

Copyright © 2009 Rodney Dale Anderson

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation, or instruction.

AN ANALYSIS OF ATTITUDES, VALUES, AND BELIEFS OF
CONGREGANTS AND LEADERS OF SMALL CHURCHES
TOWARD CHURCH PLANTING

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Rodney Dale Anderson

May, 2009

UMI Number: 3411374

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

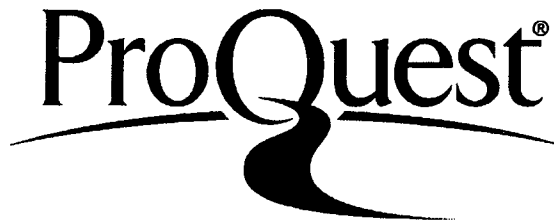
In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI 3411374

Copyright 2010 by ProQuest LLC.

All rights reserved. This edition of the work is protected against unauthorized copying under Title 17, United States Code.



ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

APPROVAL SHEET


AN ANALYSIS OF ATTITUDES, VALUES, AND BELIEFS OF
CONGREGANTS AND LEADERS OF SMALL CHURCHES
TOWARD CHURCH PLANTING

Rodney Dale Anderson

Read and Approved by:



Gary J. Bredfeldt (Chairperson)



Michael S. Wilder

Date May 15, 2009

For Christ and His kingdom.

In honor of my parents,
for raising me in a Christian home,

and to

Donna,

my support, my wife,

my friend.

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS.....	vii
LIST OF TABLES	viii
PREFACE.....	x
Chapter	
1. RESEARCH CONCERN	1
Introduction to the Research Concern	1
Purpose of the Research	10
Research Questions	10
Delimitations of the Research	10
Terminology	11
Research Assumptions	14
Procedural Overview	14
2. PRECEDENT LITERATURE	16
Church Planting: Research	16
Church Planting: Literature	20
Churches: Small Churches can Plant Churches	45
The Church Planting Disconnect	48
Significant Literature and the Research Concern	50

Chapter	Page
3. METHODOLOGICAL DESIGN	52
Research Question Synopsis	52
Research Design Overview	54
Research Population	55
Samples and Delimitations	55
Limitations of Generalization	60
Research Method and Instrumentation	61
Research Procedures	67
4. ANALYSIS OF FINDINGS	76
Compilation Protocol	76
Demographic Data	92
Findings and Displays by Research Question	100
Evaluation of Research Design	201
5. CONCLUSIONS	206
Research Purpose	206
Research Implications	206
Research Applications	218
Research Limitations	222
Further Research	223

Appendix	Page
1. INSTRUMENTATION: ATTITUDES, VALUES, AND BELIEFS SURVEY	225
2. INSTRUMENTATION: CHURCH DEMOGRAPHICS	233
3. INSTRUMENTATION: ATTITUDINAL QUESTIONS	235
4. EXPERT PANEL MEMBERS	237
5. INFORMATIONAL WEBSITES	238
REFERENCE LIST	240

LIST OF ABBREVIATIONS

ACP	Annual Church Profile for the Southern Baptist Convention
CMR	Center for Missional Research
NAMB	North American Mission Board
SBC	Southern Baptist Convention
SPSS	SPSS Graduate Pack™ 16.0 for Windows

LIST OF TABLES

Table	Page
1. Number of survey respondents	93
2. Congregant member and attender information	93
3. Pastoral leader information	94
4. Age of congregant and pastoral leaders	94
5. Where congregants and pastoral leaders lived	95
6. Church attendance of survey participants	96
7. Average church attendance	96
8. Baptisms since January 1, 2007	97
9. Age of the church	98
10. Involvement in church planting	99
11. Beliefs of congregants: Number and frequency	102
12. Beliefs of congregants: Mean, standard deviation, variance	102
13. Values of congregants: Number and frequency	104
14. Values of congregants: Mean, standard deviation, variance	105
15. Attitudes of congregants: Number and frequency	107
16. Attitudes of congregants, mean, standard Deviation, variance	110
17. Beliefs of pastoral leaders: Number and frequency	112

Table	Page
18. Beliefs of pastoral leaders: Means, standard deviation, variance.	113
19. Values of pastoral leaders: Number and frequency.	114
20. Values of pastoral leaders: Means, standard deviation, variance.	115
21. Attitudes of pastoral leaders: Number and frequency.	117
22. Attitudes of pastoral leaders: Means, standard deviation, variance.	120
23. Relationship between the beliefs of congregants and pastoral leaders.	123
24. Relationship between the values of congregants and pastoral leaders.	125
25. Relationship between the attitudes of congregants and pastoral leaders.	127
26. ANOVA: Place of residence to congregant beliefs.	132
27. Relationship of where congregants live to Belief Question 2.	133
28. Relationship of where congregants live to Belief Question 5.	133
29. ANOVA: Place of residence to congregant values.	134
30. Relationship of where congregants live to Value Question 12.	135
31. ANOVA: Place of residence to congregant attitudes.	136
32. Relationship of where congregants live to Attitude Question 30.	137

Table	Page
33. Relationship of where congregants live to Attitude Question 31	138
34. ANOVA: Place of residence to pastoral leader beliefs	139
35. ANOVA: Place of residence to pastoral leader values	139
36. ANOVA: Place of residence to pastoral leader attitudes	140
37. Relationship of where pastoral leaders live to Attitude Question 38	141
38. ANOVA: Number of baptisms to congregant beliefs	143
39. Relationship of the number of baptisms since January 1, 2007 to Congregant Belief Question 4	144
40. Descriptive statistics: Congregant responses by number of baptisms to Belief Question 4	145
41. Relationship of the number of baptisms since January 1, 2007 to Congregant Belief Question 6	146
42. Descriptive statistics: Congregant responses by number of baptisms to Belief Question 6	146
43. ANOVA: Number of baptisms to congregant values	147
44. Relationship of the number of baptisms since January 1, 2007 to Congregant Value Question 11	148
45. Relationship of the number of baptisms since January 1, 2007 to Congregant Value Question 7, 8, 10	149

Table	Page
46. ANOVA: Number of baptisms to congregant attitudes	152
47. Relationship of the number of baptisms since January 1, 2007 to Congregant Attitude Questions 21, 24 and 30	153
48. ANOVA: Number of baptisms to pastoral leader beliefs	155
49. Relationship of the number of baptisms since January 1, 2007 to Pastoral leader Belief Questions 2 and 3.	156
50. ANOVA: Number of baptisms to pastoral leader values	157
51. Relationship of the number of baptisms since January 1, 2007 to Pastoral leader Value Questions 9	158
52. ANOVA: Number of baptisms to pastoral leader attitudes.	159
53. Relationship of the number of baptisms since January 1, 2007 to Pastoral leader Attitude Questions 14, 30, and 35.	161
54. ANOVA: Age to congregant beliefs.	163
55. ANOVA: Age to congregant values.	164
56. ANOVA: Age to congregant attitudes	165
57. Relationship of the age of the congregant to Attitude Questions 14 and 15.	166
58. ANOVA: Age to pastoral leader beliefs	168
59. ANOVA: Age to pastoral leader values	168
60. ANOVA: Age to pastoral leader attitudes	169

Table	Page
61. Relationship of the age of pastoral leaders to Attitude Questions 14, 18, 20 and 22.	170
62. Descriptive statistics: Pastoral responses by age to Attitude Question 20.	172
63. ANOVA: Church age to congregant beliefs.	174
64. ANOVA: Church age to congregant values.	174
65. ANOVA: Church age to congregant attitudes.	175
66. Relationship of church age to congregant response to Attitude Questions 18 and 38.	176
67. Descriptive statistics: Congregant responses by by church age to Attitude Question 38.	177
68. Relationship of the age of the church to congregant response to Attitude Questions 17, 24, 29 and 36.	179
69. ANOVA: Church age to pastoral leader beliefs.	181
70. ANOVA: Church age to pastoral leader values.	181
71. ANOVA: Church age to pastoral leader attitudes.	182
72. Relationship of the age of the church to pastoral leader response to Attitude Questions 14, 22, and 26.	184
73. ANOVA: Church planting practice to congregant beliefs.	187
74. ANOVA: Church planting practice to congregant values.	187
75. ANOVA: Church planting practice to congregant attitudes.	188
76. Descriptive statistics: Church planting practice to congregant response to Attitude Question 30.	189

Table	Page
77. ANOVA: Church planting practice to pastoral leader beliefs	191
78. ANOVA: Church planting practice to pastoral leader values.	191
79. ANOVA: Church planting practice to pastoral leader attitudes	193
80. Relationship of church planting practice to pastoral leader response to Attitude Questions 13 and 22	194
81. Descriptive statistics: Pastoral leader responses by church planting practice to Attitude Question 22	194
82. Relationship of church planting practice to pastoral leader response to Attitude Questions 19 and 21	195
83. Descriptive statistics: Pastoral leader responses by church planting practice to Attitude Question 21	196
84. Relationship of church planting practice to pastoral leader response to Attitude Questions 14, 18, 24, 29, and 30	197
85. Relationship of church planting practice to pastoral leader response to Attitude Questions 26 and 31	199

PREFACE

“Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen” (Eph 3:20-21 NASB77).

God challenges each of us to ask and to think great things for Him. A personal burden has been to see more churches planted, leaving a lasting legacy of faith for generations to come. The hope is that this dissertation will help promote the cause of Christ, fulfilling God’s mission for my life. My personal mission statement is “to magnify Christ, to minister to my family, to multiply His church, and to mold a generation to follow Jesus one person at a time.”

Many have come alongside to help and encourage throughout the doctoral process. While my mission is to minister to my family, they have ministered to me, allowing me the freedom to work on the degree and listening to me talk about church planting over and over again. A special thanks to my wife, Donna, who was always there to listen and to encourage.

“Thank you” to my first reader, Dr. Gary J. Bredfeldt, and my second reader, Dr. Michael S. Wilder. Their insights and directives have proven invaluable. A word of thanks to John M. Bailey of the North American Mission Board for his keen insights and openness to allow me access to conduct the research study. A big thanks to Dr. Ronald J. Shope for his assistance in survey design and statistical procedures.

Others deserving honorable mention include the men who served as expert panel members: John M. Bailey, North American Mission Board; Randy Ferguson, North American Mission Board; Richie Stanley, Center for Missional Research; Leland Hill, Dakota Baptist Convention; Charles Campbell, Illinois Baptist State Association; Bob Wood, Baptist State Convention of Michigan; Steve Melvin, Minnesota-Wisconsin Baptist Convention; and Jerry Field, Missouri Baptist Convention.

Thanks go to God for His gracious provision both in and through the doctoral process. May His name be praised!

Rodney Dale Anderson

Louisville, Kentucky

March 2009

CHAPTER 1

RESEARCH CONCERN

Church growth in America has not been keeping pace with population growth. “While the U.S. population grew by 13.2 percent from 1990 to 2000 (an average of 1.2 percent per year), total church attendance grew by only 3 percent (or 0.3 percent per year)” (Olson 2006b, 11). “The population of North America is 323 million, and growing daily. It is estimated that approximately 226 million are lost and unreached” (Church Planting Village [2007a], [people_groups.htm](#)). Based upon 2007 U.S. census figures, the lost and unreached in the United States comprised the fifth largest nation in the world (U.S. Census Bureau [2007], [idbrank.pl](#)).

Introduction to the Research Concern

When Christ left this earth for the next, He left marching orders for the saints. He commanded them to “make disciples of all the nations” (Matthew 28:19). Christ’s directive is known as “the Great Commission.” The mission is indeed “Great.” “The number of unchurched adults continues to grow by nearly a million people annually” (Barna [2005], [FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=185](#)). “It has been estimated that North America needs 100,000 new churches tomorrow just to achieve the church-to-population ratio that existed in the 1950s” (Harris 2005, 10). “The only strategy that has any hope of impacting the growing population of non-Christians in America is that of a church planting movement” (Ferguson 2005, 100).

The size of the challenge was great, but the size of the average church was small. In 2006, the size of the average church in America was 124 people (Barnes and Lowry [2006], americanchurchcrisis.html). In 2003, 60% of Protestant churches had “100 or fewer adults on a typical weekend” (Barna [2003], FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=148). “Nearly two-thirds of Southern Baptist congregations have 100 or fewer in worship on Sunday morning” (Jones 2002, 8). The majority of churches could be classified as small.

“Every Christian and every church” was needed to complete the task (Reccord 2005, 1). While large churches had more available resources to plant new churches (Stonebraker 1993, 239), small churches faced great obstacles when it came to planting churches (Finn 2000, 99). They knew the command of Scripture but wondered if they were able to participate in the process (Finn 2000, 80). Stetzer stated, “Churches of all sizes and ages can take part in church planting” (Stetzer 2006b, 316).

Research Gap

Since 2003, there has been a dramatic increase in interest on the subject of church planting (Stetzer [2005], north_america_cp_2005_stetzer.pdf). Research studies have highlighted church plant survivability and health (Conner and Stetzer 2007, 1); the role of prayer in the planting of a new church (Slagle 2006, 15); the effectiveness of various church planting models as measured by conversion growth and new church starts (Rainey 2005, 21); and the effect of church planting models on church size (Powell 2000, 6). Research had looked at lay leadership development in the context of church planting (Hulbert 2004, 3) and the effect of sponsoring a church plant on the sponsoring church (Farmer [2003?] [THE%20EFFECT%20OF%20SPONSORING%20A%20](#)

CHURCH%20PLANT%20ON%20THE %20SPONSOR%20CHURCH.pdf), but little study had been conducted on the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting.

Bruce R. Finn's dissertation, "Small Churches Can Plant Churches," described how small churches could be involved in church planting (Finn 2000, 173-76). Finn conducted a qualitative study of select pastors of small churches (Finn 2000, 81-5). While providing some insight on the views of pastoral leaders, the study did not ask congregants for their own beliefs, values, and attitudes toward church planting nor did the study compare/contrast the views of pastoral leaders and congregants for relationships, if any, to the practice of church planting.

Research was needed to analyze what beliefs, values, and attitudes existed among congregants and leaders of small churches toward the practice of church planting.

Theological Concern

Christ stated that He would grow His church and that the gates of hell would not be able to prevail against it (Matthew 16:18). In Luke 24:46-48, Jesus charged His followers with the task of being a witness for Him and of taking the Gospel message to the ends of the earth. While Christ said He would build the church, man was responsible to do his part in the process (Stetzer 2006b, 326).

Laborers were needed. Christ noted that the fields were ripe for harvest, but there were not enough workers (Luke 10:2). Christ challenged His followers to pray for more workers to enter into the harvest field of souls.

“God desires the church to be the salt and light among the nations” (Nerger 2005, 202). As people accept Christ, they join together in regular fellowship, forming a gathering of believers that is called a church (Elwell 1984, 231-33).

Peter Wagner said that church planting “is the single most effective evangelistic methodology under heaven” (Wagner 1990, 11). New churches evangelized more than established churches. Referring to a study of evangelical churches, Bruce McNicol gave a breakdown of how evangelism was affected by the age of the church:

Among evangelical churches, those under three years old will win ten people to Christ per year for every hundred church members; those 3 to 15 years old will win five people per year. After age 15, the number drops to three per year. (McNicol 1991, 69)

Small churches could play a significant role in evangelism and in new church development. “Every church can start a church” (Reccord 2005, 1). Watson wrote:

In a world that values “big” there is an assumption that bigger is always better and that the small-membership church is somehow less because of its size. But for centuries, the small church has been the norm. In fact, the work of spreading the Christian faith during the early church was accomplished through house churches that rarely had more than 30 members. (Watson [2007?], small church.htm)

Research was needed to analyze what beliefs, values, and attitudes existed among congregants and leaders of small churches toward church planting to gain greater understanding into how they view Christ’s mission for the church (Luke 24:47).

Practical Concern

America has faced a decline in the number of churches per population.

- In 1900, there were 28 churches in existence for every 10,000 Americans.
- In 1950, there were 17 churches in existence for every 10,000 Americans.
- In 2000, there were 11 churches in existence for every 10,000 Americans.
- In 2004, the latest year available, there are 11 churches for every 10,000 Americans. (Stetzer 2006b, 9)

The ratio of churches to population would continue to decline if new church growth failed to keep pace with population growth (Olson 2006b, 11).

Compounding the challenge of maintaining the church presence was the condition of the church in America. Win Arn stated, “Many churches begin a plateau or slow decline about their fifteenth to eighteenth year. 80-85 percent of the churches in America are on the down-side of this cycle” (Arn 1988, 43). Existing churches were defunct or dying (Sweet 1999, 51).

In 1900, the U.S. Census Bureau counted 212,320 churches. In 1995, 345,406 churches existed in the U.S. During that same time period, the U.S. population tripled. Today there are fewer churches per person than there were in 1906. (Easum [2006], index.php?action=details&record=1062)

“There are roughly 400,000 churches in the United States . . . approximately 60,000 of those churches will close in the next 10 to 15 years. We will need at least 60,000 churches just to stay even!” (Jones 2004a, 2). If a denomination hoped to grow, they would need to expand their outreach by planting more churches. William Easum said, “If a denomination wishes to reach more people, the number of new churches it begins each year must equal at least 3% of the denomination’s existing churches” (Easum [2006], index.php?action=details&record=1062).

Research was needed to analyze what beliefs, values, and attitudes existed among congregants and leaders of small churches toward the practice of church planting.

Methodological Concern

“Few churches have the vision for reproducing themselves through starting other churches. They are plateaued or in decline. For those that are plateaued, the

emphasis is maintenance, and for those who are dying it's survival" (Malphurs 2004a, 246). Reproduction is a natural process of life.

God created every living organism to reproduce after its own kind. This means that plants reproduce plants, animals reproduce animals, humans reproduce humans, Christians should reproduce Christians, and churches should reproduce churches. (Adamson [2006], 028_tenobjections.cfm)

Larger churches have been fairly effective in planting new works (Malphurs 2004a, 248-249), but "size alone is not the determining factor of whether a church can plant other churches" (Finn 2000, 1). Dave Jacobs of the Vineyard movement planted a church when he had only 120 members (Jacobs [2006?], small.htm). Adamson stated, "Do what you can. Perhaps two or more churches can cooperate to plant a new church" (Adamson [2006], 028_tenobjections.cfm). "There is no one model for church planting. There are multiple means for starting churches" (Leadership Network [2007?], LC-Church Planting.asp).

The size and health of the parent organization has an impact on the approach to birthing new works. Church size limits the methods that can be used in church planting, but size need not stop the process. "You don't have to be a big church in order to plant a church" (Jacobs [2006?], small.htm). If size halted the process, the early church would have never progressed at the pace that it did. Finn stated,

As a pastor of a small church, I am personally encouraged by the fact that the first missionary and church planting movement was begun with a small band of men who went out under the authority of the Lord and filled with His power. (Finn 2000, 25)

Creativity in approach was demanded (Finn 2000, 140). Churches could partner together to plant new churches (Church Planting Village [2007?], Partners_in_Church_Planting.htm). Pastors could be bi-vocational or even self-supported through the giving of others (Harsh 1991, 222). Some planting organizations may even have to

postpone their own goals in order to direct energies toward church planting (Jacobs [2006?], small.htm).

A study of Southern Baptist churches revealed that “only four percent of all churches start another church” (www.OnMission.com [2003], Assisting_in_church_planting.htm). Stetzer noted,

Your church needs to be organized and mobilized to get involved in church planting. North America is filled with pastors and churches that aren't willing to sponsor daughter churches and to make the sacrifices necessary to support a new church start. It will require thousands of churches willing to sponsor church plants to reverse the self-destruction of North American culture. (Stetzer 2006b, 322)

Research was needed to analyze the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward the practice of church planting. How could church planting be promoted when the majority of churches were small?

Ideological Concern

Misunderstandings existed regarding church planting. Preset beliefs, values, and attitudes shaped the way churches and individuals within those churches viewed church planting. “We don't believe it is our responsibility. Or, we don't want to accept the responsibility” (Adamson [2006], 028_tenobjections.cfm).

While Barna reported that “the majority of born again Christians (59%) feel a sense of responsibility to tell others about their faith” (Barna [2006a], FlexPage.aspx?Page=Topic&TopicID=18), Bill Easum declared, “Evangelism is no longer the primary mission of the church” (Easum [2006], index.php?action=details&record=1062). “Clearly, a disconnect between what Americans say and what they actually do has created a sense of resilient church culture when, in fact, it may not exist” (Barnes and

Lowry [2006], americanchurchcrisis.html). Ultimately each Christian has the responsibility to reach others for Christ and to grow God's church.

Research was needed to discover relationships, if any, between beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward the practice of church planting.

Leadership Concern

Pastoral church leaders play a significant role in challenging their church congregants to follow the dictates of Scripture. People need a purpose and a cause, an "empowering vision of the future" (Bennis and Nanus 1985, 92). They need a target for which to aim; a plan to direct them on the way (Anthony and Estep 2005, 53).

Were leaders leading? Had pastoral leaders either failed to communicate the need to plant churches or did they themselves see no need? Was there a disconnect between the view of the leadership and those they were leading, or were both content to maintain the status quo?

Dobbins stated, "The major reasons given by churches for not engaging in church planting boil down to fear" (Dobbins [2007], [Ministry_ToolboxWinter_2007.htm](#)). Pastoral leaders feared the impact of a new church plant on their particular church. "The fear of competition becomes more important than concern for the unchurched" (Stetzer 2003b, 5). Leaders were often unaware that "there is a synergy between church planting and existing church growth" (Olson 2006b, 13). Each could draw from the other. Excitement is contagious and competition breeds excellence.

In a dissertation by Bruce Finn, “Small churches can plant churches,” Finn stated, “even a small church can plant other churches when there is the commitment, the vision, the plan, and the determination to do so” (Finn 2000, 1).

Research was needed to discover what relationship, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting. Was there a leadership disconnect?

Educational Concern

Church multiplication is not an option but a command for a believer in Jesus (Acts 1:8). Multiplication is an expected result of maturing in Christ. “As the fruit of an apple tree is not an apple, but another tree . . . the fruit of a church is not a new group, but a new church” (Schwarz 1996, 68). God has ordained and established the church to bring the Good News of salvation to all peoples of the world, making disciples who follow God and His Word (Matthew 28:19-20; Mark 16:15-16; Acts 2:42-27).

A primary purpose of the church was to educate its people, making disciples who more fully followed the directives of the Bible (Matthew 28:20). Research into the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting in small churches could inform those who were seeking to teach for change, enabling them to be more effective in mobilizing the church for action.

The church of Jesus Christ is not a pleasure boat, but a lifeboat for saving souls. And every hand is needed on deck. How do we launch lifeboats and how do we get all hands on deck? There is no other agenda. It’s harvest time, and woe if we do not harvest. (Morgan 2006, 78)

“There can be no greater task than evangelizing and congregationalizing North America” (Stetzer 2006b, 332). Research was needed to discover relationships, if any,

between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches to the practice of church planting.

Purpose of the Research

The research was conducted for the purpose of analyzing what beliefs, values, and attitudes existed among congregants and leaders of small churches toward church planting to discover relationships, if any, between the beliefs, values, and attitudes of those congregants and leaders to the practice of church planting.

Research Questions

The following six research questions were addressed by the study:

1. What beliefs, values, and attitudes did congregants of small churches have toward church planting?
2. What beliefs, values, and attitudes did pastoral leaders of small churches have toward church planting?
3. What relationship, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting?
4. What relationship, if any, existed between select demographic factors of congregants and leaders in small churches and their beliefs, values, and attitudes toward church planting?
5. What relationship, if any, existed between the beliefs, values, and attitudes of congregants of small churches and the practice of church planting?
6. What relationship, if any, existed between the beliefs, values, and attitudes of pastoral leaders of small churches and the practice of church planting?

Delimitations of the Research

Certain delimitations were placed on the research to limit the scope and focus of the study. The research was directed toward small SBC churches located in the Midwest. A small church was defined as one that was equal to or below the mean size of

the churches in America at the time of the study which was 124 people (Barnes and Lowry [2006], [americanchurch crisis.html](#)).

The study was not exhaustive, measuring every possible belief, value, and attitude toward church planting. The research instead focused on common beliefs, values, and attitudes toward church planting. Those beliefs, values, and attitudes were developed from the literature review and revised for clarity by an expert panel.

The spiritual condition or level of Scriptural understanding of the respondents was not measured by the study. While the maturity and biblical understanding of the respondents could influence their response to the questions raised, there was no attempt to factor in these elements.

The study did not take into account sociological factors such as gender, ethnic background, education level (i.e., either theological or secular), or to specialized training of any type. Only adult responses (i.e., age 18 or over) were measured.

The study did not seek to measure the length of time the respondent had been a congregant or leader in a small church. While such information could impact results, this aspect was not specifically measured.

Terminology

An understanding of terms was requisite for grasping the significance and findings of the study. These terms helped define the process and the final product.

Attitudes. An “attitude is our tendency to evaluate some symbol, object, or aspect of our world in a favorable or unfavorable manner” (Arnold and Sullivan [2007], [Lp17.htm](#)). People are often described as having a “bad attitude” or a “good attitude” with the primary focus being directed toward their emotional response.

Baptisms/Conversions. When a person accepts Christ as their personal Savior, they are considered to be a convert to Christ (Acts 15:3; Romans 16:5). Converts to Christ are commanded to be baptized (Mark 16:16; Acts 2:38). The number of baptisms becomes a measure of the number of people who have converted to Christ (Stetzer [2006a], content2.asp?c=9qKILUOzEpH&b=227361&ct=3237571).

Beliefs. “A belief is an idea that is based on some support” (Losee [1999], node9.html). With the study being directed toward those of the Christian faith, “beliefs” were understood as referring to assumptions or convictions held as true based upon the teachings of the Bible (John 17:17; 2 Timothy 3:16-17).

Church. The Greek term for church is *ekklesia* which simply refers to a “gathering . . . summoned for any definite purpose” (Vine 1980, 86). The term was given new significance by Christ in Matthew 16:18, coming to refer to a gathering of believers in Christ who had been called out to follow Him. The church is a gathering of the followers of Christ for the purpose of worshipping God and following the dictates of the Bible (Acts 2:42-47) (Elwell 1984, 231-33).

Church planting. While a more recent term (Murray 2001, 55), church planting refers to the starting of new churches (Malphurs 2004a, 19). A farming motif helps convey the many similarities that the process of starting new churches has in common with the planting and nurturing of a crop (1 Corinthians 3:6-9). The desire is toward a bountiful harvest (John 4:34-38).

Congregants. Churches are made up of those who are members and attenders. Congregants referred to all people (whether members or attenders) who identified themselves with a localized group of believers in a church.

Leaders. A leader was narrowly defined as a pastoral leader who was financially supported by the church, receiving either a full-time or part-time remuneration for services. Since “small” churches were the target of the study, those serving in a paid capacity (either part-time or full) played a significant role in the direction and practices of a local church.

Midwest. The geographical area of the Midwest states included Minnesota, Wisconsin, North Dakota, South Dakota, Nebraska, Kansas, Ohio, Michigan, Indiana, Illinois, Iowa, and Missouri (Barna [2006b], [FlexPage.aspx?Page=Topic&TopicID=32](#)).

North American Mission Board. The research was conducted in association with the church planting group of the North American Mission Board. NAMB provided expertise in church planting along with access to ACP data.

The North American Mission Board assists Southern Baptists in their task of fulfilling the Great Commission in the United States, Canada and their territories through a national strategy for sharing Christ, starting churches and sending missionaries, in cooperation with Acts 1:8 Partners. (North American Mission Board 2009, [About_NAMB.htm](#))

Small church. Defining a small church had its own set of difficulties since many defined size into three or four categories: (1) small (100 or less), (2) mid-size (101 to 350), (3) large (351 to 1,000), and (4) mega (over 1,000) (Jones 2002, 8). The mean size of the church in America at the time was 124 people (Barnes and Lowry [2006], [americanchurch crisis.html](#)). Using that statistic, for purposes of the study, any church of 124 and under was defined as “small.”

Southern Baptist Convention. The research centered on small churches from the Southern Baptist Convention. The Southern Baptist Convention defined itself as:

The term “Southern Baptist Convention” refers to both the denomination and its annual meeting. Working through 1,200 local associations and 41 state conventions

and fellowships, Southern Baptists share a common bond of basic Biblical beliefs and a commitment to proclaim the Gospel of Jesus Christ to the entire world.

You become a Southern Baptist by uniting with a Southern Baptist church, one in friendly cooperation with the general Southern Baptist enterprise of reaching the world for Christ. Typically church membership is a matter of accepting Jesus as your Savior and Lord and experiencing believer's baptism by immersion. (Southern Baptist Convention [2007], default.asp)

Values. “Values are attitudes about the worth or importance of people, concepts, or things” (Arnold and Sullivan [2007], Lp17.htm). “Values are rooted in your core or central beliefs” (Malphurs 2004b, 37).

Research Assumptions

The research assumptions were: (1) that underlying attitudes, values, and beliefs influenced the actions of individuals and groups; and (2) that the respondents were able to accurately express their particular attitudes, values, and beliefs toward church planting.

Procedural Overview

The research was a descriptive and correlational study that was quantitative in nature. A survey was created to measure the view of adult respondents, age eighteen or older. The survey employed a Likert scale that assigned a numerical value to the views of the respondents. The respondents were asked to measure their agreement or disagreement with generally-held beliefs, values, and attitudes toward church planting and to provide demographic information pertinent to the study.

The results of the surveys were tabulated and correlated, dividing responses between pastoral leaders and congregants. Relationships, if any, were determined by comparing means through an Independent Sample T-Test (Howell 2004, 309) and One-way ANOVA (Howell 2004, 356).

The theoretical population consisted of all pastoral leaders and congregants of small SBC churches in the Midwest. Two research study populations existed: a cluster sample of leaders of small SBC churches in the Midwest and a cluster sample of congregants of small SBC churches located in the Midwest states.

Pastoral leaders and congregants were treated as two differing groups within the theoretical population for purposes of sampling and for comparison to discover what relationship, if any, existed between the beliefs, values, and attitudes of congregants and leaders toward church planting. Further relationships, if any, were measured from demographic questions asked in the study.

SBC churches are grouped together through regional associations (Brand and Hankins 2005, 118). Sixty-five of the 184 Associations in the Midwest were randomly selected. Pastors of small churches within those regional associations were asked to complete a church planting survey. Approval to survey congregants and access to the congregants was obtained through the pastoral leaders.

One-half of the pastoral leaders who consented to a congregational study were randomly selected for inclusion in the study of congregants. The pastors of the select churches were provided with church planting surveys along with specific instructions for the distribution and collection of the surveys. Surveys were to be given out on a Sunday morning worship service and collected the same day. A pre-paid postage envelope was provided for the church leader to return congregant surveys.

Only completed surveys from small churches that met the parameters of the study were used in the research. Results from the surveys were stored in an online data base for purposes of record-keeping and downloaded for comparison.

CHAPTER 2

PRECEDENT LITERATURE

A review of precedent literature was directed toward foundational research and writings which had contributed to the research study. These seminal works combined to provide the basis for the research, guiding and directing the proposed study. The writings and research of others provided various degrees of influence with some serving a more primary role and others a secondary role.

The review of literature focused on significant research studies on church planting followed by four major areas of writing which form the backdrop for the research study: (1) beliefs-the biblical basis for church planting, (2) values-the historical and current value of church planting, (3) attitudes-commonly held opinions toward church planting, and (4) churches-small churches can plant churches. There was some natural overlap between the various areas since each is integrally connected.

Church Planting: Research

In a study conducted of “124 organizations, denominations, churches, agencies” by NAMB, “one noteworthy finding was that not one respondent indicated a decreased interest in church planting” (Stetzer [2005], north_america_cp_2005_stetzer.pdf). While there was a great interest in church planting, the study of many facets of church planting had yet to be explored. Murray stated, “The identification of church

planting as a key component in evangelical strategies for global mission has emerged very recently, and its significance has yet to be evaluated” (Murray 2001, 55).

The full effect of church planting and especially of church planting by small churches had yet to be fully explored. Nor had there been a significant study on the beliefs, values, and attitudes of congregants and leaders of small churches toward the practice of church planting.

Related Dissertations

Some foundational studies have already been conducted regarding small churches and church planting. While limited in scope, these studies helped to direct the research study.

Small Churches

The majority of churches in the United States were small (124 or less). According to a statistical report on religion in the United States, “half of congregations have fewer than 100 regularly participating adults” (Dudley and Roozen 2001, 8). A typical SBC church had “80 in attendance” (Jones 2001, 2). The 2007 Southern Baptist Convention Statistical Summary identified 44,696 SBC churches with an attendance of 6,148,868 (LifeWay Christian Resources [2008], lwcF_ACP-2007_Statistics.pdf). Factoring in all sizes of churches, from smaller to mega churches, the SBC averaged 138 in primary worship attendance, making the majority of SBC churches under 124 in primary worship attendance.

Bruce Finn’s dissertation, “Small Churches Can Plant Churches,” directed attention to pastoral leaders, asking them to describe their own views and to describe the views of their congregants toward church planting (Finn 2000, 189-90). While providing

some insight on the views of pastoral leaders, the study did not ask congregants for their own beliefs, values, and attitudes toward church planting, nor did the study compare and contrast the views of pastoral leaders and congregants for relationships, if any, to the practice of church planting. Finn was able to describe ways that small churches could be involved in the church planting process (Finn 2000, 173-76).

John Bailey directed his dissertation toward established churches with an attendance under 150 with the express purpose of discovering what principles could enable breakout growth in those churches (Bailey 2001, 86). Bailey's study went on to define ten principles for breakout growth in small established churches (Bailey 2001, 86-104). The study focused on past successes and how small churches could expand and grow. While Bailey's study was not specifically focused on church planting, it did provide further insight into smaller churches (Bailey 2001, 5-8, 32-34).

Successful Church Plants

Several dissertations have directed attention toward successful church plants. David Slagle looked at the role that prayer in the life of the church planter played in the development and growth of a new church plant (Slagle 2006, 15-16). Slagle stated, "One would expect prayer to be the first priority of church planters" (Slagle 2006, 13).

Joel Rainey's dissertation compared the effectiveness of various planting models as measured by conversion growth and new church starts (Rainey 2005, 21). Rainey recorded that particular models were more effective in reaching a set age range of people (Rainey 2005, 135-37). He further showed a connection between a purpose-driven model and a house church model to starting new churches (Rainey 2005, 139).

In a similar vein, Dennis Powell studied church planting programs of similar-sized denominations, noting how the model used in the planting of a church had an impact on the size of the group reached (Powell 2000, 6).

Other dissertations focused on other aspects of church planting but there was lacking a specific dissertation that looked at the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting. This researcher chose to delimit the proposed study to target small churches, although no study has been similarly conducted of larger churches.

Research Studies

The SBC has been busy providing research studies on various facets of church planting. CMR, an agency operating under the auspices of NAMB, works to produce statistical research on church health, church growth, and church planting (North American Mission Board 2007, [Center_for_Missional_Research__Statistics_and_Studies_on_Church_Culture_Community.htm](#)). One of the more recent and extensive research studies was conducted by CMR, “Church Plant Survivability and Health Study 2007” (Connor and Stetzer 2007, 1). The research touched on several areas pertinent to the planting of churches (i.e., attendance, baptism rates, funding, staffing, planter education, etc.), but the research did not deal with the beliefs, values, and attitudes of congregants or of pastoral leadership toward church planting (Connor and Stetzer 2007, i-ii).

Research studies have shown a strong relationship between church planter training and support and the size of the plant (Stetzer [2003a], [V3_document.htm](#)). Other research has revealed a positive correlation between a church plant and the

sponsoring church. A sponsoring church was reinvigorated and grew as it gave birth to a new church work (Farmer [2003?] THE%20 EFFECT%20OF%20SPONSORING%20A %20CHURCH%20PLANT%20ON%20THE%20SPONSOR%20CHURCH.pdf).

Related studies also contributed to the proposed research. A study published in September 2006 showed how laity (i.e., congregants) and clergy (i.e., pastoral leaders) differed significantly when it came to their political views (Florida Baptist Witness [2006], 6393.article). Since a difference existed between the political views of congregants and pastoral leaders, a study to discover if there were differences in other areas of beliefs, values, and attitudes would be worthwhile.

Summary: Dissertation and Research Findings

Much research has been conducted on the elements of successful church plants and the resulting effects planting can have on the parenting body. Some research has been conducted concerning the role of small churches in the process, but little research currently exists on the relationship of the beliefs, values, and attitudes of congregants and leaders of small churches toward the practice of church planting.

Church Planting: Literature

No church planting literature review would be appropriate without an examination and understanding of Scripture. It is through Scripture that the idea of church was developed. The Bible describes essential teaching on the church and directives for the follower of Christ regarding the growth of the church. Other writings outside of Scripture were used to help establish the value of church planting and to discover general attitudes toward it.

Beliefs: The Biblical Basis for Church Planting

“Beliefs are assumptions or convictions you hold as true” (Arnold and Sullivan [2007], Lp17.htm). The Bible defines truth for a believer (John 17:17) and then expects that believer to live in light of those truths (Psalm 3:4-5, 8). The church was God’s idea (Matthew 16:18). Foundational to any discussion on church planting then is what the Bible has to say regarding the planting of new churches.

The idea of church is a concept developed and described by Scripture. The church is “a fellowship of regenerate believers who display the spiritual qualities of their Lord” (Erickson 2001, 345). In Matthew 16:18, the first New Testament reference to “church” (*ekklesia*) is found (Vines 1980, 86). Jesus said, “I will build my church, and the gates of Hades will not overcome it” (Matthew 16:18). The second New Testament reference to the church is found in Matthew 18 where Christ prescribed an approach for addressing conflict in the church (Tenney 1961, 151-52). Those who erred from the faith were to be addressed, protecting the unity of the church (1 Corinthians 1:10).

Jesus commanded in Matthew 28:19-20 that His followers make disciples in all nations, baptizing and teaching them in the ways of the Lord. The text is often referred to as the “Great Commission,” since the goal of making disciples of all of mankind in every nation is a great undertaking. While there is no direct reference to the church in Matthew 28 or to church planting (Murray 2001, 68-69), “it’s obvious by their actions that the first hearers of the Great Commission assumed its fulfillment required multiplying disciples and forming new congregations” (Stetzer 2006b, 41).

The church was given a further commission in Acts 1:8 where the followers of Christ were told to be witnesses of the Truth. Their witness was to extend from where

they lived to the ends of the earth. Luke 24:47 speaks of taking the message of “repentance and forgiveness of sins . . . to all nations.” Believers were sent out with the message of salvation in Christ (John 20:21) “to seek and to save what was lost” (Luke 19:10). Acts 2:41 recorded how three thousand believed in Christ. The early church gathered together in Acts 2:42-47, devoting themselves to each other and to Christ (Richards 1982, 571).

Church Planting in the New Testament

While the actual term “church planting” was never referred to in the Bible, the concept existed. A farming or gardening motif is used to describe the need for growth of the believer and of God’s church (Malphurs 2004a, 17). Shenk and Stutzman refer to 1 Corinthians 3:1-17 as providing the basis for the term. “It is of course from this passage of Scripture that the term ‘church planting’ derives” (Shenk and Stutzman 1988, 96).

Throughout the New Testament, each new church was a church plant that had sprung up through the witness of other believers. “The first century church went public with ‘open-air services’ on the day of Pentecost (Acts 2)” (Amberson 1979, 98). From that day forward God added to their number, growing those in each group and the number of groups that met. “New Testament churches met in a variety of places. In the Temple, in synagogues, in homes, in the open air, and in borrowed or rented rooms” (Amberson 1979, 97).

Christ said that He would build His church (Matthew 16:18b). God’s desire for the growth of new churches was evidenced throughout the book of Acts and much of the remaining books of the New Testament (Acts 2:42; 4:4; Romans 16:1, 5; 1 Corinthians 16:19; Colossians 4:15). “The New Testament is an anthology of church

planting books” (Stetzer 2003b, 32). Insight into the birth and growth of churches is to be found in the texts of the New Testament. One book in particular, the Book of Acts, described the birth and expansive growth of the early church.

The Unhindered Church

The last word in the Greek text of the Book of Acts is “unhindered” (*akolutos* = not + hindered or prevented) (Vines 1980, 457). “The Holy Spirit leaves us with the impression that God’s Church is unstoppable” (Grace University [2000?], 1-1). It sets the tone for the future of the church. Church expansion would be dramatic. God would add to the church, using believers in the birthing of new churches in various parts of the world.

Throughout the Book of Acts, “the Lord added” to the church as it increased in number (Acts 2:41, 47; 4:4; 5:14; 6:7; 9:31; 11:21, 24; 12:24; 16:5; 19:20; and 28:31). Early church plants grew as God brought the increase. There was a strong reliance upon prayer and upon God and His Truth (Malphurs 2004a, 118).

New church plants grew as God’s Word was proclaimed and a life consistent with that teaching was lived out in the lives of the believers.

If we’re living holy lives, praying for not-yet-Christian friends, socializing regularly and building friendships with them, and introducing them to our evangelist friends, we will be creating the fertile soil for God to do his exclusive work, giving people the gift of faith. (Frost and Hirsch 2003, 59)

There is “a call for all believers to live authentic Christian lives – a call to be like Christ (Rom. 8:29)” (Bailey 2006, 42).

