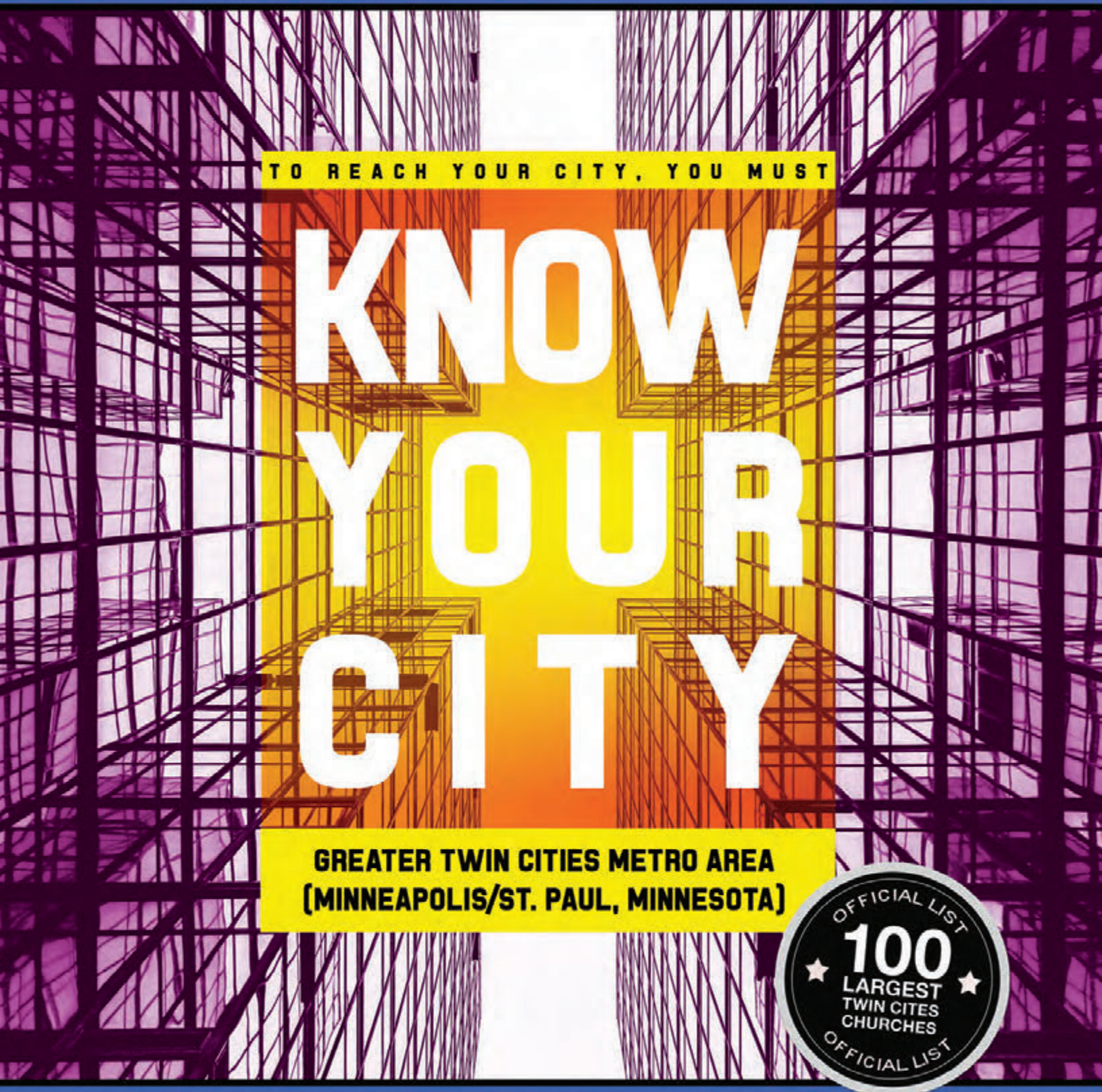
CITYVIEW REPORT

strategic data for effective ministry | **JOHN A. MAYER** | **17th edition**



"You can't do the prayer, care, share if you don't know they're there."

CITYVIEW REPORT

Twin Cities **17th Edition**

BY JOHN A. MAYER

CITYVIEW REPORT
Twin Cities **17th Edition**

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Contents

Sponsors 6

Acknowledgements 9

Introduction 10

HARVEST FIELD 25

20 Year Comparison of the Twin Cities: 1999-2019 26
Religious Historical Timeline of the Twin Cities 29
Top Ten Religious Groups in the Twin Cities By Number of Churches/Worship Sites 39
Top Twenty Religious Groups in the Twin Cities By Total Number of Average Attendees 40
Religious Climate of the Twin Cities 41
Growth Rates of Worship Sites in the Twin Cities 43
Cult/Sect/Occult Groups in the Twin Cities 46
Witchcraft in the Twin Cities 49
World Religion Groups in the Twin Cities 55
Immigrant/Refugee Groups of the Twin Cities 64
Homosexual Climate of the Twin Cities 70
Church Planting Grid for the Twin Cities 71
Church Planting Trends in the Twin Cities 75
Church Planting Opportunities in the Twin Cities 78
Church Planting Opportunities in the Twin Cities by County 83

HARVEST FORCE 94

Church Make-Up of the Twin Cities 95
City Reaching/Transformation Stages for the Twin Cities 101
City Reaching/Transformation Initiatives Timeline of the Twin Cities 102
Size of Churches in the Twin Cities 107
Church Attendance Trends in the Twin Cities 109
U.S. Cities Church Count 111
Church Growth Barriers for Churches of the Twin Cities 114
Size to Outreach Relationship of Churches in the Twin Cities 115
Church Size Trends in the Twin Cities 117
Age and Life Cycle of Existing Twin Cities Churches 118
Age to Size Relationship of Churches in the Twin Cities 120
Megachurches of the Twin Cities 122
Very Large Churches of the Twin Cities 126
Large Churches of the Twin Cities 129
Medium Churches of the Twin Cities 132
Intermediate Churches of the Twin Cities 135
Small Churches of the Twin Cities 138
New Church Plants of the Twin Cities 141
House Churches of the Twin Cities 146
Gen Y/Millennial Churches of the Twin Cities 149
Immigrant Churches of the Twin Cities 153
Hispanic/Latino Churches of the Twin Cities 156
African-American Churches of the Twin Cities 159
Messianic Jewish Congregations of the Twin Cities 164
Native American Churches of the Twin Cities 167
An Urban/Suburban Comparison of the Twin Cities 170
Multi-Site Churches of the Twin Cities 172
Church Worship Sites in the Twin Cities 173
Church Finances in the Twin Cities 175
100 Largest Twin Cities Churches in 2019 177
100 Largest Twin Cities Protestant Churches in 2019 182

Future*View* 187

Sources 202

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DV Deo Volente		Gethsemane CHURCH	GLOBAL HARVEST That all may know Christ CHURCH
www.deo-volente.org	www.fiveoaks.church	www.geth.org	www.ghchurch.org
grace church	HIAWATHA CHURCH MINNEAPOLIS	EST. 1988 HOMETOWN CHURCH	HOPE community church
www.grace.church	www.hiawathachurch.com	www.hometownchurch.com	www.hopecc.com
PLANTANDO IGLESIAS	LDI	LivingWATERS church	M.A.R.C.H. Mobilizing And Releasing Caring Hearts
www.plantando-iglesias.com	www.hopecc.com/ldi	livingwatersmn.com	www.marchhearts.org
MN South	the Mission AM980 KKMS Twin Cities Christian Voice	MISSION 16 18	MISSION RIVER "Facilitating Missional Church Planting Locally and Abroad"
www.mnsdistrict.org	am980themission.com	www.mission1618.com	www.missionriver.org

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Acknowledgments

The journeys of life, love, work, and education are not solitary acts. God and others join us for the duration, adding true meaning and perspective to all these aspects of life. In this regard, the journey of this book project was no different than the rest. Thus, who I am, what I believe and feel, and my worldview have all been shaped by many people over many years now.

This book would not have been possible without the support from the non-profit Christian ministry organization City Vision head quartered in the Twin Cities Area where I have served now as the President for the last 25 years. So I wish to thank the current and past Board of Directors of City Vision for all that you do in encouraging this project to move forward.

Thanks to the hundreds of college and seminary students who have completed internships with City Vision or who have conducted tens of thousands of hours of research with us over the last 25 years. Thanks to the researchers we have trained and who have also worked tens of thousands of hours with us at City Vision who have literally researched the world in many hundreds of projects as you collected and expanded our data on the Twin Cities and the cities, people groups, and countries worldwide. I have not purposely named them here to protect their identities and their strategic research work for the Kingdom.

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Thanks to all of those who have mentored me and shaped my worldview and learning over the many years of my life. I had great trouble learning growing up and went to special classes for my entire grade school experience and I'm thankful to all those teachers and fellow students who taught me how to learn and think and to study. This process continued into my adulthood and am grateful and thankful to all the teachers and professors who continued to teach me how to learn and think over the 16 years of higher education I had earning my four degrees. Thank you to all those whom I learned from and sparked my thinking through the thousands of books I have read and so these authors whom for the most part don't know I even exist or are have died and yet the Lord used them all to mentor me and help me learn and to teach me ideas and strategies to use to grow the Kingdom. To name them all would take another book with just a long list of names.

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Introduction

Introduction to the Uniqueness of the Greater Twin Cities Metro Area

"To Reach Your Community,
You Must Know Your Community."

—John A. Mayer

Every city is unique. But each city has patterns and layers to it and so in studying one city you are better able to see trends and patterns in your own city. So although some of you reading this will have never visited or never will visit the Twin Cities Metro Area, it is hoped that by viewing and reading this book that you will begin to look at your city with new "eyes and ears" as we Jesus said we should have.

All cities of the world are in a cause and reaction macro and micro relationship with one another. We have all seen this and lived it now on a worldwide level in 2020 with the COVID-19 worldwide pandemic and lockdowns in all countries and with the George Floyd killing and riots that have erupted worldwide from one neighborhood in my own city of Minneapolis. So now more than ever, studying the causes and effects relationships cities have to one another are more important than ever. This is also true with the regards to the worldwide diaspora immigrant populations that in my city total over 1 million 1st and 2nd generation immigrants from over 100 nations and people groups with 90% of them not knowing Jesus as their Lord and Savior.

So the following macro trends worldwide will effect and do effect the cities of the world as well as my own micro context of the Greater Twin Cities Metro Area.

We hear daily how our nation and cities are staggering under major change. No realm remains unscathed whether we examine the economy, environment, ideas, populations, politics, or spirituality. Some of these major changes are:

- **Demographic changes with the growing immigrant populations of the U.S. By 2023 (just three years from now), half the kids in U.S. public schools will be non-White. By 2043 (just 23 years from now), there will be no majority cultural group in America.**
- **Generational changes from the Baby Boomers (1946-1964) currently ages 56-74 years old will be retiring or dying off over the next 15-30 years. At the same time, we have the rise of the Millennial Gen-Y Generation (1984-2002) currently ages 18-36 years old. The Gen-Y Millennial Generation is currently the largest generation in history.**
- **The rise of urbanization has become an important trend with for the time in history over 50% of the world's populations living in cities. By 2050 over 75% of the world's population will live in cities. In the U.S. currently 91% of the populations live in 376 Metro Areas with populations of 100,000 or more.**
- **The rise of non-Christian religions in the United States and around the world, are outpacing the growth of Christianity.**
- **Social media is basically 20 years old and has driven political revolutions before the resulting changes have barely started. Online sales for almost everything are at a tipping point and outselling traditional stores and shopping malls. Spiritual connections are also shifting as the "online revolution" grows and expands.**

Now is the time for the Church to seize the day (carpe diem) and engage these five macro trends head on with a plan to have the Gospel message shared and engaged in a greatly expanded fashion.

So when we talk about the Greater Twin Cities Metro Area what exactly are we describing and studying in this book? Our research at City Vision reveals the following picture of the The Greater Twin Cities Metro area with 3,702 churches in it:

- **It has more churches than 116 countries of the world.**
- **It has more churches than the 40 lowest churched countries combined.**
- **If the Greater Twin Cities Metro area was a country we would be ranked number 94th in the world for number of churches in it.**
- **The Greater Twin Cities is ranked 21st in the world for metro areas for the number of churches we have with 3,700 in our city.**
- **In the U.S. the Twin Cities is ranked number 10 in the nation for most churches in a metro area.**

So God has blessed the Twin Cities with many churches and a very diverse population. The Twin Cities currently is listed in Wikipedia as the 16th largest metro area in the U.S. with a population of 3,629,190.

MSA Historical Population		
Century	Population	%±
1850	4,491	—
1860	77,565	1,627.1%
1870	167,674	116.2%
1880	284,766	69.8%
1890	540,232	89.7%
1900	649,735	20.3%
1910	808,388	24.4%
1920	921,031	13.9%
1930	1,069,845	16.2%
1940	1,162,361	8.6%
1950	1,346,285	15.8%
1960	1,697,403	26.1%
1970	2,079,826	22.5%
1980	2,255,502	8.4%
1990	2,595,799	15.1%
2000	3,031,918	16.8%
2010	3,346,859	10.4%
Est. 2018	3,629,190	8.4%
U.S. Decennial Census		

Cities continue to grow both and size and importance. In the book, *Why Cities Matter* by Stephen Um and Justin Buzzard, they tell us that, "In 1900 only 14 percent of the world's population lived in urban areas; that number had grown to 30 percent by 1950. In 2008 the world's population was evenly split between urban and rural areas, but in 2011 the world became predominantly urban." More than 1,200 references to cities are in the Bible. The Bible mentions 119 different cities by name. The Bible tells us that Jesus Himself went to every town and village in Galilee. (Matthew 4:23; See also Luke 8:1; Luke 13:22; Mark 6:6; and Matthew 9:35). Galilee had 240 towns and villages during that time. In Acts 17, Paul walked around Athens and exegeted the city and even quoted the poets of the day and Paul spoke four languages by the way and communicated in all of them as needed in the various contexts he was in for preaching, teaching, outreach, and church planting. Nehemiah in the Bible also exegeted and surveyed the broken down city of Jerusalem in secret (covert op) to see the current state and to see where he needed to build the wall and where he needed to be on guard from his enemies who sought to destroy his work. Thus, more than ever we need to study and know our city as it grows and changes and we need to develop strategies and tactics to reach our city for Jesus.

Cities have unique personalities and branding. I was introduced to this idea through the many books of Sean Benesh and also through the 2008 book *Who's Your City* by Richard Florida. Here are just a few of the cities that have been branded both in the Bible and in our modern times according to the book *Why City Matters* by Stephen Um and Justin Buzzard with a few added additions by me as well:

In the Bible	
▪ Jerusalem: Tradition	▪ Athens: Knowledge
▪ Rome: Power	▪ Ephesus: Religion
Worldwide	
▪ Seoul: Competition	▪ Paris: Romance
▪ Manila: Opportunity	▪ London: Influence
▪ Hong Kong: Entrepreneurship	▪ Bangalore: Innovation
▪ Sydney: Pleasure	▪ Tokyo: Competitive and Conformity
▪ Beijing: Politics	▪ Geneva: Peace
▪ Lagos: Progress	▪ Tehran: Power
▪ Singapore: Order	▪ Moscow: Power
▪ Dubai: Success	▪ Dublin: Tradition
U.S.	
▪ Boston: Knowledge and Beantown	▪ Nashville: The Protestant Vatican and Music City
▪ Washington D.C.: Power	▪ Denver: Mile High City
▪ San Francisco: Equality	▪ Milwaukee: Brew City
▪ Oklahoma City: Family	▪ Miami: Vice City
▪ Las Vegas: Pleasure and Sin City	▪ Houston, TX: Space City
▪ Boulder: Adventure	▪ Montgomery, AL: The Capital of the South and the Cradle of the Confederacy.
▪ Los Angeles: Image	▪ Portland, OR: Hipsterville
▪ San Diego: Health	▪ Chicago: The Windy City
▪ Detroit: Motor City	▪ Hollywood: Tinsel town
▪ New York: Success and the Big Apple	▪ Cleveland: Mistake by Lake
▪ Austin: Independence	▪ Salem, MA: City of Witches
▪ New Orleans: The Big Easy	

So again maybe this will help you see your own city and region and how history and geography have branded it and gave it its unique personality and place in the world. Although the Twin Cities area is always ranked high for many things such as best healthcare and best place to live, etc. it is also currently having a bit of a branding dilemma. Maybe right now it is just known for things that have happened here or people who have lived here but is currently in a bit of an identity crisis with no overall ethos representing our metro area?

WHAT THE TWIN CITIES/MINNEAPOLIS & ST. PAUL, MN IS KNOWN FOR

PEOPLE
Scandinavians
Germans
Somalis (most of any city in America)
Hmong (most of any city in America)
Oromo Ethiopians (most of any city in America)
Karen Burmese (most of any city in America)
Anuak Sudanese (most of any city in America)
Liberians (most of any city in America)
Tibetans (second most of any city in America)
Kenyans (second most of any city in America)
Gayest city in America
Most Korean adoptees of any US city
One of the highest Chinese student populations at the University of Minnesota
Prince
Bob Dylan
James J. Hill (Railroad baron)
Hipsters
Garrison Keiller
Charles Schultz (Peanuts , Snoopy & Charlie Brown)
Mary Tyler Moore TV show
F. Scott Fitzgerald
Actor, Josh Hartnett
Coen Brothers
Author, Thomas Friedman

FOOD
Glamdoll Donuts (in the top 10 donut places in America)
Camel Burgers
Stick food at State Fair (Corn Dog invented there)
Juicy Lucy Burger
Hot Dish
Lutefisk and Lefse
Spam
Wild Rice
Walleye
Pearson's Salted Nut Roll and Nut Goodies

GEOGRAPHY AND CLIMATE
Land of 10,000 (really over 11,000 lakes)
Lake Superior (largest fresh water lake in the world)
Mississippi River (longest river in the US and third longest in the world)
Minnehaha Falls
Winter
Extreme weather
Phillips Neighborhood (most diverse neighborhood in America)

BUSINESSES AND SPORTS
Pillsbury
General Mills
MN Vikings
MN Twins
MN Wild (State of Hockey and Hockey Hall of Fame)
MN Timberwolves
MN United Soccer Team
St. Paul Saints - Minor League Baseball Team
Mall of America
Southdale (first enclosed mall in history)
Rollerblades invented in MN
3M
IBM
Target
Best Buy
DQ started in MN
Old Country Buffet started in MN
Cargill
United Healthcare
US Bank
Medtronic
Caribou Coffee
My Pillow
Land O' Lakes
Polaris

POLITICS
Jesse Ventura
Paul Wellstone
Al Franken
Michelle Bachman
Hubert Humphrey
Walter Mondale
Tim Pawlenty
Keith Ellison
Warren Burger
Amy Klobuchar
Ilhan Omar
Politically, very Liberal

RELIGION
Lutherans
Catholics
John Piper (Reformed Theology)
Leith Anderson (Former Head of National Association of Evangelicals, etc.).
Eagle Brook Church (Gigachurch of 22,000)
Wooddale Church
Most megachurches per capita (Including Catholic megachurches)
Billy Graham headquarters was in Twin Cities for a long time
Largest Hindu temple in North America
Largest Cambodian Buddhist temple in America
Paganistan (Witch capital of the world)
First state with a Muslim congressman
Isil and other terrorists recruiting here more than any other state
Eckankar HQ
Anoka is the Halloween Capitol of the World
Largest Witch and New Age Publishing company in the World (Llewellyn Publishing).
Thrivent Financial for Christians
Evangelical Free Church HQ
Free Lutheran HQ
Willam Bell Riley "The Father of Fundamentalism"

CHARACTERISTICS SOCIAL/CULTURAL
Fly over country
MN nice
Passive aggressive
How to talk MN (our accent)
Generous (Thrivent, foundations, welfare, social services, 7 refugee resettlement agencies, etc.)
Socially active-volunteer most of any US city
Highest voting record of any state
Best healthcare in the world (Mayo Clinic and other hospitals)
Death of George Floyd in Minneapolis sparks worldwide discussion and riots
Highly educated
Most working mothers
Most literate city in America
City where people ride bicycles the most
High taxes
Walker Art Museum, MPLS Art Institute, MPLS Sculpture Garden, Weisman Art Museum
Guthrie Theater, Chanhassen Dinner Theater, etc.
MN State Fair
Most golfers per capita
Skyways
Fishing
Ice Fishing
Snowmobiling
Paul Bunyan and Babe the Blue Ox
Black Lives Matter

Source: City Vision

For more information please see more on the Religious/Historical Timeline in the Twin Cities in the beginning of this book.

What is the *CityView Report* Book used for?

"We must have a clear understanding of our city and our resources in the city to strategically reach the city."

— Jack Dennison
City Reaching

"An example of good planning connected to good vision comes from the study of demographic trends and preparing for future impact."

— Leith Anderson
Leadership That Works

Jesus said many times we need "eyes to see and ears to hear." The *CityView Report* book functions as the "eyes and ears" so you can be the "hands, the feet, and the voice of Jesus" in our community as the Lord commands us to do. At City Vision we have a saying, "You can't do the prayer, care, share, unless you know they are there." (You can rap to it too if you want). But how do you prayer, care, and share with people you don't know even know exist in your own city and neighborhood. Dr. Henry Blackaby's *Experiencing God* book in 1995 had the idea of the "Blackaby Principle: which is go and see where God is going and moving and then go where God is going and moving. So the *CityView Report* book was created as your first step in seeing the mission field of the Twin Cities that the Lord has placed you in.

Jesus said the two greatest commandments are "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live. Luke 10:25-28. Immediately after this verse, they asked Jesus the question of who is our neighbor and Jesus told them the parable of the "Good Samaritan" and this shocked them as they despised the Samaritans. So this book is meant to bring into focus for the question of "Who is my neighbor." We spend hundreds of hours per year reading, studying, and exegeting the Bible in our churches and in our quite times and in our Bible studies as we should as that mainly gets at trying to fulfill Jesus First Great Commandment. But we rarely ever hear a sermon or story about our own city and neighborhood and our own "Good Samaritans." We rarely spend even a few minutes in our entire life exegeting or studying our city and the people in it. So again, the *CityView Report* book is an attempt at the beginning of having "eyes to see and ears to hear" and loving the "Good Samaritan" in your own city and neighborhood.

So exegeting a community is like putting together a giant puzzle. Piece by piece added, you begin to see the picture of what it really is and all the layers that have come to form its current form. So it is our hope that this *CityView Report* book will add some pieces for you and you can at least now see all the edges of the Greater Twin Cities and now you can go and add in the rest of the pieces of the Twin Cities and your own neighborhood. We think once you do you'll clearly see God at work all around you in ways you never ever even imagined Him to be.

In the Bible, it says Jesus only wept twice. Once for his friend Lazarus in John 11:35 when he was dead for four days and right before Jesus raised him from the dead. But the other time Jesus wept was when he looked over his beloved city of Jerusalem in Luke 19:41-44. When is the last time you prayed over and wept over your beloved city and neighborhood?

Also, knowing the local context of the Twin Cities we can now see gaps and create strategies to reachout and plant new churches for all the neighborhoods and people groups in our city. Thus, local contextualization is a key to reaching the people in our city. God has literally brought over 1 million first and second generation immigrants from over 100 nations and people groups from all over the world to our city and 90% of them don't know Jesus. If you are Calvinist, great, then you believe God brought them here. If you aren't a Calvinist, then great, God still brought these people here to our city or at least allowed them to be brought here. Either way, God wants these people reached and brought them here to this city and this context to be fully reached. So the *CityView Report* book will begin to help you do so.

How to use *CityView Report*

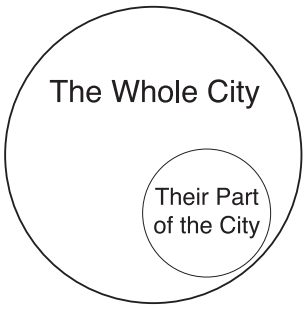
- **Long-Range Planning**
- **Evangelism**
- **Prayer**
- **Community Outreach**
- **Church Growth**
- **Preaching**
- **Church Planting**
- **Vision Casting**
- **Teaching**
- **Speech Writing**
- **Sermon Illustrations**
- **Encouraging Staff**
- **Adult Sunday School**
- **Fundraising**
- **City Reaching Tool**
- **Church Library**
- **Homeschooling Material**
- **Mission Festivals**
- **Board/Committee Meetings**
- **To understand the new "Glocal" (Global + Local = Glocal) Twin Cities**

Who uses *CityView Reports*?

The following lists many of the ways that churches and ministries have used or implemented *CityView Reports* in their ministries:

- **Church Planters**
- **Prayer Leaders**
- **Fundraisers/ Development**
- **Youth Pastors**
- **Senior Pastors**
- **Mission Pastors**
- **Foundations**
- **Urban Pastors**
- **Parachurch Organizations**
- **Denominational Leaders**
- **Students**
- **Christian Business Leaders**
- **Christian Educators**
- **Ethnic Pastors**
- **Elders/Deacons/Board Members**
- **Model for other cities to produce their own *CityView Report* book**

Thus, to reach a city you need just a few key elements: Prayer + Leadership (lay and pastoral) + Information + Partnership (All empowered by the Holy Spirit) and that will give us a strategy to reach a city, a neighborhood, a people group, or a generation. So the *CityView Report* book becomes part of the information piece that is usually one of the missing pieces in the city reaching process. Urban missions expert Ray Bakke says it best, "I needed to know the city, because if you don't know it, you can't love it." (Quoted from the book *Serving God in Today's Cities* by Patrick Johnstone with Dean Merrill).



New Integrated Perspective

Individual church goals fit within whole church goals.

Source: City Vision

The Whole Church Reaching the Whole City with the Whole Gospel

Prayer + Leadership
Information + Partnering

Strategy to reach a city

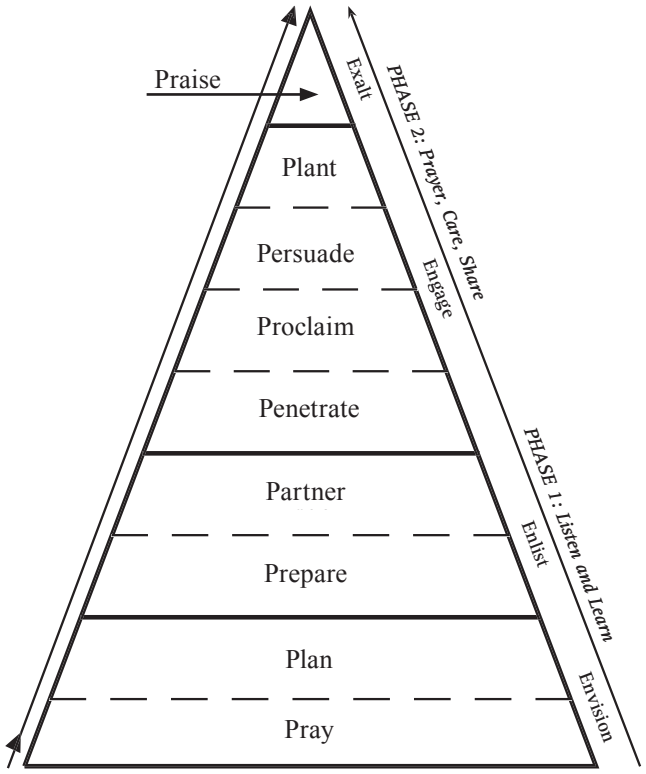


A Neighborhood • A City • A People Group • A Generation

Source: City Vision

On an individual church level we also need a strategy for outreach for our city or neighborhood. See the diagram below for what we've come up with at City Vision. It isn't a cookie cutter strategy of one size fits all. It is more of a pathway and could apply for any city in the world or any people group or generation.

Church Outreach Plan



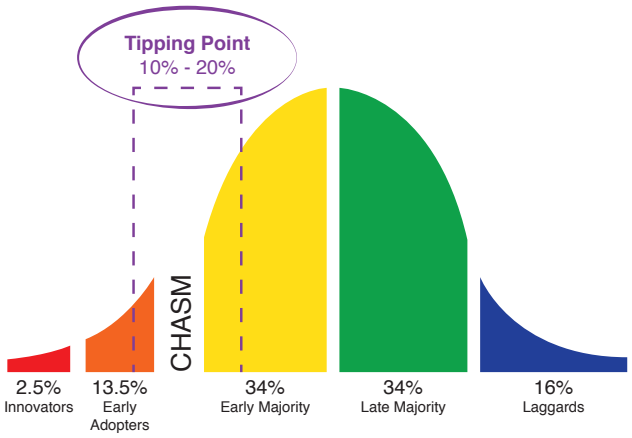
Source: City Vision

"The men journeyed through the land and mapped it and it's cities out into seven regions on a scroll."

— Joshua 18:9

Where do you start for your outreach and strategy? You start with the innovators and early adopters for the movement to take hold and begin. You figure out where the early adopters for whatever people group or generation hangs out in your city or neighborhood and that is where you start with that group and you figure out the strategy to reach them in their own context. "Where there is no vision the people perish." Proverbs 29:18. See the diagram below.

Diffusion of Innovation Adoption Curve



Trying to convince the mass of a new idea is useless.
Convince *innovators* and *early adopters* first.

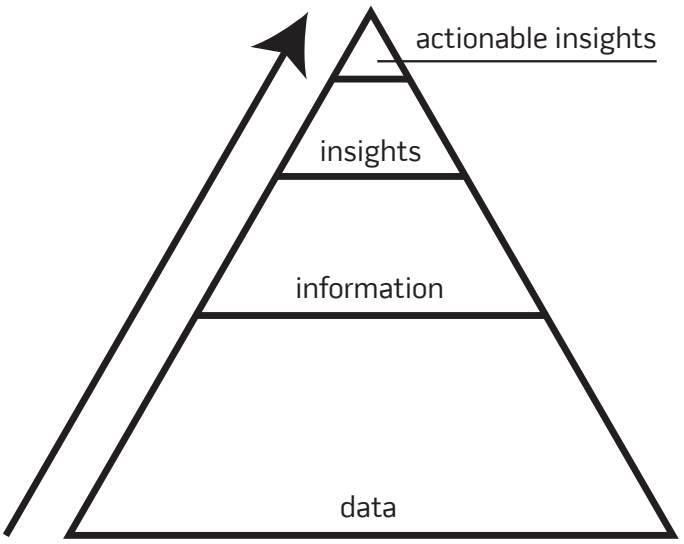
Sources:
Tipping Point by Malcom Gladwell
Diffusion of Innovations by Everett M. Rogers

Successful Execution of Change



Source: City Vision

Actionable Insights Chart



Source: City Vision

History of the *CityView Report* Book

"Research is not something unspiritual or irrelevant to the business of ministry. It is rather the essential foundation for strategic effective ministry."

— John Robb
Focus: The Power of People Group Thinking

Some of you may have noticed that this is actually the 17th Edition of the *CityView Report* book that was printed in 2020. Yes that is true and thus this book has a long history and has morphed and changed into its current form that you are reading and looking through now. So here's a brief history of the *CityView Report* book as it has evolved over the last 24 years.

So the origin for the *CityView Report* book began in my seminary studies at Bethel Seminary for my Master's degree from 1987-1991. I was a Missions/Evangelism major and I took my studies seriously and I asked a lot of questions of my professors, making them earn their money. I asked them about reaching the world. No ideas. I asked them about reaching America. No ideas given. Then I thought I'd ask them about how to reach the Twin Cities since it is a smaller city. Still no ideas. Then I asked them about who lives in our city. No ideas and they directed me to talk to others in ministry at churches and non-profits and I called them all and they all had no clue how to reach our city and even who lived in our city, and did not even know how many churches we had in the Twin Cities area. Many guessed, but no one really had the facts to back it up and the guessing range was quite wide. So I thought to myself that we need to understand the baseline of where we are first in order to know who to reachout to and how

to reachout and where we needed new churches and ministries. At this time, I also saw that no one had a macro strategy to reach the whole city. I began to dream about this and discuss with my classmates of the need to create a ministry that would focus on city reaching, be strategic and have a citywide macro focus, conduct Christian research, have a cross-cultural glocal (global + local = glocal) emphasis, and have an emphasis for churches and ministries to partner together across geographical, denominational, and ethnic lines. Back in 1988 I also saw the need for a neutral place for pastors/leaders to gather and talk to one another and a catalytic place that would focus on a macro-based city reaching strategy. This then was the birth idea for the ministry of City Vision. At Bethel Seminary I also learned about E-2 cross-cultural evangelism as missions. This was a new concept to me and I thought only missionaries overseas were in fact missionaries. But I learned that we all are called to reach out to people wherever we are at (Jerusalem, Judea, Samaria, and the ends of the earth). This validated my personal success in local cross-cultural E-2 missions. In seminary I also studied church planting, missions/evangelism, and church growth. In fact, our church planting class actually helped start a new church. At Bethel I was also exposed in my studies to the Discipling A Whole Nation (DAWN) concept of saturation church planting with the need for a church for every 500-1,000 people and the research and mobilization pieces of that strategy. All these influences affected the DNA of City Vision.

The next important event in the genesis of City Vision was that I decided that no one was going to research the city and collect and organize and interpret all the data because pastors/leaders didn't want to; didn't know how; or didn't have time. I decided that it needed to be done and that I could do it to create this baseline of needed information about what was happening in the Twin Cities. So from 1988 to 1995, I researched the Twin Cities ethnic groups, cult/occult groups, world religion worship sites, and finally all the churches. I did this in my spare time looking through many sources and slowly created a database of information.

In 1988, I also did my first paid research work for Leadership Network in Dallas, Texas with Bob Buford and others. I did research on all the growing Evangelical churches in America 300-1,000 in size. It was a several year project which is where some of the research methodology and analysis was created for the *CityView Report* book.

Another influence was an internship I did at my home church of Wooddale Church in Eden Prairie, Minnesota from 1988-1990 while I was in seminary. I did a series of demographic research projects for Wooddale during this time about the church and their ministry area. I also did a series of church planting demographic reports for Wooddale that led to several churches being planted. These experiences gave me practical experiences that led to real churches being planted and helped. This also affected my ministry vision. Another key element I learned while at Wooddale that became part of the DNA of City Vision was their Kingdom thinking. They helped start several churches for other denominations. This has never purposely happened in history. Wooddale also thought in a church multiplication strategy through church planting movements rather than just single church plants. This also became part of the DNA of City Vision. I also learned from being a part of Wooddale since 1986 as my home church about working with International Students. I was on the Wooddale International Student Ministries Team from 1993-1995 and these experiences also impacted my glocal DNA for City Vision. Wooddale also taught me to think outside the box and try new things and be innovative and risk taking for the Kingdom. Wooddale also taught me the value of doing things for God with excellence which also became a cornerstone concept in City Vision. So all these experiences and ministry work helped shape and form the vision for the first *CityView Report*.

1996: *CityView Reports* first created as a half dozen individual standalone reports and originally named CityScope Reports.

1997-2001: *CityView Reports* updated and expanded yearly.

2002: *CityView Report* first put into book form.

2003-2009: *CityView Report* book updated and expanded yearly. Name changed to *CityView Report* in 2006.

2010: *CityView Report 15th Edition* book was created with maps added. Book goes to five year updated cycle.

2015: *CityView Report 16th Edition* book created now also available in downloadable PDF version.

2020: *CityView Report 17th Edition* book first time all in full color with pictures and with introductory chapter.

Brief Information about Sources and Data Collection Methodology and Analysis

"From Issachar, men who understood the times and knew what Israel should do—200 chiefs, with all their relatives under their command."

— I Chronicles 12:32

For most of you this section of information sources, data collection methodology, and analysis will be quickly read or skipped over completely. But keep reading as I think many of you will like the information I share here and the take I have on all of this. But for those that care to know a little of our "secret sauces" involved in the thousands of hours of work it takes to put this book together and the data we used have at it and read on.

First of all from the very first church mentioned in the Bible in Jerusalem they measured attendance as a metric. (See Acts

2:25-35 with 3,000 joining the church in one day and later Acts 4:4 with 5,000 followers of the Lord). This metric of church attendance as measured by average weekly worship attendance has come under criticism by many in the last few years as a proper measure for a church's effectiveness and health. We all know that bigger doesn't mean healthy or effective. We don't want to measure our own personal weight gains as we know by getting bigger and gaining weight we are neither healthier and it often effects our health and longevity making us less effective. We know in Star Wars as Yoda said it best, "Size matters not." (Sorry I like Star Wars, too). So the *CityView Report* book generally reflects much of the current church metrics which are always changing over generations but is currently most likely as I heard church researcher, Ed Stetzer say around 2012, that the church scorecard is the Three Bs: "Budgets, buildings, and butts in the seats."

In past generations they also struggled with the church scorecard issues and what to measure and many of their measurements we no longer measure or find them not very useful to measure anymore. They used to measure such things as:

- **Membership**
- **Baptisms**
- **Confirmed**
- **Those tithing**
- **Sunday School attendance**
- **Bible verses memorized**
- **Dollar amounts given to the denomination.**

I think we do need a new scorecard and new church metrics and many of us are talking about what this may look like in the near future and especially Post-COVID-19. Some of us think the new measurement metrics for churches may in part measure such things as:

- **Online Views of services watched online.**
- **Churches planted by a church.**
- **How many churches are incubated on site at your local church campus (Every church could have multiple churches meeting in its building on Friday night, or Saturday morning or evening, or Sunday afternoon or evening and so lots of room here for expansion).**
- **Churches with multi-sites and micro-sites.**
- **How much money your church raises for missions locally and globally.**
- **How much money your church gives away to the local community or to causes.**
- **How many people in your church know and use their spiritual gifts and are growing in Christ producing the Fruit of the Spirit mentioned in Galatians 5.**

Also, with the George Floyd killing in my own city of Minneapolis and worldwide riots resulting from it that there might be other church measurements and metrics. Just a personal note of reference for you on this topic I know this neighborhood and area well where George Floyd was killed and the riots took place and will use it for you now as a point of reference for as an example of what I mean by neighborhood exegesis.

In college I lived just five blocks from where George Floyd was killed and it was a high crime, diverse, and poor neighborhood then as I lived in an apartment building that was condemned in while I lived there in 1986. In this neighborhood I also worked in for 15 years at a bank from 1982-1997 where I was personally held up and robbed at many times when I was there. I was subpoenaed about 50 times while working at the bank for witnessing a variety of crimes (bank robberies, stolen checks, counterfeit money, check kiting, money laundering, credit card fraud, identity theft, forgeries, mail fraud, drug money, prostitution money, dummy corporations, tax evasion, and other frauds and crimes). The two bank locations I worked at on Lake St. in Minneapolis were both looted and burned down in the George Floyd aftermath riots of May-June 2020 just last month as I write this. The neighborhood was called "Murderapolis" by the New York Times front page article of June 30, 1996 and it stated that Minneapolis had a higher murder rate per capita than New York City did at the time. The gangs ruled the Phillips Neighborhood area in the 1990s and one block from my bank location in 1992, police officer Jerry Hoff was murdered by gang members as he ate his pizza for lunch.

The Phillips Neighborhood was a poor area when I worked there at the bank. Currently, 79% of the residents of the Neighborhood are single parents and 49% of all residents live below the poverty line (MNcompass.org). The bank I worked at would give out $1 million dollars (in mid-1990s money) on the first of each month paid out as welfare payments to help the residents of the area. The problem was that across the street from the bank was a large liquor store that took in $10 million per year in sales. So $12 million of our tax dollars went to help the poor and yet over 80% of those funds ended up at just one liquor store in the neighborhood. This liquor store opened each morning at 8 a.m. When driving by every day at 7 a.m. as I went to open the bank I saw a line of 8-10 people already formed at 7 a.m. to buy liquor outside the liquor store. Every day, when the temperature was 25 below zero in the winter or on a very hot Minnesota summer day, there was the line outside the liquor store at 7 a.m. On Friday and Saturday nights the last few hours of the evening the police would direct traffic outside the liquor store on the street as a traffic jam of cars formed there.

The Phillips Neighborhood in south Minneapolis where the majority of the riots were is the most diverse single neighborhood in America with over 100 languages spoken there as the immigrants have rebuilt this neighborhood from the ground up and have made it the "happening" place it is. The light rail system that travels through the edge of the neighborhood sells tickets in four languages. Luckily one is English and the others are in the Spanish, Somali, and Hmong languages. Now there are even Hispanic and Somali malls in this neighborhood. I even call one Somali mall the "Somal of America" a play on the

Mall of America for which the Twin Cities is known for by many. You can even order a Camel Burger if you want to and if you are really hungry you can even have two humps. This neighborhood also has the most Native Americans of any urban neighborhood in the U.S. It even has a unique mini-urban Native American reservation formed in 1973 called the Little Earth Housing Complex with over 1,000 Native Americans living in just this one complex. Located a few blocks away in the neighborhood is the national headquarters for the American Indian Movement (AIM) which formed here in 1968. By the way, less than 1% of Native Americans go to church. Diversity also abounds in that this area is home to over 35 Muslim mosques, several Buddhist groups, many cult groups, several gay churches, and the area also has 49 Witch covens and groups with a Witch District Pagan Corridor of Witch businesses. Over the last 15 years many hispters and young people have also become key neighborhood residents. And if all this diversity isn't enough for you, this Phillips Neighborhood is where Minnesota Rock legend Prince was born and he lived his childhood nearby. This neighborhood has also been the home of the famous pastor and theologian Rev. Dr. John Piper of Bethlehem Baptist Church and Desiring God Ministries who has lived in the area since the early 1980s. So anyway you define diversity: politically, economically, socially, generationally, religiously, racially, culturally/language it is diverse with a capital "D".

I later worked for 9 years from 2005-2014 as a Urban Studies college professor in the Phillips Neighborhood teaching Christian college students as we held our classes on site in a neighborhood church with the students living and interning in the neighborhood for one or more years at a time. With City Vision, we have taken over 26,000 people on a Discover Your City Tour of this neighborhood since 1996 until early March 2020 when the COVID-19 Lockdown in our city took place. I have lived, worked, and loved this neighborhood my entire adult life of now almost 40 years.

So some Post-George Floyd church metrics might be:

- **How many churches your church partners with especially of other denominations, races, and cultures.**
- **How involved is your church involved in Kingdom racial reconciliation and biblical justice.**
- **How multi-cultural your church is in staffing and attendees.**
- **How many glocal (global + local = glocal) people groups is your church reaching out to in your own city.**

These are just a few that may get you thinking about the future church metrics that many of us have been thinking about for many years.

Sources and data collection have changed over the many years of doing research for the 17 editions of the *CityView Report* book. To quote Warren Wiersbe on this point, "Methods are many and principles are few. Methods always change and principles never do." When we began researching the Twin Cities area back in 1988, I had no computer and there was no internet and so I went to library and looked through phone books and drove around the city looking for churches and cult/occult worship sites and world religion groups and wrote them all down on note cards and put them in a little index note box. I had to call every church up by phone every year and ask them some basic survey questions and gather data with the "boots on the ground" methodology. So it was all very labor intensive and time consuming with lots of leg work and grunt work involved. My how things have changed in just 32 years.

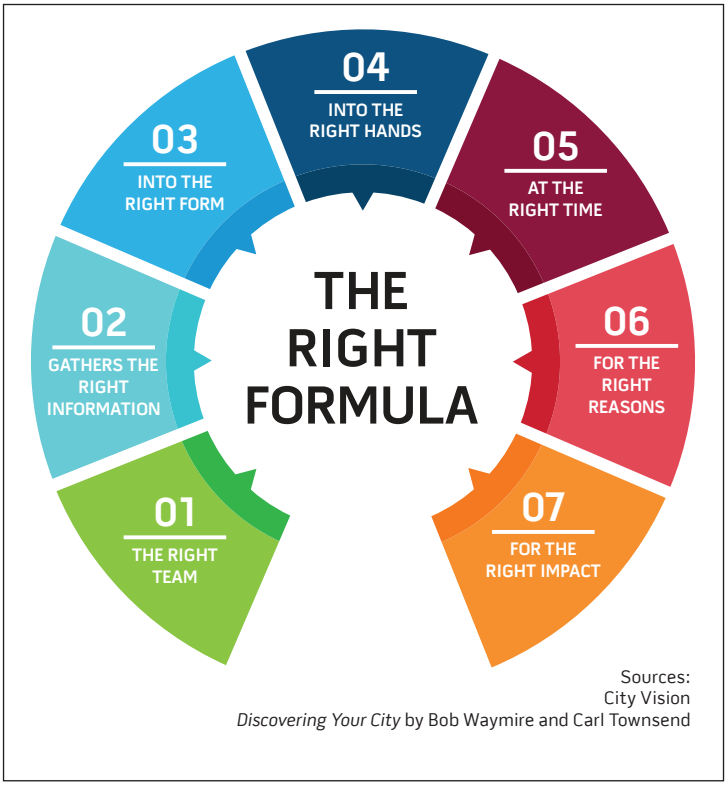
So over time, data collection has evolved and so it still takes some time to gather data on churches, people groups, world religions, and cult/occult groups but the intensity of labor has shifted and allowed a deeper approach and much of it can be gathered without most even knowing it's even being collected.

Data sources for this *CityView Report* book literally number in the thousands and range from a vast diversity of sources and so some of them would include:

1. **Conversations and networking:** We are always gathering information and many times people don't even know it and so we ask a lot of questions from many people we meet. Human intelligence is the term used for the frequent and varied conversations we have with pastors/leaders, and board members of Twin Cities churches, local denomination leaders, parachurch leaders, civic leaders, realtors, community leaders, immigrant and people group members, and others, who provide us with rich resources of ongoing information. We visit hundreds of ethnic and immigrant stores, markets, and restaurants and talk to the people and ask them questions about their community and people and they tell us many things from their first hand perspective. We call this "Stomach evangelism" as we find the people and talk to them by following their stomachs. Jesus did the same thing so much as he was always eating and drinking with the people he visited so much they called him a "glutton." (Luke 7:34). Jesus wasn't a glutton but I gained 50 pounds doing "stomach evangelism" and so be careful on this one. We also visit many social/cultural organizations and attend many social/cultural events and also talk to the people and gather information from them as they are our friends and have become key experts and neighborhood informants. Thus, over time our networks of the last 32 years are daily supplying us with relevant information and much of it they bring to us as they know of our interest in it and see the results of our research data and strategy connected with it and they also want to help create it as they share in the end result added value of it.
2. **Annual church surveys:** City Vision annually conducts surveys by email, phone, and mail collecting current information and updates on churches and their pastors, etc.
3. **Church Sources such as websites, Facebook Pages, annual reports, denominational reports, etc.:** These sources are rich sources for us on attendance and budgets and other information about the past, present, and future state of the church and often tells us when and where new churches will be planted or what churches have died or merged, etc.

4. **Overt and Covert ops:** We have personally spoke at or visited over 400 churches in the Twin Cities (which is about 11% of the existing churches in the Twin Cities area). Thus, when I attend or speak at these churches, I'm counting the people or gathering information about that church on site and first hand. Other City Vision team members also do this same practice and so all total we have probably visited about 20% of the churches in the Twin Cities first hand. Now with online viewing of services, we have watched hundreds of other churches and used some of the same counting methods and data collection as we have in person. Other churches and groups where I may not be welcome sometimes we will do a covert operation where we park across the street and count the people or the cars or whatever and get a sense of what is going on for activity at that site and yes I'm not Jason Bourne and so I've even been caught a few times (Not fun).
5. **Articles online and various media sources:** Much is written about in the local city newspapers and online articles. We gather what nuggets we can here for data on people groups, churches, and religious groups.
6. **Windshield Surveys:** Driving around and walking around we see new churches and other religious groups. I often drive a different way to a meeting or appointment just to see different things in the city or neighborhood and I quickly write down the information and then later research on the internet, etc. This data is often "hidden in plain sight" and we often miss it as you probably do as you drive the same way to work, school, and church every day.
7. **City Hall/Chamber of Commerce:** Your city and chamber of commerce have more information on churches and religious groups than you realize and most can be obtained for free online or on site.
8. **School District data:** Schools gather information of languages and people groups and so we find this very helpful info for who lives in the city or neighborhood.
9. **Metropolitan Council and Census Data:** The Twin Cities is unique in that we have a regional planning group since 1967 called the Met Council and it gathers lots of helpful information on the Twin Cities region.
10. **Refugee resettlement agencies:** The Twin Cities has 6 refugee resettlement agencies whereas most whole states don't even have one and we have 6 in our city. They are a wealth of information about the people groups being resettled in your city and neighborhood and so we network with them often and exchange and share information with them.
11. **Historical societies (State, County, Local):** Our state and Twin Cities is rich with history and much of it the history of a variety of people groups past and present who have settled here and shaped our city.
12. **Internet key word searches:** By conducting key word searches on the internet almost any information can be obtained if you know where and how to look and if you have the time to look. Often the "rabbit trails" of the internet lead to more and more new information to be found and mined later. So we purposely have developed methods for random key word searches that always bear results on a weekly level.
13. **Thesis/dissertations:** We have read through hundreds of Master's Degrees thesis and Doctoral degree dissertations and they have often done research on many topics of interest to us on people groups, religious groups, and churches.
14. **Unique access to special information:** Over the 32 years we've researched and exegeted our city we've created, local, national, and international relationships and networks that have granted us unique access to information that cannot be obtained from any other sources. We often trade information that we have for what they have as their information is highly restricted or even secret. Thus, to quote the famous CIA phrase coined in 1968, "I can neither confirm nor deny the existence of these sources."

    Thus information begets information and "the more you know, the more you don't know." (John A. Mayer). So we are constantly learning and searching and looking and it becomes like the proverbial "peeling the onion" analogy as layer upon layer is continually being uncovered and refined over time.



Sources:
City Vision
Discovering Your City by Bob Waymire and Carl Townsend

Data Collection Problems and Data Validity

Religious demography is a growing field of study that has emerged over the last few decades. On this topic I highly recommend the 2013 book *The World's Religions in Figures: An Introduction to International Religious Demography* by Todd M. Johnson and Brian J. Grim. Especially examine their section of the book on data and methods.

Gathering good up to date information on churches and religious groups is not easy and there are some pitfalls involved. In an article written by Dr Ray Pritchard in 2007 "Do Pastors Exaggerate Attendance Figures?" he stated that One News Now (American Family News Network) performed a survey of Pastors about attendance figures. The result is that 63% of Pastors admit to exaggerating their attendance numbers. The article also refers to challenges aimed at Rick Warren, Billy Graham Association and others in how they report (read exaggerate upward) attendance figures. This is nothing new and so getting up to date accurate information can be hard to get at times. Wikipedia had the same issue when it first started out in 2001 and many people saw Wikipedia as a laughable and unreliable source with many people listing false or exaggerated information on it. Over time this changed though as Wikipedia created policies and procedures to better create "good information" on its site. Now not even 20 years later, Wikipedia reports that, "in 2020 in its English Edition alone to have 6,124,482 articles or the equivalent to 2,700 print volumes of the Encyclopedia Britannica." So over time, the information on Wikipedia became more credible and more abundant and in 2020 some sources that have studied Wikipedia report a rating of 80%-96% accuracy rating for its articles depending on the topics. I'd say the same thing has happened at City Vision as we are able to spot glaring errors much more easily over time and have ways and means to check other sources to gain access to more accurate information than a single source. Also, since pastors and leaders know we print the research periodically they are more likely now to give us good and accurate information and by the way all size churches have given us exaggerated data about their sizes from house churches to megachurches.

In interviews with pastors on this topic we also found out some other reasons why attendance numbers can have varying reports. One pastor said, "When I arrived I could see from the pulpit that the number of people in service was less than we were reporting. When I spoke to the Elders about making an effort to accurately report the numbers they stated that there was more to this [accurate reporting]. I was told that lower numbers could affect improvement loans and how the community sees our church and we [Elders] did not want to portray a declining church." Another pastor reported that their attendance figures are actually tied to what their national denominational office expects each local church to give as their "donation" to support their denomination's schools, seminary, and missions projects. Thus, his church will purposely report their official numbers to their denomination as much lower than they are so as to not tie their attendance numbers to a higher expected giving amount to their denomination on an annual or monthly basis. I've also witnessed this in a similar form where for many years churches don't change their official attendance figures with the denomination either because they are in decline or because they don't want to pay a higher amount of financial support to their denominational offices. So even official reporting expectations are greatly flawed in their own methodology and many denominations report that City Vision as a neutral entity will often get more and more accurate reports about their own denominational churches than they can produce for the reasons just mentioned.

In 2017, an outside organization hired a PhD researcher who spent five months' time and over 400 hours researching and writing a report on City Vision and our data collection methods and the validity of our data and information. They also researched others outside of City Vision including pastors/leaders and a variety of community leaders as well as other church research organizations to learn about how and what City Vision does and to compare it with other organizations. This was their final conclusion that they printed in their report on us (The Report was confidential and thus cannot reveal the author or those that commissioned it as they wish to remain anonymous at this time.):

> In conclusion, City Vision connects dots in a world condemned to a plethora of internet sites and databases that are not connected. Further, many of not most sites contain data that is at best inaccurate and at worst purposefully inaccurate. This has been verified by a Minnesota State Office; one of the largest Christian financial institutions; Barna Institute; Pastors; individuals who are involved in data collection for their congregations; an executive for a denominational regional office, and various researchers including Dr Ken Pritchard. Data scrapping tools are out of the question for the reasons stated earlier. The navigation of the 'plethora' of data bases and non-standard formatting of same is the world in which City Vision lives and has been able to prosper. The human intelligence and knowledge of the world in which City Vision lives, sets itself apart.

Here is another excerpt from earlier in the report:

> So, the question may then to ask is, with all the holes and variances in the data collection system, why should one claim that City Vision's data and analysis is more accurate and just not repeating the failures of the system.
>
> The answer is simple and below the surface complicated. The answer is City Vision's data is more accurate and has a higher confidence level. Why? Again, the answer is simple, City Vision has no investment in repeating inaccurate data. Its existence is dependent upon accurate, reliable and 'truth tested' data. As mentioned City Vision connects the dots (or data sets or data points) that are not normally connected. Further, with over twenty years of developing networks, alliances and constantly refining and sensitizing the data through human intelligence, City Vision is able to provide reliable and accurate data with a high degree of confidence. Further, City Vision has no vested interest in providing inaccurate data and has an open door for any and all data sources (governments, denominations, congregations, etc.) to provide data feedback to enhance the confidence level of the City Vision reporting.

With all this said, we know at City Vision that by the time this goes to print and you are actually reading the *CityView Report* book in your hands you will notice both mistakes and outdated information even though it is as accurate as it can be. We don't

pretend to know it all as only the Lord knows how many hairs on our head. We surely do not know it all. Thus is the nature of information as it has a quick always changing shelf life. So look at this book as a snapshot frozen in time with all the data dated January 1, 2020. The information and trends are still extremely valuable to study and will give us a clear picture of the environment right before Pre-COVID-19 Quarantines and George Floyd riots and thus we can measure what happens to the church as it transitions through these two worldwide defining events in our history. The learning moving forward is just beginning now even as I write this.

Brief Information about City Vision

"Research serves as a road map for bringing the life and love of the church to the needs and pains of the community."

— Rick Rusaw and Eric Swanson
The Externally Focused Church

Current Status: City Vision	
Founded:	1995
Founder/President	Rev. Dr. John A. Mayer
HQ Location:	Minneapolis, MN
Who We Are:	We are a unique Christian non-profit ministry with the purpose of strategically mobilizing, equipping, and serving the Church for Kingdom Building.
Mission Statement:	Discovering and transforming the New City.
Who we work with:	1,472 churches and ministries from 70 denominations and many ethnic/immigrant groups
Where we work:	34% Local Twin Cities focused
	33% National U.S. focused
	33% International focused
Key Products and Services	Discover Your City Tours: 6 different Tours with over 26,000 attendees.
	CityView Report book in 16 Editions with over 20,000 copies printed and distributed.
	Helped plant, coach, and conduct research for over 125 church plants (including the first Somali church plant in America).
	Taught/trained/spoken to in person over 160,000 people around the world.
Theme Verses	"For such a time as this." Esther 4:14
	"Where there is no vision, the people perish." Proverbs 29:18 KJV

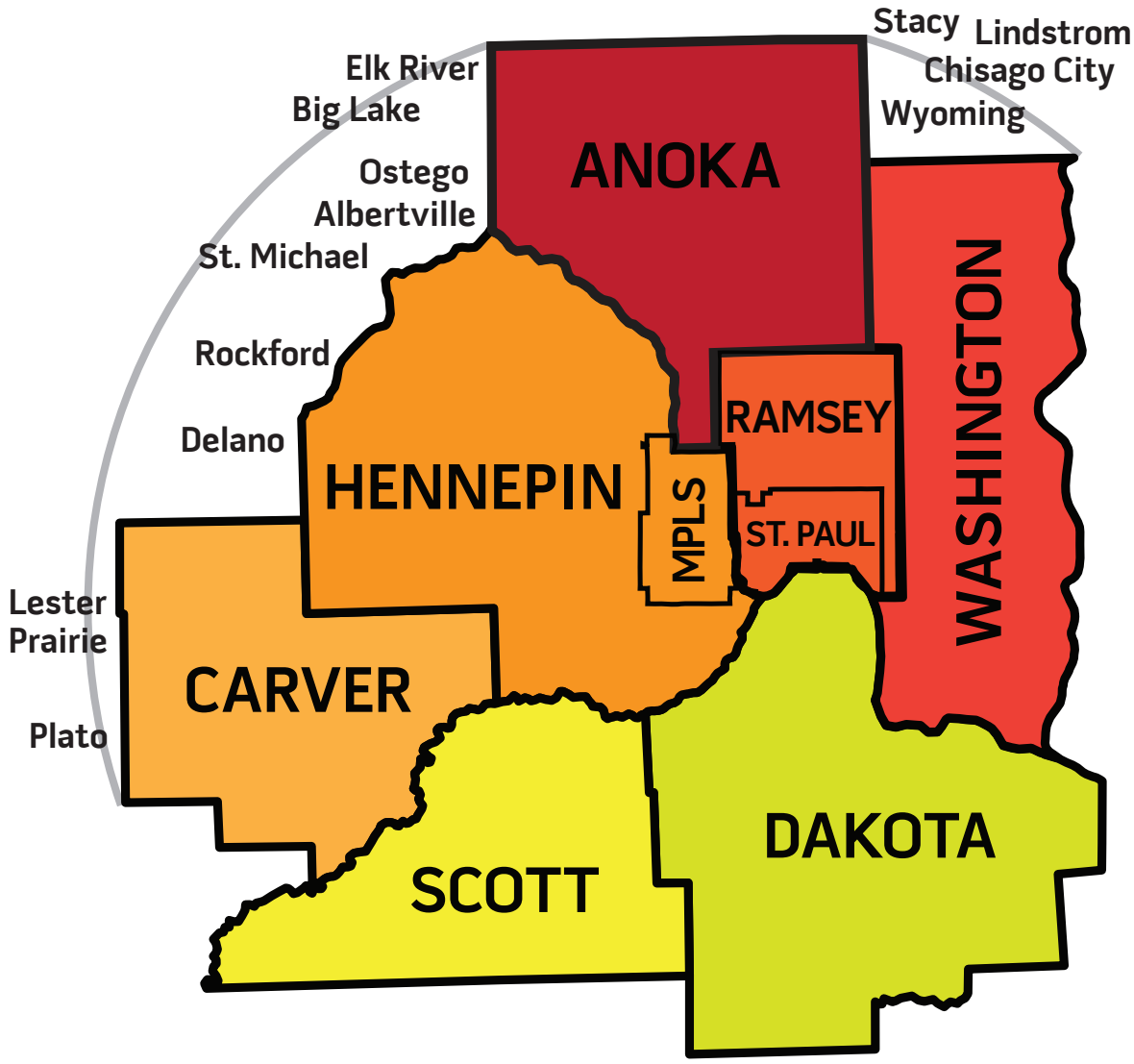
Background:	City Vision has become recognized as the premiere Christian source and thought leader for city research and city exegesis, immigrant research, world religion research, cult/occult group research, and church research. City Vision has developed and created a number of special proprietary research systems, techniques, and tools. We have consulted with Fortune 500 companies, as well as churches, non-profits, and missions organizations. Our work has been quoted in sources including radio programs, TV programs, books, videos, magazines, newspapers, reports, websites, dissertations, and thesis.

"This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."

— Sir Winston Churchill
Speech given at the Lord Mayor's luncheon, Mansion House, London, 10 November, 1942

Winston Churchill knew that endings and beginnings often overlap. For some of you this is the beginning of the study of a city and for others this is the norm for you. But for all, the study of our city is always at the same time a beginning and also an ending as new people and generations arrive and reshape our cities and our neighborhoods. So studying and reaching your city for Jesus is not a one and done step but it is an ongoing and every changing process as the layers of the past and present intrude on one another to form the future as we keep learning to see and listen as Jesus said for us to have "eyes to see and ears to hear."

The Greater Twin Cities Metro Area



The above map shows the area covered in this book for the Greater Twin Cities Metro Area. This comprises the seven county Greater Twin Cities Metro Area plus some of the outlying cities as noted in the map above. This is an area covering roughly 70 miles wide (across/East and West) by 70 miles long (up and down/North and South). The map also shows the boundaries of the cities of Minneapolis and St. Paul. The total population of the Greater Twin Cities Metro Area in 2018 is 3,629,190. This book will explore the religious, ethnic, and immigrant climates of the Greater Twin Cities Metro Area.

Minneapolis Skyline



Wikipedia (Creative Commons)

St. Paul Skyline



Wikipedia (Creative Commons)

"Minnesota nice."

"Yah, sure, you betcha."

"Uffda."

