative models of planting congregations in multi-housing areas have been successful in recent years. These models have often been satellite units of established churches and have had a strong ministry component.</p> <p>Opportunities for growth may be diminished because of the mobility of renters and limited access to multi-housing complexes.</p> <p>Cell groups based in multi-housing units may be effective in reaching this population.</p>	<p>Evangelistic outreach in less affluent multi-housing should be ministry based.</p> <p>Visitation may be difficult in controlled access units.</p> <p>Evangelistic outreach in affluent multi-housing likely will require a one-on-one or chaplaincy approach.</p> <p>What type of multi-housing is present?</p> <p>Low-income multi-housing will require community ministries to address family and individual needs.</p> <p>Wealthy multi-housing areas may offer opportunities for chaplaincy ministries and counseling.</p> <p>Developing relationships with building managers may be crucial in gaining access and support for multi-housing ministries.</p>

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
<b>Mobile Homes</b> <b>Other Housing</b>	<p>Mobile home and trailer parks that are not being reached by existing churches may be targeted for a satellite congregation, chapel, or mission.</p> <p>Programs which target children, including mission Vacation Bible Schools, Backyard Bible Clubs, and Big A Clubs may be effective. Providing transportation may be necessary to reach children in these communities.</p>	<p>These communities are usually self-contained and accessible, therefore easily canvassed by evangelistic outreach.</p> <p>An on-site chapel may be effective in reaching the adults. It may allow worship, Bible study, and evangelism in a setting where people are comfortable.</p> <p>Mobile home and trailer parks are most likely to respond to on-site ministries. Depending on the characteristics of the residents, potential ministries could be social activities, counseling, ministries related to material needs, and activities for children.</p>

**Table 12—Year Householder Moved into Unit, 2000**

The year householders moved into their present housing unit speaks to both mobility and stability of an area. Recent movers could be new to the area, or they may be upwardly mobile folks trading up to larger homes. Nationally, almost half of householders in 2000 reported moving into their present home since 1995. Over 30 percent moved between 1980 and 1995. Only 20 percent had lived in the same housing unit since 1979.

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
<b>Year Moved</b> 1995–2000	<p>Persons moving within the past 5 years are probably open to forming new relationships. They are prime targets for new churches.</p> <p>Upwardly mobile persons may have very busy lives, but may also desire involvement in their new communities which can be satisfied by new churches.</p> <p>New churches without an established leadership base may be better positioned to incorporate newcomers to the area as leaders and members.</p>	<p>Mobile populations may include young families with children (see table 3 and table 8), persons moving on the economic scale, or other life transition. Churches that express concern and provide for these needs will have opportunities to share the Gospel.</p> <p>Ministries that welcome newcomers should be primary strategies for evangelism.</p>
1990–1994 1980–1989	<p>Persons who have been in the same housing unit for 5 to 20 years have become settled. They may have already established social outlets and found their sense of community. New churches will have to look for other characteristics of the population to indicate needs they can address.</p>	<p>Established households still have needs for an evangelistic witness. Examine other characteristics of the population to determine evangelistic approaches that may open their hearts to the Holy Spirit.</p>

<b>DATA ITEM</b>	<b>CHURCH PLANTING</b>	<b>EVANGELISM</b>
1970–1979 Before 1970	<p>Persons that have lived in the same housing unit for over 20 years have put down roots. Those who have not found a church home may no longer be seeking one.</p> <p>New churches may need to work harder to discover a niche of congregational expression that will attract this portion of the population.</p>	<p>Evangelism should be tailored to older persons (table 3) and those in more stable life situations (table 10).</p>