Local Church Plants

As the Gospel was shared from community to community, new churches were started. As Paul traveled on his missionary thrusts into the surrounding areas, “churches appeared throughout Galatia and in Corinth, Ephesus, Philippi, Colossae, and Thessalonica” (Amberson 1979, 42). New plants had been started in each of the cities. In the book of Acts “there are no fewer than twenty references to cities in which believers lived, where the inference if not the fact is that these were churches” (Granberg [2006b], default.asp?id=13). “More than 90 percent of the occurrences of *ekklesia* in the New Testament refer to a local church” (Bailey 2006, 28).

The gathering of believers together was “an expression of a new *ecclesia*, or ‘assembly,’ the term from which our English word *church* eventually was derived” (Davidson et al. 2004, 113). Many of the groups met in house churches. “The possibility is very strong that in Jerusalem numerous groups of believers were meeting in various homes throughout the city. These ‘house-churches’ comprised the totality of the church in Jerusalem” (Amberson 1979, 40).

From the onset, believers met together in their homes (Acts 2:46). “The New Testament letters often include references to the church in the house of an individual or individuals (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2)” (Davidson et al. 2004, 115). By Paul’s second missionary journey, “the first occurrence of the word church in the plural occurs” (Amberson 1979, 41). The church had grown exponentially. “There may have been by the year 350 almost 34 million Christians in the Roman world –and that, technically, may have represented a majority of the imperial population” (Davidson et al. 2004, 101).

With the expansion of Christianity, new churches were planted. Believers eventually went from meeting in homes and the synagogues to buildings dedicated solely for worship. There is “archaeological evidence from the third century that some houses had been adapted architecturally to facilitate worship, and this marked the first step toward the evolution of dedicated church edifices” (Davidson et al. 2004, 116).

Outreach to the World

Biblical mandates for reaching people for Christ require outreach to many peoples for the purpose of winning them to Christ and for inclusion in God’s church. Scripture described what was needed for God to bless and build His church, but God also expected believers to become active in the process. A unified thrust was needed so that all could stand together in the daunting task of reaching America and the world for Christ (Luke 11:17; Ephesians 4:1-6). A church centered upon Christ was an unstoppable force for God (Matthew 16:18). “Church planting is essential because God is calling and using a people designated as his own” (Amberson 1979, 17).

“Every situation presents an opportunity for the gospel. Church planting is always appropriate, because the opportunities and needs are always there” (Shenk and Stutzman 1988, 63). The church in America has not done its part in reaching the world, so it appears that God has been busy bringing the world to the American church.

In the United States, the international-born population numbers over 34 million. This means people who were born outside the United States account for 12 percent of the total population. One million new legal immigrants arrive each year. According to the U.S. Census, 53 percent were Latin American-born, 25 percent Asian-born, 14 percent European-born, and the remaining 8 percent in other world religions. Many more arrive illegally. These people represent a variety of religions, languages, lifestyles, and philosophies; yet most of them are open to the gospel. But there are not enough churches in North America to which most of these people can relate. (Bailey 2006, 175)

New churches were needed to meet the diverse demands of an eclectic culture. God would grow His church, using man as an instrument in that growth.

Scripture has much to say about the church. The Bible defines what a follower of Christ is to believe. Evangelism is a high priority (Acts 1:8). Believers are commanded to make disciples (Matthew 28:19-20). God desires that His church grow spiritually and numerically (Ephesians 4:11-13; Acts 2:47). New churches are to be started to reach people for Jesus (Matthew 16:18; Acts 2:46-47; Hebrews 10:19-25). God has a mission for each believer (Ephesians 2:10); for some it means that they have been called to start new churches (1 Corinthians 3:6-9). God desires that believers be built up in their faith (Ephesians 4:11-12; Colossians 2:7), that believers encourage one another (1 Thessalonians 5:11), and that new churches are planted (Luke 10:1-2; Acts 11:19-26). Church planting has biblical precedence.

The Bible sees all mankind as being lost and in need of a Savior (Romans 3:23). A follower of Christ must match his or her beliefs to fit the truths of Scripture (2 Timothy 2:15). What the Bible mandates, a believer must do (James 1:22).

Values:

The Historical and Current Value of Church Planting

In addition to writings on the biblical nature of church planting, numerous books and articles have been written regarding the value of church planting. The Bible laid a foundation for church planting, but there was also a historical and current value to planting new churches. Several seminal works from the 1990's contributed to our understanding and need for the development of new church plants along with literature that directed attention to the twenty-first century and beyond.

“Values are attitudes about the worth or importance of people, concepts, or things” (Arnold and Sullivan [2007] Lp17.htm). “Sacred values are sourced in God and may also be found in his Word” (Malphurs 2004b, 35). Christ valued the church, giving His life for it (Ephesians 5:25-27) and promising to build it (Matthew 16:18).

Many followers of Christ believe that church planting is biblical, but not all value it as a needed approach to expanding the kingdom of God (Snapper 1996, 470). In the SBC which has historically been recognized for its evangelistic fervor, it was estimated that at best only 6% of all Southern Baptist churches were partnering with a new church plant (Harrison 2002, 21). Harrison, a member of the SBC, went on to comment that “somewhere between 94 and 99 percent of our churches are on vacation” (Harrison 2002, 12).

Churches will not grow or even be planted unless evangelism is given higher priority. Christianity Today reported that “There are 3.5 million churches worldwide. But fewer than 7 percent are evangelistic” (Morgan 2006, 75).

Historical Value of Church Planting

Church planting has historically had value. All existing churches were at one time church plants. If there had been no value in planting in the past, then there would not even be churches in the present.

Peter Wagner played an instrumental role in the church-planting movement. Wagner stated, “Planting new churches is the most effective evangelistic method under heaven” (Wagner 1990, 16). Others have agreed. “There is no more effective way to expand the Kingdom of God than by planting new churches” (Jones 2004a, 121). Having considered various options, Bill Easum wrote, “The easiest and most cost

efficient method of reaching unchurched people is planting churches. I would not have said this ten years ago” (Easum [2006] index.php?action=details&record=1062).

Church plants have made an impact. “New churches are more likely to reach more people and grow in size than are long-established parishes” (Schaller 1991, 22). Church plants have been far more effective in reaching people for Christ (Cheyney [2005?], 20%20REASONS.doc). “One American denomination recently found that 80 percent of its converts came to faith in Jesus in churches less than two years old” (Moore 2002, 23). Established churches can easily direct much of their energies inward rather than outward into the community. Churches can be so busy servicing the consumer generation that they fail to convert them (Sidey 1993, 14).

Current Value of Church Planting

Church planting continues to have value for the present and even the future. “The Southern Baptist Convention has committed to planting sixty thousand new churches by the year 2020. Other denominations have adopted similar aggressive strategies” (Stetzer 2003b, 4).

The need for more churches is great. Olson stated that 10,000 more churches are needed (Barnes and Lowry [2006], americanchurchcrisis.html). Murray offered added insight:

Simply planting churches of the kind we already have is not the answer. Churches have been leaking hundreds of members each week for many years. Planting more of these churches is not a mission strategy worth pursuing. But planting new kinds of churches may be a key to effective mission and a catalyst for the renewal of existing churches. (Murray 2001, 25)

Strategies for planting new churches provide insights into the process involved in establishing and growing new church plants. Not all the insights can be simply

accepted as hard and fast rules for growth. Much depends on the setting and particular situation. Ideas that are presented are to be measured “both theologically and practically” (Rainer 1993, 173). “No one approach is best. The best approach is a combination of several methodologies with a high degree of intentional redundancy” (Schaller 1991, 89).

Training camps have been implemented to help train planters as they prepare to plant a new church (Logan and Ogne 1991, 0-3). Principles are applied that reflect the mandates of Scripture and incorporate an understanding of man’s need to know Christ.

Church growth comes as man labors intensely and God blesses abundantly. New church plants demand a strong personal dedication of time. “Church planting is hard work” (Malphurs 2004a, 20). New church plants also need God’s blessings. Peter Wagner said, “The more deeply I dig beneath the surface of church growth principles, the more thoroughly convinced I become that the real battle is a spiritual battle and that our principle weapon is prayer” (Wagner 1990, 46).

“Church growth is concerned only with the growth of Christ’s church” (Rainer 1993, 101). Jesus Christ is the focus. The Good News is that salvation is found in Him. Those who find salvation in Jesus are to gather with other believers, forming a church (Hebrews 10:25). Church planting has great value and is a natural result of new conversions to Christ.

Attitudes: Commonly Held Opinions toward Church Planting

Opinions toward church planting vary widely. Leaders and congregants do not always agree. One’s attitude toward church planting can be either positive or

negative. “An attitude is our tendency to evaluate some symbol, object, or aspect of our world in a favorable or unfavorable manner” (Arnold and Sullivan [2007] Lp17.htm).

This section will review commonly held attitudes toward church planting. The headings state negative attitudes toward planting, followed by a positive response to the concern.

Current writings in church planting were reviewed to identify commonly held objections to church planting. Stetzer (Stetzer 2006b, 6-13), Malphurs (2004a, 31-44, 47), Adamson (Adamson [2006], 028_tenobjections.cfm), and Harrison (Harrison 2002, 27) served as primary sources. The objections were summarized into thirteen statements. The objections were incorporated into a church planting survey to measure attitudes towards church planting (see Appendix 1 for a copy of the church survey). Agreement or disagreement to these objections was measured using a Likert scale. As a means to improve survey quality, attitudinal questions were worded both positively and negatively (Germuth [2007], si07.germuthF.pdf). The reverse questions were reverse coded for purposes of analysis (Germuth [2007], si07.germuthF.pdf). An expert panel was consulted for proper wording of the attitude questions to assure clarity and then field tested for reliability (see Appendix 4 for a listing of those who served on the expert panel).

We Already Have Enough Churches

The objection that we already have enough churches was highlighted by Stetzer who classified it as a “parish church mind-set” that “advocates the presence of only one denominational church in a region” (Stetzer 2006b, 8). The assumption was that one church in any area is enough, large city or country (Stetzer 2003b, 5). Some areas are indeed saturated by churches, yet in others the church-to-population ratio may

be quite small (Hadaway 1990, 377). Even in the early days of the church, it appears that there was more than just one large church per area or city (1 Corinthians 16:1). At the end of the book of Romans, Paul addressed those who met in houses, as households, and as groups (Romans 16:5, 10, 11, 14, and 15). Again, some areas are indeed over-churched, but in the mass of American society such was not the case.

From 2000 to 2005, more churches opened than closed (Olson 2006a, 19). Despite the net gain in churches, the population grew dramatically. “The current increase in the number of churches is only about one quarter of what is needed to keep up with population growth” (Olson 2006a, 19). Magnifying the problem was the news that “no states saw an increase in the percentage of church attendance from 2000 – 2005” (Olson 2006a, 11).

Society was not being reached. “If we were to plant 2,000 churches in the next year, each church would have to reach more than 1,500 people in their first year just to keep up with the projected population growth for North America” (Bailey 2006, 40). Existing churches needed more help to reach the culture. There was a need for more churches.

We Should Improve Existing Churches Rather Than Plant New Ones

“Why should we start new churches when so many struggle and die? However, saving dead and dying churches is much more difficult and ultimately more costly than starting new ones” (Stetzer 2006b, 11). Stetzer classified this objection as the “rescue the perishing syndrome” (Stetzer 2003b, 8).

It has been said that “it’s easier to give birth than to raise the dead” (The Missionary Training Service [2006], chapter_1.htm). Restarting a dead or dying church is very difficult (Wilson 1992, 25). It takes a great deal of effort to turn a sinking ship around.

Church revitalization does not happen much, but it does happen sometimes. I have been struck by how infrequently it actually occurs. . . . Len Sweet . . . explained to me that recent studies show that nine of ten people who are told by doctors to “change or die” cannot do so. In other words, they are told to stop smoking, lose weight, or quit drinking in order to survive, and nine of ten die rather than change. Churches are similar; they often choose their traditions over their future. (Stetzer 2006b, 11)

Frost and Hirsch boldly stated, “This is not a time for evolution, as if another desperate reworking of the old model is going to fix our problems and start a revival. It is time for a revolution in the way we do and are church” (Frost and Hirsch 2003, 16).

Church planting is not to be seen in opposition to church renewal. “Planting new churches and renewing existing ones should not be seen as competitive but complementary approaches” (Murray 2001, 24). It is not “either-or,” but rather “both-and.” “The ideal strategy . . . is to do both – help revitalize dying churches and simultaneously plant new churches” (Stetzer 2006b, 11).

One Large Church is Better Than Multiple Small Churches

Stetzer referred to this objection as the “large church mentality” (Stetzer 2006b, 7). “For many, the idea of one large church is more attractive than multiple churches” (Stetzer 2003b, 6). Others expressed the same objection from the opposite approach, stating, “We don’t need more small churches” (Adamson [2006], 028_tenobjections. cfm). The thought is that large churches offered more programs and ministries, so why invest monies into a new work when most remain small? (Miller

[2003], 147.htm). “A denomination comprised of large congregations will produce more total ministry than a similar-sized denomination comprised of smaller congregations” (Stonebraker 1993, 239).

While the argument seemed reasonable, “statistics do not support the assumption that size is necessarily the best way to reach people” (Stetzer 2006b, 7). In a study of over 100,000 churches from 1999–2005, “the smaller churches and the larger churches grew the most” (Olson 2006a, 15). “Smaller” referred to churches that were under 50 in total attendance and “larger” churches referred to those over 1000 in attendance (Olson 2006a, 16). Small churches offered intimacy, connectedness, and involvement to its members (Copeland [2006], small.htm).

Lay involvement was higher in a small church. “In minichurches (under 100), 31 percent of all in attendance have . . . an assignment corresponding to their gifts” (Schwarz 1996, 48). Churches grow when the laity have been released by the leadership to serve (Rainer 2005, 44).

For more than a quarter-century, researchers have shown that the more people believe that they can influence and control the organization, the greater organizational effectiveness and member satisfaction will be. Shared power results in higher job fulfillment and performance throughout the organization. (Kouzes and Posner 2002, 288)

The more churches, the greater the potential outreach. New churches are far more effective in evangelization of new converts than are older, established churches. “Churches 10 years old or younger average 10.8 baptisms per 100 residents annually while older ones average 2.5 baptisms” (www.OnMission.com [2003], [Assisting_in_church_planting.htm](#)). Church plants averaged 12 baptisms per year for the first four years of their existence (Connor and Stetzer 2007, 4). Many churches have lost sight of

their purpose. “A church that will not evangelize its community and marketplace of life forfeits its very reason for existence” (Harris 2005, 7).

The more churches, the greater the potential exists for reaching differing people groups, those of a different social and economic strata of society. “Barriers to the gospel are often more sociological than theological; people reject the gospel not because they think it is false but because it strikes them as alien” (Lausanne Committee on World Evangelism [1978], show_print=no&backPageED=14). “Local neighborhoods can sustain several churches, each seeking to reach a different strata of society” (Frost and Hirsch 2003, 227). New church plants can cross barriers that existing works could never breach and make what was “alien” acceptable. Multiple small churches help advance the cause of Christ.

Church Plants Weaken the Ministry of Existing Churches

Jeffrey Farmer saw the objection that church plants weaken the ministry of existing churches so significant that he devoted a study to determine “the effect of sponsoring a church plant on the sponsor church” (Farmer [2003?], THE%20EFFECT%20OF%20SPONSORING%20A%20CHURCH%20PLANT%20ON%20THE%20SPONSOR%20CHURCH.pdf). His findings demonstrated “that churches which sponsor church plants are positively affected in Sunday morning worship attendance, baptisms, and Sunday School attendance” (Farmer [2003?] THE%20EFFECT%20OF%20SPONSORING%20A%20CHURCH%20PLANT%20ON%20THE%20SPONSOR%20CHURCH.pdf).

Turf wars are common in Christianity. Other churches are often viewed as competition instead of a complement to the work of Christ (Stetzer 2003b, 5). Many believe that planting another church weakens the ministry of existing churches, but “planting a new church in a community tends to increase attendance in existing churches” (North American Mission Board [2006?], 1-3). “Contrary to conventional wisdom, congregations usually benefit from intradenominational competition” (Schaller 1991, 29).

Competition must not outrank a desire to see Christ preached. Not all who serve in ministry do so for the glory of God. The Apostle Paul encountered a similar problem. In Philippians 1:15-18a, Paul wrote:

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

Ralph Winter wrote, “Churches worth their salt aren’t parasites on existing churches” (Winter [2004], why). The goal of every new church is to grow up and stand on their own, no longer drawing support from existing churches. After they are established, new churches must seek to become independent, self-sustaining ministries (Powell 2000, 4). Church plants become a complement to existing churches.

Our Church Is Too Small to Participate in Church Planting

Many churches believe they are too small to participate in the church planting process. In a listing of ten objections to church planting, Adamson noted that small churches can feel too small to “parent another church” (Adamson [2006], 028_

tenobjections.cfm). They are frozen by the challenge to plant new churches (Finn 2000, 80). The task appears too great. Fear paralyzes the process (Harrison 2002, 25). The birthing of a new work could destroy the parent organization.

Creativity in approach is demanded. What works for a large church will not necessarily work for a small church. One option for small churches to be involved in church planting is to partner with other churches.

Small churches that plant churches are not likely to do so alone. Church planting is too costly, too time-consuming, and too demanding for most small churches to manage by themselves. By the nature of the case, the small church that wants to plant churches is forced into vital partnerships with other like-minded churches. They must combine their financial resources and pool their ministry resources together with others. This kind of cooperation is not only necessary, but is also good. (Finn 2000, 157)

Visionary leadership helps small churches find their role in the planting of new churches. “Small churches are different; therefore, the leadership and vision of a small church that plants churches will be different too” (Finn 2000, 107). Leaders of small churches must be people of vision “with a very strong commitment to living out the Great Commission and the Great Commandment” (Bailey 2001, 86). A small church can participate in church planting.

Church Planting Offers False Hopes of Evangelistic Growth

In an article, “Unfulfilled expectations of church planting,” David Snapper raised an objection regarding the effectiveness of planting new churches as a means to effectively grow the church (Snapper 1996, 464). His primary concern was directed toward the use of church growth strategies that are not a guarantee of the effectiveness of a new church plant (Snapper 1996, 465). Snapper defined a successful church as one that has passed the 200-Barrier in growth (Snapper 1996, 465). Yet current statistics

showed that small churches under 50 were some of the fastest growing churches in America (Olson 2006a, 16). Schwarz had arrived at a similar conclusion years before Olson, having stated that a small church under 100 “wins just as many people for Christ as a ‘large’ one” (Schwarz 1996, 47). Success could not simply be defined by size.

While Snapper raised some valid concerns on methodology and philosophy, most denominations viewed church planting as an effective means to evangelism. Stetzer stated, “All denominations surveyed placed church planting as a very important, if not the number one, strategy for evangelism” (Stetzer 2006b, 6). The Disciples of Christ (Christian Church) started 82 churches in 2004 with a stated goal of “planting 1,000 churches by 2020” (Briggs 2003, 17), all to increase their outreach and to expand their growth. In studying the impact of new church development on Southern Baptist growth, Kirk Hadaway said, “Starting no new churches would not lead to decline in the Southern Baptist Convention over the next 20 years, but it would cut the rate of growth in half” (Hadaway 1990, 370). Church planting does indeed offer hope. It is an effective means of evangelistic growth.

Our Community Has Already Been Reached for Christ

Stetzer stated, “Among the strongest myths that discourage church planting is the flawed understanding that the United States and Canada are already evangelized” (Stetzer 2003b, 9). The assumption was that availability of information is equivalent to evangelization. More than ever before in history, there was more available information on Christianity and how to believe in Jesus via internet, radio, and the printed page, but those who accessed that information were primarily those who were already saved

(Stetzer 2006b, 12). A church witness was still needed and demanded to share the Gospel with those in need and to take it to the ends of the earth (Acts 1:8).

The unchurched population in America has not abated but has continued to rise, nearing one hundred million people (Barna [2007], [FlexPage.aspx?Page=BarnaUpdateNarrowPreview&BarnaUpdateID=267](#)). The number of unchurched grew while the number of those who claim to attend church appears to have been larger than reported. Polls had indicated that 40% of the people attend church, but the actual number that attended “is significantly lower” (Smietana 2006, 85). Olson stated that “only about 18.7 percent actually show up in the pews on any given week” (Olson 2006b, 11). Between the self-acclaimed unchurched and the absent church, the vast majority had not yet been reached for Christ.

It Is Not Our Responsibility to Plant New Churches

Adamson listed this objection as first among his ten objections, stating “We don’t believe it is our responsibility. Or, we don’t want to accept the responsibility” (Adamson [2006], 028_tenobjections.cfm). “The Great Commission (Mt. 28:18-20) reflects God’s desire that we intentionally pursue people for Jesus” (Granberg [2006a], [default.asp?od=14](#)). The mission of the church is to reach its Jerusalem, Judea, and Samaria along with the remainder of the world (Acts 1:8). Robert Logan stated:

The error of many contemporary churches is to ignore our neighbors but salve our consciences by designating monies in support of missionaries in far away lands, thus thinking we have fulfilled our responsibility toward the Great Commission. (The American answer to every problem is to throw money at it and hope it goes away!) (Logan 1989, 191)

Responsibility rests on every church and every believer to reach out with the Gospel.

Studies have compared the growth potential of church plants versus expanding existing works with church plants showing “three times the growth” over older churches (The Missionary Training Service [2006], chapter_1.htm). Some laid claim that church plants grew “12 times as fast as established churches” (Montgomery [2006?], 8235.htm). If the goal is to reach new people for Christ, it is far more effective to do so via church planting (Malphurs 2004a, 43).

Church Plants Lack Solid Biblical Teaching

A natural desire of all denominations is to seek growth that is consistent in ideology and theology with the denomination as a whole. In reaching new peoples for Christ, an objection to new church planting was raised as to how much divergence from denominational teaching was allowed or even possible. Stoffer said, “I am convinced that we must not water down our Anabaptist faith so we can be more user friendly” (Stoffer 1994, 210). There was a concern over “theological unity in the midst of ethnic diversity” (Martinez and Warkentin 1991, 48).

“Many of the character traits this generation is bringing into the church – and that churches are accommodating for the sake of outreach – are in direct conflict with the kingdom of God” (Sidey 1993, 15). Outreach need not be sacrificed for doctrinal purity or for a lack of personal growth and commitment. Church growth was not to be measured “in ‘decisions’ but in ‘disciples’” (Lawless 2002, 15).

The idea that doctrine does not matter to the unchurched was one of the surprising insights that Rainer described when he wrote, “The formerly unchurched, however, were not just interested in the facts of doctrine, they were insistent that the

churches should be uncompromising in their stand” (Rainer 2001, 127). Expectations to grow in Christ and to be committed to the work of Christ are not detrimental to church growth but supportive of it (Russell 2000, 175). “Effective churches are healthy churches; healthy churches are growing churches – they make more and better disciples” (Logan 1989, 17).

“Lost persons can be found only by preaching repentance and forgiveness, the message of every genuine messenger of the gospel” (Stetzer 2006b, 41). Solid biblical teaching forms the backdrop to a healthy and evangelistic church or church plant.

Church Planters Lack Proper Training

Stetzer addressed the objection that church planters lack proper training when he stated, “One of the greatest hindrances to church planting in North America is the notion that all churches must have seminary-trained pastors to be legitimate” (Stetzer 2003b, 7). Training is important with most planters having college or seminary training (Connor and Stetzer 2007, 8), but a heart for the lost coupled with a love for God’s Word combine to make an effective planter.

Formal education does not seem to be a necessity in planting a new church. . . . The person who desires to plant a new church may not have a seminary degree, but does need some sense of what it takes to begin a new congregation. (Powell 2000, 78)

Perhaps the greater need was for regular assessment. “Church planters who were assessed lead churches that are approximately 20% larger than those who were not assessed (averaged over a four year period)” (Stetzer [2003a], V3_document.htm).

Church planting demands sacrifice and a great deal of work (Malphurs 2004a, 19). A believer who is up to the task and willing to take on the challenge has the essentials needed to reach a community for Christ (Bailey 2001, 86).

The church planter is a crucial player in the growth mix of a new church. “Screening and selecting the founding pastor is the most critical step in planting a new church” (Easum [2006], index.php?action=details&record=1062). The goal is to find qualified people to serve “while simultaneously providing theologically sound and practical training for church planters” (Stetzer 2003b, 8).

Planting New Churches Comes at Too High of a Cost

Malphurs noted another objection to church planting, “Some people avoid missions and church planting in particular because of the issue of finances” (Malphurs 2004a, 47). “We don’t have the money. I don’t see how we can do it” (Adamson [2006], 028_tenobjections. cfm).

Church plants are not generally cheap ventures. Stadia, a church planting network, stated that “on average it takes about \$200,000 to start a healthy, dynamic new church” (Stadia [2006], what). Having gathered the opinions of planters and consultants, Powell found that “a minimum budget of \$50,000 in 1993 dollars” was needed to sufficiently fund a new church plant (Powell 2000, 79).

Wise stewardship of available resources is expected by Scripture (Luke 14:28-30). By using rental facilities, new works can dramatically cut the overall financial outlay (Easum [2006], [index.php?action= details&record=1062](http://index.php?action=details&record=1062)). Purchasing a facility is not demanded as new congregations can “grow explosively in borrowed or rented facilities with minimal overhead and a mostly volunteer staff” (Moore 2002, 26). The goal is to reach more converts for Christ, not build more buildings (Frost and Hirsch 2003, 19).

Church planters can be bi-vocational to help reduce the initial outlay and cost for a new church plant. “As new churches begin, often with meager resources, pastors who can provide their own living expenses are critical to success” (www.OnMission.com [2003], [Assisting_in_church_planting.htm](http://www.OnMission.com/Assisting_in_church_planting.htm)).

Manpower, time, talents, and finances are demanded for a new church plant to survive and thrive. Small churches can especially fear the loss of valued leaders to a new plant (Finn 2000, 101). Churches who are asked to give a core group of people complain of the loss of talented people to the new work (Schaller 1991, 51). The sacrifice of people to a new work pays. “Starting with a committed core group of believers has a significant effect on the church’s ability to become self-supporting over time” (Powell 2000, 58).

Church planting does require a step of faith. Jesus made a promise to provide but the promise was contingent upon a believer’s willingness to step forward. Matthew 6:33 says, “But seek first his kingdom and his righteousness, and all these things will be given to you as well.” As a believer or group of believers step forward in faith with a desire to build God’s kingdom, God goes to work and provides what is needed. Harrison shared a story of one church that debated between “building a needed new building or start a new work” (Harrison 2002, 25). They went from “either-or” thinking to “both-and” thinking. God blessed them for their step of faith, as “the church went on to build a new building and sponsor several new works in the next two years” (Harrison 2002, 25). When one considers the importance of winning one person for Christ, the cost to plant a new church is not too high.

Church Planting Methods Vary Too Much

“In a culture that thrives on diversity and disdains uniformity, there is no right way to plant a postmodern church” (Stetzer 2003b, 130). An objection to church planting is that its methods vary too much, there are “too many diverse models” (Martinez and Warkentin 1991, 48).

The approach needed varies by community and by the target group. “The younger the people, the less church they are” (Granberg [2006a] default.asp?id=14). If the unchurched are the target and most of the unchurched are younger, then the approach used must be adjusted to fit that age group. “Successful new churches are seldom clones of existing churches” (Schaller 1991, 82).

Various approaches were employed by the early church to reach the community. In Acts 2:14-41, the church began with Peter’s street preaching. The message had a direct tie to his listeners, providing a strong Jewish backdrop and understanding to the coming of the Christ. At other times, the witness was more one-on-one as the disciples went from “house to house” (Acts 5:42). When addressing unbelievers in Athens, Paul began his message by drawing a comparison to the many pagan idols in the city (Acts 17:16-24). The audience could identify with what Paul had to share. The approach was adapted to meet the need (1 Corinthians 9:22-23). Methods varied but the message did not.

Various methods were also employed in the birthing of new churches. The migration of Christians brought about the natural birth of new groups of believers. “In the New Testament days, persecution scattered the church. Wherever they went, they proclaimed the gospel, and new churches sprang up in their wake” (Amberson 1979,

117). Many outreaches were team-based. “When the believers reached out through church planting, the Acts record suggests that the ministry was always team-based” (Shenk and Stutzman 1988, 43).

Church planting will indeed be a method for church growth that will take many believers from their comfort zone; but Christianity was never meant to be a business-as-usual faith. The early church was always on the cutting edge of reaching people for Christ. Even when persecution broke out against the church, Christians scattered throughout Judea and Samaria. They shared their faith and started churches as they fled (Acts 8:1-4). (Rainer 1993, 209)

The Majority of New Churches Fail

“The major reasons given by churches for not engaging in church planting boil down to fear” (Dobbins [2007], [Ministry_ToolboxWinter_2007.htm](#)). Harrison noted, “In a survey of twenty-four churches conducted in the summer of 1999, the fear of failure was the most often voiced reason for not starting a church” (Harrison 2002, 27).

Perhaps a new definition of “effective” is demanded. An effective church successfully impacts people for Christ. The denominator for success is not necessarily a building. It is not necessarily a large group that gathers every week. Instead, biblical success “begins with obedience to God’s Word” (Hughes 1987, 41). It is being faithful to God’s command to reach out for Christ. “As Christians, our ultimate calling is to do ‘that which is pleasing in His sight’ (Hebrews 13:21)” (Campolo 1982, 24). God is pleased when people are reached for Him (1 Timothy 2:4). Success is finding out “what it is that God wants you to do – and do it” (Logan 1989, 30).

The church must “unfreeze” itself from the old way of doing things (Hersey, Blanchard, and Johnson 2001, 380-81) and adapt a new approach to reaching out for Christ.

Moving Forward

Attitudes toward church planting vary. Concerns will no doubt continue to be expressed. The controversies created help hone the process and better define what needs to be done. Growth by its very nature brings change. And, change does not happen without conflict (Herrington, Bonem and Furr 2000, 7).

While often debated, church planting plays a strategic role. “All denominations surveyed placed church planting as a very important, if not the number one, strategy for evangelism” (Stetzer 2006b, 6). The practice of starting new church works has been with the church since its inception (Acts 2).

The necessity of new church plants continues. There are not even enough churches in existence to meet the demands of a growing population (Bullock [2005], 028_why_another_church.cfm). America will not be reached without the addition of more new outreach centers called “churches.” “If the present trends continue, the percentage of the population that attends church in 2050 will be almost half of what it was in 1990” (Olson 2006a, 27). Boyle stated, “Regardless of your size, you too can advance the kingdom by helping to plant new churches” (Boyle [2002], 02summerfr fruitful.asp).

Churches: Small Churches Can Plant Churches

While interest in planting churches was on the rise (Stetzer [2005], north_america_cp_2005_stetzer.pdf), an SBC study indicated that “only 4% of churches start another church” (www.OnMission.com [2003], Assisting_in_church_planting.htm). “The perception among most if not all churches considering church planting is that they’re not big enough to start a new church at their present size, no matter what it is.

The ideal size is always larger than they presently are” (Malphurs 2004a, 253). The perception that a sponsoring church is never big enough is not reality; small churches can plant churches (Finn 2000, 1). Giving birth to a new church does not drain the life out of the existing body. Instead, church planting reinvigorates and revitalizes a sponsor church (Farmer [2003?] THE%20EFFECT%20OF%20SPONSORING%20A%20CHURCH%20PLANT%20ON%20THE%20SPONSOR%20CHURCH.pdf). “One study showed a clear positive correlation between the quality index of a church and the number of churches it had planted in the last five years” (Schwarz 1996, 69).

Dave Jacobs, Church Planting Coordinator for the Western Vineyard Region, stated that small churches can plant churches, but they must (1) be more pro-active in church planting, (2) seek to identify potential candidates for church planting, (3) be willing to postpone or delay their own goals in order to start new churches, and (4) be willing to confront and overcome their fears and insecurities pertaining to church planting (Jacobs [2006], small.htm).

Small churches are not, in fact, inferior to larger churches. Larger churches are not necessarily better churches in general, nor are they necessarily better equipped for church planting. This sense of corporate inferiority may be overcome as a pastor and his congregation build their identity by referring to Scripture and not by comparison to other churches. Then, and only then, will the small church realize its potential in church planting. (Finn 2000, 119)

As churches mature, the birth of a new work is natural. “Church planting is not an unusual development, but the normal stage in the maturation of a Christian community” (Murray 2001, 62).

Church Planting Strategies

Most church planting strategies have been designed for large churches (Finn 2000, 121-23), but there are several ways in which a small church can participate in the

process. “Determining the models to be used will have a great impact on the initial core group of the congregations. Some models are inherently faster at producing a large group” (Powell 2000, 6). Powell went on to discover from his research that “the most commonly mentioned model was a mother-daughter church plant” (Powell 2006, 66). Small churches can struggle with a mother-daughter relationship due to the responsibility it implies.

Small churches can “combine their financial resources and pool their ministry resources together with others” (Finn 2000, 157). Partnering is a better term. “More effective relationships occur between the sponsor church and new church plant when they see each other as partners on the same team” (McCrary 2001, 51).

Small churches can help recognize and raise up lay or bi-vocational planters. Pastors of small churches “must be pro-active in identifying and challenging potential candidates for church planting” (Jacobs [2006], small.htm). “We are in a day when lay and bi-vocational planting are being seen not just as options, but as the primary way of church planting” (Nerger 2007, 2).

Small churches can play a strategic role in reaching the nation for Christ. If every small church would commit “to plant one church in the next three years” (Jacobs [2006], small.htm), massive strides would be made in reaching the unchurched. Even if the new plant is small, it is not a point for discouragement. “Smaller churches are more likely to be growing than are larger churches. . . . Newer churches are more likely to grow among all sizes of churches” (Hadaway, 1990, 373). Even if a new church plant is small, it can still have an impact for Christ.

Church Planting Possibilities

Great possibilities exist when small churches reach out for Christ. Small churches can be evangelistically effective and proportionately even more effective than large churches. Schwarz who did a study of a 1,000 churches in thirty-two countries across five continents (Schwarz 1996, 19) discovered that churches with an average attendance of 51 “typically won 32 new people in the last five years, the megachurches (with an average attendance of 2,856) won 112 new persons during the same time period” (Schwarz 1996, 47). By doing a comparison between the small and megachurch, Schwarz concluded that “the evangelistic effectiveness of minichurches is statistically 1,600 percent greater than that of megachurches” (Schwarz 1996, 48).

Small churches can reproduce themselves. “An Acts 1:8 church has in its DNA the desire to reproduce. That’s the kind of church that can spread throughout a continent” (www.OnMission.com [2003], [Assisting_in_church_planting.htm](#)). Small church quality increased when they were able to reproduce either by giving birth to a new work or by partnering with other churches in the birth of a new work (Schwarz 1996, 69).

A small church has the opportunity to leave a legacy through a new church plant. The plant may exceed the growth of the parent organization. “A healthy organism doesn’t keep growing indefinitely, but brings forth other organisms, which in their turn also multiply” (Schwarz 1996, 124).

The Church Planting Disconnect

Scripture mandates the reaching of the culture for Christ (Matthew 28:19-20; Luke 24:47; Acts 1:8). Church planting has great value (Wagner 1990, 16). “Even

though some people oppose the idea of church planting, we must do it anyway – because it’s biblical” (Stetzer 2006b, 14).

Small churches can play a significant role in either planting new churches or partnering with others in the planting of new churches (Finn 2000, 187). Opportunity awaits, but there appears to be a disconnect between the beliefs, values, and attitudes of congregants and leaders of small churches toward planting new churches.

Congregant Disconnect

Have those affiliated with a small church lost sight of what part they can have in starting new churches?

By accepting the notion that “bigger is better,” the small church may choose to watch from the sidelines while larger churches with bigger budgets, more people, and bolder strategies do most of the work toward the fulfillment of the Great Commission. (Finn 2000, 119)

“There are 3.5 million churches worldwide. But fewer than 7 percent are evangelistic” (Morgan 2006, 76). “Every church can start a church” (Reccord 2005, 1).

In a world that values “big” there is an assumption that bigger is always better and that the small-membership church is somehow less because of its size. But for centuries, the small church has been the norm. In fact, the work of spreading the Christian faith during the early church was accomplished through house churches that rarely had more than 30 members. (Watson [2007], [small church.htm](#))

“Encouraging existing churches to multiply rather than waiting on new ones to bear fruit will speed along the church-planting effort under way throughout the continent and breathe new life into existing churches” ([www.OnMission.com](#) [2003], [Assisting_in_church_planting.htm](#)). What beliefs, values, and attitudes did congregants and leaders of small churches have toward the practice of church planting?

Leadership Disconnect

Pastors and congregants “are far from being of one mind about religion and politics” (Florida Baptist Witness [2006], 6393.article). While the political disconnect is not as important for the purpose of this research, the religious disconnect is. “More than the number of members and the limitations of a budget, a lack of leadership and vision is an even greater obstacle to small churches planting churches” (Finn 2000, 104).

Church leaders may believe that church planting is biblical, valuable, and they may even have positive attitudes towards it, but there appeared to be a disconnect between what they believe and what congregants believe.

Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers. (Gardner 1990, 1)

Were leaders properly conveying their convictions which were hopefully biblical convictions to their congregants? “A leader is someone who persuades others to do what ought to be done. Church leadership is the process of persuading the membership to do what pleases, honors, and glorifies God” (Finn 2000, 104-05).

The purpose of this research was to analyze what beliefs, values, and attitudes existed among congregants and leaders of small churches toward church planting to discover relationships, if any, between the beliefs, values, and attitudes of those congregants and leaders to the practice of church planting.

Significant Literature and the Research Concern

The literature review has looked at major research on church planting and reviewed literature pertinent to the planting of new churches. The research gap created a need for the proposed study. The literature review further looked at foundational

literature to discover the biblical beliefs that serve as a foundation to church planting, the value of church planting as reflective of core, biblical beliefs, and commonly held attitudes that existed toward the planting of new churches.

The literature review went on to look at research that would demonstrate that small churches can plant churches, but while they can, most often they do not. There was little available research in how to best address the apparent disconnect between the need to plant new churches and the reality of planting new churches. Finn boldly stated, “I am not aware of any book that specifically concentrates on church planting by small churches” (Finn 2000, 131).

The research study grew out of the literature review. The purpose of this research was to analyze what beliefs, values, and attitudes existed among congregants and leaders of small churches toward church planting to discover relationships, if any, between the beliefs, values, and attitudes of those congregants and leaders to the practice of church planting.

CHAPTER 3

METHODOLOGICAL DESIGN

The design employed for the study was of a quantitative nature, measuring the responses of congregants and pastoral leaders and then comparing those responses for the purpose of identifying possible relationships, if any. The study was descriptive in that it collected data “in order to develop a precise description of a sample’s behavior or personal characteristics” (Gall 1999, 173). It was correlational in that it examined “the extent to which differences in one characteristic or variable are related to differences in one or more other characteristics or variables” (Leedy 2001, 191).

Research Question Synopsis

The literature review explored the research and literature relative to church planting, establishing the biblical precedence for planting new churches and demonstrating what a follower of Christ is to believe. The review described the past and present value of planting and then dealt with common attitudes toward planting new churches. The final section of the review highlighted how even small churches can be involved in the planting of new works.

The direction of the research study was shaped by the findings of the literature review which revealed a gap in the research. Studies had not yet been conducted on the relationship, if any, between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward the practice of church planting.

Research Problem

America as a whole is in need of more churches. For the last several decades, church growth has been outstripped by the population growth of society. Charles Arm of the Institute for American Church growth was quoted as saying, “During the last 10 years, combined communicant membership of all Protestant churches has declined by 9.5 percent while the national population has increased by 11 percent” (Bullock [2005] 028_why_another_church.cfm). While the need for new churches was great, few churches were committed to planting new churches with many feeling their church was “too old, too small or too inconsequential to participate in the ‘church birthing’ process” (Boyle [2002], 02summerfrfruitful.asp).

Research Purpose

The purpose of the study was to analyze commonly held beliefs, values, and attitudes that existed among congregants and leaders of small churches toward church planting to discover relationships, if any, between the beliefs, values, and attitudes of those congregants and leaders to the practice of church planting. The research questions guided the study to determine what relationships, if any, existed between certain defined variables.

Research Questions

The following six research questions were addressed by the study:

1. What beliefs, values, and attitudes did congregants of small churches have toward church planting?
2. What beliefs, values, and attitudes did pastoral leaders of small churches have toward church planting?

3. What relationship, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting?
4. What relationship, if any, existed between select demographic factors of congregants and leaders in small churches and their beliefs, values, and attitudes toward church planting?
5. What relationship, if any, existed between the beliefs, values, and attitudes of congregants of small churches and the practice of church planting?
6. What relationship, if any, existed between the beliefs, values, and attitudes of pastoral leaders of small churches and the practice of church planting?