HARVEST FIELD

20 Year Comparison of the Twin Cities: 1999-2019

The Twin Cities has changed and grown a lot since 1999-2019. Some of those changes are negative and some are positive as God is at work. The following information will show you where God is working over the last 20 years. It will also show you the challenges we face as the Twin Cities is far from being reached.

The Good News: God is at work in our city

1. There are 3,702 total churches in the Greater Twin Cities Metro Area in 2019.
2. Currently, the Twin Cities has about 0.7% of all the total churches in the U.S.
3. The Twin Cities is ranked 10th in the nation for most churches of any metro area in America.
4. The Greater Twin Cities Metro Area has more churches than 29 states and more than the least four churched states combined
5. If the Greater Twin Cities Metro Area was ranked as a country for total number of churches, the Twin Cities would be ranked 94th in the world for the most churches out of all 209 countries worldwide.
6. The Greater Twin Cities Metro Area has more total churches than 116 different countries out of 209 total countries worldwide.
7. The Greater Twin Cities Metro Area has more churches than the 40 least churched countries in the world combined.

Population Growth

Greater Twin Cities Area Population

Year	Greater Twin Cities Metro Area Population:
1999	2,800,000
2019	3,629,190

■ This is a growth rate of 829,190 in 19 years or 43,642 new people per year growth rate.

World Religions

Number of Non-Christian World Religion Groups in the Greater Twin Cities Area

Year	World Religion Groups
1999	128
2019	371

Cult/Occult

Number of Cult/Occult Groups in the Greater Twin Cities Area

Year	World Religion Groups
1999	379
2019	1,001

■ World Religion worship sites are growing at the rate of 190% over the last 20 years. Cult/Occult groups grew at a rate of 164% over the last 20 years in the Greater Twin Cities. While churches grew at a rate of 65% over the last 20 years in the Twin Cities. Thus, world religion groups and cult/occult groups are growing at a rate of about 2.5 or more times the growth rate of churches in our city.

Immigrant Growth

Immigrants (1st and 2nd generation) Population

Year	Greater Twin Cities Metro Area Population:
1999	357,050
2019	1,038,625

- This is a growth rate of 681,575 in 20 years or 34,079 new immigrant growth rate per year. So this means that in the last 19 years that 82% of the population growth rate in the greater Twin Cities Metro Area has been by immigrants. 89% of these immigrants don't attend church.
- In 23 years in 2043, there will be no majority group in America and everyone will be a minority.
- Currently, the Twin Cities has the most Somalis, Oromo Ethiopians, Hmong, Karen Burmese, Anuak Sudanese, Liberians of any metro area in the U.S. and the second most Kenyans and Tibetans of any city.
- The Phillips Neighborhood in south Minneapolis is the most diverse neighborhood in America with over 100 different languages.
- The Twin Cities is home to the largest Hindu temple in the U.S., the largest Cambodian Buddhist temple and they plan to build the largest megamosque in America in Minneapolis.

Churches

Greater Twin Cities Area Total Number of Churches

Year	Greater Twin Cities Metro Area Churches:
1999	2,239
2019	3,702

- This is a growth rate of net new churches of 1,463 new churches in the last 20 years or 73 new churches per year net.
- In the last 20 years in the Greater Twin Cities Metro Area 1,252 churches closed down for good which is about 63 churches closing down per year average (more than 1 per week).
- In the last 20 years in the Greater Twin Cities Metro Area 2,533 new churches were planted since 1999 which is about 127 churches starting per year average (more than 2 per week).

Greater Twin Cities Area Church Size Average Weekly Worship Attendance

Year	Church Size Average Weekly Worship Attendance:
1999	316 per church
2019	193 per church

- This is a growth rate of net new churches of 1,463 new churches in the last 20 years or 73 new churches per year net.

Churches (continued)

Church Attendance to Population in the Greater Twin Cities Area

Year	Church Attendance	Church Attendance Totals vs. Population
1999	2,239 churches	708,519 (25.3%)
2019	3,702 churches	678,776 (18.7%)

- So at the current rate of decline in church size and attendance per population and the immigrant growth rate, and the current population growth in the Twin Cities Metro Area, that means that we'd have virtually zero church attendance in just 32-57 more years.

Witches

Growth Rate of Witches in the Greater Twin Cities Area

Year	Growth Rate
1961	Llewellyn Publishing Worldwide moves to St. Paul (now Woodbury). (Largest Witch/New Age/Occult publishing company in the world).
1970	2 known Witch covens
1974	Lady Sheba (Witch prophet), prophesized that the first pagan temple in North America would be built in Minneapolis.
1980	9 known Witch covens
1989	Minneapolis first dubbed Paganistan by Stephen Posch.
1990	20 known Witch covens
2000	60 known Witch covens
2010	155 known Witch covens
2019	345 known Witch covens

Islam

Growth Rate of Islam in the Greater Twin Cities Area

Year	Growth Rate
1946	1 known Muslim family living in the Twin Cities
1967	1 mosque
1970	1 mosque
1980	3 mosques
1990	4 mosques
2000	44 mosques
2010	110 mosques
2019	160 mosques

At the current rate of evangelism in reaching Muslims in the Twin Cities Metro Area, it will take 216,000 more years to reach them all and that is just the current population not accounting for new growth rates in their populations.

At the current rate of new mosques and Muslim population growth: There will be more Muslims and more Muslim mosques in the Twin Cities than Catholics and Catholic churches in less than 10 years by 2030.

Religious/Spiritual Historical Timeline of the Twin Cities

100 BC — Red Rock (Eyah–shaw), located in Newport, MN, was believed to be inhabited by the "Great Spirit" (the god of warfare). The rock is painted with 12 red stripes (originally painted in blood), and was located on sacred land, a place believed to be the "center of Earth." Nearby Pike Island is believed to be the site where humankind first emerged. Both human and animal sacrifices, as well as food offerings, were made at Red Rock.

100 BC — White Bear Lake, named after the spirit of a sacred white bear who lived in the lake, is a lake that Native Americans believed to be sacred because of the healing powers of the water.

100 BC — Big Medicine Springs in Theodore Wirth Park, Minneapolis, is considered a sacred site to Native Americans and is currently an active witch worship site.

100 BC — Minnehaha Falls ("laughing waters"), Minneapolis, is considered a sacred site to Native Americans and is currently an active witch worship site.

100 BC — St. Anthony Falls (Owanktayhee–"god of the waters"), Minneapolis, is a sacred site to Native Americans (includes Spirit Island, which no longer exists).

100 BC — Spirit Cave (now called Carver's Cave) originally went by its Dakota name, Wakan Tipi–"House of Spirits." The cave is situated beneath an Indian burial site and visited regularly by those who consider it sacred. The cave is known for its painted petroglyphs, strange sounds, and flickering lights.

100 BC — Sacred Indian Burial Mounds are located along the Minnesota, St. Croix, and Mississippi Rivers in St. Paul, Bloomington, Shakopee, Chaska, Afton, and other surrounding areas. Indian burial mounds are also found in areas of the city of Mound situated on Lake Minnetonka (some believe these mounds were left by the lost tribes of Israel and others believe they were from an ancient Mongolian tribe).

100 BC — Lake Minnetonka, a sacred Native American site, is believed to be the spiritual home of Manitou, the Great Spirit. Enchanted Island on the lake is a traditional site for Native American religious ceremonies. Spirit Knob (A-Wanagee Pa Ze Dan - little hill of the spirit) and nearby Spirit Island, which no longer exists, were sacred sites in the Woodland area. Sacred hills in the Ferndale area of Wayzata are also considered sacred.

100 BC — Camp Coldwater is an ancient site known for its sacred spring water ("medicine water"). The spring is fed from a sacred hill and was originally named Takowakan Tipi, meaning "something sacred dwells there." The Four Oak Trees (for the four directions of the wind) were used for native American vision quests. The site is part of the Native American creation story and was home to the Two Pine Indian Village. This site is home of the powerful god of the waters and the underworld.

100 BC — Pilot Knob in Mendota Heights, known to the Dakota Indians as the "Knoll of the Dead" (or a hill much visited), was considered sacred land and an Indian burial mound. In 1805, Lt. Zebulon Pike signed a treaty with the Indians at this sacred site. This is also the same site of the 1851 treaty with the Dakota Indians. This site is currently the Acacia Park Cemetery.

Pre–1680 — Dakota and Ojibwe Indian tribes flourished in the area that today is the Twin Cities.

1680 — Belgian Father Louis Hennepin, Franciscan priest and missionary, is the first European to arrive in the Twin Cities area. He is taken by Native Americans to their sacred site of the Spirit River (Rum River) in Anoka.

1802 — Pierre Bonga, first African American in Minnesota later becomes a fur trader in the Twin Cities area and throughout Minnesota.

CITYVIEW REPORT 17th Edition

Twin Cities

RELIGIOUS/SPIRITUAL HISTORICAL TIMELINE OF THE TWIN CITIES

1805	Lt. Zebulon Pike signs treaty with the Dakota Indians on Pilot Knob in Mendota Heights. Pilot Knob, also known as the Knoll of the Dead (an Indian burial mound) or "a hill much visited," was considered sacred land by the Dakota Indians. Later this was also the site of the 1851 Treaty with the Dakota Indians. This site is currently the Acacia Park Cemetery.
1819	Fort Snelling, first European permanent settlement. Camp Coldwater site was used as a temporary settlement while Fort Snelling was being constructed.
1834	Pond Brothers, Samuel and Gideon, arrived as missionaries to the Native Americans in Bloomington, Shakopee, and Minneapolis. They were the first to write down the Dakota Indian language. They were also the first to translate the Bible into the Dakota Indian language.
1835	First church established at Fort Snelling.
1836	African–American slave Dred Scott comes to Fort Snelling with his slave master, a military officer in the U.S. Army. Scott was now in a free territory but was still declared a slave and thus had no legal rights to appeal this decision. This decision was upheld later in 1857 by the U.S. Supreme Court as the Dred Scott Decision, which became one of the triggers for the American Civil War.
1837	Methodist missionaries, David King, Benjamin Kavanough, and Alfred Brunson, established the first Methodist church at the sacred Red Rock Indian site. This was also the village of Chief Little Crow.
1840	First Catholic church (St. Peter's) built in Mendota on Dakota Indian sacred site.
1840	Pigs Eye – The original name of St. Paul, named after the European settler in Minnesota, one–eyed Pierre Parrant. Parrant was a squatter and sold whiskey illegally to Native Americans.
1841	St. Paul Chapel started by Catholic priest, Father Lucian Galtier. The city's name was changed from Pigs Eye to St. Paul in honor of this chapel.
1846	The first Twin Cities Episcopal church, Ascension Church, established in Stillwater.
1846	The first Twin Cities U.C.C. Church, Cottage Grove U.C.C. Church, begins.
1847	The first Baptist church in the area starts in St. Paul.
1847	The first Mormons arrive in the Twin Cities area.
1849	The first Presbyterian Church in the Twin Cities starts in St. Paul.
1850	Roman Catholic Arch Diocese of St. Paul and Minneapolis established.
1854	The first Lutheran church in the Twin Cities begins in Chisago Lakes.
1855	The first Quaker church in the Twin Cities established.
1856	The first Jewish worship services are held in St. Paul.
1856	First Czech immigrants arrive in the Twin Cities.
1857	The first Unitarian church in the Twin Cities started in St. Anthony.
1857	The first Jewish Synagogue, Mount Zion, is organized in St. Paul.
1857–1910	Massive wave of European immigrants arrive in the Twin Cities area (mostly from Norway, Sweden and Germany).
1858	Minnesota becomes a state.
1860	First record of Hispanics/Latinos from Mexico living in the Twin Cities.

CITYVIEW REPORT 17th Edition

Twin Cities

1861–1947	William Bell Riley was called the "Grand old man of Fundamentalism." He was the founder of the World Christian Fundamentals Association in 1919 and this group fought in the Scopes Trial of 1925 on the issue of evolution vs. creationism to be taught in public schools. Riley was the pastor of First Baptist Church in Minneapolis for 50 years and he founded Northwestern College in 1902. At the time of his death NWC was the second largest Christian college in the nation. Northwestern also had a seminary attached to it that Riley started and this seminary later became Central Seminar now associated with Fourth Baptist Church in Plymouth.
1862	The Dakota Conflict (Sioux uprising) took place throughout the state, and resulted in the death of 60 Dakota Indians and 500 Minnesota settlers. After the uprising, many more Indians were lynched by mobs and 38 of them were hanged in Mankato in the largest group hanging in history.
1863	Mills revival in St. Paul. Up to 7,000 in attendance each night for three weeks with 50 churches united for their revival services.
1863	The first African American church forms in St. Paul (Pilgrim Baptist Church Church.) This church is formed by runaway slaves.
1865–1956	Swede Hollow, once an area of land inhabited by poor squatters, is located just east of present day downtown St. Paul. The first wave (1860s–1900s) of squatters were Swedes, the second wave (1900s–1930s) were Italians, and the third wave (1920s–1950s) were Hispanics/Latinos. In 1956, Swede Hollow "residential area" was burned to the ground by the St. Paul police. The area has a natural spring which Hamm's Brewery once used in their production of beer. Currently Swede Hollow is an active witch worship site.
1869–1936	Methodist revival camp meetings were held at Red Rock with up to 20,000 people per day attending.
1870	First Asian (Chinese) immigrants settle in the Twin Cities.
1870	First Hungarian immigrants arrive in the Twin Cities.
1875	First Mormon church established in the Twin Cities.
1875	First Polish immigrants arrive in the Twin Cities.
1880	First Bulgarians, Croatians, and Serbs arrive in the Twin Cities.
1880	First Twin Cities Orthodox church, St. Mary's Cathedral, started in Minneapolis.
1883–1886	Famous American Evangelist, R.A. Torrey, pastors Open Door Congregational Church in Minneapolis.
1886	St. Paul Winter Carnival begins. This festival has clear Masonic overtones.
1886–1889	R.A. Torrey pastors People's Church in Minneapolis.
1887	The occult group Theolosophical Society of Minneapolis is founded.
1890	First Lebanese, Romanian, Greek, Italian, Latvian, Lithuanian, and Estonian immigrants move to the Twin Cities.
1890	The Twin Cities' first Asian church established in Minneapolis.
1893	First Japanese immigrants move to the Twin Cities.
1894	Swami Vivekanada arrives in Minneapolis to promote Hinduism during his world tour.
1896–1905	Minnesota State Capital built in St. Paul. The architectural structure denotes strong Masonic influences. More recently, Spiral of Justice Monument was added, which is also used as a pagan worship site.
1900	First Korean immigrants arrive in the Twin Cities.
1905	Greater Minneapolis Council of Churches begins.
1906	St. Paul council of churches is formed.

CITYVIEW REPORT 17th Edition

Twin Cities

RELIGIOUS/SPIRITUAL HISTORICAL TIMELINE OF THE TWIN CITIES

1906	Evangelist Billy Sunday holds revival meetings in the Twin Cities.
1910	First Filipino immigrants arrive to the Twin Cities.
1920	Anoka is named "the Halloween capital of the world."
1920–1936	Gangster Era. During the Prohibition Era, St. Paul became a safe haven for all major gangsters (John Dillinger, Ma Baker, Baby Face Nelson, Machine Gun Kelley, etc.). These gangsters bribed local St. Paul police and officials to leave them alone (this was called the O'Connor System). Later, the gangsters turned to crime in St. Paul, (kidnapping of William Hamm by the Barker–Karpis Gang in 1933, and kidnapping of Edward Bremer by the Barker gang in 1934). Kid Cann runs operations in Minneapolis. "Big Ed" Morgan (Edward G. Morgan) operates gambling/bootlegging operations under Minneapolis Police Department protection.
1921	First Twin Cities Assembly of God church, Christ Church International, starts in Minneapolis.
1923	Ten active Ku Klux Klan chapters in Minneapolis.
1927	Swami Yoganda visits the Twin Cities to hold meetings. Some Eastern and New Age groups form from these meetings.
1930	In downtown Minneapolis, the Second Church of Christ Scientist builds the 10-story Ziggurat tower as part of a proposed full-block development with three other towers linked to a central dome. Project is abandoned after first tower is built.
1931	First Twin Cities Hispanic/Latino Church, Our Lady of Guadalupe Catholic Church, is established in St. Paul.
1931	The St. Paul City Hall/Ramsey County Court House was built on the location of the first Masonic Temple in the Twin Cities. This building contains a room dedicated to a famous "madam" (Nina Clifford), who provided her "services" to city officials as part of the O'Connor System. This building also contains a giant 36 foot high, 60 ton statue called the Vision of Peace god. This statue rotates 66 degrees to the right and 66 degrees to the left, and faces the morning sun. Other architecture throughout this building displays strong Masonic influence.
1934	Large labor Union riots take place in Minneapolis.
1940	Evangelist Mordecai Ham, visits Minneapolis and St. Paul for revival meetings, with up to 2,000 per night making decisions per night.
1943	Minnesota's first Atheist organization (the Twin Cities Free Thinkers) begins.
1946	First Twin Cities Buddhist Temple is formed.
1946	First record of a Muslim immigrant settling in the Twin Cities.
1946	Sociologist Carey McWilliams named Minneapolis "the most anti–semitic city in the U.S."
1947–1952	Billy Graham is the president of Northwestern College.
1949	KTIS Radio begins broadcasting Christian programming.
1950	Billy Graham holds his first Twin Cities crusade.
1950	Billy Graham Evangelistic Association begins and establishes its world headquarters in Minneapolis.
1951–1967	The Rondo Neighborhood was the neighborhood where African–Americans began to settle in the Twin Cities in 1863. It grew over time to a large thriving African–American community. The construction of Highway 94 divided the heart of this neighborhood destroying its great ethnic cohesion. In 1981, Rondo Days (a local neighborhood celebration of its history) was instituted to revive neighborhood spirit.

CITYVIEW REPORT 17th Edition

Twin Cities

1954	Greater St. Paul Association of Evangelicals (GSPAE) begins.
1959	Gunther Plaut calls Minneapolis "the capital of anti-semitism in the U.S."
1961	Llewellyn Publishing Company, largest Witch and New Age publisher in the world, moves to St. Paul and later to Woodbury.
1961	Billy Graham holds his second Twin Cities crusade.
1965	Transform Minnesota (formerly known as Greater Minnesota Association of Evangelicals - GMAE) begins.
1967	First Muslim mosque begins in the Twin Cities.
1968	Race riots take place in St. Paul among the Selby and Dale area with four police officers shot.
1969	Race riots take place in St. Paul among the Selby and Dale area with twenty police officers injured and tear gas is used on the community.
1969	Race riots take place in north Minneapolis along West Broadway.
1969	World Congress on Evangelism held in Minneapolis.
1970–pres	"White Fright, White Flight." 78 white churches move out of the city of Minneapolis and relocate in the suburbs.
1971	The Lutheran Charismatic Renewal Conference is held at the Minneapolis Convention Center.
1971	First American Aquarian Festival of Astrology and Occult Sciences (later renamed Gnosticon) held in Minneapolis hosted by Llewellyn Publishing Company.
1972	First International Lutheran Conference on the Holy Spirit held in the Twin Cities (part of the Charismatic Renewal movement).
1972	First Twin Cities Protestant Hispanic/Latino church, Primera Iglesia Baptista Evangelica, begins in Minneapolis.
1972	University of Minnesota anti–war student riots take place.
1972	First Hindu group (Geeta Ashram Minnesota) forms.
1972	First Twin Cities Gay Pride parade/festival is marched.
1972	Evelyn Christenson founds United Prayer Ministry.
1973	Billy Graham holds third Twin Cities Crusade.
1973	American Council of Witches formed in Minneapolis.
1974	First Twin Cities homosexual church, All God's Children Metropolitan Community Church, is established in Minneapolis.
1974	Council of American Witches meets in Minneapolis at the Great American Witch Meet, where they adopt the Principles of Wiccan Beliefs.
1975–pres	Massive wave of immigrants and refugees arrive in the Twin Cities (mostly Hispanics/Latinos, Africans, Asians, and Russians).
1975	First Hmong refugees, Dan Her and his family, arrive in the Twin Cities. (The Twin Cities has the largest Hmong population in the U.S.)
1975	Heart of the Beast Mayday Celebration begins (with clear Pagan themes).
1976	Largest Hmong Church in North America (Hmong Alliance church in Maplewood) starts.

CITYVIEW REPORT 17th Edition

Twin Cities

RELIGIOUS/SPIRITUAL HISTORICAL TIMELINE OF THE TWIN CITIES

1976	First Messianic Jewish congregation, Seed of Abraham, begins in St. Louis Park.
1978	Refresh (formerly known as the Minnesota Christian Chronicle) is founded.
1978	First Twin Cities Hindu temple is established.
1979	Evenstar Books, first pagan, metaphysical book store in the Twin Cities opens and becomes a center for pagan activity.
1983	Satanic ritual abuse allegations and trial in Jordan, MN makes national headlines.
1984	The American Atheists Minnesota Chapter is established.
1984	Zorastrian group established.
1985–pres	Large migration of African Americans from Chicago, IL and Gary, IN arrive in the Twin Cities.
1987	First citywide concert of prayer held by Christians at Minneapolis Convention Center with attendance of 3,000.
1987	First homosexual U.C.C. church in their denomination (Spirit of the Lakes) started in Minneapolis.
1987	Largest Oromo church in North America (Oromo Lutheran Church in Minneapolis) starts.
1988	Second citywide concert of prayer held at Metrodome with attendance of 8,000.
1989	Jain Center of Minnesota established.
1989	The Twin Cities is first called Paganistan. Starting first in the Powderhorn park area in Minneapolis, later spreading to the rest of the Twin Cities.
1989	Eckankar moves its world headquarters to Chanhassen and builds the large pyramid–shaped Temple of Eck.
1989	Third citywide concert of prayer held at Metrodome with attendance of 9,000.
1990	Fourth citywide concert of prayer held at St. Paul Civic Center with attendance of 4,500.
1990	First Oromo Ethiopian refugees arrive in the Twin Cities. (The Twin Cities has the largest Oromo population in the U.S.).
1990	First Liberian refugees arrive in the Twin Cities. (The Twin Cities now has the second largest Liberian population in the U.S.).
1991	Fifth citywide concert of prayer held at St. Paul Civic Center with attendance of 4,000.
1991	Sri Chinmoy Peace Bridge (Old Lake Street/Marshall Bridge) dedicated between Minneapolis and St. Paul.
1992	First Tibetan refugees arrive in the Twin Cities. (The Twin Cities has the second largest Tibetan population in the U.S. There is no Tibetan church in America).
1992	March for Jesus begins in the Twin Cities with 15,000 participants.
1992	Magnus Books, a witch/occult bookstore, opens in Minneapolis.
1992	Police Officer Jerry Hoff murdered by gang members in the Phillips Neighborhood of South Minneapolis.
1992	See You at the Pole youth event begins in the Twin Cities and still attracts up to 16,000 participants annually.
1993	First Annuak Ethiopian/Sudaneese refugees arrive in the Twin Cities. The Twin Cities now has the largest Annuak population in the U.S.

CITYVIEW REPORT 17th Edition

Twin Cities

1993	First Twin Cities Leadership Consultation held with 350 attending.
1993	Mission America begins, headquartered in the Twin Cities.
1993	Mission Twin Cities formed.
1993	First Somali refugees arrive in the Twin Cities. (The Twin Cities now boasts the largest Somali population in the U.S.)
1993	Sikh Society established.
1993	The World Council of Churches sponsors the first Re–Imaging Conference held in Minneapolis where God was "re–imagined" as female, communion was taken with milk and honey, and where the goddess Sophia was endorsed, promoted, and worshipped.
1994	Anonymous Blaine farmer finds a crop circle on his farm.
1994	Minneapolis is dubbed "Murder Apolis" because of the sharp increase in the murder rate.
1994	Rev. Sun Moon, founder and leader of the Unification Church (Moonies), holds outreach meetings in the Twin Cities.
1994	Twin Cities Association of Missions Professionals begins for evangelical outreach leaders.
1995	The Phillips Neighborhood of South Minneapolis is dubbed "Baby Beruit" because of 24 hour - a - day gunfire, gangs, arson, high drug crime rate, and prostitution.
1995	Promise Keepers conference first comes to the Twin Cities with 63,000 attendees.
1996	Billy Graham holds his fourth Twin Cities crusade.
1996	National Association of Evangelicals holds national conference in Minneapolis.
1996	The Phillips Neighborhood of South Minneapolis is declared a Federal Disaster Area because of the high crime and murder rate, poor economic conditions, gangs, inadequate housing conditions, and high unemployment rate.
1996	The Phillips Neighborhood of South Minneapolis dubbed "The Ellis Island" of Minnesota because of the high immigrant/refugee population.
1996	Gay Olympics and World Series held in the Twin Cities.
1996	KKMS radio begins broadcasting Christian programming.
1997	Second Twin Cities Leadership Consultation held with 125 pastors/leaders in attendance.
1997	Women of God Conference begins in the Twin Cities.
1998	Gay, Lesbian, Bisexual, and Transgender (GLBT) Visibility Day added to the Minnesota State Fair.
1998	Third Twin Cities Leadership Consultation held with 197 in attendance.
1998	Twin Cities Christian Billboard and Media Campaign launched.
1998	Wooddale Church in Eden Prairie becomes the first church in history to plant a church for another denomination.
1999	Mormons build their 69th worldwide temple in Oakdale.
1999	Muslims surpass Jews in number of followers in the Twin Cities, becoming the second most prominent religious group here behind Christians.
1999	Three Witch billboards are placed throughout the Twin Cities.
1999	Wooddale Church plants a second church for another denomination.

CITYVIEW REPORT 17th Edition

Twin Cities

RELIGIOUS/SPIRITUAL HISTORICAL TIMELINE OF THE TWIN CITIES

2000	Mission St. Paul forms 2000.
2000	For the first time in history three denominations (EFCA, EV. COV, BGC) jointly held their national conferences together in the Twin Cities.
2000	Fourth Twin Cities Leadership Consultation held with 269 in attendance from 103 churches (38 denominations) and 58 parachurch organizations.
2000	Religious leader Sri Chinmoy, founder and leader of Sri Chinmoy Centre, holds a peace concert in St. Paul.
2000	Satveer Chaudhary becomes the first Hindu and Asian Indian in the nation elected to the Senate from Minnesota.
2000–2020	Quiet Revival with 1,700+ new churches started in the Twin Cities, with more 60% being ethnic/multi-ethnic/immigrant churches.
2001	Harvest Evangelism launches Pray St. Paul with 1,000 people "prayer walking" the city.
2001	Buddhist leader the Dalai Lama visits the Twin Cities for the first time and holds public meetings.
2001	Ku Klux Klan/Neo–Nazis hold a rally at the Minnesota State Capital in St. Paul.
2001	Five days after Sept. 11th tragedy, local Christian leaders organize and hold citywide Sacred Assembly, gathering over 24,000 people for prayer at Metrodome.
2001	Anne Graham Lotz "Just Give Me Jesus" Crusade held with 12,000 attending.
2001	Somali Muslim Mohamoud Wardere, runs for Mayor of Minneapolis.
2001	Rev. Sun Moon, returns to Twin Cities to hold meetings in the Twin Cities.
2002	Brookings Institute names the Twin Cities one of the top 10 "Gateway Cities" in America for immigrants/refugees.
2002	First U.S. Somali church forms in the Twin Cities (United Somali Fellowship).
2002	Citywide prayer meeting "The Invitation" held at the Metrodome with 6,000 attendees.
2003	Buddhists surpass Jews in number of followers, becoming the third most prominent religious group in the Twin Cities behind Christians and Muslims.
2003	at the 74th General Convention of the Episcopal Church USA held in Minneapolis, Rev. Gene Robinson approved as the first openly gay Bishop of any American church.
2003	National Association of Evangelicals holds national conference in Eden Prairie.
2003	Third Annual National Ethnic America Summit held in the Twin Cities with 1,200 attendees.
2003	The Phillips Neighborhood of South Minneapolis becomes the most diverse single neighborhood in America with 100+ languages spoken there.
2004	First Karen Burmese refugees arrive in the Twin Cities. The Twin Cities now has the largest Karen Burmese population in the U.S.
2004	Cottage Grove farmer Gene Smallidge finds five crop circles on his farm.
2004	Luis Palau Festival held at the Minnesota State Capital grounds in St. Paul with 200,000 attendees.
2004	The first openly atheistic community center in the U.S., the Hub, opens in the Twin Cities.
2004	Minnesota is ranked third in the nation for new refugees, behind only California and Florida.

CITYVIEW REPORT 17th Edition

Twin Cities

RELIGIOUS/SPIRITUAL HISTORICAL TIMELINE OF THE TWIN CITIES

2005	Muslim Farleen Hakeem runs for Mayor of Minneapolis.
2005	First of 20 projected Maharishi Peace Palaces in the Twin Cities starts in St. Paul.
2005	For the first time in Twin Cities history, cult/sect/occult groups surpass the number of non-evangelical churches.
2006	Jonathan Starkey (witch/satanist/vampire) runs for governor of Minnesota. He also announces his intention to run for President in the 2008 election.
2006	First Coming Together Conference, hosted by Transform Minnesota.
2006	Buddhist leader the Dalai Lama visits the Twin Cities for the second time and speaks on Easter Sunday.
2006	Minnesotan Keith Ellison is the nation's first Muslim to be elected to Congress.
2006	Largest Hindu Temple in North America opens in Maple Grove.
2007	Second Coming Together Conference, hosted by Transform Minnesota.
2007	Largest Cambodian Buddhist temple in America opens in Hampton.
2007	150 witches hold rally at the Minnesota State Capital in St. Paul, advocating for their religious symbol to be accepted on gravestones (which is later approved.)
2008	The American Atheists hold national convention in Minneapolis with 500 attending.
2008	Atheist talk show begins on 950 AM (called "Atheists Talk").
2008	Buddhist leader the Dalai Lama re-visits the Twin Cities for the third time.
2009	Rock the River event held in St. Paul organized by Franklin Graham and the BGEA with 23,000 attendees and 320 churches participating.
2009	The Evangelical Lutheran Church in America (ELCA) denomination passes, to allow noncelibate homosexuals to lead parishes. Simultaneously a tornado strikes the location of their bi-annual conference in Minneapolis.
2009	Third Coming Together Conference, hosted by Transform Minnesota.
2009	Muslim community begins planning construction of a 300,000 square foot Youth Center/Mosque in Minneapolis, the first of its kind in the nation, estimated to cost $48 million.
2009	The Sacred Path Center opens in St. Paul as the first non-profit pagan community center in America.
2010	Unitarian Universalists hold their National General Assembly in Minneapolis with 3,400 attendees.
2011	Buddhist leader the Dalai Lama re-visits the Twin Cities for the fourth time.
2011	Fourth Coming Together Conference, hosted by Transform Minnesota.
2011	First Paganicon held in St. Louis Park as a National Pagan Conference.
2012	Paganicon II held in St. Louis Park as a National Pagan Conference.
2013	Paganicon III held in St. Louis Park as a National Pagan Conference.
2013	Fifth Coming Together Conference, hosted by Transform Minnesota.
2013	"Pagan Voice", a St. Paul weekly TV show, airs first program for pagan community.
2014	Paganicon IV held in St. Louis Park as a National Pagan Conference.
2014	Buddhist leader the Dalai Lama re-visits the Twin Cities for the fifth time.

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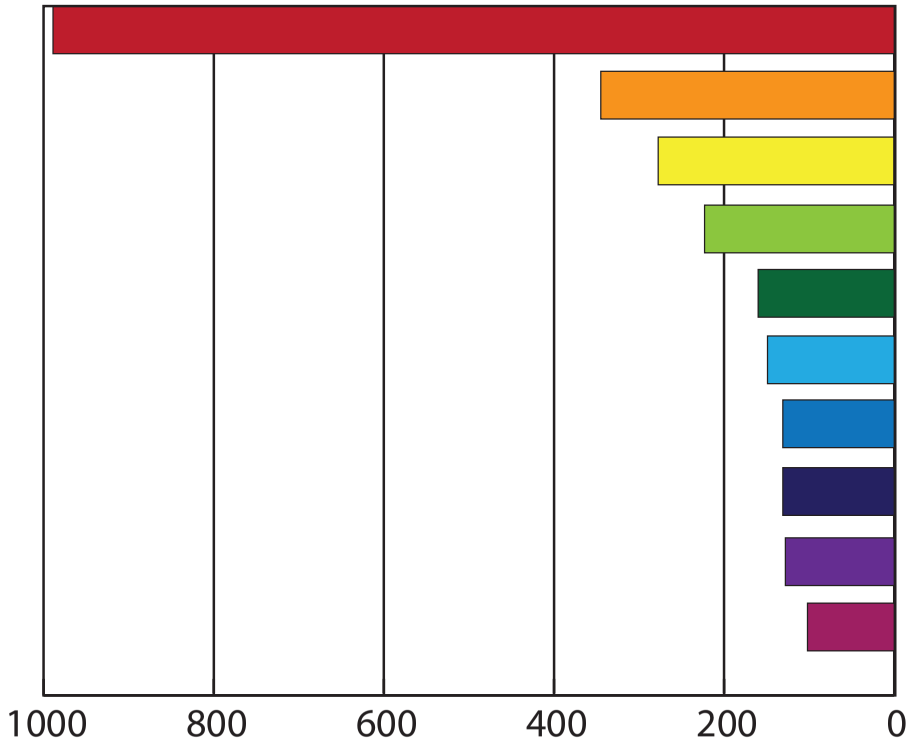
Twin Cities

RELIGIOUS/SPIRITUAL HISTORICAL TIMELINE OF THE TWIN CITIES

2014	Year-long Revive Twin Cities outreach with over 6,000 participants from 50 sponsoring churches (over 200 churches total) sent out to share the gospel.
2014	Cara Schultz, pagan, runs for the Burnsville City Council.
2015	Paganicon V held in St. Louis Park as a National Pagan Conference.
2015-2016	Jamar Clark and Philando Castile shootings by police in the in the Twin Cities causes many local and national protests by local and national Black Lives Matters groups and other protest groups over heightened racial tensions.
2016	Cara Schultz, pagan, is elected to the Burnsville City Council.
2016	Buddhist leader the Dalai Lama re-visits the Twin Cities for the sixth time.
2016	"Decision America" organized by Franklin Graham and the BGE held at the St. Paul Capitol.
2016	Paganicon VI held in St. Louis Park as a National Pagan Conference.
2017	"Satanic Temple" proposes fro first U.S. Satanic theme monument for Belle Plaine and later sues the city of its rejection.
2017	Buddhist leader the Dalai Lama re-visits the Twin Cities for the seventh time.
2017	Paganicon VII held in St. Louis Park as a National Pagan Conference.
2018	Over 30,000 Muslims celebrate Eid Celebration at U.S. Bank Stadium.
2018	Paganicon VIII held in St. Louis Park as a National Pagan Conference.
2018	Ilhan Omar, becomes the first Somali woman ever elected to U.S. Congress from MN.
2019	Paganicon IV held in St. Louis Park as a National Pagan Conference.

TOP TEN RELIGIOUS GROUPS IN THE TWIN CITIES BY NUMBER OF CHURCHES/WORSHIP SITES

(AS OF JANUARY 2020)



1. **989** Non-Denominational/Independent Churches
2. **345** Witch covens
3. **276** Evangelical Lutheran Church in America (ELCA)
4. **223** Catholic (CATH)
5. **160** Muslim mosques
6. **149** Assemblies of God (AOG)
7. **131** Lutheran Church Missouri Synod (LCMS)
8. **131** United Methodist Church (UMC)
9. **129** Converge/Baptist General Conference (CONV)
10. **102** Buddhist temples/groups

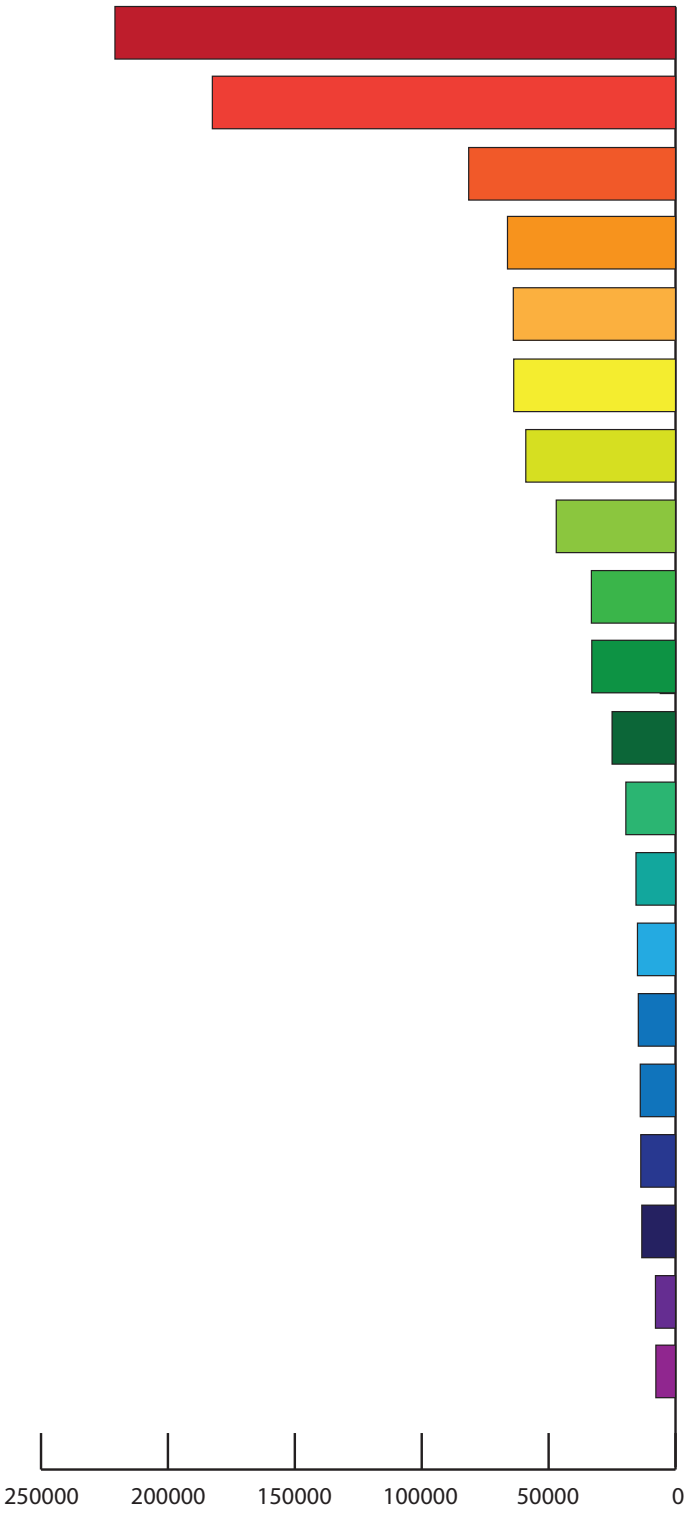
**NOTE: Some churches have multi-sites and micro-sites in the totals listed above. Each multi-site and micro-site is counted as a separate church.*

**NOTE: A few churches belong to more than one denomination.*

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TOP TWENTY RELIGIOUS GROUPS IN THE TWIN CITIES BY TOTAL NUMBER OF AVERAGE ATTENDEES

(AS OF JANUARY 2020)



1. **220,880** Catholics (CATH)
2. **216,225** Muslims
3. **81,500** Buddhists
4. **66,210** Non-Denominational/Independent Churches
5. **63,918** Converge/Baptist General Conference (CONV)
6. **63,756** Evangelical Lutheran Church in America (ELCA)
7. **59,000** Jews
8. **47,000** Hindus
9. **33,152** Assemblies of God (AOG)
10. **33,000** Mormons
11. **25,000** Witches
12. **19,581** Lutheran Church Missouri Synod (LCMS)
13. **15,882** Evangelical Free Church of America (EFCA)
14. **15,000** Jehovah's Witnesses
15. **14,664** United Methodist Church (UMC)
16. **13,896** Evangelical Covenant Church (COV)
17. **13,703** Christian Missionary Alliance (CMA)
18. **13,302** Lutheran Congregations in Mission for Christ (LCMC)
19. **7,907** Southern Baptist Convention (SBC)
20. **7,756** Seventh Day Adventists (SDA)

**NOTE: Some churches have multi-sites and micro-sites in the totals listed above. Churches with multi-site and micro-site locations have one grand total counted in the numbers above.*

**NOTE: A few churches belong to more than one denomination.*

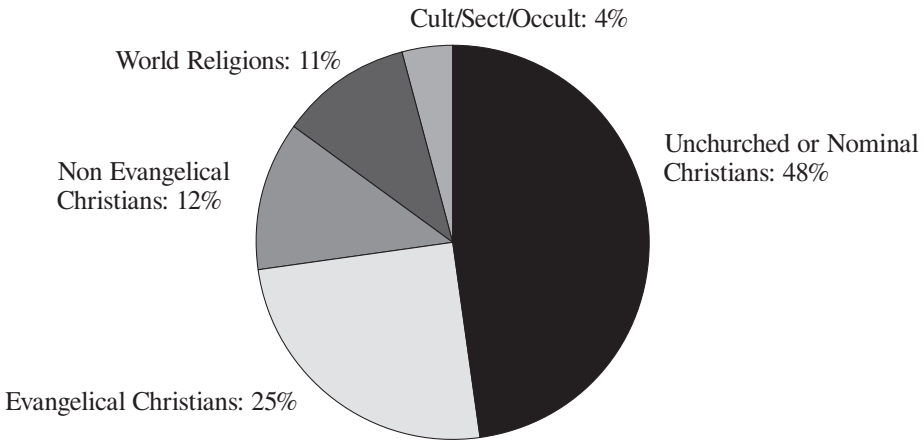
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Religious Climate of the Twin Cities

Religious Climate

Religious Identification	Number of Adherents in the Twin Cities	Percent of Twin Cities Population
Unchurched or Nominal Christians	1,746,493	48%
Evangelical Christians	891,176	25%
Non–Evangelical Christians	466,146	12%
World Religions	397,725	11%
Cult/Sect/Occult	127,650	4%

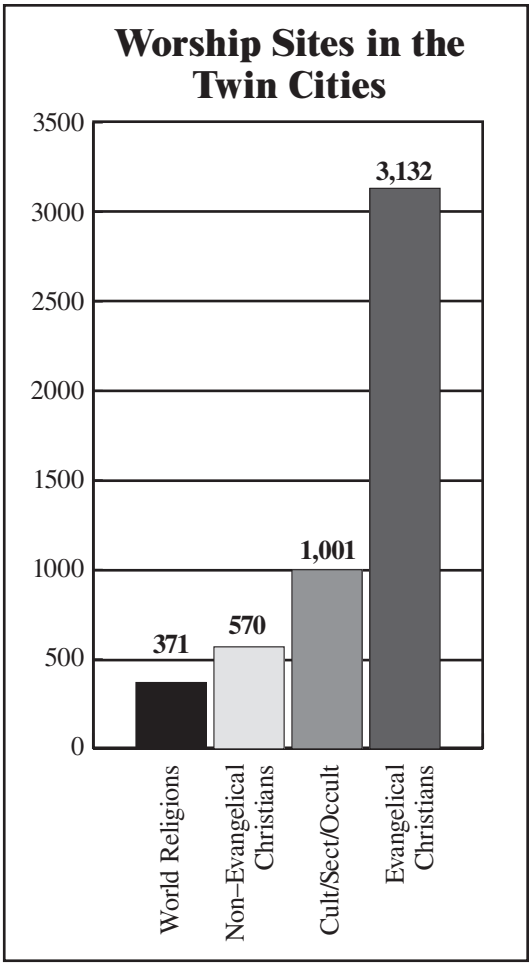
Twin Cities Religious Distribution Based on Attendance



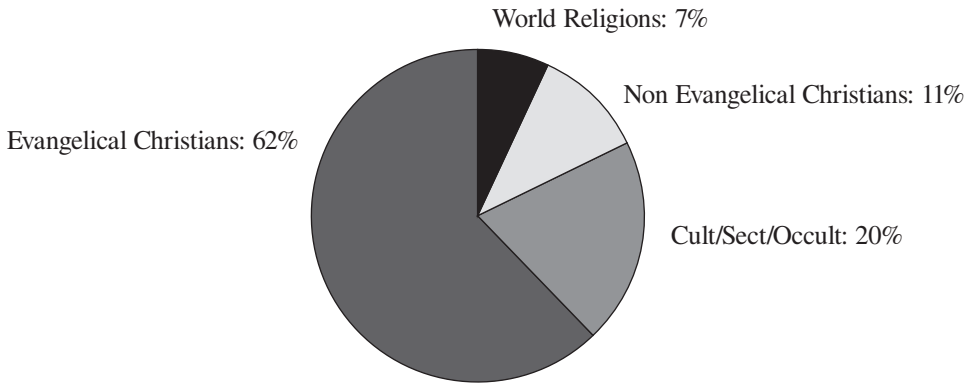
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Twin Cities

Religious Identification	Worship Sites of the Twin Cities	Percent of Total Worship Sites
Evangelical Christians	3,132	62%
Cult/Sect/Occult	1,001	20%
Non-Evangelical Christians	570	11%
World Religions	371	7%
Total Number of Worship Sites	5,074	100%



Distribution of Twin Cities Worship Sites



Growth Rates of Worship Sites in the Twin Cities

Year	Number of Churches	Number of World Religion Worship Sites	Number of Cult/ Sect/ Occult Sites
1996	2,027	85	256
1997	2,113	92	275
1998	2,190	107	339
1999	2,239	128	379
2000	2,259	139	426
2001	2,335	154	433
2002	2,476	166	499
2003	2,578	174	540
2004	2,697	191	570
2005	2,753	196	597
2006	2,808	208	626
2007	2,935	221	665
2008	3,040	229	704

Year	Number of Churches	Number of World Religion Worship Sites	Number of Cult/ Sect/ Occult Sites
2009	3,128	243	720
2010	3,234	259	747
2011	3,327	275	774
2012	3,402	278	804
2013	3,405	283	823
2014	3,547	290	852
2015	3,634	315	873
2016	3,680	334	934
2017	3,684	341	957
2018	3,691	353	965
2019	3,693	356	974
2020	3,702	371	1,001

Significance

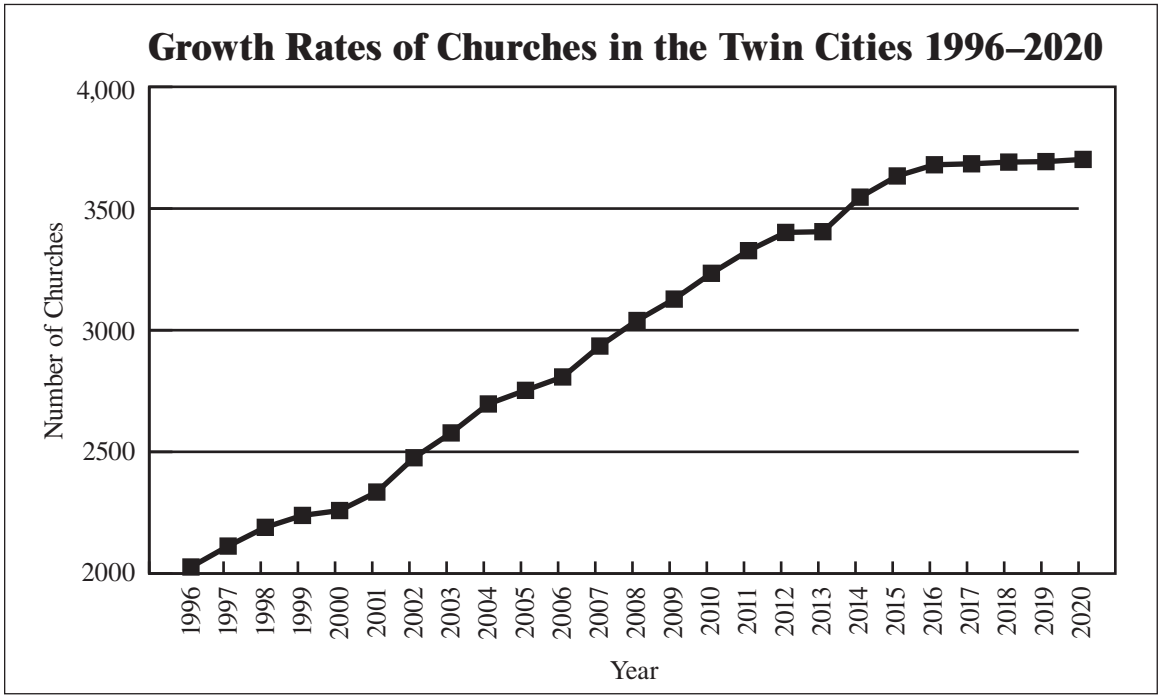
- Average church growth rate per year from 1996-2020 = 70 net new churches per year. (A growth rate of 3.4% per year.)
- Average world religion worship sites growth rate per year from 1996-2020 = 12 net new worship sites per year. (A growth rate of 11.9% per year.)
- Average cult/occult worship sites growth rate per year from 1996-2020 = 31 net new worship sites per year. (A growth rate of 12.1% per year.)

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Twin Cities

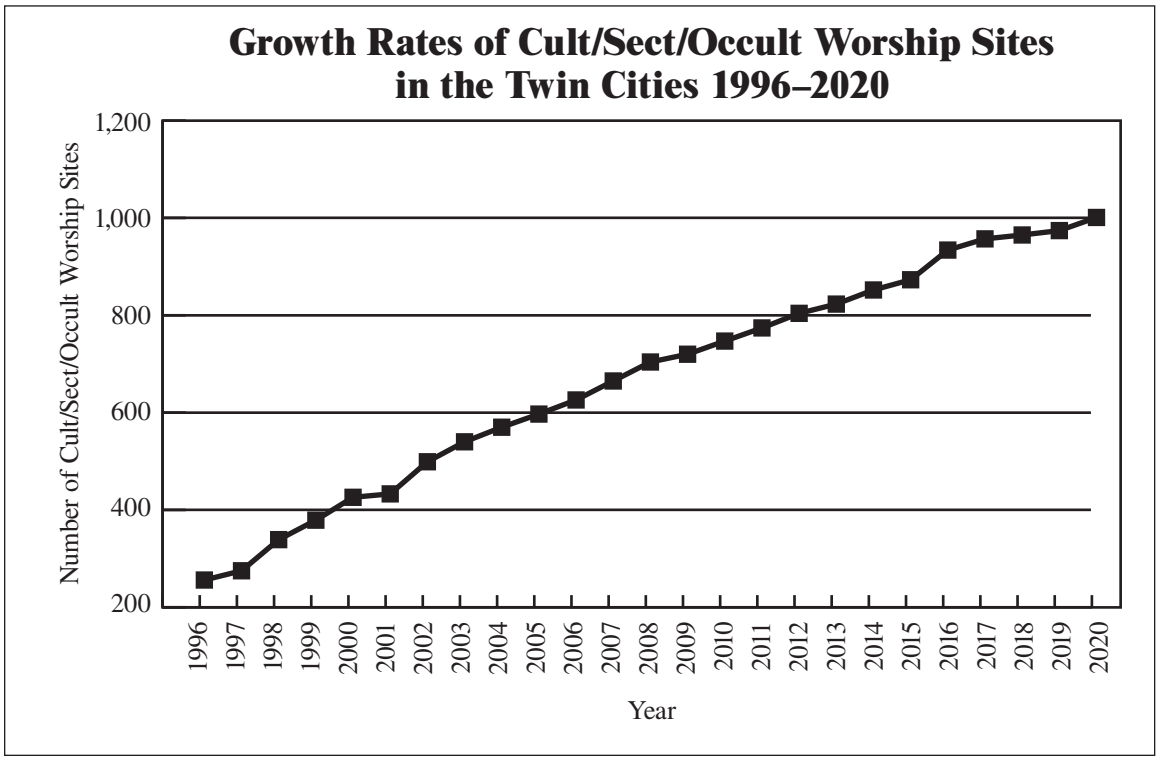
Significance

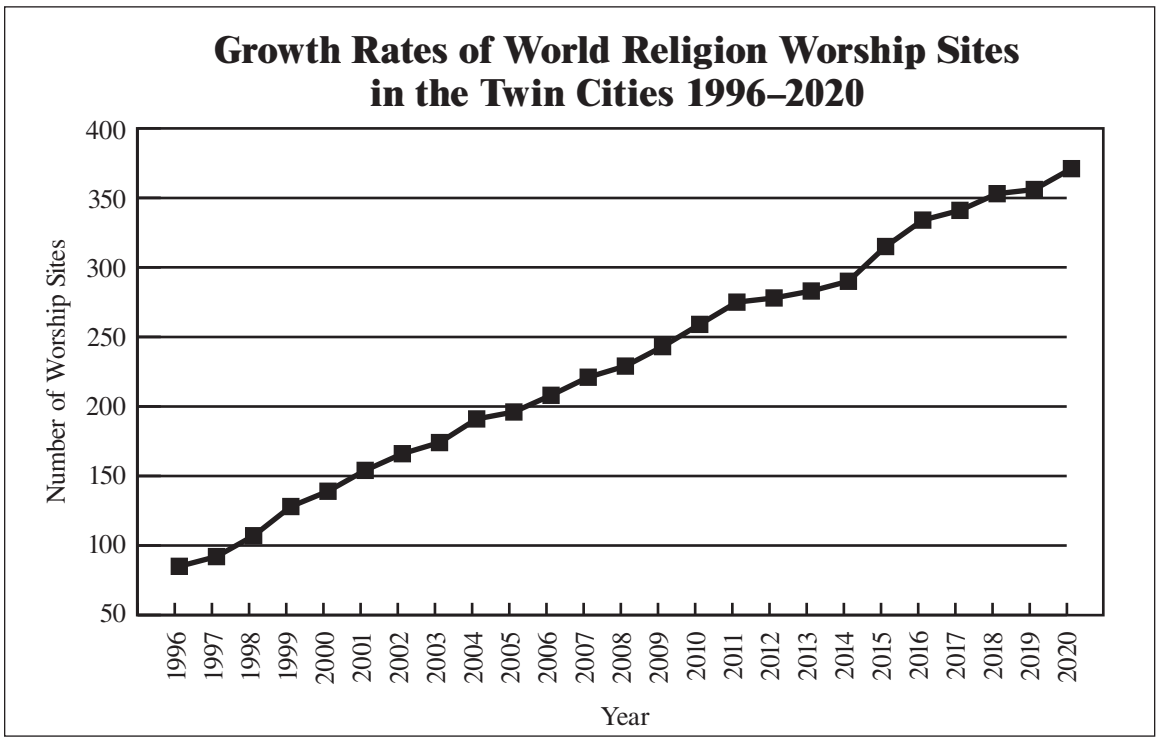
- The number of non–Christian worship sites are growing at a far higher rate than that of Christian churches.
- Most of the world religion growth is in the Muslim faith (primarily due to mass immigration of Somalis since 1993). Somalis make up 39% of the Muslim population in the Twin Cities.
- Cult/Sect/Occult growth is taking place in large part due to Mormon and Jehovah Witness evangelization to new target groups such as Hispanics, Hmong and Laotians. Many other new age cults/sect/occult groups are also attributed for the growth.
- Local organizations of witches have increased in numbers and influence.
- Though many new Christian churches are planted in the Twin Cities (particularly in recent years), the numbers closing their doors leaves the overall growth rate significantly less than current growth rates of cults and world religion worship sites. This low growth rate of churches is also due to the fact that 60% of all new churches in the U.S. die within their first five years.



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Twin Cities





Cult/Sect/Occult Groups in the Twin Cities

There are about 127,650 people involved in cults/sects/occults meeting in 1,001 different groups in the Twin Cities. 20% of all the worship sites in the Twin Cities are cult/sect/occult groups. 4% of the population of the Twin Cities belongs to a cult/sect/occult group. Between 1996 and 2020, cult/sect/occult worship sites have grown from 256 to 1,001.

1. ***Mormons (Church of Jesus Christ of Latter–Day Saints):***
   33,000 meeting in 54 different churches or groups. (Including Spanish, Hmong, and Lao groups.)
2. ***Witches:***
   25,000 meeting in 345 known groups.
3. ***Jehovah's Witnesses:***
   15,000 meeting in 73 different Kingdom Halls or groups. (Including Hmong and Spanish groups.)
4. ***Church of Scientology:***
   150-10,000 in 1 church or group.
5. ***Eckankar:***
   5,000 meeting in 6 churches or groups.
6. ***Bahai Faith:***
   4,700 meeting in 76 churches or groups.
7. ***Unitarian Universalists:***
   4,500 meeting in 14 churches or groups.
8. ***Unity Church:***
   2,350 meeting in 13 churches.
9. ***Christian Science:***
   2,125 meeting in 23 churches or groups.
10. ***Reorganized Church of Latter Day Saints:***
    750 in 6 churches or groups.
11. ***Religious Science:***
    375 meeting in 5 churches or groups.
12. ***Spiritual Science:***
    300 meeting in 4 churches or groups.
13. ***Satanism:***
    100 in 7 churches or groups.
14. ***Miscellaneous/Other:***
    25,200 in 380 churches or groups.

Other Groups: There are several other religious groups not listed above that the vast majority of Evangelicals would classify as a cult/sect due to their extreme doctrinal beliefs on key Christian doctrines.

The Twin Cities is ranked 8th in the nation for metro areas for number of cult/occult worship sites with 1,001.

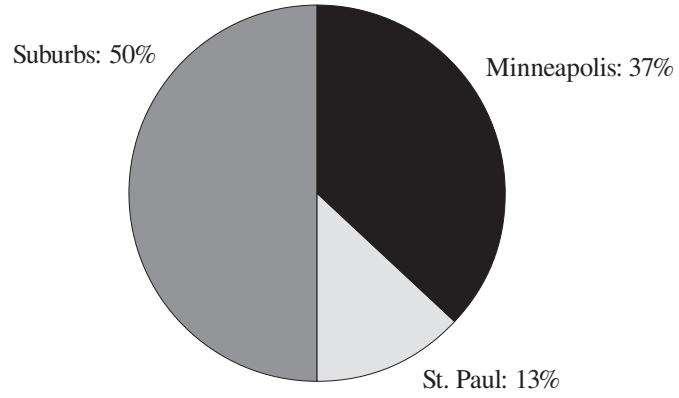
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Eckankar's world headquarters is located in Chanhassen, MN.

By Location:

The following graph shows the distribution of the Cult/Occult/Sect worship sites in the Twin Cities.



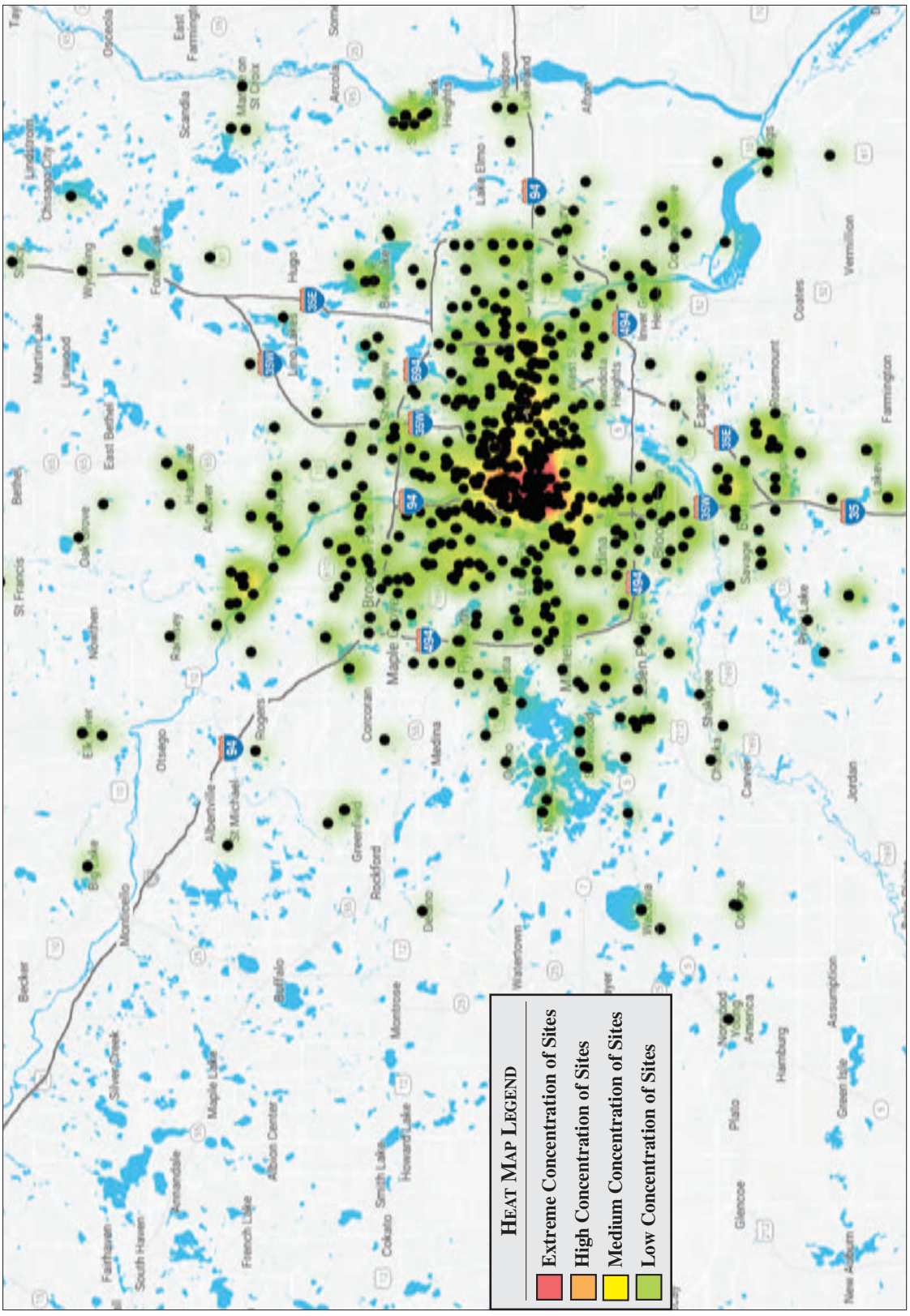
Oakdale is home to the 69th worldwide Mormon Temple, built in 1999.

The year 2006 marked the first time in history that more cults/sects/occult groups met in the Twin Cities than there are Non-Evangelical churches in the Twin Cities.

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Twin Cities

Cult/Sect/Occult Worship Sites in the Twin Cities – 2020



Witchcraft in the Twin Cities

Statistics

There are an estimated 25,000 witches of all types who live in our metro area who meet in 345 different witch covens/groups. Witches are drawn to the Twin Cities area because of the many lakes and rivers, which have spiritual significance to them. Several cities in America have high concentrations of Witches: Salem, MA; San Francisco, CA; New Orleans, LA; NYC, NY; and the Twin Cities, MN.

Witch Groups

The majority of Twin Cities' witch groups are not public and meet in secret predominantly in private homes. Many witch groups also meet in public parks, for example: Augsburg Park (Richfield), Wirth Park (Mpls.), Como Park (St. Paul), Newell Park (St. Paul), Prospect Park (Mpls.), Powderhorn Park, (Mpls.), Minnehaha Falls Park (Mpls.), and Hidden Falls Park (St. Paul). In addition, many witches or witch groups purposely live or meet directly across the street from Christian pastors or churches. Witch groups are scattered throughout the Twin Cities in every community.

Pagan, Cara Shultz, becomes a Burnsville City Council Member in 2016.

Christian Ministries Reaching Out to Witches

- Refuge Ministries (www.refugeministries.cc)

The Twin Cities has one of the highest witch concentrations in the United States and since 1989, is known as "Paganistan".

The number of active witches in the Twin Cities area exceeds the number of Christians who attend the area's smallest 1,148 churches (31% of all churches.)

Timeline of Witchcraft in the Twin Cities

1913 — Witch Hat Tower built in Prospect Park in Minneapolis in one of the highest points in the Twin Cities. Bob Dylan wrote song "All Along the Watchtower" about the Witch Hat Tower in 1967.

1920 — Anoka is declared the "Halloween Capital of the World."

1961 — Llewellyn Publishing Worldwide, moves to St. Paul and later Woodbury, MN. Largest Witch/New Age/Occult publishing company in the world.

1963 — Carleton College, Northfield, MN students form the Reformed Druids of North America.

1970 — Two known Witch covens in the Twin Cities.

1971 — Llewellyn holds First American Aquarian Festival of Astrology and the Occult Sciences later known as Gnosticon until 1976.

1973 — American Council of Witches is founded in Minneapolis.

1974 — Council of American Witches meets in Minneapolis at the Great American Witch Meet and adopts the Principles of Wiccan Belief.

1980 — 10 known Witch covens in the Twin Cities.

1989 — Minneapolis is dubbed Paganistan by Stephen Posch.

1990 — 24 known Witch covens in the Twin Cities.

1992 — Magus Bookstore (Witch/New Age) opens in Minneapolis.

1998 — First Pagan Pride Festival held in Minneapolis.

CONTINUED ON NEXT PAGE

Timeline of Witchcraft in the Twin Cities continued

CONTINUED FROM PREVIOUS PAGE

1999/2000 — Witches put three billboards up in Minneapolis advertising Witchcraft.

51 known Witch covens in the Twin Cities.

2000

2006 — Witch, Jonathon Sharkey runs for Governor of Minnesota.

147 known Witch covens in the Twin Cities.

2010

2011 — First annual Paganicon held in St. Louis Park.

Pagan, Cara Schulz from Burnsville, MN creates International Pagan Coming Out Day celebrated each year on May 2.

2011

2016 — Pagan, Cara Schulz is elected to the Burnsville City Council.

Witch District (Pagan Corridor) forms in South Minneapolis with many Witchcraft stores and shops.

2017

2020 — 345 known Witch covens in the Twin Cities.

Woodbury is home to Llewellyn Publishing, the largest witch and New Age publishing company in the world.

In 2006, Jonathon Sharkey, a practicing witch, ran for Governor of Minnesota and in 2012 he ran for President as a Republican from the state of Florida.

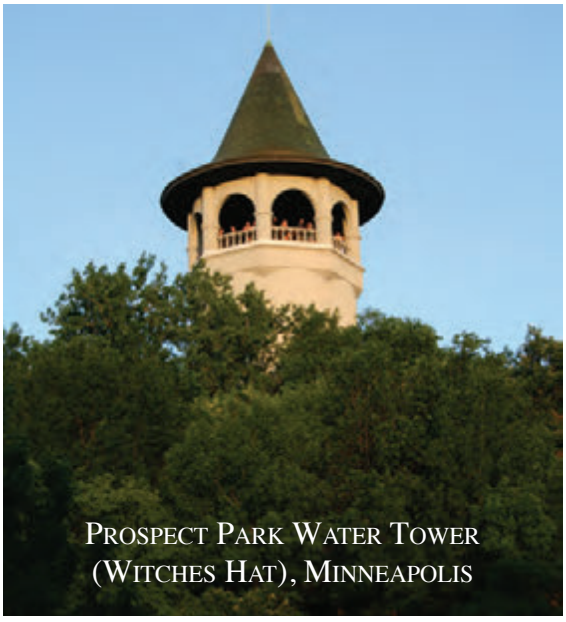
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Twin Cities

Witch Covens/Groups Sorted by City

City	Witch Covens/ Groups
Minneapolis	175
St. Paul	47
Anoka	16
Stillwater	10
Eden Prairie	8
Coon Rapids	7
Burnsville	5
Lakeville	5
Apple Valley	4
Richfield	4
Robbinsdale	4
Bloomington	3
Cottage Gove	3
Edina	3
Hopkins	3
Maple Grove	3
Minnetonka	3
Plymouth	3
St. Louis Park	3
Blaine	2
Brooklyn Center	2
Eagan	2
Ham Lake	2
Inver Grove Heights	2
Oakdale	2
St. Michael	2
White Bear Lake	2
Woodbury	2
Big Lake	1
Brooklyn Park	1
Centerville	1
Columbia Heights	1
Crystal	1
Dayton	1

City	Witch Covens/ Groups
Elko/New Market	1
Golden Valley	1
Maplewood	1
Marine on the St. Croix	1
Medina	1
Mendota	1
Mound	1
New Brighton	1
New Hope	1
New Prague	1
Norwood/Young America	1
Oak Grove	1
Oak Park Heights	1
Prior Lake	1
Roseville	1
Savage	1
St. Anthony	1
Stacy	1



Prospect Park Water Tower (Witches Hat), Minneapolis

Photo by David Shaw

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Twin Cities

Witch Groups by Location

Location	Number of witch groups	Percentage of all witch groups
Mpls.	175	51%
St. Paul	47	13%
Suburbs	123	36%

In 1999–2000 three billboards advertising witchcraft were posted in the Twin Cities.

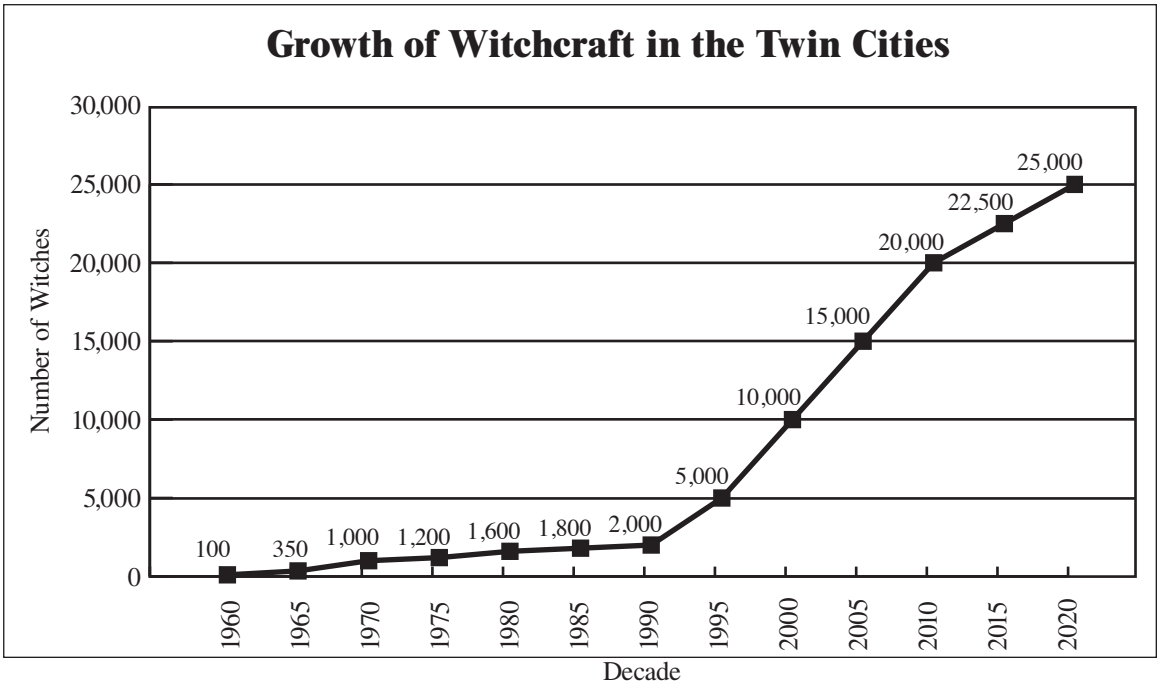
Time Line: Active Witch Covens/Groups

1970s . . 10 New Witch Covens Start (4% of today's total)
1980s . . 14 New Witch Covens Start (7% of today's total)
1990s . . 27 New Witch Covens Start (13% of today's total)
2000s . . 96 New Witch Covens Start (45% of today's total)
2010s . . 65 New Witch Covens Start (31% of today's total)

(Note: This is not an exhaustive list)

Significance

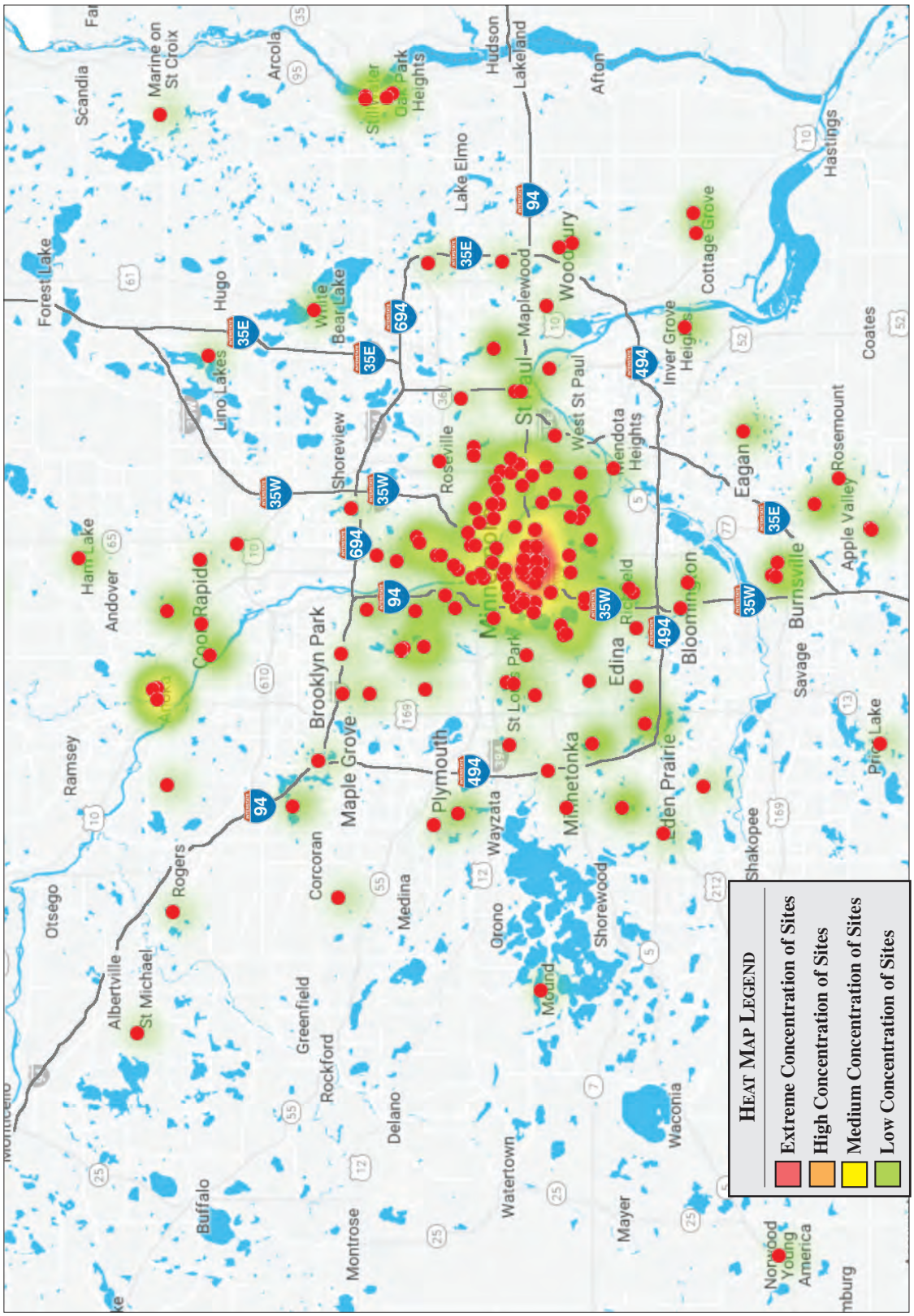
- Since 1990, 89% of all witch covens/groups have started in the Twin Cities.
- Since 2000, 76% of all witch covens/groups have started in the Twin Cities.
- Since 2010, 31% of all witch covens/groups have started in the Twin Cities.



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Twin Cities

Witch Groups in the Twin Cities – 2020



World Religion Groups of the Twin Cities

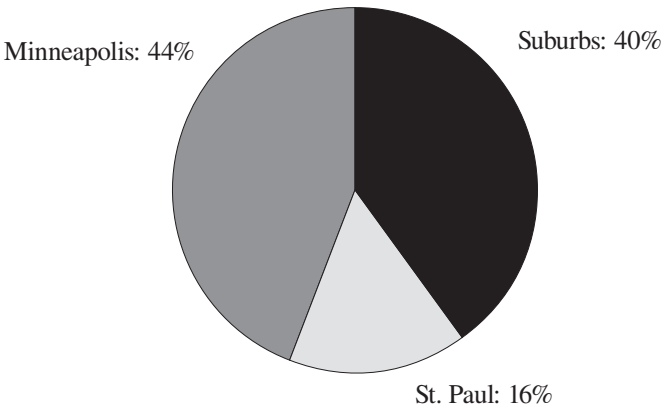
There are 397,725 people involved in world religions meeting in 371 different temples, mosques, synagogues, or groups in the Twin Cities. Seven percent of all worship sites in the Twin Cities are world religion groups. Ten percent of the population of the Twin Cities belongs to a world religion group. Between 1996–2020, world religion worship sites have increased from 85 to 371.

1. There are 216,225 Muslims of all types meeting in 160 different mosques and groups in the Twin Cities.
2. There are 81,500 Buddhists of all types meeting in 102 different temples or groups in the Twin Cities. (Note: Many Buddhists have a temple area in their homes and worship there.)
3. There are 59,000 Jews of all types meeting in 56 different synagogues in the Twin Cities.
4. There are 47,000 Hindus of all types meeting in 45 different temples or groups in the Twin Cities. (Note: Many Hindus have a temple area in their homes and worship there.)
5. There are 2,500 Sikhs meeting in two temples or group in the Twin Cities.
6. There are 400 Jains meeting in two groups in the Twin Cities.
7. There are 100 Zoroastrians meeting in one group in the Twin Cities.

*Note: there are also thousands of Shintoists, Confucianists, and Animists living in the Twin Cities.

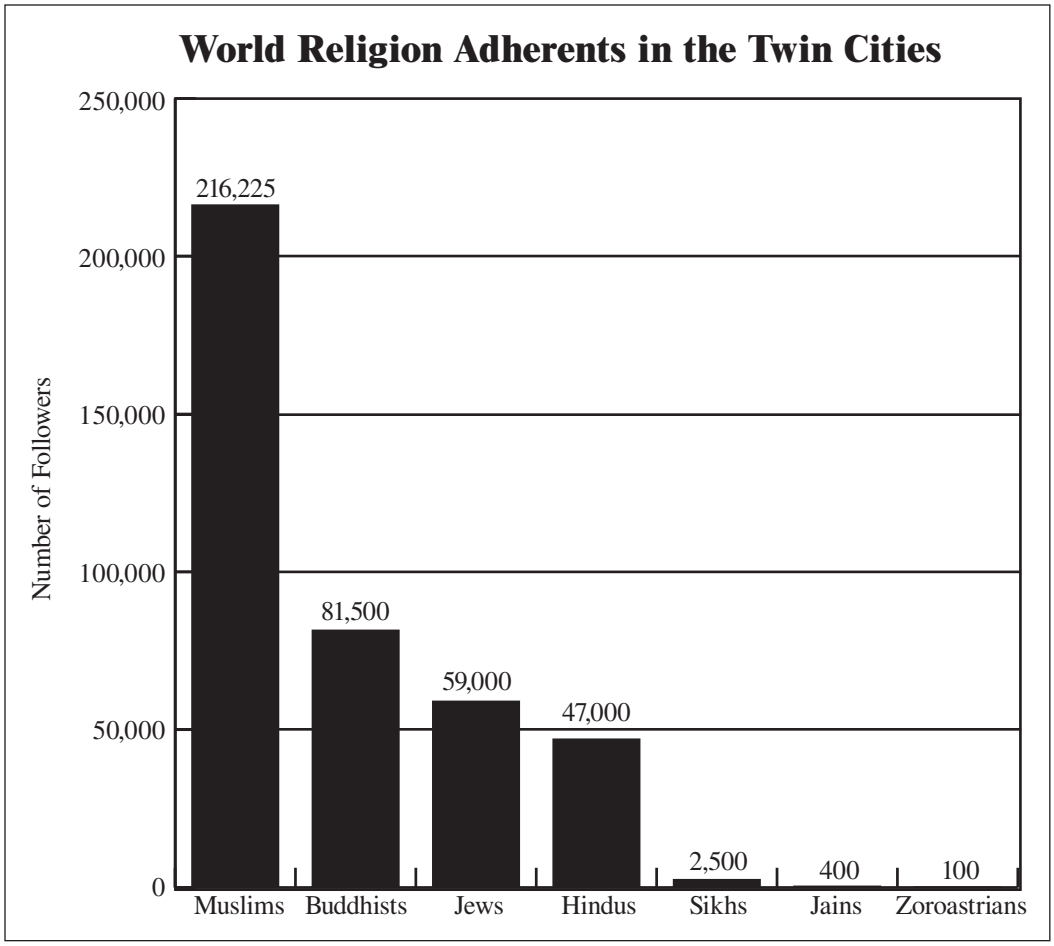
By Location:

The following graph shows the distribution of the World Religion worship sites in the Twin Cities.



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Twin Cities



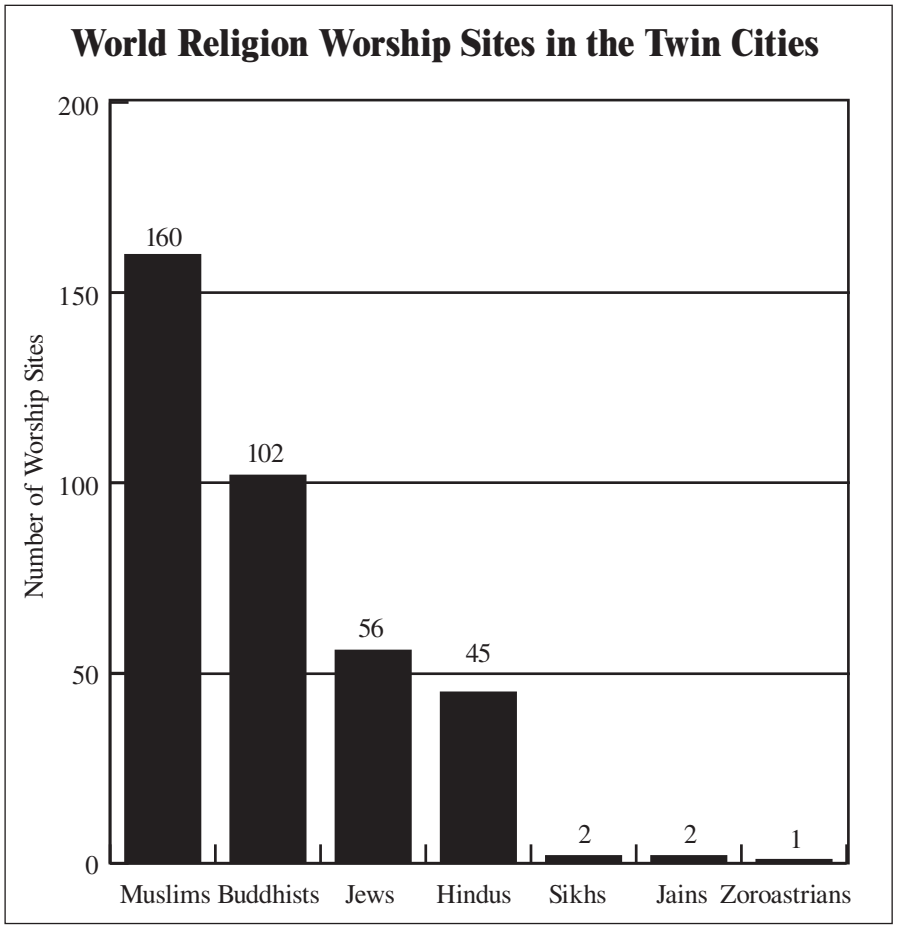
The largest Cambodian Buddhist temple in America is located in the Twin Cities suburb of Hampton.

The Twin Cities is ranked 11th in the nation for metro areas for number of world religion worship sites with 371.

In 2003, for the first time in Twin Cities history, Buddhism surpassed Judaism, becoming the third most followed religion behind Christianity and Islam.

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Significance

- In 1999, for the first time in Twin Cities' history, Islam surpassed Judaism, becoming the number two most followed religion behind Christianity. There are more Muslims than Jews and Buddhists combined.
- Somali immigration to the Twin Cities has accounted for a large percentage of the growth in Islam. 39% of the Twin Cities' Muslim population are Somali and all have arrived here since 1993. The Twin Cities has the largest Somali population in the United States. There is no Somali church in the United States and there are only a dozen in the entire world.
- Asian immigration to the Twin Cities has accounted in large part for the growth of Buddhism and Hinduism.

The Twin Cities is home to the largest Hindu temple in North America, located in Maple Grove.

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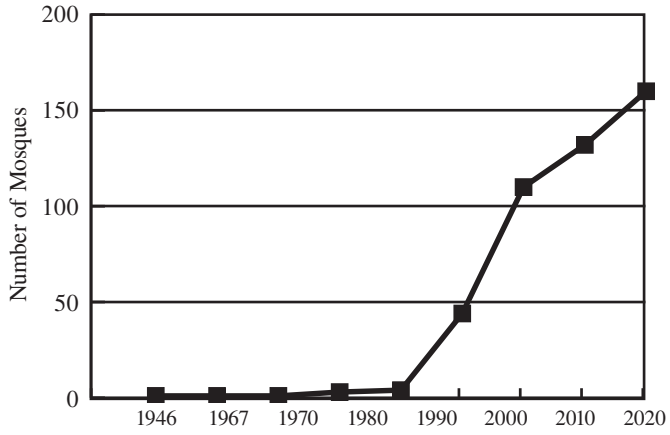
Twin Cities

Time Line: Growth of Islam in the Twin Cities

1946 . . . . .1. . Muslim family in the Twin Cities
1967. . . . . .1. . Mosque in the Twin Cities
1970 . . . . .1. . Mosque in the Twin Cities
1980 . . . . 3. . Mosques in the Twin Cities
1990 . . . . 4. . Mosques in the Twin Cities
2000 . . . 44. . Mosques in the Twin Cities
2010 . . 110. . Mosques in the Twin Cities
2020 . . 160. . Mosques in the Twin Cities

In 1999, for the first time in Twin Cities' history, Islam surpassed Judaism, becoming the number two most followed religion behind Christianity.

Growth of Muslim Mosques in the Twin Cities



There are more Muslims than Buddhists, Jews, Hindus, Sikhs, Jains, and Zoroastrians combined.

Religious Group	Year First Site Started
Jewish Synagogue	1856
Buddhist Group/Temple	1946
Hindu Group/Temple	1966
Muslim Mosque	1967

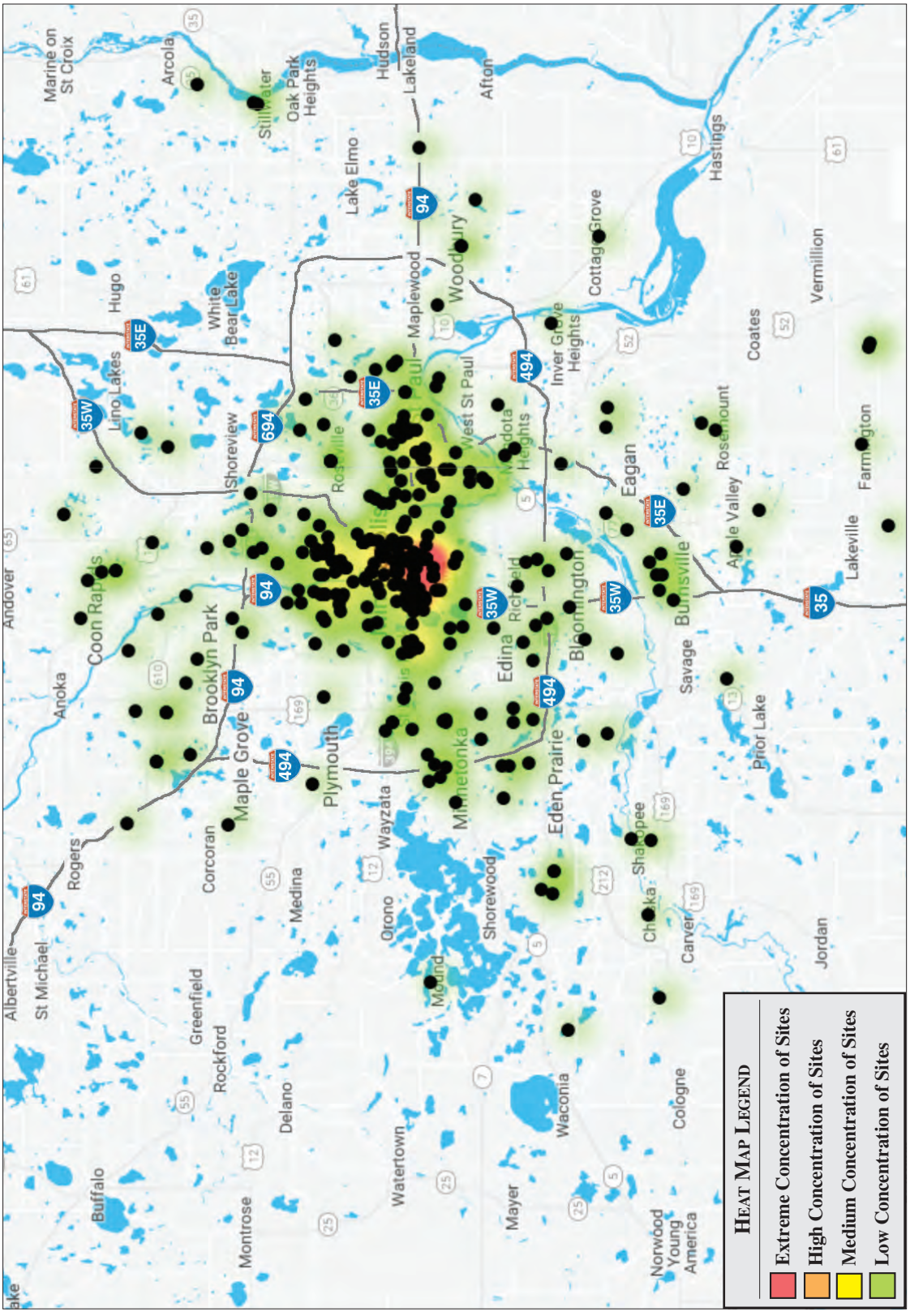
Religious Group	Year First Site Started
Zoroastrian Group/Temple	1985
Jain Group/Temple	1989
Sikh Group/Temple	1993

The largest Muslim mosque in America is currently planned to be built in Minneapolis with an estimated building cost of $48 million. This mosque will contain 300,000 sq. ft. Muslim youth center, health clinic, and sports center.

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Twin Cities

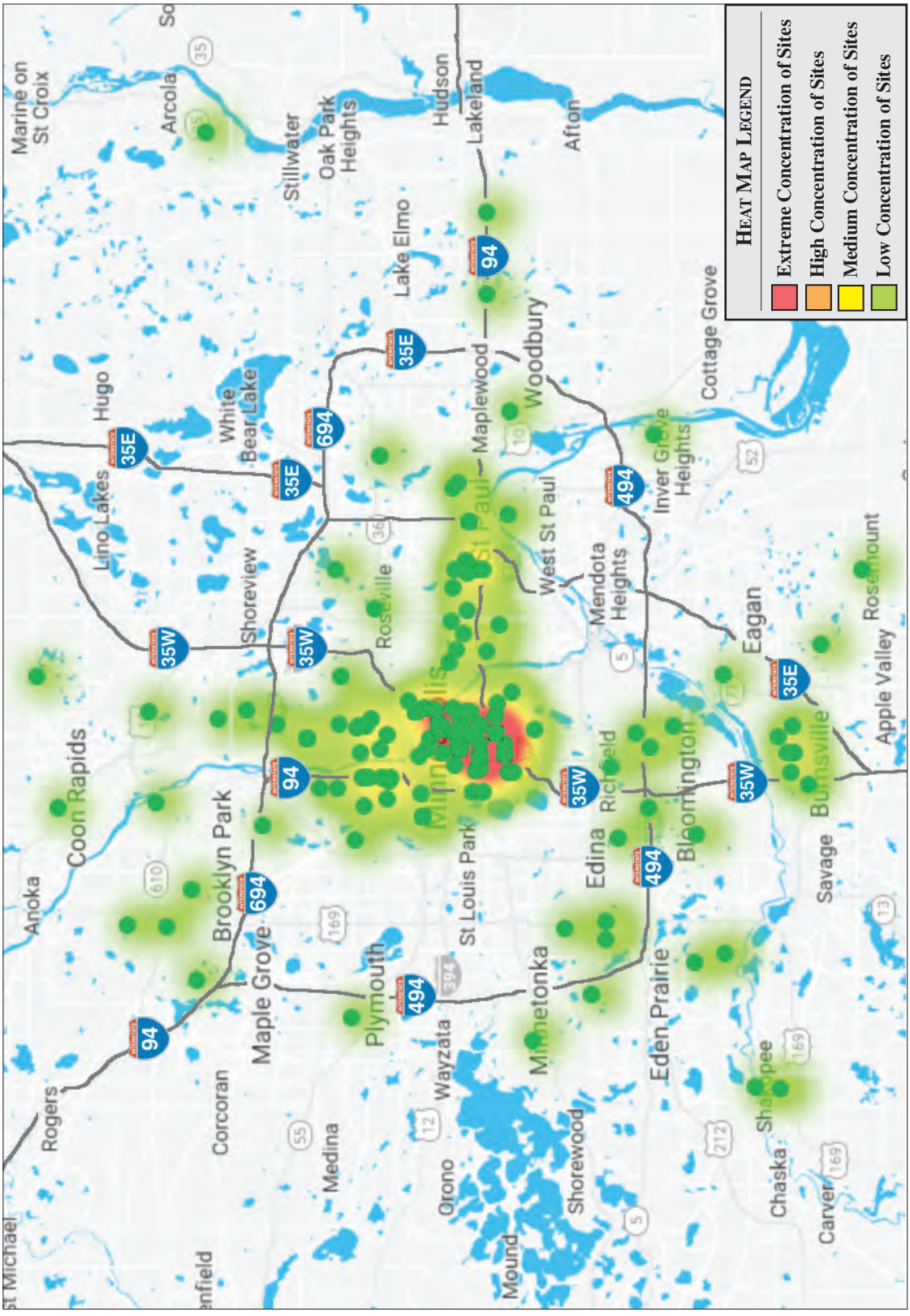
World Religion Worship Sites in the Twin Cities – 2020



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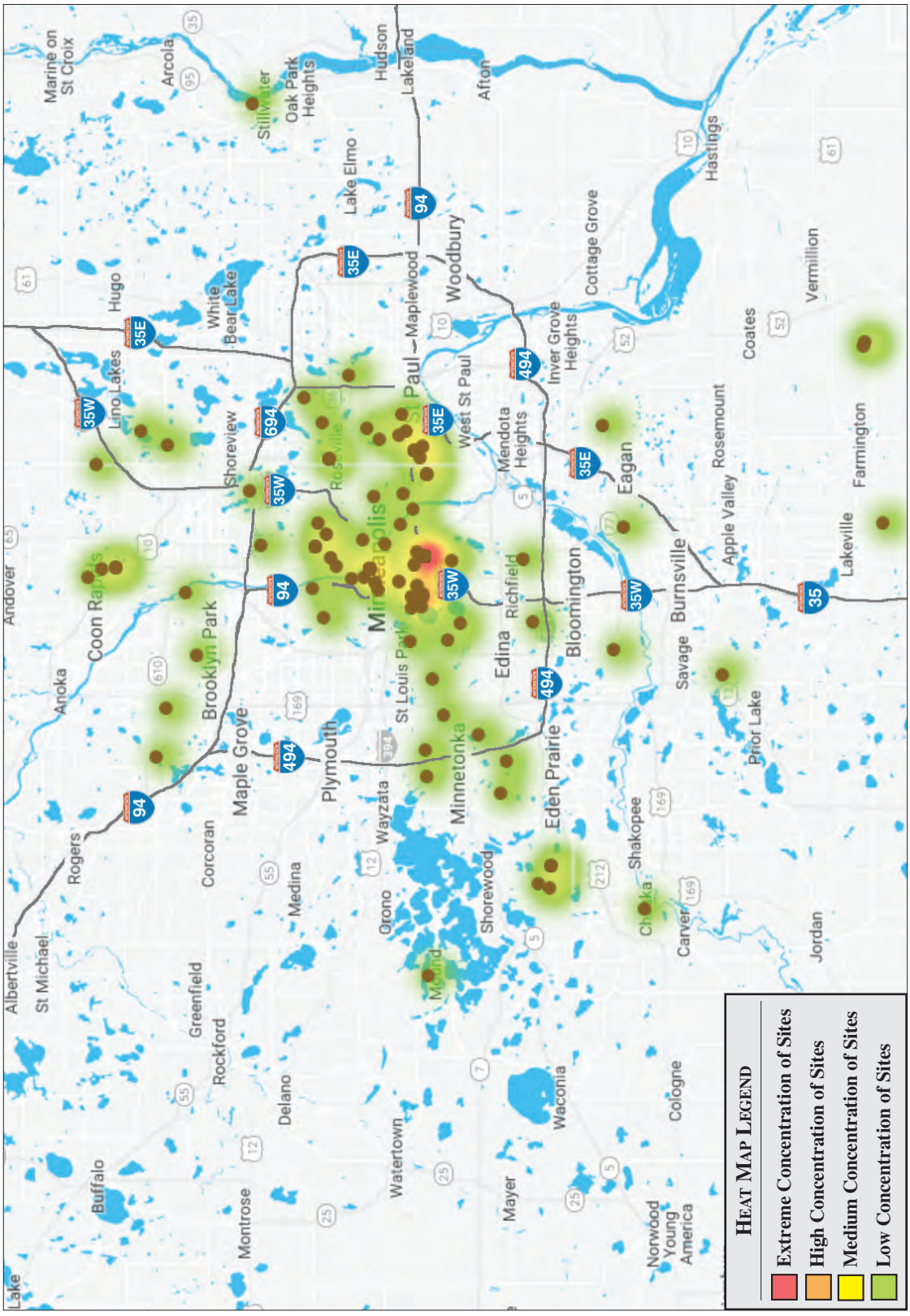
Islamic Worship Sites in the Twin Cities – 2020



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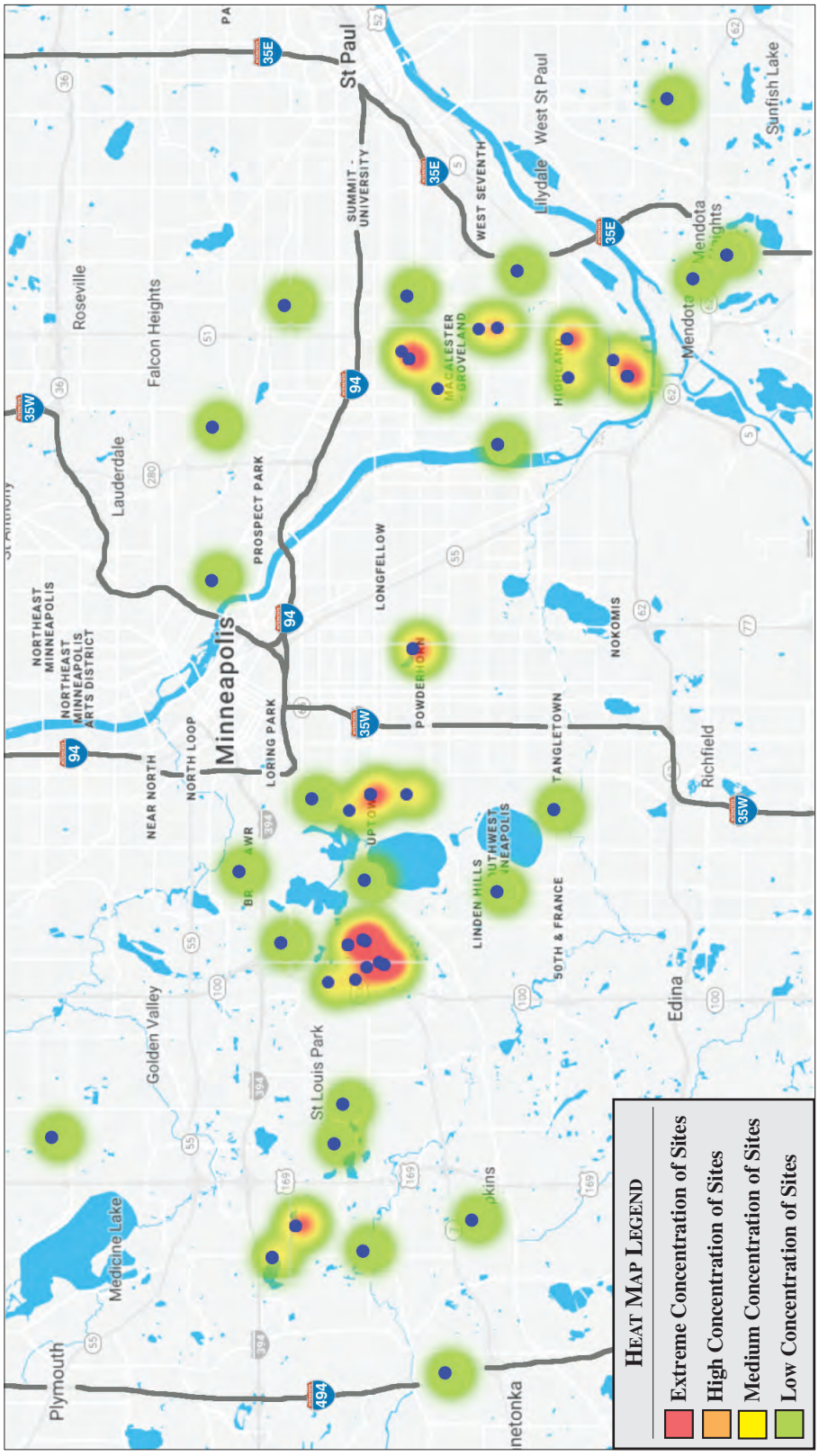
Buddhist Temples in the Twin Cities – 2020



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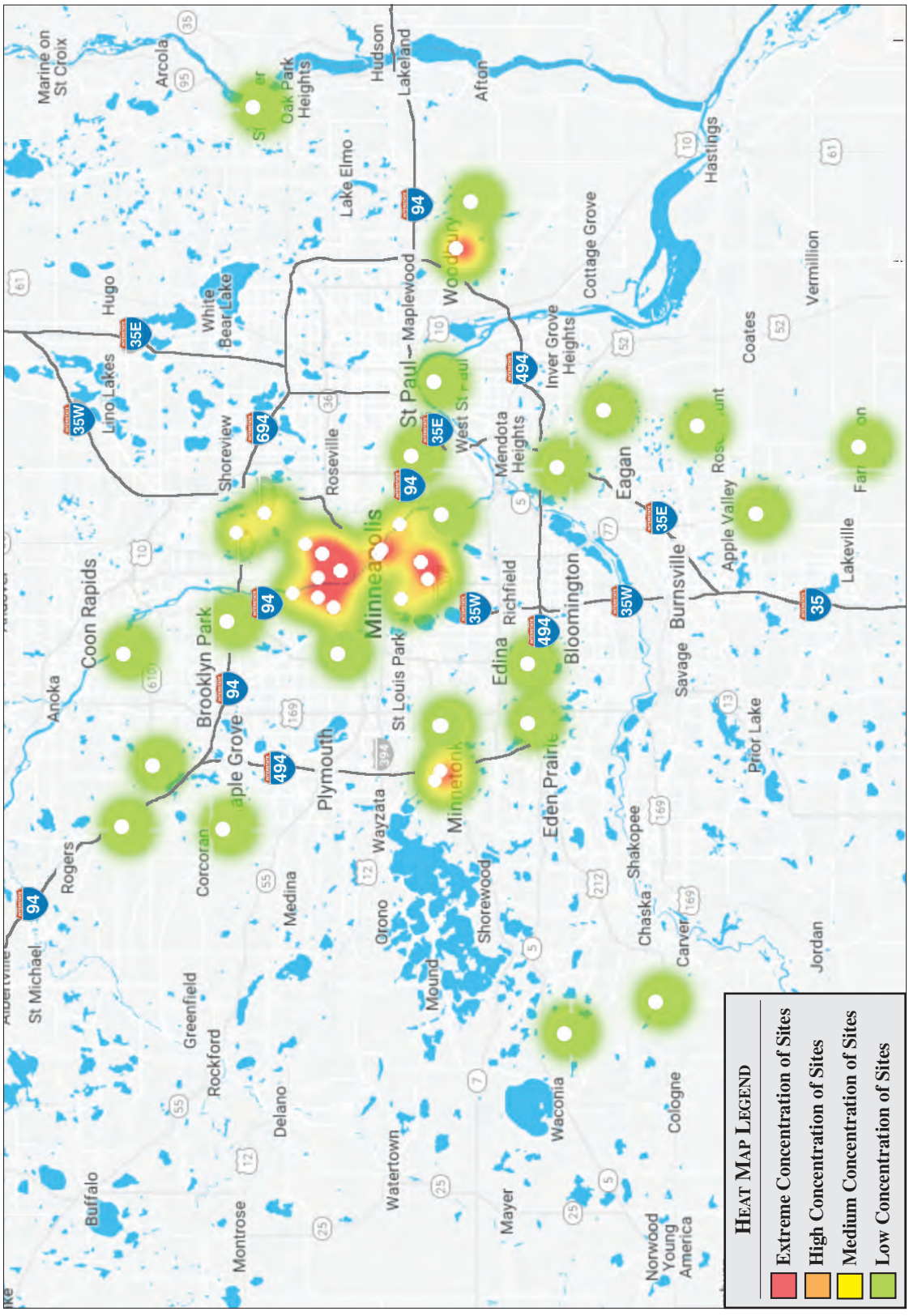
Jewish Worship Sites in the Twin Cities – 2020



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Hindu Temples in the Twin Cities – 2020



Immigrant/Refugee Groups of the Twin Cities

Rank	Immigrant Group	Pop.	Number of Immigrant Churches	Number of Christians	Percentage of Pop. Christian	Percentage of Pop. Non–Christian	Churches needed (*D.A.W.N.)
1.	Hispanic/Latino	239,000	352	39,750	17%	83%	1-126
2.	Hmong	100,000	98	12,250	12%	88%	2-102
3.	Somali	84,500	0	40	0.05%	99.95%	85-169
4.	Ethiopian	57,500	43	5,250	9%	91%	15-72
5.	Russian	51,500	47	7,500	15%	85%	5-56
6.	Asian Indian	49,750	27	1,200	2%	98%	23-73
7.	Liberian	40,000	65	6,000	15%	85%	1–15
8.	Chinese	34,000	17	2,000	6%	94%	17-51
9.	Vietnamese	28,500	12	3,800	13%	87%	17-45
10.	Korean	22,500	27	3,000	13%	87%	1-18
11.	Cambodian	20,000	6	375	2%	98%	14-34
12.	Kenyan	17,500	8	2,650	15%	85%	10-27
13.	Nigerian	17,500	29	3,850	22%	78%	1-6
14.	Filipino	16,750	7	2,050	12%	88%	10-27
15.	Ukrainian	16,750	8	2,000	12%	88%	9-26
16.	Laotian	15,500	12	825	5%	95%	4-19
17.	Karen	15,000	18	3,000	20%	80%	1-18
18.	Sudanese	14,500	14	800	6%	94%	1-16
19.	Bosnian	10,000	0	500	5%	95%	2-20
20.	Thai	9,750	2	75	0.8%	99.2%	8-18
21.	Croatian	9,200	0	525	6%	94%	9-18
22.	Eritrean	9,200	11	1,025	11%	89%	1-7
23.	Ghanaian	8,750	8	1,300	15%	85%	1-10
24.	Japanese	8,500	4	200	2%	98%	13-30
25.	Lebanese	7,600	3	1,400	18%	82%	5-12
26.	Polish	7,525	3	1,100	15%	85%	5-12
27.	Brazilian	7,325	3	300	4%	96%	4-12
28.	Romanian	6,150	4	500	8%	92%	2-8
29.	Egyptian	5,750	2	700	12%	88%	4-10
30.	Sierra Leonian	5,200	0	525	10%	90%	5-10
31.	Iranian	5,100	1	29	0.6%	99.4%	5-10
32.	Serbian	4,850	2	600	12%	88%	3-8
33.	Czech	4,500	1	1,000	22%	78%	4-8
34.	Togolese	4,300	3	1,400	33%	67%	1-5
35.	Cameroonian	4,250	1	1,050	25%	75%	3-8

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Immigrant Group	Pop.	Number of Immigrant Churches	Number of Christians	Percentage of Pop. Christian	Percentage of Pop. Non–Christian	Churches needed (*D.A.W.N.)
36.	Iraqi	4,000	0	11	0.3%	99.7%	4-8
37.	Nepalese	3,850	2	100	3%	97%	2-6
38.	Jamaican	3,575	0	725	20%	80%	4-7
39.	Tibetan	3,500	0	0	0%	100%	4-7
40.	Turkish	3,250	0	2	0.06%	99.94%	3-7
41.	Gambian	3,200	0	125	4%	96%	3-6
42.	Moroccan	3,150	0	5	0.2%	99.8%	3-6
43.	Latvian	3,000	2	275	9%	91%	1-4
44.	Syrian	3,000	0	5	0.2%	99.8%	3-6
45.	Pakistani	2,850	0	17	0.6%	99.4%	3-6
46.	Belarusian	2,800	0	925	33%	67%	3-6
47.	Guyanese	2,525	0	175	7%	93%	3-5
48.	Bhutanese	2,400	3	200	8%	92%	2-5
49.	Guinean	2,000	0	25	1%	99%	2-4
50.	Karenni	2,000	1	500	25%	75%	1-4
51.	Sri Lankan	2,000	0	50	3%	97%	2-4
52.	Moldovan	1,900	1	350	18%	82%	2-4
53.	Bulgarian	1,800	1	200	11%	89%	2-4
54.	Haitian	1,600	7	200	13%	87%	2-3
55.	Saudis	1,525	0	0	0%	100%	2-3
56.	Armenian	1,500	1	350	23%	77%	2-3
57.	Jordanian	1,300	0	6	0.5%	99.5%	1-3
58.	Malaysian	1,250	0	75	6%	94%	1-3
59.	Afghans	1,200	0	9	0.8%	99.2%	1-2
60.	Tanzanians	1,200	1	650	54%	46%	1-2
61.	Hungarian	1,075	0	250	23%	77%	1-2
62.	Bangladeshi	1,000	0	5	0.5%	99.5%	1-2
63.	Burmese	1,000	3	125	13%	87%	1-2
64.	Lithuanian	1,000	2	175	18%	82%	1-2
65.	Mon	1,000	0	10	1%	99%	1-2
66.	Indonesian	950	2	300	32%	68%	1-2
67.	Palestinian	950	0	10	1%	99%	1-2
68.	Trinidadian	950	0	175	18%	82%	1-2
69.	Congolese	900	2	450	50%	50%	1-2
70.	South African	900	0	500	56%	44%	1-2
71.	Samoans	800	0	150	19%	81%	1-2
72.	Ugandan	750	0	300	40%	60%	1-2
73.	Kazakistanis	725	0	75	10%	90%	1-2
74.	Estonian	650	1	100	15%	85%	1
75.	Albanian	550	0	100	18%	82%	1



CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Immigrant Group	Pop.	Number of Immigrant Churches	Number of Christians	Percentage of Pop. Christian	Percentage of Pop. Non–Christian	Churches needed (*D.A.W.N.)
76.	Greeks	500	2	475	95%	5%	1
77.	Yemenis	425	0	1	0.2%	99.8%	1
78.	North Macedonian	375	0	100	27%	73%	1
79.	Singaporians	350	0	50	14%	86%	1
80.	Zimbabwe	350	1	175	50%	50%	1
81.	Djiboutis	325	0	1	0.3%	99.7%	1
82.	Zambians	325	0	75	23%	77%	1
83.	Omanis	300	0	5	2%	98%	1
84.	Kuwaitans	275	0	0	0%	100%	1
85.	Maltese	250	0	25	10%	90%	1
86.	Bahamian	225	0	75	33%	67%	1
87.	Kurdish	225	0	3	1%	99%	1
88.	Fijian	200	0	100	50%	50%	1
89.	Senegalese	200	0	10	5%	95%	1
90.	Uzbeks	200	0	2	1%	99%	1
91.	Tunisian	150	0	0	0%	100%	1
92.	Bahraini	125	0	5	4%	96%	1
93.	Cape Verdean	125	0	75	60%	40%	1
94.	Grenadian	125	0	75	60%	40%	1
95.	Ivory Coast	125	1	75	60%	40%	1
96.	Algerians	100	0	0	0%	100%	1
97.	Azerbijnis	100	0	5	5%	95%	1
98.	Barbados	100	0	40	40%	60%	1
99.	Beninese	100	0	40	40%	60%	1
100.	Georgian	100	0	50	50%	50%	1
101.	Icelanders	100	0	10	10%	90%	1
102.	Kosovars	100	0	0	0%	100%	1
103.	Madagascarian	100	0	20	20%	80%	1
104.	Mongolian	100	0	3	3%	97%	1
105.	Rwandan	100	0	75	75%	25%	1
106.	Tongans	100	0	25	25%	75%	1
107.	UAE	100	0	0	0%	100%	1
108.	Other	n/a	123	n/a	n/a	n/a	n/a
Totals		**1,038,625**	**994**	**118,518**	**11%**	**89%**	**404-1,284**

Note: There are many other immigrant groups not listed above because no accurate information exists on their numbers.

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Twin Cities

Significance

- The *D.A.W.N. (Discipling A Whole Nation) ratio calculates the number of churches needed to reach a specific population. The ratio is one church for every 500–1,000 people. Currently there is one immigrant church per 1,045 immigrant people in the Twin Cities. Based on the D.A.W.N. ratio, the Twin Cities immigrant population currently needs 404-1,284more churches to reach the remaining immigrant Non–Christians.
- The Twin Cities has 994 immigrant churches - 27% of all the Twin Cities churches.
- There are 251 different languages spoken by people living in the Twin Cities area.
- There are 13,000 international students in the Twin Cities (10,000 college students and 3,000 high school exchange students). The University of Minnesota has one of the highest Chinese student population in the U.S.
- 59 out of the 107 immigrant/refugee groups listed above (55%) do not have even one Twin Cities local church for their people group. Eleven percent of all the 1,038,625 immigrants in the Twin Cities do attend church regularly and thus 89% are unreached people living in our own city.
- The numbers listed above do not reflect the estimated 91,000 illegal aliens living and working in Minnesota.



Photo by Fibonacci Blue

The Twin Cities has the largest Hmong, Oromo (Ethiopian), Liberian, Karen (Burmese), Anuak (Ethiopian/Sudanese), and Somali populations in the U.S., and is home to the second largest Tibetan population. Note: there are no Somali or Tibetan churches in the entire U.S. and only a few in the world.

First and second generation immigrants makeup 29% of the total Twin Cities population.

A new immigrant arrives in the U.S. every 27 seconds.

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Twin Cities

HARVEST FIELD



Photo by Fibonacci Blue

The Phillips Neighborhood of South Minneapolis has become the most diverse single neighborhood in America with 100+ languages spoken there.

The light rail system in the Twin Cities sells tickets in four languages: English, Spanish, Hmong, and Somali.

In 2004, Minnesota ranked third in the nation in new refugees, only behind California and Florida.



Photo by Tony Webster

In 2002 the Brookings Institute named the Twin Cities as one of the Top Ten "Gateway Cities" in America for new immigrants/refugees.



Photo by Fibonacci Blue

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Twin Cities

By 2043, there will be no majority population. All of us will be a minority.



Photo by Meghan Newell



Photo by Fibonacci Blue

Immigrant population receives 80% of their communications orally.

89% of the immigrant population does not regularly attend church in the Twin Cities



Photo by Michael Hicks



Photo by David Shaw

Announcing: Ethnoburbs! Over 50% of all immigrants live in the suburbs.

The Homosexual Climate of the Twin Cities

Statistics

The Twin Cities was named the "Gayest U.S. City" in 2011 by the "Advocate" magazine. The Twin Cities has the fourth largest homosexual community in the United States.

Symbols

The homosexual community has created or adopted the following symbols for their community: the pink triangle (usually upside down); purple triangle; the colors purple, lavender, and pink; rainbows (often hung outside one's home in the form of flag or as a bumper sticker on a vehicle). Note: there are many others but these are the most popular symbols.

Religious Community

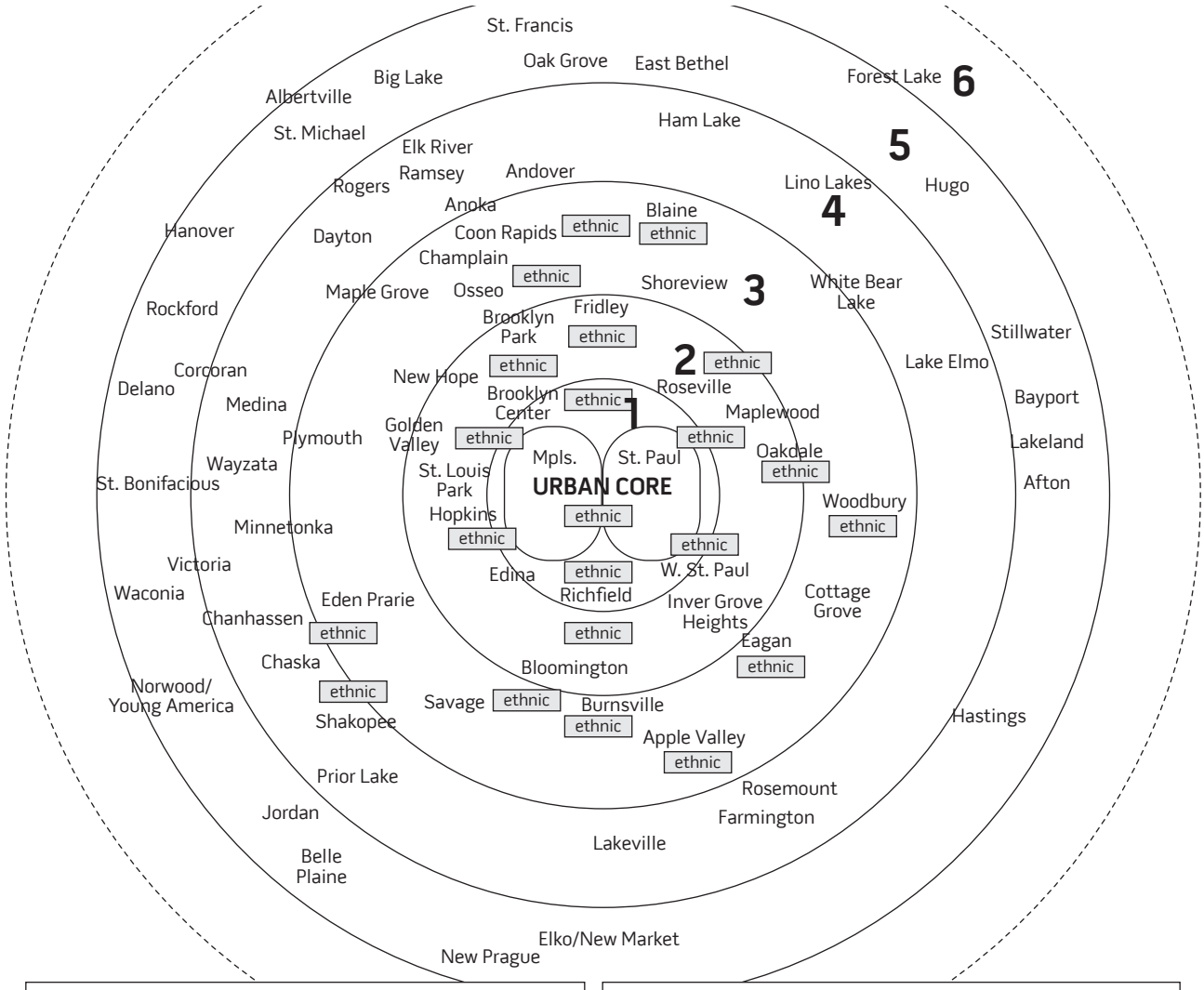
1. The Twin Cities is home to several homosexual churches and man gay-friendly churches. The most prominent of these churches would be All God's Children Metropolitan Community Church, Minneapolis which started in 1974.
2. Christian ministry reaching out to homosexuals is Outpost Ministries.

The Twin Cities Gay Pride Festival has an average attendance each year of 300,000 - 400,000 attendees and first began in 1972

In 2009, the Evangelical Church in America (ELCA) denomination passes, by one vote, to allow non-celebate homosexuals to lead parishes. This is done as a tornado strikes their biannual conference in Minneapolis.

In 2003 Rev. Gene Robinson approved as the first openly gay bishop of any American church, during the 74th general convention of the Episcopal Church USA held in Minneapolis.

Church Planting Grid for the Twin Cities



Church Planting Grid Key

URBAN CORE	Immigrant–urban focus 1820's–1940's boom. New immigrants–ethnics 1960's–present. New boom 2000's–2010's
Ring 1	Urban spillover 40's–70's boom, some Ethnoburbs
Ring 2	Suburban 50's–80's boom, some Ethnoburbs
Ring 3	Suburban 80's–2010's boom, some Ethnoburbs
Ring 4	Exurban 80's–2010's boom
Ring 5	Exurban 90's–2010's boom
Ring 6	Exurban 2000's–2010's boom, new collar ring beginning to develop

Church Planting Strategies

- Plant new churches in rings Urban Core, #1 and some in #2 (ethnic) 1st and 2nd generation immigrants and Gen Y/Millennials.
- Plant new churches in #5 and #4 rings (white), and plant a few in #3. These are new and growing areas.
- Plant some ethnoburb churches in rings #1–#5.
- Target known spiritual stronghold pockets (i.e. Savage, Uptown), planting around the perimeter of the known pockets of spiritual strongholds to shrink them. Then plant a church in the center of the pocket.

Church Planting Grid Distribution of Churches

	Urban Core	Ring 1	Ring 2	Ring 3	Ring 4	Ring 5
Number of Churches	1,319	413	425	789	412	281
Average Worship Size	135	170	194	260	268	217
Average Age (years old)	42	39	34	35	50	76
Number of Immigrant Churches	413	169	143	212	52	10
Number of Small Churches (100 or less)	968	272	276	483	217	150
Number of Intermediate Churches (101–299)	202	73	70	144	90	72
Number of Medium Churches (300–499)	51	20	25	51	29	20
Number of Large Churches (500–999)	34	18	20	24	21	18
Number of Very Large Churches (1,000–1,999)	26	14	11	25	18	8
Number of Megachurches (2,000+)	6	3	5	25	11	4

ETHNOBURBS:

- **Brooklyn Center School District is 80% Non-White**
- **Richfield School District is 72% Non-White**
- **Fridley School District is 61% Non-White**
- **Robinsdale School District is 59% Non-White**
- **Burnsville School District is 57% Non-White**
- **North St. Paul/Maplewood/Oakdale School District is 57% Non-White**
- **Osseo School District is 55% Non-White**
- **Roseville School District is 54% Non-White**
- **Bloomington School District is 49% Non-White**
- **West. St. Paul/ Mendota Heights/Eagan School District is 48% Non-White**
- **St. Louis Park School District is 45% Non-White**

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Twin Cities

Top 10 Fastest Growing Metro Area Cities

Rank	City	Population Growth 2010-2018
1	Minneapolis	46,804
2	St. Paul	27,942
3	Blaine	9,481
4	Woodbury	8,879
5	Lakeville	8,380
6	Plymouth	7,775
7	Bloomington	6,761
8	Brooklyn Park	5,898
9	Maple Grove	5,336
10	Edina	4,594

Source: Metropolitan Council 2018

Significance

- The top ten metro cities listed on the chart as the fastest growing would be excellent cities to plant new churches in.