Research Design Overview

The research was a descriptive study that was quantitative in nature. It measured the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting. A correlational study was conducted to determine what relationships, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders and the practice of church planting. Further correlational studies were conducted to determine what relationships, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders and select demographic factors (i.e., the type of community in which the respondent resided, the number of baptisms/conversions of the church the respondent attended, the chronological age of the respondent, and the age of the church the respondent attended).

Congregants and pastoral leaders of small SBC churches in the Midwest were sampled. A two-stage process was employed. Church pastoral leaders were contacted and encouraged to participate in a church planting survey. Permission was sought through those pastoral leaders to collect data from congregants for purposes of analysis and potential comparisons, if any. The study was limited to congregants and pastoral

leaders of small SBC churches (an attendance of 124 or under) and to adults age eighteen and older.

A survey was designed to measure the beliefs, values, and attitudes of respondents toward church planting (see Appendix 1 for a copy of the survey). A Likert scale was used to measure a participant's agreement or disagreement to beliefs, values, and attitudes toward church planting. The literature review provided the foundation for the questions asked on the survey. Pertinent demographic information was collected to answer and address the concerns raised by the research questions and to measure relationships, if any.

Research Population

The research population was comprised of all congregants and pastoral leaders of small SBC churches in the Midwest that were 124 or under in regular attendance.

Samples and Delimitations

A survey of the entire research population was for practical purposes impossible. As a means to be more effective in the process, cluster samples of the theoretical population were used. Intentional limitations were placed upon the selection of the research study populations.

Research Study Populations

Two research study populations existed: (1) a cluster sample of the pastoral leaders of small SBC churches of 124 or under in regular attendance in the Midwest, and (2) a cluster sample of congregants of small SBC churches of 124 or under in regular attendance in the Midwest.

Sampling within Cluster Samples

Sampling occurred within the pastoral leaders of small SBC churches of 124 or under in regular attendance, and sampling occurred within the congregants of small SBC churches of 124 or under in attendance that were located in the Midwest. Each sample was a random sample.

Sampling within Pastoral Leaders

SBC churches are grouped together through regional associations (Brand and Hankins 2005, 118). There were 184 Baptist Associations within the twelve-state region of the Midwest (Southern Baptist Convention [2007], stateconvassoc.asp). Four of the associations were randomly selected with the pastors of those associations being contacted for the field testing of the instrument (see Research Validation below for a detailed breakdown), leaving 180 associations available for surveying. Sixty of the remaining 180 associations were randomly selected. The associations were assigned numbers by a random number generator in Microsoft Excel™ (Microsoft Excel [2009], random-number-generator.html). Once assigned a number, the associations were rearranged according to descending order with the 60 lowest numbered associations being used as the target for inclusion in the study. Due to a need to increase responses to the survey, the next 5 lowest numbered associations were also included in the study, bringing the number of regional associations contacted to 65.

Pastoral leaders of churches within the randomly selected regional associations received a letter of introduction, encouraging them to complete a paper-based church planting survey or to use a web link to an online church planting survey (SurveyMonkey [2007], 14). The paper-based survey and the web-based survey closely

resembled one another in wording and format. “Internet methodology is comparable to traditional mail methodology and Internet surveys can be used to augment or even replace mail surveys in certain circumstances” (DSS Research, Inc. [2000], internet_v_mail.pdf). The needed circumstances required were a similarity in wording and formatting (DSS Research, Inc. [2000], internet_v_mail.pdf).

At the end of the survey, pastoral leaders were to indicate their willingness or unwillingness to have the congregants of their church surveyed. A summary of the research results was offered to increase survey completion (Leedy 2001, 206). A total of 113 pastoral leaders indicated a willingness to have their congregants participate in the church planting survey.

Results from the surveys were recorded into an online data base (www.surveymonkey.com [2007], AdvancedFeatures.asp). Only completed surveys from small church pastoral leaders that arrived during the designated time frame were used in the research study.

According to the Southern Baptist Directory Services, there were 5,159 SBC churches in the Midwest (Southern Baptist Directory Services [2007], searchOrg.asp). According to research by CMR, there were 3,959 churches in the Midwest that were 124 or under in regular attendance (North American Mission Board [2006], Annual Church Profile). Through the 65 Associations, the researcher was able to contact 1249 churches. Out of the churches contacted, 358 pastoral leaders responded, providing a confidence interval of 4.94 at a 95% confidence level (Creative Research Systems [2003], sscalc.htm).

Sampling within Congregants

At the conclusion to the pastoral survey, pastoral leaders were asked for permission to survey their congregants to measure congregant beliefs, values, and attitudes toward church planting. Church contact information was collected through the pastoral leaders who consented to have their congregants surveyed along with the number of surveys the church desired. A total of 113 pastoral leaders consented to have their congregants surveyed. The 113 churches were assigned numbers by a random number generator. Once assigned a number, the churches were rearranged according to descending order with the 56 lowest numbered churches (approximately one half) being randomly selected to take the church planting survey. The 56 churches requested 2,313 surveys.

The consenting pastoral leader was provided with enough paper-based surveys for the congregation. The leader was instructed to distribute and collect the paper-based surveys on a Sunday morning, either just prior to the worship service or immediately after the worship service. The pastoral leader was further asked to provide basic demographic information on the church that was pertinent to the research questions (see Appendix 2 for a listing of the demographic questions asked the pastor). A pre-paid postage envelope was provided for the mailing of the completed surveys. Only completed surveys from adult congregants of small churches that were mailed within a set time frame were used in the study.

Thirty congregations completed the survey, providing 425 responses. According to CMR data, there were 3,959 churches in the Midwest with an attendance of 124 or under (North American Mission Board [2006], Annual Church Profile). The 358

pastoral leaders who responded to the survey indicated that their church worship attendance averaged 66.18 or under (see chapter 4 for average church attendance under Demographic Data). Since the pastors who responded were randomly selected, “the researcher can assume that the characteristics of the sample approximate the characteristics of the total population” (Leedy 2001, 211). Assuming an attendance average per church of 66.18 or under, the worship attendance in the 3,959 churches would be 262,007 or under. The 425 congregant responses to the surveys provided a confidence interval of 4.75 at a 95% confidence level (Creative Research Systems [2003], [sscalc.htm](#)).

Delimitations

The research has been delimited to Southern Baptist churches. These churches are joined by affiliation and reflect a more evangelical perspective. “Southern Baptists share a common bond of basic Biblical beliefs and a commitment to proclaim the Gospel of Jesus Christ to the entire world” (Southern Baptist Convention [2007], [default.asp](#)).

The study was delimited to churches with attendance of 124 or under. These churches have been classified as small, being equal to or below the average attendance for churches in the United States (Barnes and Lowry [2006], [americanchurchcrisis.html](#)).

A further delimitation concerned the geographical area of the respondents. The survey was delimited to the Midwest and churches located in that specific area. Ohio, Michigan, Indiana, Illinois, Iowa, Missouri, Wisconsin, Minnesota, North Dakota, South Dakota, Nebraska, and Kansas were identified as Midwest states (Barna [2006b], [Flex Page.aspx?Page=Topic&TopicID=32](#)).

The study was delimited by those pastors favorable to the SBC or to research on church planting. Respondents to the survey may have reflected the more committed, while those without an interest in church planting and/or the SBC could have been less likely to respond.

The study has been delimited by the information collected. The research did not take into account sociological factors such as gender, ethnic background, education level (i.e., either theological or secular), or to specialized training of any type. Only adult responses (i.e., age 18 or over) were measured. Data collected was not related to the length of time the respondent had been a congregant or leader in a small church.

Limitations of Generalization

The research findings will not necessarily generalize to all small SBC churches in the United States. Limitations exist between geographical areas. What may be true of the Midwest may or may not be true of another section of the country.

The research findings will not necessarily generalize to all small churches of other denominations throughout the United States or the Midwest states. While the research findings may be reflective of other similar-sized churches or similar denominations, there is no guarantee of their direct association. Larger, smaller, and even same-sized denominations may have similar beliefs, values, and attitudes toward the planting of new churches but tradition, denominational stance on church planting, history, ethnic makeup, view of Scripture, and a host of other unknown variables limit the generalization of the findings to others. It may or may not necessarily apply.

The findings of this study generalize to all small SBC churches in the Midwest with a regular attendance of 124 or under. The research applies to both congregants and pastoral leaders.

Research Method and Instrumentation

The approach used toward the research was a quantitative approach. It was a descriptive study that sought to describe the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting. A descriptive study is a “collection and analysis of quantitative data in order to develop a precise description of a sample’s behavior or personal characteristics” (Gall 1999, 173).

The study was also a relational study. The degree of the relationships between variables can be determined (Gall 1999, 183). Several variables can be considered at once, “either singularly or in combination,” as to how they “might affect a particular pattern of behavior” (Gall 1999, 211). A correlational study “examines the extent to which differences in one characteristic or variable are related to differences in one or more other characteristics or variables” (Leedy 2001, 191). The correlations will not provide a strictly cause-effect relationship, but they can be used to show either positive or negative relationships or connections between the responses (Leedy 2001, 193).

Mean scores and standard deviations were measured. Relationships, if any, were determined by comparing means through an Independent Sample T-Test (Howell 2004, 309) and One-way ANOVA (Howell 2004, 356). The Independent Sample T-Test “assesses whether the means of two groups statistically differ from each other” (University of Minnesota [2009] 2_Independent_Sample_t.htm). The One-way

ANOVA is a “procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall 1999, 525).

Research Instrumentation

A survey was employed that used a Likert scale to measure the agreement or disagreement of the respondents to stated beliefs, values, and attitudes toward church planting. Respondents to the church planting survey were to express their level of agreement/disagreement to a set of commonly held beliefs, values, and attitudes toward church planting that were developed in the literature review. The survey questions employed a 5 point Likert scale, ranging from “strongly disagree” to “strongly agree.” Responses carried numerical significance for purposes of statistical research.

The beliefs, values, and attitudes were developed from the reading of biblical and church-planting literature. The literature review provided the foundation for these essential concepts. Beliefs were developed through a study of Scripture and texts relevant to the planting of new churches. The central beliefs established by Scripture provided the basis for the value questions. “Values are rooted in your core or central beliefs” (Malphurs 2004b, 37). The value questions were reflective of the questions on beliefs, measuring whether the corresponding biblical belief was important or valued by the respondent. Commonly held attitudes toward church planting were developed after examining the writings of key leaders in the field of church planting. Attitudinal questions were worded both positively and negatively to improve survey quality (Germuth [2007], si07.germuthF.pdf). The reverse questions were reverse coded for purposes of analysis (Germuth [2007], si07.germuthF.pdf).

Belief and value questions on the survey had a direct correspondence to one another with the value questions seeking to demonstrate if a belief was important or valued by the respondent. Positive and negative attitudinal questions were randomly arranged to avoid researcher bias in placement. The positive and negative attitudinal questions were assigned numbers with a random number generator. Once assigned a number, the attitudinal questions were rearranged in descending order. The randomized order of attitude questions was used for the survey.

In addition the survey asked respondents to provide basic demographic information to address relationships, if any, between various variables that might be pertinent to the study. Both pastoral leaders and congregants were asked to indicate what best described where they lived (i.e., rural, town, urban, or suburban) and their age. Respondents were asked to indicate their age range (i.e., 18-25, 26-35, 36-45, 46-55, 56-65, 66-75, 76-85, and over 85). Pastoral leaders were also asked to provide demographic information on the church which included worship attendance, age of the church, the number of baptisms since January 1 of 2007, and the churches involvement in church planting. Attendance information was requested to delimit the research results to churches with an attendance of 124 or under. Participants were allowed to remain anonymous. The state in which the church was located was requested for purposes of verifying that the church was located within the Midwest states, but no information of a personal nature was collected on participants (see Appendix 1 for a copy of the survey).

Research Validation

A test of validity is a test of reliability – “reliable to the degree that it is free of measurement error” (Leedy 2001, 135). The survey employed went through several

steps before its implementation: (1) supervisor review, (2) Ethics Committee review, (3) expert panel, and (4) a test survey after which a consistency test for measuring reliability was applied to the findings of the test survey.

Expert Panel

With approvals from the doctoral supervisor and Ethics Committee in place, an expert panel was recruited to help insure the validity of the survey instrument. The advice of an expert panel was sought to see if the “instrument looks like it’s measuring a particular characteristic” (Leedy 2001, 98). The expert panel consisted of those with church planting expertise (serving as church planting or evangelism leaders in SBC State Conventions from the Midwest or with the church planting group of NAMB) and of those with research expertise (serving in a research role with CMR). Members of the expert panel were approved by the dissertation supervisor (see Appendix 4 for a listing of those who consented to serve as expert panel members). A letter detailing time involvement and research purpose was given to all expert panel members. Panel members were asked to review survey questions and suggest revisions in cooperation with the dissertation committee. A summary of the research findings was to be provided to all expert panel members.

The expert panel was asked (1) to verify that the belief questions were reflective of what the Bible taught, (2) to see if the value questions corresponded to the questions on belief since values are “rooted in core or central beliefs” (Malphurs 2004b, 37), and (3) to check attitude questions for clarity and to help in the wording of attitudinal questions in the reverse. Attitude questions were stated in the positive and negative to improve the quality of the survey.

Field Test

Upon survey approval by the expert panel and the dissertation supervisor, the instrument was field tested. There were 184 Baptist Associations within the twelve-state region of the Midwest (Southern Baptist Convention [2007], stateconvassoc.asp). Four SBC Associations were randomly selected from among the Midwest states. The 184 Associations were randomly assigned numbers with a random number generator. Once assigned a number, the associations were rearranged according to descending order with the four lowest numbered associations being used as the target for inclusion in the field test. Pastors of small churches within those regional associations were asked to complete the survey, providing important feedback on the instrument.

Pastoral leaders from the four associations that had been randomly selected were contacted. Letters of introduction that described the process and encouraged participation were mailed to the pastoral leaders in envelopes provided by NAMB. The letters contained a link to the online church planting survey, a paper survey, and a stamped return envelope. Two days later, an email letter of introduction was sent to pastors with known email addresses, containing a link to the online survey. SurveyMonkey, a web-based survey company was used as the online survey provider (www.surveymonkey.com [2007], AdvancedFeatures.asp). One post card reminder and two email reminders were sent to increase survey response. All correspondence was approved through NAMB and then through the doctoral supervisor.

The field test was opened on June 26, 2008, and closed on July 8, 2008. Mailed surveys had to be postmarked by that date to be included in the field test. The researcher was able to contact 99 pastoral leaders with 38 responses received (24 paper-

based surveys and 14 online surveys). Of that number, 29 surveys were included in the field test study once incomplete and late surveys had been eliminated.

At the conclusion of the survey, participants were asked to respond to four questions about the proposed church planting survey: (1) was it easy or difficult to complete; (2) how long did it take; (3) are there specific questions you didn't understand; and (4) do you have changes you would like to suggest? Respondents recorded that the survey took an average of 8.6 minutes to complete. On a scale of 1 to 5 with "1" = easy and "5" = difficult, pastoral leaders ranked the survey at 1.54. One respondent indicated he did not understand the demographic question that was worded, "Has the church been involved in church planting?" Nine respondents provided comments or suggestions to the survey: (1) 5 indicated a concern over the reverse wording of the attitudinal questions, sensing redundancy and either/or wording; (2) 3 commented that church plants needed more financial support; and (3) 1 expressed a desire for a person to have room to clarify answers.

Reliability Test

The reliability of the survey was tested. The Cronbach Coefficient Alpha test was used to test the reliability. "The alpha statistic is a means of testing whether the items comprising a measure . . . consistently measure the same attitude, ability, or other construct" (Gall 1999, 173). The Cronbach Coefficient Alpha test requires a reliability threshold of 0.7 or higher as suggested by most authors (Joint Research Center [2006] S3_multivariate_analysis.htm). The alpha test on the survey instrument was at .851, demonstrating an acceptable reliability. Since the survey was a reliable measurement of

the attitudes expressed by respondents, no revisions were made to the belief, value, or attitude questions on the survey.

Research Procedures

Prior to the actual research, permission to conduct the research was approved through the dissertation advisors and other authorities at The Southern Baptist Theological Seminary. In addition, the survey was submitted to the Ethics Committee at The Southern Baptist Theological Seminary for their approval to conduct the research on an adult population. Risk assessment for the participants was measured and approved.

The study was conducted in association with the church planting group of the North American Mission Board.

The North American Mission Board assists Southern Baptists in their task of fulfilling the Great Commission in the United States, Canada and their territories through a national strategy for sharing Christ, starting churches and sending missionaries, in cooperation with Acts 1:8 Partners. (North American Mission Board 2009, About_NAMB.htm)

John M. Bailey served as the primary contact. Items used in the survey process met the requirements of NAMB and the doctoral supervisor. NAMB provided expertise in church planting along with access to ACP data (North American Mission Board [2006], Annual Church Profile). NAMB additionally supplied envelopes for mailing for the purpose of helping to improve the pastoral response rate.

Approval was received from the dissertation supervisor to employ a statistician to help with the statistical processes on the results of the research. A letter detailing time involvement and the research purpose was sent to the statistician. The statistician was remunerated for his time. The statistician provided oversight to the process while the researcher ran all the appropriate statistics using SPSS Graduate

PackTM statistical software (SPSS [2005], SSO13INS-0405.pdf). Ronald J. Shope, Ph.D., served as the advising statistician.

Once all approvals were in place, the research moved to the data gathering stage. Letters of introduction to the survey were mailed to the pastoral leaders from churches in the SBC Associations that had been randomly selected, encouraging them to participate in the research study. Information on churches was accessed by NAMB through CMR (North American Mission Board [2007], Annual Church Profile, 2007), and information was accessed through SBC national, state, and associational information websites (see Appendix 5 for a listing of the informational websites).

Data Gathering

Data was gathered from the two research study populations. Pastoral leaders were surveyed first and congregants second.

Data Gathering from Pastoral Leaders

A letter of introduction to the survey was mailed to pastoral leaders from the sixty associations that had been randomly selected. The mailing was sent on August 29, 2008 and contained the letter of introduction with a link to the online survey, a paper-based survey, a response card for those desiring to have their church congregants surveyed, and a stamped return envelope. The pastoral leaders were encouraged either to complete the survey online or to return the survey and response card via the mail. The pastoral leaders were given 16 days to respond. The paper-based surveys resembled the web-based survey in wording and format. "Internet surveys can be used to augment or even replace mail surveys in certain circumstances" (DSS Research, Inc. [2000],

internet_v_mail.pdf). The needed circumstances required are a similarity in wording and formatting (DSS Research, Inc. [2000], internet_v_mail.pdf).

According to research by CMR, there were 3,959 churches in the Midwest that were 124 or under in regular attendance (North American Mission Board [2006], Annual Church Profile). Through the 60 Associations, the researcher was able to contact 1,141 churches. Mailing envelopes were provided by NAMB for the purpose of increasing pastoral response.

Survey Process

An introductory email to the pastoral leaders was sent 3 days after the mailed surveys to pastoral leaders with known email addresses. The email contained a copy of the letter of introduction with an active link to the online survey along with a reference to the mailed survey that was sent under separate cover. The link to the online survey consisted of a URL code that directed pastoral leaders to a web-based survey company, SurveyMonkey.com (SurveyMonkey [2007], 14). Pastoral leaders could access the survey via the internet with their responses to the survey being recorded immediately in a data base. The link only allowed “the respondent to answer the survey once; even if he/she access the survey from a different computer” (www.surveymonkey.com [2007], Smart Survey Design).

A reminder post card that also included a thank-you was mailed to all pastoral leaders 10 days after the introductory mailing. In addition, a reminder email was sent to those pastoral leaders with known email addresses 10 days after the mailing of the initial letter. The email reminder closely resembled the post card reminder in wording and

format. A second reminder email was sent 17 days after the original mailing of the survey introduction.

By the end of the 16 days set for a data collection, there were not enough surveys completed to close the survey process. In order to improve the response rate, the time to complete the survey was extended. An extension letter and survey were mailed a second time with all known respondents removed from the mailing (i.e., those who had chosen to identify themselves by desiring to have their church surveyed or through request to receive a summary copy of the research results).

A reminder email was sent 6 days after the second mailing. A post card reminder was mailed 12 days after the mailing of the second survey. Two more email reminders were sent 15 days and 19 days respectively after the second mailing. The number of pastoral leaders that had provided completed surveys that met inclusion criteria was 324, providing a confidence interval of 5.22 (Creative Research Systems [2003], [sscalc.htm](#)).

In order to improve the response rate, the survey was expanded to include the next 5 SBC Associations that had been previously randomized and rearranged according to descending order. This brought the total of regional associations contacted to 65 with 108 more pastoral leaders being contacted. An introductory letter was mailed on that contained a link to the online survey, a paper-based survey, a response card for those desiring to have their church congregants surveyed, and a stamped return envelope. The pastoral leaders were encouraged either to complete the survey online or to return the survey and response card via the mail.

Three days after the initial mailing to the additional 5SBC Associations, an introductory email was sent to pastoral leaders with known email addresses. The email contained a copy of the letter of introduction with an active link to the online survey along with a reference to the mailed survey that was sent under separate cover. The link to the online survey consisted of a URL code that directed pastoral leaders to a web-based survey company, SurveyMonkey.com (SurveyMonkey [2007], 14). One email reminder was sent seven days after the mailing of the introductory letter.

Survey Results

On November 5, the pastoral leader portion of the online survey was closed. Surveys received in the mail that were postmarked on or before November 5 were included in the research results. The pastoral survey was open for a total of 66 days. Out of the churches contacted, 358 pastoral leaders responded, providing a confidence interval of 4.94 at a 95% confidence level (Creative Research Systems [2003], sscalculator.htm).

Pastoral leaders were asked to indicate their willingness to have their church congregants surveyed. A total of 113 pastoral leaders agreed to have their church surveyed.

Data Gathering from Congregants

Pastoral leaders who completed the survey were encouraged to have the congregants of their church participate in a paper-based survey. Information was gathered from pastoral leaders who were willing to have their congregants surveyed. Pastoral leaders were asked to supply church contact information along with the number of paper-based surveys needed for their particular congregation. Of the 113 pastoral

leaders who agreed to have their congregants surveyed, approximately one-half of the represented congregations were randomly selected for inclusion in the congregational study. The churches that were willing to participate were assigned numbers by a random number generator and then rearranged into descending order. The 56 lowest numbers were contacted and surveyed.

Survey Process

A letter of introduction, explaining the survey process for the surveying of congregants was mailed to the 56 pastoral leaders that had been randomly selected for inclusion in the study. The mailing included the letter of introduction, the number of surveys requested by the church pastoral leader, church demographic questions pertinent to the study, and a postage-paid return mailing envelope.

The pastoral leader was instructed to provide basic demographic information for the church (i.e., worship attendance, years in existence, number of baptisms since January 1 of 2007, and church involvement in church planting). Congregant surveys were to be distributed and collected on a Sunday morning, either just prior to the worship service or immediately after the worship service. Completed surveys and the basic demographic information on the church were to be returned in the postage prepaid envelope. In total, five Sundays were allowed for the completion of the surveys.

The introductory letter was mailed on November 5, 2008, encouraging pastors to survey their congregants over the next three Sundays (November 9, 16, and 23). An introductory email that closely resembled the introductory letter was emailed to pastoral leaders with known email addresses one day later, informing them of the mailing of the surveys for their church.

In order to increase response, the deadline for the distribution and collection of the congregational surveys was extended by two weeks. A letter was mailed, extending the collection time for the surveys two additional Sundays, November 30 and December 7. Pastoral leaders who had not yet responded by returning their church surveys were contacted via phone. Forty-eight churches in all received phone call reminders. Of the churches called, there was no answer at 16 churches, a message was left at 23 churches, encouraging survey participation, and 9 pastors were spoken to by the researcher. An email reminder was sent 3 days after the mailing of the extension letter, and a post card reminder was mailed 8 days from the mailing of the extension letter.

Survey Results

On December 8, 2008, the congregational portion of the survey was closed. Congregational surveys had to be postmarked by December 8 to be included in the research findings. Thirty of the 56 churches returned the congregant surveys. Only completed surveys from adult congregants from small churches under 124 in attendance that were received in the specified time frame were included in the research findings. The congregant survey produced 425 surveys that met the inclusion criteria. The 425 congregant responses to the surveys provide a confidence interval of 4.75 at a 95% confidence level (Creative Research Systems [2003], [sscalc.htm](#)).

Data Recording

Surveys completed by pastoral leaders who used the web link to the online church planting survey were automatically entered into an online, secure data base (SurveyMonkey [2007], 4). Advantages exist in using online surveys. The likelihood of

human input error is dramatically reduced, providing better and more accurate data with all responses being electronically recorded into a data base.

Information from paper-based surveys from pastoral leaders and congregants was manually entered into the same online data base. Only completed surveys from adult respondents from churches under 124 in attendance that were received within the specified survey time frames were included in the research study.

Data Analysis

At the completion of the survey process, online data was downloaded from SurveyMonkey in a Microsoft ExcelTM format (SurveyMonkey [2007], 15). The data was then imported into the SPSS Graduate PackTM statistical program (SPSS [2005], SSO13INS-0405.pdf). SPSS was used to compute the mean scores, standard deviations, and to tabulate descriptive statistics. Relationships, if any, were determined by comparing means through an Independent Sample T-Test (Howell 2004, 309) and One-way ANOVA (Howell 2004, 356).

An Independent Sample T-Test “assesses whether the means of two groups statistically differ from each other” (University of Minnesota [2009] 2_Independent_Sample_t.htm). Pastoral leaders and congregants formed two independent samples. The means of the beliefs, values, and attitudes of pastoral leaders were compared to the means of the beliefs, values, and attitudes of congregants to measure relationships, if any. Significance was measured using a two-tailed test, rejecting “extreme outcomes in either tail of the distribution” (Howell 2004, 154).

The One-way ANOVA is a “procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically

significant” (Gall 1999, 525). The means of the beliefs, values, and attitudes of pastoral leaders and congregants were compared to select demographic variables to measure relationships, if any. The demographic variables served as independent variables. The test was to see if the beliefs, values, and attitudes were influenced by the independent variable (Leedy 2001, 233). The independent variables were (1) the effect, if any, of one’s place of residence (i.e., rural, town, urban, or suburban), (2) the effect, if any, of the number of annual baptisms/conversions of the church, (3) the effect, if any, of the chronological age of the respondent, (4) the effect, if any, of the years the church has been in existence, and (5) the effect, if any, of the church’s involvement in the practice of church planting.

Descriptive statistics were used to tabulate frequencies of responses to the demographic questions. Descriptive statistics were used to tabulate frequencies, means, standard deviations and variance in answer to Research Questions 1 and 2. An Independent Sample T-Test was employed to answer Research Question 3, comparing/contrasting the means of the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting. The One-way ANOVA was employed to answer Research Questions 4, 5 and 6. Relationships, if any, were measured through a comparison of means.

CHAPTER 4

ANALYSIS OF FINDINGS

The research findings were analyzed quantitatively, measuring relationships, if any, between variables (Leedy 2001, 101). The study employed numerical data and statistical analysis to study samples and populations (Gall 1999, 13). A survey was employed to gather data on the beliefs, values, and attitudes of congregants and leaders of small churches toward the practice of church planting. The analysis of the research includes compilation protocols, demographic information, findings with written explanation and visual displays for ease of understanding, and an evaluation of the research design as to its strengths and weaknesses.

Compilation Protocol

The data was compiled via two methods: (1) responses to web-based surveys were automatically recorded by SurveyMonkey and kept in a secure online database (SurveyMonkey [2007], 4), and (2) responses to paper-based surveys were manually recorded into the database for purposes of security and then downloaded for comparison (SurveyMonkey [2007], 10). The actual online survey was downloaded and printed which included the survey title and page numbers (SurveyMonkey [2007], 7). When there is a similarity in wording and formatting, “Internet methodology is comparable to traditional mail methodology and Internet surveys can be used to augment or even replace mail surveys” (DSS Research, Inc. [2000], internet_v_mail.pdf).

Information Collection

A survey was created to measure the beliefs, values, and attitudes of respondents toward church planting (see Appendix 1 for a copy of the survey). The survey went through several steps before it was approved for use: (1) supervisor review, (2) Ethics Committee review, (3) an expert panel, and (4) a test survey after which a consistency test for measuring reliability was applied to the findings of the test survey.

The Cronbach's Alpha test was used to test the reliability (Meltzoff 1998, 281). The Cronbach Coefficient Alpha test requires a reliability threshold of 0.7 or higher as suggested by most authors (Joint Research Center [2006] S3_multivariate_analysis.htm). The alpha test on the survey instrument was at .851, demonstrating an acceptable reliability.

The survey employed a Likert scale to measure agreement or disagreement to commonly held beliefs, values, and attitudes toward church planting. The beliefs, values, and attitudes measured came from the review of literature. Specific demographic data pertinent to the study was gathered from the respondents. Attendance data was collected to delimit the research findings to small churches with 124 or under in attendance. Data was gathered from two research study populations: (1) a cluster sample of the pastoral leaders of small SBC churches of 124 or under in regular attendance in the Midwest, and (2) a cluster sample of congregants of small SBC churches of 124 or under in regular attendance in the Midwest.

Information from Pastoral Leaders

Data was collected from pastoral leaders from small SBC churches in the Midwest. There were 184 Baptist Associations within the twelve-state region of the

Midwest (Southern Baptist Convention [2007], stateconvassoc.asp). Four of the associations were randomly selected with the pastors of those associations being contacted for the field testing of the instrument, leaving 180 associations available for surveying. Sixty of the remaining 180 associations were randomly selected. The associations were assigned numbers by a random number generator in Microsoft Excel™ (Microsoft Excel [2009], random-number-generator.html). Once assigned a number, the associations were rearranged according to descending order with the 60 lowest numbered associations being used as the target for inclusion in the study.

Survey Process

Pastoral leaders of churches within the randomly selected regional associations received a letter of introduction. The letter was mailed on August 29, 2008. The mailing contained the letter of introduction with a link to the online survey, a paper-based survey, a response card for those desiring to have their church congregants surveyed, and a stamped return envelope. NAMB provided the mailing envelopes for the mailing to increase survey response.

The pastoral leaders were encouraged either to complete the survey online or to return the survey and response card via the mail. The link to the online survey consisted of a URL code that directed pastoral leaders to a web-based survey company, SurveyMonkey.com (SurveyMonkey [2007], 14). Pastoral leaders could access the survey via the internet with their responses to the survey being recorded immediately in the online data base. The link only allowed “the respondent to answer the survey once; even if he/she access the survey from a different computer” (www.surveymonkey.com

[2007], Smart Survey Design). The paper survey was a printed version of the online survey that had been downloaded and printed (SurveyMonkey [2007], 7).

According to research by CMR, there were 3,959 churches in the Midwest that were 124 or under in regular attendance (North American Mission Board [2006], Annual Church Profile). Through the 60 Associations, the researcher was able to contact 1,141 churches. Information on churches was accessed by NAMB through CMR (North American Mission Board [2007], Annual Church Profile, 2007), and information was accessed through SBC national, state, and associational information websites (see Appendix 5 for a listing of the informational websites).

An introductory email was sent to the pastoral leaders with known email addresses on September 2, 3 days after the initial mailing of the introductory letter. The email contained a copy of the letter of introduction with an active link to the online survey along with a reference to the mailed survey that was sent under separate cover.

A reminder post card that also included a thank-you was mailed to all pastoral leaders on September 8, 10 days after the introductory mailing. In addition, a reminder email was sent to those pastoral leaders with known email addresses. The email reminder closely resembled the post card reminder in wording and format.

A second reminder email was sent on September 15, 17 days after the original mailing of the survey introduction. The closing date for the survey was set for September 15. All online responses were to be posted by September 15 and mailed surveys were to be postmarked no later than September 15 for inclusion in the study.

By September 17, 160 pastoral leaders had responded, providing a confidence interval of 7.59 at a 95% confidence level (Creative Research Systems [2003],

sscalc.htm). In order to improve the response rate, approvals were received to extend the time for the survey process of pastoral leaders.

Mailed and online surveys slowed. By September 22, 192 pastoral leaders had responded, providing a confidence interval of 6.9 at a 95% confidence level (Creative Research Systems [2003], sscalcalc.htm). Sixty-nine pastors were willing to have their congregants surveyed. Based upon the number of responses, it was estimated that another 10 surveys would be received without any further promotion which would provide a confidence interval of 6.72 at a 95% confidence level (Creative Research Systems [2003], sscalcalc.htm).

The goal was to reach a confidence interval of 5 at a 95% confidence level in order to minimize the potential of making a Type I or Type II error (Leedy 2001, 276). A Type I error refers to the “error of rejecting the null hypothesis when it is true” (Meltzoff 1998, 288). A Type II error refers to the error of not rejecting the null hypothesis when it is false (Howell 2004, 151). “The only way to minimize both types of error is to increase the sample size” (Wikipedia [2009], Type_I_and_type_II_errors). “The larger your sample size, the more sure you can be that their answers truly reflect the population” (Creative Research Systems [2003], sscalcalc.htm).

A second mailing of the survey occurred on October 1 with all known respondents removed from the mailing (i.e., those who had chosen to identify themselves by desiring to have their church surveyed or through request to receive a summary copy of the research results). A total of 1,011 pastoral leaders received the second mailing. A reminder email was sent on October 7, 6 days after the second mailing. A post card reminder was mailed on October 13. Two more email reminders were sent (October 16

and 20). By October 22, the number of pastoral leaders that had provided completed surveys that met inclusion criteria was 324, providing a confidence interval of 5.22 at a 95% confidence level (Creative Research Systems [2003], [sscalc.htm](#)). One hundred four pastoral leaders had indicated a willingness to have their congregants surveyed.

In order to further improve the response rate, the survey was expanded to include the next 5 SBC Associations that had been previously randomized and rearranged according to descending order. This brought the total of regional associations contacted to 65 with 108 more pastoral leaders being contacted. An introductory letter was mailed on October 24 that contained a link to the online survey, a paper-based survey, a response card for those desiring to have their church congregants surveyed, and a stamped return envelope. The pastoral leaders were encouraged either to complete the survey online or to return the survey and response card via the mail.

An introductory email was sent to pastoral leaders with known email addresses on October 27. The email contained a copy of the letter of introduction with an active link to the online survey along with a reference to the mailed survey that was sent under separate cover. One email reminder was sent 7 days later on October 31.

Survey Results

On November 5, the pastoral leader portion of the online survey was closed. Surveys received in the mail that were postmarked on or before November 5 were included in the research results. The pastoral survey was open for a total of 66 days. Out of the churches contacted, 358 pastoral leaders responded, providing a confidence interval of 4.94 at a 95% confidence level (Creative Research Systems [2003], [sscalc.htm](#)). One hundred four pastors completed the survey online and another 254

completed paper-based surveys. There were a total of 53 surveys that did not meet inclusion criteria and were not used in the research.

Pastoral leaders were asked to indicate their willingness to have their church congregants surveyed. A total of 113 pastoral leaders agreed to have their church surveyed.

Information from Congregants

Data was gathered from pastoral leaders who were willing to have their congregants surveyed. Pastoral leaders were asked to supply church contact information along with the number of paper-based surveys needed for their particular congregation. A total of 4,238 surveys were requested by the 113 pastoral leaders who consented to have their congregants surveyed. Eighty-seven of those pastoral leaders also requested a summary copy of the research findings.

Of the 113 pastoral leaders who agreed to have their congregants surveyed, approximately one-half of the represented congregations were randomly selected for inclusion in the congregational study. The churches that were willing to participate were assigned numbers by a random number generator and then rearranged into descending order. The 56 lowest numbers were contacted and surveyed. The remaining 57 churches were sent a thank-you letter for their willingness to be involved and to inform them that their church had not been randomly selected for inclusion in the study.

Survey Process

A letter of introduction, explaining the survey process for the surveying of congregants was mailed to the 56 pastoral leaders that had been randomly selected for inclusion in the study. The mailing included the letter of introduction, the number of

surveys requested by the church pastoral leader, church demographic questions pertinent to the study, and a postage-paid return mailing envelope. Pastoral leaders from the 56 churches requested 2,313 surveys for their congregants. The paper survey was a printed version of the online survey that had been downloaded and printed (SurveyMonkey [2007], 7). Congregants were asked to indicate their age and what best described where they lived (i.e., rural, town, urban, or suburban). Pastoral leaders were asked to supply demographic information on the church (i.e., worship attendance, years in existence, number of baptisms since January 1 of 2007, and church involvement in church planting).

Pastoral leaders were instructed to distribute and collect congregant surveys on a Sunday morning, either just prior to the worship service or immediately after the worship service. Completed surveys and the basic demographic information on the church were to be returned in the postage prepaid envelope.

The introductory letter was mailed on November 5, 2008. The survey distribution and collection dates were the Sundays of November 9, 16, and 23. An introductory email that closely resembled the introductory letter was emailed to pastoral leaders with known email addresses one day later, November 6, informing them of the mailing of the surveys for their church.

By November 22, eight churches had provided their responses to the congregational survey, providing 92 surveys that met the inclusion criteria. The 92 congregant responses provided a confidence interval of 10.22 at a 95% confidence level (Creative Research Systems [2003], [sscalc.htm](#)).

In order to increase response, the deadline for the distribution and collection of the congregational surveys was extended by two weeks. A letter was mailed, extending the collection time for the surveys two additional Sundays, November 30 and December 7. Pastoral leaders who had not yet responded by returning their church surveys were contacted on November 24 via phone. Forty-eight churches in all received phone call reminders. Of the churches called, there was no answer at 16 churches, a message was left at 23 churches, encouraging survey participation, and 9 pastors were spoken to by the researcher.

An email reminder was sent on November 25, 3 days after the mailing of the extension letter. A post card reminder was mailed on November 30, 8 days from the mailing of the extension letter.

Survey Results

On December 8, 2008, the congregational portion of the survey was closed. Congregational surveys had to be postmarked by December 8 to be included in the research findings. Thirty of the 56 churches returned the congregant surveys. Only completed surveys from adult congregants from small churches under 124 in attendance that were received in the specified time frame were included in the research findings. The congregant survey produced 425 surveys that met inclusion criteria and 51 surveys did not meet the inclusion criteria.

The 358 pastoral leaders who responded to the survey indicated that their church worship attendance averaged 66.18 or under (see below for average church attendance under Demographic Data). Since the pastors who responded were randomly selected, “the researcher can assume that the characteristics of the sample approximate

the characteristics of the total population” (Leedy 2001, 211). Assuming an attendance average per church of 66.18 or under, the worship attendance in the 3,959 churches would be 262,007 or under. The 425 congregant responses to the surveys provided a confidence interval of 4.75 at a 95% confidence level (Creative Research Systems [2003], [sscalc.htm](#)).

Recording of Information

Surveys completed by pastoral leaders who used the web link to the online church planting survey were automatically entered into an online, secure data base (SurveyMonkey [2007], 4). Advantages exist in using online surveys. The likelihood of human input error is dramatically reduced, providing better and more accurate data with all responses being electronically recorded into a data base.

Information from paper-based surveys from pastoral leaders and congregants was manually entered into the same online data base. Only completed surveys from adult respondents from churches under 124 in attendance that were received within the specified survey time frames were included in the research study. Paper-based surveys were kept on file along with the date the survey was manually entered. Return envelopes were kept with the surveys for purposes of identifying postmarked dates.

At the end of the survey, pastoral leaders were to indicate their willingness or unwillingness to have the congregants of their church surveyed. A total of 113 pastoral leaders indicated a willingness to have their congregants participate in the church planting survey. A summary of the research results was offered to increase survey completion (Leedy 2001, 206). A total of 130 pastoral leaders requested a summary of the research findings.

Statistical Measures

Data from SurveyMonkey was downloaded in a Microsoft ExcelTM format (SurveyMonkey [2007], 15). The data was then imported into the SPSS Graduate PackTM statistical program (SPSS [2005], SSO13INS-0405.pdf). SPSS was used to compute the mean scores, standard deviations, and variance, to tabulate descriptive statistics, to run an Independent Sample T-Test (Howell 2004, 309) and One-way ANOVA (Howell 2004, 356). Mean scores are “the most common measure of central tendency . . . what people generally have in mind when they use the word *average*” (Howell 2004, 61). “The standard deviation is a statistical expression of how much individual scores vary around the mean” (Gall 1999, 152). A lower standard deviation indicates that there is little variance from the mean (Howell 2004, 215).

Research Variables

Several variables were compared/contrasted for purposes of determining relationships, if any. Congregants and pastoral leaders formed two independent cluster samples. “The groups are considered to be independent if a member of one group cannot possibly be in the other group” (University of Minnesota [2009] 2_Independent_Sample_t.htm). Leaders were narrowly defined as pastoral leaders who were financially supported by the church, receiving either a full-time or part-time remuneration for services. Congregants referred to members or attenders who identified themselves with a localized group of believers. Even though a pastoral leader could be a church member or church attender, the identification of the individual as a pastoral leader excluded them from the congregant group. Pastoral leaders could not be a member of the congregant group, keeping the groups separate.