Iglesia Centro Cristiano de MPLS - www.plantando-iglesias.com



Christ the Redeemer - Dennis Jarvis



Monte Sinai Church of God - www.montesinaimn.org



Minnesota Pentecostal Assembly - www.mnpassembly.org

Significance

- The Urban Core has a growing population. The Urban Core's churches have the lowest average size (135) and the second oldest–aged churches. They are small in size and are mostly older, dying churches or newer, ethnic/immigrant churches. The Urban Core also contains the most churches in the Twin Cities with 1,319 churches (or 36% of all churches). The majority of immigrant churches (41%) are in this core due to settlement patterns of first–and second–generation immigrants. There is an even distribution of megachurches in the urban core, and rings 1, 2 and 5. The urban core is experiencing a new "Return Flight" growth with many new young people returning to live in the city with many new lofts and other new housing units being built.
- Ring 1 has a stable or slightly growing population. There is an even distribution of immigrant churches in rings 1, 2, and 3.
- Ring 2 has a stable or slightly declining/growing populations. There is an even distribution of immigrant churches in rings 1, 2, and 3. There is an even distribution of megachurches in the urban core, and rings 1, 2 and 5.
- Ring 3 is experiencing moderate to fast population growth. Ring 3's churches have the second largest average size with 260 people, and have the youngest average age at 32 years old. The most megachurches are in Ring 3. This ring has the second largest number of churches with 789 (or 22% of all churches). There is an even distribution of immigrant churches in rings 1, 2, and 3.
- Ring 4 has the largest average church size with 268 attendees. Ring 4 contains only 5% of all immigrant churches. It has the second most megachurches.
- Ring 5 is experiencing a fast population growth. Ring 5's churches have the oldest average age at 76 years old. This ring is mostly older churches, but has some new churches beginning to be planted as land is developed in this area. Over time, the average church age should get younger and the average church size should get larger. This ring contains just 10 immigrant churches due to the low concentrations in this area. The second fewest megachurches are in ring 5 due to the lower populations in this ring.
- The Twin Cities from 2010-2018 had a fast population growth. Most of that growth is occurring in the core cities of Minneapolis and St. Paul and in the outer rings with potential new rings added to the cities' structure.
- Pre–World War II churches are mostly located in the urban cores or in the exurban outer rings of 4 and 5. These churches usually have names like Saint Thomas Lutheran Church or First Baptist Church, etc. Churches begun from 1945–1960s are mostly located in rings 1 and 2 and have names like Richfield Covenant Church, Columbia Heights Assembly of God Church, etc. Churches began to drop their denominational affliation in the late 1970s to present. These churches went from Wooddale Baptist Church to Wooddale Church, etc. Churches that have started from the 1980s to present often have Community added to their title such as Pax Christie Catholic Community or Evergreen Community Church, etc. Some churches begun in the late 1990s to present have been Gen Y/Millennial churches where church no longer appears in their title such as Solomon's Porch, The Rock, Bluer, etc.

Church Planting Trends in the Twin Cities

The chart below shows the trends of Twin Cities' church plants from 1839 to the present.

Church Start Date	White	Multi-Cultural/ Multi-Ethnic	Hispanic/ Latino	African American	House	African	Asian	Gen Y/ Millennials	Messianic Jewish	Native American	Deaf
2010s	323	119	153	100	126	107	86	33	8	4	3
2000s	92	99	145	122	139	147	73	55	13	3	2
1990s	89	23	41	43	51	41	82	6	2	3	1
1980s	125	16	1	30	15	9	17	1	1	2	1
1970s	98	9	4	15	13	1	8	0	0	2	1
1960s	120	10	1	10	1	1	4	0	0	0	0
1950s	128	12	0	5	2	0	1	0	0	0	1
1940s	87	7	0	7	2	0	1	0	0	1	0
1930s	41	3	1	1	0	0	0	0	0	0	0
1920s	72	5	0	4	0	0	0	0	0	0	0
1910s	52	0	0	3	0	0	3	0	0	0	0
1900s	49	10	1	1	2	0	1	0	0	0	1
1890s	41	6	0	1	0	0	1	0	0	0	0
1880s	86	12	3	4	0	0	1	0	0	0	0
1870s	48	10	0	1	1	1	1	0	0	1	0
1860s	51	3	1	2	0	0	0	0	0	0	0
1850s	86	9	1	0	1	1	0	0	0	0	0
1840s	14	2	0	0	0	0	0	0	0	0	0
1830s	1	0	0	0	0	0	0	0	0	0	0
Totals	1,603	353	352	349	343	308	249	95	24	16	10

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Twin Cities

Trends

- Many older White congregations, started prior to the 1950s, have recently transitioned to become African/African American, Asian, Hispanic/Latino, or multi-cultural churches as their neighborhood compositions have radically changed.
- Churches planted in the 2000s and 2010s are more evenly distributed among the various types. For example in the 2000s, 14% were African American, 17% were Hispanic/Latino, 17% were African, and 8% were Asian.
- The 1990s, 2000s, and the 2010s have been breakout decades for all church types, particularly non-white churches.
- There were 122 new African American churches that started in the 2000s surpassing the number of churches planted in the 1990s. Since 2000 new African American church plants are being started at a rate of one new church per month, or 11 per year.
- There are 73 new Asian churches that started in the 2000s, surpassing these planted during the 1990s. Since 2000 new Asian church plants are being started at a rate of 8 new churches per year. The 2010s had even more Asian churches planted with 86.
- There are 145 new Hispanic/Latino churches that started in the 2000s, which was three times more than the 1990s decade. Since 2000 new Hispanic/Latino church plants are being started at a rate of 1.2 new churches per month, or 15 per year. The 2010s saw a record of 153 new Hispanic/Latino church plants.
- There are 99 new multi-cultural/racial churches that started in the 2000s, which was three times as many planted during the 1990s. Multi-cultural/racial churches have more than doubled in number since 1990. Multi-cultural/racial churches are being started at a rate of 11 per year. The 2010s saw a record of 119 Multi-cultural/racial churches planted.
- There are 55 new Gen Y/Millennial churches that started in the 2000s. Gen Y/Millennial churches are being started at a rate of 4 per year. The 2010s saw 33 new Gen Y/Millenial churches started.
- There are 147 new African churches that started in the 2000s, which was three times as many as was started in the 1990s. Since 2000 new African church plants are being started at a rate of 1.1 new church per month, or 13 new churches per year. The 2010s saw 107 new African churches planted.

Over 60% of all churches planted since 1990 have been non-White churches.

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Twin Cities

2015 - 2020 Comparison of Church Types

Type of Church	Year 2015	Year 2020	+/-
White	1,799	1,603	-196
Multi-Cultural/ Multi-Ethnic	294	353	+59
Hispanic/Latino	292	352	+60
African-American	364	349	-15
House	257	343	+86
African	236	308	+72
Asian	209	249	+40
Gen Y/Millennials	139	95	-44
Messianic Jewish	22	24	+2
Native American	12	16	+4
Deaf	10	10	0
Total	3,634	3,702	+68

Types of Churches Started Since 1990

Type of Church	% Started Since 1990	% Started Since 2000	% Started Since 2010
White	31%	26%	20%
Multi-Cultural/ Multi-Ethnic	68%	62%	34%
Hispanic/Latino	96%	85%	44%
African-American	76%	64%	29%
House	92%	86%	37%
African	96%	83%	35%
Asian	85%	64%	35%
Gen Y/Millennials	99%	93%	35%
Messianic Jewish	96%	88%	33%
Native American	63%	44%	25%
Deaf	60%	50%	30%

Church Planting Opportunities in the Twin Cities

Urban Minneapolis (All of Minneapolis)

Population	425,403 (12% of total T.C. pop.)
Total Number of Churches	754 (21% of all churches in T.C.)
Average Age of a Church in Years	43
Average Church Size	131
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 564 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	97

Urban St. Paul (All of St. Paul)

Population	307,695 (8% of total T.C. pop.)
Total Number of Churches	493 (14% of all churches in T.C.)
Average Age of a Church in Years	42
Average Church Size	146
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 624 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	122

Suburban (All suburbs within seven county metro area)

Population	2,896,092 (80% of total T.C. pop.)
Total Number of Churches	2,271 (65% of all churches in T.C.)
Average Age of a Church in Years	41
Average Church Size	224
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 1,275 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	625–3,521

Minneapolis population is currently growing the fastest it has since the 1920's

At the current growth rate, St. Paul should reach an all-time population high by 2021, surpassing the previous population high in 1960 (313,411)

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Twin Cities

Urban Trends

- Urban Minneapolis and Urban St. Paul churches are smaller (and older),
- These cities have stable or growing populations.
- Most of the new ethnic immigrant populations live here.
- The need for new churches is mainly for non-White congregations, but especially for young white people.
- The churches as well as the urban setting suffer poorer economic conditions.
- The urban environment lends itself to a more religiously diverse population (i.e. Islam, Hinduism, etc.)
- Higher crime rates impact urban areas negatively.
- The availability of land for the expansion of churches is at a minimum or is very expensive.
- "Return Flight" has occurred in the urban areas since the 2000s, with many people moving back to the urban areas.

Suburban Trends

- Suburban churches are larger (and newer).
- Suburbs are expanding and have a growing population.
- The White ethnic group is more populous in the suburbs than in the urban areas.
- The need for new churches is primarily with the ethnic White population, but also with many non-whites moving to the ethnoburbs.
- The churches as well as the suburban setting are a strong economic power block.
- The suburban environment lends itself to a less religiously diverse population.
- Lower crime rates become a drawing point for new church plants and for church relocations.
- The vast majority of the megachurches are located in the suburban setting (81%). This is partly due to the fact that there is plenty of land to buy and from which to expand.

Seventy-eight churches have moved out of the City of Minneapolis since 1970 and relocated to the suburbs ("White Fright, White Flight").

"Return Flight" has occurred from 2000 to present, resulting in the planting of new churches.

Types of Churches in the Twin Cities

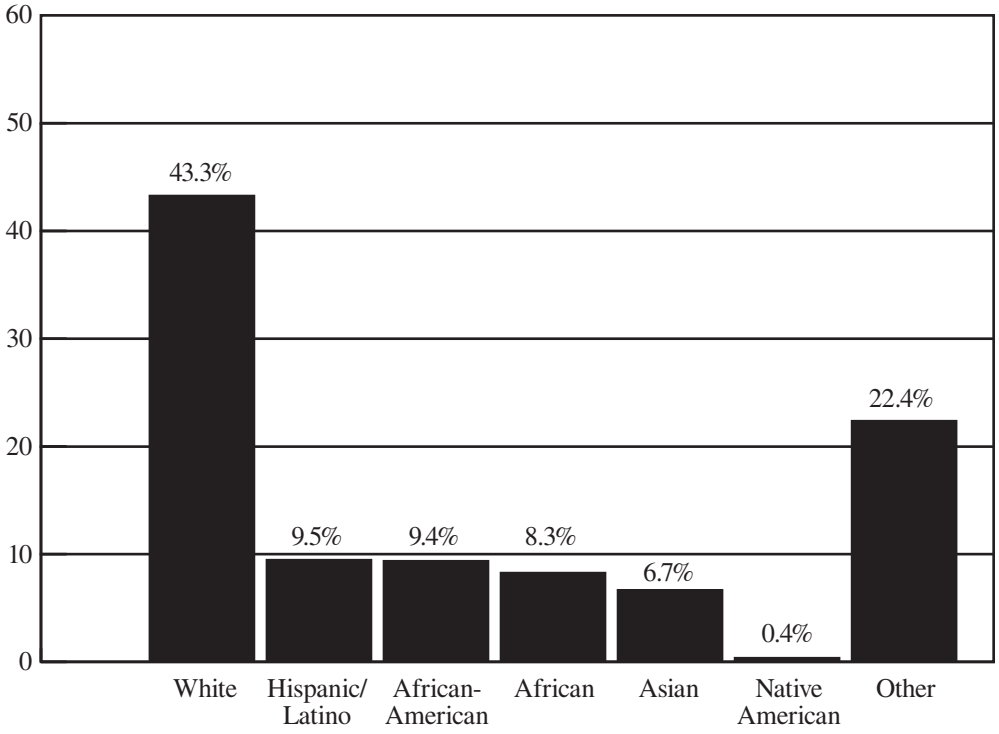
Type of Church	Size of Group	Number of Churches	Average Church Size	Average Church Age (in years)	% of Pop. Christian	% of Pop. Non–Christian	D.A.W.N. Ratio 1*	D.A.W.N. Ratio 2**
White/ Euro American	2,386,540	1,603	310	66	42%	58%	1 per 1,489	784 to 3,170
Asian	378,600	249	112	28	16%	84%	1 per 1,521	130 to 508
African	283,050	308	85	14	20%	80%	1 per 919	1 to 258
African-American	243,000	349	67	32	40%	60%	1 per 696	1 to 137
Hispanic/ Latino	239,000	352	112	15	17%	83%	1 per 679	1 to 126
Messianic Jewish	59,000	24	33	13	3%	97%	1 per 2,458	35 to 94
Deaf	45,000	10	32	37	1%	99%	1 per 4,500	35 to 80
Native American	40,000	16	17	32	1%	99%	1 per 2,500	24 to 64
Multi-Cultural/ Racial	N/A	353	139	37	N/A	N/A	N/A	N/A
House Church	N/A	343	18	16	N/A	N/A	N/A	N/A
Gen Y/ Millennials	N/A	95	142	12	N/A	N/A	N/A	N/A
Totals	3,629,190	3,702	193	41	37%	63%	1 per 980	1,011 to 4,437

* D.A.W.N. Ratio 1 = Number of churches for population.
** D.A.W.N. (Discipling a Whole Nation) Ratio calculates the number of churches needed to reach a specific population. That ratio is one evangelical church for every 500-1000 people.
Note: A few churches fit into more than one type of church category (i.e., Hispanic/Latino house church)

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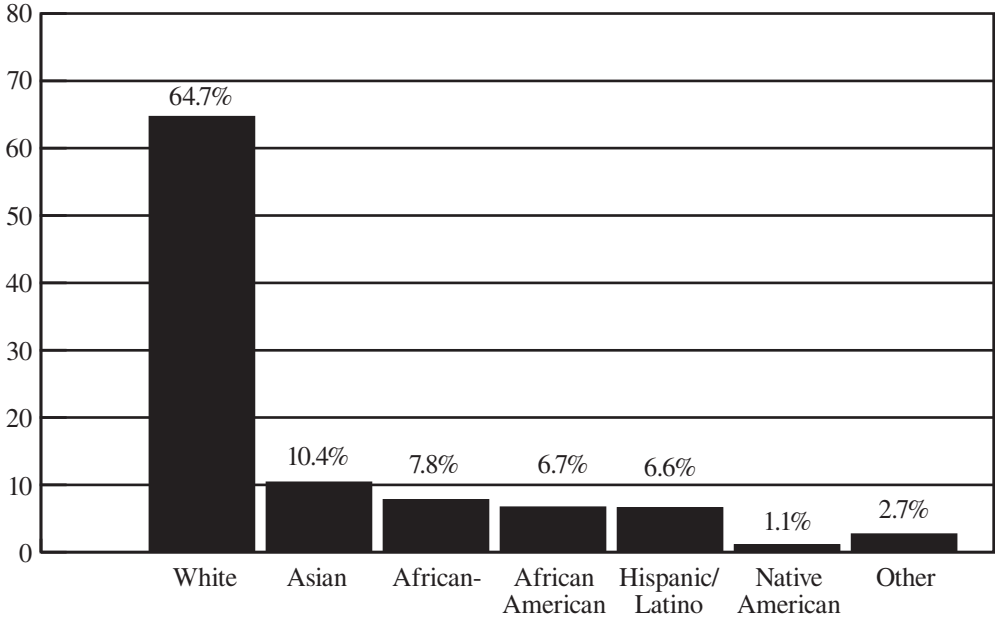
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Percent of Twin Cities Churches by Type



A few churches fit into more than one type of church category (i.e., Hispanic/Latino house church).

Percent of Twin Cities Population by Ethnic Group



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Twin Cities

Top Needs for Outreach and Church Planting in the Twin Cities

It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. Romans 15:20 (NIV)

Geography

Geographically most underchurched and difficult places to plant churches in the Twin Cities:

- University of Minnesota area
- Savage
- Uptown area -"Church Planter's Graveyard." John A. Mayer

People Groups

- Tibetans: Tibetans are Buddhist. Only 18 know believers in North America. No Tibetan Church in North America. Only about 250 known Tibetan believers in the world. Twin Cities has the second largest Tibetan concentration in America with about 3,500. We have no known Tibetan believers living in the Twin Cities area.
- Somalis: 84,500 Somalis in the Twin Cities. Highest concentration of any U.S. city. Only 40 known Somali believers with the rest all Muslim. We have some Somalis ready to become leaders but they need some theological training (i. e. MATS degree) and need some long-term sustainable funding. Church plant previously in Twin Cities fell apart. Lot's of spiritual warfare. 75% of Muslims that convert to Christianity go back into Islam. Some tactical ministry but no strategic plan to reach and disciple Somalis long-term.
- Native Americans: 40,000 live in the Twin Cities area. Phillips Neighborhood has the highest urban concentration of Native Americans of any urban area other than reservations. Only 1% of Native Americans attend church. 16 Native American churches in the Twin Cities with an average attendance of 32.
- Deaf People: 45,000 deaf people live in the Twin Cities area and only 2% go to church. There are just 10 deaf churches in the Twin Cities with an average attendance of 32. Very few churches have signing.
- Sikhs: 2,500 Sikhs in the Twin Cities with Sikh Temple in a former church in Bloomington. No one I know is reaching out to Sikhs or praying for them in the Twin Cities. Very few converts in the world.
- Thai: 9,750 Thai in the Twin Cities with two small Thai churches totaling 75 attendees. Thai are about 1% reached.
- Iranian: 5,000 Iranians with 29 known believers. The Iranian in the Twin Cities are less than 1% reached.
- Turkish: 3,250 with 2 known believers and are thus less than 1% reached. No one reaching out to them.
- Saudi Arabians: 1,525 of them with no known believers. They are many students and thus will return to their home country.
- Witches. The Twin Cities is known as Paganistan with 25,000 Witches of all types here with 345 known covens. The Twin Cities has the largest Witch/New Age publishing company in the world. Two Witch covens even meet in church buildings. In 2006, MN had a Witch run for Governor of MN.
- Gen Y (Millennials). Metrospirituals. Some Hipsters. Every church should have a community garden and bike racks to attract them.

Church Planting Opportunities in the Twin Cities by County

Hennepin County

Population . . . . . 1,259,428 (35% of total T.C. pop.)
Total Number of Churches . . . . . 1,636 (44% of all churches in T.C.)
Average Age of a Church in Years 39
Average Church Size 170
D.A.W.N. Ratio 1 (# of churches for pop.) . . . . . 1 per 770 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.) 883

Ramsey County

Population . . . . . 550,210 (15% of total T.C. pop.)
Total Number of Churches . . . . . 736 (20% of all churches in T.C.)
Average Age of a Church in Years 42
Average Church Size 168
D.A.W.N. Ratio 1 (# of churches for pop.) . . . . . 1 per 748 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.) 364

Dakota County

Population . . . . . 425,423 (12% of total T.C. pop.)
Total Number of Churches . . . . . 370 (10% of all churches in T.C.)
Average Age of a Church in Years 40
Average Church Size 228
D.A.W.N. Ratio 1 (# of churches for pop.) . . . . . 1 per 1,150 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.) 55-481

Anoka County

Population . . . . . 353,813 (10% of total T.C. pop.)
Total Number of Churches . . . . . 264 (7% of all churches in T.C.)
Average Age of a Church in Years 42
Average Church Size 243
D.A.W.N. Ratio 1 (# of churches for pop.) . . . . . 1 per 1,340 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.) 90–444

Washington County

Population . . . . . 259,201 (7% of total T.C. pop.)
Total Number of Churches . . . . . 187 (5% of all churches in T.C.)
Average Age of a Church in Years 55
Average Church Size 294
D.A.W.N. Ratio 1 (# of churches for pop.) . . . . . 1 per 1,386 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.) 72–331

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Scott County

Population	147,381 (4% of total T.C. pop.)
Total Number of Churches	117 (3% of all churches in T.C.)
Average Age of a Church in Years	49
Average Church Size	212
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 1,260 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	30–178

Carver County

Population	103,551 (3% of total T.C. pop.)
Total Number of Churches	82 (2% of all churches in T.C.)
Average Age of a Church in Years	73
Average Church Size	271
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 1,263 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	22–125

* D.A.W.N. Ratio 1 = Number of churches for population.
** D.A.W.N. Ratio 2 = Number of churches still needed for population.
The D.A.W.N. (Discipling a Whole Nation) Ratio calculates the number of churches needed to reach a specific population. That ratio is one evangelical church for every 500-1000 people.
Note: A few churches fit into more than one type of church category (i.e., Hispanic/Latino house church).



Photo credit: Twin Cities Excavating

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Twin Cities

Significance

- Almost half the churches in the Twin Cities are distributed in Hennepin County (44%).
- Almost 2/3 of all Twin Cities churches are distributed in Ramsey and Hennepin Counties.
- Almost 3/4 of all Twin Cities churches are distributed in Ramsey, Hennepin, and Dakota Counties.
- Carver County has the Twin Cities' oldest churches, and is an exurban area that has the smallest population of any county. Thus this county also has the smallest number of churches, and is just beginning to experience population growth spurt.
- Hennepin and Ramsey Counties contain large urban areas (i.e. Minneapolis and St. Paul).
- Hennepin County has the youngest churches with all the new immigrant and ethnic churches there. Also, since the year 2000, there has been a return flight with all the new churches being planted for the Gen Y/Millennial Generation who are moving into urban areas like Minneapolis and first ring suburbs (ethnoburbs).



Photo credit: Hope Community Church

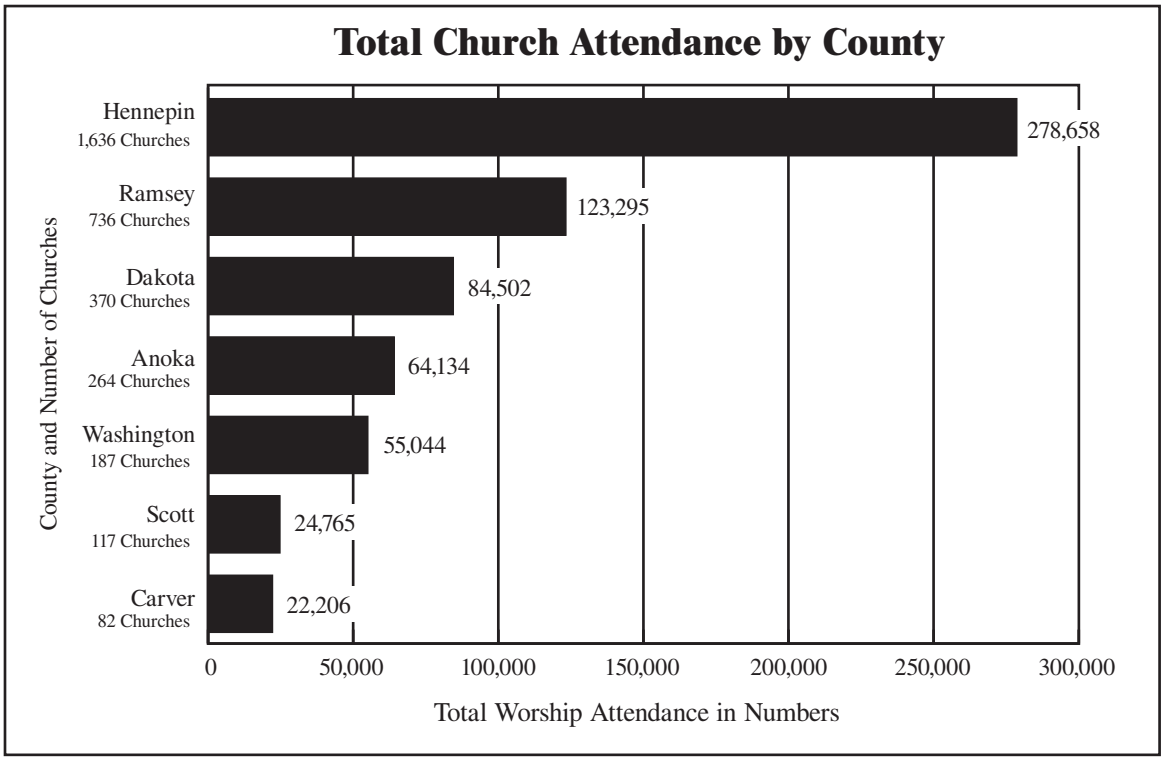


Photo credit: www.waymarking.com

The Twin Cities metro area, with a population of 3,629,190, is ranked as the 15th largest metro area in the U.S.

Percentage of County Population Attending Church

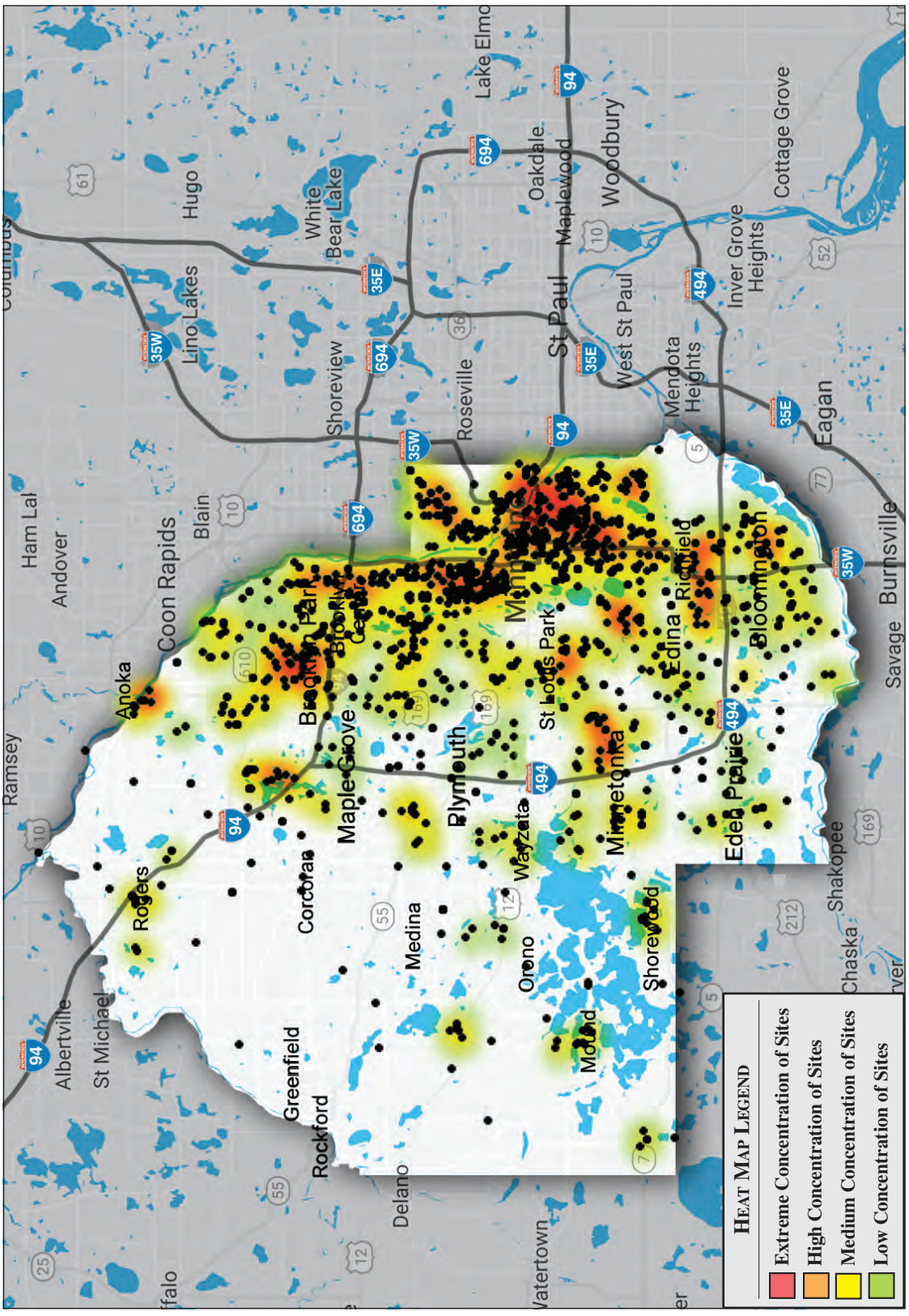
County	Number of Churches	Population of County	% of County Population Attending Church
Hennepin	1,636	1,259,428	22.1%
Ramsey	736	550,210	22.4%
Dakota	370	425,423	19.9%
Anoka	264	353,813	18.1%
Washington	187	259,201	21.2%
Scott	117	147,381	16.8%
Carver	82	103,551	21.5%



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Twin Cities

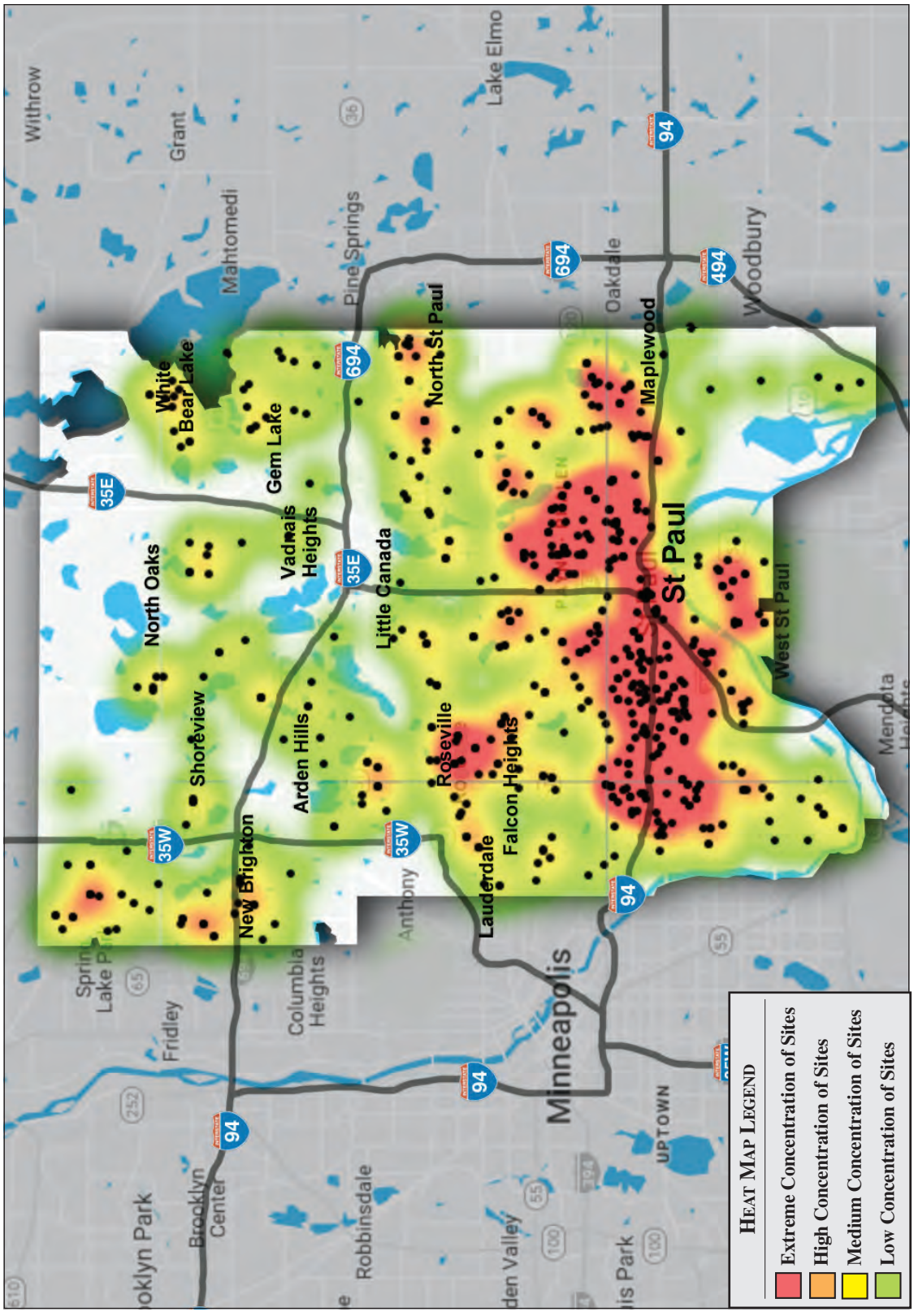
Hennepin County Churches – 2020



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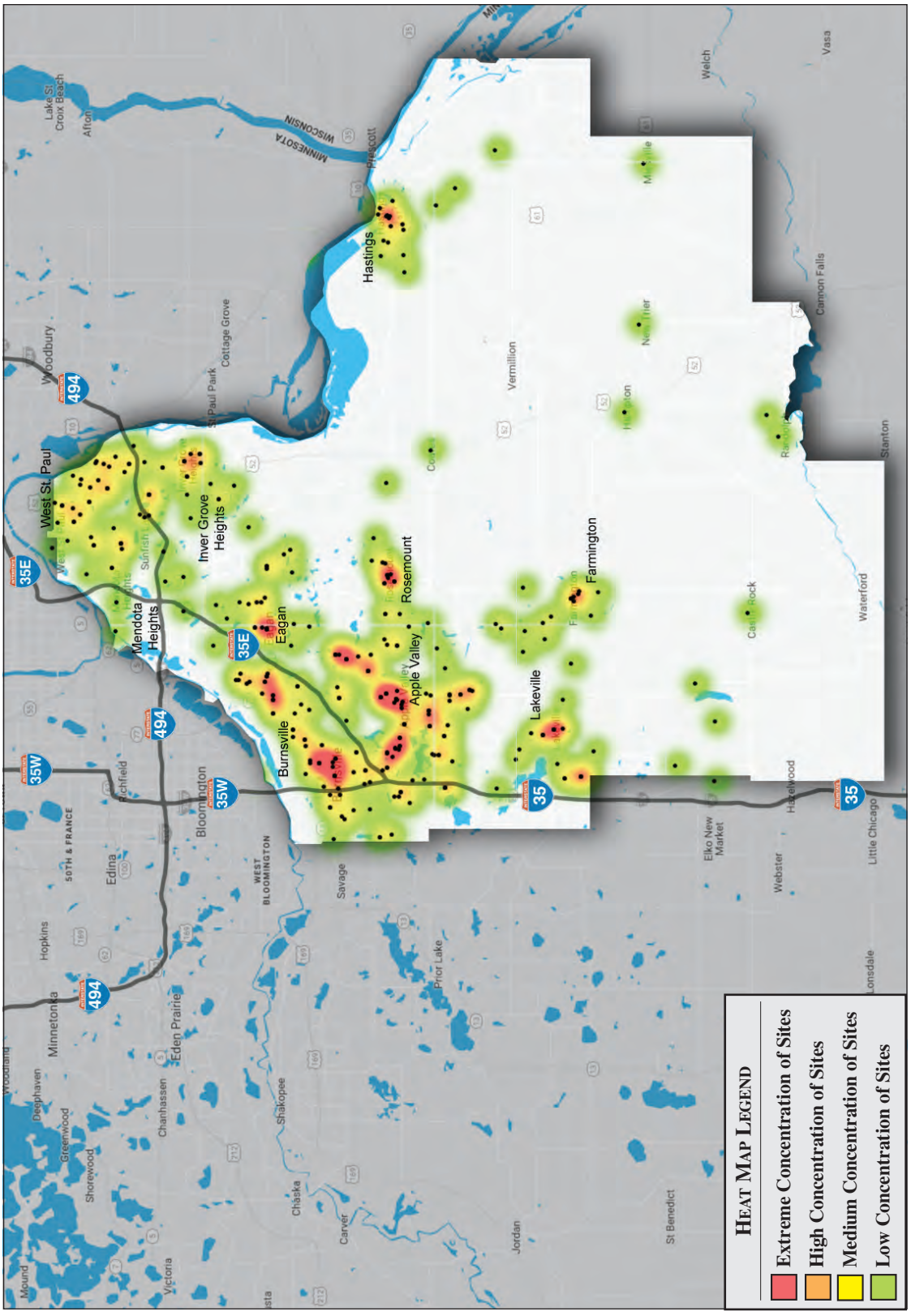
Ramsey County Churches – 2020



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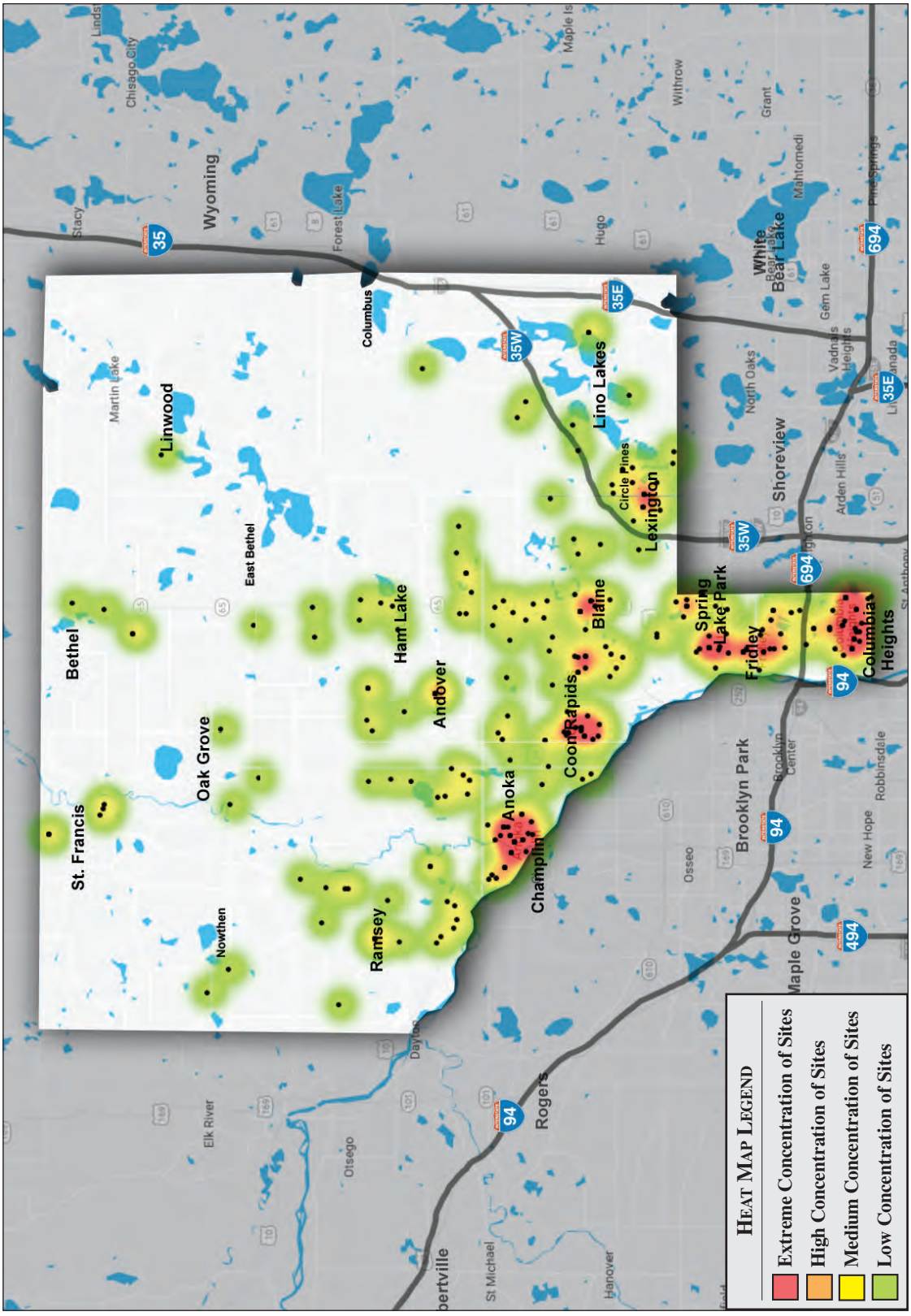
Dakota County Churches – 2020



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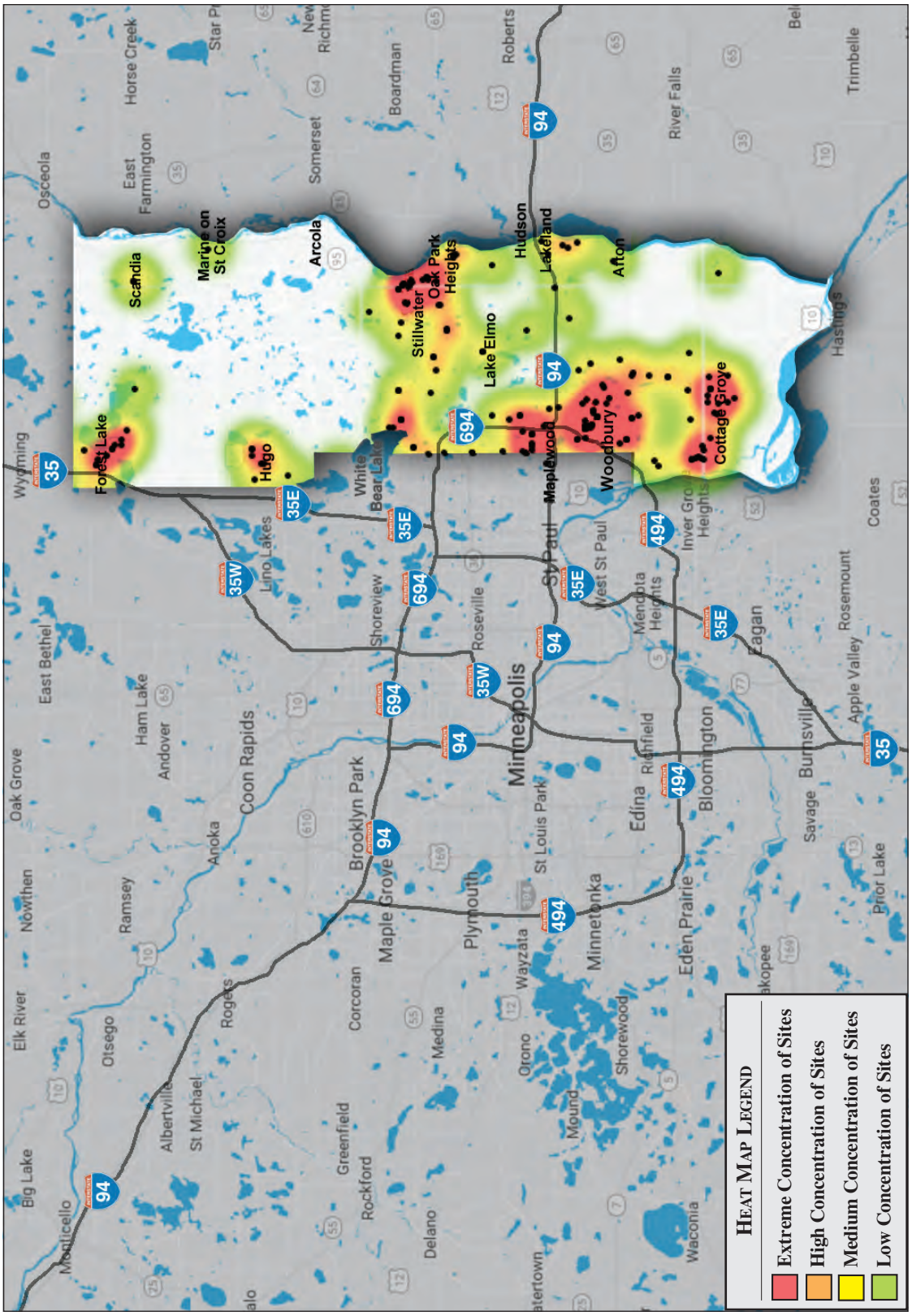
Anoka County Churches – 2020



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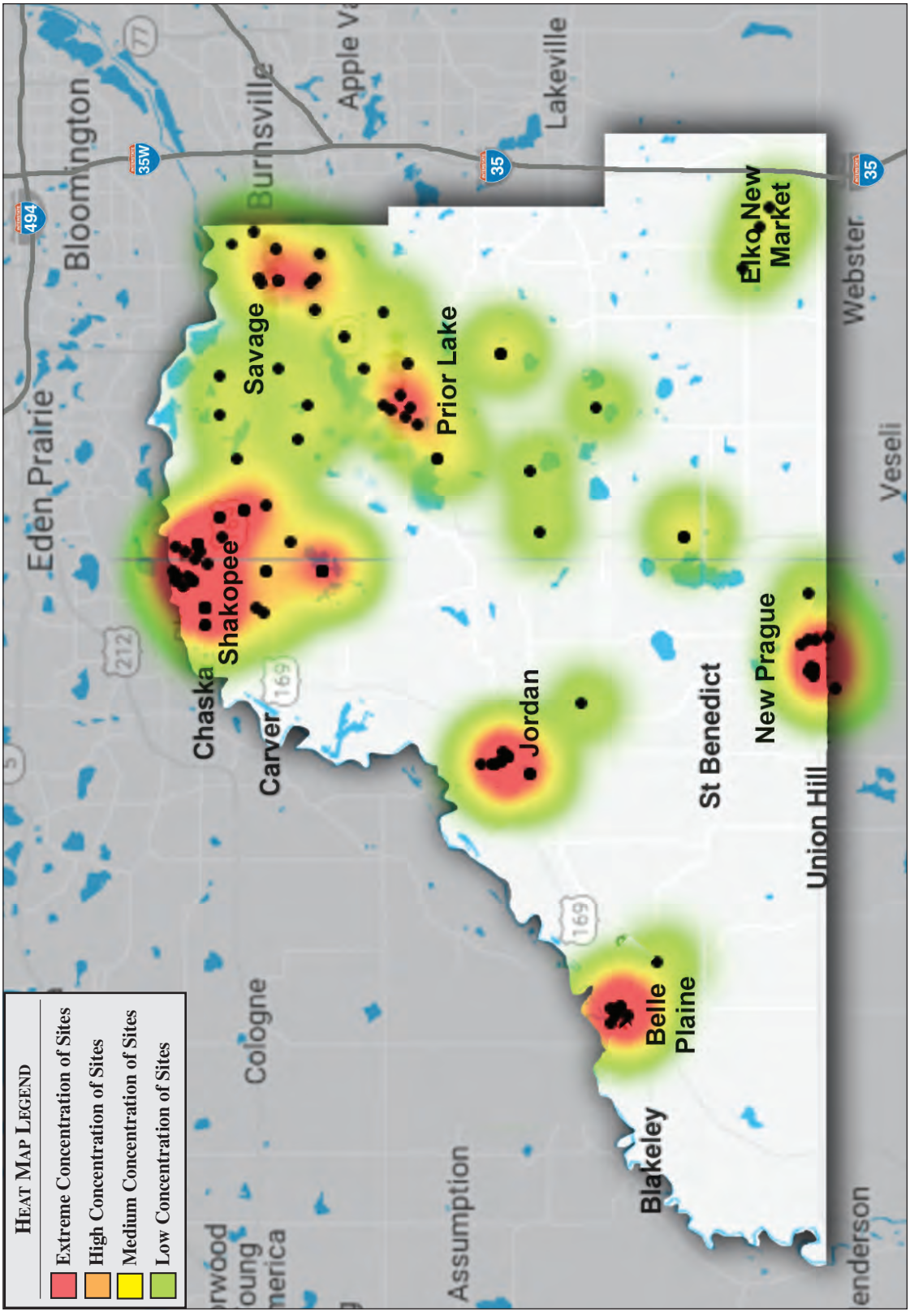
Washington County Churches – 2020



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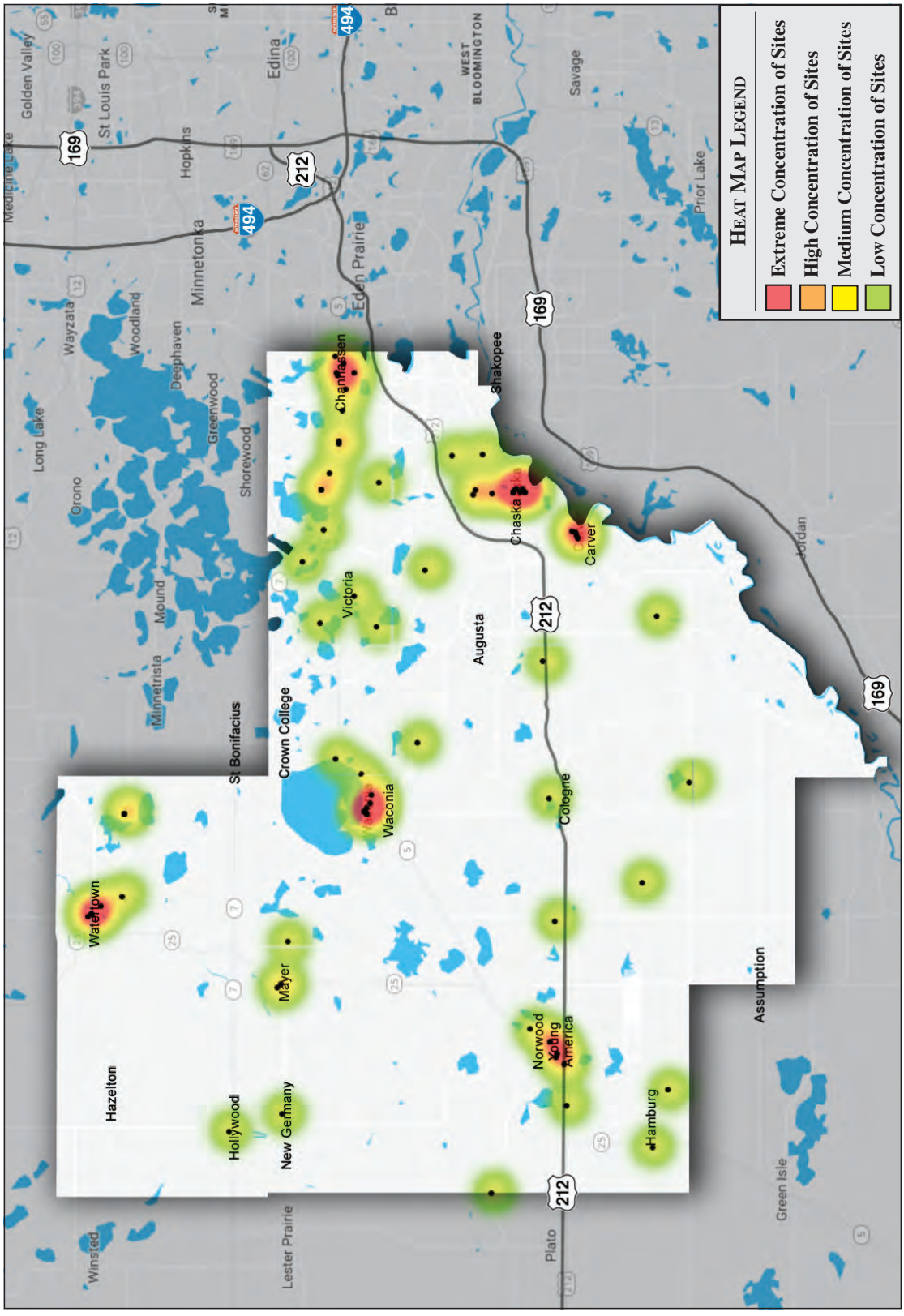
Scott County Churches – 2020



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Carver County Churches – 2020

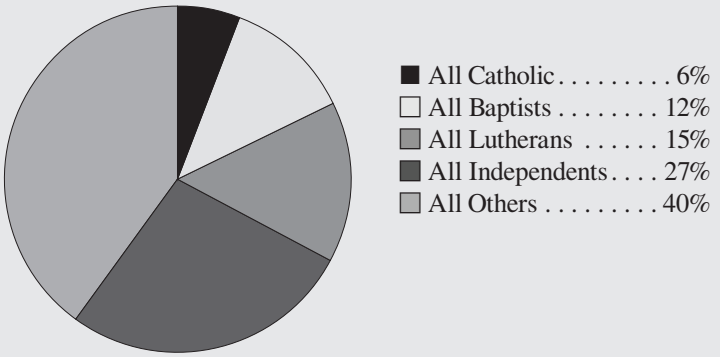


HARVEST FORCE

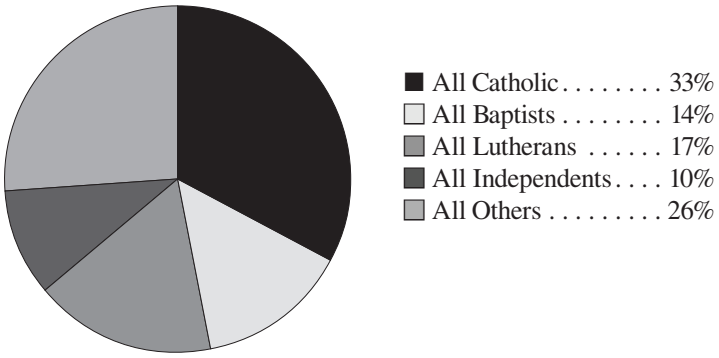
Church Make–Up of the Twin Cities

The following graphs show the distribution of the major denominational groupings, according to average worship attendance and number of churches.

Overall Twin Cities Church Makeup
(based on number of churches)



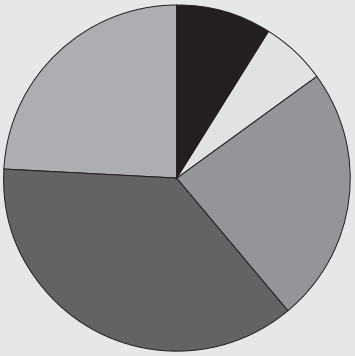
Overall Twin Cities Church Makeup
(based on weekly worship attendance)



There are 272 different denominations represented in the Twin Cities.

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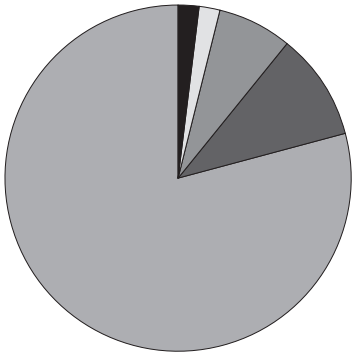


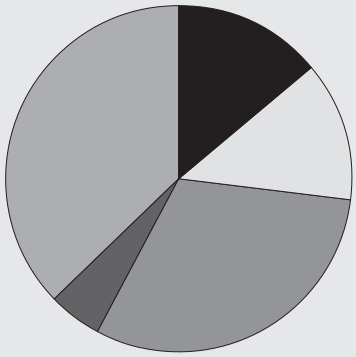
Non–Evangelical Church Makeup
(based on number of churches)

- United Methodists 9%
- U.C.C. 6%
- Lutherans 24%
- Catholics 37%
- Others 24%

Non–Evangelical Church Makeup
(based on weekly worship attendance)

- United Methodists 2%
- U.C.C. 2%
- Others 7%
- Lutherans 10%
- Catholics 79%



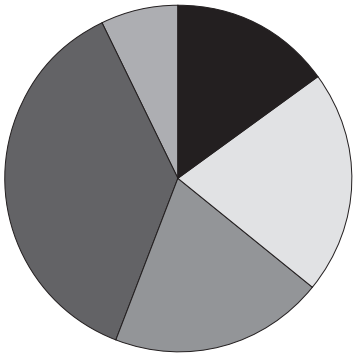


Evangelical Church Makeup
(based on number of churches)

- Baptists 14%
- Lutherans 13%
- Independents 31%
- AOG 5%
- Others 37%

Evangelical Church Makeup
(based on weekly worship attendance)

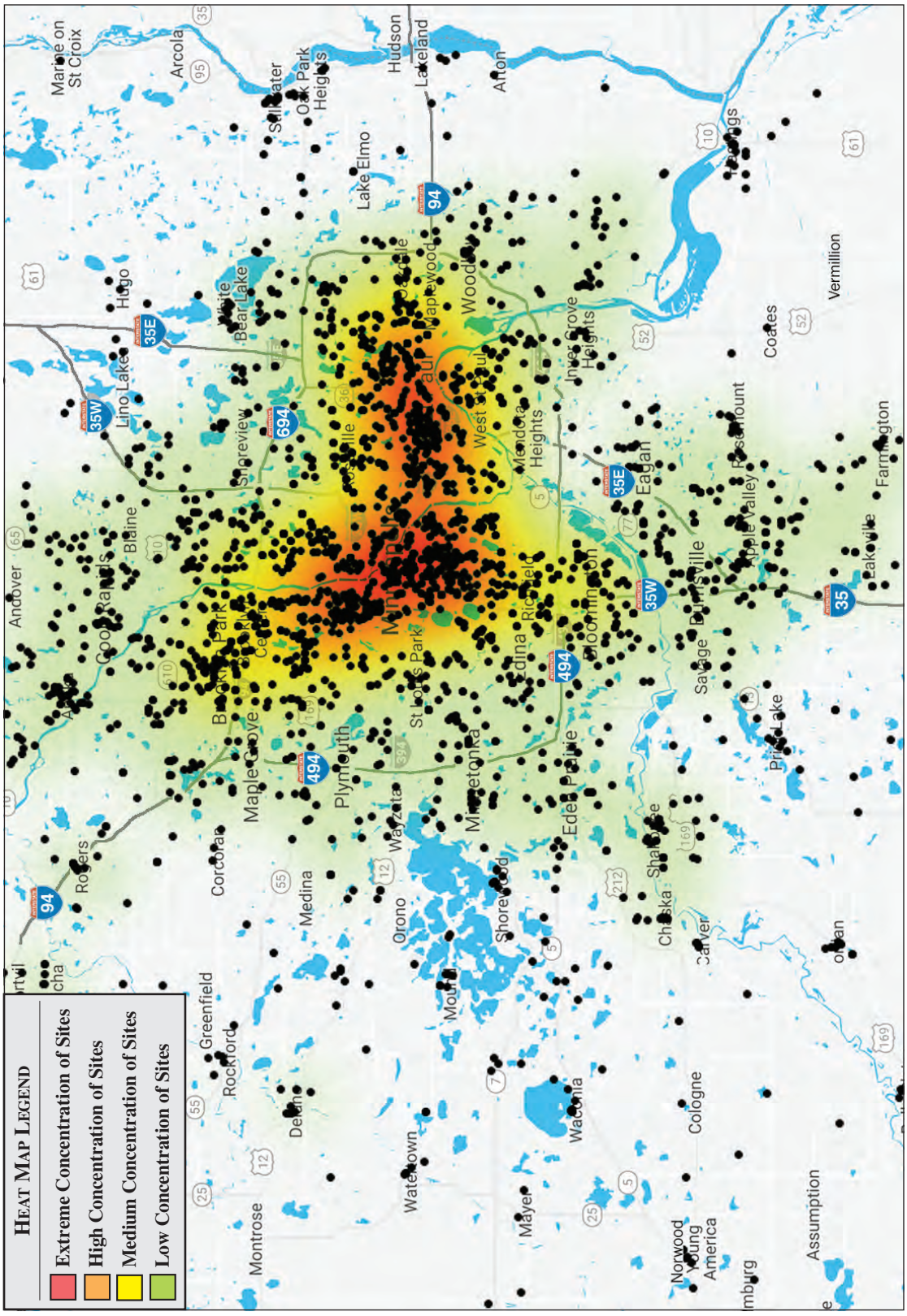
- Independents 15%
- Baptists 21%
- Lutherans 20%
- Others 37%
- AOG 7%



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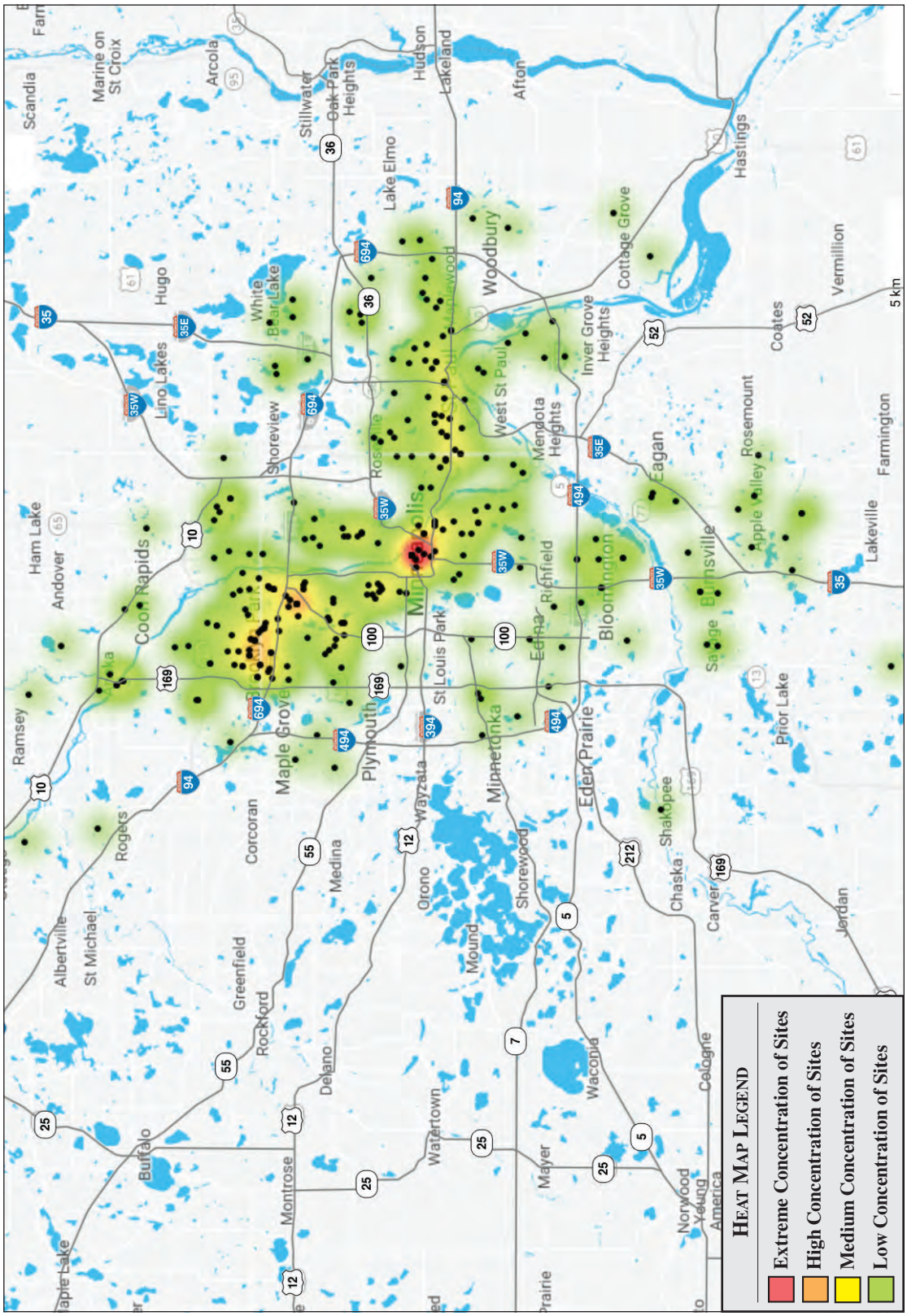
All Churches in the Twin Cities – 2020



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Twin Cities

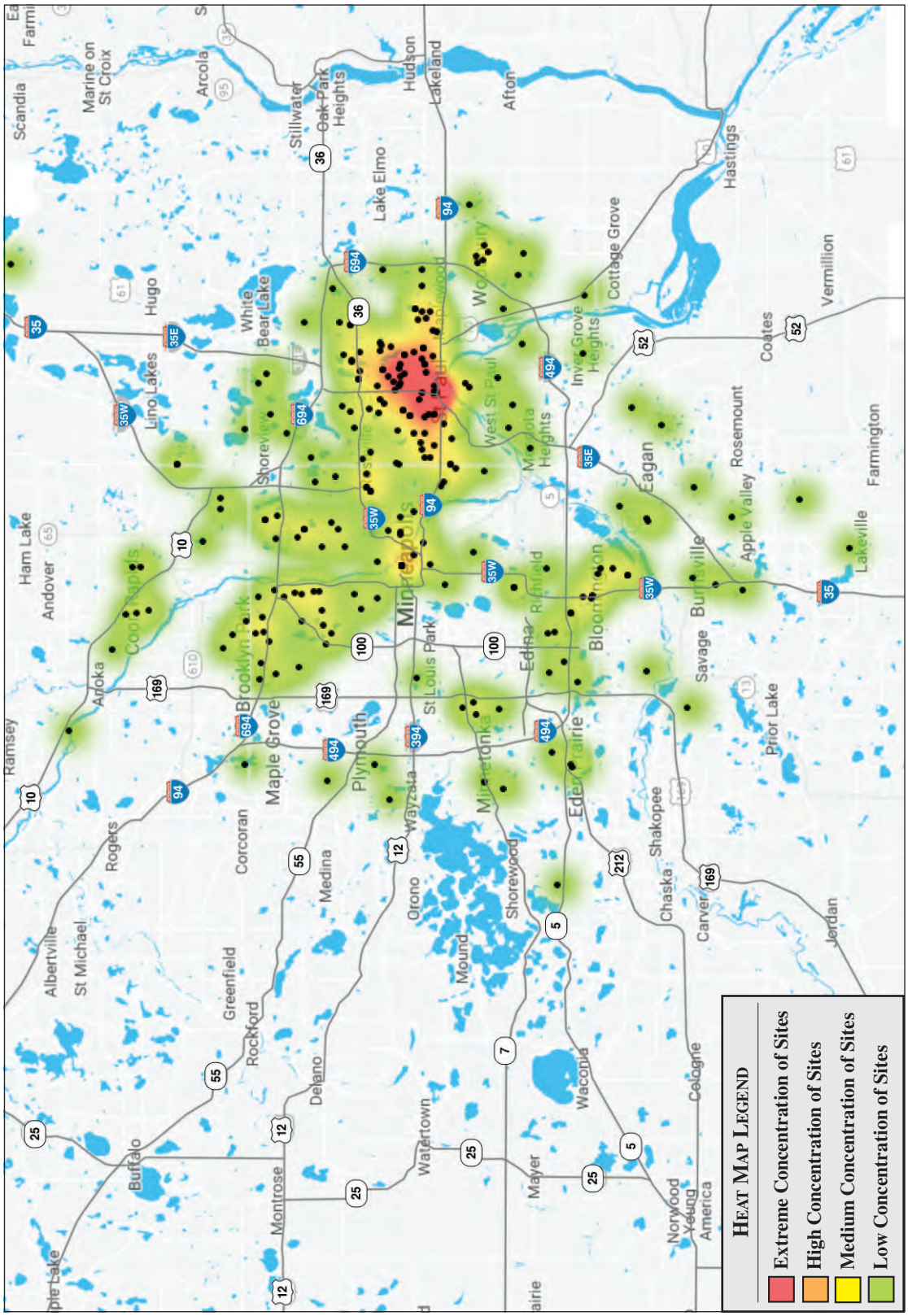
African Churches in the Twin Cities – 2020



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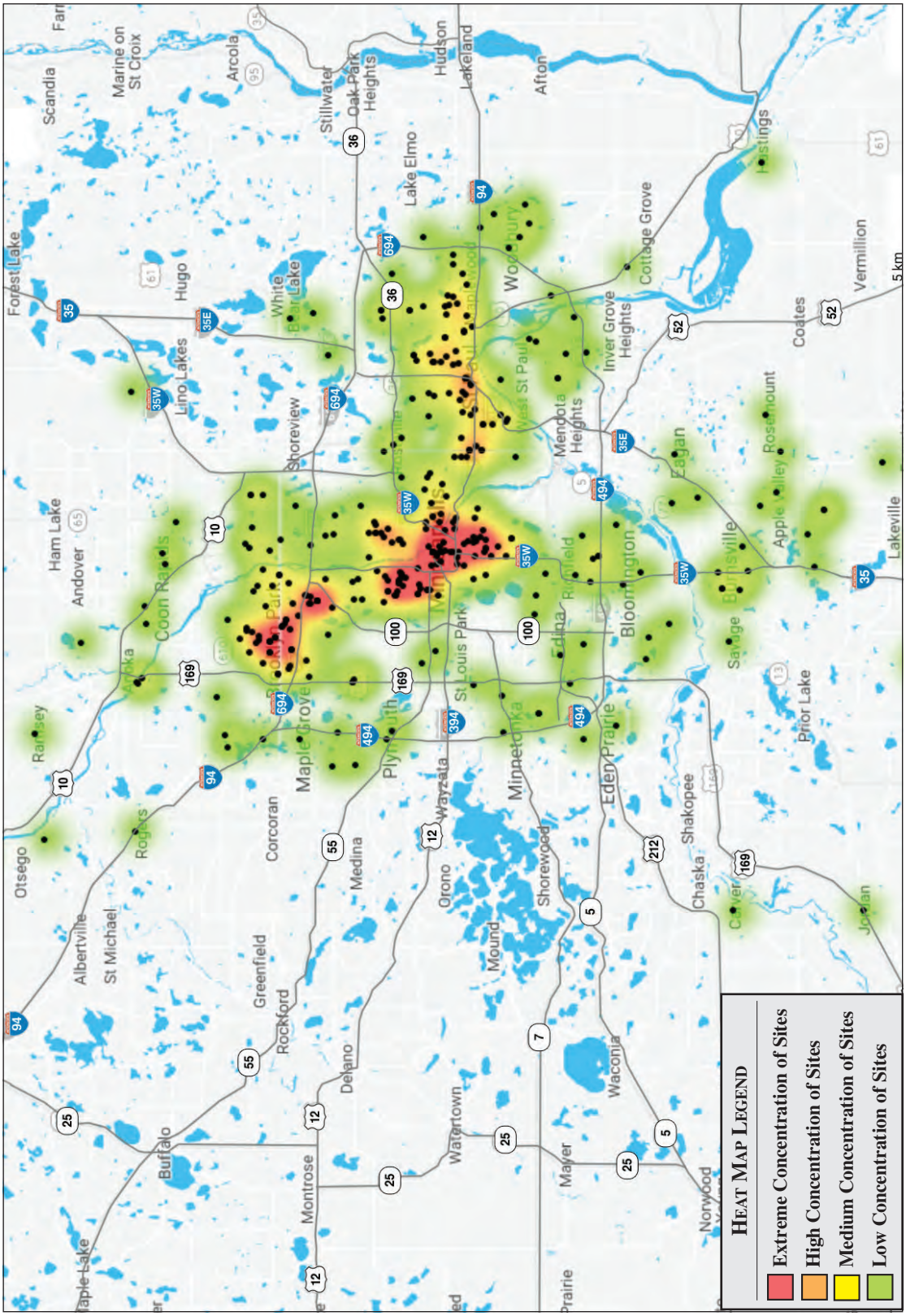
Asian Churches in the Twin Cities – 2020



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Multi-Ethnic/Multi-Cultural Churches in the Twin Cities – 2020



City Reaching/Transformation Stages for the Twin Cities

Stage 0 — **Current Status—Spiritual Isolation**
Marked by church isolation, decline, and problems. Unfocused random prayer.

Stage 1 — **City Reaching—Spiritual Fervent Prayer**
Intercessors praying for the city's revival. [Innovators]

Stage 2 — **City Reaching—Spiritual Visioning**
Vision begins for the city's revival by a few leaders. Fervent prayer. [Innovators]

Stage 3 — **City Reaching—Spiritual Awakening**
Persevering servant leadership begins to come together or is expanded. Unity as "One Church, many congregations" begins to be lived out. The whole church reaching the whole city with the whole gospel concept begins to take hold. Harvest Field/Force Research and spiritual mapping begin or are expanded. Citywide prayer events. Catalytic citywide events, united prayer. Christian business/marketplace leaders get a vision to participate in and fund city reaching ministries and initiatives. [Innovators and Early Adopters]

Stage 4 — **City Reaching—Spiritual Partnerships**
Partnerships begin forming. What can we do better together than apart? United prayer. [Innovators and Early Adopters]

Stage 5 — **City Reaching—Spiritual Strategic Outreach**
Goals set, full–fledged ministry, outreach and church planting. Vision fully defined. Catalytic citywide events. United prayer. [Early Adopters]

Stage 6 — **City Transformation—Spiritual Beachheads**
Prayer and strategic outreach begin reaping fruit. Revival begins. Spiritual backlash with attacks on intercessors, key leaders, and their families. Ministry by Word and deed. Felt needs begin to be met by the Church in a major impactful way. Catalytic citywide events. Travailing prayer. [Early Adopters]

Stage 7 — **City Transformation—Spiritual Breakthrough**
Beachheads consolidated and perimeters expanded in the city. Territory taken from the enemy breaking down spiritual strongholds. Reaping of much fruit. Church growth and planting accelerated. Revival expands and takes root. Divine healings and manifestations begin to occur. Tipping point reached. Spiritual backlash with attacks on entire churches and ministries. A time of intense spiritual warfare. Travailing prayer. [Early Majority]

Stage 8 — **City Transformation—Spiritual Transformation**
City changed at all levels as results of revival affect the society. God supernaturally transforms the city. Revival may expand to other areas. Not predictable. Travailing prayer. [Late Majority]

Stage 9 — **City Transformation—Spiritual Maintenance**
Revival and transformation continue as do the factors that led to it—prayer, fasting, unity, humility, holiness, intercession, repentance, outreach, etc. Travailing prayer. [Late majority]

City Reaching/Transformation Initiatives Timeline of the Twin Cities

1949	KTIS Radio begins.
1950	Billy Graham Evangelistic Association begins in Minneapolis.
1950	Billy Graham holds first Twin Cities Crusade.
1954	Greater St. Paul Association of Evangelicals (GSPAE) begins.
1961	Billy Graham holds second Twin Cities Crusade.
1965	Transform Minnesota (formerly known as Greater Minnesota Association of Evangelicals - GMAE) begins.
1969	World Congress on Evangelism held in Minneapolis.
1972	Evelyn Christenson founds United Prayer Ministry.
1972	First Int'l. Lutheran Conference on the Holy Spirit held in the Twin Cities (part of the Charismatic Renewal movement).
1973	Billy Graham holds third Twin Cities Crusade.
1978	Refresh (formerly known as the Minnesota Christian Chronicle) is founded.
1987	First citywide concert of prayer held at Minneapolis Convention Center with attendance of 3,000.
1988	Second citywide concert of prayer held at Metrodome with attendance of 8,000.
1989	Third citywide concert of prayer held at Metrodome with attendance of 9,000.
1989	(TURN) Twin Cities Urban Reconciliation Network forms.
1990	Allies Ministry begins (A network of strategic alliances among Christian youth organizations).
1990	Fourth citywide concert of prayer held at St. Paul Civic Center with attendance of 4,500.
1990	Minnesota Prayer Coalition begins representing 20 prayer ministries.
1990	River of Life Church in St. Paul begins Great Joy in the City with other local African American churches.
1991	Sports Outreach conducts evangelism at the Special Olympics.
1991	Fifth citywide concert of prayer held at St. Paul Civic Center with attendance of 4,000.
1991	Prayer Transformation Ministries (formerly Midwest Concerts of Prayer) begins.
1991	Youth pastors begin meeting together to network and pray.
1991	Christian Network Team begins ministry with Christian business owners.
1992	First citywide prayer conference held in Minneapolis with 350 attending.
1992	Sports Outreach conducts NFL Superbowl outreach.
1992	See You at the Pole youth event begins in the Twin Cities with up to 16,000 participants annually.
1992	March for Jesus begins in the Twin Cities with 15,000 participants.

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1992	Citywide prayer conference "Call to War" held with 900 attending.
1993	Second citywide prayer conference held in Minneapolis with 280 attending.
1993	First Twin Cities Leadership Consultation held with 350 attending.
1993	Mission Twin Cities formed.
1993	Harvest Evangelism Twin Cities begins.
1993	Mission America begins, headquartered in the Twin Cities.
1994	NBA All–Star Outreach takes place.
1994	Church Metro forms as a network of Christian business leaders (later merged with Nehemiah Partners).
1994	First Twin Cities Prayer Guide is published (up to 30,000 published annually).
1994	Prayer Moments first airs on KTIS radio.
1994	Harvest Evangelism launches Prayer Evangelism initiative.
1994	Association of International Ministries (AIM) begins.
1994	Associacion de Pastores Evangelicos en Minnesota (Hispanic pastor's network) begins.
1994	Twin Cities Association of Missions Professionals begins.
1995	Mission Shift begins.
1995	Promise Keepers first comes to the Twin Cities with 63,000 attendees.
1995	The Twin Cities Jesus Video Project begins with 156 churches participating.
1995	Religion Information Resources is formed.
1995	Discover Your City conference held.
1995	Spiritual Mapping Research Team formed.
1995	Pastors' prayer group movement begins throughout the Twin Cities area.
1996	Billy Graham holds fourth Crusade in the Twin Cities with 1,100 churches participating.
1996	National Association of Evangelicals holds national conference in Minneapolis.
1996	KKMS radio begins.
1996	Korean Pastor's Association forms.
1996	Heart of the City forms and begins citywide worship events.
1996	Religion Information Resources publishes first annual citywide reports (CityScope Report–Twin Cities) on Harvest Field/Harvest Force.
1996	Spiritual Tours of the Twin Cities launched by Religion Information Resources.
1996	Liberian Minister's Association forms.
1997	Second Twin Cities Leadership Consultation held with 125 in attendance.
1997	Women of God Conference begins in the Twin Cities.
1997	Nehemiah Partners (network of Christian business leaders) begins.
1998	Twin Cities Christian Billboard and Media Campaign launched.
1998	Third Twin Cities Leadership Consultation held with 197 in attendance.

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Twin Cities

1998	Twin Cities Ethnic Evangelization Network Conference held, 144 attending, representing 65 churches and 22 parachurch organizations.
1998	Harvest Evangelism launches Twin Cities Lighthouses of Prayer movement.
1998	Hawthorne/Jordan church partnering initiative begins with 16 churches in partnership.
1998	Wooddale Church in Eden Prairie becomes the first church in history to plant a church for another denomination.
1998	Heart of the City holds first annual citywide Summer Picnic with up to 10,000 in attendance.
1998	The Twin Cities Christian Foundation (formerly Kingdom Oil) is launched (Ethnic/Urban City Reaching Foundation).
1999	Nehemiah Ministry Center in downtown Minneapolis forms as a city reaching strategic partnership hub.
1999	Pray Minnesota conference held with 350 in attendance.
1999	Urban/Ethnic prayer group begins in Minneapolis.
1999	Wooddale Church plants a second church for another denomination.
2000	Mission St. Paul forms.
2000	Harvest Evangelism launches Pray Elk River unity model.
2000	Fresh Encounter conference held with Henry Blackaby with 3,500 attending.
2000	For the first time in history three denominations (EFCA, EV. COV, BGC) jointly hold their national conferences together in the Twin Cities.
2000	Fourth Twin Cities Leadership Consultation held with 269 in attendance from 103 churches (38 denominations) and 58 parachurch organizations.
2000	Dr. Jack Dennison (CitiReach International) begins ongoing consulting relationship with Twin Cities Christian leaders.
2000	St. Paul Pastors' Prayer Meeting begins.
2000	Street evangelists begin a network and hold first Regions Beyond Evangelism Conference in Minneapolis with up to 200 attending.
2000	Somali Strategic Partnership formed to plant first U.S. Somali church in the Twin Cities (which occurs in 2002).
2000	First Somali Consultation held with 60 attending.
2000	CitySites Urban Media begins airing programs on KTIS Radio.
2000	Twin Cities House of Prayer (TCHOP) forms.
2000–2020	Quiet Revival with 1,700+ new churches started in the Twin Cities with over 60% being ethnic/multi-ethnic/immigrant churches.
2001	Second Somali Consultation held with 80 attending from 19 different churches (from 11 denominations) and 15 parachurch organizations.
2001	Evangelism Pastors Network begins.
2001	Harvest Evangelism launches Pray St. Paul with 1,000 people "prayerwalking" the city.
2001	Five days after Sept. 11th tragedy, local Christian leaders organize and hold citywide Sacred Assembly, gathering over 24,000 people for prayer at Metrodome.

CITYVIEW REPORT 17th Edition

Twin Cities

2001	"Just Give Me Jesus" Crusade held by Anne Graham Lotz with 12,000 attending.
2001	Second Pray Minnesota Conference held with 225 attending.
2001	Laotian Pastors Network begins meeting.
2002	Citywide prayer meeting "The Invitation" held at the Metrodome with 6,000 attendees.
2002	Twin Cities Ethnic Partnership forms.
2002	Urban Reclaim Ministries (network of urban youth leaders) begins.
2003	National Association of Evangelicals holds national conference in Eden Prairie.
2003	Third Annual National Ethnic America Summit held in the Twin Cities with 1,200 attendees.
2003	Tibetan Strategic Partnership formed to plant first U.S. Tibetan church in the Twin Cities.
2003	Hands Across the City outreaches begin with many churches partnering.
2004	Tibetan Strategic Partnership Consultation held with 85 attending (largest Christian gathering in history for outreach to Tibetans).
2004	Luis Palau Twin Cities Festival held at the Minnesota State Captial grounds in St. Paul with 200,000 attending and 850 churches participating.
2004	Glocal impact movement launched by John A. Mayer to plant 500 new ethnic/multi-ethnic churches in the Twin Cities from 2005–2015. The goal of the the movement is to plant one or more new churches in every ethnic group in the Twin Cities.
2005	City Vision is formed.
2005	Transformation Center is established in the Twin Cities by the Sentinel Group.
2005	First annual Unity Conference and Celebration held.
2006	First annual citywide Christian Community Fair is held and draws up to 10,000 in attendance.
2006	Liberian Strategic Partnership forms.
2006	First Coming Together Conference, hosted by Transform Minnesota.
2007	Ministry Centers initiative launched by City Vision.
2007	Second Coming Together Conference, hosted by Transform Minnesota.
2007	Six part DVD series Mission*Shift*, premiers.
2008	"Saints Prayer Event" at Saints Stadium in St. Paul with 500 attendees.
2009	Third Coming Together Conference, hosted by Transform Minnesota.
2009	Rock the River event held in St. Paul organized by Franklin Graham and the BGEA with 23,000 attendees and 320 churches participating.
2010	National Day of Prayer Night happens in Minneapolis with 1,000 attendees.
2011	National Day of Prayer with Pulse, Ignite, held at Mariucci Arena with 4,000 attendees.
2011	Fourth Coming Together Conference, hosted by Transform Minnesota.
2012	National Day of Prayer with Pulse, Ignite, held at Mariucci Arena with 5,000 attendees.
2013	Fifth Coming Together Conference, hosted by Transform Minnesota.
2013	National Day of Prayer, Ignite, at the Mariucci Arena in Minneapolis, host 6,000 people for prayer.
2014	Year-long Revive Twin Cities outreach with over 6,000 participants from 50 sponsoring churches (over 200 churches total) sent out to share the gospel.

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Twin Cities

CITY REACHING/TRANSFORMATION INITIATIVES TIMELINE OF THE TWIN CITIES

2014	Twin Cities United March for Jesus event held in Minneapolis and St. Paul.
2014	National Day of Prayer with Pulse, Ignite, held at Mariucci Arena with 7,500 attendees.
2015	MERGE Twin Cities forms to reach immigrants.
2015	National Day of Prayer with Pulse, Ignite, held at Mariucci Arena with 11,000 attendees.
2015	Twin Cities United March for Jesus event held in Minneapolis and St. Paul.
2016	"Decision America" organized by Franklin Graham and the BGE held at the St. Paul Capitol.
2016	National Day of Prayer with Pulse, Ignite, held at Mariucci Arena with 13,000 attendees.
2016	300 pastors/leaders gather for Pulse pastors prayer summit in Bloomington.
2016	400 pastors/leaders gather for Pulse ministry gathering for prayer at U.S. Bank Stadium.
2016	MERGE Twin Cities hosts 105 pastors/leaders prayer event in Brooklyn Center.
2016	Twin Cities United March for Jesus event held in Minneapolis and St. Paul.
2017	900 pastors/leaders from 350 churches gather for Pulse Pastors Prayer Summit in Bloomington.
2017	Pulse gathers 400 attendees for National Day of Prayer oustside U.S. Bank Stadium on the plaza.
2017	400 pastors/leaders gather for Pulse pastors prayer summit in New Hope.
2017	MERGE Twin Cities hosts 225 pastors/leaders from 89 church prayer event in Chanhassen.
2017	The Timothy Initiative (TTI) forms Twin Cities church planting partnership with goal of planing 1,000 new ethnic and urban churches.
2017	March for Jesus event held in St. Paul.
2018	600 pastors/leaders gather for Pulse pastors prayer summit in Eden Prairie.
2018	Pulse Unite Event at U.S. Bank Stadium with 45,000 attendees from 750 churches and 8,800 accepting the Lord. Also the largest pillow fight in history.
2018	MERGE Twin Cities hosts 300 pastors/leaders from 122 churches and 35 different denominations prayer event in Maplewood.
2019	300 pastors/leaders gather for Pulse pastors prayer summit in Edina.
2019	MERGE Twin Cities hosts 225 pastors/leaders prayer event in Bloomington.
2019	City Vision hosts special Issachar 200 meeting with 100 pastors/leaders attending in Bloomington.

Size of Churches in the Twin Cities

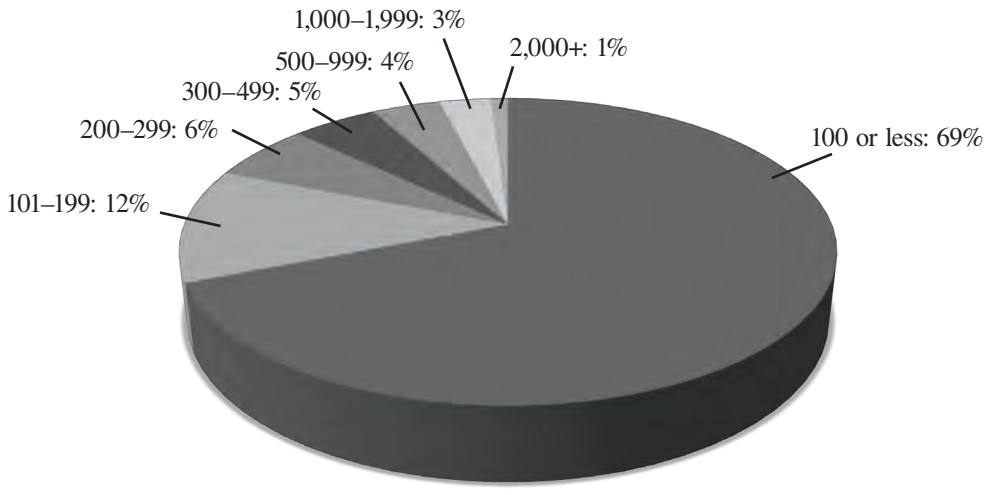
Twin Cities Church Sizes	Average Worship Size as a % of Total Churches
100 or less	69%
101–199	12%
200–299	6%
300–499	5%
500–999	4%
1,000–1,999	3%
2,000–2,999	1%
3,000–3,999	less than 1%
4,000–4,999	less than 1%
5,000–5,999	less than 1%
6,000–6,999	less than 1%
7,000+	less than 1%

*NOTE: Some churches have multi-sites and micro-sites in the totals listed above. Churches with multi-site and micro-site locations have one grand total counted in the numbers above.

Significance

- Churches in the Twin Cities range in average weekly worship attendance from 3 people to 22,717 people.
- Overall average Twin Cities church attendance is 193 people per church.
- Overall median size Twin Cities church attendance is 60.
- Over 2/3 of the Twin Cities churches (69%) have 100 or under in attendance.
- Over 4/5 of the Twin Cities churches (81%) are under 200 attendees.
- Almost 90% of the Twin Cities churches (87%) are under 300 attendees.
- 92% of the Twin Cities churches are under 500 attendees.
- 96% of the Twin Cities churches are under 1,000 attendees.

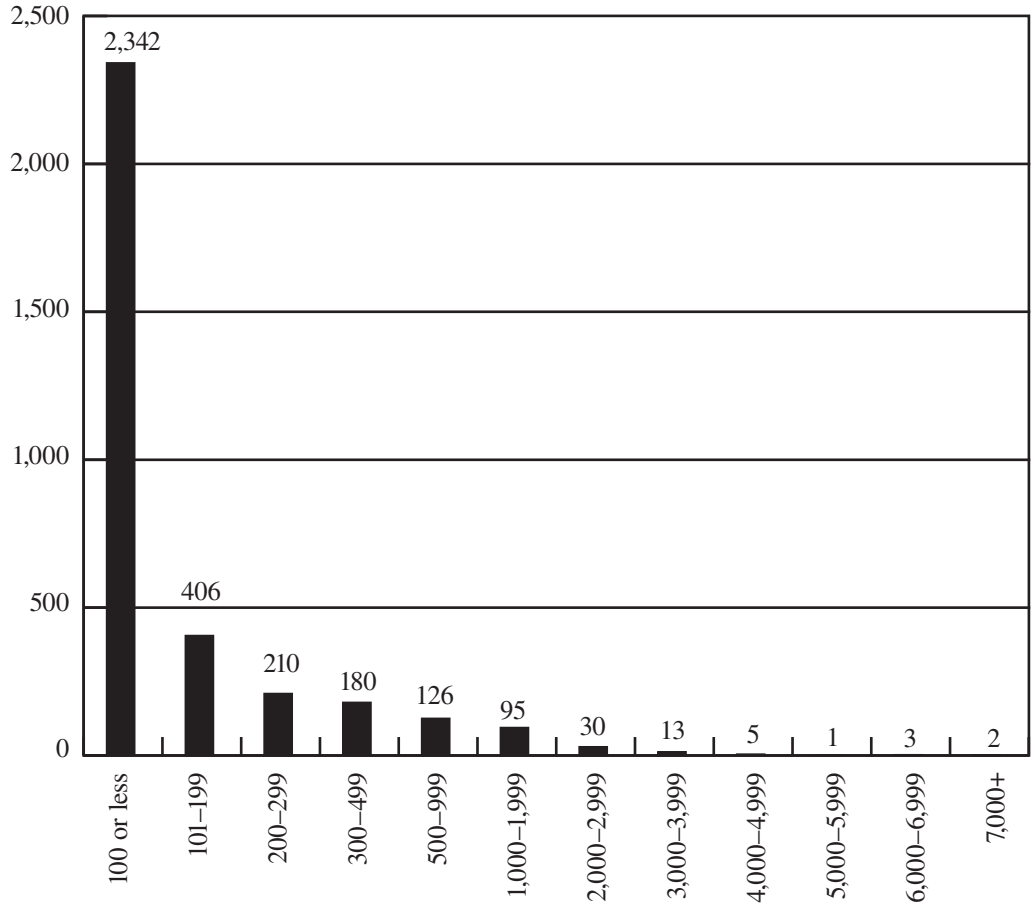
Average Weekly Worship Attendance



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Average Worship Size of Twin Cities Churches



The Top Ten Largest Twin Cities Churches

(Average Weekly Worship Attendance)

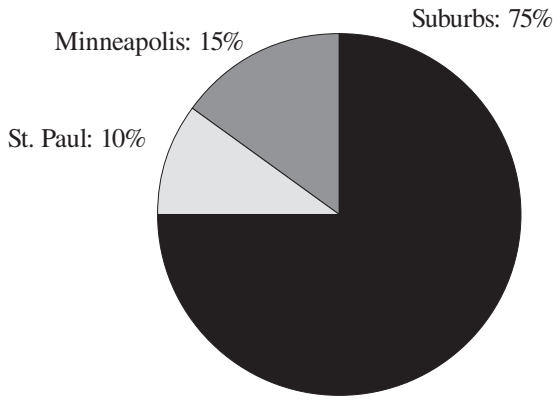
1	22,717	Eagle Brook Church	Centerville
2	11,000	River Valley Church	Burnsville
3	6,525	Basilica of Saint Mary	Minneapolis
4	6,210	Grace Church	Eden Prairie
5	6,000	Saint John Neumann Church	Eagan
6	5,862	Living Word Christian Center	Brooklyn Park
7	4,750	Substance Church	Spring Lake Park
8	4,724	Hosanna! Lutheran Church	Lakeville
9	4,225	Saint Stephen's Catholic Church	Anoka
10	4,100	Our Lady of Guadalupe Church	St. Paul

Church Attendance Trends in the Twin Cities

The Twin Cities is called the "Bible Belt" of the north because it is known for its higher than average church attendance compared to other parts of the country. This is reflected in the information below.

Church Attendance by Location

Percentages are based on total church attendance by location.



Quiet Revival: Almost 1,800 new churches started in the Twin Cities from 2000–2019, with over 60% as new ethnic/multi-ethnic/immigrant churches. 51% of all the Twin Cities churches have started in the last 20 years.



Photo credit: MERGE Twin Cities

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Twin Cities

Significance

- Part of the high church attendance in the Twin Cities is due to the great number of megachurches. The Twin Cities has a high concentration of megachurches of 2,000+ in worship attendance.
- Twin Cities value believe "large is better." The University of Minnesota is the largest university in the country. The first mall in the world, Southdale opened here in 1954. The Mall of America is the largest mall in the U.S. Megachurch is the religions equivalent of the mall culture/megachurch culture. "Mallelujah."
- High church attendance in the Twin Cities is driven by the fact that our city has a lot of excellent preachers/pastors.
- High church attendance in the Twin Cities is also driven in part by the large number of Christian colleges/seminaries in the area. (i.e. Bethany College of Missions, Bethel Seminary, Bethel University, Concordia University, Crown College, Free Lutheran Seminary, Luther Seminary, Bethlehem College and Seminary, North Central University, University of Northwestern, United Seminary, Master's Institute, etc.) The Christian students attending these schools attend church regularly and intern at various churches, thus leading to higher overall attendance.
- The Twin Cities has a more religious culture than other parts of the country. People are socially/culturally inclined to attend church because it's a part of their value system, more than in other regions of the country.
- The Twin Cities has one of the strongest economies of any U.S. city, which would allow for many new churches and megachurches to be built. Also Twin Cities residents' giving rate to church and charity is one of the highest in the nation. Thus, these factors allow for the economic growth and sustainability of both large churches and new churches to be a normal part of our local society.
- Land is still readily available for new churches to be built and for megachurches to expand in the Twin Cities, whereas in other U.S. cities this is less likely.
- The Twin Cities has a lot of seekers who are more likely to check out church or attend an Alpha class. The Twin Cities Luis Palau Festival had the largest number of commitments/re-commitments to Christ of any Palau Festival to date in the U.S.



Photo credit: MERGE Twin Cities

U.S. Cities Church Count

(Top Metro Areas with over 1,000 Churches)

Rank	Location	Churches	Population	Church/Pop. Ratio
1.	**Greater Los Angeles Metro, CA** *(LA, Orange County, Ventura, Riverside, San Bernardino)*	13,500	17,913,847	1 church per 1,327 people
2.	**New York Metro, NY** *(NYC, Newark, NJ)*	11,500	19,979,477	1 church per 1,737 people
3.	**Chicago Metro, IL** *(Chicago, Gary, IN)*	6,500	9,498,716	1 church per 1,461 people
4.	**Dallas/Fort Worth Metro, TX**	6,150	7,539,711	1 church per 1,226 people
5.	**Houston Metro, TX** *(Houston, Galveston)*	5,450	6,997,384	1 church per 1,284 people
6.	**Atlanta Metro, GA**	5,250	5,949,951	1 church per 1,133 people
7.	**Philadelphia Metro, PA**	5,100	6,096,372	1 church per 1,195 people
8.	**Washington DC Metro**	4,800	6,249,950	1 church per 1,302 people
9.	**Detroit Metro, MI** *(Detroit, Ann Arbor)*	3,800	4,326,442	1 church per 1,139 people
10.	**Minneapolis/St. Paul Twin Cities Metro, MN**	3,700	3,629,190	1 church per 981 people
11.	**Charlotte Metro, NC**	3,575	2,569,213	1 church per 719 people
12.	**Pittsburgh Metro, PA**	3,000	2,324,743	1 church per 775 people
13.	**San Francisco Bay Metro, CA** *(San Francisco, Oakland, San Jose)*	3,000	9,666,055	1 church per 3,222 people
14.	**Miami Metro, FL** *(Miami, Hollywood, West Miami, Ft. Lauderdale)*	2,950	6,198,782	1 church per 2,101 people
15.	**St. Louis Metro, MO** *(St. Louis, East St. Louis)*	2,850	2,805,465	1 church per 984 people
16.	**Boston Metro, MA**	2,675	4,875,390	1 church per 1,823 people
17.	**Baltimore Metro, MD**	2,500	2,802,789	1 church per 1,121 people
18.	**Nashville Metro, TN**	2,500	1,930,961	1 church per 772 people
19.	**Indianapolis Metro, IN**	2,350	2,048,703	1 church per 872 people
20.	**Kansas City Metro, MO**	2,350	2,143,651	1 church per 912 people
21.	**Raleigh/Durham/Chapel Hill Metro, NC**	2,350	2,238,312	1 church per 953 people
22.	**Seattle/Tacoma Metro, WA**	2,350	3,939,363	1 church per 1,676 people
23.	**Cincinnati Metro, OH**	2,250	2,190,209	1 church per 973 people
24.	**Phoenix/Mesa Metro, AZ**	2,175	4,857,962	1 church per 2,234 people
25.	**Tampa/St. Petersburg Metro, FL**	2,175	3,142,663	1 church per 1,445 people
26.	**Cleveland Metro, OH**	2,150	2,057,009	1 church per 957 people
27.	**Columbus Metro, OH**	2,125	2,106,541	1 church per 991 people
28.	**Birmingham Metro, AL**	2,100	1,151,801	1 church per 549 people

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Twin Cities

Rank	Location	Churches	Population	Church/Pop. Ratio
29.	Memphis Metro, TN	2,100	1,350,620	1 church per 643 people
30.	Norfolk/Virginia Beach Metro, VA	2,025	1,728,733	1 church per 854 people
31.	Oklahoma City Metro, OK	1,975	1,396,445	1 church per 707 people
32.	Richmond Metro, VA	1,825	1,306,172	1 church per 716 people
33.	Portland Metro, OR	1,800	2,478,810	1 church per 1,377 people
34.	Louisville Metro, KY	1,775	1,297,310	1 church per 731 people
35.	San Diego Metro, CA	1,775	3,343,364	1 church per 1,884 people
36.	Denver Metro, CO	1,725	2,932,415	1 church per 1,700 people
37.	Greenville Metro, SC	1,725	906,626	1 church per 526 people
38.	Orlando Metro, FL	1,700	2,572,692	1 church per 1,513 people
39.	San Antonio Metro, TX	1,700	2,518,036	1 church per 1,481 people
40.	Jacksonville Metro, FL	1,625	1,534,701	1 church per 944 people
41.	Tulsa Metro, OK	1,575	993,797	1 church per 631 people
42.	Greensboro Metro, NC	1,425	767,711	1 church per 539 people
43.	Milwaukee Metro, WI	1,400	1,576,113	1 church per 1,126 people
44.	Columbia Metro, SC	1,350	832,666	1 church per 617 people
45.	Austin Metro, TX	1,275	2,168,316	1 church per 1,701 people
46.	Knoxville Metro, TN	1,275	883,309	1 church per 693 people
47.	Dayton/Springfield Metro, OH	1,225	806,548	1 church per 658 people
48.	Little Rock Metro, AR	1,200	741,104	1 church per 618 people
49.	New Orleans Metro, LA	1,200	1,270,399	1 church per 1,059 people
50.	Sacramento Metro, CA	1,200	2,345,210	1 church per 1,954 people
51.	Jackson Metro, MS	1,175	580,166	1 church per 494 people
52.	Winston/Salem Metro, NC	1,175	671,456	1 church per 572 people
53.	Grand Rapids Metro, MI	1,125	1,069,405	1 church per 951 people
54.	Baton Rouge Metro, LA	1,100	831,310	1 church per 758 people
55.	Charleston Metro, SC	1,100	787,643	1 church per 716 people
56.	Augusta Metro, GA	1,075	604,167	1 church per 562 people
57.	Buffalo Metro, NY	1,050	1,130,152	1 church per 1,076 people
58.	Rochester Metro, NY	1,050	1,071,082	1 church per 1,020 people
59.	Chattanooga Metro, TN	1,025	560,793	1 church per 547 people
60.	Providence Metro, RI	1,025	1,621,337	1 church per 1,582 people
61.	Omaha Metro, NE	1,000	942,198	1 church per 942 people

Source: City population totals are from July 1, 2018 census bureau and was accessed through Wikipedia list of metropolitan statistical areas. Number of churches per city (rounded off) was compiled by City Vision (www.cityvisiontc.org) and Infousa (leads.infousa.com/uschurches/selections) and Association of Religion Data Archives (ARDA) (www.thearda.com).

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Twin Cities

These 61 Metro Areas from 31 states have a total of 157,800 churches, which is 34% of the total number of churches in the U.S.

In the U.S. there are 376 Metro Areas with a population of about 100,000 or more and 91% of the total U.S. population lives in these areas.

Top 5 Least Churched Areas

Rank	City	Church/ Population Ratio
1	San Francisco Bay area, CA	1 church per 3,222 people
2	Phoenix and Mesa, AZ	1 church per 2,234 people
3	Miami, FL	1 church per 2,101 people
4	Sacramento, CA	1 church per 1,954 people
5	San Diego, CA	1 church per 1,884 people

Top 5 Most Churched Areas

Rank	City	Church/ Population Ratio
1	Jackson, MS	1 church per 494 people
2	Greenville, SC	1 church per 526 people
3	Greensboro, NC	1 church per 539 people
4	Chattanooga, TN	1 church per 547 people
5	Birmingham, AL	1 church per 549 people

The Twin Cities is ranked 31st in the nation for church to population ratio.

The Twin Cities is ranked tenth in the country for total number of churches

The Twin Cities has the best church to population ratio for the 19 largest metro areas of 2.8 million or more in population.

Church Growth Barriers for Churches of the Twin Cities

In church growth theory, churches tend to grow to a certain size and then they hit a plateau or barrier. These plateaus or barriers are caused by a number of factors including: limited seating, limited facility size, limited parking, a need for more staff, age of church, limited finances, limited vision, lack of evangelism, sociological and psychological reasons, etc. The following chart depicts the various points, according to most church growth experts, at which a church's worship size plateaus.

Twin Cities Church Growth Size Barriers

Worship Attendance Barrier Size	Number of Churches at Barrier Size
3–50	1,694
65–75	208
85–100	283
125–165	215
175–250	248
325–350	36
400–450	61
500–750	106
800	9
900–925	9
1,000	13
1,200	1
1,800–2,000	10
2,800–3,000	3
4,000	0
5,000	0
6,000	1

Trends

- A common church growth worship size barrier is the so–called "200 Barrier". The Twin Cities experiences this same phenomenon as 7% of all our churches are at the "200 Barrier". The majority of these churches at the "200 Barrier" have only one worship service, and yet they could surpass this attendance barrier by simply adding a second worship service.
- In 2019, 12% of the Twin Cities churches were growing, 17% were in decline and 71% were plateaued at one of the church growth barriers.



Community of Nations Church • www.communityofnationschurch.com

Size–Outreach Relationship of Churches in the Twin Cities

Church Size	Number of Churches	Total Church Attendance	Percentage of All Church Attendance
100 or less	2,342	104,237	15%
101–199	406	57,758	9%
200–299	210	49,211	7%
300–499	180	66,920	10%
500–999	126	82,669	12%
1,000–1,999	95	123,465	18%
2,000–2,999	30	71,622	11%
3,000–3,999	13	43,190	6%
4,000–4,999	5	21,874	3%
5,000–5,999	1	5,862	1%
6,000–6,999	3	18,735	3%
7,000+	2	33,717	5%

Overview

- Fifty-three percent of churchgoers attend the bottom 96% of churches in size (3,264 churches).
- Almost 50 (47%) of churchgoers attend the top 4% of churches in size (149 churches).
- The top 24 churches with an average attendance of 3,000+ reach more people per week than the 2,342 churches that average less than 100 in attendance.

Significance

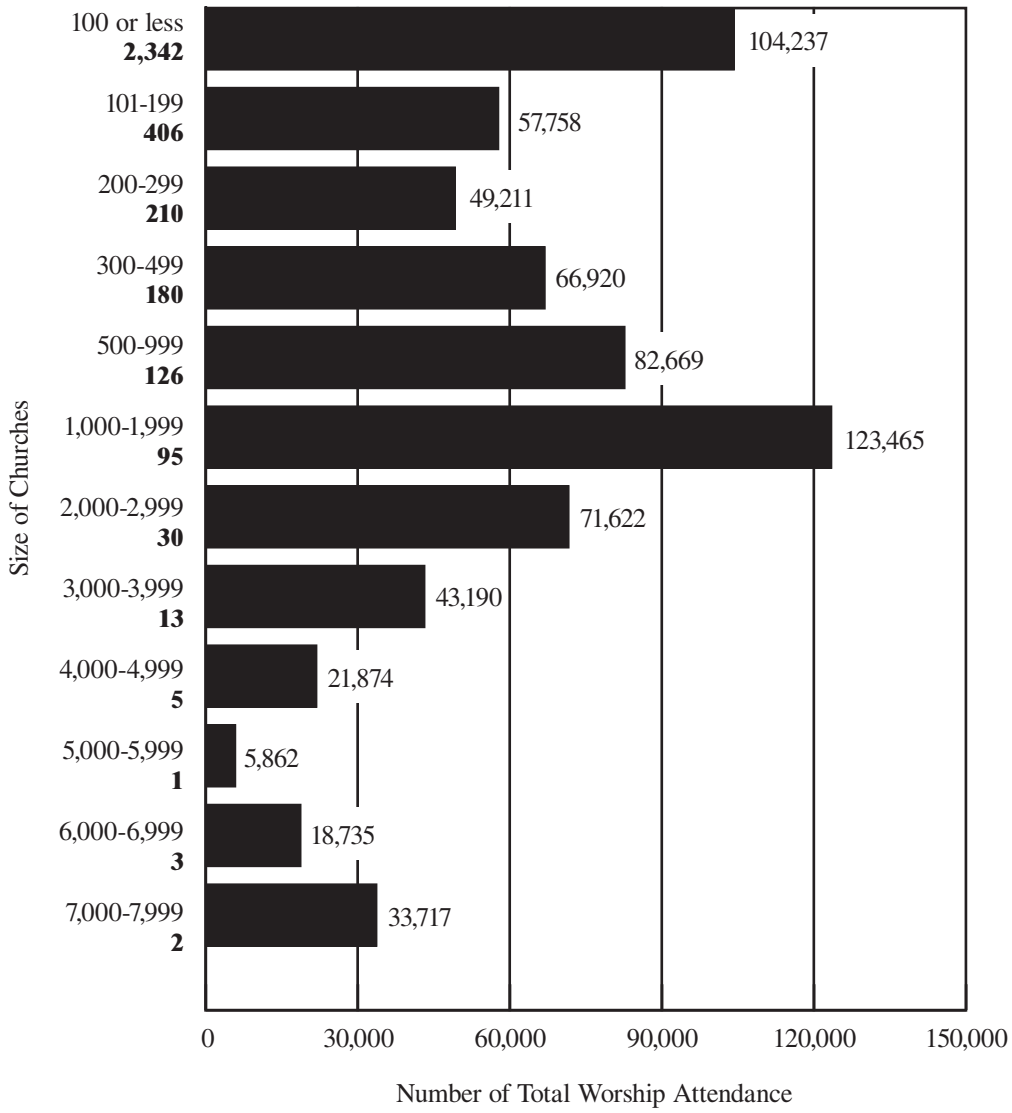
- Very large churches in the size range of 1,000–1,999 (95 churches total) attract the most overall church attendees of any size church with over 123000 attendees. These churches are large enough to have a complete offering of a variety of programs, adequate parking (in many of them), multiple worship services, multiple staff, and stable adequate finances. Many of these also are reaching out and striving to become mega-churches. For many attendees this is the ideal size church, big enough to meet their needs.
- The majority of churchgoers are attending large churches. This shows how influential a small number of churches can be in our community.

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Twin Cities

SIZE-OUTREACH RELATIONSHIP OF CHURCHES IN THE TWIN CITIES

Total Church Attendance in Relation to Size of Church



The top 24 churches with an average attendance of 3,000+ reach more people per week than the 2,342 churches that average less than 100 in attendance.

Church Size Trends in the Twin Cities

Size of Church	White	Multi-Cultural/ Racial	Hispanic/ Latino	African-American	House Church	African	Asian	Gen Y/ Millennials	Messianic Jewish	Native American	Deaf
100 or less	566	259	282	301	336	244	190	78	23	16	10
101–199	542	39	38	23	5	37	28	5	1	0	0
200–299	157	18	14	11	1	13	13	3	0	0	0
300–499	122	18	8	11	1	8	7	3	0	0	0
500–999	89	11	3	3	0	6	7	3	0	0	0
1,000–1,999	79	5	5	0	0	0	3	2	0	0	0
2,000–2,999	26	3	1	0	0	0	1	1	0	0	0
3,000–3,999	13	0	0	0	0	0	0	0	0	0	0
4,000–4,999	3	0	1	0	0	0	0	0	0	0	0
5,000–5,999	1	0	0	0	0	0	0	0	0	0	0
6,000–6,999	3	0	0	0	0	0	0	0	0	0	0
7,000+	2	0	0	0	0	0	0	0	0	0	0
Totals	1,603	353	352	349	343	308	249	95	24	16	10

Trends

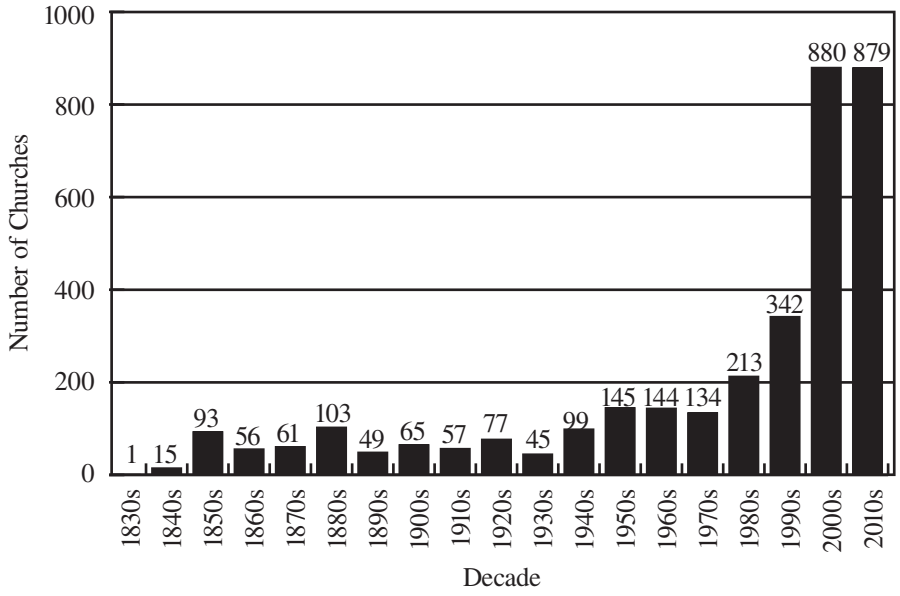
- The vast majority of all types of churches are small in size (100 or less). Here is a ranked list by demographic:
  - 100% Deaf
  - 100% Native American
  - 99% House Church
  - 96% Messianic Jewish
  - 86% African-American
  - 82% Gen Y/Millennials
  - 80% Hispanic/Latino
  - 79% African
  - 76% Asian
  - 73% Multi–cultural/ racial
  - 35% White
- The vast majority (91%) of megachurches are white churches (1000+).
- Many churches are small in size because they were recently planted in the 2000's and 2010's and because they are still in the initial growth stage of their development.

Age and Life Cycles of Existing Twin Cities Churches

Date of Church Start	Total Number of Churches	Percent of Total Churches
1830's	1	Less than 1%
1840's	15	Less than 1%
1850's	93	3%
1860's	56	2%
1870's	61	2%
1880's	103	3%
1890's	49	1%
1900's	65	2%
1910's	57	2%
1920's	77	2%

Date of Church Start	Total Number of Churches	Percent of Total Churches
1930's	45	1%
1940's	99	3%
1950's	145	4%
1960's	144	4%
1970's	134	4%
1980's	213	6%
1990's	342	10%
2000's	880	26%
2010's	879	25%
Total	3,458	100%

Starting Dates of Twin Cities Churches

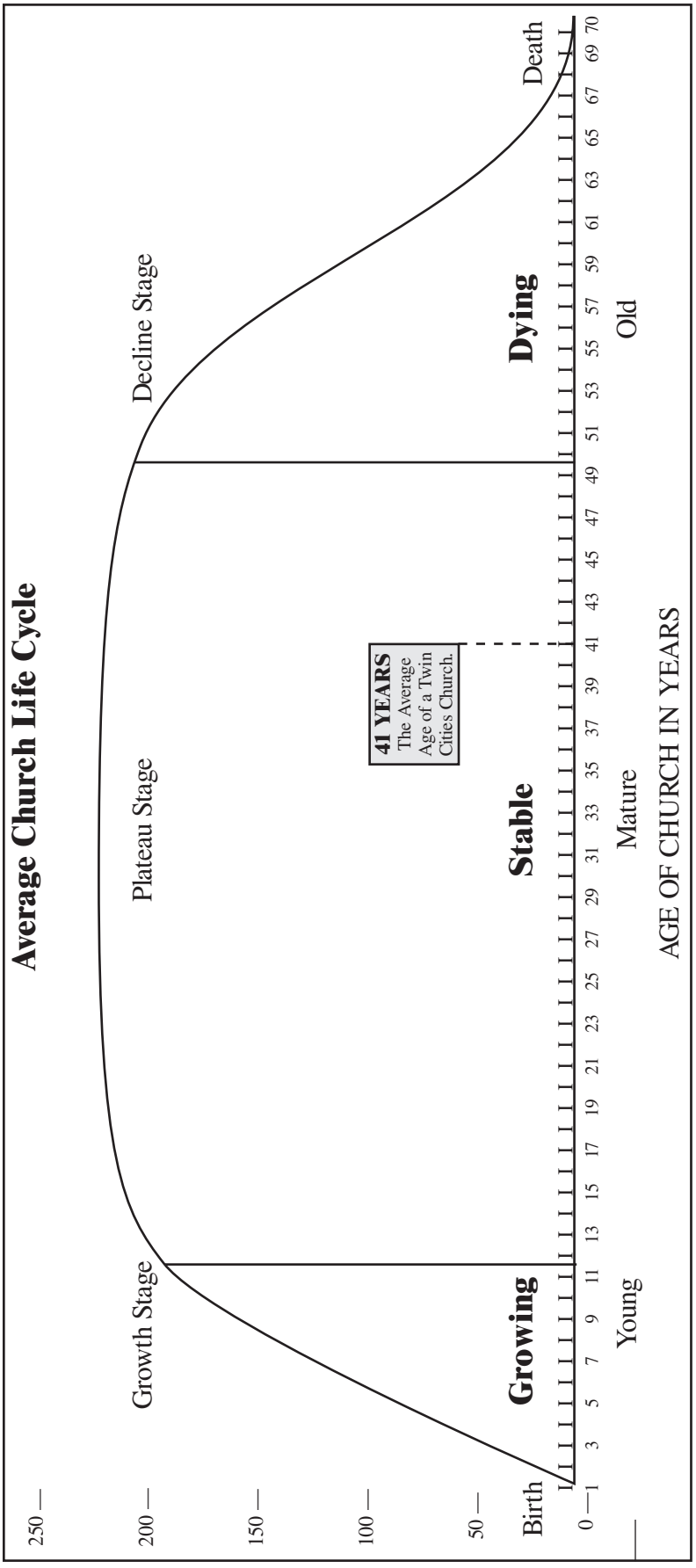


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Twin Cities

Significance

- The 2000s saw many new churches started (880), which is more than double the amount started in the 1990s (342).
- The decade of the 2000s now has the most churches started of any decade in Twin Cities history with a current church planting rate of 88 per year.
- The average lifecycle of a church is 70 years. Overall, 25% of all churches in the Twin Cities have reached or surpassed this 70–year mark.
- The average age of a Twin Cities church is 41 years old.
- Over 17% of all Twin Cities churches, are 100 years or older.
- Almost 3/4 (or 71%) of all Twin Cities churches have been started in the last 50 years, and over 1/2 (or 61%) of all Twin Cities churches have been started in the last 30 years.
- Over 1/2 (or 51%) of all Twin Cities churches have been started in the last 20 years, and 1/4 (or 25%) of all Twin Cities' churches have been started in the last 10 years.
- In 2019 71% of all Twin Cities churches were plateaued, 17% were declining, and only 12% were growing.
- The D.A.W.N. (Discipling A Whole Nation) ratio calculates the number of churches needed to reach a specific population. That ratio is 1 church for every 500–1,000 people. Based on the D.A.W.N. ratio, the Twin Cities needs 3,556 additional churches to reach the remaining non–Christian population. We need to almost double the amount of current Twin Cities churches to reach the D.A.W.N. ratio.



Age–Size Relationship of Churches in the Twin Cities

Many churches are planted every year, but many also die. Many churches that were started over the last 175 years are still alive today. Charted below is the average size of a church still existing today.

Decade	Churches Alive to Date	Average Church Size	% of Total Church Attend.
1830s	1	34	Less than 1%
1840s	15	474	1%
1850s	93	562	8%
1860s	56	453	4%
1870s	61	336	3%
1880s	103	377	6%
1890s	49	246	1%
1900s	65	227	2%
1910s	57	334	2%
1920s	77	336	4%
1930s	45	528	3%
1940s	99	524	8%
1950s	145	278	6%
1960s	144	316	7%
1970s	134	294	6%
1980s	213	233	7%
1990s	343	153	8%
2000s	879	96	13%
2010s	887	82	11%

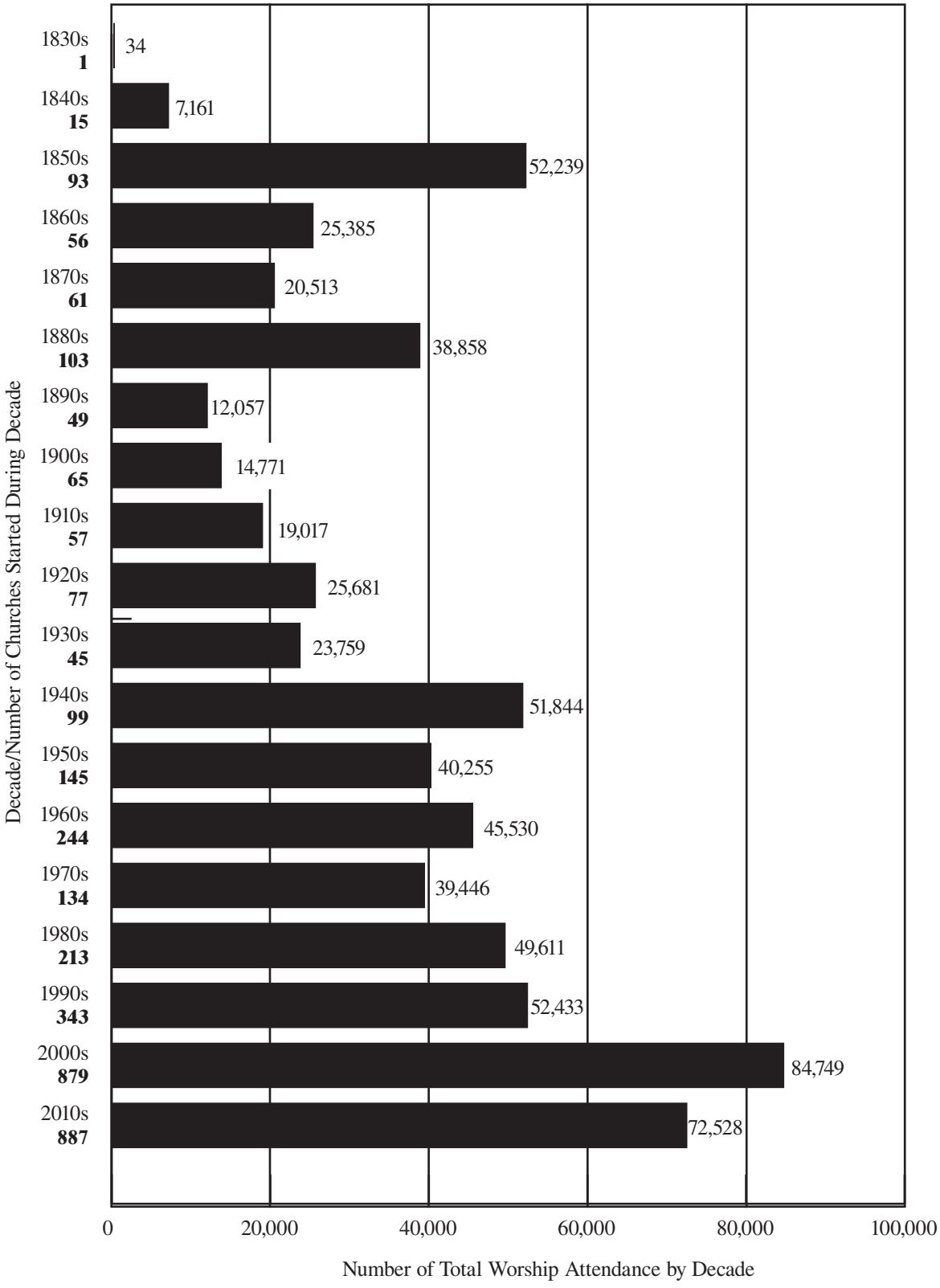
* Based on average weekly worship service attendance.