Each group (i.e., pastoral leaders and congregants) was randomly selected for inclusion in the survey process. In addition, each group was surveyed separately as to their beliefs, values, and attitudes toward church planting. Having been surveyed, the beliefs, values, and attitudes of each group were compared/contrasted. The beliefs, values, and attitudes of congregants of small churches toward church planting were compared to the beliefs, values, and attitudes of pastoral leaders of small churches toward church planting to measure relationships, if any, between them. An Independent Sample T-Test was used to compare the means of the beliefs, values, and attitudes of the congregants to the means of the beliefs, values, and attitudes of the pastoral leaders (Gall 1999, 180). “One of the most common uses of the t test involves testing the difference between the means of two independent groups” (Howell 2004, 309).

The means of the beliefs, values, and attitudes of pastoral leaders and congregants were further compared to select demographic variables to measure relationships, if any. The demographic variables served as independent variables. “Independent variables are variables that (probably) cause, influence, or affect outcomes” (Creswell 2003, 94). The desire was to discover relationships, if any, between the select demographic factor and the beliefs, values, and attitudes of the respondents. A One-way ANOVA (Analysis of Variance) was used since it is a “procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall 1999, 525).

The independent variables were: (1) the effect, if any, of one’s place of residence (i.e., rural, town, urban, or suburban), (2) the effect, if any, of the number of annual baptisms/conversions of the church, (3) the effect, if any, of the chronological age

of the respondent, (4) the effect, if any, of the years the church had been in existence, and (5) the effect, if any, of the church's involvement in the practice of church planting. The beliefs, values, and attitudes of congregants and pastoral leaders were the dependent variables. "A variable that is potentially influenced by the independent variable is called a dependent variable" (Leedy 2001, 233).

Relationships, if any, were determined by the comparing of means. While a relationship may exist, the research findings "cannot provide definitive support for the hypothesis that one of the variables being studied caused the observed differences in the other variable" (Gall 1999, 181).

Methods of Analysis

The data was imported into the SPSS Graduate PackTM statistical program (SPSS [2005], SSO13INS-0405.pdf). SPSS was used to compute all the statistics that were run for the study.

Descriptive Statistics

Descriptive statistics were used to tabulate frequencies of responses to the demographic questions. Descriptive statistics were compiled that related to congregants, pastoral leaders, and to the churches represented by the pastoral leaders.

Descriptive statistics were used to tabulate frequencies, means, standard deviations, and variance in answer to Research Question 1, "What beliefs, values, and attitudes did congregants of small churches have toward church planting," and Research Question 2, "What beliefs, values, and attitudes did pastoral leaders of small churches have toward church planting." Descriptive research "involves the collection and analysis of quantitative data in order to develop a precise description of a sample's behavior or

personal characteristics” (Gall 1999, 173). “Descriptive research examines a situation *as it is*” (Leedy 2001, 191).

Independent Sample T-Test

An Independent Sample T-Test was employed to compare/contrast the means of the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting (Howell 2004, 309). An Independent Sample T-Test “assesses whether the means of two groups statistically differ from each other” (University of Minnesota [2009] 2_Independent_Sample_t.htm). Leaders and congregants formed two independent samples.

The Independent Sample T-Test was used to answer Research Question 3, “What relationship, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting?” The means of the beliefs, values, and attitudes of congregants were compared to the means of the beliefs, values, and attitudes of pastoral leaders to measure relationships, if any. The T-Test “is appropriate when testing behavioral differences” (University of Minnesota [2009] 2_Independent_Sample_t.htm).

Significance was measured using a two-tailed test, rejecting “extreme outcomes in either tail of the distribution” (Howell 2004, 154). “Significance levels show you how likely a result is due to chance” (Creative Research Systems [2007], signif.htm). “Researchers generally agree that t values yielding a p of .05 or lower are sufficient to conclude that a difference in mean scores of two or more groups can be generalized to the populations represented by the samples in the study” (Gall 1999, 161). In the comparing of means, a relationship was significant at .05 and had greater

significance at .01 or below. “Significant does not mean important; more significant is not synonymous with more important; highly significant is not the same as highly important” (Meltzoff 1998, 136). The null hypothesis can be rejected when the relationship has statistical significance (Gall 1999, 160). The null hypothesis would assume that there is no relationship between the variables. To reject the null hypothesis would mean that a relationship does exist. While a relationship may exist, the research findings “cannot provide definitive support for the hypothesis that one of the variables being studied caused the observed differences in the other variable” (Gall 1999, 181).

SPSS provided “the result of running a *t* test with pooled variances (‘Equal Variances Assumed’) and without pooling (Equal variances not assumed)” (Howell 2004, 381). “Variance is a measure of the variability in a set of scores; it is calculated by squaring the standard deviation” (Gall 1999, 162). “When the sample sizes are unequal,” the researcher can use a pooled variance (Howell 2004, 314). In a pooled variance, the items have been combined or pooled together. “We use the pooled version whenever the sample variances are in general agreement with one another, especially when sample sizes are about equal” (Howell 2004, 315). This researcher has chosen to use the “Equal variances not assumed” category for measuring significance in order to use the more conservative of the two options and to avoid the potential of making a Type I or Type II error. Ruxton stated:

Notice that even when the variances are identical, the unequal variance *t*-test performs just as effectively as the Students *t*-test in terms of Type I error. The power of the unequal variance *t*-test is similar to that of the Students *t*-test even when the population variances are equal Hence I suggest that the unequal variance *t*-test performs as well as, or better than, the Student’s *t*-test in terms of control of both Type I and Type II error rates whenever the underlying distributions are normal. (Ruxton [2006] 688)

One-Way ANOVA

The One-way ANOVA was employed to answer Research Questions 4, 5 and 6. The One-way ANOVA is a “procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall 1999, 525). Relationships, if any, were measured through a comparison of means. “The *F* values show the effect” of an independent variable on the dependent variables (Gall 1999, 198). “If the *F* value exceeds a certain value determined by examining a particular statistical table (a table of the *F* distribution), we would reject the null hypothesis and conclude that the difference . . . is generalizable” (Gall 1999, 162). The “*F* value is statistically significant [when] $p=.05$ or less” (Gall 1999, 163). The null hypothesis would assume that there is no relationship between the variables. To reject the null hypothesis would mean that a relationship does exist.

A post hoc Tukey test was run with the ANOVA “in order to determine which groups differ from each other” (Wallace [2009], lesson%2016.pdf). This enabled the researcher to see the significance between set relationships. “When three or more mean scores are being compared, the finding of a significant *F* value can be followed by a statistical test to determine which pairs of means differ significantly from each other” (Gall 199, 181).

The One-way ANOVA test was used to measure if the beliefs, values, and attitudes were influenced by the independent variables (Leedy 2001, 233). The independent variables were: (1) the effect, if any, of one’s place of residence (i.e., rural, town, urban, or suburban), (2) the effect, if any, of the number of annual baptisms/conversions of the church, (3) the effect, if any, of the chronological age of the

respondent, (4) the effect, if any, of the years the church has been in existence, and (5) the effect, if any, of the church's involvement in the practice of church planting. The beliefs, values, and attitudes of congregants and pastoral leaders were the dependent variables. The beliefs, values, and attitudes of congregants and pastoral leaders were compared/contrasted with the demographic questions to discover relationships, if any.

Demographic Data

Demographic data was collected for purposes of the study. Respondents were asked to indicate their role in the church as a congregant (member or attender) or pastoral leader (one financially supported by the church, receiving either a full-time or part-time remuneration for services). Those who identified themselves as congregants were asked to select their age category and to indicate what best described where they lived (i.e., rural, town, urban, or suburban). Pastoral leaders were asked to indicate their age and what best described where they lived along with other questions regarding the church they pastored of which they would be aware: (1) worship attendance, (2) number of years the church had been in existence, (3) the number of baptisms since January 1, 2007, and (4) the level of church involvement in church planting.

Congregants and Pastoral Leaders

Both congregants and pastoral leaders were surveyed. The number of potential respondents, the number of congregants, pastoral leaders, and churches that provided surveys that met inclusion criteria, and the number expressed by a percentage of the response were tabulated (Table 1). The number of churches referred specifically to the 56 churches that were randomly selected for inclusion in the study and not to the number of churches represented by the 358 pastors (Table 1).

Table 1. Number of survey participants

	Congregants	Pastoral Leaders	Churches
Number Contacted	*2313	1249	56
Number of Survey Participants	425	358	30
Percentage of Response	18.37%	28.66%	53.57%

* The number of surveys requested by pastoral leaders for congregants.

Churches are made up of those who are members and attenders. Congregants referred to all people (whether members or attenders) who identified themselves with a localized group of believers in a church. Congregants were asked to identify themselves as either a member or an attender (Table 2). The vast majority of congregant responses came from church members (94.1%). A church attender referred to a person who identified with a local church by attending the church but not by joining as a member of that church.

Table 2. Congregant member and attender information

Congregant Response	Number of Responses	Percentage
<i>Church Member</i>	400	94.1%
<i>Church Attender</i>	25	5.9%

Pastoral leaders were narrowly defined as those who received either full-time pay for ministry or part-time pay for ministry. Since “small” churches were the target of the study, those serving in a paid capacity (either part-time or full) played a significant role in the direction and practices of a local church. Pastoral leaders were asked on the

survey to indicate whether they served the church in a full-time paid capacity or in a part-time paid capacity (Table 3).

Table 3. Pastoral leader information

Remuneration	Number of Responses	Percentage
<i>Full-time</i>	168	46.9%
<i>Part-time</i>	190	53.1%

Pastoral leaders who received part-time remuneration outnumbered pastoral leaders who received a full-time remuneration (Table 3). It would be more difficult for small churches 124 or under in attendance to pay for a full-time pastoral leader.

Age of Respondents

Congregants and pastoral leaders were asked on the survey to indicate their age according to a preset range (Table 4). One's age could have a relationship to one's beliefs, values, and attitudes toward church planting.

Table 4. Age of congregant and pastoral leaders

Age of Respondent	Number of Congregants	Percentage of Congregants	Number of Pastoral Leaders	Percentage of Pastoral Leaders
18-25	27	6.4%	3	.8%
26-35	50	11.8%	19	5.3%
36-45	56	13.2%	72	20.1%
46-55	83	19.5%	97	27.1%
56-65	104	24.5%	102	28.5%
66-75	66	15.5%	55	15.4%
76-85	30	7.1%	9	2.5%
Over 85	9	2.1%	1	.3%

Congregant and pastoral ages followed a natural bell curve (Table 4). There was only one pastoral response of a person over 85 who served in the role of a pastoral leader. Since there was only one pastoral leader over 85, this was regarded as an outlier for statistical purposes when running comparisons. An outlier is “an extreme point that stands out from the rest of the distribution” (Howell 2004, 42).

Where Respondents Live

Congregants and pastors were asked, “What best describes where you live.” They were given four options from which to choose: (1) rural, (2) town, (3) urban, and (4) suburban. Where one lives could have a relationship to one’s beliefs, values and attitudes. The vast majority of congregants (81.9%) and pastoral leaders (73.5%) lived either in a rural area or in a small town (Table 5).

Table 5. Where congregants and pastoral leaders lived

Location	Number of Congregants	Percentage of Congregants	Number of Pastoral Leaders	Percentage of Pastoral Leaders
<i>Rural</i>	180	42.4%	125	34.9%
<i>Town</i>	168	39.5%	138	38.5%
<i>Urban</i>	35	8.2%	46	12.8%
<i>Suburban</i>	42	9.9%	49	13.7%

Church Attendance

Church attendance was gathered to delimit the findings to small churches 124 or under in attendance. Pastoral leaders were asked to indicate what best described their weekly worship attendance according to a range. Church attendance for survey participants was recorded along with a percentage of the total (Table 6).

Table 6. Church attendance of survey participants

Worship Attendance	Number of Congregant Responses	Percentage of Congregants	Number of Pastoral Responses	Percentage of Pastoral Leaders
0-24	53	12.5%	69	34.9%
25-49	32	7.5%	112	38.5%
50-74	67	15.8%	81	12.8%
75-99	186	43.8%	54	13.7%
100-124	87	20.5%	42	11.7%

The statistics on attendance were used to provide the average attendance for the churches (Table 7). The average related to a maximum number for attendance since the specific attendance numbers were not known and were instead expressed by a range. Only attendance figures from the 358 pastoral leaders were included. To include the attendance number associated with congregants would skew the results since the congregants were associated with 30 of the 358 churches. To consider the worship attendance at churches where the congregants attended would be to include their church twice in the overall totals.

Table 7. Average church attendance

Worship Maximums	Number of Responses	Multiplied by Number of Responses	Total for Averaging
0-24 = <i>24 or under</i>	69	24 (<i>or under</i>) X 69	1656 or under
25-49 = <i>49 or under</i>	112	49 (<i>or under</i>) X 112	5488 or under
50-74 = <i>74 or under</i>	81	74 (<i>or under</i>) X 81	5994 or under
75-99 = <i>99 or under</i>	54	99 (<i>or under</i>) X 54	5346 or under
100-124 = <i>124 or under</i>	42	124 (<i>or under</i>) X 42	5208 or under
Grand total:	358		23,692 <i>or under</i>

Average attendance was determined by dividing 23,692 or under by the number of pastoral respondents which was 358 (Table 7). The average attendance per church was 66.18 or under. Since the pastors who responded were randomly selected, “the researcher can assume that the characteristics of the sample approximate the characteristics of the total population” (Leedy 2001, 211). According to research by CMR, there were 3,959 churches in the Midwest that were 124 or under in regular attendance (North American Mission Board [2006], Annual Church Profile). Assuming an attendance average per church of 66.18 or under, the worship attendance in the 3,959 churches would be 262,007 or under.

Baptisms/Conversions

Pastoral leaders were asked to designate the number of baptisms at the church they pastored since January 1, 2007 (Table 8). The number of baptisms could have a relationship to the beliefs, values, and attitudes of respondents.

Table 8. Baptisms since January 1, 2007

Number of Baptisms	Number of Congregant Responses	Percentage of Congregants	Number of Pastoral Responses	Percentage of Pastoral Leaders
0	29	6.8%	51	14.2%
1	8	1.9%	22	6.1%
2	10	2.4%	31	8.7%
3	20	11.5%	29	8.1%
4	49	8.0%	36	10.1%
5	34	39.1%	37	10.3%
6-10	166	25.6%	91	25.4%
10-20	109	14.5%	52	14.5%
Over 20	0	0%	9	2.5%

A January date had been selected as the beginning for the statistical count of baptisms since churches often keep statistics on an annualized basis. January of 2007 was chosen over January of 2008 in order to allow more time to see a pattern.

It is of interest to note (Table 8) that 64.7% (166 congregant responses + 109 congregant responses divided by the 425 total congregant respondents) of the congregants that were surveyed, attended a church where there had been from 6 to 20 baptisms since January 1, 2007, and that no congregants from churches that had baptized over 20 had participated in the survey. Either no congregants from churches that had baptized over 20 had been randomly selected for inclusion in the congregant survey, or no pastors from these churches had consented to have their congregants surveyed. Due to the anonymity of the research, there would be no test to discover which was true.

Age of Church

The age of the church referred to the number of years a church had been in existence. Pastoral leaders were asked to indicate the age of the church according to a set range (Table 9).

Table 9. Age of the church

Years in Existence	Number of Congregant Responses	Percentage of Congregants	Number of Pastoral Responses	Percentage of Pastoral Leaders
<i>10 and under</i>	63	14.8%	50	14.0%
<i>11-20</i>	5	1.2%	32	8.9%
<i>21-30</i>	71	16.7%	33	9.2%
<i>31-40</i>	0	0%	29	8.1%
<i>41-50</i>	60	14.1%	53	14.8%
<i>51-75</i>	138	32.5%	60	16.8%
<i>76-100</i>	52	12.2%	21	5.9%
<i>Over 100</i>	36	8.5%	80	22.3%

The age of the church could have a relationship to the beliefs, values, and attitudes of those associated with the church.

No congregant responses were recorded from churches that were from 31-40 years in age (Table 9). Either no congregants from those churches had been randomly selected for inclusion in the congregant survey, or no pastors from those particular churches had consented to have their congregants surveyed. Due to the anonymity of the research, there would be no test to discover which was true.

Participation in Church Planting

Pastoral leaders were asked to record the level of their church involvement with church planting (i.e., not involved, in the past, currently, or plans in place – Table 10). A church's prior, present, or even planned involvement in church planting could have a relationship to the beliefs, values, and attitudes of the respondents.

Table 10. Involvement in Church Planting

Level of Involvement	Number of Congregant Responses	Percentage of Congregants	Number of Pastoral Responses	Percentage of Pastoral Leaders
<i>Not Involved</i>	81	19.1%	151	42.2%
<i>In the Past</i>	171	40.2%	122	34.1%
<i>Currently</i>	161	37.9%	68	19.0%
<i>Plans in Place</i>	12	2.8%	17	4.7%

A large number of pastoral responses ($42.2 + 34.1 = 76.3\%$) came from churches that either had not been involved in church planting or had been involved in the past (Table 10). The large number of pastoral responses from churches with less church planting involvement could have an effect on the results of the findings. Congregant

responses which came from churches where pastoral leaders were willing to have their churches surveyed comprised 59.3% (19.1 + 40.2) from the same categories.

Findings and Displays by Research Question

The research results were compiled and displayed in table form to numerically show areas of lesser and greater significance. Items of significance were noted. A relationship was significant when $p \leq .05$ and had greater significance when $p \leq .01$. The research questions were addressed in the order in which they were recorded in the dissertation. SPSS was used to tabulate descriptive statistics, to compute the mean scores, standard deviations, and variance, to run an Independent Sample T-Test (Howell 2004, 309) and One-way ANOVA (Howell 2004, 356).

Respondents to the church planting survey were to express their level of agreement/disagreement to a set of commonly held beliefs, values, and attitudes toward church planting that were developed in the literature review. The survey questions employed a five-point Likert scale, ranging from “strongly disagree” to “strongly agree.” Responses carried numerical significance for purposes of statistical research.

Descriptive statistics were used to tabulate frequencies, means, standard deviations, and variance in answer to Research Questions 1 (RQ1) and 2 (RQ2). An Independent Sample T-Test was employed to answer Research Question 3 (RQ3), comparing/contrasting the means of the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting. A One-way ANOVA test was employed to answer Research Questions 4 (RQ4), 5 (RQ5), and 6 (RQ6). Relationships, if any, were measured through a comparison of means.

Descriptive: Views of Congregants (RQ1)

Research Question 1 asked, “What beliefs, values, and attitudes did congregants of small churches have toward church planting?” The responses of congregants to the belief, value, and attitude questions were divided and recorded in several tables for ease of observation and interpretation (i.e., two tables on belief responses, two tables on value responses, and two tables on responses to attitude statements). Belief, value, and attitude questions correspond to the questions on the church planting survey (see Appendix 1 for a sample of the church planting survey). In order to more easily identify the questions on belief, values, and attitudes, the questions retained their number from the church planting survey with the addition of a “B” to the belief questions, a “V” to the value questions, and an “A” to attitude questions.

Beliefs of Congregants

Beliefs referred to assumptions or convictions held as true based upon the teachings of the Bible (John 17:17; 2 Timothy 3:16-17). The number of responses and frequency of responses by percentage to belief questions was recorded (Table 11).

Congregants demonstrated a strong commitment to essential beliefs from Scripture (Table 11). The belief that “believers are commanded to make disciples” (B1) received the strongest support from congregants with 78.6% stating that they “strongly agree.” This particular belief statement had a strong connection to the Great Commission of Matthew 28:19-20. The one belief statement that came under the greatest scrutiny was whether or not God had called specific individuals to plant churches (B6) with 55.5% indicating that they “strongly agree” (Table 11).

Table 11. Beliefs of congregants: Number and frequency

Beliefs: What I believe the Bible teaches	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
B1. Believers are commanded to make disciples.	6 1.4%	13 3.1%	27 6.4%	45 10.6%	334 78.6%
B2. New churches are to be started to reach people for Jesus.	11 2.6%	12 2.8%	43 10.1%	67 15.8%	292 68.7%
B3. Church planting is biblical.	6 1.4%	7 1.6%	36 8.5%	76 17.9%	300 70.6%
B4. Evangelism is a high priority.	8 1.9%	5 1.2%	33 7.8%	65 15.3%	314 73.9%
B5. God desires that the church grow spiritually and numerically.	10 2.4%	3 .7%	30 7.1%	73 17.2%	309 72.7%
B6. God has called specific individuals to plant churches.	16 3.8%	17 4.0%	54 12.7%	102 24.0%	236 55.5%

SD = Strongly disagree

SA = Strongly agree

= Number of respondents who selected a particular response

% = Percent of the total responses received

The mean, standard deviation, and variance for congregant responses to questions on belief were tabulated (Table 12). “N” referred to the number of respondents to a particular question. The mean is a measurement of the average.

Table 12. Beliefs of congregants: Means, standard deviation, variance

Beliefs: What I believe the Bible teaches	N	Mean	Std. Deviation	Variance
B1. Believers are commanded to make disciples.	425	4.62	.847	.718
B2. New churches are to be started to reach people for Jesus.	425	4.45	.966	.932
B3. Church planting is biblical.	425	4.55	.829	.687
B4. Evangelism is a high priority.	425	4.58	.835	.697
B5. God desires that the church grow spiritually and numerically.	425	4.57	.844	.712
B6. God has called specific individuals to plant churches.	425	4.24	1.062	1.128

If one were to arrange the mean responses from highest to lowest (Table 12), their order would directly correspond to responses from highest to lowest in the “strongly agree” category (Table 11). The largest standard deviation from the mean was evidenced in the last question on beliefs (B6 -Table 12). The larger standard deviation indicated a wider range of answers around the mean.

Values of Congregants

“Values are attitudes about the worth or importance of people, concepts, or things” (Arnold and Sullivan [2007], Lp17.htm). “Values are rooted in your core or central beliefs” (Malphurs 2004b, 37). The value questions were reflective of the questions on belief (Table 11), emphasizing whether or not the respondent valued what they believed (Table 13). The questions on value were worded exactly as they were on the church planting survey and numbered the same as they were on the church planting survey. A “V” was added to identify them as value questions.

One may believe something is true, but it does not necessarily mean that it is valued or important in one’s life. Several comparisons between the beliefs of congregants (Table 11) and the values of congregants (Table 13) can be made. The belief and value questions corresponded to one another in wording. While 78.6% of congregants “strongly agree” that the Bible taught that “believers are commanded to make disciples” (B1 - Table 11), a much lower percentage (43.3%) “strongly agree” that the making of disciples was important for them personally (V7 - Table 13). Congregants “strongly agree” (73.9%) that evangelism was a high priority (B4 - Table 11), but only 42.6% “strongly agree” that evangelism was a high priority for them personally (V10 - Table 13). Three hundred congregants (70.6%) “strongly agree” that church planting

Table 13. Values of congregants: Number and frequency

Values: What I consider to be important.	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
V7. Making disciples is an important responsibility for me.	1 .2%	16 3.8%	110 25.9%	114 26.8%	184 43.3%
V8. I want to see new churches started because they reach people for Jesus.	7 1.6%	17 4.0%	66 15.5%	93 21.9%	242 56.9%
V9. Church planting is important to be because it is biblical.	5 1.2%	11 2.6%	79 18.6%	107 25.2%	223 52.5%
V10. Evangelism is a high priority for me.	8 1.9%	27 6.4%	80 18.8%	129 30.4%	181 42.6%
V11. God wants me to do my part to help grow the church spiritually and numerically.	3 .7%	6 1.4%	40 9.4%	90 21.2%	286 67.3%
V12. It is important for me to be supportive of those who have been called to plant churches.	5 1.2%	5 1.2%	29 6.8%	87 20.5%	299 70.4%

SD = Strongly disagree

SA = Strongly agree

= Number of respondents who selected a particular response

% = Percent of the total responses received

was biblical (B3 - Table 11), but only slightly over half of the respondents (52.5%)

“strongly agree” that church planting was important because it was biblical (V9 - Table 13). Conversely, while 55.5% “strongly agree” that God had called specific individuals to plant churches (B6 - Table 11), 70.4% “strongly agree” it was important to be supportive of those “who have been called to plant churches” (V12 - Table 13). There appeared to be a discrepancy between what a church congregant believed the Bible taught and what that same congregant valued as being personally important.

The mean, standard deviation, and variance for congregant responses to questions on values were tabulated (Table 14). “The standard deviation is a statistical expression of how much individual scores vary around the mean” (Gall 1999, 152). In

Table 14. Values of congregants: Means, standard deviation, variance

Values: What I consider to be important.	N	Mean	Std. Deviation	Variance
V7. Making disciples is an important responsibility for me.	425	4.09	.928	.857
V8. I want to see new churches started because they reach people for Jesus.	425	4.28	.977	.954
V9. Church planting is important to be because it is biblical.	425	4.25	.927	.859
V10. Evangelism is a high priority for me.	425	4.05	1.018	1.037
V11. God wants me to do my part to help grow the church spiritually and numerically.	425	4.53	.780	.608
V12. It is important for me to be supportive of those who have been called to plant churches.	425	4.58	.771	.594

comparison to the other value questions (Table 14), V10 had the greatest variation from the mean (1.018). Respondents to the question on the personal priority of evangelism had varied greatly. The mean values on questions V7 and V10 (Table 14) were lower than their corresponding belief questions (B1 and B4 – Table 12). There appeared to be some divergence from what a congregant believed the Bible taught and what a congregant valued or saw as being important.

While there was divergence, there was also some consistency between the belief and value questions. The mean response of congregants to B5 (“God desires that the church grow spiritually and numerically”) was 4.57 (Table 12). Similarly, congregants responded to the corresponding value question, V11, with a mean of 4.53 (Table 14). In both instances the standard deviation from the mean was lower (.844 and .780 respectively). The similarity may mean that congregant beliefs were consistent with

what they saw as important, or the similarity may have been due to the wording of the belief and value questions.

Attitudes of Congregants

An “attitude is our tendency to evaluate some symbol, object, or aspect of our world in a favorable or unfavorable manner” (Arnold and Sullivan [2007], Lp17.htm). The responses of congregants to questions on attitude were recorded, displaying the frequency of response and the frequency of responses by percentage to the whole (Table 15). The questions on attitudes were worded and numbered the same as they were on the church planting survey with the addition of an “A” to identify them as relating directly to attitudinal questions. Responses to the attitude questions were not reverse coded for the descriptive section to allow for more visual comparison and to help avoid confusion (see Appendix 3 for a listing of the attitude questions and their reverse). The reverse encoding of the attitude questions were employed for purposes of measuring survey validity and comparative research statistics.

Several of the congregant response categories demonstrated a consistency in answering on the part of the respondents (Table 15). Congregants “strongly agree” (55.8%) that “a small church can participate in church planting” (A16), and the majority of congregants agreed ($31.3 + 39.1 = 70.4\%$) that all share responsibility for the planting of new churches (A30).

Congregants “strongly disagree” (60.5%) with the attitude that their church is too small to participate in church planting (A26), and they “strongly disagree” (56.0%) with the statement that it is not their responsibility to plant new churches (A33).

Congregants indicated that there were not enough churches (A19). Their community had

Table 15. Attitudes of congregants: Number and frequency

Attitudes: What I feel about church planting.	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
A13. We should improve existing churches rather than plant new ones.	38 8.9%	73 17.2%	171 40.2%	71 16.7%	72 16.9%
A14. Church planters receive excellent training.	11 2.6%	57 13.4%	218 51.3%	76 17.9%	63 14.8%
A15. Church plants weaken the ministry of existing churches.	179 42.1%	110 25.9%	79 18.6%	34 8.0%	23 5.4%
A16. A small church can participate in church planting.	5 1.2%	12 2.8%	48 11.3%	123 28.9%	237 55.8%
A17. Church plants provide solid biblical teaching.	3 .7%	20 4.7%	155 36.5%	111 26.1%	136 32.0%
A18. The majority of new churches fail.	83 19.5%	107 25.2%	181 42.6	41 9.6%	13 3.1%
A19. We already have enough churches.	248 58.4%	78 18.4%	56 13.2%	21 4.9%	22 5.2%
A20. Multiple small churches are better than one large church.	50 11.8%	52 12.2%	138 32.5%	96 22.6%	89 20.9%
A21. We need more churches.	11 2.6%	24 5.6%	131 30.8%	91 21.4%	168 39.5%
A22. Energies should be directed to plant new churches, not improve existing churches.	133 31.3%	115 27.1%	140 32.9%	23 5.4%	14 3.3%
A23. Church planting is an effective means of evangelistic growth.	5 1.2%	24 5.6%	120 28.2%	144 33.9%	132 31.1%
A24. Our community has already been reached for Christ.	209 49.2%	105 24.7%	69 16.2%	22 5.2%	20 4.7%
A25. Church planting methods don't vary enough.	48 11.3%	73 17.2%	254 59.8%	39 9.2%	11 2.6%
A26. Our church is too small to participate in church planting.	257 60.5%	95 22.4%	37 8.7%	21 4.9%	15 3.5%
A27. Our community has not been reached for Christ.	47 11.1%	62 14.6%	97 22.8%	86 20.2%	133 31.3%
A28. Church plants lack solid biblical teaching.	124 29.2%	113 26.6%	148 34.8%	25 5.9%	15 3.5%
A29. Church planting methods vary too much.	66 15.5%	114 26.8%	206 48.5%	26 6.1%	13 3.1%
A30. We all share responsibility for the planting of new churches.	7 1.6%	29 6.8%	90 21.2%	133 31.3%	166 39.1%
A31. Church plants complement the ministry of existing churches.	7 1.6%	34 8.0%	124 29.2%	134 31.5%	126 29.6%

Table 15-Continued. Attitudes of congregants: Number and frequency

Attitudes: What I feel about church planting.	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
A32. One large church is better than multiple small churches.	198 46.6%	132 31.3%	80 18.8%	11 2.6%	4 .9%
A33. It is not our responsibility to plant new churches.	238 56.0%	97 22.8%	66 15.5%	12 2.8%	12 2.8%
A34. Planting new churches comes at too high of a cost.	187 44.0%	122 28.7%	82 19.3%	21 4.9%	13 3.1%
A35. Church planting offers false hopes of evangelistic growth.	230 54.1%	104 24.5%	63 14.8%	18 4.2%	10 2.4%
A36. Church planters lack proper training.	110 25.9%	108 25.4%	170 40.0%	31 7.3%	6 1.4%
A37. The cost to plant a new church is not too high.	55 12.9%	55 12.9%	126 29.6%	97 22.8%	92 21.6%
A38. The majority of new churches are successful in their mission.	9 2.1%	54 12.7%	223 52.5%	88 20.7%	51 12.0%

SD = Strongly disagree

SA = Strongly agree

= Number of respondents who selected a particular response

% = Percent of the total responses received

not been reached for Christ (A24). Congregant responses (54.1%) denied the claim that church planting offered false hopes of evangelistic growth (A35).

Most congregants disagreed ($46.6 + 31.3 = 77.9\%$) that one large church was better than multiple small churches (A32). Yet they were divided in opinion if multiple small churches were better (A20). Large churches were not seen as the answer, nor were multiple small churches.

Congregants viewed church plants as complementary to the ministry of existing churches with 61.1% ($31.5 + 29.6$) having a favorable opinion (A31). While a church plant might complement the ministry of an existing church, an even greater

percentage of congregants ($68\% = 42.1 + 25.9$) disagreed with the view that church plants weaken the ministry of existing churches (A15).

Further descriptive statistics were computed on the means, standard deviations, and variance on the attitudes of congregants (Table 16). Congregant attitudes were fairly consistent on A25, A16, and A32 (Table 16), displaying a low standard deviation. The standard deviation on the three attitude questions was small, indicating that most answered the question in a similar manner. Little variance occurred between responses. The largest deviations around the mean responses of congregants came from questions A27, A37, A17, and A20. Congregants answered with a wider range of responses.

Congregants felt that small churches could participate in church planting with the highest agreement of all the attitude questions with a mean of 4.35 (A16). As noted, the standard deviation was low on the same question. The second highest mean was 3.99 (A30), but the standard deviation of 1.013 indicated that there was some deviation from the mean by the respondents.

Congregants on average disagreed the most with the idea that their church was too small to participate in church planting (A26). The mean was 1.69. The standard deviation from the mean was 1.054, demonstrating that while the average congregant disagreed, the responses varied rather significantly around the mean. Congregants also disagreed with the attitude that it was not their responsibility to plant new churches (A33).

Table 16. Attitudes of congregants: Means, standard deviation, variance

Attitudes: What I feel about church planting.	N	Mean	Std. Deviation	Variance
A13. We should improve existing churches rather than plant new ones.	425	3.16	1.163	1.353
A14. Church planters receive excellent training.	425	3.29	.963	.928
A15. Church plants weaken the ministry of existing churches.	425	2.09	1.187	1.410
A16. A small church can participate in church planting.	425	4.35	.876	.767
A17. Church plants provide solid biblical teaching.	425	3.84	1.256	1.578
A18. The majority of new churches fail.	425	2.52	1.010	1.019
A19. We already have enough churches.	425	1.80	1.159	1.343
A20. Multiple small churches are better than one large church.	425	3.29	1.256	1.578
A21. We need more churches.	425	3.90	1.074	1.154
A22. Energies should be directed to plant new churches, not improve existing churches.	425	2.22	1.053	1.108
A23. Church planting is an effective means of evangelistic growth.	425	3.88	.955	.912
A24. Our community has already been reached for Christ.	425	1.92	1.132	1.281
A25. Church planting methods don't vary enough.	425	2.75	.869	.756
A26. Our church is too small to participate in church planting.	425	1.69	1.054	1.112
A27. Our community has not been reached for Christ.	425	3.46	1.354	1.834
A28. Church plants lack solid biblical teaching.	425	2.28	1.057	1.117
A29. Church planting methods vary too much.	425	2.54	.931	.867
A30. We all share responsibility for the planting of new churches.	425	3.99	1.013	1.026
A31. Church plants complement the ministry of existing churches.	425	3.80	1.008	1.017
A32. One large church is better than multiple small churches.	425	1.80	.897	.805
A33. It is not our responsibility to plant new churches.	425	1.74	1.008	1.015

Table 16-Continued. Attitudes of congregants:
Means, standard deviation, variance

Attitudes: What I feel about church planting.	N	Mean	Std. Deviation	Variance
A34. Planting new churches comes at too high of a cost.	425	1.94	1.051	1.105
A35. Church planting offers false hopes of evangelistic growth.	425	1.76	1.008	1.017
A36. Church planters lack proper training.	425	2.33	.986	.971
A37. The cost to plant a new church is not too high.	425	3.27	1.293	1.671
A38. The majority of new churches are successful in their mission.	425	3.28	.908	.824

Descriptive: Views of Pastoral Leadership (RQ2)

Research Question 2 asked, “What beliefs, values, and attitudes did pastoral leaders of small churches have toward church planting?” Pastoral leaders were surveyed to discover their responses to commonly held beliefs, values, and attitudes toward church planting. Pastoral leaders were asked to rank their response to the questions on a five-point Likert scale from “strongly disagree” to “strongly agree.” The belief, value, and attitude questions were divided and recorded in several tables for ease of observation and interpretation (i.e., two tables on belief responses, two tables on value responses, and two tables on responses to attitude statements).

Belief, value, and attitude questions corresponded to the questions on the church planting survey (see Appendix 1 for a sample of the church planting survey). As a means to better identify the questions on belief, values, and attitudes, the questions retained their number from the church planting survey with the addition of a “B” to the belief questions, a “V” to the value questions, and an “A” to attitude questions.

Beliefs of Pastoral Leaders

The number of responses and frequency of responses by percentage to belief questions was recorded (Table 17). Beliefs referred to assumptions or convictions held as true based upon the teachings of the Bible (John 17:17; 2 Timothy 3:16-17).

Table 17. Beliefs of pastoral leaders: Number and frequency

Beliefs: What I believe the Bible teaches	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
B1. Believers are commanded to make disciples.	7 2.0%	0	3 .8%	11 3.1%	337 94.1%
B2. New churches are to be started to reach people for Jesus.	9 2.5%	6 1.7%	28 7.8%	55 15.4%	260 72.6%
B3. Church planting is biblical.	8 2.2%	3 .8%	11 3.1%	41 11.5%	295 82.4%
B4. Evangelism is a high priority.	6 1.7%	0	6 1.7%	36 10.1%	310 86.6%
B5. God desires that the church grow spiritually and numerically.	5 1.4%	3 .8%	12 3.4%	50 14.0%	288 80.4%
B6. God has called specific individuals to plant churches.	14 3.9%	10 2.8%	48 13.4%	88 24.6%	198 55.3%

SD = Strongly disagree

SA = Strongly agree

= Number of respondents who selected a particular response

% = Percent of the total responses received

Over 80% of the pastoral leaders surveyed “strongly agree” with four (B1 – 94.1%; B3 – 82.4%; B4 – 86.6%; and B5 – 80.4%) of the six questions on belief (Table 17). The least amount of strong agreement (55.3%) related to whether or not God had called specific individuals to plant churches (B6). Yet even in B6 there was a general agreement with the statement ($24.6 + 55.3 = 79.9\%$).

The mean, standard deviation, and variance for pastoral leader responses to questions on belief were tabulated (Table 18). “N” referred to the number of respondents to a particular question.

Table 18. Beliefs of pastoral leaders: Means, standard deviation, variance

Beliefs: What I believe the Bible teaches	N	Mean	Std. Deviation	Variance
B1. Believers are commanded to make disciples.	358	4.87	.602	.362
B2. New churches are to be started to reach people for Jesus.	358	4.54	.900	.809
B3. Church planting is biblical.	358	4.71	.767	.588
B4. Evangelism is a high priority.	358	4.80	.630	.396
B5. God desires that the church grow spiritually and numerically.	358	4.71	.701	.491
B6. God has called specific individuals to plant churches.	358	4.25	1.046	1.093

The mean responses of pastoral leaders to all six questions on belief were 4.25 or over (Table 18), demonstrating a strong level of agreement to each belief question. The greatest variance and deviation of answers related to B6 with a standard deviation of 1.046. Responses from pastoral leaders to question B6 deviated the most around the mean. Answers to B1 showed the least amount of deviation from the mean (.602).

Values of Pastoral Leaders

“Values are rooted in your core or central beliefs” (Malphurs 2004b, 37). “Values are attitudes about the worth or importance of people, concepts, or things” (Arnold and Sullivan [2007], Lp17.htm). Value questions reflected the questions on belief. There was a correspondence in wording from B1 to V7; B2 to V8; B3 to V9; B4

to V10; B5 to V11; and B6 to V12 (Table 17 and Table 19). Value questions were directed toward what was important. The questions on value were worded exactly as they were on the church planting survey and numbered the same as they were on the church planting survey (Table 19). A “V” was added for clarity in identification.

Table 19. Values of pastoral leaders: Number and frequency

Values: What I consider to be important.	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
V7. Making disciples is an important responsibility for me.	5 1.4%	2 .6%	11 3.1%	59 16.5%	281 78.5%
V8. I want to see new churches started because they reach people for Jesus.	8 2.2%	10 2.8%	37 10.3%	80 22.3%	223 62.3%
V9. Church planting is important to be because it is biblical.	9 2.5%	7 2.0%	29 8.1%	75 20.9%	238 66.5%
V10. Evangelism is a high priority for me.	4 1.1%	6 1.7%	22 6.1%	61 17.0%	265 74.0%
V11. God wants me to do my part to help grow the church spiritually and numerically.	4 1.1%	3 .8%	9 2.5%	43 12.0%	299 83.5%
V12. It is important for me to be supportive of those who have been called to plant churches.	7 2.0%	9 2.5%	18 5.0%	65 18.2%	259 72.3%

SD = Strongly disagree

SA = Strongly agree

= Number of respondents who selected a particular response

% = Percent of the total responses received

Pastoral respondents placed a high value or importance on all six value questions (Table 19). The majority ranked their agreement at a “4” or “5” with the stated questions on value. When combining responses from these two categories (i.e., “4” and “5”), the level of agreement was 84.6% (V8) or higher. Pastoral leaders “strongly agree” (83.5%) that God wants them to do their part to help grow the church spiritually and

numerically (V11). Those in a pastoral role serve in a strategic position to aid in the spiritual and numerical growth of the church. Perhaps the strong agreement to V11 is consistent with their calling into pastoral ministry.

The greatest difference between beliefs and values occurred between B6 (Table 17) and V12 (Table 19). Pastoral leaders “strongly agree” (72.3%) in the importance of supporting those called to plant churches (Table 19) even if they would not be as agreeable to the belief that God has called specific individuals to plant churches (B6 - Table 17).

The mean, standard deviation, and variance were tabulated for pastoral responses to the survey questions on values (Table 20). The mean scores ranked consistently high in the response to all six value questions with the mean response to those questions being 4.40 (V8) or higher. Answers from pastoral respondents did not vary much from the mean with the greatest standard of deviation at .940 (V8).

Table 20. Values of pastoral leaders: Means, standard deviation, variance

Values: What I consider to be important.	N	Mean	Std. Deviation	Variance
V7. Making disciples is an important responsibility for me.	358	4.70	.688	.473
V8. I want to see new churches started because they reach people for Jesus.	358	4.40	.940	.884
V9. Church planting is important to be because it is biblical.	358	4.47	.912	.832
V10. Evangelism is a high priority for me.	358	4.61	.772	.597
V11. God wants me to do my part to help grow the church spiritually and numerically.	358	4.76	.647	.418
V12. It is important for me to be supportive of those who have been called to plant churches.	358	4.56	.857	.734

Attitudes of Pastoral Leaders

The responses of pastoral leaders to questions on attitude were recorded, displaying the frequency of response and the frequency of responses by percentage to the whole (Table 21). The questions on attitudes were worded exactly as they were on the church planting survey and numbered the same as they were on the church planting survey with the addition of an “A” to identify them as relating directly to attitudinal questions. An “attitude is our tendency to evaluate some symbol, object, or aspect of our world in a favorable or unfavorable manner” (Arnold and Sullivan [2007], Lp17.htm).

Responses to the attitude questions in the descriptive portion of the statistics were not reverse coded to allow for more visual comparison and to help avoid confusion (see Appendix 3 for a listing of the attitude questions and their reverse wording). The reverse encoding of the attitude questions were employed for purposes of measuring survey validity and comparative research statistics (University of Texas at Austin [2007], survey-Analysis.php).

Pastoral leaders “strongly disagree” (72.1%) that their community has already been reached for Christ (A24 - Table 21). The reverse wording of question A24 received a similar response (A27) with 63.7% noting that they “strongly agree” with the statement that their community has not been reached.

They “strongly agree” (57.3%) that a small church could participate in church planting (A16). Pastoral leaders agreed ($26.5 + 50.8 = 77.3\%$) that more churches were needed (A21) and that the new church plants ($34.1 + 40.2 = 74.3\%$) would provide an effective means of evangelistic growth (A23). In addition, pastoral leaders agreed ($32.4 + 46.1 = 78.5\%$) that all shared responsibility for the planting of new works (A30). The

Table 21. Attitudes of pastoral leaders: Number and frequency

Attitudes: What I feel about church planting.	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
A13. We should improve existing churches rather than plant new ones.	41 11.5%	77 21.5%	149 41.6%	58 16.2%	33 9.2%
A14. Church planters receive excellent training.	12 3.4%	63 17.5%	191 53.4%	69 19.3%	23 6.4%
A15. Church plants weaken the ministry of existing churches.	171 48.0%	83 23.2%	63 17.6%	26 7.3%	14 3.9%
A16. A small church can participate in church planting.	4 1.1%	11 3.1%	49 13.7%	68 24.9%	205 57.3%
A17. Church plants provide solid biblical teaching.	7 2.0%	15 4.2%	167 46.6%	91 25.4%	78 21.8%
A18. The majority of new churches fail.	56 15.6%	89 24.9%	154 43.0%	49 13.7%	10 2.8%
A19. We already have enough churches.	216 60.3%	72 20.1%	40 11.2%	18 5.0%	12 3.4%
A20. Multiple small churches are better than one large church.	17 4.7%	39 10.9%	144 40.2%	82 22.9%	76 21.2%
A21. We need more churches.	3 .8%	16 4.5%	62 17.3%	95 26.5%	182 50.8%
A22. Energies should be directed to plant new churches, not improve existing churches.	74 20.7%	108 30.2%	134 37.4%	32 8.9%	10 2.8%
A23. Church planting is an effective means of evangelistic growth.	8 2.2%	16 4.5%	68 19.0%	122 34.1%	144 40.2%
A24. Our community has already been reached for Christ.	258 72.1%	60 16.8%	25 7.0%	9 2.5%	6 1.7%
A25. Church planting methods don't vary enough.	49 13.7%	54 15.1%	195 54.5%	41 11.5%	19 5.3%
A26. Our church is too small to participate in church planting.	188 52.5%	104 29.1%	41 11.5%	21 5.9%	4 1.1%
A27. Our community has not been reached for Christ.	19 5.3%	18 5.0%	27 7.5%	66 18.4%	228 63.7%
A28. Church plants lack solid biblical teaching.	81 22.6%	115 32.1%	134 37.4%	22 6.1%	6 1.7%
A29. Church planting methods vary too much.	58 16.2%	129 36.0%	151 42.2%	18 5.0%	2 .6%
A30. We all share responsibility for the planting of new churches.	6 1.7%	21 5.9%	50 14.0%	116 32.4%	165 46.1%
A31. Church plants complement the ministry of existing churches.	6 1.7%	23 5.4%	72 20.1%	113 31.6%	144 40.2%

Table 21-Continued. Attitudes of pastoral leaders: Number and frequency

Attitudes: What I feel about church planting.	SD - 1 # & %	2 # & %	3 # & %	4 # & %	SA - 5 # & %
A32. One large church is better than multiple small churches.	139 38.8%	116 32.4%	92 25.7%	9 2.5%	2 .6%
A33. It is not our responsibility to plant new churches.	226 63.1%	82 22.9%	28 7.8%	11 3.1%	11 3.1%
A34. Planting new churches comes at too high of a cost.	179 50.0%	96 26.8%	62 17.3%	14 3.9%	7 2.0%
A35. Church planting offers false hopes of evangelistic growth.	199 55.6%	96 26.8%	43 12.0%	15 4.2%	5 1.4%
A36. Church planters lack proper training.	44 12.3%	102 28.5%	163 45.5%	42 11.7%	7 2.0%
A37. The cost to plant a new church is not too high.	34 9.5%	36 10.1%	81 22.6%	111 31.0%	96 26.8%
A38. The majority of new churches are successful in their mission.	13 3.6%	64 17.9%	194 54.2%	65 18.2%	22 6.1%

SD = Strongly disagree

SA = Strongly agree

= Number of respondents who selected a particular response

% = Percent of the total responses received

reverse wording of question A30 received an even stronger response when 86% (63.1 + 22.9) disagreed with the statement that it was not their responsibility to plant new churches (A33).

Pastoral leaders agreed (31.6 + 40.2 = 71.8%) that new church plants would complement the ministry of existing works (A31), but there was some concern (31.0 + 26.8 = 57.8%) that the cost to plant new churches came at too high of a cost (A37). While there was some concern, the majority of pastoral leaders disagreed (50.0 + 26.8 = 76.8%) that planting new churches comes at too high of a cost (A34). Either there is a bit of indecision on the question, or other, outside factors are being considered when the question is stated in the reverse.

The pastoral leaders surveyed came from small churches of 124 or fewer in attendance. As a whole ($38.8 + 32.4 = 71.2\%$), they disagreed with the attitude that “one large church is better than multiple small churches” (A32), but less than one half ($22.9 + 21.2 = 44.1\%$) did not agree that “multiple small churches were better than one large church” (A20).

Having looked at the number and frequency of responses from the pastoral leaders to the survey questions on attitudes, the mean, standard deviation, and variance were computed (Table 22). The mean is the average of the responses and the standard deviation is a “measure of the variation of a set of scores around the mean” (Meltzoff 1998, 287).

The highest mean agreement (4.34) was to the statement that “small churches can participate in church planting” (A16). Pastoral leaders agreed with the statement and showed a low deviation from the mean (.905).

Pastoral leaders also agreed with a mean response of 4.30 that their community had not been reached for Christ (A27). However their answers had a high variation from one another (variance of 1.304) with a resulting high deviation from the mean (1.142). In response to the reverse-worded question (A24), the pastoral leaders disagreed with a mean of 1.45 but showed little deviation from the mean (.861). While there was some variation around the mean in A27, the responses to the two reserve-worded questions show a consistency around the mean.

Standard deviation was high for A37, showing a greater divergence from the mean (1.248) to the attitude that the cost to plant a new church was not too high. The

Table 22. Attitudes of pastoral leaders: Means, standard deviation, variance

Attitudes: What I feel about church planting.	N	Mean	Std. Deviation	Variance
A13. We should improve existing churches rather than plant new ones.	358	2.90	1.094	1.198
A14. Church planters receive excellent training.	358	3.08	.869	.756
A15. Church plants weaken the ministry of existing churches.	358	1.96	1.141	1.301
A16. A small church can participate in church planting.	358	4.34	.905	.819
A17. Church plants provide solid biblical teaching.	358	3.61	.937	.877
A18. The majority of new churches fail.	358	2.63	.995	.990
A19. We already have enough churches.	358	1.71	1.066	1.137
A20. Multiple small churches are better than one large church.	358	3.45	1.085	1.178
A21. We need more churches.	358	4.22	.943	.890
A22. Energies should be directed to plant new churches, not improve existing churches.	358	2.43	1.004	1.008
A23. Church planting is an effective means of evangelistic growth.	358	4.06	.986	.972
A24. Our community has already been reached for Christ.	358	1.45	.861	.741
A25. Church planting methods don't vary enough.	358	2.80	.993	.986
A26. Our church is too small to participate in church planting.	358	1.74	.954	.910
A27. Our community has not been reached for Christ.	358	4.30	1.142	1.304
A28. Church plants lack solid biblical teaching.	358	2.32	.947	.897
A29. Church planting methods vary too much.	358	2.38	.834	.695
A30. We all share responsibility for the planting of new churches.	358	4.15	.982	.965
A31. Church plants complement the ministry of existing churches.	358	4.02	1.007	1.014
A32. One large church is better than multiple small churches.	358	1.94	.891	.794
A33. It is not our responsibility to plant new churches.	358	1.60	.976	.952

Table 22-Continued. Attitudes of pastoral leaders:
Means, standard deviation, variance

Attitudes: What I feel about church planting.	N	Mean	Std. Deviation	Variance
A34. Planting new churches comes at too high of a cost.	358	1.81	.986	.972
A35. Church planting offers false hopes of evangelistic growth.	358	1.69	.936	.876
A36. Church planters lack proper training.	358	2.63	.913	.834
A37. The cost to plant a new church is not too high.	358	3.56	1.248	1.558
A38. The majority of new churches are successful in their mission.	358	3.05	.866	.751

standard deviation was also high relative to A15 which stated that “church plants weaken the ministry of existing churches” with a reading of 1.141.

Descriptive statistics were used to help describe the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting. A five-point Likert scale had been used to measure their responses to commonly held beliefs, values, and attitudes that had been developed from the literature review. The tables and comments above have sought to answer Research Question 1 and Research Question 2.

***Correlation: Views of Congregants and
Pastoral Leadership (RQ3)***

Research Question 3 asked, “What relationship, if any, existed between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting?” Relationships, if any, were measured through a comparison/contrast of the beliefs, values, and attitudes of congregants of small churches toward church planting with the beliefs, values, and attitudes of pastoral leaders of small

churches toward church planting. The means of the beliefs, values, and attitudes of congregants and pastors were compared through the use of an Independent Sample T-Test. An Independent Sample T-Test “assesses whether the means of two groups statistically differ from each other” (University of Minnesota [2009] 2_Independent_Sample_t.htm).

“Researchers generally agree that t values yielding a p of .05 or lower are sufficient to conclude that a difference in mean scores of two or more groups can be generalized to the populations represented by the samples in the study” (Gall 1999, 161). In the comparing of means, a relationship was significant at .05 and had greater significance at .01 or below. The null hypothesis that there is no relationship between the variables could be rejected when the relationship had statistical significance (Gall 1999, 160). To reject the null hypothesis would mean that a relationship did exist.

The mean response of congregants and pastoral leadership was displayed in a table format for informational purposes along with standard deviation, t value, and resulting p value. Separate tables were used to show relationships, if any, between the beliefs of congregants and pastoral leaders, between the values of congregants and pastoral leaders, and between the attitudes of congregants and pastoral leaders. Belief, value, and attitude questions were not stated in full as in the descriptive section. Belief questions were identified with a “B” along with the number corresponding to the question as used in the survey (see Appendix 1 for a sample survey). Value questions were identified with a “V” along with the number corresponding to the question as it appeared in the survey and attitude questions were identified with an “A” along with the number corresponding to the question as it appeared in the church planting survey.

SPSS was used to run the Independent Sample T-test. SPSS provided “the result of running a t test with pooled variances (‘Equal Variances Assumed’) and without pooling (Equal variances not assumed)” (Howell 2004, 381). “Equal variances not assumed” was used by the researcher in measuring the results of the t -test in order to choose the more conservative of the two options (Ruxton [2006] 688).

Comparing Beliefs of Congregants and Pastoral Leaders

The means of the congregant responses to questions on belief were compared to the means of the pastoral responses on belief (Table 23). The mean, standard deviation for the mean, t value, and resulting p value were tabulated.

Table 23. Relationship between the beliefs of congregants and pastoral leaders

Beliefs		Congregants N = 425	Pastoral Leaders N = 358	t	p 2-tailed
B1	m	4.62	4.87	4.916	** .000
	sd	.847	.602		
B2	m	4.45	4.54	1.309	.191
	sd	.966	.900		
B3	m	4.55	4.71	2.866	** .004
	sd	.829	.767		
B4	m	4.58	4.80	4.154	** .000
	sd	.835	.630		
B5	m	4.57	4.71	2.545	* .011
	sd	.844	.701		
B6	m	4.24	4.25	.139	.889
	sd	1.062	1.046		

m = Mean

sd = Standard deviation

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

There were some significant relationships between the beliefs of congregants and pastors leaders. Differences existed between the beliefs of congregants and pastors. “Significant does not mean important; more significant is not synonymous with more important; highly significant is not the same as highly important” (Meltzoff 1998, 136). “Significance levels show you how likely a result is due to chance” (Creative Research Systems [2007], signif.htm).

A significant relationship existed between congregants and pastoral leaders between their responses to question B5 – “God desires that the church grow spiritually and numerically.” There was a 99.989% probability that there was a difference between the two groups on this one question (Creative Research Systems [2007], signif.htm).

A highly significant relationship existed between congregants and pastoral leaders when it came to questions B1, B3, and B4 with $p < .01$. The potential in these cases of making a Type I error (incorrectly rejecting the null hypothesis that there is no difference between the beliefs of both groups) is significantly decreased (Leedy 2001, 276). “We can decrease the odds of making a Type I error by lowering our level of significance, say, from .05 to .01, or perhaps lower” (Leedy 2001, 276).

The standard deviation for pastoral leaders was also very low for B1 (.602) and B4 (.630), demonstrating a fair amount of homogeneity of the answers from pastoral leaders. The standard deviation for congregants was low on both as well (i.e., .847 and .835 respectively).

An exact cause of the differences between the beliefs of congregants and pastoral leaders cannot be deduced from the information. Further studies of a more qualitative nature might help bring light to the differences.

Comparing Values of Congregants and Pastoral Leaders

The values of congregants and pastoral leaders were compared. The means of the congregant responses to questions on value were compared to the means of the pastoral responses on value using an Independent Sample T-Test (Table 24). The mean, standard deviation for the mean, t value, and resulting p value were tabulated.

Table 24. Relationship between the values of congregants and pastoral leaders

Values		Congregants N = 425	Pastoral Leaders N = 358	t	p 2-tailed
V7	m	4.09	4.70	10.545	** .000
	sd	.926	.688		
V8	m	4.28	4.40	1.630	.103
	sd	.977	.940		
V9	m	4.25	4.47	3.300	** .001
	sd	.927	.912		
V10	m	4.05	4.61	8.701	** .000
	sd	1.018	.772		
V11	m	4.53	4.76	4.518	** .000
	sd	.780	.647		
V12	m	4.58	4.56	-.208	.835
	sd	.771	.857		

m = Mean

sd = Standard deviation

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Highly significant relationships existed between several value questions (V7, V9, V10, and V11) with $p < .01$ in all four instances. Congregants and pastoral leaders differed whether making disciples was an important responsibility for the respondent (V7), whether church planting was important to them because it was biblical (V9),

whether evangelism was a high priority for the respondent (V10), and whether God wanted them to do their part to help grow the church spiritually and numerically (V11).

The standard deviations were fairly moderate for both congregants and pastoral leaders for V7 and V9, but the standard of deviation was rather high (1.018) for congregant respondents to V10. The high standard of deviation around the mean demonstrated a greater degree of variance in the response of congregants to the question than that of pastors.

The high levels of significance give a signal “that something is operating below the surface of the statistic and merits further attention and investigation” (Leedy 2001, 276). Further research on the relationship and interrelationship of these variables would be needed.

Comparing Attitudes of Congregants and Pastoral Leaders

A comparison was run between the means of congregant responses to questions on attitude with the means of the pastoral responses on attitude using an Independent Sample T-Test (Table 25). The mean, standard deviation for the mean, t value, and resulting p value were tabulated.

Attitudinal questions were worded both positively and negatively for purposes of comparison and accuracy in findings (Germuth [2007], si07.germuthF.pdf). The reverse questions were reverse coded for purposes of analysis (Germuth [2007], si07.germuthF.pdf). A negative sign (-) has been placed by all attitude questions that were reverse coded (see Appendix 3 for a listing of attitudinal questions and reverse-worded questions).

Table 25. Relationship between the attitudes
of congregants and pastoral leaders

Attitudes		Congregants N = 425	Pastoral Leaders N = 358	<i>t</i>	<i>p</i> 2-tailed
- A13	<i>m</i>	2.84	3.10	3.132	** .002
	<i>sd</i>	1.163	1.094		
A14	<i>m</i>	3.29	3.08	-3.223	** .001
	<i>sd</i>	.963	.869		
- A15	<i>m</i>	3.91	4.04	1.547	.122
	<i>sd</i>	1.167	1.141		
A16	<i>m</i>	4.35	4.34	-.190	.849
	<i>sd</i>	.876	.905		
A17	<i>m</i>	3.84	3.61	-3.407	** .001
	<i>sd</i>	.956	.937		
- A18	<i>m</i>	3.48	3.37	-1.614	.107
	<i>sd</i>	1.010	.995		
- A19	<i>m</i>	4.20	4.29	1.167	.244
	<i>sd</i>	1.159	1.066		
A20	<i>m</i>	3.29	3.45	1.944	.052
	<i>sd</i>	1.256	1.085		
A21	<i>m</i>	4.90	4.22	4.495	** .000
	<i>sd</i>	1.074	.943		
A22	<i>m</i>	2.22	2.43	2.806	** .005
	<i>sd</i>	1.053	1.004		
A23	<i>m</i>	3.88	4.06	2.522	* .012
	<i>sd</i>	.955	.986		
- A24	<i>m</i>	4.08	4.55	6.530	** .000
	<i>sd</i>	1.132	.861		
A25	<i>m</i>	2.75	2.80	.746	.456
	<i>sd</i>	.869	.993		
- A26	<i>m</i>	4.31	4.26	-.740	.459
	<i>sd</i>	1.054	.954		
A27	<i>m</i>	3.46	4.30	9.423	** .000
	<i>sd</i>	1.354	1.142		
- A28	<i>m</i>	3.72	3.68	-.575	.565
	<i>sd</i>	1.057	.947		
- A29	<i>m</i>	3.46	3.62	2.638	** .009
	<i>sd</i>	.931	.834		
A30	<i>m</i>	3.99	4.15	2.248	* .025
	<i>sd</i>	1.013	.982		
A31	<i>m</i>	3.80	4.02	3.141	** .002
	<i>sd</i>	1.008	1.007		

Table 25-Continued. Relationship between the attitudes of congregants and pastoral leaders

- A32	<i>m</i>	4.20	4.06	-2.080	*.038
	<i>sd</i>	.897	.891		
- A33	<i>m</i>	4.26	4.40	1.913	.056
	<i>sd</i>	1.008	.976		
- A34	<i>m</i>	4.06	4.19	1.831	.068
	<i>sd</i>	1.051	.986		
- A35	<i>m</i>	4.24	4.31	1.041	.298
	<i>sd</i>	1.008	.936		
- A36	<i>sd</i>	3.67	3.37	-4.361	** .000
	<i>m</i>	.986	.913		
A37	<i>m</i>	3.27	3.56	3.108	** .002
	<i>sd</i>	1.293	1.248		
A38	<i>sd</i>	3.28	3.05	-3.535	** .000
	<i>m</i>	.908	.866		

- = Reverse coded

m = Mean

sd = Standard deviation

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

There were several significant relationships between the attitudes of congregants and pastoral leaders with a $p < .05$. A difference existed between congregants and pastoral leaders on whether church planting was an effective means of evangelistic growth (A23), whether we all share responsibility for the planting of new churches (A30), and whether one large church is better than multiple small churches (A32). A32 was reverse coded and is the opposite of A20 which was not significant with $p = .052$. In the descriptive portion of both the congregant and pastoral leader sections above, it was noted that there was not much consistency between A32 (one large church is better) and A20 which stated that multiple small churches were better than one large church. A better understanding of this difference could be established through further research where respondents could explain why they chose what they chose.

The standard deviation was higher for A30 than was present in the other relationships (1.013 for congregants and .982 for pastoral leaders). There was a wider variance between the answers around the mean.

Highly significant relationships ($p < .01$) existed between several attitudinal questions. A13, A14, A17, A22, A29, A31, A37 had highly significant values for $p < .01$. There was over a 99% possibility that there was a difference in the attitudes of congregants and pastoral leaders on these points. A13 and A37 both recorded higher standard deviations for both congregants (1.163 and 1.293 respectively) and pastoral leaders (1.094 and 1.248 respectively), showing a greater deviation in responses from the mean.

A21, A24, A27, A36, and A38 had a p value less than .000 which would cause the researcher to reject the null hypothesis with high confidence that a Type I error had not been committed. There was a highly significant difference between the responses to the statements on attitudes between congregant and pastoral leaders. A27 had a high standard of deviation for both the congregant (1.354) and pastoral responses (1.142), showing a larger variance from the mean. Despite the high variance, the low p value still affirmed the rejection of the null hypothesis.

A significant difference existed between several of the beliefs, values, and attitudes of congregants and pastoral leaders. Further research would be needed into the specific areas of difference between congregants and pastoral leaders for the purpose of beginning to answer what possible underlying factors led to those differences. The goal of the next section will be to see if some select independent variables had any relationship with the beliefs, values, and attitudes of congregants and of pastoral leaders.

***Correlation: Select Demographic
Factors (RQ4)***

Research Question 4 asked, “What relationship, if any, existed between select demographic factors of congregants and leaders in small churches and their beliefs, values, and attitudes toward church planting?” A One-way ANOVA was employed, comparing the means of the beliefs, values, and attitudes of congregants and pastoral leaders to select demographics to discover relationships, if any. The One-way ANOVA is a “procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall 1999, 525).

“The F values show the effect” of an independent variable on the dependent variables (Gall 1999, 198). “If the F value exceeds a certain value determined by examining a particular statistical table (a table of the F distribution), we would reject the null hypothesis and conclude that the difference . . . is generalizable” (Gall 1999, 162). The “ F value is statistically significant [when] $p=.05$ or less” (Gall 1999, 163). The null hypothesis would assume that there is no relationship between the variables. To reject the null hypothesis would mean that a relationship does exist.

A post hoc Tukey test was run with the ANOVA “in order to determine which groups differ from each other” (Wallace [2009], lesson%2016.pdf). This enabled the researcher to see the significance between set relationships. By example, the researcher could look at the significance of a relationship between where a respondent had indicated that they live (i.e. rural, town, urban, or suburban) and how that respondent answered a particular belief, value, or attitude question on the survey.

The independent variables were (1) the effect, if any, of one’s place of residence (i.e., rural, town, urban, or suburban); (2) the effect, if any, of the number of

annual baptisms/conversions of the church; (3) the effect, if any, of the chronological age of the respondent; and (4) the effect, if any, of the years the church had been in existence. The beliefs, values, and attitudes of congregants and pastoral leaders were the dependent variables. “A variable that is potentially influenced by the independent variable is called a dependent variable” (Leedy 2001, 233).

Correlation: Place of Residence

The church planting survey asked respondents to indicate where they lived to analyze what relationship, if any, existed between where a participant lived and their beliefs, values and attitudes. A One-way ANOVA was run using SPSS. The beliefs, values, and attitudes of congregants were compared to where they live, providing separate sections for the belief, values, and attitude comparisons. Then the beliefs, values, and attitudes of pastoral leaders were compared to where they live with separate sections recording the comparisons to pastoral beliefs, values, and attitudes.

When a significant F value was discovered (i.e., $p \leq .05$), the results from the post hoc Tukey test were provided. “When three or more mean scores are being compared, the finding of a significant F value can be followed by a statistical test to determine which pairs of means differ significantly from each other” (Gall 199, 181).

Congregants and Place of Residence

The beliefs, values, and attitudes of congregants were compared to where those congregants had indicated they live (i.e., rural, town, urban, or suburban) to measure relationships, if any. Separate comparisons were run to measure the relationship of where congregants lived with their beliefs, their values, and their attitudes. Tables were provided to display the results.

Beliefs of congregants and place of residence. The One-way ANOVA

looked for significance between where congregants lived and their response to questions on belief (Table 26). The ANOVA provided the sum of the squares, the mean square, the F value, and p value for significance.

Table 26. ANOVA: Place of residence to congregant beliefs

Beliefs	Sum of Squares	Mean Square	F	p 2-tailed
B1	2.399	.800	1.115	.343
B2	8.386	2.795	3.042	*.029
B3	2.150	.717	1.043	.373
B4	2.664	.888	1.277	.282
B5	5.716	1.905	2.707	*.045
B6	4.652	1.551	1.378	.249

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A significant relationship ($p \leq .05$) existed between where congregants lived and their responses to belief questions B2 ($p = .029$) and B5 ($p = .045$). A post hoc Tukey test was run to determine which pairs of means differed significantly from each other (Gall 1999, 181). A separate test was run for the relationship in B2 (Table 27) and the relationship evident in B5 (Table 28).

The post hoc Tukey test (Table 27) demonstrated a significant relationship between the beliefs of congregants that lived in a town versus those that lived in a suburban area ($p = .040$). Only significant findings from the Tukey test were displayed. Congregants from the two areas responded significantly different to Belief Question 2 which stated, "New churches are to be started to reach people for Jesus."

Table 27. Relationship of where congregants lived to
Belief Question 2

(I) Q39 Where you live?	(J) Q39 Where you live?	Mean Difference (I-J)	Std. Error	<i>p</i>
Suburban	Rural	.404	.164	.068
	Town	.440*	.165	*.040
	Urban	.152	.219	.899

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Congregants from a suburban setting were more favorable to the attitude that new churches were to be started to reach people for Jesus over those from a town setting. The mean response of congregants from suburban areas was .440 higher than those residing in a town.

A significant relationship (Table 28) also existed between the beliefs of congregants that lived in a suburban area versus those that lived in a town to Belief Question 5 (“God desires that the church grow spiritually and numerically”). The Tukey test revealed significance once again ($p=.049$) between those living in a suburb versus those living in a town with the suburbanites having a more positive view to B5.

Table 28. Relationship of where congregants lived to
Belief Question 5

(I) Q39 Where you live?	(J) Q39 Where you live?	Mean Difference (I-J)	Std. Error	<i>p</i>
Suburban	Rural	.206	.144	.481
	Town	.375*	.145	*.049
	Urban	.319	.192	.345

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Suburbanites may have had more opportunity to see the church grow both spiritually and numerically. They could also see the need for new churches to be started to reach people for Jesus. While one cannot determine the specific reason for the difference, congregants from a suburban setting had a higher level of agreement to B2 and B5. The views of those living in a town versus a suburb could have been effected by a host of unknown variables. Further study would be needed to better determine why differences occurred between congregants who lived in a small town setting versus a suburban setting.

Values of congregants and place of residence. A comparison of means was run through the use of a One-way ANOVA to look for significance between where congregants lived and their response to questions on what they valued (Table 29).

Table 29. ANOVA: place of residence
to congregant values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	3.744	1.248	1.461	.225
V8	6.210	2.070	2.188	.089
V9	5.428	1.809	2.124	.097
V10	7.086	2.362	2.298	.077
V11	2.183	.728	1.198	.310
V12	4.834	1.611	2.747	*.043

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A significant relationship ($p=.043$) existed between where congregants lived and their response to V12 which stated, “It is important for me to be supportive of those who have been called to plant churches.” There were no other significant relationships

between where congregants resided and their responses to the questions on value (Table 29).

A Tukey test was run to determine which pairs of means differed significantly from each other (Table 30). The Tukey test demonstrated that there was a significant relationship between the values of congregants that lived in a suburban setting and the values of congregants that lived in a town ($p=.049$). The mean response of congregants from suburban areas was higher to V12 than the mean response of congregants to the same question that lived in town. Congregants from a suburban setting were in greater agreement with the need to be supportive of church planters.

Table 30. Relationship of where congregants lived to
Value Question 12

(I) Q39 Where you live?	(J) Q39 Where you live?	Mean Difference (I-J)	Std. Error	<i>p</i>
Suburban	Rural	.206	.144	.481
	Town	.375*	.145	*.049
	Urban	.319	.192	.345

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Generally, more new churches are started in suburban areas over towns due to the more dense population. Perhaps suburbanites had witnessed the importance of being supportive of church planters. There can be a high burnout of planters who are alone.

Attitudes of congregants and place of residence. A further comparison of where congregants lived was run to measure relationships, if any, to how they responded to commonly held attitudes toward church planting. A One-way ANOVA was computed

to measure significant relationships between means (Table 31). A Tukey test was run on areas of significance. Attitude questions were reverse worded and reverse coded for accuracy and purposes of comparison. A negative sign (-) was placed by all attitude questions that were reverse coded (see Appendix 3 for a listing of attitudinal questions and reverse-worded questions).

Table 31. ANOVA: Place of residence
to congregant attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	9.592	3.197	2.386	.069
A14	.429	.143	.153	.928
- A15	6.551	2.184	1.555	.200
A16	.224	.075	.097	.962
A17	.409	.136	.148	.931
- A18	1.038	.346	.338	.798
- A19	3.286	1.095	.815	.486
A20	8.012	2.671	1.701	.166
A21	2.491	.830	.718	.542
A22	.224	.075	.067	.977
A23	5.925	1.975	2.183	.089
- A24	4.859	1.620	1.267	.285
A25	3.969	1.323	1.759	.154
- A26	3.640	1.213	1.092	.352
A27	6.236	2.079	1.134	.335
- A28	4.462	1.487	1.334	.263
- A29	3.849	1.283	1.486	.218
A30	10.019	3.340	3.309	*.020
A31	8.387	2.796	2.784	*.041
- A32	.742	.247	.306	.821
- A33	1.623	.541	.531	.661
- A34	1.596	.532	.480	.697
- A35	1.342	.447	.438	.726
- A36	2.320	.773	.795	.497
A37	12.785	4.262	2.579	.053
A38	3.933	1.311	1.598	.189

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A significant relationship (Table 31) existed between where congregants lived and their responses to A30 ($p=.020$) and A31 ($p=.041$). A30 stated, “All share responsibility for the planting of new churches,” and A31 stated, “Church plants complement the ministry of existing churches.”

A Tukey test was computed to show the relationship between where congregants lived and their responses to A30 (Table 32). There was a significant difference between the attitudes of congregants who lived in suburban areas compared to those who lived in rural areas ($p=.013$). Congregants living in suburban settings were in greater agreement with A30 and would be more willing to help share the responsibility for planting a new church.

Table 32. Relationship of where congregants lived to Attitude Question 30

(I) Q39 Where you live?	(J) Q39 Where you live?	Mean Difference (I-J)	Std. Error	<i>p</i>
Suburban	Rural	.523*	.172	*.013
	Town	.423	.173	.072
	Urban	.571	.230	.064

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A relationship also existed between the attitudes of congregants to A31 (Table 33) that lived in a suburban area compared to congregants that lived in a rural area ($p=.043$) and to congregants that lived in a town ($p=.026$). There was a greater significance of difference between living in town versus living in a rural area since p had a lower value. Those from a suburban setting were in greater agreement that church

Table 33. Relationship of where congregants lived to
Attitude Question 31

(I) Q39 Where you live?	(J) Q39 Where you live?	Mean Difference (I-J)	Std. Error	<i>p</i>
Suburban	Rural	.453 *	.172	*.043
	Town	.488 *	.173	*.026
	Urban	.414	.229	.272

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

plants complement the ministry of existing churches. Congregants from both rural and town settings had a lower level of agreement with the question. Congregants from suburban churches were less likely to view a new church plant in an adversarial manner.

Significant relationships existed between congregants living in suburban areas and congregants living in other areas. In each case, congregants from suburban settings viewed church planting in a more favorable light. Further research would be needed to develop a better understanding and analysis of these differences, but the research has demonstrated that congregants residing in suburban areas are more supportive of church planting.

Pastoral Leaders and Place of Residence

The beliefs, values, and attitudes of pastoral leaders were similarly compared to where those pastoral leaders had indicated they live (i.e., rural, town, urban, or suburban) to measure relationships, if any. Separate comparisons were run to measure the relationship between where pastoral leaders lived with their beliefs, their values, and their attitudes. Tables were provided to display the results. A One-way ANOVA was used as the statistical measure to compare means.

Beliefs of pastoral leaders and place of residence. Statistical analyses were conducted on the relationship of where pastoral leaders lived compared to their response to beliefs on church planting (Table 34). No significant relationships existed.

Table 34. ANOVA: Place of residence
to pastoral leader beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	.029	.010	.027	.994
B2	.076	.025	.031	.993
B3	1.527	.509	.865	.459
B4	.061	.202	.051	.985
B5	1.209	.403	.819	.484
B6	.421	.140	.128	.944

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Values of pastoral leaders and place of residence. A One-way ANOVA revealed no significance between where pastoral leaders lived and their response to questions on what they valued (Table 35).

Table 35. ANOVA: Place of residence
to pastoral leader values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	.246	.082	.172	.915
V8	.227	.076	.085	.968
V9	.392	.131	.156	.926
V10	1.832	.611	1.023	.382
V11	.448	.149	.355	.786
V12	.487	.162	.220	.883

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Attitudes of pastoral leaders and place of residence. Where pastoral leaders lived was compared to their responses to commonly held attitudes toward church planting to measure relationships, if any (Table 36). Attitude questions were reverse worded on the church planting survey and reverse coded for accuracy and purposes of comparison. A negative sign (-) was placed by all attitude questions that were reverse

Table 36. ANOVA: Place of residence to pastoral leader attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	7.234	2.411	2.031	.109
A14	5.338	1.779	2.382	.069
- A15	3.277	1.092	.839	.473
A16	.818	.273	.331	.803
A17	3.180	1.060	1.210	.306
- A18	7.626	2.542	2.603	.052
- A19	2.179	.726	.637	.592
A20	2.371	.790	.669	.572
A21	1.863	.621	.696	.555
A22	5.487	1.829	1.828	.142
A23	.389	.130	.132	.941
- A24	.732	.244	.327	.806
A25	6.673	2.224	2.279	.079
- A26	4.290	1.430	1.579	.194
A27	4.652	1.551	1.191	.313
- A28	4.621	1.540	1.729	.161
- A29	2.044	.681	.980	.402
A30	1.136	.379	.390	.760
A31	.235	.078	.077	.973
- A32	1.605	.535	.672	.570
- A33	.173	.058	.060	.981
- A34	4.575	1.525	1.576	.195
- A35	.203	.068	.077	.973
- A36	1.171	.390	.466	.706
A37	5.997	1.999	1.286	.279
A38	6.415	2.138	2.894	*.035

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

coded (see Appendix 3 for a listing of attitudinal questions and reverse-worded questions).

A significant relationship existed between where pastoral leaders lived and their responses to A38 with $p=.035$ (Table 36). A38 stated that “the majority of new churches are successful in their mission.” A post hoc Tukey test was run to compare means between where pastoral leaders lived and their response to A38 (Table 37).

Table 37. Relationship of where pastoral leaders lived to Attitude Question 38

(I) Q39 Where you live?	(J) Q39 Where you live?	Mean Difference (I-J)	Std. Error	<i>p</i>
Urban	Rural	-.351	.148	.085
	Town	-.384*	.146	*.045
	Suburban	-.157	.176	.809

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A significant relationship ($p=.045$) existed between responses of pastoral leaders to who lived in an urban area to A38 versus pastoral leaders who lived in a town. Pastoral leaders from an urban setting displayed greater disagreement to the idea that the majority of new churches are successful in their mission. Urban areas can be difficult areas in which to birth a new church. It is possible that pastoral leaders from more urban settings are aware of this concern. Pastoral leaders from a small town conversely were more in agreement that the majority of new churches were successful. The exact reason for the disparity in opinion cannot be determined from the study. More research would be needed.

Where pastoral leaders lived had no relationship to their beliefs and values, and very little relationship to their attitudes toward church planting. Pastoral leaders from urban areas differed from pastors residing in a town on one attitude (A38). Perhaps the fluid nature of ministry and the many moves it involves allowed pastoral leaders to be less effected by their place of residence.

Correlation: Conversions/Baptisms

The church planting survey asked pastoral leaders to indicate the number of baptisms at their church since January 1, 2007, to analyze what relationship, if any, existed between the number of baptisms at the church and the beliefs, values and attitudes of respondents. Pastoral leaders were asked to provide demographic data on the church, since they would best be aware of that data.

The survey asked pastoral leaders to select the number of baptisms from the options provided (i.e., 0, 1, 2, 3, 4, 5, 6-10, 10-20, more than 20). The categories began in small increments and then expanded to include larger ranges.

The beliefs, values, and attitudes of congregants were compared to the number of baptisms, providing separate sections for the beliefs, values, and attitudes comparisons. Then the beliefs, values, and attitudes of pastoral leaders were compared to the number of baptisms with separate sections recording the comparisons to pastoral beliefs, values, and attitudes.

A One-way ANOVA was run using SPSS, recording the sum of the squares, mean square, *F* value, and *p* value. If a significant *F* value was discovered (i.e., $p < .05$), a post hoc Tukey test was run “to determine which pairs of means differ significantly from each other” (Gall 199, 181).

Congregants and Baptisms

The beliefs, values, and attitudes of congregants were compared to the number of baptisms at the church to which they affiliated to measure relationships, if any.

Separate comparisons were run to measure the relationship of the number of baptisms to congregant beliefs, congregant values, and congregant attitudes. Tables were provided to display the results.

Beliefs of congregants and baptisms. There was a significant relationship between the numbers of baptisms at a church and the congregant responses to particular questions on belief (Table 38). Significance existed between the number of baptisms at the church the congregant attended and congregant responses to B4 ($p=.018$). B4 stated that “evangelism is a high priority.” Evangelism leads to conversions. Baptisms are regarded as a measurement of conversions (Stetzer [2006a], content2.asp?c=9qKILUOzEpH&b=227361&ct=3237571). The interaction between the number of baptisms and a question on evangelism that would lead to baptisms was not surprising (Table 38).

Table 38. ANOVA: Number of baptisms
to congregant beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	5.122	.732	1.020	.416
B2	5.580	.797	.853	.544
B3	8.564	1.223	1.804	.085
B4	11.646	1.664	2.445	*.018
B5	6.251	.893	1.259	.269
B6	16.542	2.363	2.133	*.039

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A Tukey test was computed to discover the relationships between the number of baptisms and congregant responses to B4 (Table 39). Due to the large number of comparisons run and the size of table those comparisons would produce, only significant aspects of the comparisons were included.

Table 39. Relationship of the number of baptisms since January 1, 2007 to Congregant Belief Question 4

(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
10-20	0	-.263	.172	.794
	1	-.142	.302	1.000
	2	.058	.273	1.000
	3	-.542	.201	.125
	4	-.234	.142	.720
	5	-.142	.162	.988
	6-10	-.359*	.102	*.011

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

The Tukey test demonstrated a significant relationship ($p=.011$) between congregant responses from churches that had baptized from 6-10 people since January 1 of 2007 with congregant responses from churches that had baptized from 10-20 since January 1 of 2007 (Table 39). The significance of the relationship was very close to being highly significant with the p value approaching .01.

Descriptives from congregant responses to B4 provided some further insight (Table 40). The mean response of congregants from churches that baptized between 6-10

Table 40. Descriptive statistics: congregant responses by number of baptisms to Belief Question 4

Q39 What is the number of baptisms?	N	Mean	Standard Deviation
0	29	4.62	.677
1	8	4.50	.535
2	10	4.30	.949
3	20	4.90	.308
4	49	4.59	.814
5	34	4.50	.961
6-10	166	4.72	.686
10-20	109	4.36	1.050

N = number of responses

was 4.72 while the mean response of congregants from churches that baptized between 10-20 was 4.36. Agreement to B4, that evangelism was important, was higher for congregants from churches that had baptized from 6 to 10 people in the designated time frame. Did the need for evangelism lose its priority when more were baptized? Did it create a false sense that the church had done enough? Further research is needed to discover the relationships between known differences to discover possible connections.

A significant relationship ($p=.039$) also existed (Table 38) between the number of baptisms and congregant response to B6 which stated, "God has called specific individuals to plant churches." A Tukey test was also used to discover what relationships existed between the number of baptisms and congregant responses to B6 (Table 41). A significant relationship existed between congregants that attended churches where none had been baptized compared to congregants who attended churches where from 6-10 people had been baptized in the specified time frame ($p=.032$). A significant difference occurred between how the two groups viewed B6. The mean

Table 41. Relationship of the number of baptisms since January 1, 2007 to Congregant Belief Question 6

(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
0	1	-.845	.420	.476
	2	-.845	.386	.361
	3	-.845	.306	.108
	4	-.692	.247	.096
	5	-.374	.266	.854
	6-10	-.676*	.212	*.032
	10-20	-.510	.220	.286

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

response of congregants to B6 from churches where there were no baptisms was 3.66 (Table 42). The mean response of churches where there were from 6-10 baptisms to B6 was 4.33. Congregants from churches that recorded more baptisms were more favorable to the idea of B6, that God had called specific individuals to plant churches (Table 41).