Significance

- The average church size for churches of the 2000s and 2010s are lower than other years because of the planting of house churches and ethnic immigrant churches. In addition, many new churches are still growing and are not yet stable in attendance.
- The average attendance of churches planted during 1990s is the fourth lowest of any decade (183), yet the large number of churches started (343) gives this decade a significant overall attendance.
- Today a substantial number of churchgoers (24%) attend a church that is 20 years old or newer, showing how new churches attract a large portion of today's church attenders.
- Twenty-two of the many Twin Cities megachurches were planted during the decade of the 1940s, making it the most of any decade. This period (1946–1964) marked the beginning and end of the Baby Boomer generation. Churches planted in the 1940s reach a large portion of church attendees of any decade with over 51,000 attendees.
- Churches planted from 1890–1909 (churches 110–130 years old) have the greatest chance of dying soon because of their lower average attendance. Church growth theory suggests that an average church's life cycle is 70 years. The above information reflects this about lower attendance.
- If a declining church makes it to 130 years old, it has a good chance to become stable again (increasing average attendance). It can do this if the building becomes a historical site. Buildings such as these are visited frequently and keep their doors open for their historical significance. In addition, community support would rarely allow for the church to close its doors due to lack of attendance. Thus, the church is artificially kept alive.
- The churches of the last five and half decades (1965–2020) attract half (50%) the church attendance, and as much as the 12 preceding decades (1839–1965) do combined.

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Twin Cities



AGE—SIZE RELATIONSHIP OF CHURCHES IN THE TWIN CITIES

Megachurches of the Twin Cities

By Definition:

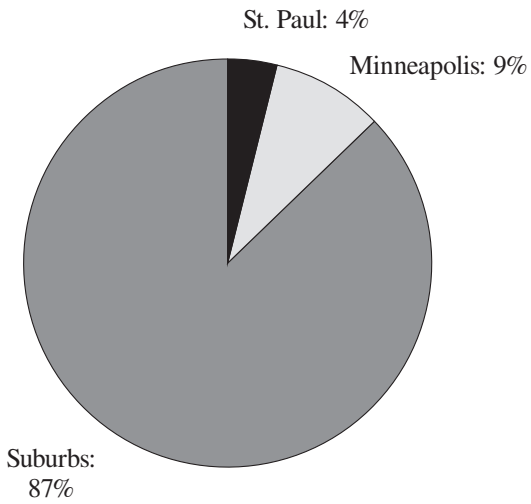
The term megachurch was coined in 1978 by Francis M. DuBose in his book *How Churches Grow In an Urban World*. Our definition of a megachurch is a church that averages 2,000 people or more in average weekly worship attendance. The Twin Cities currently has 54 churches that fit into the megachurch category. Currently 1% of all churches in the Twin Cities are megachurches. Nationally, only about 1% of all churches in the U.S. can be classified as megachurches.

By Denomination:

Twin Cities megachurches come from 15 different denominations. Catholics have the most megachurches of any denomination in the Twin Cities with 61% of the total number. Converge churches make up 17% of all Twin Cities Megachurches.

By Location:

The following shows the distribution of the 54 megachurches in the Twin Cities.



By Age:

The average age of a Twin Cities megachurch is 87 years old (having been started in 1933). The oldest current megachurch began in 1850, while the youngest megachurch started in 2004. Every decade from the 1850s to the 2000s saw at least one of today's megachurches started. The decades of the 1850s and 1940s are the decades when the most megachurches began (8 megachurches started in each of those decades).

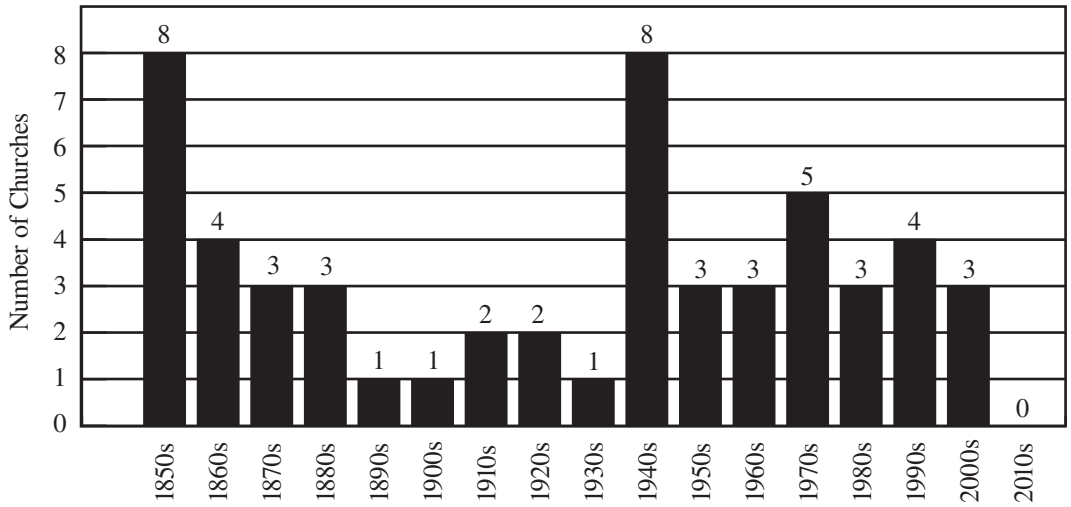


Grace Church Eden Prairie - www.grace.church

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Twin Cities

Megachurch Start Dates (1850–Present)



By Type:

The following is the breakdown of the type of all 54 of the Twin Cities' megachurches:

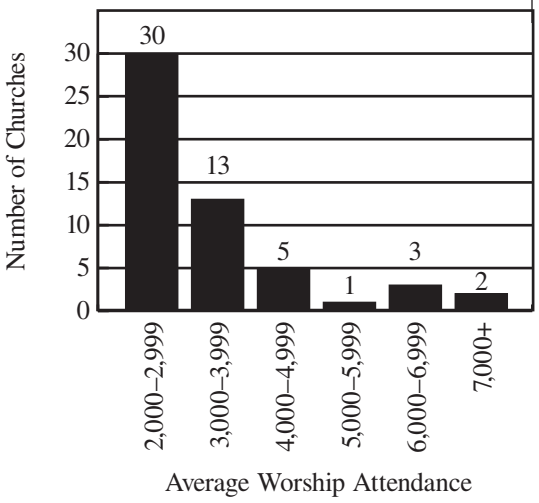
Type of Church	Number of Megachurches
Euro–American/White	49
Hispanic/Latino	2
Gen Y/Millennials	1
Multi–ethnic/ Multi–cultural	1
Asian	1

The Twin Cities has one of the highest concentrations of megachurches of any city in the U.S.

By Size:

The chart is the breakdown of the sizes of the 54 megachurches in the Twin Cities by average weekly worship attendance.

Size of Twin Cities Megachurches



The top 24 churches with an average attendance of 3,000+ reach more people per week than the 2,342 churches that average less than 100 in attendance.

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Twin Cities

By County:

The following is the breakdown by county of the 54 Twin Cities' megachurches.

Eagle Brook Church and River Valley Church are the Twin Cities' only two Gigachurches with an attendance of 10,000+.

Location	Number of Megachurches	Percent of Megachurches
Hennepin	16	33%
Anoka	9	17%
Dakota	8	15%
Ramsey	7	13%
Washington	7	13%
Scott	3	6%
Carver	2	4%
Sherburne	1	1%
Wright	1	1%

Characteristics

These very large churches function like mini–denominations. The Megachurch has broken the 2,000 person barrier, thus it has 2,000 or more weekly attendees. Some Megachurches have even become Gigachurches with attendance of 10,000+. Megachurches are high on vision. They are usually growing churches and have large facilities with multiple worship services. The Megachurch functions as many small churches under one roof. They are generally "high–tech" churches. The Megachurch functions as a regional church. They have a high focus on missions and outreach, and tend to plant other churches. The pastor spends 75% of his time with staff, the board, committees, and in sermon preparation and study. He usually preaches, teaches and serves outside his local congregation for some of the time. The pastor is expected to be a very good preacher. He usually is a longer tenured pastor. He has a multiple pastoral staff that functions as a team. The Megachurch draws people from a variety of communities. People can perceive the size of the church to be too big and impersonal. Church is well known locally and sometimes nationally. Churches at this level partner with a variety of other churches and ministries.

Strengths

- Funding is healthy
- Partners with other churches and ministries
- Church can set the pace for other churches in its denomination
- Church can be a role model and teaching church for other churches
- Church meets many needs in community
- Variety of programs offered
- High focus on missions and outreach

Weaknesses

- Church is impersonal
- Church can have assimilation problems

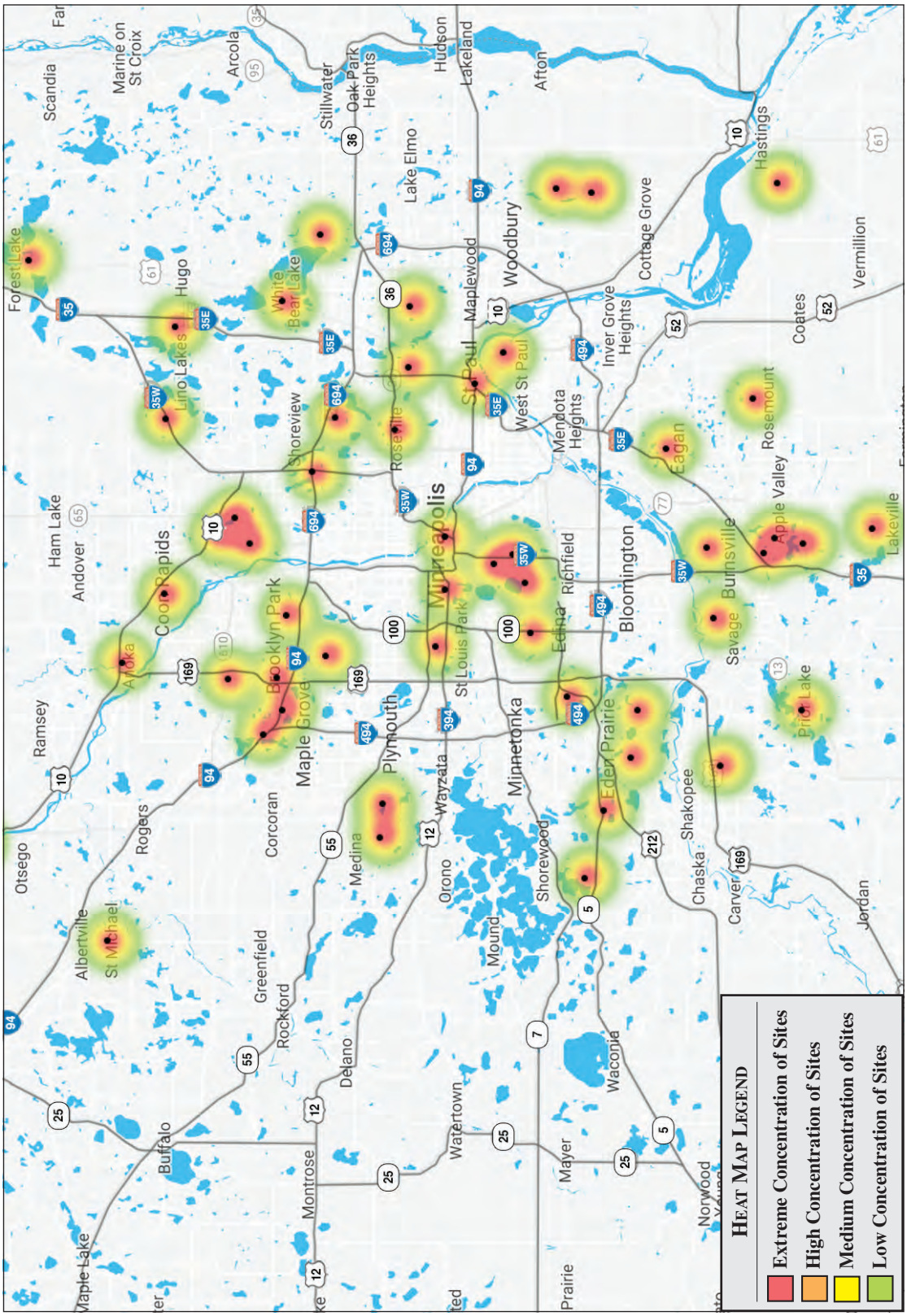
What the Megachurch Church Needs to Grow

- Assistance with church planting efforts
- Greater understanding of potential target market
- Specialist for assistance with projects

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Twin Cities

Megachurches in the Twin Cities – 2012



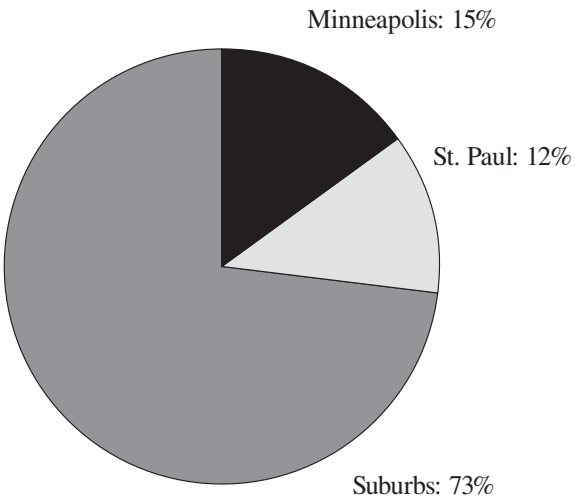
Very Large Churches of the Twin Cities

By Definition:

A Very Large Church is a church that averages 1,000–1,999 people in average weekly worship attendance. The Twin Cities currently has 95 churches that fit into the Very Large Church category. Currently 3% of all churches in the Twin Cities are Very Large Churches. Nationally about 3% of all churches can be classified as Very Large sized Churches.

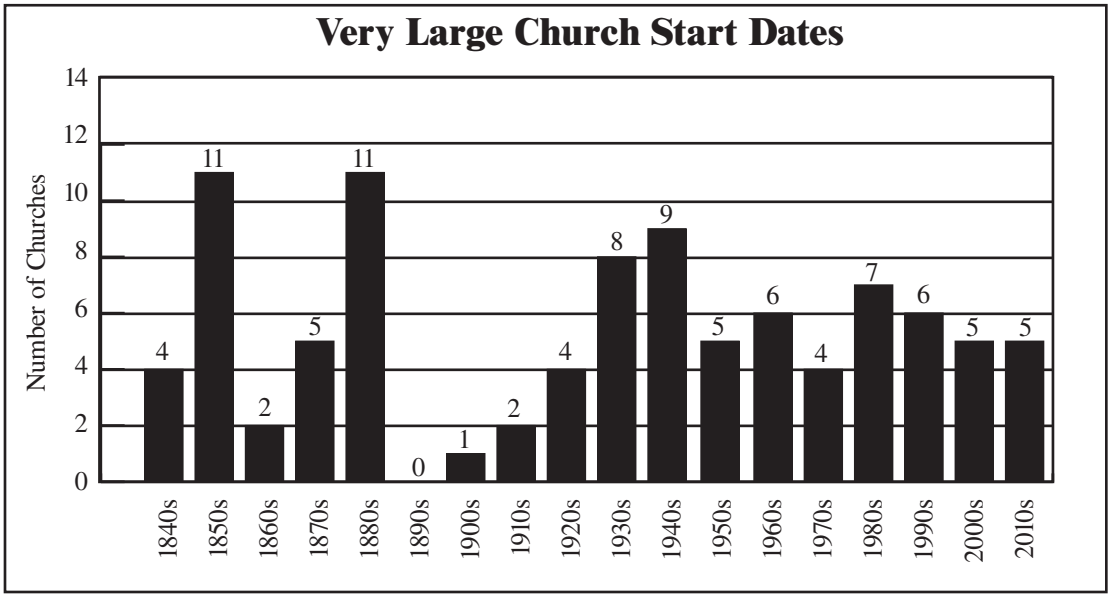
By Location:

The following graph shows the distribution of Very Large Churches in the Twin Cities.



By Age:

The average age of a Twin Cities' Very Large Church is 87 years old (having been started in 1933).



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Twin Cities

By Type:

Here is the breakdown by type, of all 95 of the Twin Cities' Very Large Churches:

Type of Church	Number of Very Large Churches
Euro–American/White	79
Multi–ethnic/ Multi–cultural	5
Asian	3
Russian	1
Gen Y/Millennials	2
Hispanic/Latino	5



Plymouth Covenant Church - www. plymouthcovenant.org

Characteristics

The Very Large Church functions more organizationally than the other churches previously described. The Very Large Church is a multiple–cell church. It has an organization similar to that of a corporation, and there is increased bureaucracy at this level. There are usually multiple worship services in the Very Large Church. The pastor functions as a leader and has multiple staff. He is vision driven and tends to function as a top manager. He is often overworked. He spends the majority of his time training leaders/staff and working with boards/committees and in sermon preparation. He is expected to be a good preacher. The facility is fully utilized, and a variety of programs exist for everyone. The church functions as a community or regional church and may plant other churches.

Strengths

- Multiple staff
- Varied programs
- Funding is healthy
- Leadership and organization
- Church meets many needs in community
- High focus on missions and outreach

Weaknesses

- Needs long–range planning
- Pastor is often overworked
- Increased bureaucracy
- Less feeling of community within church
- Church is impersonal
- Church can have assimilation problems

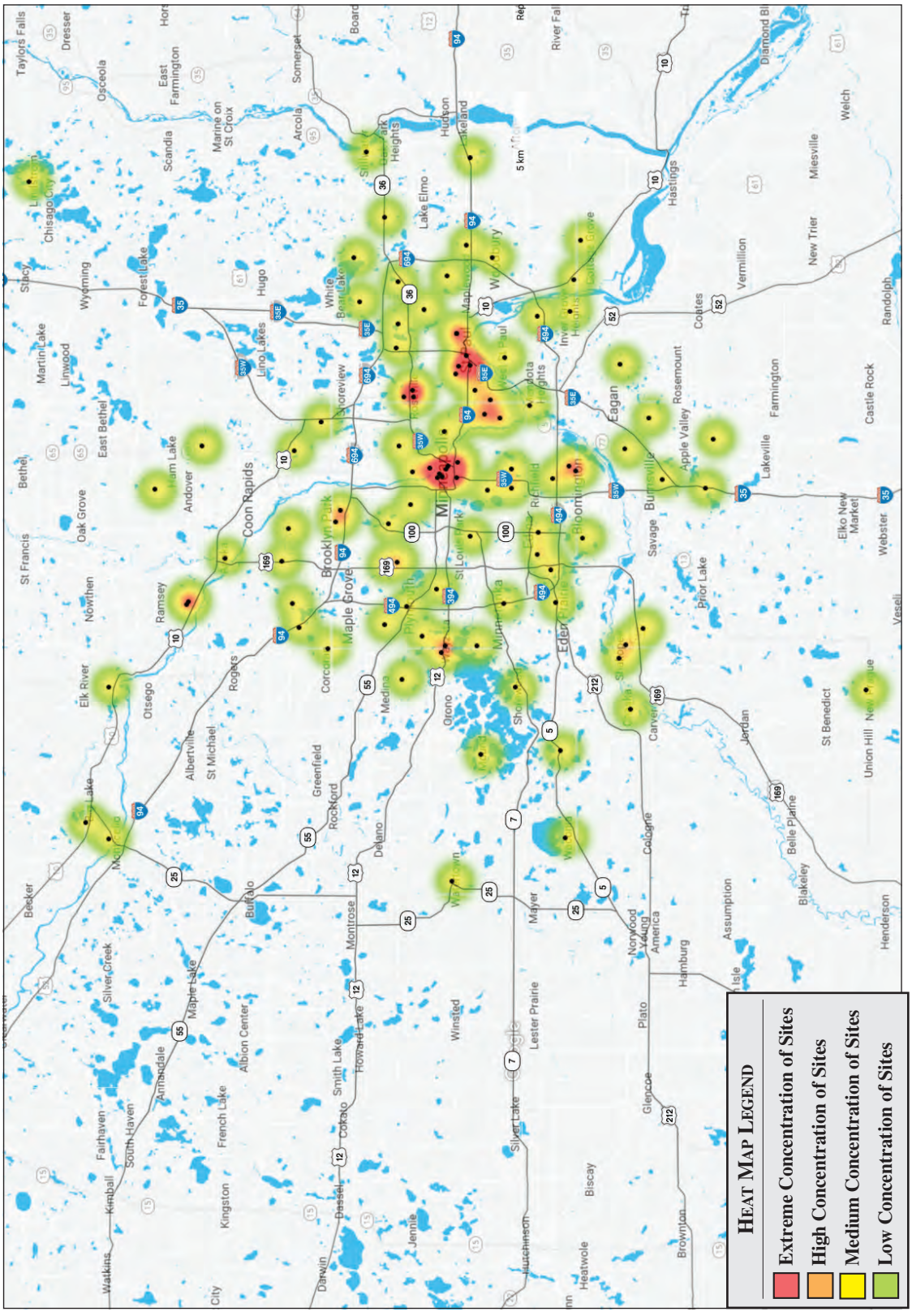
What the Very Large Church Needs to Grow

- A strategic plan to better reach its community
- Information on effective church planting
- Plan for continual church growth

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Twin Cities

Very Large Churches in the Twin Cities – 2020



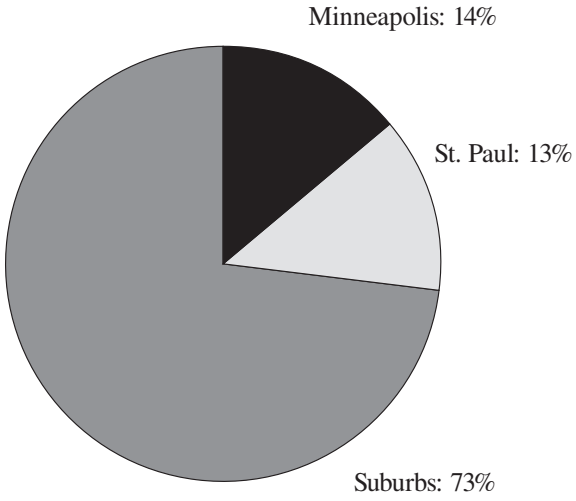
Large Churches of the Twin Cities

By Definition:

A Large Church is a church that averages 500–999 people in average weekly worship attendance. The Twin Cities currently has 126 churches that fit into the Large Church category. Currently 4% of all churches in the Twin Cities are Large Churches. Nationally about 4% of all churches can be classified as Large sized Churches.

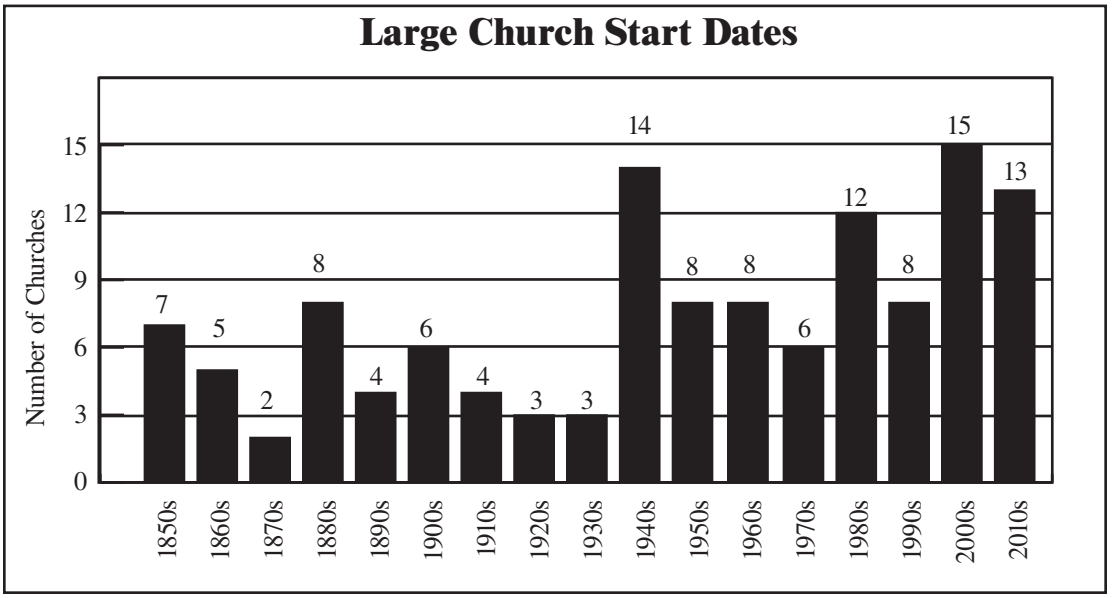
By Location:

The following graph shows the distribution of large Churches in the Twin Cities.



By Age:

The average age of a Twin Cities' Large Church is 69 years old (having been started in 1951).



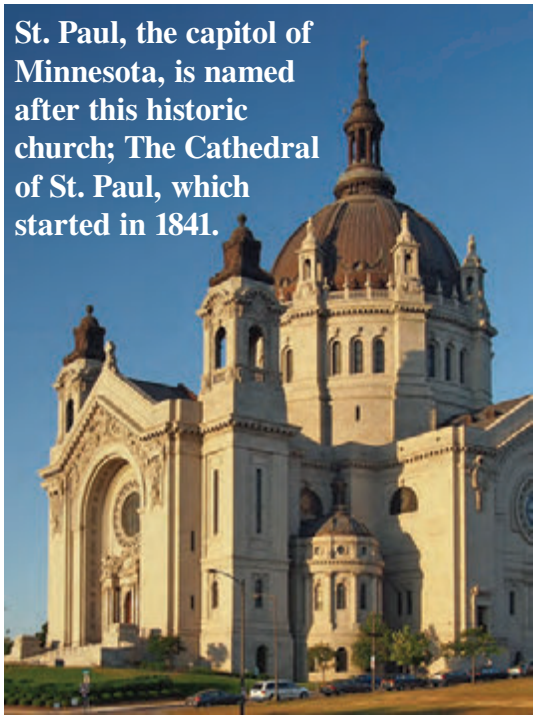
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Twin Cities

By Type:

Here is the breakdown by type, of all 126 of the Twin Cities' Large Churches:

Type of Church	Number of Large Churches
Euro–American/White	89
Multi–ethnic/ Multi–cultural	11
Asian	7
African	6
Russian	4
African–American	3
Gen Y/Millennials	3
Hispanic/Latino	3



St. Paul, the capitol of Minnesota, is named after this historic church; The Cathedral of St. Paul, which started in 1841.

Photo by McGhiever - www.commons.wikimedia.org

Characteristics

The Large Church functions more organizationally than the other churches previously described. The Large Church is a multiple–cell church. It has an organization similar to that of a corporation, and there is increased bureaucracy at this level. There are usually multiple worship services in the Large Church. The pastor functions as a leader and has multiple staff. He is vision driven and tends to function as a top manager. He is often overworked. He spends the majority of his time training leaders/staff and working with boards/committees and in sermon preparation. He is expected to be a good preacher. The facility is fully utilized, and a variety of programs exist for everyone. The church functions as a community or regional church and may plant other churches.

Strengths

- Multiple staff
- Varied programs
- Funding is healthy
- Leadership and organization

Weaknesses

- Needs long–range planning
- Pastor is often overworked
- Increased bureaucracy
- Less feeling of community within church

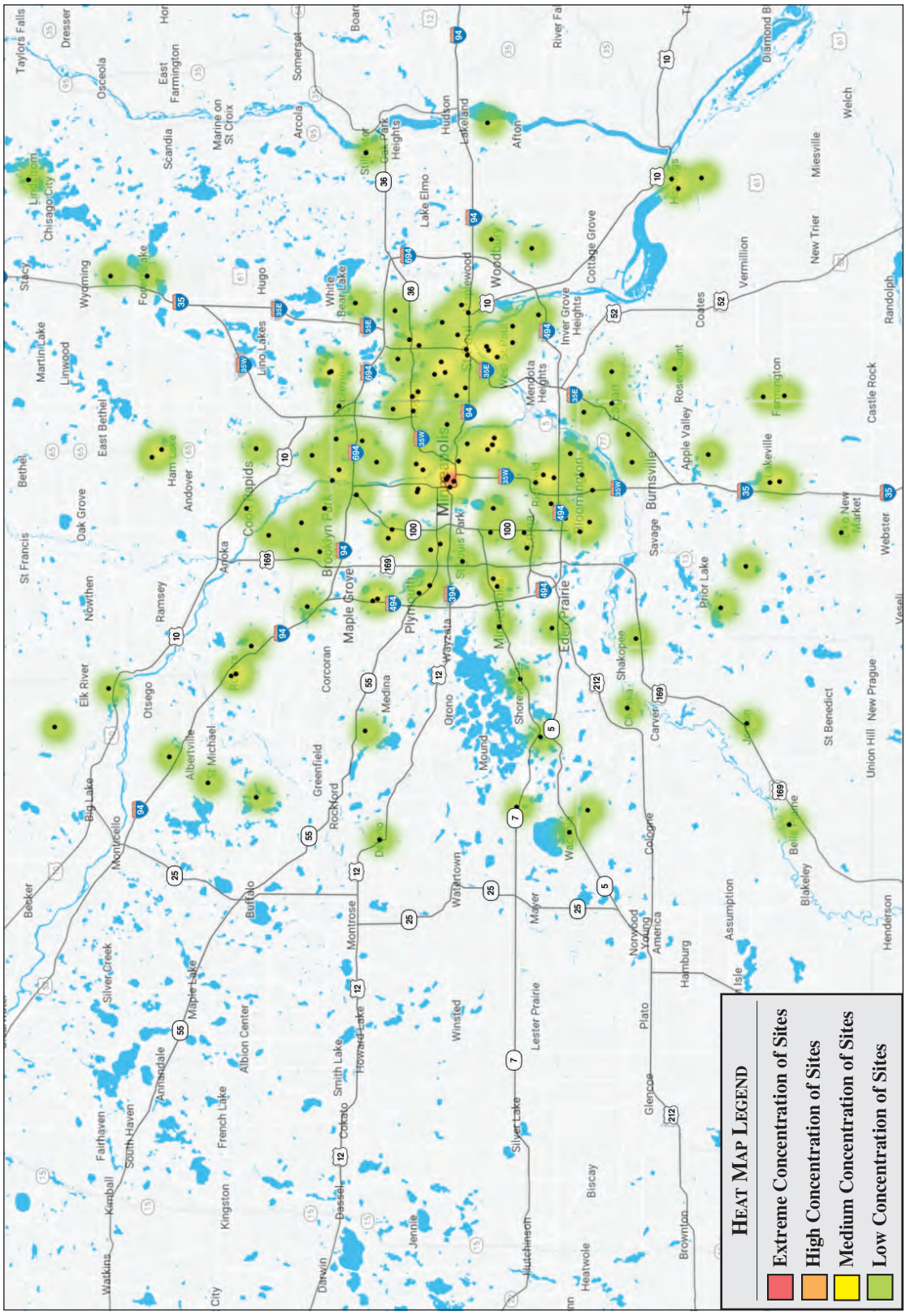
What the Large Church Needs to Grow

- A strategic plan to better reach its community
- Information on effective church planting
- Plan for continual church growth

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Twin Cities

Large Size Churches in the Twin Cities – 2020



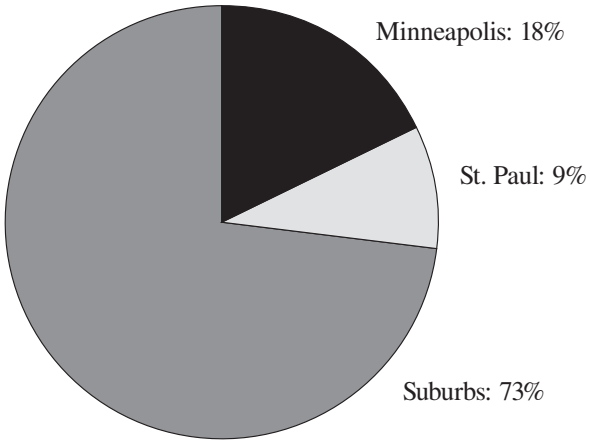
Medium Churches of the Twin Cities

By Definition:

A Medium Church is a church that averages 300–499 people in average weekly worship attendance. The Twin Cities currently has 180 churches that fit into the Medium Church category. Currently 5% of all churches in the Twin Cities are Medium Churches. Nationally about 7% of all churches can be classified as medium sized churches.

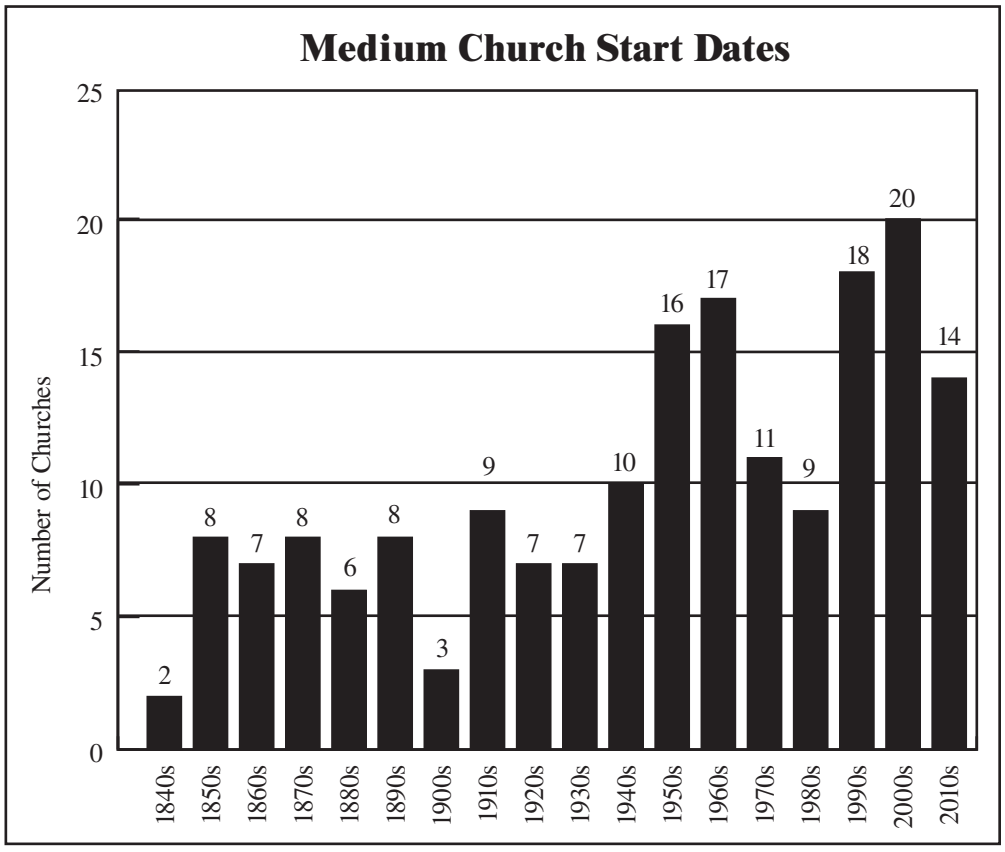
By Location:

The following graph shows the distribution of Medium Churches in the Twin Cities.



By Age:

The average age of a Twin Cities Medium Church is 70 years old (having been started in 1950).



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Twin Cities

By Type:

This is the breakdown by type of all 180 of the Twin Cities' Medium Churches:

Type of Church	Number of Medium Churches
Euro–American/White	122
Multi–ethnic/Multi–cultural	18
African	11
African–American	8
Hispanic/Latino	8
Asian	7
Gen Y/Millennials	3
Ukranian	2
Russian	1



Greater Friendship Missionary Baptist Church - www.greatfriend.org

Characteristics

The Medium Church is at a size where both staff and programs can begin to expand to meet the needs of the community. The Medium Church functions more as a community church. It is becoming more program oriented, and has additional staff to assist the pastor. The pastor is more of a middle manager, and functions more in the coach role than the star player role, delegating more responsibilities to his staff and volunteers. He spends the majority of his time with office duties, on the phone, writing memos, etc. The leadership in the Medium Church resides more at the committed Board level. Sometimes facilities at the Medium Church are inadequate.

Strengths

- Staff and volunteers are available
- Church meets community needs well with programs

Weaknesses

- Generally the church is understaffed
- Additional funds are needed

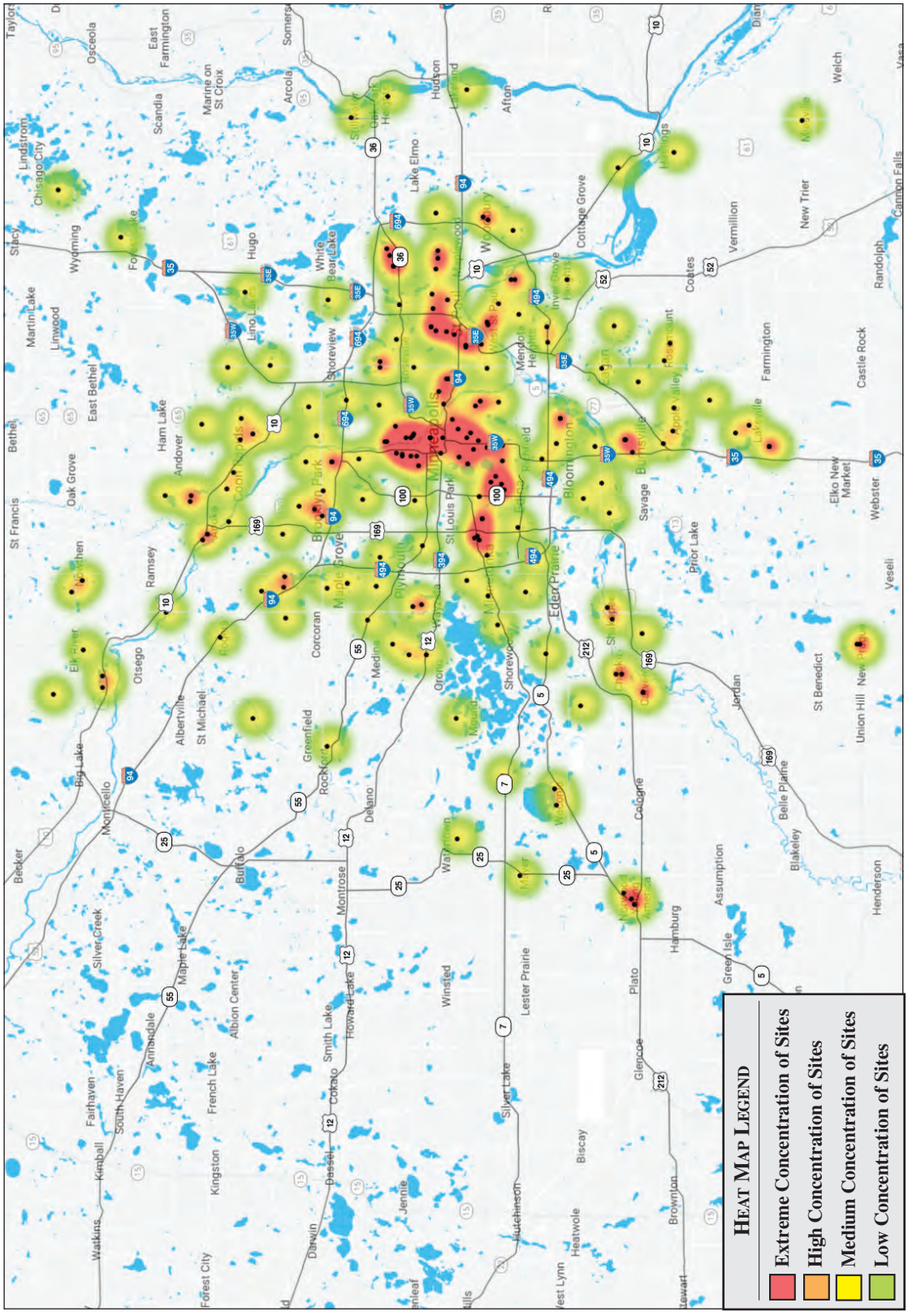
What the Medium Church Needs to Grow

- Additional staff

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Twin Cities

Medium Size Churches in the Twin Cities – 2020



Intermediate Churches of the Twin Cities

By Definition:

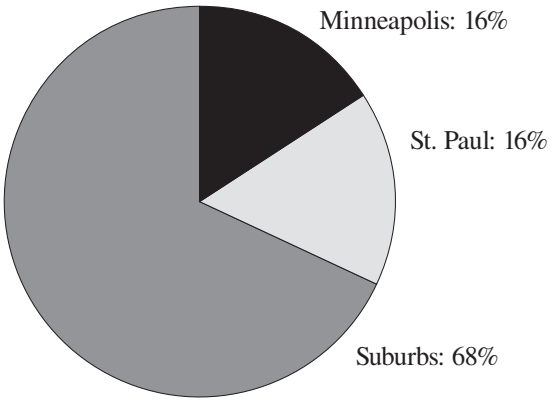
An Intermediate Church is a church that averages 101–299 people in average weekly worship attendance. The Twin Cities currently has 616 churches that fit into the Intermediate Church category. Currently 18% of all churches in the Twin Cities are intermediate churches. Nationally about 20% of all churches can be classified as Intermediate sized Churches.

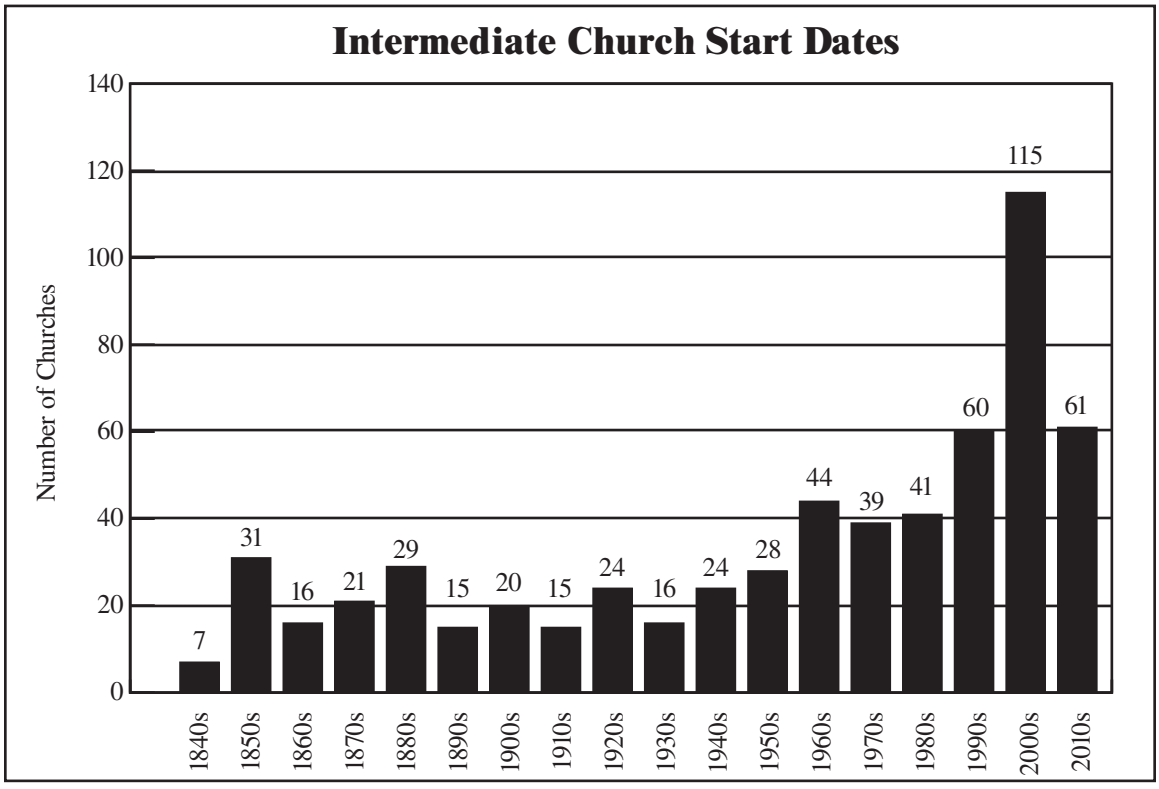
By Age:

The average age of a Twin Cities Intermediate Church is 61 years old (having been started in 1959).

By Location:

The following graph shows the distribution of Intermediate Churches in the Twin Cities.





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Twin Cities

By Type:

Shown here is the breakdown focusing on type of all 616 of the Twin Cities' Intermediate Churches:



Living Waters Church - www.livingwatersmn.com

Type of Church	Number of Intermediate Churches
Euro–American/White	354
Multi–ethnic/Multi–cultural	63
Hispanic/Latino	54
Asian	42
African	38
African–American	37
Gen Y/Millennials	10
Russian	10
Ukrainian	4
House Church	3
Messianic Jewish	1

Characteristics

The Intermediate Church has grown beyond small, but is not quite big enough. It functions as a neighborhood church. It has an average weekly attendance of 101–299, and there is usually one weekly worship service. The church is at an awkward size. It is big, but not big enough. The pastor shepherds all the people personally, and he functions like a foreman or supervisor. The pastor spends the majority of his time on staff administration and office duties. The church focuses on fellowship more than evangelism, and can become ingrown. The Intermediate Church has trouble generating growth momentum.

Strengths

- It is at a comfortable size
- Strong sense of community within church

Weaknesses

- Many Intermediate churches are at the "200 Barrier", which is difficult to break
- Often the church is understaffed
- Programming is often inadequate
- Very little evangelism focus

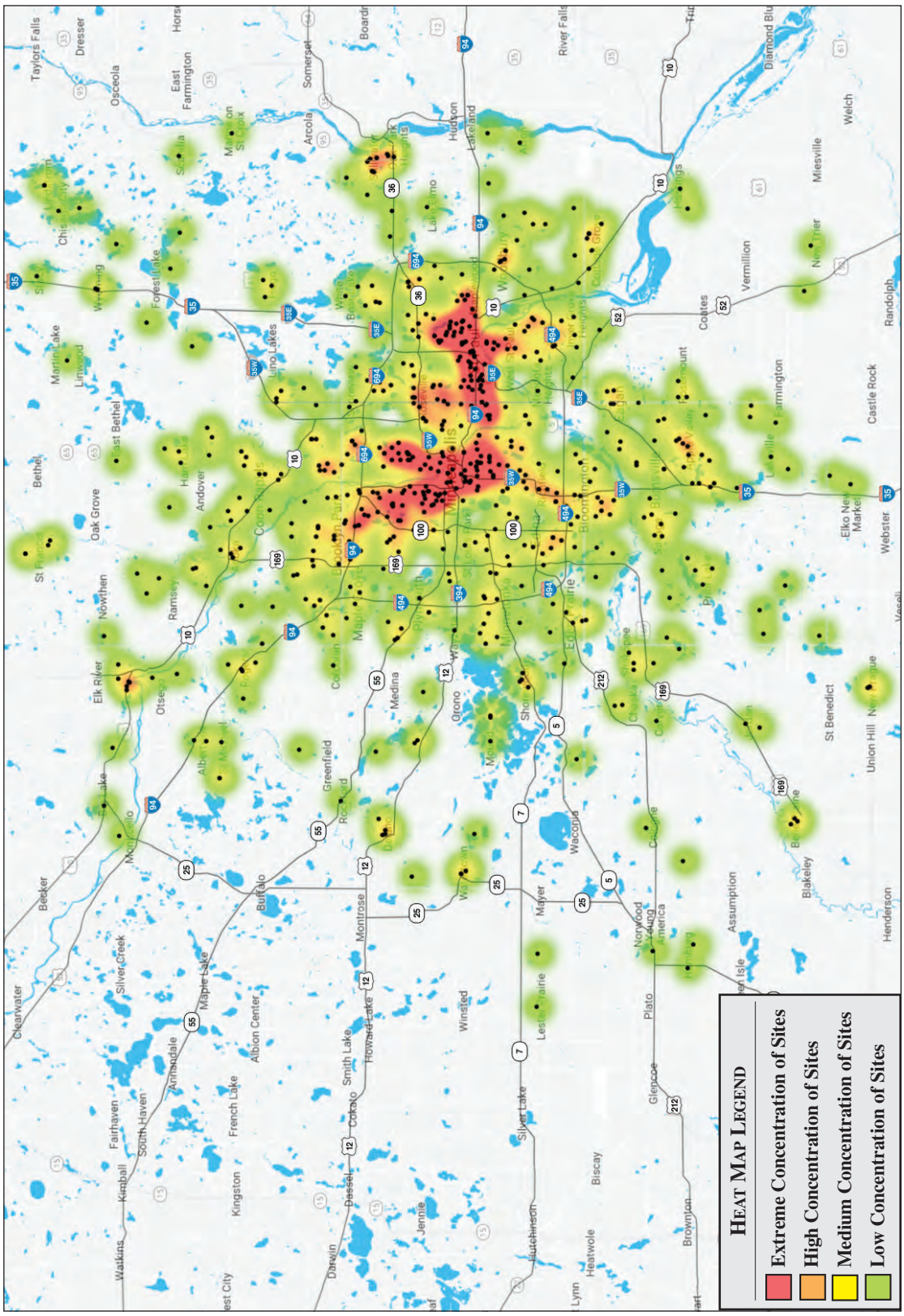
What the Intermediate Church Needs to Grow

- Additional staff
- An outward community-reaching focus

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Twin Cities

Intermediate Size Churches in the Twin Cities – 2020



Small Churches of the Twin Cities

By Definition:

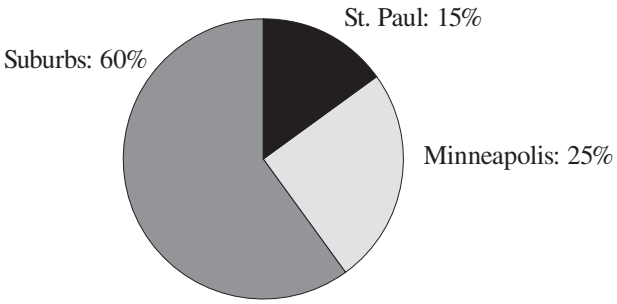
A Small Church is a church that averages 100 or less people in average weekly worship attendance. The Twin Cities currently has 2,342 churches that fit into the small church category. Currently 69% of all churches in the Twin Cities are Small Churches. Nationally about 65% of all churches can be classified as Small Churches.

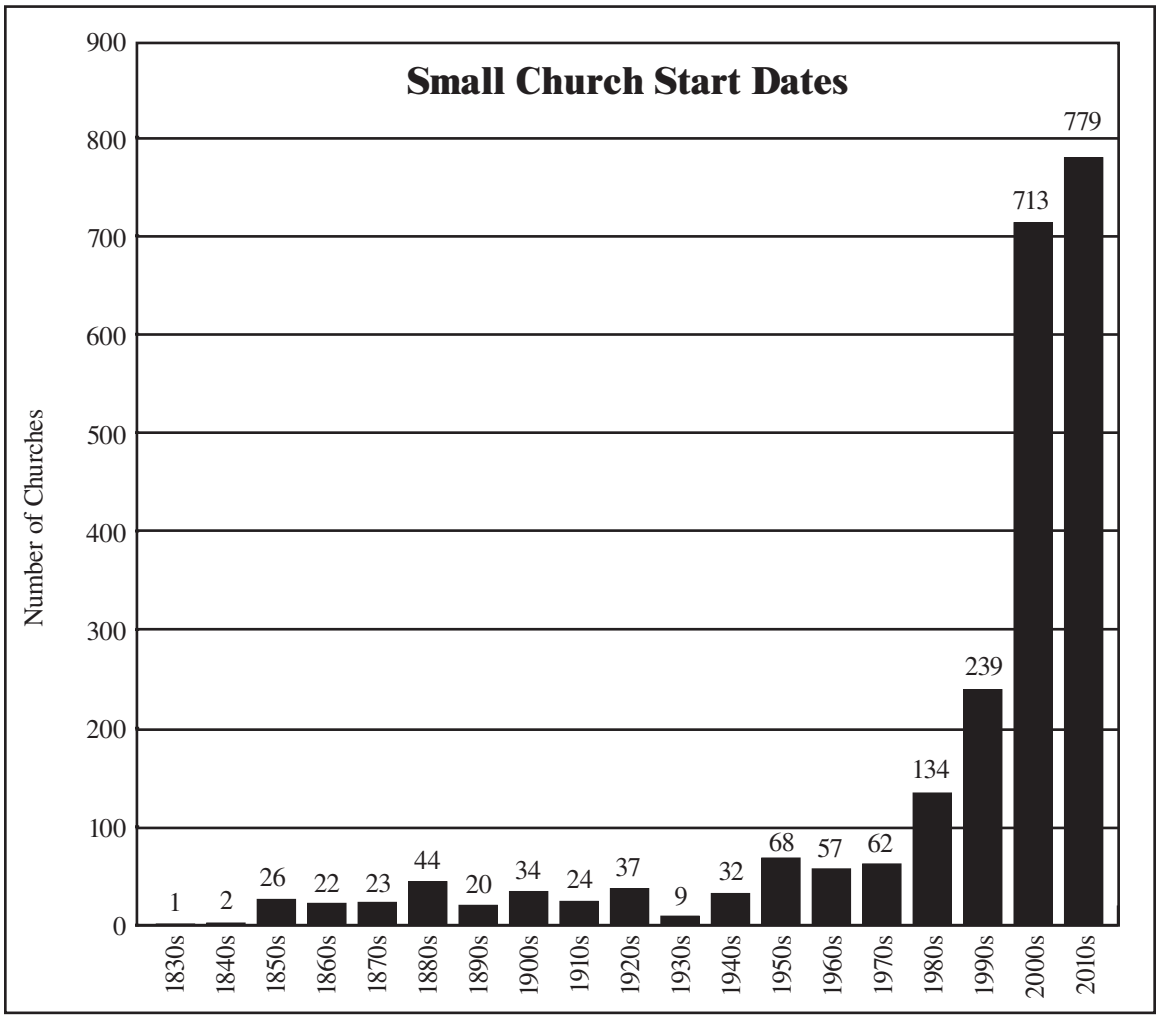
By Age:

The average age of a Twin Cities' Small Church is 30 years old (having been started in 1990).

By Location:

The following graph shows the distribution of Small Churches in the Twin Cities.





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Twin Cities

By Type:

The following is type by type of all 2,342 of the Twin Cities' small churches:

Type of Church	Number of Small Churches
Euro–American/White	566
House Church	340
African–American	301
Hispanic/Latino	281
Multi–ethnic/Multi–cultural	259
African	244
Asian	190
Gen Y/Millennials	78
Russian	32
Messianic Jewish	23
Native American	16
Deaf Church	10
Ukranian	2



Minnesota Pentecostal Assembly - www.mnpassembly.org

Characteristics

The Small Church is a vital part of the church community as they make up such a large percentage of church–goers. The Small Church functions as a neighborhood church. Typically members know each other and there is a sense of community. People enjoy serving in these churches because they are greatly affirmed in their positions. The pastor's leadership style is that of a shepherd, though he is often encouraged to "take it easy" or delegate duties to others. The pastor sees his congregation as sheep and is expected to know and care for every member. Many Small Church pastors serve only part time. The day to day duties of church maintenance take up the majority of pastor's time, leaving little time to plan for growth. Volunteers are needed to fulfill the many church duties. The Small Church is considerably "flexible" in nature. A small church, depending on its age, may be declining, growing, or plateauing. The small church tends to focus more on fellowship and less on evangelism.

Strengths

- Strong sense of family among members
- People feel they belong
- Greater opportunities for members to be used and get involved
- Flexibility

Weaknesses

- Stagnation–there's a temptation to stay small
- Leaders and members are often closed to outsiders
- It's difficult to financially support pastor
- Small Church image is obstacle to growth

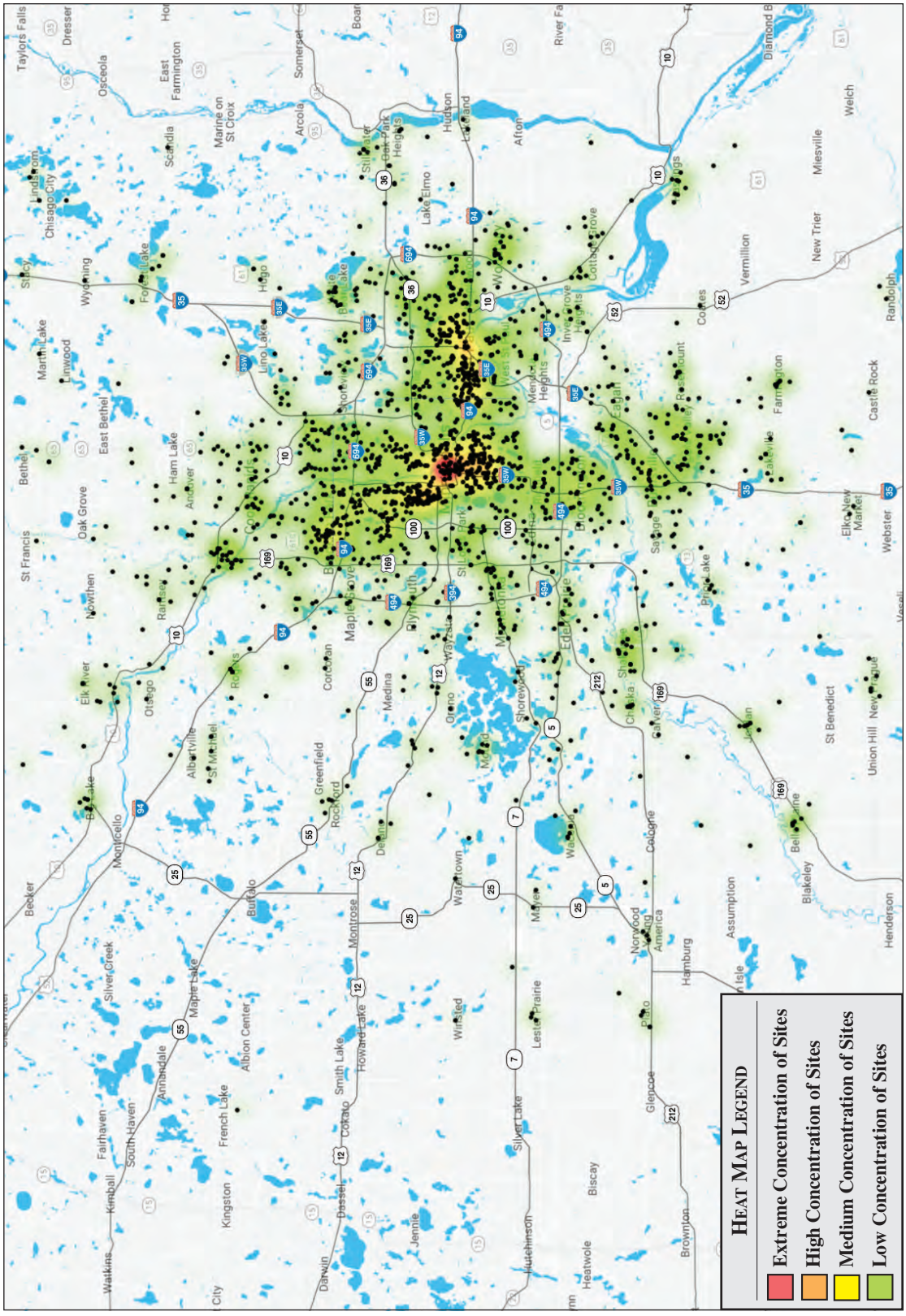
What the Small Church Needs to Grow

- To open its doors more often
- To consider making a plan for growth

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Twin Cities

Small Size Churches in the Twin Cities – 2020



New Church Plants in the Twin Cities

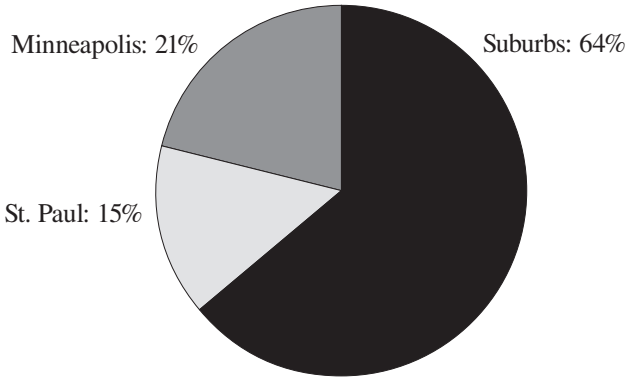
By Definition:

A New Church plant is a church that is less than two years old. According to church growth expert C. Peter Wagner, "New churches are the best way to reach unchurched people."

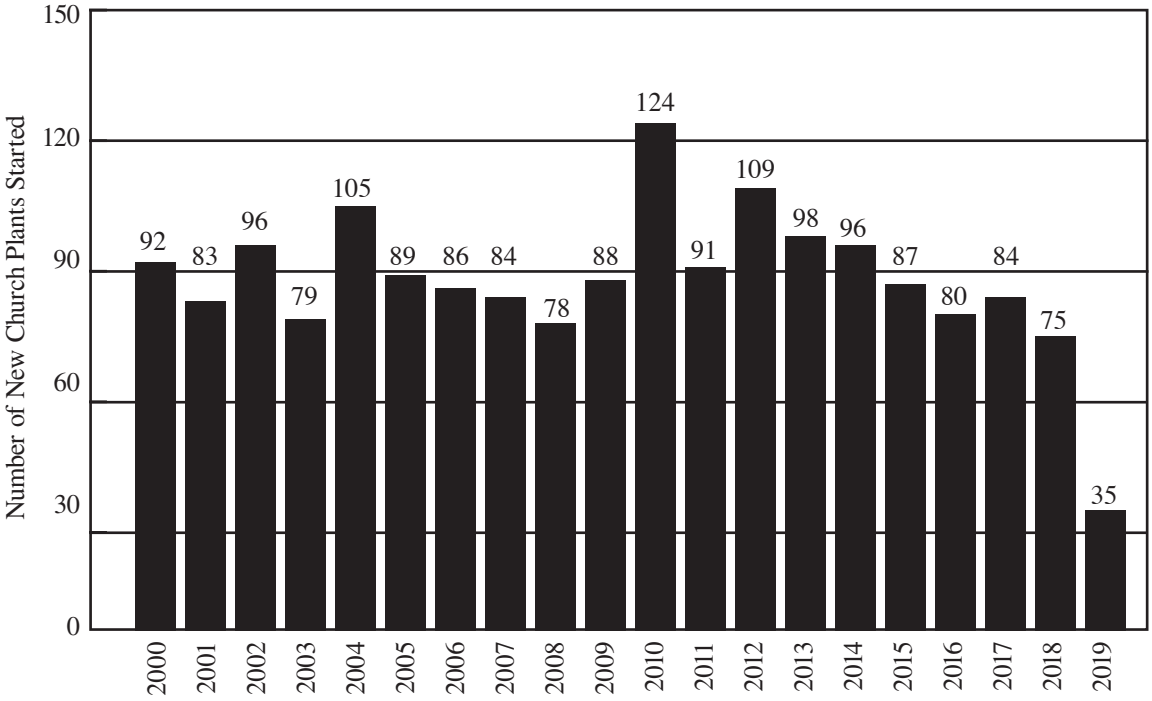
Quiet Revival: 1,700+ new churches planted since 2000. That's one new church starting every 4 days.