Table 42. Descriptive statistics: Congregant responses by number of baptisms to Belief Question 6

Q39 What is the number of baptisms?	N	Mean	Standard Deviation
0	29	3.66	1.233
1	8	4.50	.535
2	10	4.50	1.080
3	20	4.50	.761
4	49	4.35	.948
5	34	4.03	1.218
6-10	166	4.33	1.017
10-20	109	4.17	1.110

N = number of responses

In churches where there are few conversions, congregants may see little reason to believe that God could call people for the purpose of starting churches.

Values of congregants and baptisms. Comparative statistics were run to measure the relationship, if any, between the number of baptisms and congregant responses to value questions. The One-way ANOVA demonstrated significance in five of the six questions on value (Table 43). The relationship was significant ($p \leq .05$) between the number of baptisms and congregant views toward V11 ($p = .021$) and V12 ($p = .031$). The relationship was highly significant ($p \leq .01$) between the number of baptisms and congregant views toward V7 ($p = .002$), V8 ($p = .001$), and V10 ($p = .000$).

Table 43. ANOVA: Number of baptisms to congregant values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	18.682	2.669	3.228	** .002
V8	22.661	3.237	3.535	** .001
V9	10.332	1.476	1.740	.098
V10	26.614	3.802	3.837	** .000
V11	9.972	1.425	2.396	* .021
V12	9.103	1.300	2.235	* .031

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A Tukey test was conducted to examine the relationships that demonstrated significance (i.e. V11 and V12 – $p < .05$). No further significant relationships were discovered when the Tukey test was applied to congregant responses to V12. While there was significance between the number of baptisms and the views of congregants regarding V12, there was no significance between the particular number of baptisms.

The Tukey test (Table 44) demonstrated a significant relationship ($p=.021$) between the views of congregants to V11 that attended a church where there was one baptism with the views of congregants who attended a church where there were three recorded baptisms in the specified time frame. Congregants who attended churches where there was one recorded baptism were in less agreement with the idea that God wanted them to do their part to help the church grow spiritually and numerically.

Table 44. Relationship of the number of baptisms since January 1, 2007 to Congregant Value Question 11

(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
1	0	-.711	.308	.291
	2	-.725	.366	.495
	3	-1.075*	.323	*.021
	4	-.778	.294	.143
	5	-.625	.303	.441
	6-10	-.679	.279	.228
	10-20	-.519	.282	.593

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

The number of baptisms had a high significance to the values of congregants regarding V7, V8, and V9 where $p<.01$ (Table 43). A post hoc Tukey test was computed that included the relationship of baptisms to V7, V8, and V9 (Table 45). Only the values which best demonstrated the comparisons were included from the Tukey test.

Several significant and highly significant relationships existed between the number of baptisms and congregant views toward V7 ("making disciples is an important

Table 45. Relationship of the number of baptisms since January 1, 2007 to Congregant Value Questions 7, 8, and 10

Value Question	(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
V7	1	0	-.793	.363	.363
		2	-.900	.431	.425
		3	-1.450*	.380	**.004
		4	-1.082*	.347	*.040
		5	-1.147*	.357	*.031
		6-10	-1.217*	.329	**.006
		10-20	-1.000	.333	.057
V8	2	0	-.597	.351	.687
		1	-.325	.454	.997
		3	-1.250*	.371	*.018
		4	-1.108*	.332	*.021
		5	-1.053*	.344	*.048
		6-10	-1.104*	.312	**.010
		10-20	-.920	.316	.073
V10	1	0	-.918	.398	.291
		2	-1.025	.472	.372
		3	-1.775*	.416	**.001
		4	-1.349*	.380	**.010
		5	-1.272*	.391	*.027
		6-10	-1.264*	.360	*.012
		10-20	-1.006	.365	.109

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

responsibility for me”). Congregants who attended a church where one person had been baptized in the designated time frame had views that were very different from congregants who attended churches with three baptisms ($p=.004$), from congregants who attended churches with four baptisms ($p=.040$), from congregants who attended churches with 5 baptisms ($p=.031$), and from congregants who attended churches with 6-10

baptisms ($p=.006$). Congregants from churches where one baptism had been recorded had a lower mean agreement to the statement, “Making disciples is an important responsibility for me.” The research cannot establish causality. Perhaps the low number of baptisms had an effect on their views toward discipleship, perhaps their views on discipleship had an effect on the number of baptisms, or perhaps there were other outside, unknown variables. In any case, there was a strong relationship between the number of baptisms and one’s view of the importance of making disciples.

Question V8 stated, “I want to see new churches started because they reach people for Jesus.” The views of congregants who attended churches that had recorded two baptisms in the specified time frame significantly differed (Table 45) from congregants who attended churches where three baptisms had been reported ($p=.018$), four baptisms had been reported ($p=.021$), and five baptisms had been reported ($p=.048$). There was a highly significant relationship ($p=.010$) between the views of congregants in churches that baptized two and in churches that baptized from 6-10.

Responses of congregants with one recorded baptism to V10 resembled the responses described from the same group to V7 above (Table 45). Significant relationships existed between the views of congregants that attended a church with one recorded baptism in the set time frame compared to churches that recorded five ($p=.027$), and to churches that recorded from 6-10 ($p=.012$). Two highly significant relationships existed with churches that recorded three baptisms ($p=.001$), and with churches that recorded four baptisms ($p=.010$).

The large number of significant relationships could be a cause for concern. In reviewing the number of responses from churches with one recorded baptism, the

researcher noted that eight of the 425 congregant responses came from churches in that category (Table 8). However, before one accepts the null hypothesis that states that there is no relationship, one must consider several essential factors: (1) the sample was a random sample; (2) there was a consistent significance of difference of $p \leq .05$, and (3) the overall sample size was large. The null hypothesis is to be rejected. There is a relationship between the number of baptisms and the views of congregants, but caution must be used in interpreting and applying the results.

It is to be further noted that congregants from churches recording a lower number of baptisms (i.e., 1-2) recorded less agreement with the value statements. Conversely, congregants from churches that recorded greater numbers of baptisms were more favorable in their responses to the value questions.

Attitudes of congregants and baptisms. A One-way ANOVA compared the number of baptisms at the church a congregant attended to responses of congregants toward commonly held attitudes toward church planting to measure relationships, if any. Attitude questions were reverse worded and reverse coded for accuracy and purposes of comparison. A negative sign (-) was placed by all attitude questions that were reverse coded (see Appendix 3 for a listing of attitudinal questions and reverse-worded questions).

The ANOVA measured the significance of the relationship between the number of baptisms and the attitudes of congregants toward church planting (Table 46). A significant relationship existed between the number of baptisms and the views of congregants toward A21 ($p=.037$) and A30 ($p=.031$). A highly significant relationship (Table 46) existed between the number of baptisms and congregant responses to A24

Table 46. ANOVA: Number of baptisms
to congregant attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	7.765	1.109	.817	.573
A14	5.442	.777	.836	.558
- A15	5.690	.813	.573	.778
A16	9.771	1.396	1.846	.077
A17	3.059	.437	.474	.853
- A18	8.237	1.177	1.157	.326
- A19	5.882	.840	.622	.738
A20	14.550	2.079	1.423	.237
A21	17.146	2.449	2.163	*.037
A22	7.324	1.046	.943	.473
A23	2.981	.426	.463	.861
- A24	33.520	4.789	3.920	** .000
A25	3.730	.533	.701	.671
- A26	6.935	.991	.889	.515
A27	8.351	1.193	.647	.717
- A28	7.292	1.042	.931	.482
- A29	2.254	.322	.368	.921
A30	15.686	2.241	2.229	*.031
A31	3.861	.552	.538	.805
- A32	3.493	.499	.616	.743
- A33	4.435	.634	.620	.739
- A34	3.354	.479	.429	.884
- A35	1.351	.193	.187	.988
- A36	2.741	.392	.399	.903
A37	7.172	1.025	.609	.748
A38	8.574	1.225	1.499	.166

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

($p=.000$). A Tukey test was run to discover further relationships between the number of baptisms and how congregants responded (Table 47).

A significant relationship existed in the responses of congregants to A21 that attended churches where one person had been baptized in the specified time frame compared to a church where five had been baptized ($p=.048$), and where 10-20 had been

Table 47. Relationship of the number of baptisms since January 1, 2007 to Congregant Attitude Questions 21, 24, and 30

Attitude Question	(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
A21	1	0	-.802	.425	.561
		2	-.850	.505	.698
		3	-1.150	.445	.165
		4	-1.168	.406	.080
		5	-1.279*	.418	*.048
		6-10	-1.166	.385	.053
		10-20	-1.268*	.390	*.027
-A24	6-10	0	.388	.222	.657
		1	-.181	.400	1.000
		2	.719	.360	.484
		3	-.181	.262	.997
		4	.258	.180	.840
		5	.172	.208	.991
		10-20	.622*	.136	** .000
A30	0	1	-.323	.400	.993
		2	-.248	.368	.998
		3	-.198	.291	.997
		4	-.326	.235	.863
		5	-.566	.253	.334
		6-10	-.635*	.202	*.037
		10-20	-.347	.210	.714

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

baptized ($p=.027$). There was a relationship between the number of baptisms and congregant attitudes toward the statement, "We need more churches" (A21).

Congregants from churches with one recorded baptism were in less agreement for the need for additional churches in comparison to congregants from churches where there were five recorded baptisms or more.

A significant relationship also existed between how congregants responded to A30 (“we all share responsibility for the planting of new churches”) on the survey and the number of baptisms (Table 47). Churches with no recorded baptisms differed significantly ($p=.037$) from churches that had baptized 6-10 people. Congregants from churches with no recorded baptisms disagreed that they shared responsibility for planting new churches while congregants from churches with more recorded baptisms were more favorable to the idea.

A highly significant relationship ($p=.000$) existed between congregant responses to A24 (“our community has already been reached for Christ”) between churches that recorded 6-10 recorded baptisms with churches that recorded 10-20 baptisms (Table 47). Since the question was reverse coded, the congregants from churches that recorded 6-10 baptisms had less agreement to the statement. Perhaps those from churches with higher number of baptisms felt their community had been reached.

There was a relationship between the number of baptisms and particular beliefs, values, and attitudes of congregants toward church planting. Congregants from churches with small recorded numbers of baptisms (0-2) recorded significant differences between them and churches with three or more recorded baptisms (Table 41, Table 44, and Table 45). Churches with 6-10 baptisms differed from churches with smaller recorded numbers (Table 43 and Table 44) and with churches with as many as 10-20 recorded baptisms (Table 40 and Table 47). The number of baptisms has a relationship to particular beliefs, values, and attitudes of congregants toward church planting. Baptisms bring life and hope to a church. Further research is needed to discover the full

extent of the number of baptisms on the beliefs, values, and attitudes of congregants.

Both quantitative and qualitative research is needed.

Pastoral Leaders and Baptisms

There was a relationship between the number of baptisms reported by a church and particular beliefs, values, and attitudes of congregants toward church planting. A similar study was conducted to measure the effect, if any, of the number of baptisms on the beliefs, values, and attitudes of pastoral leaders. Separate comparisons were run to measure the relationship between the number of baptisms and pastoral leader beliefs, pastoral leader values, and pastoral leader attitudes. Tables were provided to display the results.

Beliefs of pastoral leaders and baptisms. There was a significant relationship (Table 48) between the numbers of baptisms at a church and the responses of pastoral leaders to B2 ($p=.021$) and a highly significant relationship between the number of baptisms and the responses of pastoral leaders to B3 ($p=.010$).

Table 48. ANOVA: Number of baptisms
to pastoral leader beliefs

Beliefs	Sum of Squares	Mean Square	F	p 2-tailed
B1	2.866	.358	.988	.445
B2	14.379	1.797	2.285	*.021
B3	11.699	1.462	2.576	** .010
B4	4.065	.508	1.290	.247
B5	3.212	.402	.814	.591
B6	15.009	1.876	1.744	.087

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

The results of the Tukey test showed a significant relationship ($p=.031$) between churches that recorded no baptisms during the specified time frame and churches that had recorded 6-10 baptisms (Table 49). There was a relationship between the number of baptisms at the church and the views of pastoral leaders to whether or not new churches were to be started to reach people for Jesus (B2) with pastoral leaders from churches with no recorded baptisms displaying a greater disagreement to the belief that new churches were to be started to reach people for Jesus. If there are no new converts, then there would be no need to start new churches.

Table 49. Relationship of the number of baptisms since January 1, 2007 to pastoral leader Belief Questions 2 and 3

Belief Question	(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
B2	0	1	.034	.226	1.000
		2	-.300	.202	.861
		3	-.405	.206	.570
		4	-.534	.193	.129
		5	-.163	.192	.995
		6-10	-.510*	.155	*.031
		10-20	-.380	.175	.423
		Over 20	-.451	.321	.895
B3	6-10	0	.336	.132	.211
		1	.483	.179	.153
		2	.040	.157	1.000
		3	-.016	.161	1.000
		4	.041	.148	1.000
		5	.441	.147	.070
		10-20	.058	.131	1.000
		Over 20	-.043	.263	1.000

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

In examining the relationship between baptisms and pastoral responses to B3 (Table 49), no relationships resulted in a significance that could be mentioned. Baptisms as a whole had a relationship to beliefs (Table 48), but there were no specific areas where that relationship could be seen (Table 49). Perhaps the most interesting finding regarding the relationship of answers to B3 was that churches that had recorded 2 baptisms and 6-10 baptisms had a one-to-one relationship with each other and with churches that had recorded 3, 4, 10-20, and over 20 baptisms.

Values of pastoral leaders and baptisms. While there was a relationship between the number of recorded baptisms and pastoral belief responses to B2 and B3, there was a similar response to the number of recorded baptisms and pastoral value responses to V8 and V9 (Table 50). Belief questions B2 and B3 had a direct correspondence to value question V8 and V9. There was a significant relationship ($p=.034$) between the number of baptisms and pastoral responses to V8 (Table 51). There was a highly significant relationship ($p=.002$) between the number of baptisms and pastoral responses to V9.

Table 50. ANOVA: Number of baptisms
to pastoral leader values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	5.633	.704	1.504	.154
V8	14.550	1.819	2.108	*.034
V9	19.626	2.453	3.085	** .002
V10	6.737	.842	1.425	.185
V11	2.965	.371	.884	.530
V12	7.151	.894	1.224	.284

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

The Tukey test revealed no significant information on the relationship of baptisms to the responses of pastoral leaders to V8. The number of baptisms did have a relationship to the views of pastoral leaders regarding V8, but there was no significance between the various categories of recorded baptisms.

There was a significant relationship between the number of recorded baptisms and pastoral responses to V11, “God wants me to do my part to help grow the church spiritually and numerically.” Churches that recorded no baptisms (Table 51) had a significant difference from those that recorded four baptisms ($p=.036$) and from those that recorded 10-20 baptisms ($p=.022$). There was a highly significant relationship between churches that recorded no baptisms and churches that recorded from 6-10 baptisms over the specified time frame. The mean response of pastoral leaders with no recorded baptisms was lower, showing greater disagreement with V11. These pastoral leaders did not believe as strongly that it was their responsibility to help grow the church.

Table 51. Relationship of the number of baptisms since January 1, 2007 to pastoral leader Value Question 9

(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
0	1	-.188	.227	.996
	2	-.445	.203	.415
	3	-.478	.207	.342
	4	-.627*	.194	.036
	5	-.177	.193	.992
	6-10	-.620*	.156	** .003
	10-20	-.595*	.176	*.022
	Over 20	-.627	.322	.582

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Attitudes of pastoral leaders and baptisms. The number of baptisms recorded by a church had a relationship to specific attitudes of pastoral leaders toward church planting (Table 52). Two significant relationships existed between the number of baptisms and pastoral responses to A30 ($p=.018$) and to A35 ($p=.027$). A highly

Table 52. ANOVA: Number of baptisms to pastoral leader attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	13.028	1.629	1.371	.208
A14	18.992	2.374	3.303	** .001
- A15	12.793	1.599	1.236	.277
A16	5.769	.721	.878	.535
A17	9.943	1.243	1.430	.182
- A18	2.996	.374	.373	.935
- A19	14.015	1.752	1.561	.135
A20	6.360	.795	.670	.718
A21	5.295	.662	.740	.656
A22	7.365	.921	.912	.507
A23	12.850	1.606	1.678	.102
- A24	5.773	.722	.973	.457
A25	7.862	.983	.996	.438
- A26	10.407	1.301	1.444	.177
A27	13.474	1.684	1.301	.242
- A28	1.316	.164	.180	.994
- A29	2.287	.286	.406	.917
A30	17.619	2.202	2.351	*.018
A31	11.118	1.390	1.383	.203
- A32	7.324	.915	1.157	.325
- A33	8.825	1.103	1.163	.321
- A34	6.218	.777	.796	.607
- A35	15.011	1.876	2.201	*.027
- A36	3.494	.437	.518	.843
A37	10.747	1.343	.859	.551
A38	4.653	.582	.771	.629

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

significant relationship existed between the number of baptisms and pastoral responses to A14 where $p=.001$.

A Tukey test revealed (Table 53) several significant relationships between the number of baptisms and the responses of pastoral leaders to A14 (“church planters receive excellent training”). There was a significant relationship between the attitudes of pastoral leaders in churches that recorded one baptism in the specified time frame with those churches that recorded two baptisms ($p=.019$) and with churches that recorded 6 to 10 baptisms ($p=.022$). A highly significant relationship ($p=.001$) existed between churches with one baptism and churches who recorded five baptisms over the time frame. Pastoral leaders from churches that recorded one baptism responded much more favorably to the idea that “church planters receive excellent training” in comparison to pastoral leaders from churches that recorded two baptisms, recorded five baptisms, and 6 to 10 baptisms. Further research would be needed to begin to understand why the relationship existed.

Statistics further revealed a relationship (Table 53) between churches that had recorded one baptism with pastoral leader responses to A30 which stated, “We all share responsibility for the planting of new churches.” There was a significant relationship between churches that had recorded one baptism with churches that had four baptisms in the specified time frame ($p=.019$) and with churches that had recorded 6-10 baptisms ($p=.028$). Pastoral leaders from churches that recorded one baptism demonstrated a higher level of disagreement with the idea that all shared responsibility for the planting of new churches. It is difficult to know if the number of baptisms had an effect on their

Table 53. Relationship of the number of baptisms since January 1, 2007 to pastoral leader Attitude Questions 14, 30, and 35

Belief Question	(I) Q48 What is the number of baptisms?	(J) Q48 What is the number of baptisms?	Mean Difference (I-J)	Std. Error	<i>p</i>
A14	1	0	.486	.216	.378
		2	.811*	.236	*.019
		3	.716	.240	.073
		4	.598	.229	.187
		5	.979*	.228	** .001
		6-10	.682*	.201	*.022
		10-20	.374	.216	.724
		Over 20	.682	.335	.522
A30	1	0	-.376	.247	.844
		2	-.455	.270	.756
		3	-.696	.274	.215
		4	-.899*	.262	*.019
		5	-.563	.261	.435
		6-10	-.762*	.230	*.028
		10-20	-.705	.246	.102
		Over 20	-.566	.383	.866
-A35	0	1	.045	.236	1.000
		2	-.484	.210	.344
		3	-.241	.215	.970
		4	-.639*	.201	*.042
		5	-.189	.199	.990
		6-10	-.341	.162	.469
		10-20	-.462	.182	.218
		Over 20	-.556	.334	.768

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

response, if their attitude had an effect on the number of baptisms at the church, or if there were outside, unknown factors involved. More research would be needed.

There was also a significant relationship between the number of baptisms and pastoral response to A35 which stated, “Church planting offers false hopes of evangelistic growth” (Table 53). Pastoral leaders who recorded no baptisms responded significantly different from pastoral leaders who recorded four baptisms ($p = .042$). Since A35 was reverse coded, it would indicate that the pastoral leaders from churches where there were no recorded baptisms were in higher agreement with the statement of A35. These pastoral leaders felt less responsibility for the growth of the church and felt that church planting offered false hopes for the growth of the church.

Every difference that had a significant or highly significant relationship between the number of baptisms and the views of pastors toward church planting came from churches that had no baptisms or one baptism in the set time frame (Table 49, Table 51, and Table 53). The question would arise if the number of baptisms had an impact on the views of the pastors, or if the views of the pastors from these churches had an impact on the number of baptisms, or if there were outside, unknown contributing factors. Pastoral leaders from churches where fewer baptisms (0-1) were recorded were not as favorable in their beliefs, values, and attitudes toward church planting in comparison to pastoral leaders from churches where there were more recorded baptisms (2 or more). The number of baptisms at a church was an indicator of that church’s agreement and support of church planting. Baptisms bring life and hope to a church, to its people, and to its pastoral leaders.

Correlation: Age of Respondent

Respondents were asked on the church planting survey to indicate their age according to a range so that relationships, if any, could be measured between the age of

the respondent and their beliefs, values and attitudes toward church planting. The age ranges were as follows: (1) 18-25; (2) 26-35; (3) 36-45; (4) 46-55; (5) 56-65; (6) 66-75; (7) 76-85; and (8) over 85.

The beliefs, values, and attitudes of congregants and pastoral leaders were compared to their age, providing separate sections for the belief, value, and attitude comparisons. One's age could have a relationship to their beliefs, values, and attitudes toward church planting.

Congregants and Age

The beliefs, values, and attitudes of congregants were compared to their age to measure relationships, if any. Separate comparisons were run to measure relationships, if any, to their age and their beliefs, their values, and their attitudes. Tables were provided to display the results.

Beliefs of congregants and age. A One-way ANOVA was run to compare the age of congregants to their beliefs. No relationships of any significance were found (Table 54).

Table 54. ANOVA: Age to congregant beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	2.904	.415	.574	.777
B2	1.492	.213	.226	.979
B3	8.294	1.185	1.746	.097
B4	5.545	.792	1.139	.337
B5	4.407	.630	.882	.521
B6	7.005	1.001	.885	.518

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Values of congregants and age. Further comparisons were run to determine the relationship between the age of congregants to their responses to value questions (Table 55). A significant relationship existed between the age of congregants and their responses to V9 ($p=.050$) and V10 ($p=.044$). V9 stated, “Church planting is important because it is biblical,” and V10 stated, “Evangelism is a high priority for me.”

Table 55. ANOVA: Age to congregant values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	6.894	.985	1.152	.330
V8	13.167	1.881	2.004	.053
V9	12.011	1.716	2.032	*.050
V10	14.880	2.126	2.086	*.044
V11	3.965	.566	.930	.483
V12	4.646	.664	1.120	.349

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

The Tukey test revealed no significant relationships between the age breakdown of congregants to their response to V9 or to V10. While there was a significant difference when the ages were considered as a whole, there was no significance between the specific age groups.

Attitudes of congregants and age. The One-way ANOVA revealed several significant relationships between the age of congregants and their responses to commonly held attitudes toward church planting (Table 56). A significant relationship existed between the age of congregants and their responses to A27 ($p=.016$) and A28

($p=.039$). There was a highly significant relationship between the age of congregants and their responses to A14 ($p=.007$) and A15 ($p=.003$).

Table 56. ANOVA: Age to congregant attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	7.078	1.011	.744	.635
A14	17.812	2.545	2.825	**.007
- A15	30.089	4.298	3.157	**.003
A16	1.651	.236	.304	.952
A17	3.817	.545	.593	.762
- A18	11.825	1.689	1.676	.113
- A19	3.336	.477	.351	.930
A20	5.474	.782	.491	.841
A21	6.421	.917	.792	.594
A22	8.964	1.281	1.159	.325
A23	12.246	1.749	1.947	.061
- A24	5.215	.745	.578	.774
A25	8.652	1.236	1.653	.119
- A26	10.027	1.432	1.295	.251
A27	31.163	4.452	2.487	*.016
- A28	16.390	2.341	2.135	*.039
- A29	2.843	.406	.465	.860
A30	2.419	.346	.333	.939
A31	12.625	1.804	1.797	.086
- A32	8.558	1.223	1.532	.155
- A33	3.130	.447	.436	.879
- A34	10.025	1.432	1.302	.248
- A35	1.887	.270	.262	.968
- A36	6.662	.952	.979	.446
A37	6.198	.885	.526	.815
A38	6.172	.882	1.072	.381

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

The Tukey test revealed no significance between the various age breakdowns and congregant response to A27 or to A28. While there was an overall significance

between the age of congregants and their responses to A27 and A28, there was no significance between the age ranges. The Tukey test did reveal a significant difference ($p=.041$) between the responses of congregants over 85 years in age to A14 with the responses of congregants from 26-35 years in age (Table 57). A14 stated, “Church planters receive excellent training.” Congregants over the age of 85 were more favorable to the idea, reporting a higher mean response.

Table 57. Relationship of the age of congregant to Attitude Questions 14 and 15

Attitude Question	(I) Q48 What is your age?	(J) Q48 What is your age?	Mean Difference (I-J)	Std. Error	<i>p</i>
A14	Over 85	18-25	.963	.365	.146
		26-35	1.071 *	.344	*.041
		36-45	.897	.341	.148
		46-55	1.003	.333	.055
		56-65	.746	.330	.318
		66-75	.641	.337	.550
		76-85	.544	.361	.802
-A15	Over 85	18-25	-1.593 *	.449	** .010
		26-35	-1.927 *	.422	** .000
		36-45	-1.470 *	.419	** .012
		46-55	-1.534 *	.409	** .005
		56-65	-1.590 *	.405	** .003
		66-75	-1.682 *	.415	** .002
		76-85	-1.533 *	.443	* .014

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

There was also a significant difference between the responses of congregants over 85 years of age to A15 when compared to all the other age categories (Table 57). In

two of the comparisons there was a significant difference (i.e., in the 36-45 age category $p=.012$ and in the 76-85 age category $p=.014$), and in the remaining five categories it was highly significant in nature: (1) $p=.010$ for ages 18-25; (2) $p=.000$ for ages 26-35; (3) $p=.005$ for ages 46-55; (4) $p=.003$ for ages 56-65; and (5) $p=.002$ for ages 66-75.

Congregants over the age of 85 significantly differed from those who were younger in responding to A15 which stated, “Church plants weaken the ministry of existing churches.” Since A15 was reverse encoded, the responses from congregants over the age of 85 were more favorable to A15, recording a much higher mean response.

Congregants under age 85 are more favorable to church planting and to the idea that church plants do not weaken the ministry of existing churches.

Pastoral Leaders and Age

The beliefs, values, and attitudes of pastoral leaders were also compared to their age to measure relationships, if any. A One-way ANOVA was employed to measure the relationships. Separate comparisons were run to measure relationships, if any, to their age and their beliefs, their values, and their attitudes toward church planting. Tables were provided to display the results.

Only one pastoral respondent who was over the age of 85 completed the pastoral portion of the service. In running a One-way ANOVA, SPSS treated this as an outlier, and removed the responses from this outlier from the statistics. An outlier “is an extreme point that stands out from the rest of the distribution” (Howell 2004, 42).

Beliefs of pastoral leaders and age. When the ages of pastors were compared to their responses on the belief questions on the church planting survey, there were no significant relationships between them (Table 58).

Table 58. ANOVA: Age to pastoral leader beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	1.050	.175	.477	.825
B2	3.829	.638	.784	.583
B3	1.888	.315	.530	.785
B4	.309	.052	.128	.993
B5	.926	.154	.310	.932
B6	5.477	.913	.831	.546

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Values of pastoral leaders and age. Further comparisons were run to measure the relationship between the age of pastoral leaders, an independent variable, with the responses of pastoral leaders to questions on value, the dependent variable. The results of the tabulations revealed no relationships between the age of pastoral leaders and their responses to the value questions (Table 59).

Table 59. ANOVA: Age to pastoral leader values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	2.399	.400	.840	.539
V8	7.861	1.310	1.492	.180
V9	8.427	1.404	1.704	.119
V10	1.695	.282	.468	.832
V11	2.591	.432	1.030	.405
V12	4.156	.693	.941	.466

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Attitudes of pastoral leaders and age. The One-way ANOVA revealed several significant relationships between the age of pastoral leaders and their responses

to commonly held attitudes toward church planting (Table 60). A significant relationship ($p=.032$) existed between the age of pastoral leaders and their responses to A18 which said, “The majority of new churches fail.” There was a highly significant relationship between the age of pastoral leaders and their responses to A14 ($p=.006$), to A20 ($p=.001$), and to A32 ($p=.003$).

Table 60. ANOVA: Age to pastoral leader attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	8.754	1.459	1.230	.290
A14	13.283	2.214	3.065	** .006
- A15	6.018	1.003	.767	.596
A16	5.237	.873	1.065	.383
A17	7.053	1.176	1.352	.233
- A18	13.505	2.251	2.337	*.032
- A19	10.761	1.794	1.591	.149
A20	25.148	4.191	3.732	** .001
A21	1.836	.306	.340	.915
A22	1.957	.326	.325	.924
A23	5.704	.951	.978	.440
- A24	4.624	.771	1.038	.400
A25	6.710	1.118	1.144	.336
- A26	8.013	1.336	1.478	.185
A27	2.408	.401	.304	.935
- A28	8.169	1.362	1.537	.165
- A29	2.561	.427	.613	.720
A30	5.730	.955	.989	.433
A31	6.150	1.025	1.011	.418
- A32	15.380	2.563	3.357	** .003
- A33	3.475	.579	.603	.728
- A34	8.769	1.462	1.515	.172
- A35	4.085	.681	.774	.591
- A36	7.927	1.321	1.610	.143
A37	9.152	1.525	.979	.439
A38	7.697	1.283	1.751	.109

• = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

To understand further the relationships between the various age groups and their responses, a Tukey test was run to compare the means and to look for significant relationships (Table 61).

Table 61. Relationship of the age of pastoral leaders to Attitude Questions 14, 18, 20, and 32

Attitude Question	(I) Q48 What is your age?	(J) Q48 What is your age?	Mean Difference (I-J)	Std. Error	<i>p</i>
A14	66-75	18-25	.455	.504	.972
		26-35	.455	.226	.410
		36-45	.635*	.152	** .001
		46-55	.434*	.143	*.042
		56-65	.357	.142	.160
		76-85	.232	.306	.988
-A18	66-75	18-25	-.309	.582	.998
		26-35	.480	.261	.522
		36-45	.594*	.176	*.014
		46-55	.320	.166	.462
		56-65	.338	.164	.380
		76-85	.024	.353	1.000
A20	76-85	18-25	.111	.706	1.000
		26-35	1.339*	.429	*.032
		36-45	1.111*	.375	*.050
		46-55	.970	.369	.121
		56-65	1.190*	.368	*.023
		66-75	.644	.381	.622
-A32	26-35	18-25	-1.140	.543	.355
		36-45	-.349	.225	.716
		46-55	-.680*	.219	*.034
		56-65	-.474	.218	.315
		66-75	-.801*	.233	*.011
		76-85	-.474	.354	.833

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

There was a significant relationship (Table 61) between the responses of pastoral leaders aged 66-75 compared to responses of pastoral leaders aged 46-55 ($p=.042$) on A14 (“church planters receive excellent training”). A highly significant relationship existed between the responses of pastoral leaders aged 66-75 to A14 compared to pastoral leaders aged 36-45 ($p=.001$). The pastoral leaders aged 66-75 demonstrated a higher level of agreement to the idea that church planters receive excellent training in comparison to pastoral leaders from 36-55.

A significant relationship occurred between the answers of pastoral leaders aged 66-75 on A18 (Table 61) when compared to the answers of pastoral leaders aged 36-45 ($p=.014$). The relationship approached high significance. A18 was reverse coded and read, “The majority of new churches fail.” Pastoral leaders aged 66-75 showed a higher level of disagreement to the statement than pastoral leaders aged 36-45. Pastoral leaders aged 66-75 demonstrated greater support for planters and church planting.

Two more questions on the pastoral survey produced significant responses, A20 and A32 (Table 61). A32 was the reverse wording of A20 (see Appendix 3 for a listing of reverse attitude questions). A20 stated, “Multiple small churches are better than one large church.” A32 stated, “One large church is better than multiple small churches.” There was a significant relationship between the responses of pastoral leaders aged 76-85 on A20 compared to the responses of pastoral leaders aged 26-35 ($p=.032$), pastoral leaders aged 36-45 ($p=.050$), and pastoral leaders aged 56-65 ($p=.023$). A significant relationship also existed between the responses from pastoral leaders aged 26-35 on A32 (Table 62) when compared to pastoral leaders aged 46-55 ($p=.034$) and to pastoral leaders aged 66-75 ($p=.011$).

Pastoral leaders from age 76-85 were more favorable to the attitude that “multiple small churches were better than one large church.” The mean response of pastoral leaders aged 76-85 to A20 was 4.44 (Table 62) which was higher than the age groups of pastoral leaders aged 26-35 (3.11), aged 36-45 (3.33), and aged 56-65 (3.25).

Table 62. Descriptive statistics: Pastoral responses by age to Attitude Question 20

Q48 What is your age?	N	Mean	Standard Deviation
18-25	3	4.33	1.155
26-35	19	3.11	.737
36-45	72	3.33	1.088
46-55	97	3.47	1.137
56-65	102	3.25	1.041
66-75	55	3.80	1.043
76-85	9	4.44	.726
Total	357	3.45	1.084

N = number of responses

The age of congregants and pastoral leaders had no relationship to their responses to questions on belief. While there were some relationships for congregants to their responses on values, the most significant relationships concerning the age of respondents came in the area of attitudes (Table 56 and Table 60). Congregants and pastoral leaders from various age groups differed in response. Congregants over age 85 differed from congregants from other age groups with regard to select areas (Table 57). For pastoral leaders, the age groups where significant differences occurred varied (Table 61). There appeared to be some consistency in the views toward which size church was more effective (Table 61 and Table 62) with pastoral leaders aged 76-85 being a bit more

favorable toward multiple small churches as being better than one large church; but even here, more study is needed to determine the meaning of these relationships.

Correlation: Age of the Church

Pastoral leaders were asked to indicate the age of their church from a range of options: (1) 10 and under; (2) 11-20; (3) 21-30; (4) 31-40; (5) 41-50; (6) 51-75; (7) 76-100; and (8) over 100. There were no responses from church congregants in the 31-40 year age bracket. Either no pastors from those churches chose to have their congregants surveyed or churches in that age category were not randomly selected for inclusion in the research.

Relationships, if any, were computed on the age of the church to the beliefs, values, and attitudes of congregants and pastoral leaders using a comparison of means. The beliefs, values, and attitudes of congregants were compared to the age of the church with which they identified, providing separate sections for the belief, value, and attitude comparisons. Then the beliefs, values, and attitudes of pastoral leaders were compared to the age of the church they pastored with separate sections recording the comparisons to pastoral leader beliefs, values, and attitudes.

Congregants and Age of the Church

The beliefs, values, and attitudes of congregants were compared to the age of the church which they attended to measure relationships, if any. Tables were provided to display the results.

Beliefs of congregants and age of the church. No significant relationships were discovered between the church age and congregant beliefs (Table 63).

Table 63. ANOVA: Church age to congregant beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	8.640	1.440	2.036	.060
B2	3.397	.566	.604	.727
B3	3.596	.599	.871	.516
B4	8.031	1.339	1.947	.072
B5	3.591	.599	.838	.541
B6	1.573	.262	.230	.967

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Values of congregants and age of the church. The means of the age of the church were compared to congregant responses to questions on values (Table 64). A One-way ANOVA revealed that there were no significant relationships between the age of the church and the responses of congregants to questions on values.

Table 64. ANOVA: Church age to congregant values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	6.932	1.155	1.355	.232
V8	3.575	.596	.621	.713
V9	1.735	.289	.334	.919
V10	7.019	1.170	1.130	.344
V11	3.780	.630	1.036	.401
V12	6.935	1.156	1.973	.068

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Attitudes of congregants and the age of the church. A significant relationship (Table 65) existed between the age of the church and congregant responses to A38 ($p=.021$). A highly significant relationship existed between the age of the church

and the response of congregants to A17 ($p=.010$), A18 ($p=.003$), A24 ($p=.007$), A29 ($p=.007$), and A36 ($p=.003$).

Table 65. ANOVA: Church age to congregant attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	8.858	1.476	1.092	.366
A14	6.746	1.124	1.216	.297
- A15	9.520	1.587	1.127	.345
A16	7.072	1.179	1.549	.161
A17	15.298	2.550	2.866	**.010
- A18	19.625	3.271	3.314	**.003
- A19	7.970	1.328	.989	.432
A20	15.827	2.638	1.688	.122
A21	9.415	1.569	1.366	.227
A22	13.698	2.283	2.092	.053
A23	1.277	.213	.231	.967
- A24	22.275	3.713	2.980	**.007
A25	8.863	1.477	1.981	.067
- A26	2.093	.349	.311	.931
A27	20.594	3.432	1.895	.080
- A28	13.209	2.202	1.998	.065
- A29	15.083	2.514	2.982	**.007
A30	4.987	.831	.808	.564
A31	6.277	1.046	1.029	.406
- A32	2.167	.361	.445	.848
- A33	5.272	.879	.864	.522
- A34	1.684	.281	.251	.959
- A35	2.962	.494	.482	.822
- A36	19.092	3.182	3.386	**.003
A37	4.487	.748	.444	.849
A38	12.226	2.038	2.527	*.021

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A post hoc Tukey test was run to compare the means of the groups. The relationship between the age of the church and congregant response to A38 and A18

were examined further, since A18 is the reverse wording of A38 (Table 66). A38 stated, “The majority of new churches are successful in their mission,” while A18 stated, “The majority of new churches fail.” The results showed a significant relationship between congregant responses to A18 from a church that was 41-50 years in age compared to congregants from churches 21-30 years in age ($p=.031$) and highly significant response compared to congregants from churches 10 and under ($p=.009$). A reverse was seen when comparing the results of congregant responses to A38. The results showed a significant relationship between congregant responses to A38 from a church that was 41-50 years in age compared to congregants from churches 10 and under ($p=.037$) and a highly significant response (Table 66) compared to congregants from churches 21-30 years in age ($p=.007$).

Table 66. Relationship of church age to congregant response to Attitude Questions 18 and 38

Attitude Question	(I) Q46 What is the age of the church?	(J) Q46 What is the age of the church?	Mean Difference (I-J)	Std. Error	<i>p</i>
-A18	41-50	10 and under	-.629*	.179	** .009
		11-20	.317	.462	.993
		21-30	-.545*	.174	*.031
		51-75	-.282	.154	.525
		76-100	-.383	.188	.393
		Over 100	-.578	.209	.087
-A38	41-50	10 and under	-.497*	.162	*.037
		11-20	-.500	.418	.895
		21-30	-.565*	.157	** .007
		51-75	-.404	.139	.058
		76-100	-.331	.170	.452
		Over 100	-.378	.189	.419

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Congregants from churches 41-50 years in age (Table 67) were less in agreement (mean of 2.90) with the statement, “The majority of new churches are successful in their mission” (A38). Congregants from churches 10 years and under demonstrated a greater level of agreement (Table 67) that the majority of new churches were successful with a mean response of 3.40 coupled with a very low standard of deviation (.814). Congregants from churches 21-30 years in age (Table 67) also demonstrated a higher mean agreement at 3.46. Attenders of churches in the 11-20 year category had a high standard of deviation (1.517), demonstrating a fair amount of disagreement on A18.

Table 67. Descriptive statistics: Congregant responses by church age to Attitude Question 38

Q48 What is the age of the church?	N	Mean	Standard Deviation
10 and under	63	3.40	.814
11-20	5	3.40	1.517
21-30	71	3.46	.923
41-50	60	2.90	.858
51-75	138	3.30	.948
76-100	52	3.23	.807
Over 100	36	3.28	.882
Total	425	3.28	.908

N = number of responses

Congregants in churches under 10 years of age would be attending a relatively new church. When a church is new, it tends to be a bit more optimistic which may account for their positive response, but further research would be needed to develop that aspect or to discover if there were other factors at work. Congregants in churches 11-20

years in age may have been wondering if they would be successful and those congregants from churches 21-30 years in age may have felt that they were successful. Congregants from churches 41-50 years in age had less confidence that a new church plant would be successful.

Further statistical comparisons were run, using the Tukey test, to examine the relationships of the age of the church to congregant responses to A17, A24, A29, and A36 (Table 68). Significant relationships existed between the responses of congregants to A17 (“church plants provide solid biblical teaching”) from churches 41-50 years in age and congregants from churches 21-30 years in age ($p=.008$) and from churches 51-75 years in age ($p=.009$). Congregants from churches 41-50 years in age demonstrated less agreement with a lower mean response. They tended to be more negative.

A highly significant relationship (Table 68) also existed between the responses of congregants to A24 which stated, “Our community has already been reached for Christ.” The significance was between congregants from churches 41-50 years in age with congregants from churches 51-75 years in age ($p=.002$). A24 was reverse encoded, revealing that the congregants from churches 41-50 years in age were in greater disagreement to A24, their community had not been reached for Christ.

A highly significant relationship (Table 68) also existed between the responses of congregants to A29 from churches 41-50 years in age to congregants from churches 21-30 years in age ($p=.002$). A29 was reverse coded and read, “Church planting methods vary too much.” Congregants from churches 41-50 years in age were in greater agreement with the statement of A29 with a higher mean response. While congregants from churches 41-50 years in age did not feel their community had been reached (A24),

Table 68. Relationship of the age the church to congregant response to Attitude Questions 17, 24, 29 and 36

Attitude Question	(I) Q46 What is the age of the church?	(J) Q46 What is the age of the church?	Mean Difference (I-J)	Std. Error	<i>p</i>
A17	41-50	10 and under	-.440	.170	.132
		11-20	.017	.439	1.000
		21-30	-.583*	.165	** .008
		51-75	-.511*	.146	** .009
		76-100	-.391	.179	.304
		Over 100	-.556	.199	.079
-A24	41-50	10 and under	.263	.201	.848
		11-20	.533	.520	.948
		21-30	.505	.196	.134
		51-75	.686*	.173	** .002
		76-100	.456	.211	.321
		Over 100	.478	.235	.397
-A29	41-50	10 and under	-.457	.166	.086
		11-20	-.933	.427	.306
		21-30	-.623*	.161	** .002
		51-75	-.390	.142	.090
		76-100	-.337	.174	.456
		Over 100	-.461	.194	.209
-A36	41-50	10 and under	-.339	.175	.456
		11-20	-.183	.451	1.000
		21-30	-.671*	.170	** .002
		51-75	-.515*	.150	* .011
		76-100	-.572*	.184	* .032
		Over 100	-.617*	.204	* .043

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

they were concerned for more consistency in methods that were used to reach out (A29).

Congregants from churches 41-50 years in age did not feel their community had not been reached, but did not necessarily believe new church plants would be successful.

Several significant relationships existed between the responses of congregants to A36 (Table 68) from churches 41-50 years in age with congregants from churches 51-75 years in age ($p=.011$), from churches 76-100 years in age ($p=.032$), from churches over 100 years in age ($p=.043$) with a highly significant relationship between congregants from churches 41-50 years in age and congregants from churches 21-30 years in age ($p=.002$). A36 stated, "Church planters lack proper training." Since A36 was reverse encoded, congregants from churches 41-50 years in age demonstrated a higher level of agreement with the statement of A36 when compared to congregants from churches younger (21-30) and older (51 to over 100).

A pattern existed. Congregants from churches that were 41-50 years in age differed in their responses to particular questions of attitude in comparison to the responses of congregants from differing age churches (Table 66 and Table 68). Generally, congregants from churches that were 41-50 years in age were not as supportive of church planting. There was a recognition by congregants from churches 41-50 years in age that their community had not been reached, but there were questions if church plants would be successful and if church planters even had the proper training to be successful in reaching the community.

Pastoral Leaders and Age of the Church

The beliefs, values, and attitudes of pastoral leaders were compared to the age of the church they pastored to measure relationships, if any. Separate comparisons were run to measure relationships, if any, to the age of the church and their beliefs, their values, and their attitudes. Tables were provided to display the results.

Beliefs of pastoral leaders and age of the church. When comparing the age of the church to the beliefs of pastoral leaders through a One-way ANOVA, no significant relationships were discovered (Table 69).

Table 69. ANOVA: Church age to pastoral leader beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	1.436	.205	.561	.787
B2	6.340	.906	1.122	.349
B3	4.231	.604	.1029	.410
B4	.853	.122	.303	.952
B5	1.305	.186	.375	.917
B6	7.297	1.042	.952	.466

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Values of pastoral leaders and age of the church. A One-way ANOVA revealed that there were no significant relationships between the age of the church and the responses of pastoral leaders to questions on values (Table 70).

Table 70. ANOVA: Church age to pastoral leader values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	1.447	.207	.432	.882
V8	5.178	.740	.834	.560
V9	5.131	.733	.878	.524
V10	3.073	.439	.732	.645
V11	1.026	.147	.346	.932
V12	3.968	.567	.769	.614

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Attitudes of pastoral leaders and the age of the church. Significant relationships (Table 71) existed between the age of the church and the responses of pastoral leaders to questions on commonly held attitudes toward church planting. A significant relationship existed between the age of the church and the views of pastoral leaders to attitude questions A14 ($p=.025$), A26 ($p=.019$), A34 ($p=.018$), and A36

Table 71. ANOVA: Church age to pastoral leader attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	12.531	1.790	1.510	.163
A14	12.003	1.715	2.328	*.025
- A15	8.075	1.154	.885	.518
A16	11.391	1.627	2.027	.051
A17	4.239	.606	.686	.684
- A18	13.180	1.883	1.937	.063
- A19	4.914	.702	.613	.745
A20	11.576	1.654	1.415	.198
A21	6.107	.872	.980	.445
A22	20.329	2.904	2.995	** .005
A23	7.657	1.094	1.129	.344
- A24	4.287	.612	.823	.568
A25	3.187	.455	.457	.865
- A26	15.046	2.149	2.428	*.019
A27	5.657	.808	.615	.743
- A28	7.991	1.142	1.280	.259
- A29	5.338	.763	1.099	.363
A30	5.976	.854	.882	.520
A31	6.527	.932	.918	.492
- A32	5.702	.815	1.026	.412
- A33	6.884	.983	1.034	.407
- A34	16.321	2.332	2.467	*.018
- A35	12.030	1.719	2.001	.054
- A36	13.250	1.893	2.328	*.025
A37	7.746	1.107	.706	.667
A38	4.655	.665	.884	.519

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

($p=.025$). A highly significant relationship existed between the age of the church and the responses of pastoral leaders to A22 ($p=.005$).

Further statistical analyses were run using the Tukey test to compare the mean responses from pastoral leaders from churches of various ages (Table 72). The Tukey test revealed no significant relationships in the comparison of the means of the pastoral responses to A34 (“planting new churches comes at too high of a cost”) and A36 (“church planters lack proper training”) and the age breakdown of the church. There was a significant relationship when age of the church was compared as a whole to the pastoral responses to A34 and A36, but there was no more information discovered about this relationship through the Tukey test.

Significant relationships did exist (Table 72) between pastoral responses to A14 that were from churches 10 years and under in age with pastoral responses from churches over 100 years in age ($p=.016$). A14 stated, “Church planters receive excellent training.” Pastoral leaders that serve in churches under 10 years in age are pastoring new churches. The challenges they face may be causing them to question their abilities. Why the difference in views only with pastoral leaders from churches over 100 years in age is uncertain. Further research would be needed to understand this relationship.

A significant relationship (Table 72) also existed between responses of pastoral leaders from churches under 10 years in age to A22. There was a significant relationship with the attitudes of pastoral leaders in churches over 100 years in age ($p=.042$) and a highly significant relationship with the attitudes of pastoral leaders of churches 51-75 years in age ($p=.005$). A22 stated that “energies should be directed to plant new churches, not improve existing churches.” Pastoral leaders from churches

Table 72. Relationship of the age the church to pastoral leader response to Attitude Questions 14, 22, and 26

Attitude Question	(I) Q46 What is the age of the church?	(J) Q46 What is the age of the church?	Mean Difference (I-J)	Std. Error	<i>p</i>
A14	10 and under	11-20	-.428	.194	.354
		21-30	-.149	.192	.994
		31-40	-.102	.200	1.000
		41-50	-.429	.169	.185
		51-75	-.357	.164	.372
		76-100	-.288	.223	.903
		Over 100	-.528*	.155	*.016
A22	10 and under	11-20	.215	.223	.979
		21-30	.264	.221	.933
		31-40	.668	.230	.075
		41-50	.274	.194	.852
		51-75	.707*	.189	** .005
		76-100	.507	.256	.498
		Over 100	.552*	.178	*.042
-A26	21-30	10 and under	.427	.211	.467
		11-20	.509	.233	.367
		31-40	.486	.239	.464
		41-50	.425	.209	.457
		51-75	.511	.204	.197
		76-100	1.061*	.263	** .002
		Over 100	.502	.195	.167

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

10 and under in age were more supportive of directing energies toward new church plants versus existing churches. Young churches want energies directed toward them. Older, established churches want energies directed toward them. The variance in view between churches 10 and under with churches much older comes as no surprise.

A highly significant relationship (Table 72) existed between the views of pastoral leaders toward A26 from churches 21-30 years of age to the views of pastoral leaders from churches 76-100 years in age ($p=.002$). A26 stated, “Our church is too small to participate in church planting.” A26 was reverse encoded. Pastoral leaders from churches 21-30 disagreed with A26 while churches age 76-100 years in age were more agreeable to the idea that their church was too small to participate in church planting.

Several select demographic factors have been considered: (1) the place of one’s residence; (2) the number of baptisms in a select time frame; (3) the age of the respondent; and (4) the age of the church the respondent attends. Comparisons were run with a One-way ANOVA and Tukey test to measure relationships between the demographic factors, which served as independent variables, and the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting. While many significant and highly significant relationships were discovered, more research is needed to discover the depth of those relationships and to discover further relationships, if any, to a host of other factors. A mixed methods approach may have been helpful in discovering the depth of the relationships.

***Correlation: Beliefs, Values, and Attitudes
of Congregants to the Practice
of Church Planting (RQ5)***

Research Question 5 asked, “What relationship, if any, existed between the beliefs, values, and attitudes of congregants of small churches and the practice of church planting?” The practice of church planting was the independent variable and the beliefs, values, and attitudes of congregants were the dependent variables.

A One-way ANOVA compared church planting practice to the mean responses of congregants to the belief, value, and attitude questions to discover relationships, if any. When a relationship was discovered, a Tukey test was run to further compare the means from among the various categories of response. The church planting survey had asked pastoral leaders the question, “Has the church been involved in church planting?” Pastoral leaders were provided the following four options for response: (1) not involved; (2) in the past; (3) currently; or (4) plans in place.

Correlation: Congregant Beliefs and Church Planting Practice

A comparison was run, using SPSS, to measure the relationship of church planting practice to congregant responses to commonly held beliefs about church planting (Table 73). The One-way ANOVA showed no relationships between the church planting practice of the church and the responses of congregants to questions on belief.

Correlation: Congregant Values and Church Planting Practice

A further test for relationships was run comparing church planting practice to the responses of congregants to commonly held values (Table 74). The value questions were reflective of the belief questions and corresponded to them. A One-way ANOVA was run to compare the mean of the congregant response to church planting practice. The ANOVA provided the sum of the squares, the mean square, the F value, and p value for significance. The “ F value is statistically significant [when] $p=.05$ or less” (Gall 1999, 163). The test showed no relationships between the practice of church planting and congregant responses to value questions.

Table 73. ANOVA: Church planting practice
to congregant beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	2.770	.923	1.289	.278
B2	.229	.076	.081	.970
B3	1.219	.406	.590	.622
B4	1.498	.499	.715	.543
B5	2.224	.741	1.041	.374
B6	3.797	1.266	1.123	.340

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Table 74. ANOVA: Church planting practice
to congregant values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	1.923	.641	.747	.525
V8	2.963	.988	1.036	.377
V9	.451	.150	.174	.914
V10	1.658	.553	.531	.661
V11	1.885	.628	1.033	.378
V12	.022	.007	.013	.998

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Correlation: Congregant Attitudes and Church Planting Practice

A comparison was run between church planting practice and the mean responses of congregants to questions on commonly held attitudes toward church planting. The One-way ANOVA revealed a significant relationship ($p=.046$) between the attitudes of congregants and A30 (Table 75). A30 stated, “We all share responsibility for the planting of new churches.”

Table 75. ANOVA: Church planting practice
to congregant attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	1.861	.620	.457	.713
A14	2.207	.736	.792	.499
- A15	2.300	.767	.542	.654
A16	4.548	1.516	1.991	.115
A17	.853	.284	.310	.818
- A18	1.183	.394	.385	.764
- A19	6.226	2.075	1.552	.201
A20	.596	.199	.125	.945
A21	8.234	2.745	2.401	.067
A22	3.266	1.089	.983	.401
A23	2.262	.754	.825	.480
- A24	.102	.034	.026	.994
A25	2.363	.788	1.042	.374
- A26	2.456	.819	.735	.532
A27	6.394	2.131	1.163	.323
- A28	3.505	1.168	1.046	.372
- A29	.922	.307	.353	.787
A30	8.177	2.728	2.689	*.046
A31	4.491	1.497	1.477	.220
- A32	.998	.333	.411	.745
- A33	2.441	.814	.800	.494
- A34	1.603	.534	.482	.695
- A35	.536	.179	.175	.913
- A36	2.282	.794	.817	.485
A37	3.343	1.114	.665	.574
A38	.525	.175	.211	.889

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

A Tukey test was run “in order to determine which groups differ from each other” (Wallace [2009], lesson%2016.pdf). The Tukey test revealed no comparisons with any significance. While there was a significant difference between church planting practice as a whole and the views of congregants, there was no significance between the actual form of practice (i.e., not involved, in the past, currently, or plans in place). A

review of the mean response to A30 (Table 76) revealed the following mean responses to church planting practice: (1) in the past = 4.15; (2) currently = 3.93; (3) plans in place = 3.83; and (4) not involved = 3.80. The standard deviations for each response category were ranged from .946 to 1.166.

Table 76. Descriptive statistics: Church planting practice to congregant response to Attitude Question 30

Q49 Has the church been involved in church planting?	N	Mean	Standard Deviation
Not Involved	81	3.80	1.166
In the Past	171	4.15	.946
Currently	161	3.93	.982
Plans in Place	12	3.83	1.030
Total	425	3.99	1.013

N = number of responses

Congregants from churches either involved “in the past” or currently “involved” demonstrated a higher level of agreement with the statement that all shared responsibility for the planting of new churches. There was a significant disagreement between congregants over whether all shared responsibility for the planting of new churches. Congregants from churches with “plans in place” or “not involve” showed less agreement. It is more difficult to be effective at church planting if only a few are responsible.

Congregant responses to questions on commonly held beliefs and values regarding church planting had no relationship with the church planting practice of the church they attended. In one instance (Table 76), the attitude responses of congregants demonstrated a significant relationship to church planting practice. In all, congregant

beliefs, values, and attitudes had very little to no relationship with the practice of their church in the planting of churches except when it came to their agreement to A30.

***Correlation: Beliefs, Values, and Attitudes
of Pastoral Leaders to the Practice
of Church Planting (RQ6)***

Research Question 6 asked, “What relationship, if any, existed between the beliefs, values, and attitudes of pastoral leaders of small churches and the practice of church planting?” The practice of church planting was the independent variable and the beliefs, values, and attitudes of pastoral leaders were the dependent variables.

The church planting survey had asked pastoral leaders to indicate the involvement of their church in church planting. Pastoral leaders were provided four options for response: (1) not involved; (2) in the past; (3) currently; or (4) plans in place.

A One-way ANOVA compared church planting practice to the mean responses of the pastoral leaders to the belief, value, and attitude questions to discover relationships, if any. When a relationship was discovered, a Tukey test was run to further compare the means from among the various categories of response.

Correlation: Pastoral Leader Beliefs and Church Planting Practice

A One-way ANOVA compared church planting practice with the responses of pastors to statements on belief (Table 77). There were no significant relationships.

Correlation: Pastoral Leader Values and Church Planting Practice

A further test for relationships was run comparing church planting practice to the responses of pastoral leaders to commonly held values (Table 78). The value

Table 77. ANOVA: Church planting practice
to pastoral leader beliefs

Beliefs	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
B1	.111	.037	.101	.959
B2	3.011	1.004	.1243	.294
B3	2.306	.769	1.312	.270
B4	.071	.024	.059	.981
B5	.841	.280	.569	.636
B6	4.369	1.456	1.336	.263

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

questions were reflective of the belief questions and corresponded to them. A One-way ANOVA showed no relationships (Table 78).

Table 78. ANOVA: Church planting practice
to pastoral leader values

Values	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
V7	1.681	.560	1.185	.315
V8	4.234	1.411	1.604	.188
V9	5.901	1.967	2.391	.069
V10	.403	.134	.224	.880
V11	.697	.232	.553	.646
V12	5.530	1.843	2.544	.056

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Correlation: Pastoral Leader Attitudes and Church Planting Practice

A further test for relationships was run comparing church planting practice to the responses of pastoral leaders to commonly held attitudes toward church planting.

The attitudes were developed from the literature review. Attitudinal questions were worded both positively and negatively for purposes of comparison and accuracy in findings (Germuth [2007], si07.germuthF.pdf). The reverse questions were reverse coded for purposes of analysis (Germuth [2007], si07.germuthF.pdf). A negative sign (-) has been placed by all attitude questions that were reverse coded (see Appendix 3 for a listing of attitudinal questions and reverse-worded questions).

A One-way ANOVA revealed several significant relationships between church planting practice and the attitudes of pastoral leaders toward church planting (Table 79). Significant relationships between church planting practice and the attitudes of pastoral leaders toward A14 ($p=.013$), A18 ($p=.040$), A22 ($p=.027$), A24 ($p=.027$), A29 ($p=.035$) and A30 ($p=.020$). Highly significant relationships existed between church planting practice and the attitudes of pastoral leaders toward A13 ($p=.001$), A19 ($p=.005$), A21 ($p=.009$), A26 ($p=.003$), A31 ($p=.001$).

A post hoc Tukey test was run to further evaluate the relationships with A13 and A22 (Table 80). A22 is the reverse-worded question of A13 (see Appendix 3). A13 stated, “We should improve existing churches rather than plant new ones,” and A22 stated, “Energies should be directed to plant new churches, not improve existing churches.” A significant relationship existed (Table 80) between the views of pastoral leaders toward A22 that were serving at churches that were “currently” involved in church planting with the views of pastoral leaders that were serving in churches that were “not involved” ($p=.033$). A highly significant relationship existed between the views of pastoral leaders toward A13 that were serving at churches that were “currently” involved in church planting with the views of pastoral leaders that were serving in churches that

Table 79. ANOVA: Church planting practice
to pastoral leader attitudes

Attitudes	Sum of Squares	Mean Square	<i>F</i>	<i>p</i> 2-tailed
- A13	18.784	6.261	5.422	** .001
A14	8.104	2.701	3.654	* .013
- A15	6.256	2.085	1.611	.186
A16	5.789	1.930	2.383	.069
A17	1.345	.448	.509	.677
- A18	8.180	2.727	2.797	* .040
- A19	14.835	4.795	4.337	** .005
A20	3.395	1.132	.960	.412
A21	10.271	3.424	3.944	** .009
A22	9.231	3.077	3.108	* .027
A23	7.207	2.402	2.504	.059
- A24	6.754	2.251	3.091	* .027
A25	2.633	.878	.889	.447
- A26	12.328	4.109	4.655	** .003
A27	8.407	2.802	2.171	.091
- A28	6.655	2.218	2.506	.059
- A29	5.930	1.977	2.889	* .035
A30	9.463	3.154	3.332	* .020
A31	16.656	5.552	5.694	** .001
- A32	.991	.330	.414	.743
- A33	2.636	.879	.922	.430
- A34	.278	.093	.094	.963
- A35	3.872	1.291	1.480	.220
- A36	2.975	.992	1.190	.313
A37	.601	.200	.128	.944
A38	1.423	.474	.630	.596

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

were “not involved” ($p=.003$) and with churches that were involved “in the past” ($p=.003$). Pastoral leaders from churches currently involved in church planting agreed more strongly with the idea that energies should be directed to plant new churches instead of improving existing churches (Table 80). Since A13 is reverse coded, they disagreed with directing energies toward existing churches.

Table 80. Relationship of church planting practice to pastoral leader response to Attitude Questions 13 and 22

Attitude Question	(I) Q49 Has the church been involved in church planting?	(J) Q49 Has the church been involved in church planting?	Mean Difference (I-J)	Std. Error	<i>p</i>
-A13	Currently	Not Involved	.549*	.157	** .003
		In the Past	.570*	.163	** .003
		Plans in Place	.118	.291	.978
A22	Currently	Not Involved	.397*	.145	*.033
		In the Past	.195	.151	.569
		Plans in Place	-.044	.270	.998

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Pastoral leaders “involved” in church planting were more supportive of the idea that “energies should be directed to plant new churches, not improve existing churches” (A22). The mean response of those “involved” in church planting was 2.66 (Table 81) in comparison to those that were involved “in the past” (mean =2.47).

Table 81. Descriptive statistics: Pastoral leader responses by church planting practice to Attitude Question 22

Q49 Has the church been involved in church planting?	N	Mean	Standard Deviation
Not Involved	151	2.26	.950
In the Past	122	2.47	1.022
Currently	68	2.66	1.060
Plans in Place	17	2.71	.920
Total	358	2.43	1.004

N = number of responses

A Tukey test was run to further evaluate the relationships with A19 and A21 (Table 82). A19 is the reverse-worded question of A21 (see Appendix 3). A21 stated, “We need more churches.” A significant relationship existed between the views of pastoral leaders toward A19 that were serving at churches that were “not involved” in church planting with the views of pastoral leaders that were serving in churches that were “involved” ($p=.033$) and with churches that had “plans in place” to become involved ($p=.023$). A highly significant relationship existed between the attitudes of pastors “involved” in church planting toward A21 with the attitudes of pastors who were “not involved” ($p=.007$).

Table 82. Relationship of church planting practice to pastoral leader response to Attitude Questions 19 and 21

Attitude Question	(I) Q49 Has the church been involved in church planting?	(J) Q49 Has the church been involved in church planting?	Mean Difference (I-J)	Std. Error	<i>p</i>
-A19	Not Involved	In the Past	-.367*	.128	*.023
		Currently	-.426*	.154	*.030
		Plans in Place	-.529	.269	.203
A21	Currently	Not Involved	.442*	.136	** .007
		In the Past	.310	.141	.126
		Plans in Place	.044	.253	.998

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

Pastoral leaders who were “involved” in church planting agreed with the attitude that “we need more churches” with a mean average of 4.51 (Table 83). Pastoral leaders who were “not involved” had a mean response of 2.07.

Table 83. Descriptive statistics: Pastoral leader responses by church planting practice to Attitude Question 21

Q49 Has the church been involved in church planting?	N	Mean	Standard Deviation
Not Involved	151	4.07	.932
In the Past	122	4.20	1.004
Currently	68	4.51	.837
Plans in Place	17	4.47	.717
Total	358	4.22	.943

N = number of responses

The next set of Tukey tests (Table 84) looked at the relationships between church planting practice and the remaining attitudes that showed a significant relationship (Table 79). In four out of the five relationships, pastoral leaders who were “currently” involved in planting a church had attitudes which significantly differed from others. In response to A14 (“church planters receive excellent training”), “currently” involved pastoral leaders differed significantly from those “not involved” ($p=.006$). Pastoral leaders at churches involved in church planting disagreed with A14 with a lower mean response than pastoral leaders from churches that were not involved. Perhaps these pastors from involved churches felt less than adequate in performing their function as founding pastors. They may have felt ill-prepared for the challenges that they were facing in the starting of a new church.

A18 stated, “The majority of new churches fail.” A18 was reverse coded. Pastoral leaders from churches “not involved” in church planting differed in response to pastoral leaders from churches that had been involved with church planting “in the past.” Pastoral leaders of churches “not involved” recorded a lower mean response to A18, disagreeing with what it stated. Pastoral leaders from churches that had been involved in

Table 84. Relationship of church planting practice to pastoral leader response to Attitude Questions 14, 18, 24, 29, and 30

Attitude Question	(I) Q49 Has the church been involved in church planting?	(J) Q49 Has the church been involved in church planting?	Mean Difference (I-J)	Std. Error	<i>p</i>
A14	Currently	Not Involved	-.413*	.126	**.006
		In the Past	-.319	.130	.070
		Plans in Place	-.338	.233	.469
-A18	Not Involved	In the Past	.330*	.120	*.032
		Currently	.264	.144	.262
		Plans in Place	.249	.253	.758
-A24	Currently	Not Involved	.216	.125	.306
		In the Past	.386*	.129	*.016
		Plans in Place	.132	.231	.940
-A29	Currently	Not Involved	.315*	.121	*.047
		In the Past	.248	.125	.197
		Plans in Place	-.044	.224	.997
A30	Currently	Not Involved	.420*	.142	*.017
		In the Past	.279	.147	.232
		Plans in Place	.015	.264	1.000

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

the past agreed more with A18. Perhaps they had a negative experience with church planting. Once again, more study would be needed to come to a more definitive conclusion.

In response to A24 (“our community has already been reached for Christ”), “currently” involved pastoral leaders (Table 84) differed from pastors who were involved “in the past” ($p = .016$). Since A24 was reverse coded, the Tukey test shows that pastoral leaders currently “involved” in church planting disagreed with a lower mean response.

In response to A29 (“church planting methods vary too much”), “currently” involved pastoral leaders differed (Table 84) from pastors who were “not involved” ($p=.047$). A29 was reverse encoded. Pastoral leaders from “currently” involved churches disagreed with the statement of A29 in comparison with those “not involved” in church planting.

In response to A30 (“we all share responsibility for the planting of new churches”), “currently” involved pastoral leaders differed (Table 84) from pastors who were “not involved” ($p=.017$). Pastoral leaders from “currently” involved churches recorded a higher mean response in agreement to A30. They agreed that all shared responsibility for the planting of new churches. Perhaps that is why these pastoral leaders were at churches that were already “involved.” They felt a responsibility to be participate in the practice of church planting.

Two highly significant relationships remained that were developed further by a Tukey test (Table 85), the relationship of church planting participation to the views of pastoral leaders toward A26 and A31 (Table 79). There was a highly significant relationship between pastoral leaders who were “currently” involved in church planting to A26 with those pastoral leaders who were “not involved” ($p=.002$). A26 stated, “Our church is too small to participate in church planting.” Since A26 was reverse encoded, the responses were to be read in reverse. Pastoral leaders from churches “currently” involved in church planting significantly disagreed with A26, recording a lower mean response than pastoral leaders from churches “not involved.”

For the first time in the research study, there were multiple relationships between variables that were of significance (Table 85) in response to A31 which stated,

Table 85. Relationship of church planting practice to pastoral leader response to Attitude Questions 26 and 31

Attitude Question	(I) Q49 Has the church been involved in church planting?	(J) Q49 Has the church been involved in church planting?	Mean Difference (I-J)	Std. Error	<i>p</i>
-A26	Currently	Not Involved	.504*	.137	** .002
		In the Past	.316	.142	.119
		Plans in Place	.485	.255	.228
A31	Currently	Not Involved	.452*	.144	** .010
		In the Past	.443*	.149	* .017
		Plans in Place	-.235	.268	.816
	Plans in Place	Not Involved	.688*	.253	* .034
		In the Past	.678*	.256	* .041
		Currently	.235	.268	.816

* = Correlation is significant at the <0.05 level (2-tailed)

** = Correlation is significant at the <0.01 level (2-tailed)

“Church plants complement the ministry of existing churches.” A significant relationship existed (Table 85) between the attitudes of pastoral leaders “currently” involved with church planting and pastors who were involved “in the past” ($p=.017$) and had a highly significant relationship with the attitudes of pastoral leaders who were “not involved” ($p=.010$).

The second major relationship that had significance was with pastoral attitudes toward A31 (Table 85) which consisted of pastors from churches that were involved “in the past.” A significant relationship existed between the attitudes of pastoral leaders that served churches that had “plans in place” with the attitudes of pastoral leaders who were “not involved” in church planting ($p=.034$) and with the attitudes of pastoral leaders who were involved “in the past” with church planting ($p=.041$). Pastoral leaders from churches with “plans in place” had a higher mean agreement with A31, that “church

plants complement the ministry of existing churches.” Pastoral leaders from churches with “plans in place” saw church planting more favorably.

There was a significant relationship between the practice of church planting and several of the attitudes of pastoral leaders toward church planting. Pastoral leaders who were currently “involved” in church planting had attitudes which differed significantly from those “not involved” (Table 80, Table 82, Table 84, and Table 85), and from those who were involved “in the past” (Table 80, Table 84, and Table 85). Other significant relationships included the attitudes of pastoral leaders who had “plans in place” (Table 85).

Perhaps the most significant finding was that neither the beliefs nor values of congregants or pastoral leaders had any relationship to the church planting practices of the church. One particular attitude of congregants revealed a relationship (Table 75), and it related to congregant views that all share responsibility for planting new churches.

A large number of attitudes of pastoral leaders were related to some degree to church planting practice (Table 79). Pastoral leaders from churches currently involved in church planting had the same beliefs and values as those not involved, yet they differed dramatically on their attitudes toward church planting. There were significant relationships between the church planting practice of churches and the attitudes of pastoral leaders on eleven of the twenty-six questions on attitude (42.3%). Ten of those significant relationships centered on differences between the attitudes of pastoral leaders at churches “involved” in church planting in comparison to churches “not involved” or involved “in the past.” The attitudes of pastoral leaders toward church planting have a significant relationship to the church planting practice of the church. Conversely,

congregant attitudes have little relationship to the church planting practice of the church. As a leader goes, so goes the church.

More research is needed to explore the relationships between church planting and the attitudes of pastoral leaders. While there was a significant difference between variables, it is difficult to develop a strictly causal relationship between variables and even more difficult to uncover all the confounding variables that might also have influenced the beliefs, values and attitudes of congregants and pastoral leaders toward church planting.

Evaluation of the Research Design

The research study was of a quantitative nature, measuring the responses of congregants and pastoral leaders and then comparing those responses for the purpose of identifying possible relationships, if any. The study was descriptive in that it collected data “in order to develop a precise description of a sample’s behavior or personal characteristics” (Gall 1999, 173). It was correlational in that it examined “the extent to which differences in one characteristic or variable are related to differences in one or more other characteristics or variables” (Leedy 2001, 191). Demographic information pertinent to the study was collected and used in analysis. The demographics helped to further describe the research participants.

A survey was developed to gather demographic information pertinent to the research study and data on the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting. The beliefs, values, and attitudes of congregants and pastoral leaders were reported with descriptive data. SPSS was used to compile and compare the information.

The research was a comparative study, measuring relationships, if any, between variables. An Independent Sample T-Test was employed to compare the means of the beliefs, values, and attitudes of congregants with the beliefs, values, and attitudes of pastoral leaders to measure relationships, if any. “The *t* test involves testing the difference between the means of two independent groups” (Howell 2004, 309).

The One-way ANOVA is a “procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall 1999, 525). A One-way ANOVA test was used to measure if the beliefs, values, and attitudes of congregants and pastoral leaders were influenced by select independent variables (Leedy 2001, 233). The independent variables came from the demographic information. The beliefs, values, and attitudes of congregants and pastoral leaders were the dependent variables.

Strengths of the Approach

Descriptive research seeks to provide “a clear accurate description of individuals, events, or processes” (Gall 1999, 172). Descriptive research “examines a situation *as it is*” (Leedy 2001, 191). One of the strengths of the descriptive aspect of the research is that it did indeed produce findings which helped to “develop a precise description of a sample’s behavior or personal characteristics” (Gall 1999, 173). The demographic information and data gathered on the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting helped to better describe both congregants and pastoral leaders. The descriptive research did help to describe.

Relationships could be measured for significance. Through a comparison of means, an Independent Sample T-test measured relationships between the beliefs, values,

and attitudes of congregants and the beliefs, values, and attitudes of pastoral leaders.

“Researchers generally agree that t values yielding a p of .05 or lower are sufficient to conclude that a difference in mean scores of two or more groups can be generalized to the populations represented by the samples in the study” (Gall 1999, 161). The null hypothesis could be rejected when the relationship had statistical significance (Gall 1999, 160). The null hypothesis would assume that there was no relationship between the variables. To reject the null hypothesis meant that a relationship did exist.

Relationships between independent and dependent variables could be measured for significance through a comparison of means. A One-way ANOVA measured “whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall 1999, 525). “The F values show the effect” of an independent variable on the dependent variables (Gall 1999, 198). The “ F value is statistically significant [when] $p=.05$ or less” (Gall 1999, 163). “If the F value exceeds a certain value determined by examining a particular statistical table (a table of the F distribution), we would reject the null hypothesis and conclude that the difference . . . is generalizable” (Gall 1999, 162). The relationship between select demographic factors and the beliefs, values, and attitudes of congregants and pastoral leaders could be measured.

When an F value showed significance, a Tukey test enabled the researcher to discover which pairs of means differed significantly from each other (Gall 1999, 181). The additional data helped further define the relationships.

The primary measures used in comparison relied upon the mean value of groups. The use of mean statistics is an effective and statistically valid way to evaluate

populations (Howell 2004, 64). The mean can be employed in statistics for purposes of comparison, and it can be used as a good estimate of a population (Howell 2004, 64).

The descriptive statistics provided measurable information that helped define congregants and pastoral leaders. Descriptive statistics helped define the views of congregants and pastoral leaders toward church planting. The comparative statistical procedures demonstrated significant findings, showing when a relationship did indeed exist, and there was a significant or highly significant finding, resulting in the rejection of the null hypothesis.

Weaknesses of the Approach

Descriptive processes have their weaknesses. Self-reporting can be a weakness to the process. Respondents may view themselves incorrectly and rate themselves inaccurately, providing some distortion to the data.

Descriptive data is no better than the questions asked that are used to develop the description. The researcher may not have asked the right question in the right way to discover the true and more accurate answer. While the survey was a reliable measure of the beliefs, values, and attitudes of congregants and pastoral leaders, improvements in wording could always be made.

A further danger is the assumption that a relationship between two or more items proves causality. While a relationship may exist, the research findings “cannot provide definitive support for the hypothesis that one of the variables being studied caused the observed differences in the other variable” (Gall 1999, 181). Differences in one variable compared to another do not guarantee what brought about the difference. There may be intermediate or even confounding variables of which the researcher may

not be aware or for which the researcher has not tested, but which also effect the outcome of the research study (Creswell 2003, 94-95).

Using mean scores can be problematic. The mean “is influenced by extreme scores, its value may not actually exist in the data, and its interpretation in terms of the underlying variable being measured requires at least some faith in the interval properties of the data” (Howell 2004, 64).

The data collected by the research has great value in better describing the research participants. Relationships were measured with significance and high significance noted in the findings. While a relationship may exist, the exact cause of that relationship is beyond the scope of this research. Further research study is needed.

CHAPTER 5

CONCLUSIONS

The purpose of research is “to learn what has never been known before; to ask a significant question for which no conclusive answer has previously been found; and, through the medium of relevant data . . . to find an answer to that question” (Leedy 2001, xviii). The research has sought to add to the information base of understanding.

Research Purpose

The research was conducted for the purpose of analyzing what beliefs, values, and attitudes existed among congregants and leaders of small churches toward church planting to discover relationships, if any, between the beliefs, values, and attitudes of those congregants and leaders to the practice of church planting.

Research Implications

One’s beliefs, values, and attitudes effect how one responds. At any time, one’s beliefs may override one’s values and overcome attitudes. Values may take precedence over one’s beliefs and attitudes, but one’s attitudes can overturn and overrule what are deep-seated beliefs and values. Man is a complex creature. As a living organism, he reacts and responds differently at different times, displaying a bit of inconsistency in his actions. Respondents to the research exhibited examples of inconsistency at times between what they believed the Bible taught and the importance or value of that belief to them personally.

Through the survey process the researcher sought to gain insights into the views of the congregants and pastoral leaders of small churches toward church planting. The research was not exhaustive, measuring every possible belief, value, or attitude of congregants and pastoral leaders in small churches toward church planting. It did not take into account every possible variable that might influence the decisions of the respondents.

The research was descriptive, gathering information from congregants and pastoral leaders to better describe their beliefs, values, and attitudes toward church planting. Demographic information pertinent to the study was gathered which further helped define congregants and pastoral leaders.

The research was comparative, measuring significant relationships between the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward the practice of church planting. Further comparisons were measured between select demographic factors and the beliefs, values, and attitudes of the congregants and pastoral leaders.

Significant relationships were highlighted. The research findings provided additional insight into the beliefs, values, and attitudes of congregants and pastoral leaders. The findings of the research had implications for church planting in small churches. The implications were related to the findings from the research questions.

***The Beliefs, Values, and Attitudes That
Congregants of Small Churches Had
toward Church Planting***

Congregants were asked to share their views regarding commonly held beliefs, values, and attitudes toward church planting. Responses from a survey were recorded

and then evaluated. The responses provided were descriptive of the views of congregants on church planting.

Congregants held strong convictions about what the Bible taught. Over 70% of congregants strongly agreed that the Bible taught that believers were commanded to make disciples, that evangelism was a priority of Scripture, that new churches were to be started to reach people for Jesus, that church planting was biblical, and that God desired the church grow spiritually and numerically. The congregants displayed a strong agreement with essential Scriptural teachings that related to church planting.

While congregants had such strong opinions regarding the teaching of Scripture in select areas, there was an inconsistency between what they saw the Bible teaching and what they valued. When asked if they found the teachings as important to them on the aforementioned categories, the highest percentage of strong agreement was 67.3% to the statement that God desired that the church grow spiritually and numerically. Only 43.3% strongly agreed that it was an important responsibility for them to personally be involved in the making of disciples and even less, 42.6%, felt that evangelism was a high priority for them personally. Barna had reported that “the majority of born again Christians (59%) feel a sense of responsibility to tell others about their faith” (Barna [2006a], [FlexPage.aspx? Page=Topic&TopicID=18](#)), but Bill Easum declared, “Evangelism is no longer the primary mission of the church” (Easum [2006], [index.php?action=details& record=1062](#)). A disconnect existed between what congregants stated they believed and what was important to them.

Congregants generally held favorable attitudes toward church planting. They did not view church plants in an adversarial role but saw them as complementary to

existing churches. Congregants agreed that there was a need for more churches and that their community had not been reached for Christ. Congregants felt that a small church could participate in church planting and that all share the responsibility for the planting of new churches. “Even a small church can plant other churches when there is the commitment, the vision, the plan, and the determination to do so” (Finn 2000, 1).

Congregants from small churches realized that more churches were needed, and that they could have a part in the planting of new churches. The implication was that congregants from small churches were ready to be challenged to participate with other churches in the church planting process. Congregants understood that all can participate in the process, even small churches, but they need help in understanding how they can become involved.

Congregants will need to be challenged to become personally involved in the process. Real belief leads to action (James 2:14-17). When they align their values with their beliefs, it will bring a response, and the church will grow. Education and encouragement are needed to get all of God’s people to live out what they believe the Scriptures teach.

***The Beliefs, Values, and Attitudes That
Pastoral Leaders of Small Churches
Had toward Church Planting***

On the church planting survey, pastoral leaders were asked to share their views regarding commonly held beliefs, values, and attitudes toward church planting. Pastors held even stronger convictions about what the Bible taught. Over 80% of pastoral leaders strongly agreed that the Bible taught that believers were commanded to

make disciples, that evangelism was a priority of Scripture, that church planting was biblical, and that God desired the church grow spiritually and numerically.

Similar to the congregant responses, there was an inconsistency between what pastoral leaders believed the Bible taught and what they personally saw as being important to them. While the discrepancy was not as great of a difference for pastoral leaders as it had been for congregants, pastors were called to lead by example (1 Corinthians 11:1). Pastoral leaders would need to continue to encourage their congregants to live out what the Bible taught.

Pastors agreed that God wanted them to do their part to grow the church spiritually and numerically. Of the pastors who responded to the survey, 83.5% strongly agreed. The high response could be an evidence of God's calling at work in the hearts of the pastors. The implication of the research findings was that those serving in a pastoral position had a strong passion to see the church grow.

Pastoral leaders agreed that their community had not been reached for Christ and that more churches were needed. They saw church plants as providing an effective means of evangelistic growth, and similarly to congregants, said that all shared the responsibility for the planting of new churches. The highest mean response of pastors to the attitude portion of the survey was in agreement that "small churches can participate in church planting." The implication of the findings was that pastoral leaders needed to be encouraged to become involved. They knew what they needed to do.

Pastoral leaders agreed that church plants would complement the ministry of existing works. Contrary to many pastors, the pastoral leaders of small SBC churches

were aware that “there is a synergy between church planting and existing church growth” (Olson 2006b, 13).

Pastoral leaders of small SBC churches in the Midwest were aware of the need. The implication of the research was that they will need to be encouraged to become more involved in the practice of church planting. Pastoral leaders will need to be provided with the tools to make it possible.

***The Relationships between the Beliefs, Values, and
Attitudes of Congregants and Pastoral Leaders
of Small Churches toward Church Planting***

Significant differences existed between the beliefs, values, and attitudes of congregants and pastoral leaders toward church planting. There were thirty-eight questions on the church planting survey in the combined categories of beliefs, values, and attitudes toward church planting. Pastoral leaders differed significantly from congregants on twenty-three of the thirty-eight questions asked on the church planting survey (60.5%).

Significant differences existed between the beliefs of congregants and the beliefs of pastoral leaders. Pastoral leaders placed a higher priority on evangelism and on making disciples. They saw church planting as biblical, and believed strongly that God desired that the church would grow spiritually and numerically. Of the six questions on belief, pastoral leaders and congregants differed on four of the six.