By Location:

The following graph shows the distribution of New Church plants that started from 2010 - 2019 in the Twin Cities.



New Church Plant Start Dates



CITYVIEW REPORT 17th Edition

Twin Cities

By Type:

This chart shows the breakdown of the type of all New church plants started from 2010 - 2019.

Over 60% of all churches planted since 1990 have been non–White churches.

Type of Church	% of New Church Plants from 2010-2019
Hispanic/Latino	18%
Euro–American/White	17%
Multi–Ethnic/Multi–Cultural	14%
African	13%
House Church	13%
African-American	10%
Asian	8%
Gen Y/Millennials	4%
Russian	1%
Messianic Jewish	1%
Deaf Church	Less than 1%
Native American	Less than 1%
Other	1%

Characteristics

New Churches grow the first 7–12 years, then tend to plateau after that. They are much needed churches, particularly in ethnically transitioning neighborhoods, New immigrant/refugee people need new churches in their language and culture. Some cultures, for example Tibetans, have very few churches at all and new converts need places to worship. In the U.S. there is not one Tibetan church. There's a high risk of failure involved with new churches, and much patience and commitment is needed. Former Pastor Leith Anderson of Wooddale Church states that "60% of new churches die within their first five years."

Strengths

- Church plants are typically high on vision
- Often there are many new converts
- People (especially young people) are attracted to new things
- New church plants often receive leadership and core group members from other churches who temporarily come for a time to help launch the new church and then later return back to their home churches once the new church has grown

Weaknesses

- There's a lack of money and staff
- Church planting pastor can become overwhelmed with the details of startup and implementation
- Often requires long hours of work, with few volunteers from which to draw
- Often have difficulty finding an initial place suitable for worship
- Discipling many new converts is challenging

What the New Church Needs to Grow

- To understand their target area and target group
- A committed core group to start the church
- To know where to plant the church
- Critical mass to begin with in order to grow successfully
- Patience, flexibility, and high creativity

A Decadal Look at Active Churches Planted in the Twin Cities

Year	Number of Active Churches
2019	35
2018	75
2017	84
2016	80
2015	87
2014	96
2013	98
2012	109
2011	91
2010	124

Year	Number of Active Churches
2009	88
2008	78
2007	84
2006	86
2005	89
2004	105
2003	79
2002	96
2001	83
2000	92

Significance

- From 2010 - 2019 the total number of churches is 879.
- From 2010 - 2019 a church was planted every 4.2 days.

Significance

- From 2000 - 2009 the total number of active churches is 880.
- From 2000 - 2009 a church was planted every 4.2 days.



Photo by Dmitry Dreyer on Unsplash

Active Churches Planted Since the 1980's in the Twin Cities:

All Churches

Decade	Active Churches	Planted Per Year	Growth Rate of Churches by Decade	Growth Rate of Churches by Percentage
2010s	879	88	+879	+100%
2000s	880	88	+538	+157%
1990s	342	34	+129	+61%
1980s	213	21	—	—

Ethnic/Non-White Churches

Decade	Active Churches	Planted Per Year	Percentage of Total Planted (Which Includes White Churches
2010s	529	53	60%
2000s	589	59	67%
1990s	188	19	55%
1980s	89	9	42%

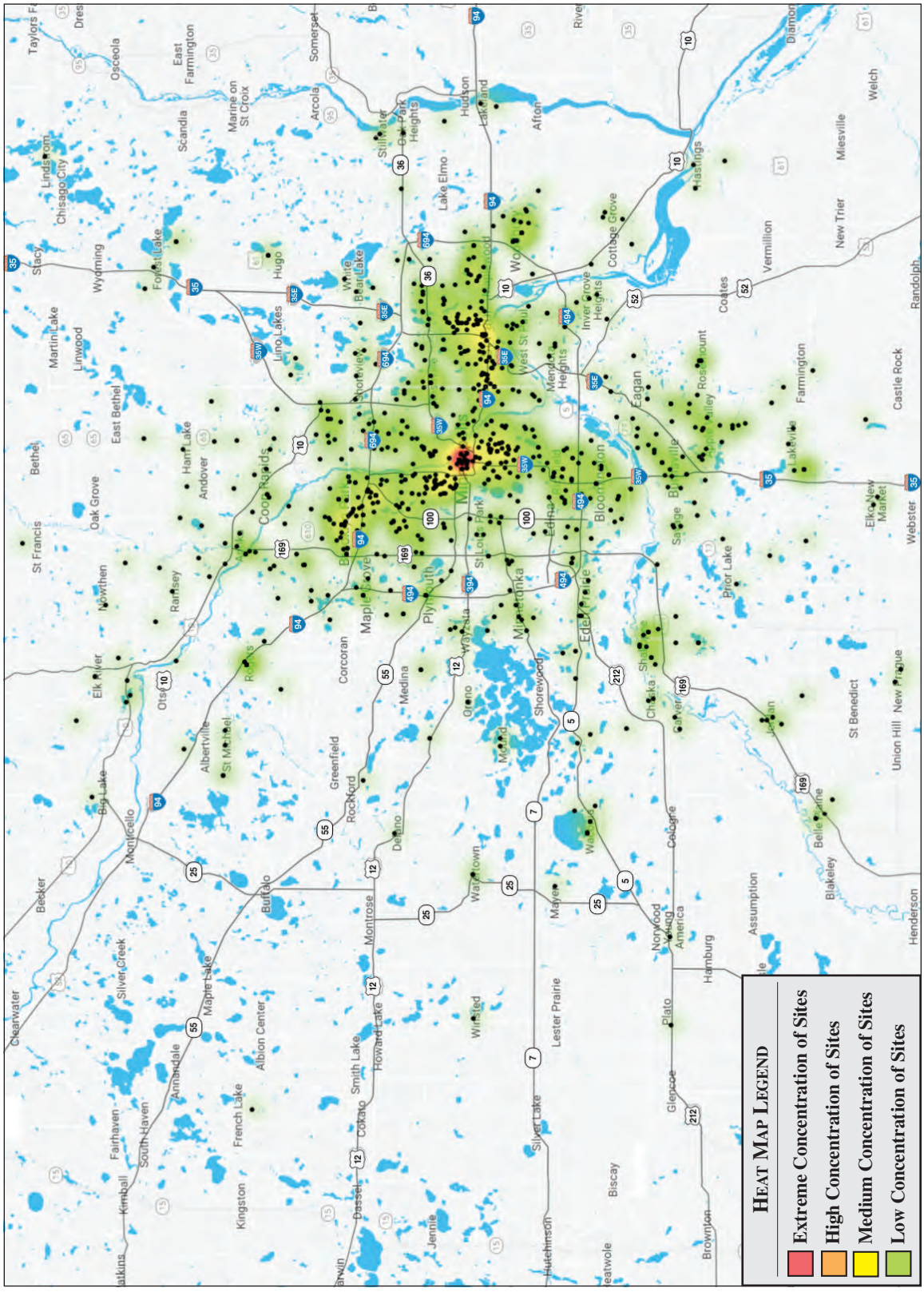


Photo by Markus Spiske on Unsplash

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New Church Plants in the Twin Cities: 2010-2019



House Churches of the Twin Cities

There are 343 known House Churches located in the Twin Cities. Surprisingly, this represents 9% of all churches in the Twin Cities area. House Churches are modeled after the early Church in the book of Acts and meet in homes. House Churches have existed throughout history for various reasons. Whether they embrace several or only one, here are some contemporary reasons Twin Cities House Church leaders state for choosing this ecclesiastical format:

Different reasons House Churches exist

- More biblical New Testament model.
- More family–oriented, everyone participates (many are home–schoolers).
- New immigrant churches, which will grow over time.
- Don't want denominational structure.
- Trendy–something new, new form of spiritual growth.
- Anti–government, separation of church and state.
- No paid clergy.
- Saves money (no building expenses).
- Reaction against larger impersonal megachurches.
- Safety for those from restricted access countries such as Muslims/Tibetans, etc. who have become Christians.
- Easier to bring new non–Christians to church–less intimidating, more personal.
- A new church may choose to form a cell church with its core group before finding an adequate location.
- The House Church model often replicates the structure used in other countries (i.e. China, India, etc.) and is imported to U.S. by some new immigrants.
- Negative experience with institutional church.
- Hold the opinion that to reach an entire city House Churches are needed because they're quicker and cheaper to start (i.e. D.A.W.N. movement).
- Have an aversion to hierarchy, looking for less structure and more simplicity in worship.
- Are separatist, resisting secular culture or institutional church.

By Group

- The vast majority of House Churches are made up of white attendees.

By Size

- House Churches range in size from single cells of 3–5 people to multiple cells averaging over 100 people.
- The average weekly worship size of a Twin Cities House Church is 18 attendees.
- The total number of attendees of House Churches is 6,206 making the House Church movement a significant part of the Twin Cities Church Body.



Minneapolis Metal Church • www.mplsmetal.church

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Twin Cities House Churches by Ethnic Group

Group	Number of Churches	Percent of Twin Cities House Churches
White	215	63%
African-American	23	7%
Multi–Ethnic/ Cultural	21	6%
African	19	6%
Asian	16	5%
Gen Y/Millennials	15	4%
Hispanic/Latino	15	4%
Messianic Jewish	11	3%
Native American	3	Less than 1%
Russian	3	Less than 1%
Bulgarian	1	Less than 1%
Haitian	1	Less than 1%

93% of all House Churches in the Twin Cities have started since 1990.

House Church Distribution in the Twin Cities

Location	Number of House Churches	Percent of House Churches
Minneapolis	93	27%
St. Paul	41	12%
Suburbs	209	61%

By Location

- House Churches in the Twin Cities are predominantly a suburban phenomenon, with nearly 2/3 of them located there.
- Over half of all Twin Cities House Churches are located in the single county of Hennepin.

House Church Distribution by County

Location	Number of House Churches	Percent of House Churches
Hennepin	181	53%
Ramsey	59	17%
Dakota	28	8%
Anoka	26	8%
Washington	22	6%
Carver	11	3%
Scott	8	2%
Sherburne	4	1%
Chisago	2	Less than 1%
Wright	2	Less than 1%

House Church Distribution by Age

Decade	Number of House Churches	Percent of House Churches
2010s	113	33%
2000s	154	45%
1990s	51	15%
1980s	13	4%
1970s	3	Less than 1%
Before 1970	9	3%

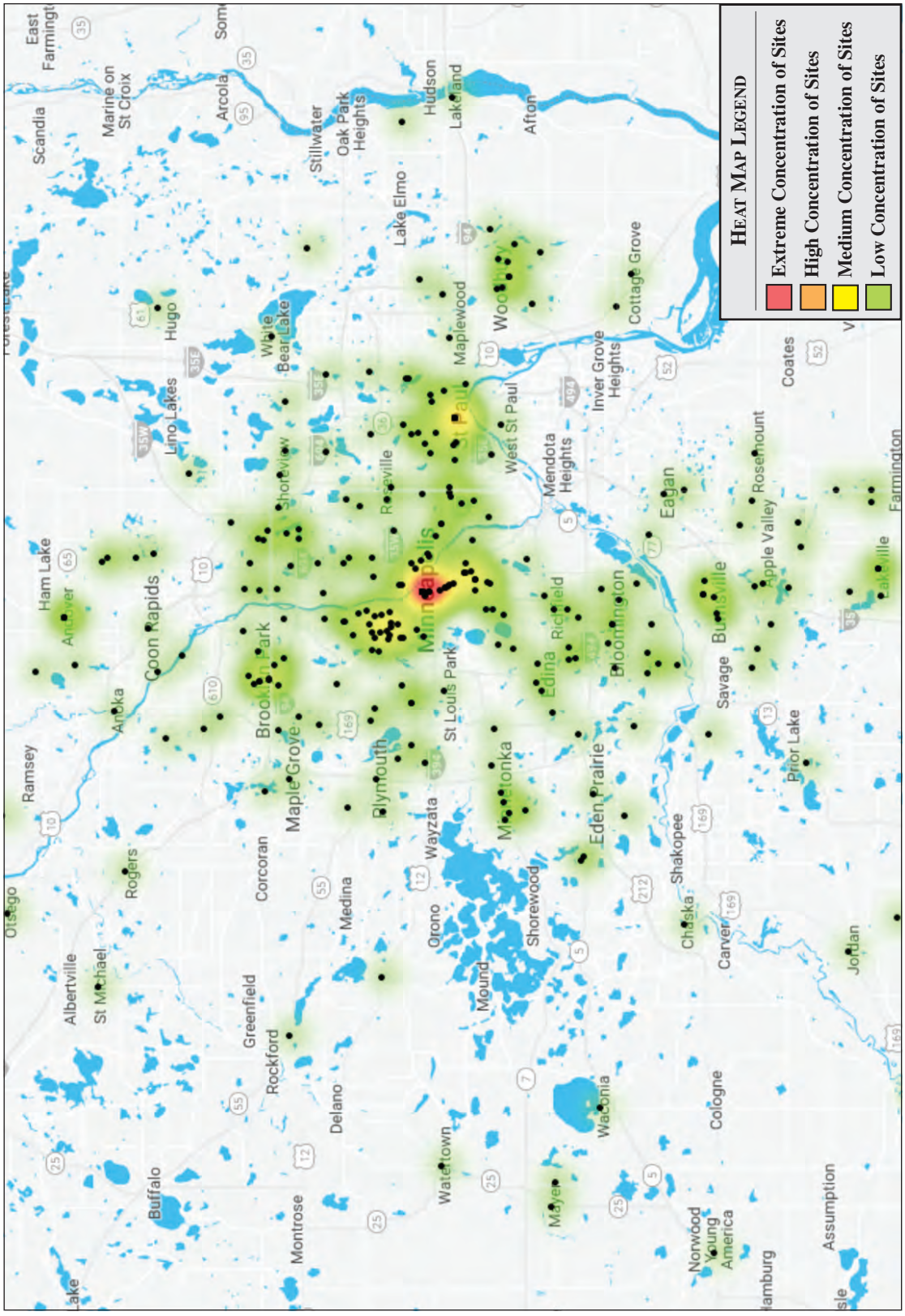
By Age

- The average age of a Twin Cities House Church is 16 years old.
- Though House Churches have always been in existence, the modern House Church movement in the U.S. began in the 1970s.
- Some of the most recent House Churches have been started by new immigrant groups to the Twin Cities.

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House Churches in the Twin Cities – 2020



Gen Y/Millennial Churches of the Twin Cities

There are 95 Gen Y/Millennial churches located in the Twin Cities. Generation X are those people born between 1965–1983 and Generation Y are made up of those born between 1984–2002. Thus these two generations comprise those from ages 8–45 years old. Both of these generations are considered to have a Post Modern worldview. Outlined in this chart are some of the difference in the values of the Baby Boomers Generation (1946–1964) and those of Generations X and Y.

By Name

Gen Y/Millennial churches no longer use the word church in their names because of the negative connotations those generations associate with churches or organized religion. The following are some of the examples of Twin Cities Gen Y/Millennials church names: Solomon's Porch, The Rock, Substance The Pulse, The Vine, etc.

By Style

Gen Y/Millennial churches have their own sense of style. The following are some of characteristics of a Gen Y/Millennials church. The eclectic, artistic expression, seating at couches or tables, dialogical sermons, music is very contemporary or hard rock music, high tech/high touch, web ministries, very causal dress, coffee house motif, no church buildings (Instead meet in schools, warehouses, coffee shops, etc.,) many singles, college, and high school students, seeker targeted. Some of the Gen Y/Millennials are also Emergent type churches with different theologies.

Baby Boomers (1946–1964)	Generation Y/ Millennials (1984–2002)
Aspiring	Inspiring
Becoming	Belonging
Centering	Dispersal
Certain	Skeptical
Church orientation	No church orientation
Competitive	Cooperative
Conquer	Connect
Controlling	Empowering
Design	Chance
Dictatorial	Participatory
Distance	Participation
Excellence	Realness
Get ahead	Get along
Go out	Hang out
Hierarchy	Anarchy
Idealistic	Pragmatic/cynical
Individual	Team
Learning/doing	Being
Linear/logical	Abstract/random
Live to work	Work to live
Monological	Dialogical
Perfect	Wounded healer
Positional leadership	Earned leadership
Product/Event–oriented	Process–oriented
Programs	Relationships
Purposeful	Playful
Religious	Spiritual
Root/depth	Surface
Scientific discovery	Virtual reality
Supervisory	Mentoring
Task	Multi–task
Truth	Preference

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By Size

Gen Y/Millennial churches range in size from 3–4,750 in average weekly worship attendance.

Average Weekly Worship Size of Gen Y/Millennial Churches in the Twin Cities

Average Worship Size	Number of Churches	Percent of Total Gen Y/ Millennial Churches
100 or less	78	83%
101–199	5	5%
200–299	3	3%
300–499	3	3%
500–999	3	3%
1,000–1,999	2	2%
2,000+	1	1%

- The average size Gen Y/Millennials church is 142 in average weekly worship attendance.

By Location

- The majority of Gen Y/Millennial churches are in urban (58%).

Gen Y/Millennials Distribution in the Twin Cities

Location	Number of Churches	Percent of Total Gen Y/ Millennial Churches
Minneapolis	43	45%
St. Paul	12	13%
Suburbs	40	42%

By County

Gen Y/Millennials Distribution by County

Location	Number of Churches	Percent of Total Gen Y/ Millennial Churches
Hennepin	66	71%
Ramsey	13	14%
Anoka	5	5%
Dakota	5	5%
Scott	2	2%
Washington	2	2%
Sherburne	1	1%

By Age

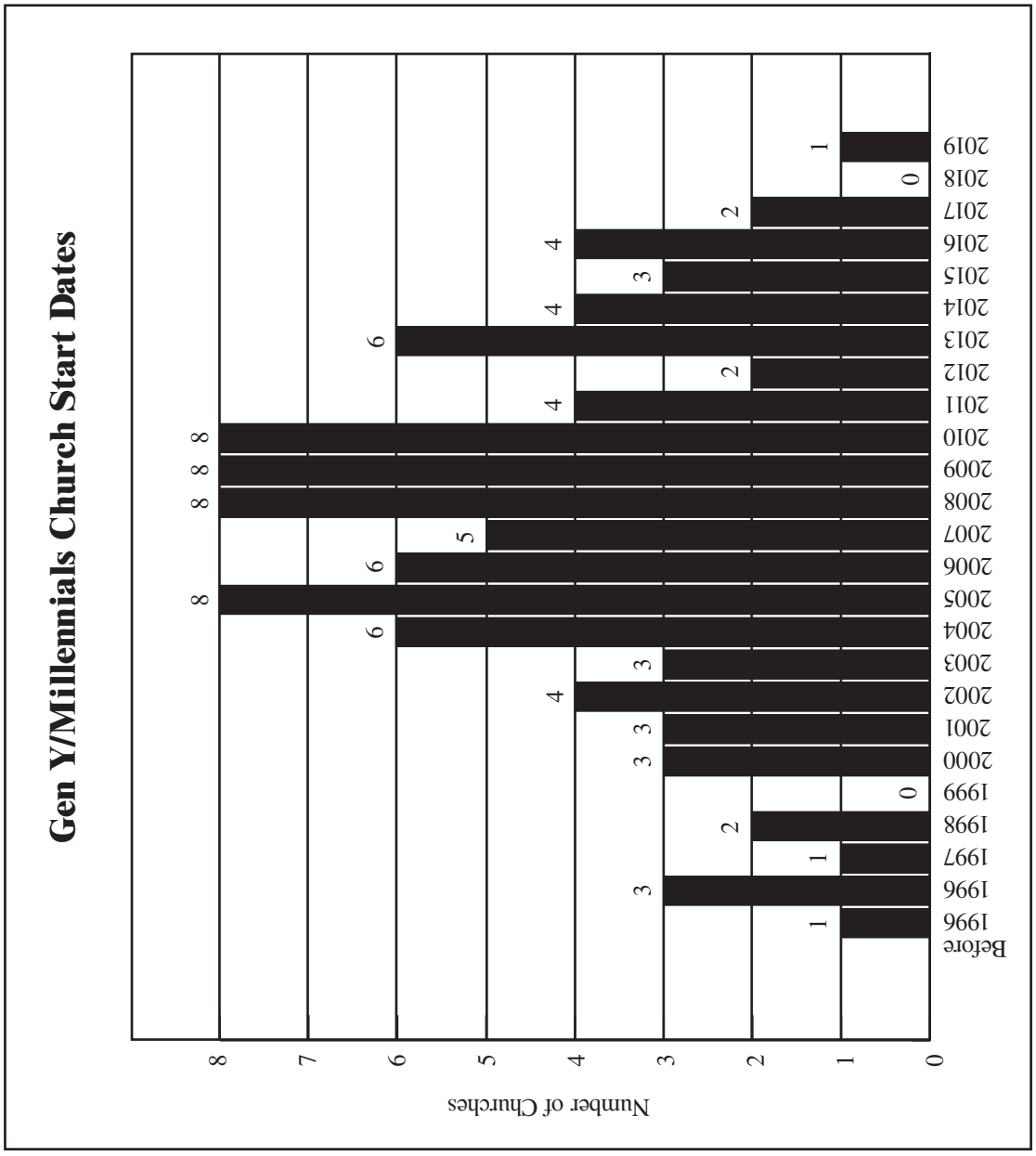
Gen Y/Millennials Distribution by Age

Decade	Number of Gen Y Churches	Percent of Total Gen Y Churches
2010s	34	36%
2000s	54	57%
1996–1999	6	6%
Started before 1996	1	1%

- The average age of Gen Y/Millennials church is just 12 years old.
- The oldest Gen Y/Millennials church began in the Twin Cities in 1996.

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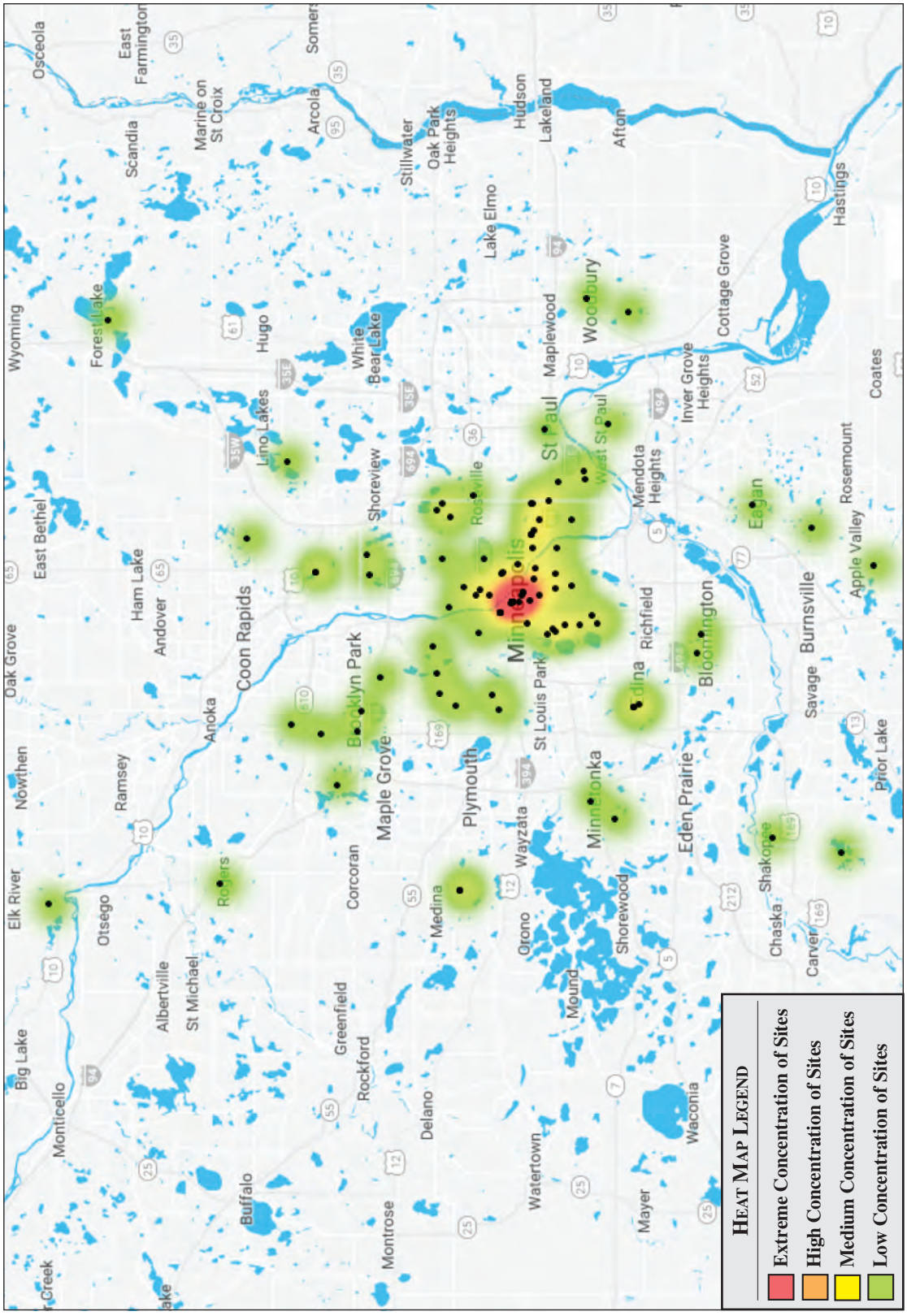


93% of all Gen Y/ Millennial churches have started since 2000.

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Gen Y/Millennial Churches in the Twin Cities – 2020



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Immigrant Churches of the Twin Cities

There are 994 Immigrant Churches, which is 27% of all Twin Cities churches. There are 251 different languages spoken in the Twin Cities. Only 11% of all Immigrants/Refugees attend church. 89% of all Twin Cities Immigrants/Refugees are unchurched

By Group

- The top five groups make up 52% of the total Twin Cities immigrant population. The majority of immigrants are concentrated in a few groups.

Top Five Immigrant/Refugee Groups in the Twin Cities

Group	Population	% of all Twin Cities Immigrants
Hispanic/ Latino	239,000	23%
Hmong	100,000	10%
Somali	84,500	8%
Ethiopian	57,500	6%
Russian	51,500	5%

- The top five groups make up 61% of all Immigrant Churches in the Twin Cities. Again, a high concentration of immigrant churches in a few groups (not necessarily dependent on the size of the immigrant group).

Top Five Immigrant/Refugee Churches in the Twin Cities

Group	Number of Churches	% of Total Immigrant Churches
Hispanic/ Latino	352	35%
Hmong	98	10%
Liberian	65	7%
Russian	47	5%
Ethiopian	43	4%

By Size

- The average weekly worship size of an Immigrant Church is 103 attendees.

Average Weekly Worship Size of Immigrant Churches in the Twin Cities

Average Worship Size	Number of Churches	% of Total Immigrant Churches
100 or less	800	81%
101–199	85	9%
200–299	47	5%
300–499	29	3%
500–999	20	2%
1,000–1,999	10	Less than 1%
2,000–2,999	2	Less than 1%
3,000+	1	Less than 1%

- Over 4/5 of all Twin Cities Immigrant Churches are small in size with 100 or less attendees. The majority of these churches are small because a) they're new and, b) the audience they can reach is limited because of their need to share a building with another church.

The largest Hmong church in the world is located in the Twin Cities.

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By Location

Immigrant Church Distribution in the Twin Cities

Location	Number of Churches	% of Total Immigrant Churches
Minneapolis	197	20%
St. Paul	204	20%
Suburbs	593	60%

- More Immigrant Churches are located in suburban areas than in the urban areas of Minneapolis and St. Paul combined.

Immigrant Church Distribution by County

Location	Number of Churches	% of Total Immigrant Churches
Hennepin	470	47%
Ramsey	297	30%
Dakota	105	11%
Anoka	58	6%
Scott	25	3%
Washington	23	2%
Carver	10	1%
Sherburne	4	Less than 1%
Wright	2	Less than 1%

- Almost half of the Immigrant Churches are located in Hennepin County.
- Almost 1/3 of the Immigrant Churches are located in Ramsey County.
- 77% of all Immigrant Churches are located in Hennepin and Ramsey Counties.
- 88% of all Immigrant Churches are located in Hennepin, Ramsey, and Dakota Counties.

By Age

Immigrant Church Distribution by Age

Decade	Number of Churches	% of Total Immigrant Churches
2010s	387	39%
2000s	379	38%
1990s	139	14%
1980s	31	3%
1970s	18	2%
1960s	7	1%
1950s	4	Less than 1%
1940s	3	Less than 1%
1930s	1	Less than 1%
1920s	3	Less than 1%
1910s	8	1%
1900s	2	Less than 1%
1890s	2	Less than 1%
1880s	5	1%
1870s	2	Less than 1%
1860s	1	Less than 1%
1850s	2	Less than 1%

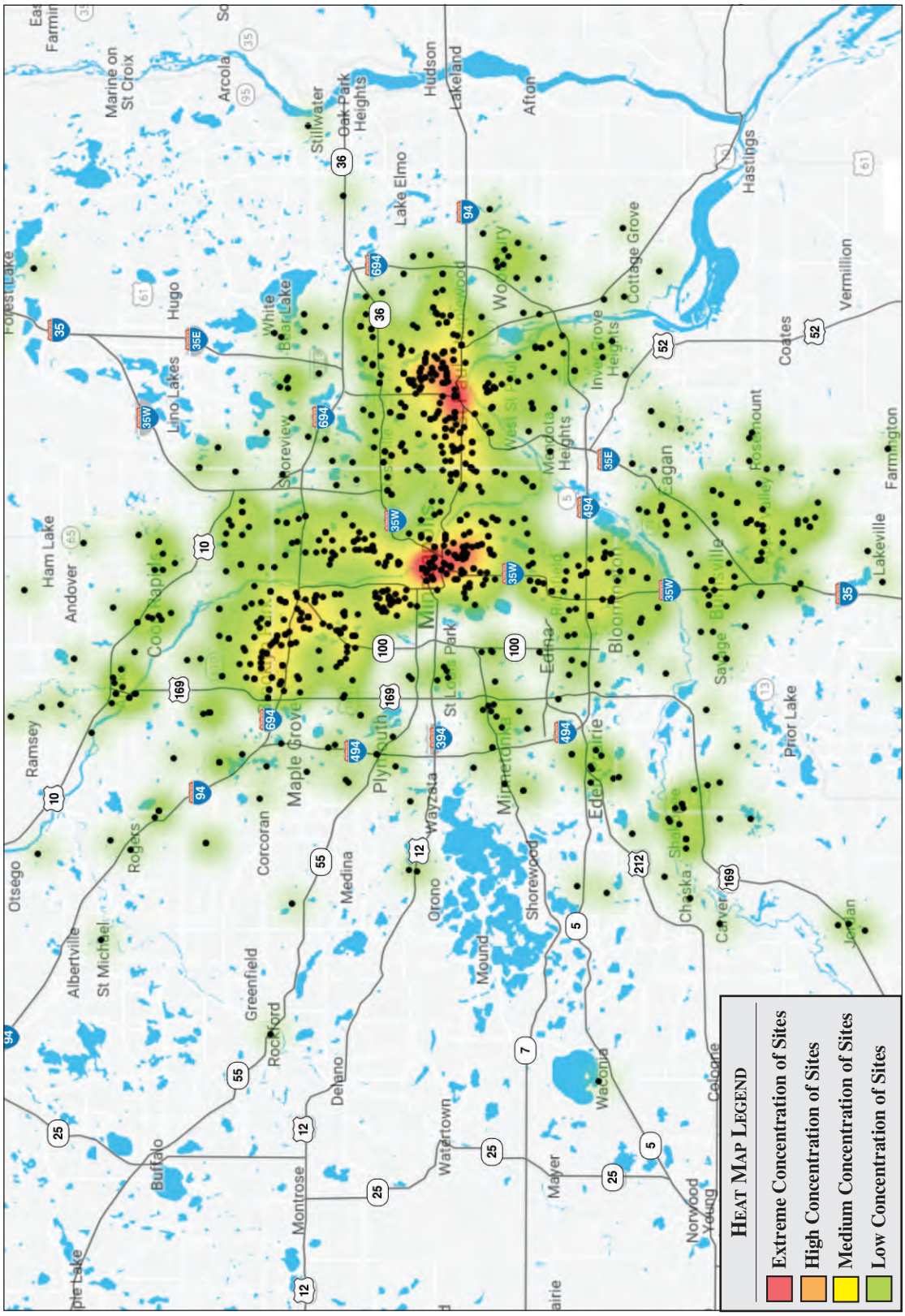
- Two waves of Immigrant Church planting in the Twin Cities: The Older Immigrant Wave (Prior to 1970) and The Newer Immigrant Wave (1970 to Present). 4% of (existing) Immigrant Churches started from 1880 to 1970. 96% of these started since 1970. 91% of these started after 1990. The older wave of Immigrant Churches have mostly either died out or have transitioned to become English speaking and non–culture specific churches.
- The average age of a Twin Cities Immigrant Church is 17 years old.

The Twin Cities is home to the largest Oromo Ethiopian church in North America.

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All Immigrant Churches in the Twin Cities – 2020



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Hispanic/Latino Churches of the Twin Cities

There are 352 Hispanic/Latino Churches in Twin Cities. The total Hispanic/Latino community is 239,000 people with just 17% attending a Hispanic/Latino Church or another type of church in the Twin Cities area. Thus 83% of Hispanic/Latino need to be reached for Jesus.

Timeline of Hispanic/Latino Churches in the Twin Cities

1860 — First record of Hispanics/Latinos from Mexico living in the Twin Cities.

1931 — First Twin Cities Hispanic/Latino Church, Our Lady of Guadalupe Catholic Church, is established in St. Paul.

1975 - Pres. — Massive wave of immigrants and refugees arrive in the Twin Cities (mostly Hispanics/Latinos, Africans, Asians, and Russians).

By Location

Hispanic/Latino Distribution in the Twin Cities

Location	Number of Churches	% of Total Churches
Minneapolis	85	24%
St. Paul	70	20%
Suburbs	197	56%

By Age

Hispanic/Latino Distribution by Age

Decade	Number of Churches	% of Total Churches
2010s	153	44%
2000s	145	41%
1990s	41	12%
1980s	1	Less than 1%
1970s	4	1%
1960s	1	Less than 1%
Pre-1960s	7	2%

- The average age of a Hispanic/Latino Church is 15 years old having started in 2005

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By Size

■ The average weekly worship size of a Hispanic/Latino Church is 112 attendees. 80% are under 100 people in attendance.

Average Weekly Worship Size of Hispanic/Latino in the Twin Cities

Average Worship Size	Number of Churches	% of Total Churches
100 or less	282	80%
101–199	38	11%
200-299	14	4%
300-499	8	2%
500-999	3	1%
1,000-1,999	5	1%
2,000-2,999	1	Less than 1%
3,000+	1	Less than 1%

There are more Hispanic/Latino churches located in the suburbs with 56% than cities of Minneapolis and St. Paul combined.

There is a Quiet Revival in Hispanic/Latino church planting with 97% of Hispanic/Latino churches having started in the last 30 years.

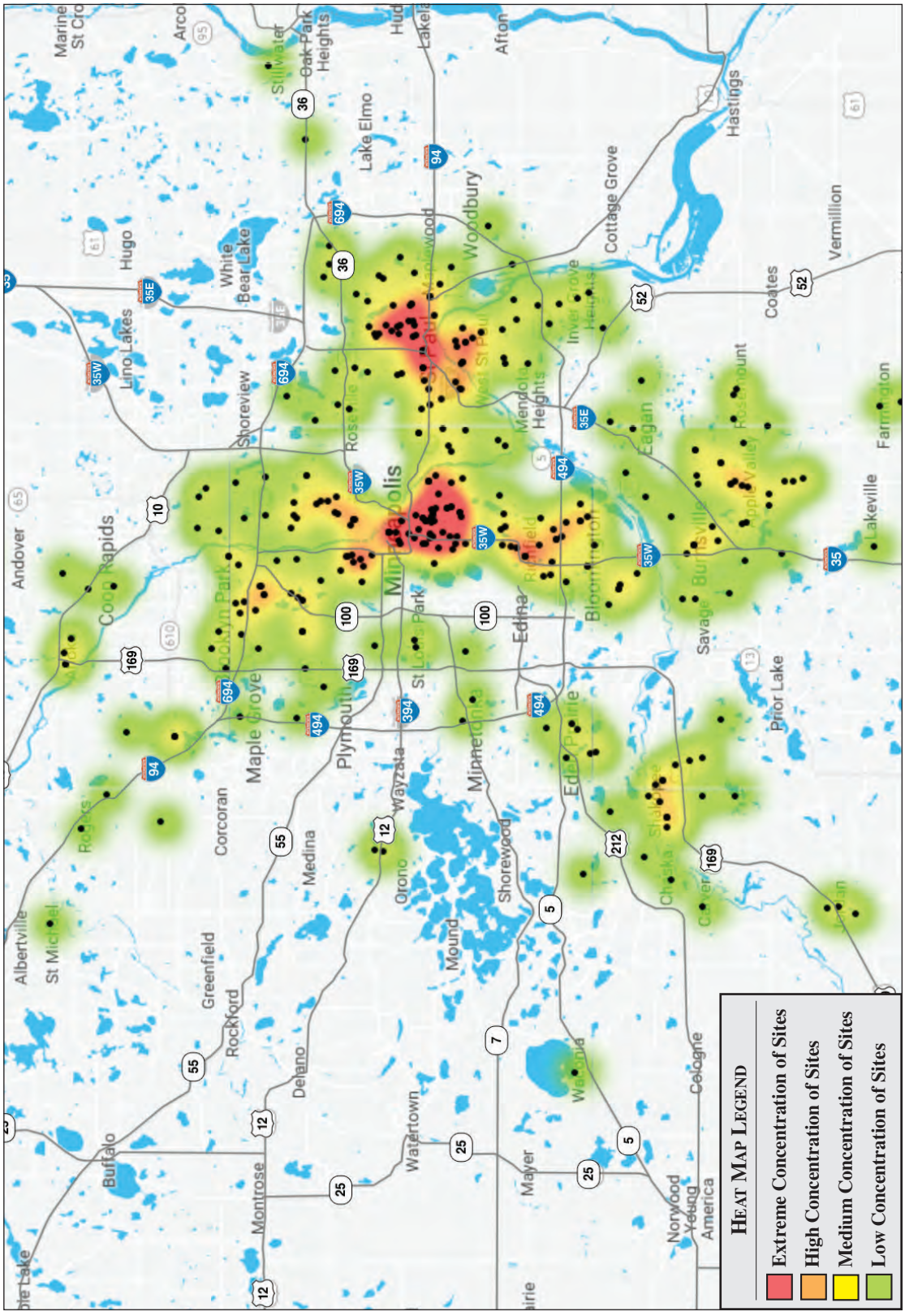


New Hope Church - www.newhopechurchmn.org/ministries/latinos

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Hispanic/Latino Churches in the Twin Cities – 2020



African-American Churches of the Twin Cities

There are 349 African-American Churches in Twin Cities. The total African-American community is 243,000 people with just 40% attending a African-American Church or another type of church in the Twin Cities area. Thus 60% of African-American need to be reached for Jesus.

Timeline of African-American Churches in the Twin Cities

1802 — Pierre Bonga, first African-American in Minnesota later becomes a fur trader in the Twin Cities area and throughout Minnesota.

1836 — African-American slave Dred Scott comes to Fort Snelling with his slave master, a military officer in the U.S. Army. Scott was now in a free territory but was still declared a slave and thus had no legal rights to appeal this decision. This decision was upheld later in 1857 by the U.S. Supreme Court as the Dred Scott Decision, which became one of the triggers for the American Civil War.

1863 — The first African-American church forms in St. Paul (Pilgrim Baptist Church.) This church is formed by runaway slaves.

1923 — Ten active Ku Klux Klan chapters in Minneapolis.

1951-1967 — The Rondo Neighborhood was the neighborhood where African-Americans began to settle in the Twin Cities in 1863. It grew over time to a large thriving African-American community. The construction of Highway 94 divided the heart of this neighborhood destroying its great ethnic cohesion.

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Timeline of African-American Churches in the Twin Cities cont.

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1955 — Park Ave. United Methodist Church, Minneapolis, becomes the first church in the Twin Cities to formally have integrated worship services becoming the first multicultural church (Black and White congregation attendees) in the Metro Area.

1960s — Rich suburb Edina used exclusionary de covenants to discriminate against non-whites moving in. Edina was described as a sundown town which meant African-Americans had to leave town by sundown otherwise they would risk harassment or physical harm.

1961, 1963, and 1967 — Rev. Dr. Martin Luther King Jr. speaks at rallies throughout the Twin Cities.

1967 — Race riots take place in North Minneapolis along Plymouth Ave. Minnesota National Guard is dispatched for one week.

1968 — Race riots take place in St. Paul among the Selby and Dale area with four police officers shot.

1969 — Race riots take place in St. Paul among the Selby and Dale area with twenty police officers injured and tear gas is used on the community.

1969 — Race riots take place in north Minneapolis along West Broadway.

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Timeline of African-American Churches in the Twin Cities cont.

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1981 — Rondo Days is established in St. Paul neighborhood to celebrate African-American culture.

1986 — Martin Luther King Jr. Day first observed as a holiday in Minnesota.

1990 — First annual Martin Luther King Jr. Day breakfast events begin in the Twin Cities.

2001 — Ku Klux Klan/Neo–Nazis hold a rally at the Minnesota State Capital in St. Paul.

2015-2019 — Jamar Clark and Philando Castile shootings by police in the Twin Cities many local protests and the rise of many large Black Lives Matters protest throughout the Twin Cities area.

2020 — George Floyd's death in Minneapolis at the hands of the police, sparks worldwide protests and riots including the Twin Cities area.



Pilgrim Baptist Church, the first African-American church in Minnesota, founded in 1863

Pilgrim Baptist Church - www.pilgrimbaptistchurch.org - (Photo by William Wesen)

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By Location

African-American Distribution in the Twin Cities

Location	Number of Churches	% of Total Churches
Minneapolis	191	55%
St. Paul	76	21%
Suburbs	82	24%

By Size

- The average weekly worship size of an African-American Church is 67 attendees. 87% are under 100 people in attendance.

Average Weekly Worship Size of African-American in the Twin Cities

Average Worship Size	Number of Churches	% of Total Churches
100 or less	303	87%
101–199	24	7%
200-299	11	3%
300-499	8	2%
500-999	3	1%

By Age

African-American Distribution by Age

Decade	Number of Churches	% of Total Churches
2010s	86	25%
2000s	122	35%
1990s	58	17%
1980s	29	8%
1970s	15	4%
1960s	10	3%
1950s	5	1%
1940s	7	2%
1930s	1	Less than 1%
1920s	4	1%
1910s	3	1%
1900s	1	Less than 1%
1890s	1	Less than 1%
1880s	4	1%
1870s	1	Less than 1%
1860s	2	Less than 1%

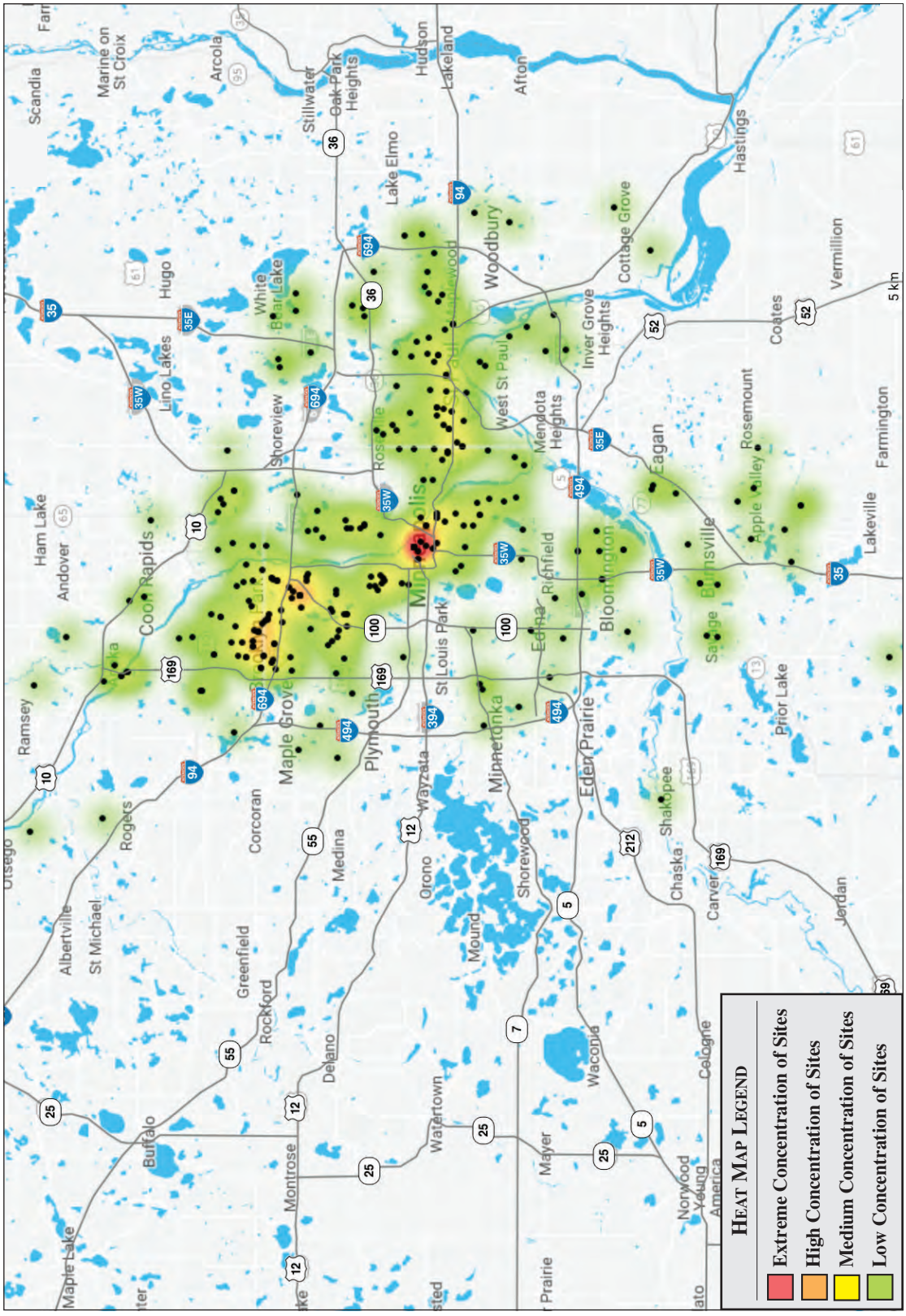
- The average age of an African-American Church is 32 years old having started in 1988.

The number of African-American churches in the Twin Cities has been doubling every 10 years from the 1970's to the 2000's

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African-American Churches in the Twin Cities – 2020



Messianic Jewish Congregations of the Twin Cities

There are 24 Messianic Jewish Congregations in Twin Cities. The total Twin Cities Jewish community is 59,000 people with just 3% attending a Messianic Jewish congregation or another type of church in the Twin Cities area. Thus 97% of Jews need to be reached for Jesus.

Timeline of Messianic Jewish Congregations in the Twin Cities

1856 — First Jewish services held in St. Paul.

1946 — Sociologist, Carry McWilliams declares Minneapolis as "the most anti-Semitic city in the U.S."

1959 — Jewish author, Gunther Plaut, describes Minneapolis as "the capitol of anti-Semitism in the U.S."

1976 — First Messianic Jewish congregation meets in the Twin Cities.

1982 — Oldest remaining Messianic Jewish in the Twin Cities is founded (Seed of Abraham Messianic Congregation).



Kehilat Sar Shalom - www.rabbiyeshua.com

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By Location

Messianic Jewish Congregations Distribution in the Twin Cities

Location	Number of Congregations	% of Total Congregations
Minneapolis	4	17%
St. Paul	3	12%
Suburbs	17	71%

By Size

- The average weekly worship size of a Messianic Jewish Congregation is 33 attendees. 96% are under 100 people in attendence.

Average Weekly Worship Size of Messianic Jewish Congregations in the Twin Cities

Average Worship Size	Number of Congregations	% of Total Congregations
100 or less	23	96%
101–199	1	4%



Messianic logo

By Age

Messianic Congregation Distribution by Age

Decade	Number of Congregations	% of Total Messianic Congregations
2010s	7	29%
2000s	13	54%
1990s	3	13%
1980s	1	4%

- The average age of a Messianic Jewish Congregation is 13 years old having started in 2007

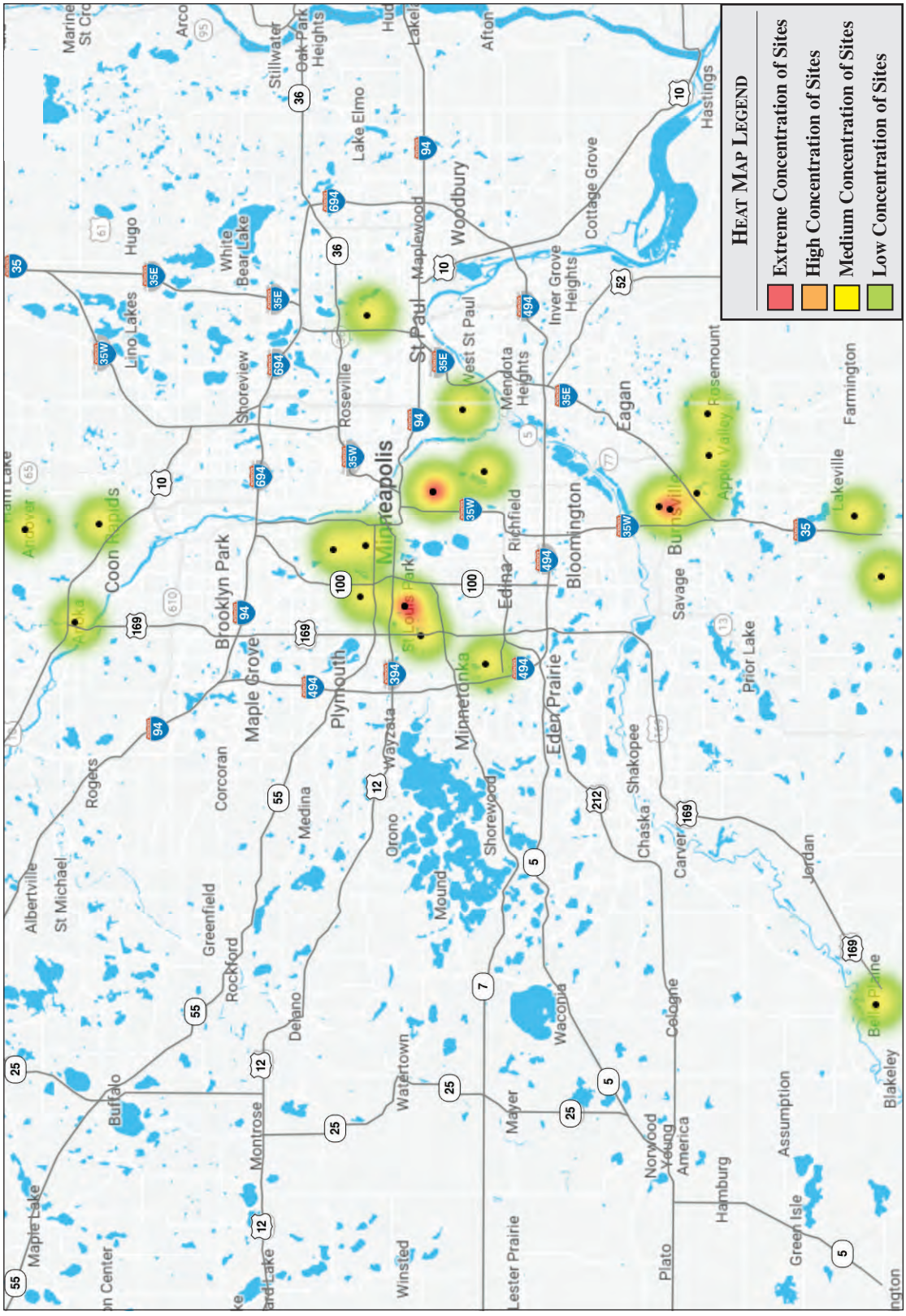
With 24 Messianic Jewish Congregations in the Twin Cities, that is equal to 4% of all the 545 Messianic Jewish Congregations in the U.S.

With 24 Messianic Jewish Congregations in the Twin Cities, that is equal to 2% of all the 1,454 Messianic Jewish Congregations in 46 countries of the world.

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Messianic Jewish Congregations in the Twin Cities – 2020



Native American Churches of the Twin Cities

There are 16 Native American Churches in Twin Cities. The total Native American community is 40,000 people with just 1% attending a Native American Church or another type of church in the Twin Cities area. Thus 99% of Native Americans need to be reached for Jesus.

Timeline of Native American Churches in the Twin Cities

Pre-1680 — Dakota and Ojibwe Indian tribes flourished in the area that today is the Twin Cities.

1680 — Belgian Father Louis Hennepin, Franciscan priest and missionary, is the first European to arrive in the Twin Cities area. He is taken by Native Americans to their sacred site of the Spirit River (Rum River) in Anoka.

1834 — Pond Brothers, Samuel and Gideon, arrived as missionaries to the Native Americans in Bloomington, Shakopee, and Minneapolis. They were the first to write down the Dakota Indian language. They were also the first to translate the Bible into the Dakota Indian language

1858 — Minnesota becomes a state.

1862 — The Dakota Conflict (Sioux uprising) took place throughout the state, and resulted in the death of 60 Dakota Indians and 500 Minnesota settlers. After the uprising, many more Indians were lynched by mobs and 38 of them were hanged in Mankato in the largest group hanging in history.

1968 — National organization, American Indian Movement (A.I.M.) forms in the Phillips Neighborhood in Minneapolis where it is still headquartered today.

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Timeline of Native American Churches in the Twin Cities cont.

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1973 Little Earth Housing Complex is created for 1,000 Native American residents in the Phillips Neighborhood. The Phillips Neighborhood has the most Native Americans of any urban area in America other than reservations.

2005 "Midwest Gathering of Nations" Native American outreach and conference is held in Minneapolis with 200 attendees.

By Location

Native American Churches Distribution in the Twin Cities

Location	Number of Churches	% of Total Churches
Minneapolis	10	62%
St. Paul	3	19%
Suburbs	3	19%

By Size

- The average weekly worship size of a Native American Church is 17 attendees. All of them are under 100 people in attendance.

By Age

Native American Churches Distribution by Age

Decade	Number of Churches	% of Total Churches
2010s	4	25%
2000s	3	19%
1990s	3	19%
1980s	2	12%
1970s	2	12%
Pre-1970	2	12%

- The average age of a Native American Church is 37 years old having started in 1983

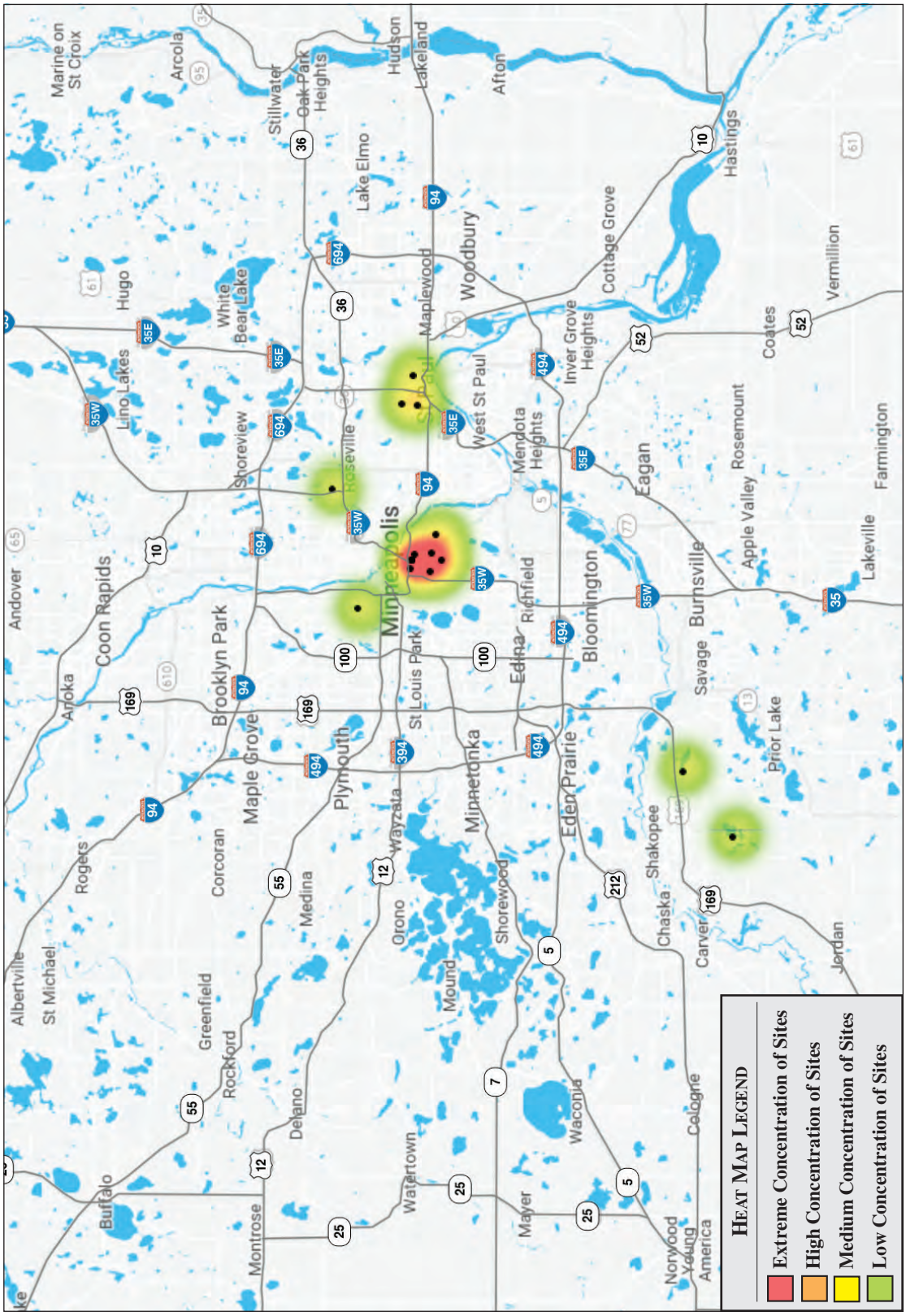
Less than 1% of Native Americans are Christian.

The 16 Native American Churches in the Twin Cities makeup 2.2% of all the 744 Native American Churches in America.

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Twin Cities

Native American Churches in the Twin Cities – 2020



An Urban/Suburban Comparison of the Twin Cities

Urban Minneapolis (All of Minneapolis)

Population	425,403 (12% of total T.C. pop.)
Total Number of Churches	754 (21% of all churches in T.C.)
Average Age of a Church in Years	43
Average Church Size	131
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 564 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	97
Number of world religion worship sites	164 (44% of all world religion sites in the T.C.)
Number of cult/sect/occult worship sites	365 (37% of all cult/sect/occult sites in the T.C.)

Urban St. Paul (All of St. Paul)

Population	307,695 (8% of total T.C. pop.)
Total Number of Churches	493 (14% of all churches in T.C.)
Average Age of a Church in Years	42
Average Church Size	146
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 624 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	122
Number of world religion worship sites	58 (16% of all world religion sites in the T.C.)
Number of cult/sect/occult worship sites	137 (13% of all cult/sect/occult sites in the T.C.)

Suburban (All suburbs within seven county metro area)

Population	2,896,092 (80% of total T.C. pop.)
Total Number of Churches	2,271 (65% of all churches in T.C.)
Average Age of a Church in Years	41
Average Church Size	224
D.A.W.N. Ratio 1 (# of churches for pop.)	1 per 1,275 people
D.A.W.N. Ratio 2 (# of churches still needed for pop.)	625–3,521
Number of world religion sites	149 (40% of all world religion sites in the T.C.)
Number of cult/sect/occult sites	499 (50% of all cult/sect/occult sites in the T.C.)

*D.A.W.N. Ratio 1 equals number of churches for population.
*D.A.W.N. Ratio 2 equals number of churches still needed for population.
The D.A.W.N. (Discipling A Whole Nation) Ratio calculates the number of churches needed to reach a specific population. That ratio is one church for every 500–1,000 people.

CITYVIEW REPORT 17th Edition

Twin Cities

Distribution of Churches by Urban/Suburban Locations

Church Type	Churches in Minneapolis	Churches in St. Paul	Churches in Suburbs
White	117	92	1,210
African-American	191	76	82
Asian	28	79	142
Hispanic/Latino	85	70	197
African	67	51	190
Native American	10	3	3
House Church	93	41	209
Messianic Jewish	4	3	17
Deaf	2	2	6
Multi–ethnic/ Cultural	114	64	175
Gen Y/Millennials	43	12	40
Totals	754	493	2,271

Note: A few churches fit into more than one type of church category (i.e., Hispanic/Latino house church).

Significance

- In the city of Minneapolis there is no majority of one church type. All church types in that city are under 25% of the total.
- In the city of St. Paul there is no majority of one church type. All church types in that city are under 19% of the total.
- In the suburbs the White church is still a dominant church type with 53% of the total.

Significance

- Over 85% of all the White churches are located in the suburbs.
- Over half (55%) of the Black churches are located in Mpls.
- Over half (57%) of the Asian churches are located in the suburbs.
- There are more Hispanic/Latino churches located in the suburbs than in Minneapolis and St. Paul combined. Over half (56%) of the Hispanic/Latino churches are located in the suburbs.
- 63% of the Native American churches are located in Minneapolis.
- Over half (61%) of all the house churches are located in the suburbs.
- Almost half (45%) of the Gen Y/Millennial churches are located in the Minneapolis.

Distribution of Churches by City

Church Type	% of Churches in Mpls.	% of Churches in St. Paul	% of Churches in Suburbs
White	16%	19%	53%
African-American	25%	15%	4%
Asian	4%	16%	6%
Hispanic/ Latino	11%	14%	9%
African	9%	10%	8%
Native American	1%	Less than 1%	Less than 1%
House Church	12%	8%	9%
Messianic Jewish	Less than 1%	Less than 1%	Less than 1%
Deaf	Less than 1%	Less than 1%	Less than 1%
Multi–Ethnic/ Cultural	15%	13%	8%
Gen Y/ Millennials	6%	2%	2%
Totals	100%	100%	100%

Note: A few churches fit into more than one type of church category (i.e., Hispanic/Latino house church).

Multi-Site Churches of the Twin Cities

A Multi-Site Church is one church with two or more campuses (some of which could also be micro churches). Sometimes this church type is referred to as one church, many/multiple locations or a multi-campus church. There are currently over 10,000+ Multi-Site Churches located in the U.S. and 66 Multi-Site Churches (2% of all Twin Cities churches) with 172 total church sites located in the Twin Cities (5% of all Twin Cities churches).

Advantages of Multi-Site Churches vs. New Church Plants:

- Greater prayer support
- Greater accountability
- Larger core group to start with
- More trained workers and leaders
- Shared DNA, vision, and core values
- More financial and ongoing financial support
- Less risk of failure, higher chance of success (60% of church plants die within the first five years)
- Pre-determined trouble shooting and problem solving methods
- Can also be micro-site smaller sized churches

Significance

- The multi-site church model is a fairly new phenomena dating back about 35 years. The first church in the Twin Cities to move to the multi-site model was North Heights Lutheran Church in 1986.
- 13 of the 66 Twin Cities Multi-Site Churches are megachurches (20%) including Eagle Brook Church, which is the largest Twin Cities church.
- Mult-Site Churches range in size from smaller churches to megachurches.

Time Line: Growth of Multi-Site Churches in the United States

1980s	First Multi-Site Churches Begin
1990	10 Multi-Site Churches
1998	100 Multi-Site Churches
2003	1,200 Multi-Site Churches
2005	1,500 Multi-Site Churches
2006	2,000 Multi-Site Churches
2008	2,500 Multi-Site Churches
2010	5,000 Multi-Site Churches
2012	8,000 Multi-Site Churches
2019	10,000+ Multi-Site Churches

Sources:
·Warren Bird, Leadership Network; *Christianity Today,* 2/2014
· Thom Rainer, Thom Rainer Blog, *Is the Multi-Side Church Movement Still Growing?"* 6/24/19

Church Worship Sites in the Twin Cities

Churches meet in many different types of buildings and facilities for worship. New church plants rarely have the resources to purchase or build their own church buildings so often they are forced to be creative in finding an adequate worship site.

Church Worship Sites

Building Type	National	Twin Cities
Church Building	87%	75%
School	5%	4%
Storefront	1%	1%
Other	7%	20%

Church Incubators

As the Twin Cities population grows from 2020-2050, not only will land become scarce, but the land that is available will be prohibitively expensive for church plant budgets.

How can we plant new churches in the Twin Cities to reach new generations of people and the large influx of new immigrants? The answer is through the concept of church incubators.

Basically this means a congregation sharing its church building with one or more churches.

- Only 45% of churches in the Twin Cities area own their own church building.
- 30% of churches in the Twin Cities meet in a church building that they do not own but rent from another church.
- 17% of all Twin Cities churches share their church building with one or more other churches, thus functioning as church incubating sites. Nationally 10.1% of churches share their building with one or more other churches.
- 633 churches in the Twin Cities share their church building with one or more churches (church incubator sites). The following chart describes this.

Church Incubators

Number of Churches in Addition to Their Own Meeting in Building	Church Incubator Sites Hosting Another Church
1	347
2	164
3	63
4	42
5	10
6	4
7	2
8	1

Church Meeting Locations

Location of Church Site	Percentage of Churches
Own Building	45%
Rent from Another Church	30%
House	9%
School	4%
Community Center	2%
Warehouse	2%
Storefront	1%
Apartment	Less than 1%
Apartment Community Room	Less than 1%
Armory	Less than 1%
Art Center/Studio	Less than 1%
Ball Room	Less than 1%
Bank Building	Less than 1%
Bar	Less than 1%
Bowling Alley	Less than 1%
City Hall/Civic Center	Less than 1%
Coffee House/Cafe	Less than 1%
Country Club	Less than 1%
Day Care Center	Less than 1%
Dinner/Live Theater	Less than 1%

Location of Church Site	Percentage of Churches
Event Center	Less than 1%
Funeral Home	Less than 1%
Health Club	Less than 1%
Hotel	Less than 1%
Ice Arena	Less than 1%
Library	Less than 1%
Lodge	Less than 1%
Mall/Retail Space	Less than 1%
Martial Arts Center/Studio	Less than 1%
Ministry Center	Less than 1%
Movie Theater	Less than 1%
Night Club/Comedy Club	Less than 1%
Office Building	Less than 1%
Park Building	Less than 1%
Pool/Swimming Facility	Less than 1%
Rent from Parachurch Organization	Less than 1%
Restaurant	Less than 1%
Senior Home	Less than 1%
Wedding Chapel	Less than 1%
YMCA	Less than 1%



Meets in a dance studio
One Reason Church • www.onereasonchurch.com/



Meets in a former bowling alley
Cornerstone Church Crystal • www.cornerstonecrystal.org/

Church Finances in the Twin Cities

Data collected from churches annual budgets and giving reports for years 2017 - 2019. Note some churches have fiscal years and so all data represents a 12 month fiscal year. The following information includes Twin Cities churches in the size range of 10 to 22,717 with annual budgets ranging from $1,200 to $41,000,000+.

Average Church Budgets and Giving Per Attendee by Church Size

Church Attendance Size	Overall Annual Average Church Budget	Average Giving Per Attendee
100 or Less	$149,273	$2,348
101 - 199	$370,972	$2,499
200 - 299	$599,567	$2,255
300 - 499	$919,389	$2,289
500 - 999	$1,355,225	$1,888
1,000 - 1,999	$1,792,251	$1,164
2000+	$4,800,678	$1,143

- Overall annual average church budget of all the churches is $913,106
- Overall average giving per attendee is $2,115
- Overall Catholic annual average church budget of all the churches is $1,094,855
- Overall Catholic average giving per attendee is $728
- Overall Protestant annual average church budget of all the churches is $877,098
- Overall Protestant average giving per attendee is $2,390

Significance

- Giving, per attendee, for the largest-sized Megachurches (2,000+) is half as much as the smallest-sized churches of 100 or less.
- Megachurch (2,000+) attendees give the lowest of any church size per year.
- Intermediate (101 - 199) sized churches give the most per attendee at $2,499 per year.
- The average Catholic giving per attendee is 31% of the average Protestant attendee

Average Church Budgets and Giving Per Attendee by the Churches Age

Date of Church Start	Overall Annual Average Church Budget	Average Giving Per Attendee
2010s	$155,205	$1,608
2000s	$301,882	$1,447
1990s	$905,074	$1,998
1980s	$1,566,066	$2,140
1970s	$829,690	$2,189
1960s	$1,094,169	$2,300
1950s	$820,315	$2,282
1940s	$2,157,043	$1,964
1930s	$752,474	$1,940
1920s	$1,057,177	$3,386
1910s	$716,833	$2,599
1900s	$496,712	$1,696
1890s	$441,982	$1,699
1880s	$807,431	$2,292
1870s	$972,887	$2,369
1860s	$438,130	$1,943
1850s	$942,938	$1,887
1840s	$1,175,877	$3,287

Significance

- Attendees give the lowest amount in the first few years/decade of the churches existence. Thus, often impacting a church plant's struggle to survive and grow. This is partly due to new believers as they tend to give at a lower rate.
- Younger churches tend to have smaller attendance size, less giving amounts per attendee, and thus have smaller overall church budgets and are more vulnerable to dying.
- Newer church budgets remain relatively low but steadily grow over the next four to five decades as the church ages and grows.
- After the third decade of the churches existence, it will enter into it's strongest financial giving period. The financial giving will remain stable until it reaches it's 110th year.
- During the next period of the church's life stage, from years 110 - 130, giving will tend to go down.
- The old, classic churches, ages 130+ years old, seem to have increased, high stable income, once again.

List of 100 Largest Twin Cities Churches in 2019

The following charts represent the average weekly worship attendance for the top 100 largest Twin Cities churches. Most recent information is used when current information is unavailable. Multiple efforts have been made to verify list information on an annual basis. In fast growing churches some of the information may not reflect the current growth and attendance. Updates of these and news of additional churches are invited and encouraged. Readers are invited to share comments and additional information at info@cityvisiontc.org.

**Note: Some churches have multi-campuses and the attendance figures reflect total combined attendance.*

Rank	Attend.	Church	Pastor	City	Denom.
1.	22,717	Eagle Brook Church	Jason Strand	Centerville	CONV
2.	11,000	River Valley Church	Rob Ketterling	Burnsville	AOG/ARC
3.	6,525	Basilica of Saint Mary	John Bauer	Minneapolis	CATH
4.	6,210	Grace Church	Troy Dobbs	Eden Prairie	NON
5.	6,000	Saint John Neumann Church	Doug Ebert	Eagan	CATH
6.	5,862	Living Word Christian Center	Mac Hammond	Brooklyn Park	ICFM
7.	4,750	Substance Church	Peter Haas	Spring Lake Park	ARC
8.	4,724	Hosanna! Lutheran Church	Ryan Alexander	Lakeville	LCMC/ ARCH
9.	4,225	Saint Stephen's Catholic Church	Jack Long	Anoka	CATH
10.	4,100	Our Lady of Guadalupe Church	Andrew Brinkman	St. Paul	CATH
11.	4,075	Wooddale Church	Dale Hummel	Eden Prairie	CONV/ CCCC
12.	3,745	Emmanuel Christian Center	Nate Ruch	Spring Lake Park	AOG
13.	3,600	Saint Joan of Arc Church	Jim Debruycker	Minneapolis	CATH
14.	3,525	Epiphany Catholic Church of Coon Rapids	Thomas Dufner	Coon Rapids	CATH
15.	3,475	Saint Ambrose Catholic Community of Woodbury	Peter Williams	Woodbury	CATH
16.	3,400	Pax Christi Catholic Community Church	Mike Byron	Eden Prairie	CATH
17.	3,400	Saint Raphael's Church	Michael Rudolph	Crystal	CATH
18.	3,300	Saint Odilia Catholic Church	Phil Rask	Shoreview	CATH
19.	3,294	Bethlehem Baptist Church	Jason Meyer	Minneapolis	CONV/ TCTNET

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Attend.	Church	Pastor	City	Denom.
20.	3,276	Mount Olivet Lutheran Church	David Lose	Minneapolis	ELCA
21.	3,150	Crossroads Church	Phil Print	Woodbury	COV
22.	3,025	All Saints Catholic Church	Tom Wilson	Lakeville	CATH
23.	3,000	Assumption Catholic Church	Paul Treacy	St. Paul	CATH
24.	3,000	Berean Baptist Church		Burnsville	CONV
25.	2,985	Iglesia Encarnacion Sagrado Corazon De Jesus	Kevin McDonough	Minneapolis	CATH
26.	2,900	Saint Vincent de Paul Catholic Church	Dennis Zehren	Brooklyn Park	CATH
27.	2,820	Westwood Community Church	Joel Johnson	Excelsior	CONV
28.	2,750	Saint Elizabeth Ann Seton Catholic Church	David Hennen	Hastings	CATH
29.	2,700	Saint Hubert Catholic Church	Rolf Tollefson	Chanhassen	CATH
30.	2,700	Saint Michael's Catholic Church	Thomas Walker	Prior Lake	CATH
31.	2,650	Saint Alphonsus Catholic Church	Don Willard	Brooklyn Center	CATH
32.	2,630	Saint Joseph of the Lakes Catholic Church	Mike Anderson	Lino Lakes	CATH
33.	2,628	Parish of Saints Joachim and Anne		Shakopee	CATH
34.	2,525	Our Lady of Grace Church	Kevin Finnegan	Edina	CATH
35.	2,525	Saint Joseph the Worker Church	Mike Sullivan	Maple Grove	CATH
36.	2,525	Saint Timothy's Catholic Church	Joe Whalen	Blaine	CATH
37.	2,510	Holy Name of Jesus Church	Steve Ulrick	Medina	CATH
38.	2,500	Saint John the Baptist Catholic Church	Michael Skluzacek	New Brighton	CATH
39.	2,375	Free Grace United Church	Eric Dykstra	Elk River	CONV
40.	2,358	Saint Andrew's Lutheran Church	Michael Carlson	Mahtomedi	ELCA
41.	2,300	Passion Church	Jonathan Brozozog	Maple Grove	COGCT/ ARC
42.	2,251	Woodridge Church	Paul Johnson	Medina	CONV/ ASPEN GROVE
43.	2,235	Risen Savior Catholic Church	Thomas Krenik	Burnsville	CATH
44.	2,200	Saint Andrew's Catholic Church	Mark Innocenti	Elk River	CATH
45.	2,150	Speak the Word Church	Randy Morrison	Golden Valley	NON
46.	2,125	Saint Mary of the Lake Church	Ralph Talbot	White Bear Lake	CATH
47.	2,125	Saint John the Baptist Catholic Church	Don DeGrood	Savage	CATH

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Attend.	Church	Pastor	City	Denom.
48.	2,100	Saint Patrick's Catholic Church	Allan Paul Eilen	Oak Grove	CATH
49.	2,030	Saint Michael's Church	Peter Richards	St. Michael	CATH
50.	2,025	Saint Peter's Catholic Church	Daniel Bodin	Forest Lake	CATH
51.	2,000	Calvary Church	Shawn Winters	Roseville	CONV
52.	2,000	Saint Joseph's Catholic Church	Paul Kammen	Rosemount	CATH
53.	2,000	Saint Paul Hmong Alliance Church	Stephen Xiong	Maplewood	CMA
54.	2,000	Woodland Hills Church	Greg Boyd	Maplewood	CONV
55.	1,930	Bethlehem Lutheran Church	Ben Cieslik	Minneapolis	ELCA
56.	1,925	Nativity of Our Lord Catholic Church	Patrick Hipwell	St. Paul	CATH
57.	1,800	Christ Presbyterian Church	Petey Crowder	Edina	ECOP
58.	1,800	Mary Mother of The Church	Jim Perkl	Burnsville	CATH
59.	1,800	Saint John the Evangelist Church	Thomas Balluff	Little Canada	CATH
60.	1,800	Santos Rosario Church	Jose Santiago	Minneapolis	CATH
61.	1,795	Riverside Alliance Church	Tom Lundeen	Big Lake	CMA
62.	1,767	Church of Saint Joseph	Michael Creagan	West Saint Paul	CATH
63.	1,725	Saint Peter's/Holy Redeemer Catholic Church	Eltore Ferrario	North Saint Paul	CATH
64.	1,700	New Hope Church	Matthew St. John	New Hope	EFCA
65.	1,700	Saint Agnes Church	Mark Moriarty	St. Paul	CATH
66.	1,660	Saint Michael's Catholic Church	Michael Izen	Stillwater	CATH
67.	1,638	Church of the Holy Family	Joseph Johnson	St. Louis Park	CATH
68.	1,600	Guardian Angels Catholic Church	Rodger Bauman	Oakdale	CATH
69.	1,600	Saint Thomas Becket Church	Tim Wozniak	Eagan	CATH
70.	1,567	Woodbury Lutheran Church	Tom Pfotenhauer	Woodbury	LCMS
71.	1,560	Plymouth Covenant Church	Dan Johnson	Plymouth	COV
72.	1,559	Prince of Peace Lutheran Church	Jeff Marian	Burnsville	ELCA
73.	1,556	Shepherd of the Valley Lutheran Church	Rick Summy	Apple Valley	ELCA
74.	1,525	Saint Therese of Deephaven Church	Leonard Adnrie	Wayzata	CATH
75.	1,500	Church of Saint Anne-St. Joseph Hien Parish	Vincent Au Quoc Thankh	Minneapolis	CATH
76.	1,500	Mount Calvary Lutheran Church	David Olson	Excelsior	ELCA

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Attend.	Church	Pastor	City	Denom.
77.	1,500	Presentation of the Blessed Virgin Mary	Benny Mekkatt	Maplewood	CATH
78.	1,500	Saint Bartholomew Church of Wayzata	Mike Van Sloun	Wayzata	CATH
79.	1,500	Saint Gerard Church	John Klockerman	Brooklyn Park	CATH
80.	1,500	Wayzata Community Church	John Ross	Wayzata	UCC
81.	1,479	Cedar Valley Church	Neal Rich	Bloomington	AOG
82.	1,475	Saint Rose of Lima Church	Marc Paveglio	Roseville	CATH
83.	1,461	Lord of Life Lutheran Church	Joel Wight Hoogheem	Maple Grove	ELCA
84.	1,450	Saint Rita's Church	Rick Banker	Cottage Grove	CATH
85.	1,428	Saint Victoria Catholic Church	Bob White	Victoria	CATH
86.	1,425	Constance Evangelical Free Church	Randy Discher	Andover	EFCA
87.	1,401	Grace Church Roseville	Jason Stonehouse	Roseville	NON
88.	1,400	Cathedral of Saint Paul		St. Paul	CATH
89.	1,400	Church of Saint Paul	Jim Livingston	Ham Lake	CATH
90.	1,400	Saint Thomas More Catholic Community	Warren Sazama	St. Paul	CATH
91.	1,375	Annunciation Church	Brian Park	Minneapolis	CATH
92.	1,375	Saint Wenceslaus Catholic Church	Eugene Theisen	New Prague	CATH
93.	1,325	Saint Edwards Catholic Church	Brian Fier	Bloomington	CATH
94.	1,315	Transfiguration Catholic Church	John Paul Erickson	Oakdale	CATH
95.	1,300	Saint Gabriel the Archangel Catholic Church	James Liekhus	Hopkins	CATH
96.	1,300	Saint Pius X Church	T.J. McKenzie	White Bear Lake	CATH
97.	1,289	Northgate Church	Steve Perkins	Ramsey	LCMC/ ARCH
98.	1,275	Saint Joseph Catholic Church	Stan Mader	Waconia	CATH
99.	1,252	Saint Mark's Catholic Church	Humberto Palomino	St. Paul	CATH
100.	1,250	Hope Community Church	Steve Triechler	Minneapolis	CONV/ EFCA/ ACTS29

CITYVIEW REPORT 17th Edition

Twin Cities

Abbreviations

**Note: A few churches are inter-denominational belonging to two or more denominations.*

ACTS 29..... Acts 29 Churches
AGN ..... Aspen Grove Network
ARC ..... Assn. of Related Churches
AOG ..... Assemblies of God
ARCH ..... Assn. of Renewal Churches
CONV ..... Converge
CATH..... Roman Catholic
CCCC ..... Conservative Congregation Christian Conference
CMA ..... Christian Missionary Alliance
COGCT ..... Church of God (Cleveland, TN)
COV..... Evangelical Covenant Church
ECOP..... Evangelical Covenant Order of Presbyterians
EFCA ..... Evangelical Free Church of America
ELCA ..... Evangelical Lutheran Church in America
LCMC ..... Lutheran Congregations in Missions for Christ
LCMS..... Luthn Church Missouri Synod
NON/IND... Non-Denom./ Independent
TCTNET .... Treasuring Christ Together Church Network
UCC..... United Church of Christ

Analysis of the 100 Largest Twin Cities Churches

Distribution of 100 Largest Twin Cities Churches

Location	Number of Churches	Percent of Churches
Minneapolis	10	10%
St. Paul	7	7%
Suburbs	83	83%

Twin Cities 100 Largest Churches by Ethnic Group

Group	Number of Churches	Percent of Churches
White	90	90%
Multi–Ethnic/ Cultural	5	5%
Hispanic/Latino	3	3%
Hmong	1	1%
Vietnamese	1	1%

Twin Cities 100 Largest Churches by Denomination

Denomination	Number of Churches	Percent of Churches
Catholic	63	63%
Converge	10	10%
ELCA	7	7%
Other 17 Denominations	20	20%

Twin Cities 100 Largest Churches by Church Size Type

Type	Number of Churches	Percent of Churches
Gigachurch (10,000+)	2	2%
Megachurch (2,000 - 9,999)	52	52%
Very Large Church (1,000 - 1,999)	46	46%



Wooddale Church - www.wooddale.org

List of 100 Largest Twin Cities Protestant Churches in 2019

Rank	Attend.	Church	Pastor	City	Denom.
1.	22,717	Eagle Brook Church	Jason Strand	Centerville	CONV
2.	11,000	River Valley Church	Rob Ketterling	Burnsville	AOG/ARC
3.	6,210	Grace Church	Troy Dobbs	Eden Prairie	NON
4.	5,862	Living Word Christian Center	Mac Hammond	Brooklyn Park	ICFM
5.	4,750	Substance Church	Peter Haas	Spring Lake Park	ARC
6.	4,724	Hosanna! Lutheran Church	Ryan Alexander	Lakeville	LCMC/ ARCH
7.	4,075	Wooddale Church	Dale Hummel	Eden Prairie	CONV/ CCCC
8.	3,745	Emmanuel Christian Center	Nate Ruch	Spring Lake Park	AOG
9.	3,294	Bethlehem Baptist Church	Jason Meyer	Minneapolis	CONV/ TCTNET
10.	3,276	Mount Olivet Lutheran Church	David Lose	Minneapolis	ELCA
11.	3,150	Crossroads Church	Phil Print	Woodbury	COV
12.	3,000	Berean Baptist Church		Burnsville	CONV
13.	2,820	Westwood Community Church	Joel Johnson	Excelsior	CONV
14.	2,375	Free Grace United Church	Eric Dykstra	Elk River	CONV
15.	2,358	Saint Andrew's Lutheran Church	Michael Carlson	Mahtomedi	ELCA
16.	2,300	Passion Church	Jonathan Brozozog	Maple Grove	COGCT/ ARC
17.	2,251	Woodridge Church	Paul Johnson	Medina	CONV/ ASPEN GROVE
18.	2,150	Speak the Word Church	Randy Morrison	Golden Valley	NON
19.	2,000	Calvary Church	Shawn Winters	Roseville	CONV
20.	2,000	Saint Paul Hmong Alliance Church	Stephen Xiong	Maplewood	CMA
21.	2,000	Woodland Hills Church	Greg Boyd	Maplewood	CONV
22.	1,930	Bethlehem Lutheran Church	Ben Cieslik	Minneapolis	ELCA
23.	1,800	Christ Presbyterian Church	Petey Crowder	Edina	ECOP
24.	1,795	Riverside Alliance Church	Tom Lundeen	Big Lake	CMA
25.	1,700	New Hope Church	Matthew St. John	New Hope	EFCA
26.	1,567	Woodbury Lutheran Church	Tom Pfotenhauer	Woodbury	LCMS
27.	1,560	Plymouth Covenant Church	Dan Johnson	Plymouth	COV

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Attend.	Church	Pastor	City	Denom.
28.	1,559	Prince of Peace Lutheran Church	Jeff Marian	Burnsville	ELCA
29.	1,556	Shepherd of the Valley Lutheran Church	Rick Summy	Apple Valley	ELCA
30.	1,500	Mount Calvary Lutheran Church	David Olson	Excelsior	ELCA
31.	1,500	Wayzata Community Church	John Ross	Wayzata	UCC
32.	1,479	Cedar Valley Church	Neal Rich	Bloomington	AOG
33.	1,461	Lord of Life Lutheran Church	Joel Wight Hoogheem	Maple Grove	ELCA
34.	1,425	Constance Evangelical Free Church	Randy Discher	Andover	EFCA
35.	1,401	Grace Church Roseville	Jason Stonehouse	Roseville	NON
36.	1,289	Northgate Church	Steve Perkins	Ramsey	LCMC/ ARCH
37.	1,250	Hmong American Alliance Church	Timothy Vang	Maplewood	CMA
38.	1,250	Hope Community Church	Steve Triechler	Minneapolis	CONV/ EFCA/ ACTS29
39.	1,169	Saint Andrew Lutheran Church	David Lillejord	Eden Prairie	ELCA
40.	1,151	Southland City Church	C. J. Johnson	Rosemount	AOG/ARC
41.	1,142	Easter Lutheran Church	Megan Torgerson	Eagan	ELCA
42.	1,140	Saint Philip the Deacon Lutheran Church	Tim Westermeyer	Plymouth	ELCA
43.	1,100	Celebration Church	Derrick Ross	Lakeville	AOG/IMF
44.	1,100	Rockpoint Church	Roy Fruits	Lake Elmo	EFCA
45.	1,082	Hometown Church	Rob Busse	Bloomington	GCC
46.	1,060	Spiritual Life Church	Judy Fornara	Brooklyn Center	NON
47.	1,049	Zion Lutheran Church	Brent Campbell	Anoka	ELCA
48.	1,025	Shepherd of the Valley Lutheran Church	Jeremey King	Afton	LCMC
49.	1,022	Fresh Water Community Church	John Braland	St. Bonifacius	CMA/ARC
50.	1,010	North Heights Lutheran Church	T. J. Anderson	Arden Hills	LUTH
51.	1,002	Grace Fellowship	Joe Boyd	Brooklyn Park	CONV
52.	1,000	Church of the Open Door		Maple Grove	NON
53.	1,000	Russian Evangelical Christian Church	Paul Telelyuev	Shakopee	USMB
54.	924	King of Kings Lutheran Church	John Larson	Woodbury	ELCA

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Attend.	Church	Pastor	City	Denom.
55.	900	Shiloh Missionary Baptist Church	Steve Daniels Jr.	St. Paul	MBC
56.	900	The House Church	Jamey VanGelder	Eagan	NON
57.	890	Calvary Lutheran Church of Golden Valley	Zach Thompson	Golden Valley	LCMC
58.	884	Westminster Presbyterian Church	Tim Hart-Anderson	Minneapolis	PCUSA
59.	869	Trinity Lutheran Church	Phil Wagner	Waconia	LCMS
60.	865	Maranatha Assembly of God Church	Michael Haseltine	Forest Lake	AOG
61.	832	Westbridge Community Church	Jeremiah Curran	St. Michael	MISSCH
62.	810	Ebenezer Community Church	Francis O.S. Tabla, Sr.	Brooklyn Park	SBC
63.	800	Five Oaks Community Church	Henry Williams	Woodbury	EFCA
64.	800	Friendship Church	Matt Clausen	Prior Lake	CONV
65.	800	North Ridge Fellowship	Ben McEachern	Rogers	CONV
66.	800	Progressive Missionary Baptist Church	Melvin Miller	St. Paul	MBC
67.	800	Shepherd of the Lake Lutheran Church	Dan Poffenberger	Prior Lake	ELCA
68.	800	Strong Tower Parish	Emmanuel Olowokere	Minneapolis	REDCOG
69.	790	Mercy Vineyard Church	Jeff Heidkamp	Minneapolis	VCF
70.	775	Riverway Church	Ryan Elie	Champlin	CMA
71.	750	Bethany Russian Baptist Church	Vitaliy Bak	Brooklyn Park	NAB
72.	750	Redeemer Lutheran Church	John Niewald	Fridley	LCMC
73.	748	Beautiful Savior Lutheran Church	Thomas Stoebig	Plymouth	LCMS
74.	748	Incarnation Lutheran Church	Kai Nilsen	North Oaks	ELCA
75.	745	Revive Brooklyn Park Church	Mark Henry	Brooklyn Park	EFCA
76.	730	Living Hope Lutheran Church	Scott Spaulding	Bloomington	WELS
77.	725	Serenity Village Community Church	Jeff Hill	Crystal	NON
78.	715	Sanctuary Covenant Church	Edrin Williams	Minneapolis	COV
79.	710	Plymouth Congregational Church		Minneapolis	CONG/ NACCC
80.	700	Eagan Hills Alliance Church	Bruce Konold	Eagan	CMA
81.	700	Rockford Laestadian Lutheran Church	Jouko Haapsaari	Rockford	LLC

CITYVIEW REPORT 17th Edition

Twin Cities

Rank	Attend.	Church	Pastor	City	Denom.
82.	693	Word of Peace Lutheran Church	Rick Skara	Rogers	ELCA
83.	680	Faith Lutheran Church	Kevin Doley	Coon Rapids	ELCA
84.	675	Central Lutheran Church	Ryan Braley	Elk River	LCMC
85.	675	Grace Full Gospel Christian Church	Vasili Malets	Dayton	AOG
86.	675	The Grove Community Church	Josh Krehbiel	Roseville	NON
87.	666	Crown of Life Lutheran Church	Mark Kom	West St. Paul	WELS
88.	657	Augustana Lutheran Church	Mark Aune	West St. Paul	ELCA
89.	650	Community of Grace	Darrin Vick	White Bear Lake	LCMC
90.	639	Normandale Lutheran Church	Paul Pettersen	Edina	ELCA
91.	630	Meadow Spring Community Church	John Laeger	Chaska	NON
92.	625	Christ Evangelical Lutheran Church	Matt Hennig	North St. Paul	WELS
93.	622	Edinbrook Church	Brent Hall	Brooklyn Park	CONV
94.	620	First Evangelical Free Church	Todd Olson	Maplewood	EFCA
95.	620	Saint Michael's Lutheran Church	Pat Simmons	Bloomington	LCMS
96.	619	Westwood Lutheran Church	Tania Haber	St. Louis Park	ELCA
97.	615	The Grove Church	Jon Platek	Maple Grove	EFCA
98.	611	Salem Covenant Church	Mark Pattie	New Brighton	COV
99.	610	River of Life Church	David Johnson	Elk River	EFCA
100.	610	Trinity Karen Baptist Church	Thra Lwai Moo	Maplewood	CONV

Abbreviations

**Note: A few churches are inter-denominational belonging to two or more denominations.*

ACTS 29 ..... Acts 29 Churches
AFCM ..... Assn. of Faith Churches and Ministries
AGN ..... Aspen Grove Network
ARC ..... Assn. of Related Churches
AOG ..... Assemblies of God
ARCH ..... Assn. of Renewal Churches
CCCC ..... Conservative Congregation Christian Conf.
CMA ..... Christian Missionary Alliance
COGCT ..... Church of God (Cleveland, TN)
COGIC ..... Church of God in Christ
CONG ..... Congregational Church
CONV ..... Converge
COV ..... Evangelical Covenant Church
ECOP ..... Evangelical Covenant Order of Presbyterians
EFCA ..... Evangelical Free Church of America
ELCA ..... Evangelical Luth. Church in America
GCC ..... Great Commission Churches
ICFM ..... Int'l Convention of Faith Ministries
IMF ..... Int'l Ministerial Fellowship
INDLUTH ..... Independent Lutheran
LCMC ..... Lutheran Congregations in Missions for Christ
LCMS ..... Lutheran Church Missouri Synod
LLC ..... Laestadian Lutheran Church
MBC ..... Missionary Baptist Church
MISSCH ..... Missionary Church
NAB ..... National Assn. of Baptists
NACCC ..... National Assn. of Congregational Christian Churches
NBC ..... National Baptist Church
NON/IND ..... Non-Denom./ Independent
REDCOGNA ... Redeemed Christian Church of God North America
TCTNET ..... Treasuring Christ Together Church Network
PCUSA ..... Presbyterian Church (U.S.A.)
UCC ..... United Church of Christ
UMC ..... United Methodist Church
USMB ..... US Mennonite Brethren
VCF ..... Vineyard Church Fellowship
WELS ..... Wisconsin Evangelical Lutheran Synod

Analysis of the 100 Largest Twin Cities Protestant Churches

Distribution of 100 Largest Twin Cities Protestant Churches

Location	Number of Churches	Percent of Churches
Minneapolis	9	9%
St. Paul	2	2%
Suburbs	89	89%

Twin Cities 100 Largest Protestant Churches by Ethnic Group

Group	Number of Churches	Percent of Churches
White	80	80%
Multi–Ethnic/ Cultural	10	10%
Russian	3	3%
African American/Black	2	2%
Hmong	2	2%
Karen-Burmese	1	1%
Liberian	1	1%
Nigerian	1	1%

Twin Cities 100 Largest Protestant Churches by Church Size Type

Type	Number of Churches	Percent of Churches
Gigachurch (10,000+)	2	2%
Megachurch (2,000 - 9,999)	19	19%
Very Large Church (1,000 - 1,999)	32	32%
Large Church (500 - 999)	47	47%

Twin Cities 100 Largest Protestant Churches by Denomination

Denomination	Number of Churches	Percent of Churches
ELCA	19	19%
Converge	17	17%
EFCA	8	8%
Non-Denominational	8	8%
Assembly of God	7	7%
Other 33 Denominations	41	41%



Largest Hmong Church in the world. St. Paul Hmong Alliance Church in Maplewood.

Photo credit: St. Paul Hmong Alliance Church • www.sphac.org

FutureView



Trends impacting the ***future*** of the Church

THE ***FUTURE*** IS NOW!

FutureView

Church and Societal Trends 1900—Present

To examine the future, we must first understand the trends of the past and the present. The following is a summary of the cultural and church/religious influences and events of the last 100+ years.

1900s

General Culture

- Hershey Candy Bar invented in 1900.
- First Community College opens in 1901.
- Peanut butter and jelly sandwich developed in 1901.
- Walgreens Drug store opens in 1901.
- Animal crackers created in 1902.
- Phonograph records invented in 1902.
- Air conditioner invented in 1902.
- Canned tuna is create in 1903.
- First airplane-1903.
- Crayons invented in 1903.
- Banana Split invented in 1904.
- French's yellow mustard debuts in 1904.
- Food regulation with the U.S. Pure Food and Drug Act of 1906.
- Corn Flakes invented in 1906.
- UPS starts in 1907.
- FBI founded in 1908.
- First MBA degree program in 1908.
- Mother's Day recognized in 1908.
- First Junior High School in 1909.
- NAACP organized in 1909.
- Ford Motors begins; first Model-T cars produced.
- First movie theaters.
- Einstein formulates E = MC2.
- Radio programming begins.
- Newspaper comic strips begin.
- Fountain pens become popular.
- Ping-Pong and Teddy Bears popular.
- First Baseball World Series held.
- Hamburgers and hot dogs become popular.
- Ice Cream Cone invented.

Church & Religious

- Modern Pentecostal movement begins with the Azusa Street Revival in 1906.
- First Study Bible, the Scofield Reference Bible, is introduced in 1909.
- The first Hindu Temple in the U.S. was built in 1906
- King James Version (KJV.)
- Evangelist Billy Sunday popular.
- Common church names-First Baptist, Covenant, etc. or Saint Matthew's Lutheran, etc.
- Vacation Bible School becomes (VBS) popular.



1910s

General Culture

- Father's Day established 1910.
- Boy Scouts formed in 1910
- Girl Scouts founded in 1912.
- Oreo cookies created in 1912.
- Dale Carnegie Training starts in 1912
- 1914-1918: World War I
- The Reuben sandwich is invented in 1914.
- Population in America reaches 100 million people in 1915.
- First Supermarket created in 1916.
- Barnes and Nobel opens in 1917.
- First Forbes Magazine published in 1917.
- 1918: League of Nations.
- Pop-up toaster invented in 1918.
- A&W Restaurant opens in 1919.
- Great flu epidemic sweeps the nation in 1918-1920.
- Titanic sinks.
- Progressive Era.
- Urban growth.
- Immigration peak ends.
- Panama Canal opens.
- Ford invents the assembly line.

Church & Religious

- First Sikh temple in the U.S. is built in 1912.
- First Muslim mosque in the U.S. is built in 1915.
- Messianic Jewish Alliance of America forms in 1915.
- Dispensationalism gains popularity.
- Sunday School movement peaks.
- Social Gospel movement.
- Ouija Boards become popular.

1920s

General Culture

- Roaring 20s.
- Prohibition (1920-1933).
- White Castle Hamburger's restaurant begins in 1921.
- Emergency Immigration Act restricts immigration starting in 1921.
- First Miss America pageant held in 1921.
- Blender invented in 1922.
- *Reader's Digest* begins in 1922.
- *Better Homes and Gardens* first published in 1922.
- *Time Magazine* starts in 1923.
- First traffic light introduced in 1923.
- First wrist watch created in 1923.
- Milky Way candy bar debuts in 1923.
- The first Winter Olympics takes place in 1924.
- Orange Julius opens in 1926.
- Kool-Aid debuts in 1927.
- Lindberg's solo flight across the Atlantic in 1927.
- Work on Mt. Rushmore begins in 1927.
- Mickey Mouse introduced in 1928.
- Bubble gum invented in 1928.
- Stock Market crashes in 1929.
- Radio becomes popular.
- Women get the vote.
- Jazz music popularized.
- Gangster culture and mafia arise.
- Evolution theory becomes popular.
- Talking movies.
- First helicopters invented.
- Root beer becomes popular during prohibition.

Church & Religious

- Modern Halloween trick-or-treating and costumes debut in 1920 in Anoka
- Scopes "Monkey Trial" evolution debate in 1925.
- The term fundamentalist is coined.



1930s

General Culture

- *Fortune* Magazine first published in 1930.
- Hostess brand begins selling Twinkies in 1930.
- Snickers candy bar debuts in 1930.
- Tape recorder debuted in 1930.
- Paperback books introduced in 1931.
- Tootsie Pop invented in 1930
- Fritos introduced in 1932.
- Prohibition revoked in 1933.
- *Newsweek* starts in 1933.
- 7-Up invented in 1933.
- Monopoly becomes popular in 1933.
- Alcoholics Anonymous (AA) begins in 1934.
- Popular Book How to Win and Influence by Dale Carnegie is published in 1936.
- *Life* Magazine begins in 1936.
- Kraft macaroni and cheese invented in 1937.
- Krispy Kreme doughnuts premier in 1937.
- 1934, first comic books introduced (Superman 1938, Batman 1939).
- Chocolate chip cookies debut in 1938.
- Squirt soda pop debuts in 1938.
- Wizard of Oz movie released in 1939.
- Depression Era.
- Social Security and the New Deal.
- Hollywood movies become popular.
- American isolationism.
- Gangster culture reaches its peak (Bonnie and Clyde 1932-1934).
- Labor unrest and Union riots.

Church & Religious

- Tent meetings held for evangelism.
- Altar calls widely practiced.
- Christian radio programs.
- Father Coughlin becomes popular.

1940s

General Culture

- World War II (1939-1945).
- Dairy Queen founded in 1940.
- First computers in 1941.
- Mount Rushmore completed in 1941.
- Pearl Harbor bombed on December 7, 1941.
- Atomic Age begins in 1945.
- Baskin Robbins debuted in 1945.
- United Nations begins in 1945.
- Wal-Mart begins in 1945.
- Chik-Fil-A opens in 1946.
- Meet the Press TV show premiers in 1947.
- Toys R Us opens in 1948.
- Consumerism begins in the Post-War Era, 1945-Present.
- CIA begins in 1947.
- Women in the workplace during the War.
- Suburbs grow.
- Cold War begins.
- Israel becomes a country again.
- First Jet planes.
- GI Bill enables more people to attend college.
- Baby Boom begins.
- Holocaust.

Church & Religious

- Wycliffe Bible Translators founded in 1942.
- National Association of Evangelicals begins 1942.
- National Religious Broadcasters forms in 1944.
- World Relief founded in 1944.
- Bethany International opens in 1945.
- Mission Aviaviation Fellowship (MAF) founded in 1945.
- Fourth Great Awakening Revial begins in 1946 (lasting until 1979)
- Dead Sea Scrolls discovered in 1947.
- Fuller Seminary opens in 1947.
- Oral Roberts beigns ministry in 1947.
- First Urbana Missions conference in 1949.
- Church names based on geographic suburban place names (i.e., Richfield Baptist Church, etc.).
- Church planting booms in the suburbs.
- Evangelist Billy Graham gains popularity.



1950s

General Culture

- Credit cards introduced and debt culture begins in 1950.
- Pontoon boats are invented in 1951
- KFC begins in 1952.
- The first Denny's opens in 1953.
- *Playboy* Magazine first published in 1953.
- Sonic drive-in debuts in 1953.
- Wiffle ball is invented in 1953.
- *Sports Illustrated* debuts in 1954.
- Era of fast foods begins with McDonald's and Burger King in 1954
- Rock and Roll Music becomes popular in 1954.
- The Tonight Show debuts in 1954.
- Theme Parks begin with Disneyland in 1955.
- Jersey Mikes subs opens in 1956.
- Shopping Malls begin: Southdale first one in 1956.
- Pizza Hut founded in 1958.
- Legos are invented in 1958.
- Perkins Restaurant founded in 1958.
- Little Ceasars Pizza opens in 1959.
- The Barbie Doll introduced in 1959.
- Civil Rights Movement begins.
- Youth culture boom dominates - High School and College Culture arises.
- TV becomes popular.
- "McCarthyism" and anti-Communism.
- Patriotism.
- Korean War.
- Drive-In Movies.
- Car culture.
- Highways, freeways begin being built.
- TV Dinners.
- First satellite Sputnik.
- Overhead Projectors become popular.

Church & Religious

- The first "National Day of Prayer" happens in 1952.
- Church of Scientology starts in 1952.
- Trans World Radio formed in 1952.
- Sun Moon and Unification church starts in 1954.
- "Under God" and "In God We Trust" added in 1954 and 1955.
- Francis Schaeffer founds L'Abri and gains popularity in 1955.
- Robert Schuller begins ministry in 1955.
- Liberation Theology in 1955.
- *Christianity Today* starts in 1956.
- *Four Spiritual Laws* prinited in 1956.
- Jack Van Impe begins TV ministry in 1956.
- Ten Commandments movie in 1956.
- Teen Challenge opens in 1958.
- Transcendental Meditation starts in 1958.
- Ben-Hur movie in 1959.
- Bible Study Fellowship (BSF) begins in 1959.
- Church Growth Movement begins.
- Parachurch boom (Billy Graham, Campus Crusade, Intervarsity, Navigators, Teen Challenge, Youth For Christ, etc.).
- Denominational peak.
- Crusade style evangelism.
- Revised Standard Version (RSV) published.
- Bishop Sheen becomes popular.
- C.S. Lewis' popularity begins as an author.

FutureView

1960s

General Culture

- Domino's Pizza founded in 1960.
- Hardee's starts in 1960.
- K-Mart and Target open 1962.
- Taco Bell begins in 1962.
- Spider-Man first appears in comic books in 1962.
- Johnny Carson begins hosting the Tonight Show in 1962.
- Dr. Martin Luther King's "I Have A Dream" speech in 1963, and he wins the Nobel Peace Prize in 1964.
- Arby's begins in 1964.
- First diet soft drink - Diet Pepsi - in 1965.
- Subway Restaurant begins in 1965.
- ATM debuts in 1967.
- Population in America reaches 200 million people in 1967.
- Football begins popularity in sports dominance. (Super Bowl begins in 1967).
- Trader Joe's opens in 1967.
- 60 Minutes first airs in 1968.
- Red Lobster founded in 1968.
- Arpanet (first internet) launched in 1969.
- Cracker Barrel debuts in 1969.
- Long John Silver's debuts 1969.
- Space race/moonshots. in 1969
- Taco John's starts in 1969.
- Wendy's opens in 1969.
- Woodstock Rock Festival held in 1969.
- Radical movements.
- Civil Rights Movement in full swing.
- Marches on Washington/ protest movement.
- Vietnam Era.
- Beatlemania.
- Rock and Roll dominates.
- Cuban Missile crisis.
- Birth control pill.
- Air travel is normalized.
- Photocopy machine.
- "White fright, White flight."
- Star Trek.
- Hippie culture.
- Coffee houses.
- Kennedy assassinated.
- Race Riots.

Church & Religious

- Charismatic Movement begins/grows in 1960.
- Josh McDowell begins apologetic ministry in 1960.
- Pat Robertson forms CBN in 1960 and begins the 700 Club in 1966.
- Dr. Walter Martin forms Christians Research Institute in 1960, and in 1965, Kingdom of the Cults is first published.
- Youth With a Mission (YWAM) begins in 1960.
- Doctor of Ministry degree introduced in seminaries in 1962.
- Evangelism Explosion begins in 1962.
- Operation Mobilization formed in 1962.
- Vatican II Council takes place 1962-1965 - End of Latin Masses.
- Bill Gothard begins holding his Basic Youth Conflicts Seminars in 1964.
- Eckankar forms in 1965.
- Great Commission churches establish in 1965.
- Death of God movement starts in 1966.
- Feminist theology starts in 1966.
- Rise of cults and Witchcraft and Satanism (Anton Levey and Satanic Bible 1966).
- Jesus People Movement takes place from 1967-1973.
- Liberal church peaks.
- Messianic Jewish movement grows.
- Good News Bible.
- New American Standard Bible (NASB).
- Martin Luther King, Jr. assassinated.
- Rise of Black Islam.
- Dr. D. James Kennedy begins ministry.



1970s

General Culture

- Disney World opens in Florida in 1971.
- FedEx starts delivery in 1971.
- First Starbucks opens in 1971.
- Digital watch invented in 1971.
- Schlotzsky's Deli debuts in 1971.
- Popeye's chicken opens in 1972.
- Video games begin with Atari's Pong in 1972; Space Invaders and Asteroids in 1978; and Pac Man in 1979.
- Golden Corral opens in 1973.
- Godfather's pizza debuts in 1973.
- GPS created in 1973.
- Chili's Grill opens in 1975.
- Saturday Night Live begins in 1975.
- Microsoft founded by Bill Gates in 1975.
- Nike shoes first appear in 1975.
- Apple Computers founded by Steve Jobs in 1976.
- Costco starts in 1976.
- Ben and Jerry's opens in 1978.
- Quizno's begins in 1978.
- Watergate Era.
- Star Wars—modern movie paradigm begins.
- Energy Crisis.
- Divorce grows-breakup of the family.
- Ecology Movement.
- Feminist Movement.
- Abortion legalized with Roe vs. Wade decision.
- Roots—first miniseries on TV.
- Microwave popular.
- Running/jogging popular.
- Me Decade.
- Calculators.
- New immigrants/refugees.
- Disco music.
- UFOs become popular.
- First "test-tube baby."
- Pagers.
- CB radios popular.
- Cassettes and 8-track players.

Church & Religious

- Maranantha church movement starts in 1971.
- Jews for Jesus Messianic Jewish organization begins in 1973.
- First Lausanne conference held in 1974.
- Perspectives Course debuts in 1974.
- Charisma Magazine begins in 1975.
- Willow Creek Era begins in 1975.
- Unreached People Group Movement coined in 1976.
- U.S. Center for World Missions (renamed Frontier Ventures) opens in 1976.
- Year of the Evangelical-President Jimmy Carter - 1976.
- Vineyard churches form under John Wimber in 1977.
- The term megachurch is coined in 1978.
- Jesus Video created in 1978.
- Pioneers is founded as a new mission agency in 1979.
- Fuller Seminary dominates.
- Engel Scale introduced for evangelism.
- Seeker targeted churches.
- Spiritual gifts teaching.
- Parachurch organizations gain momentum.
- New International Version (NIV).
- Living Bible (LB).
- Jonestown massacre.
- Rise of civil religion.
- Leith Anderson begins at Wooddale.

1980s

General Culture

- 1980: CNN goes on the air.
- 1980: Rollerblades invented.
- 1980: Whole Foods opens.
- 1981: 401k begins.
- 1981: MTV debuts.
- 1981: Panera Bread begins.
- 1981: Space Shuttle debuts.
- 1982: McLauglin Group debuts.
- 1982: Olive Garden starts.
- 1982: *USA Today* first published.
- Adult board games become popular beginning with Trivial Pursuit in 1982 and Pictionary in 1985.
- 1983: Bruegger's opens.
- 1983: Buffet style restaurants (Old Country Buffet begins).
- 1983: Best Buy starts. (The beginning of the "big box" stores).
- 1983: Jimmy John's.
- 1983: Panda Express opens.
- 1984: Culver's opens.
- 1984: Papa John's Pizza debuts.
- 1986: "Challenger" shuttle explosion happens.
- Five Guys hamburger's opens in 1986.
- 1988: Cold Stone Creamery founded.
- 1988: Outback Steakhouse opens.
- 1988: Rush Limbaugh, conservative talk radio, begins.
- Beginning of multi-culturalism.
- End of the Cold War.
- Berlin Wall falls.
- Trend spotting.
- Fragmentation of the family.
- Home schooling gains popularity.
- Gay Pride Movement.
- Drive-thru windows - fast food society.
- Baby Boomers peak in influence.
- Computers go mainstream.
- AIDS begins.
- CDs.
- White Boards.
- Senior culture emerges.
- Indiana Jones.
- VCRs.
- Consulting boom.
- Fax machines.
- E.T.
- Phone answering machines.
- Call waiting.
- Kinko's and home/small office boom.
- Information Management paradigm begins.
- Cable TV begins.
- Punk/Rap music begins.
- Post-It notes become popular.
- Walkman's become popular.
- Recycling.
- Laptop computer invented.



Continued on the next page.

1980s (Continued)

Church & Religious

- John Piper begins at Bethlehem Baptist Church in 1980.
- George Barna begins ministry in 1984.
- Leadership Network starts in 1984.
- Teen Mania Ministries begin in 1986.
- Luis Palau begins ministry in 1988.
- Franklin Graham begins in 1989.
- Tim Keller starts at Redeemer Church.
- Modern church planting movement begins.
- Christian music becomes popular.
- Denominational plateaus and declines.
- Rise and fall of the TV Evangelists.
- Contemporary worship styles.
- Prayer movement begins-prayer walking.
- Megachurch movement.
- Modern House Church Movement begins.
- Wealthy church.
- Rise of New Age Movement/alternative religions.
- John Wimber-Vineyard movement.
- Universalism.
- Small groups catch on.
- 10/40 Window.
- Leadership Journal.
- Mission Portland-citywide city reaching models form.
- Wooddale, Willow Creek, and Saddleback become prominent church models.
- Drama in the church.
- Independent churches.
- Christian books popular.
- Churches drop denomination from their names.
- Community church in name.
- Operation World book published.
- James Dobson popular.
- Urban church movement begins.
- Jerry Falwell and the Moral Majority.
- Pat Robertson runs for president.
- Oral Roberts peaks.
- The Last Temptation of Christ movie.
- Partnering-Interdev led by Phill Butler.
- *This Present Darkness* book.

FutureView

1990s

General Culture

- First website goes online in 1991.
- Jay Leno begins hosting the Tonight Show in 1992.
- Chipotle opens in 1983.
- First World Trade Center bombing takes place in 1993.
- GPS goes public in 1993.
- Amazon.com begins in 1994.
- Firehouse subs opens in 1994.
- Internet/technology boom. (Craigslist, eBay, Google, Yahoo, and all begin in 1995).
- Oklahoma City bombing happens in 1995.
- Qdoba opens in 1995.
- Columbine shooting in 1999.
- Global economy.
- Information economy.
- Political Correctness.
- New World Order/globalism.
- Stockmarket boom.
- Extreme sports.
- Cell phones.
- Daycare popular.
- Gulf War.
- Harry Potter.
- Shrek.
- Low fat diets begin.
- PowerPoint presentations popular.
- Caller ID.
- Stock Market boom.
- LA Riots.
- Ethnoburbs begin.
- O.J. Trial
- Star Wars...again.
- Industrial music.
- Techno music.
- Digital camera becomes popular.
- Y2K Scare.

Church & Religious

- David Koresh-Branch Davidians incident took place in 1993.
- "Million Man March" lead by Louis Farrakhan of the return of Islam happens in 1995.
- New Calvinism and Reformed Theology have a resurgence in 1996.
- International House of Prayer (IHOP) starts in 1999.
- The term city reaching is coined. City reaching/transformation ministry models become popular with Jack Dennison as a leader of the movement.
- Leith Anderson of Wooddale Church creates Kingdom Building models in church planting and outreach.
- Health and Wealth Gospel.
- Mosiac Church-Erwin McManus Era begins.
- Spiritual mapping. George Otis.
- Spiritual Warfare.
- Seeker targeted/sensitive churches.
- Community church popular in the name.
- "What Would Jesus Do?" (WWJD) is commonly asked.
- VeggieTales.
- New Living Translation (NLT) Bible.
- Intelligent Design vs. evolution.
- Kindness Outreach.
- *Purpose Driven Church* book.
- Reformed Theology vs. Open Theism debate begins.



2000s

General Culture

- USB/Jump Drives invented in 2000.
- iPods hit the market in 2001.
- Wikipedia begins in 2001.
- Department of Homeland Security begins in 2002.
- Glenn Beck begins radio program in 2002.
- LinkedIn and Skype go online in 2003.
- Second space shuttle explosion happens in 2003.
- Hurricane Katrina hits in 2005.
- YouTube is founded in 2005.
- Population in America reaches 300 million people in 2006.
- The Great Recession begins in 2006.
- Twitter goes online in 2006.
- Smash Burger opens in 2007.
- First black President, Barack Obama, takes office in 2009.
- Uber starts service in 2009.
- Gen X/Gen Y.
- Coffee houses/shops.
- 9/11.
- Iraq/Afghanistan Wars.
- DVDs.
- Reality TV.
- Dieting-low carbs/Atkins, etc - restaurants get healthier (trans fats taken out).
- Return to patriotism-American flags.
- The Matrix.
- Lord of the Rings.
- Gay marriage.
- War on Terrorism.
- Great political divide in America.
- Asian Tsunami.
- Return Flight-White people move back to the city.
- Growth of the Ethnoburbs.
- Text messaging.
- MySpace, Twitter, and Facebook.
- Stock Market at record highs and record losses.
- iPhones.
- High Definition TV.
- Barry Bonds sets new all-time home run record in Baseball.
- Home mortgage crisis.
- American jobs outsourced to other countries.
- Illegal immigration debate.
- Blogging becomes popular.
- Indiana Jones...again.
- Hybrid vehicles.
- Huge U.S. debt and bailouts.

Church & Religious

- The term "GigaChurch" is coined in 2004 for churches with 10,000+ attendees.
- Urban/ethnic church planting movements.
- Connecting church and business.
- Church planting boom.
- Gen X/Gen Y/Emergent churches.
- Multi-Site church models.
- Intergenerational churches.
- Church at Champps.
- Return to Orthodox Church.
- Ethnic Strategic Partnerships.
- Yak Evangelism-contexualization.
- *Purpose Driven* Life book.
- The Passion of the Christ movie directed by Mel Gibson.
- Record attendance at Christian colleges/seminaries.
- World religion boom-growth of Islam, Buddhism, Hinduism, etc.
- Alpha Courses popular.
- "Glocal" – global/local missions.
- Multi-cultural church planting.
- No church in name of churches. For example: The Rock, Bluer, North Bridge Station, Solomon's Porch, The Bridge, Salvage Yard, Vintage Chaos, The Edge, etc.
- Luis Palau Festivals.
- The Message Bible.
- Video clips used in Church.
- The fall of Ted Haggard.
- The Nativity movie.
- English Standard Version (ESV) Bible becomes popular.

FutureView

2010s

General Culture

- iPad's debuted in 2010
- BP was responsible for the largest oil spill happened in the Gulf region in 2010
- Tea Party movement beings winning elections in 2010
- U.S. debt mounts to the largest in history in 2010s
- The last space shuttle mission took place in 2011
- "Occupy" movement begins in 2011
- The second largest natural disaster (hurricane Sandy) hits in 2012
- Star Wars saga continues in 2015
- Ebola crisis peaks
- Zoom video conferencing goes operational in 2013.
- Donald Trump beats Hilary Clinton in the Electoral College victory in 2016.
- Economy and stock market grows at record pace.
- COVID-19 pandemic begins in China in 2019.
- Rise of Radical Terrorism:
  - 2013 Boston Marathon bombing
  - 2014 Rise of ISIS
  - 2015 San Bernadino shooting
  - 2016 Orlando night club shooting
- U.S. opens full relations with Cuba.
- Edward Snowden, former CIA/NSA becomes a whistle-blower in 2013
- Racial tension/police shootings/protest riots/Black Lives Matters:
  - 2013 Black Lives Matters forms
  - 2013 shooting of Trevon Martin
  - 2014 Ferguson Missouri riots
  - 2015 Baltimore riots
  - 2015/2016 Twin Cities riots
  - 2016 Dallas riots

Church & Religious

- Growth of Islam in America
- Growth of Muslim terrorism
- Spread of religious pluralism
- Growth of religious diversity in America
- Older white churches dying and the growth of ethnic churches
- Multi-site church models
- Micro-site church models
- Capetown 2010; Third Lausanne Congress on World Evangelization



Old and New Paradigms for the Church in the City

OLD PARADIGM (Pre 1980)	NEW PARADIGM (1980-Present)
One neighborhood local church	One Church, many congregations within a metro area
Isolation	Collaboration
Great Commission is a task to be pursued	Great Commission is a goal to be completed
Epistles interpreted from the local church perspective	Epistles interpreted from Church in the city perspective
Unity is a theological reality	Unity is a functional reality
Doctrine divides	Vision and values unite
More differences between denominations (competitive)	More differences within denominations (cooperative)
Target audience: our kind of people	Target audience: all kinds of people
Definition of Church is place and time (Come to Philosophy)	Definition of Church is "gathering of believers" (Go to Philosophy)
Industrial Age paradigm	Information Age paradigm
Institutional controlled structures	City leaders based on spiritual gifts
Denominations dominate	Megachurches dominate
Seminary	Seminars and church-based training
Evangelistic Crusades	Evangelistic festivals and outreaches
Becoming then belonging	Belonging then becoming
Lead with money followed by volunteering	Lead with volunteering followed by money
Lifetime membership in one local church	Attending multiple local churches simultaneously with membership in none of them
Short-term city-wide tactical events	Long-term strategic-city wide process
Global missions	Glocal missions
City and suburbs	City, suburbs, exurbs, and ethnoburbs
Knowing or Doing	Being and Doing and maybe Knowing
Church growth	"Externally Focused Church" and Kingdom growth
"Serve us"	Service
Megachurch Movement	City Reaching Movement
Megachurches	Gigachurches of 10,000+
Church Planting	Church Planting Movements
Single site local church campus	Multi-site/multi-campus church
Seminary trained denominational leaders imported into local church context	Raised up mentored leaders from within local church context
Church size: "Bigger is better"	Church size: effectiveness is better. "Size matters not." –Yoda
Local church building periodically used	Local church building used as a ministry center/church planting incubator site/community center

By Dr. Jack Dennison, CitiReach International,
adapted and added to by Rev. John A. Mayer, City Vision, and copied with permission of author.

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Harvest Force

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Rev. Dr. John A. Mayer

Visionary, Global Strategist, Catalyst, Consultant, Thought Leader, Researcher, Missiologist, Professor, and Author:

Our team leader has over 30 years of professional research, consulting, and strategy experience. He has worked with over 1,400 churches/ministries from 70 denominations conducting research, consulting, and strategy in the areas of churches, church planting, world religions, movements, cities, countries, diaspora peoples, and unreached people groups throughout the U.S. and globally. He has also worked in the area of church planting with hundreds of churches as a coach and consultant and has also worked with other churches in the areas of consulting and coaching helping them to be more effective in outreach and growth. He has consulted globally with a number of missions organizations in the areas of strategy and research. He has organized a number of citywide and city reaching events and partnerships both locally and nationally. He has personally taken over 26,000 people on a Discover Your City Tour in several different U.S. cities. He has also taught 26 different college and graduate courses for several colleges and universities over the last 15 years. He is the author of the *CityView Report* book which has been updated and expanded into 17 Editions since 1996 and he has several other published papers and articles. Previously to founding City Vision, John worked 15 years for U.S. Banks. He holds four degrees: Associate of Arts, (A.A. Phi Theta Kappa Honors), Bachelor of Arts (B.A. Magna Cum Laude), Master of Arts in Theological Studies (M.A.T.S.), and a Doctor of Ministry degree (D. Min.).

Jesus said, "We need eyes to see and ears to hear."

"You can't do the prayer, care, share if you don't know they're there."
- John A. Mayer

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Where there is no vision, the people perish. –*Proverbs 29:18*