The value pastoral leaders placed on evangelism and the making of disciples was significantly higher than congregants. Pastoral leaders once again significantly differed from congregants on the importance of church planting and on the importance of

being used by God to grow God's church. Of the six questions on values, pastoral leaders and congregants differed on four of the six.

The attitudes of pastoral leaders differed significantly from the views of congregants on fifteen of the twenty-six questions on the church planting survey that related to commonly held attitudes toward church planting.

Previous research had demonstrated a disconnect between the political views of pastoral leaders and congregants. Pastors and congregants "are far from being of one mind about religion and politics" (Florida Baptist Witness [2006], 6393.article). The implication of the current research was that a serious disconnect existed between the views of pastors and congregants of small churches when it came to church planting.

Pastoral leaders had more differences with the attitudes of congregants than they did commonalities on attitudes concerning church planting. "More than the number of members and the limitations of a budget, a lack of leadership and vision is an even greater obstacle to small churches planting churches" (Finn 2000, 104). The implication was that pastoral leaders had failed to impart their beliefs, values, and attitudes toward church planting to their congregants. The research findings did not reveal why the disconnect existed, but only that it did indeed exist.

***The Relationship between Demographic Factors and
the Beliefs, Values, and Attitudes of Congregants
and Pastoral Leaders toward Church Planting***

The research measured the influence of several demographic factors on the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting. The comparisons revealed several significant findings that had implication for the research findings.

Place of Residence

The place one lived had little significance on the views of pastoral leaders. Pastoral leaders from urban areas differed from those from a town on whether or not the majority of churches were successful in their mission. All other categories showed no significance between where pastoral leaders lived and their views toward church planting. Pastoral beliefs were not effected by where they lived.

Congregants who lived in suburban areas differed significantly in several areas from congregants who lived in town and rural settings. Congregants from a suburban setting were more supportive of church planting, having a higher mean on questions where there was a significant difference between them and congregants from a town or rural setting. There were no significant differences between the views of congregants from a suburban versus an urban setting. While the research cited differences, the research findings could not establish any causality between place of residence and the views a congregant held. Where a congregant lived had a relationship to their beliefs, values, and attitudes toward church planting.

The implication of the research was that one needed to take into account where a congregant lived when addressing them on church planting concerns. Teaching on church planting would need to be adapted to best address those living in a suburban setting versus those living outside of that setting. Research also showed that congregants from a suburban setting would be more favorable toward church planting.

Number of Baptisms

The views of congregants and pastoral leaders who were affiliated with churches that had recorded a lower number of baptisms in a set time frame (i.e., 0 to 2)

differed significantly from congregants and other pastoral leaders who attended churches with three or more baptisms during the same time frame. They differed on the particular areas of beliefs, values, and attitudes toward church planting. Those affiliated with churches where there were fewer baptisms were in less agreement with statements regarding church planting and therefore less supportive. Baptisms bring life to a church. Few baptisms can encourage you to reach more or few baptisms can discourage you to reach less. It is difficult to know if the number of baptisms had an impact on the views of congregants and/or pastoral leaders, if the views of congregants and/or pastoral leaders had an effect on the number of baptisms, or if there were outside, unknown contributing factors.

Congregants from churches that had baptized from 6-10 over a set time frame differed significantly from other churches as well (both those who had baptized more and those who had baptized less). With many baptisms can come complacency and a feeling that a church is doing okay, or it can create even more zeal to reach the community for Christ. A relationship existed between the number of baptisms and the attitudes of those churches with from 6-10 baptisms. Congregants from churches that recorded from 6-10 baptisms appeared to be less complacent, disagreeing with the idea that their community had already been reached for Christ.

The implication of the research was that the number of baptisms had an influence in how congregants and pastoral leaders viewed their mission from God and should be considered as people are encouraged to plant new churches. The number of baptisms is a measure of life. New believers reinvigorate congregants and pastoral leaders. They become more excited and are more supportive of church planting. More

research is needed. The full effect of the relationship between the number of baptisms and the views of those in small churches under 124 was not fully determined.

Age of Respondent

The beliefs of congregants were not influenced by their age. Those over 85 years of age differed from other age groups in their values and attitudes toward church planting, having a lower average mean in response to the questions. There was no significant relationship between the chronological age of congregant respondents in any other age category. The implication of the research was that age was a non-factor for all those under age 85.

There was no relationship between age and the beliefs and values of pastoral leaders. Age did have a relationship to pastoral leader attitudes from various age groups, but primarily for pastoral leaders ranging from 36-55 years in age and from 66-75 years in age. The implication from the research was that while one's age did factor into how one viewed church planting, it had a minimal effect on one's beliefs or values regarding church planting. One's age related more to the attitudes toward church planting that had been developed over time.

Age of the Church

The age of the church had no influence on the beliefs and values of either congregants or pastoral leaders. The number of years the church had been in existence did have a significant influence on the attitudes of congregants and pastoral leaders toward church planting.

While there were differences in the attitudes of congregants toward church planting, those differences in the research findings existed in comparison with

congregants from churches that were from 41-50 years in age. Every significant relationship involved congregants from churches from 41-50 years in age. In all but one case, congregants from churches from 41-50 years in age viewed church planting less favorably with a lower mean agreement. A dynamic is going on in congregants from churches 41-50 years in age that deserves further study. Research is needed to determine what existed in churches from 41-50 years that contributed to their differing views toward church planting.

On the pastoral side, the differences existed between pastors in churches that had not been in existence as long in comparison to those pastoral leaders who served in churches that had been in existence for some time. Pastoral leaders from churches that were 10 years and under differed from pastoral leaders from churches that had been in existence from 51 to over 100 years. Pastoral leaders from churches that had been in existence from 21 to 30 years differed in attitude toward church planting from pastoral leaders serving in churches that had been in existence from 76 to 100 years.

The implication of the research was that the age of the church had little influence on the beliefs or values towards church planting of those affiliated with the church, but it had a significant relationship to the attitudes toward church planting. Churches 41-50 years in age were less supportive toward church planting. Pastoral leaders from younger churches differed from pastoral leaders from older, more established churches. Attitudes of those affiliated with a younger church differed from the attitudes of those attending a more established church. These are factors that should be considered when promoting church planting.

Church Planting Practice

A church's involvement with church planting had no relationship with the beliefs and values of congregants or pastoral leaders. There was one significant relationship between the church planting practice and congregant attitudes toward church planting. Churches that had either planted a church in the past or were currently involved in church planting were in higher agreement that all shared the responsibility for planting new churches.

While a church's involvement in church planting had one relationship to congregant attitudes toward church planting, there was a highly significant relationship between church planting practice and pastoral leader attitudes toward church planting.

Church planting practice had a significant relationship with the attitudes of pastoral leaders in eleven of the twenty six attitude questions on the church planting survey. A pastor's attitude was significantly different if the church was "not involved" versus those "currently" involved in church planting or with "plans in place."

The implication of the research findings was that church planting practice had a strong relationship to the attitudes of pastoral leaders toward church planting. It cannot be established if church planting practice effected the views of pastors, if the pastor's views effected the practice, or if some outside, unknown factors, had an influence.

A further implication existed. Congregant beliefs, values, and attitudes were not related to church planting practice. The only attitude that demonstrated significance for congregants was their response to A30 ("we all share responsibility for the planting of new churches"). The primary concern was the attitudes of pastoral leaders. Pastoral leaders played a highly significant role in the planting of new churches. While a pastoral

leader may be concerned about how congregants would be effected by church planting, there was no real relationship between a congregant's attitudes and the church planting practice of the church.

The research findings provided insights into the beliefs, values, and attitudes of congregants and pastoral leaders toward the practice of church planting. While there had been a dramatic increase in interest on the subject of church planting since 2003 (Stetzer [2005], north_america_cp_2005_stetzer.pdf), research had yet to be conducted on the beliefs, values, and attitudes of congregants and pastoral leaders of small churches toward church planting.

Research Applications

The research findings had several specific implications. Those implications provided the foundation for suggested applications. Application is the process whereby we take what is known and put it into practice. The research implications have been summarized into three main areas: (1) growth through education, (2) growth of leadership, and (3) growth of the church. All will be applied to the practice of planting new churches.

Growth through Education

The challenge before the pastoral leaders and denominational leaders was first of all a challenge of educating. Growth can come as educators build on the known. Congregants and pastoral leaders were in agreement with the teachings of Scripture that related to church planting. Educators could build upon what was known, showing the disparity between belief and practice, encouraging congregants and/or pastoral leaders to live out their faith.

Educators could also commend before they condemn. Congregants and pastoral leaders were to be commended for their strong commitments to Scripture and for their support for church planting. Congregants and pastoral leaders alike held attitudes that were favorable to the planting of churches. Both groups recognized the need for more churches and that their communities had not been reached for Christ. Congregants and pastoral leaders recognized that “small churches can participate in church planting,” and agreed that all shared the responsibility for the planting of new churches.

Congregants and pastoral leaders were to be challenged to become involved in the planting of churches. Both groups knew the need. Both groups knew the foundational Scriptures to promote the need. They needed to be challenged to get to work. Educators could build on the areas of agreement. Attitudes toward church planting would need to receive the most attention.

Pastoral leaders and/or denominational leaders could develop a process whereby the small church pastors and congregants could become more easily involved in the planting of new churches. They were already supportive of the idea of church planting; they may have needed guidance to know how they could help and participate in the process.

While not exhaustive and not replete, the research had implications for educators and leaders who desired to impress upon congregants and pastoral leaders of small churches the importance of church planting.

Growth of Leadership

Pastors recognized their strategic role in the growth of the church. They felt strongly that God wanted them to do their part to grow the church spiritually and

numerically. In order for the leaders to make an impact, they must first become a student of themselves. While pastoral leaders knew Scripture and placed a high value on God's desire to use them to build His church, they didn't always value what they knew to be true. Before pastoral leaders could bring change in others, they would have to bring change in themselves. Pastors would need to work on their own attitudes toward church planting. Attitudes appeared to be a central, driving force for decision-making.

Pastors also needed to become a student of their students. The leader must become a student of his people. Congregants can be viewed as the enemy. Pastors can fear sharing what they believe. The research demonstrated that congregants knew the teaching of Scripture. A pastoral leader could appeal to Scripture to begin to work on change. The views of congregants were not that heavily related to where they lived, by their age, by the age of the church, or even by the church planting practices of the church.

There is a dramatic difference between the beliefs, values, and attitudes of pastoral leaders and congregants toward church planting. Pastoral leaders have failed to impart what they believe and to impact their congregants. Pastoral leaders must continue to work on communicating their passion for the truth, creating disciples who have similar beliefs, values, and attitudes. Leaders have followers. Leaders lead.

Pastoral leaders differed significantly from their congregants on their attitudes toward church planting. Pastors could begin to bridge that gap by building upon points of agreement. Leaders could lead by casting a vision for what God could do through His people. Leaders could move a small church forward and plant a church. It would not change the views of the congregants. The churches involvement in church planting did

not have a significant relationship to the beliefs, values, or attitudes of the congregants. There were significant relationships between the attitudes of pastoral leaders and the church planting practice of the church. While a pastoral leader may be concerned about the impact of church planting on his congregants, the real effect would only be upon him.

Growth of the Church

New life in a church brings life to a church. The number of baptisms in a church had a significant relationship to the views of pastoral leaders and congregants of that church toward church planting. Evangelism and the baptism of new converts are central to bringing life to a church. Central to any growth plan for the church is evangelism of the lost. It is difficult to know if attitudes toward evangelism made a church evangelistic, if evangelism changed the attitudes, or if some outside factors were at work. Whatever the situation, evangelism and baptism of new converts has a significant relationship to congregant and pastoral leader attitudes toward church planting. Those who baptize more are generally more supportive of church planting.

The key to the planting of new churches perhaps, more than anything else, rested in the hands of the pastoral leaders. It was the attitude of the pastoral leader toward church planting that made a difference. Congregants who attended churches did not differ in their beliefs, values, or attitudes based upon the church planting practices of the church they attended. Pastoral leaders who pastored churches did not differ on their beliefs and values regardless of the church planting practice of the church they led, but the attitudes of pastoral leaders had a significant relationship with a church's church planting practice. If one wanted to see a church plant another church, it would require a change in the attitude of the leader.

Pastoral leaders believe the teachings of Scripture related to church planting. Pastoral leaders value the teachings of Scripture related to church planting. It is the attitude of the pastoral leader toward church planting that makes a difference. Right attitudes lead to right action.

Research Limitations

The study population limits the application of the research findings to SBC churches from the Midwest states that are 124 and under. The research findings may be reflective of other similar-sized churches or similar denominations, but there is no guarantee of their direct association. Larger, smaller, and even same-sized denominations may have similar beliefs, values, and attitudes toward the planting of new churches but tradition, denominational stance on church planting, history, ethnic makeup, view of Scripture, and a host of other unknown variables limit the generalization of the findings to others. It may or may not necessarily apply.

The study will also not necessarily apply to other nations or countries with similar demographics. There may be applications but not all implications will crossover.

The study results cannot be understood as substantiating causation. A relationship between variables is simply a relationship. A difference in variables is simply a difference. Possible and plausible connections can be offered and made, but the test for their truth will be found in further research.

Time will also limit the generalization of the findings. Changes in demographics, attitudes, values, and beliefs occur. Catastrophes, either global or local, can change an entire community in a relatively short period of time. The study was a glimpse or snapshot of the views of the respondents at a certain point in time.

Further Research

Additional research is needed to clarify and to verify past research but also for the purpose of building upon what has been done. New research can forward the cause and quest for truth. Several areas of interest grow out of the current study and can build upon its findings.

Additional Variables

Further research is needed into other variables that could possibly relate to the beliefs, values, and attitudes of congregants and pastoral leaders. Gender, ethnic background, and educational level of the respondents could be other contributing factors. Length of time as a believer, discipleship method, and amount of time in devotional activity could relate to the views held. One's worldview could relate. Social strata and income levels could even have possible implications on one's views. A host of other areas could also be studied for relationships, if any. A simple modification of the current study would suffice to expand the research into any of the aforementioned areas.

Study Expansion

The study could easily be expanded. Research of churches larger than 124 in attendance could be conducted. Other demographic groups could be targeted. The study was limited to the Midwest, but others areas of the country could be studied. The study was limited to SBC churches, but the study could easily be expanded to include other denominational groups. The study could compare findings from smaller churches with findings from larger churches.

Research Designs

A mixed methods approach would have been extremely valuable. A qualitative study could follow the quantitative study. Congregants and pastoral leaders could be interviewed following the taking of the church planting survey to help identify some of the reasons why they chose to respond in the manner in which they did. This would add a great deal of clarity to the work.

A mixed methods approach would have been helpful in understanding the nature of some of the results. Further research could be directed towards areas of significance that had little apparent reason for existing. One example was the significant relationships of congregant attitudes from churches that were 41-50 years in age compared with the congregant attitudes from churches of differing age categories. Research that also employed a qualitative aspect would have helped to discover more information about these relationships.

Beliefs, Values, and Attitudes

Further research could be directed toward a greater framework for understanding man's thought processes. While beliefs, values, and attitudes have a strong relationship to how a person responds, more and greater understanding of the interaction between the three areas and crossover awaits discovery.

Future research will bring more understanding and insight. It will demand work and a strong commitment. Church planting is important. The success or failure to plant more churches could mark the success or failure of the church in America. More insight into how best to advance the cause of Christ is needed and demanded.

APPENDIX 1

INSTRUMENTATION: ATTITUDES, VALUES, AND BELIEFS SURVEY

The following survey closely resembled the online and paper survey in formatting and layout that was used in the congregant and pastoral survey process.

Questions 45-51 were exclusive to pastoral respondents.

Attitudes, Values, & Beliefs toward Church Planting

Agreement to Participate

WELCOME TO THE SURVEY ON ATTITUDES, VALUES AND BELIEFS
TOWARD CHURCH PLANTING.

Please continue.

AGREEMENT TO PARTICIPATE

The research in which you are about to participate is designed to measure the beliefs, values, and attitudes of congregants and leaders of small churches toward church planting. This research is being conducted by Rodney D. Anderson for purposes of dissertation research. In this research, you will be asked to indicate your response. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

You must be age 18 or older to participate.

Thank you in advance for your willingness to help

Beliefs: What I believe the Bible teaches.

Beliefs refer to assumptions or convictions held as true based upon the teachings of the Bible (John 17:17; 2 Timothy 3:16-17).

Please indicate what you believe the Bible teaches.

1. Believers are commanded to make disciples.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. New churches are to be started to reach people for Jesus.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. Church planting is biblical.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Evangelism is a high priority.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. God desires that the church grow spiritually and numerically.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. God has called specific individuals to plant churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Values: What I consider to be important.

Please indicate your agreement or disagreement with the following statements.

7. Making disciples is an important responsibility for me.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. I want to see new churches started because they reach people for Jesus.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Church planting is important to me because it is biblical.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. Evangelism is a high priority for me.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. God wants me to do my part to help grow the church spiritually and numerically.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. It is important for me to be supportive of those who have been called to plant churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Attitudes: What I feel about church planting – Part 1

Please indicate your agreement or disagreement with the following statements.

Attitude questions have been worded both positively and negatively for purpose of research accuracy.

13. We should improve existing churches rather than plant new ones.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. Church planters receive excellent training.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Church plants weaken the ministry of existing churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. A small church can participate in church planting.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

17. Church plants provide solid biblical teaching.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

18. The majority of new churches fail.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

19. We already have enough churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

20. Multiple small churches are better than one large church.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

21. We need more churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

Attitudes: What I feel about church planting – Part 2

Please indicate your agreement or disagreement with the following statements.

22. Energies should be directed to plant new churches, not improving existing churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

23. Church planting is an effective means of evangelistic growth.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	O	O	O	O	O

24. Our community has already been reached for Christ.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. Church planting methods don't vary enough.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

26. Our church is too small to participate in church planting.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

27. Our community has not been reached for Christ.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. Church plants lack solid biblical teaching.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29. Church planting methods vary too much.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

30. We all share responsibility for the planting of new churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Attitudes: What I feel about church planting – Part 3

Please indicate your agreement or disagreement with the following statements.

31. Church plants complement the ministry of existing churches.

	1-Strongly Disagree	2	3	4	5-Strongly Agree
Level of Agreement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastoral Leader – Part Time Pay

41. Are you a pastoral leader that receives full-time pay for ministry?

O Yes

O No

Pastoral Leader – Full Time Pay

42. Are you a pastoral leader that receives part-time pay for ministry?

☐ Yes

O No

Church Member

43. Are you a church member?

O Yes

O No

Church Attender

44. Are you a church attender?

O Yes

O No

0 Other

Church Information

45. What best describes your weekly worship attendance?

Under 25 Under 50 Under 75 Under 100 Under 125 125 and over

Average Attendance	0	0	0	0	0	0
--------------------	---	---	---	---	---	---

46. How many years has the church been in existence?

10 and under 11-20 21-30 31-40 41-50 51-75 76-100 Over 100

Years	0	0	0	0	0	0	0	0
-------	---	---	---	---	---	---	---	---

47. In which state is your church located?

State

□ □ □ □ □

48. What is the number of baptisms at your church since January 1, 2007?

0	1	2	3	4	5	6-10	10-20	More than 20
---	---	---	---	---	---	------	-------	--------------

Baptisms	0	0	0	0	0	0	0	0
----------	---	---	---	---	---	---	---	---

49. Has the church been involved in church planting?

	Not Involved	In the Past	Currently	Plans in Place
Participation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank You, Pastoral Leader

50. Would you be willing to survey your congregation?

☐ Yes
☐ No

SURVEYS WILL BE PROVIDED FOR YOU AND POSTAGE PREPAID.

Congregations will be randomly selected for inclusion in the research study.

HELP US UNDERSTAND WHAT YOUR CHURCH ATTENDERS BELIEVE.

To Have Your Church Attenders Surveyed

Either return the "Church Survey Response Card" in the postage-paid return envelope provided for you OR send an email to roddonna@prodigy.net.

When sending an email, type "Church Survey" in the subject header. Include the church name and address in the body of an email.

State how many surveys you will need _____ (number of attenders).

Surveys will be supplied with all postage prepaid. Simply distribute and collect the surveys on a Sunday morning. Member surveys will be very simple and ask for only essential information. They should take just a few minutes to complete.

Thank you so much.

Request for Research

1. Would you like to receive a copy of the research findings?

☐ Yes
☐ No

RESEARCH FINDINGS WILL BE SENT ELECTRONICALLY. To receive your copy of the research findings, send an email of request to roddonna@prodigy.net. Type "Research Findings" in the subject header.

Thank you so much for participating in the survey. Your opinion counts!

APPENDIX 2

INSTRUMENTATION: CHURCH DEMOGRAPHICS

Pastoral leaders who consented to have their congregants surveyed and whose congregants were randomly selected for inclusion in the research study, we asked to provide basic demographic information on the church.

Attitudes, Values & Beliefs toward Church Planting:

Agreement to Participate

WELCOME TO THE SURVEY ON ATTITUDES, VALUES AND BELIEFS
TOWARD CHURCH PLANTING.

Please continue.

AGREEMENT TO PARTICIPATE

The research in which you are about to participate is designed to measure the beliefs, values, and attitudes of congregants and leaders of small churches toward church planting. This research is being conducted by Rodney D. Anderson for purposes of dissertation research. In this research, you will be asked to indicate your response. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

You must be age 18 or older to participate.

Thank you in advance for your willingness to help

Church Information

Please answer the following questions and include them when you return the surveys.

Your answers to these questions will aid in comparison of the results.

1. What best describes your weekly worship attendance?.

	Under 25	Under 50	Under 75	Under 100	Under 125	125 and over
Average Attendance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. How many years has the church been in existence?

	10 and under	11-20	21-30	31-40	41-50	51-75	76-100	Over 100
Years	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. What is the number of baptisms at your church since January 1, 2007?

	0	1	2	3	4	5	6-10	10-20	More than 20
Baptisms	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Has the church been involved in church planting?

	Not Involved	In the Past	Currently	Plans in Place
Participation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank you so much for participating in the survey.

APPENDIX 3

INSTRUMENTATION: ATTITUDINAL QUESTIONS

An “attitude is our tendency to evaluate some symbol, object, or aspect of our world in a favorable or unfavorable manner” (Arnold and Sullivan [2007], Lp17.htm). Attitude questions were worded in reverse for purposes of improving the survey results and were reverse encoded (Germuth [2007], si07.germuthF.pdf)

Attitudinal questions were developed from the literature review. The questions in bold correspond to the heading and to the order in which they were developed in the literature review. The bold statements represent commonly held objections to church planting. The reverse worded question is identified as “opposite.” The numbers at the end of the attitude statement correspond to the number randomly assigned for the particular attitude on the final survey. Questions in bold were worded in the negative and were reverse coded for purposes of measuring survey validity and comparative research statistics.

We already have enough churches. (#19)

(opposite) We need more churches. (#21)

We should improve existing churches rather than plant new ones. (#13)

(opposite) Energies should be directed to plant new churches, not improve existing churches. (#22)

One large church is better than multiple small churches. (#32)

(opposite) Multiple small churches are better than one large church. (#20)

Church plants weaken the ministry of existing churches. (#15)

(opposite) Church plants complement the ministry of existing churches. (#31)

Our church is too small to participate in church planting. (#26)

(opposite) A small church can participate in church planting. (#16)

Church planting offers false hopes of evangelistic growth. (#35)

(opposite) Church planting is an effective means of evangelistic growth. (#23)

Our community has already been reached for Christ. (#24)

(opposite) Our community has not been reached for Christ. (#27)

It is not our responsibility to plant new churches. (#33)

(opposite) We all share responsibility for the planting of new churches. (#30)

Church plants lack solid biblical teaching. (#28)

(opposite) Church plants provide solid biblical teaching. (#17)

Church planters lack proper training. (#36)

(opposite) Church planters receive excellent training. (#14)

Planting new churches comes at too high of a cost. (#34)

(opposite) The cost to plant a new church is not too high. (#37)

Church planting methods vary too much. (#29)

(opposite) Church planting methods don't vary enough. (#25)

The majority of new churches fail. (#18)

(opposite) The majority of new churches are successful in their mission. (#38)

APPENDIX 4

EXPERT PANEL MEMBERS

The expert panel consisted of those with church planting expertise (serving as church planting or evangelism leaders in SBC State Conventions from the Midwest or with the church planting group of NAMB) and of those with research expertise (serving in a research role with CMR).

From North American Mission Board (NAMB):

John M. Bailey	<i>Church Planting Group</i>
Randy Ferguson	<i>Church Planting Group</i>
Richie Stanley	<i>Center for Missional Research</i>

Midwest State Convention Church Planting/Evangelism Leaders:

<u>Dakota Baptist Convention</u>	Leland Hill <i>Church Planter Strategist</i>
<u>Illinois Baptist State Association</u>	Charles Campbell <i>Church Planting Team</i>
<u>Baptist State Convention of Michigan</u>	Bob Wood <i>Church Growth Ministries</i>
<u>Minnesota-Wisconsin Baptist Convention</u>	Steve Melvin <i>Director of Church Extension</i>
<u>Missouri Baptist Convention</u>	Jerry Field <i>Director of Church Planting</i>

APPENDIX 5

INFORMATIONAL WEBSITES

A listing of SBC national, state, and associational information websites.

National: www.sbc.net

State:

Dakota	www.dakotabaptist.com
Illinois	www.ibsa.org
Indiana	www.scbi.org
Iowa	www.bcisbc.org
Kansas/Nebraska	www.kncsb.org
Michigan	www.bscm.org
Minnesota/Wisconsin	www.mwbc.org
Missouri	www.mobaptist.org
	www.missouridom.org
Ohio	www.scbo.org

Associational:

Bay Lakes Baptist Association	www.blba.org
Black River Baptist Association	www.blackriverbaptist.org
Blue Stem Baptist Association	www.bluestemba.org
Carroll-Saline Baptist Associations	www.carrollsalinebaptist.org
Central Baptist Association	www.centralbaptistassociation.org
Gasconade Valley Baptist Association	www.gasconadevalleybaptist.org
Genesee Baptist Association	www.geneseebaptistassociation.org
Grand Crossings Baptist Association	www.grandcrossingsba.org
Greater Dayton Association	www.gdab.org
Greene County Baptist Association	www.gbaptist.org
Heartland Baptist Association	www.heartlandbaptistassociation.org
Howell Baptist Association	www.revivalist.org
Huron Association	www.findmichurch.org
Kansas City Baptist Association	www.kckba.org

Kaw Valley Baptist Association	www.here2serve.org
Laclede Baptist Association	www.lacledebaptistassociation.com
Lamine Baptist Association	www.laminebaptist.org
Lighthouse Baptist Association	www.lbamo.org
Mt. Salem-Wyaconda Southern Baptist	www.mswsba.org
New Life Baptist Association	www.newlifeba.com
North Grand River Baptist Association	www.northgrandriverbaptist.com
Northcoast Baptist Association	www.nba.ohbaptist.org
Northwest Association	www.nwindianabaptists.org
Ohio Valley Baptist Association	www.ovba.ws:8000/
South Central Association	www.findmichurch.org
Southeastern Association	www.findmichurch.org
Southwestern Association	www.findmichurch.org
Southwestern Baptist Association	www.swba.info
Spurgeon Baptist Association	www.sbaoc.org
Steel Valley Baptist Association	www.ohiosvba.org
Upper Peninsula Baptist Association	www.upperpeninsulabaptists.org
Western Kansas Baptist Association	www.westernkansasbaptist.org
Whitewater Association	www.netministries.org

REFERENCE LIST

- Adamson, Arden K. 2006. 10 objections to planting churches. *Enrichment Journal*. Retrieved 17 March 2006 from <http://www.enrichmentjournal.ag.org>.
- Aland, Kurt, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, eds. 1983. *The Greek New Testament*. 3rd ed. Stuttgart, West Germany: United Bible Societies.
- Alban, Douglas. 1984. What is church planting? *Prairie Overcomer* 57 (June): 36-37.
- Amberson, Talmadge R., ed. 1979. *The birth of churches: The biblical basis of church planting*. Nashville, TN: Broadman Press.
- Anthony, Michael J., and James Estep, Jr., eds. 2005. *Management essentials for Christian ministries*. Nashville, TN: Broadman and Hollman.
- Arn, Win. 1988. *The pastor's manual for effective ministry*. Monrovia, CA: Church Growth.
- Arnold, L. E., and Darlene Sullivan. 2007. *Department of the Army: Consideration of others (CO2) handbook*. Retrieved 12 March 2007 from <http://chppm-www.apgea.army.mil>.
- Bailey, John M. 2001. Principles for breakout growth in established churches with an attendance under 150. D.Min. project, The Southern Baptist Theological Seminary.
- _____. 2006. *Pursuing the mission of God in church planting*. Alpharetta, GA: North American Mission Board.
- Bailey, Keith M. 1981. *The church planter's manual*. Harrisburg, PA: Christian Publications, Inc.
- Barna, George. 1988. *Marketing the church*. Colorado Springs, CO: Navpress.
- [The] Barna Group. 2003. *Small churches struggle to grow because of the people they attract*. The Barna Update. Retrieved 23 March 2007 from <http://www.barna.org>.
- _____. 2004. *Number of unchurched adults has nearly doubled since 1991*. The Barna Update. Retrieved 2 May 2006 from <http://www.barna.org>.

- _____. 2005. *One in three adults is unchurched*. The Barna Update. Retrieved 2 May 2006 from <http://www.barna.org>.
- _____. 2006a. *Evangelism*. Barna by Topic. Retrieved 22 August 2006 from <http://www.barna.org>.
- _____. 2006b. *Regional Differences*. Barna by Topic. Retrieved 2 May 2007 from <http://www.barna.org>.
- _____. 2007. *Unchurched population nears 100 million in the U.S.* The Barna Update. Retrieved 19 March 2007 from <http://www.barna.org>.
- Barnes, Albert. 1980. *Barnes notes on the Old & New Testaments*. Vol.19, *Acts*. Grand Rapids, MI: Baker Book House.
- Barnes, Rebecca, and Lindy Lowry. 2006. Special report: The American church in crisis. *Outreach Magazine*. Retrieved 21 March 2007 from <http://www.christianitytoday.com>.
- Benner, Dick. 2001. Return to Anabaptist roots for church planting, speaker tells evangelism council participants. *Mennonite* 4 (March): 10.
- Bennis, Warren, and Burt Nanus. 1985. *Leaders: The strategies for taking charge*. New York, NY: Harper & Row, Publishers.
- Bloesch, Donald G. 1988. *The future of evangelical Christianity*. Colorado Springs, CO: Helmers & Howard.
- Borg, Walter R., and Meredith D. Gall. 1971. *Educational research: An introduction*. New York, NY: David McKay Company.
- Boyle, Timm. 2002. *Be fruitful and multiply*. Retrieved 21 May 2007 from <http://www.outreachmagazine.com>.
- Brand, Chad Owen, and David E. Hankins. 2005. *One sacred effort: The cooperative program of Southern Baptists*. Nashville, TN: Broadman & Holman Publishers.
- Bredfeldt, Gary J. 1991. The values and attitudes of incoming Bible College students compared with the expectations of faculty. Ed.D. diss., Trinity Evangelical Divinity School.
- Briggs, Donald. 2003. Mainline bodies return to church planting. *Christian Century* 120 (17): 16-17.
- Bullock, Warren D. 2005. Why another church? *Enrichment Journal*. Retrieved 14 October 2005 from <http://www.enrichmentjournal.ag.org>.

- Callahan, Kennon L. 1983. *Twelve keys to an effective church*. New York, NY: HarperCollins Publishers.
- Campolo, Anthony, Jr. 1982. *The success fantasy*. Wheaton, IL: Victor Books.
- Carson, D.A. 2005. *Becoming conversant with the emerging church*. Grand Rapids, MI: Zondervan.
- Cheyney, Tom. [2005?]. *20 reasons why you should plant churches*. Retrieved 24 April 2007 from <http://www.churchplantingvillage.net>.
- Church Planting Village. 2007a. *Discipling the peoples of North America*. Retrieved 27 February 2007 from <http://www.churchplantingvillage.net>.
- _____. [2007b?]. *Partners in church planting: A guide to church planting for the sponsoring church*. Retrieved 23 August 2007 from <http://www.churchplantingvillage.net>.
- Codwell, Scott. 2001. Identity, authority and geography: Some concerns about church planting. *St. Mark's Review* 186: 309.
- Cole, Tim. 2002. Genetic engineering . . . bad for people, good for churches? *Christian Standard* 137 (March): 199-200.
- Colson, Charles, and Ellen Santilli Vaughn. 1992. *The Body: Being light in the darkness*. Dallas, TX: Word Publishing.
- Conner, Phillip, and Ed Stetzer. 2007. *Research report: Church plant survivability and health study 2007*. Alpharetta, GA: Center for Missional Research, North American Mission Board.
- Copeland, Mark A. 2006. *The benefits of a small church*. Retrieved 6 September 2007 from <http://www.ccel.org>.
- Creative Research Systems. 2003. *Sample size calculator*. Retrieved 11 September 2007 from <http://www.surveysystems.com>.
- _____. 2007. *What is significance, the meaning of statistics*. Retrieved 6 February 2009 from <http://www.surveysystems.com>.
- Creswell, John M. 2003. *Research design: Qualitative, quantitative, and mixed methods approach*. 2nd ed. Thousand Oaks, CA: Sage Publications.
- Curran, Casner. 2003. A pattern for church planting. *Alliance Life* 138 (April): 36-37.

- Davidson, Ivor J., John D. Woodbridge, David Wright, and Tim Dowley, eds. 2004. *The birth of the church: From Jesus to Constantine, AD 30-312*. Grand Rapids, MI: Baker Books.
- Dick, Grady, and Glenn Kendall. 1992. Seven keys to effective church planting. *Evangelical Missions Quarterly* 28 (October): 366-73.
- Disciples of Christ. 2004. Disciples have big year with new churches. *Christian Century* 121 (4): 17.
- Dobbins, Les. 2007. The fear factor of church planting. *Ministry Toolbox*. (Winter). Retrieved 31 March 2007 from <http://www.onmission.com>.
- DSS Research, Inc. 2000. Complementary methodologies: Internet versus mail surveys. Retrieved 11 September 2007 from <http://www.dssresearch.com>.
- Dudley, Carl S., and David A Roozen. 2001. *Faith communities today: A report on religion in the United States today*. Hartford, CT: Hartford Institute for Religion Research; Hartford Seminary.
- Easum, Bill. 2006. Church planting. Retrieved 17 August 2006 from <http://www.easumbandy.com>.
- Elwell, Walter A., ed. 1984. *Evangelical dictionary of theology*. Grand Rapids, MI: Baker Book House.
- Erickson, Millard J. 2001. *Introducing Christian doctrine*. 2nd ed. Grand Rapids, MI: Baker Academic.
- Faircloth, Samuel D. 1991. *Church planting for reproduction*. Grand Rapids, MI: Baker Book House.
- Farmer, Jeffrey C. [2003?]. The effect of sponsoring a church plant on the sponsor church. Retrieved 5 May 2007 from <http://www.newchurches.com>.
- Ferguson, Rick E. 2005. Reaching your city through church planting. In *Reaching a nation through church planting*, ed. Richard H. Harris, 91-102. Alpharetta, GA: North American Mission Board.
- Finn, Bruce R. 2000. Small churches can plant churches. D.Min. diss., Reformed Theological Seminary.
- Florida Baptist Witness. 2006. Southern Baptists "most political." Retrieved 13 April 2007 from <http://www.floridabaptistwitness.com>.

- Foulke, Brent E. 2003. New churches, new strategies, new harvests. *Christian Standard* 138 (November): 724-30.
- Frost, Michael, and Alan Hirsch. 2003. *The shaping of things to come: Innovation and mission for the 21st century church*. Peabody, MA: Hendrickson Publishers.
- Gall, Joyce P., M.D. Gall, and Walter R. Borg. 1999. *Applying educational research: A practical guide*. 4th ed. New York, NY: Logman.
- Gardner, John W. 1990. *On leadership*. New York, NY: The Free Press.
- Germuth, Amy A. 2007. Improving survey quality: Assessing and increasing survey reliability and validity. Retrieved 11 September 2007 from <http://www.eval.org>.
- Getz, Gene A. 1974. *Sharpening the focus of the church*. Chicago, IL: Moody Press.
- Grace University. [2000?]. Excel: Unhindered church. Class instructor notes for lesson one. Grace University, Omaha, NE.
- Grady, Dick, and Glenn Kendall. 1992. Seven keys to effective church planting: Survey's findings are confirmed in field experience. *Evangelical Missions Quarterly* 28 (4): 366-73.
- Granberg, Stanley E. 2001. Characteristics of the effective 21st century church. *Kairos Church Planting Support*. Retrieved 2 May 2006 from <http://www.kairoschurchplanting.org>.
- _____. 2006a. 5 reasons why we should church plant? *Kairos Church Planting Support*. Retrieved 2 May 2006 from <http://www.kairoschurchplanting.org>.
- _____. 2006b. Why church planting? *Kairos Church Planting Support*. Retrieved 2 May 2006 from <http://www.kairoschurchplanting.org>.
- Guernsey, Dennis B. 1982. *A new design for family ministry*. Elgin, IL: David C. Cook Publishing Co.
- Hadaway, C. Kirk. 1990. The impact of new church development on Southern Baptist growth. *Review of Religious Research* 31 (4): 370-80.
- Harris, Richard H. 2005. *Reaching a nation through church planting*. Alpharetta, GA: North American Mission Board.
- Harrison, Rodney A. 2002. A manual for partnering churches. A draft manuscript for the Church Planting Group of the North American Mission Board, Alpharetta, GA.

- Harsh, Norman L. 1991. Financial resources for church planting. *Brethren Life and Thought* 36 (Summer): 221-26.
- Herrington, Jim, Mike Bonem, and James H. Furr. 2000. *Leading congregational change*. San Francisco, CA: Jossey-Bass.
- Hersey, Paul, Kenneth H. Blanchard, and Dewey E. Johnson. 2001. *Management of organizational behavior*. 8th ed. Upper Saddle River, NJ: Prentice Hall Inc.
- Hesselgrave, David J. 2000. Essential elements of church planting and growing in the 21st century. *Evangelical Missions Quarterly* 36 (January): 24-32.
- Hiebert, Paul. G. 1991. Planting churches in North America today. *Direction* 20 (2): 6-14.
- Howell, David C. 2004. *Fundamental statistics for the behavioral sciences*. 5th ed. Belmont, CA: Brooks/Cole-Thomson Learning
- Hughes, Kent, and Barbara Hughes. 1987. *Liberating ministry from the success syndrome*. Wheaton, IL: Tyndale House Publishers Inc.
- Hulbert, Darren D. 2004. Lay leadership development in the context of church planting in California Southern Baptist churches. D.Min. diss., Dallas Theological Seminary.
- Jacobs, Dave. [2006?]. Small churches CAN plant churches! Or . . . “We can’t plant, we’re too small.” *Church Planting Coordinator Western Vineyard Region*. Retrieved 20 February 2006 from <http://www.providencevcf.org>.
- Jacobsen, Wayne. 1987. *The naked church*. Eugene, OR: Harvest House Publishers.
- Janzen, Warren. 1993. 5-10 team: A proposal for church planting. *Didaskalia* 5 (1): 69-75.
- Joint Research Center. 2007. Composite indicators. Retrieved 8 February 2007 from <http://www.farmweb.jrc.cec.eu.int>.
- Jones, Phillip B. 2001. *Research report: Southern Baptist congregations today*. Alpharetta, GA: North American Mission Board, SBC.
- _____. 2002. *Research report: Southern Baptist congregations and Worshipers. Supplement to “A Field Guide to U.S. Congregations*. Alpharetta, GA: North American Mission Board, SBC.
- Jones, Tom. 2004a. *Church planting from the ground up*. Joplin, MO: College Press Publishing Company.

- _____. 2004b. Creating a church planting team. *Christian Standard* 139 (July): 462-63.
- _____. 2004c. Why plant churches? *Christian Standard* 139 (May): 333.
- Kopp, Herb. 1991. Biblical perspectives of “church” which Mennonite Brethren should embrace. *Direction* 20 (2): 55-62.
- Kouzes, Jim, and Barry Posner. 2002. *The leadership challenge*. San Francisco, CA: Jossey-Bass Publishers.
- Kyle, Richard G. 2003. For everything a season: Mennonite Brethren in North America, 1874-2002, an informal history. *Direction* 32 (2): 238-40.
- Lausanne Committee on Evangelism. 1978. Pasadena consultation – homogeneous unit principle. Retrieved 30 November 2005 from <http://www.community.gospelcom.net>.
- Lawless, Chuck. 2002. *Disciplined warriors*. Grand Rapids, MI: Kregel Publications.
- Leadership Network. [2007?]. Church planting. Retrieved 23 August 2007 from <http://www.leadnet.org>.
- Leedy, Paul D., and Jeanne Ellis Ormrod. 2001. *Practical research: Planning and design*. 7th ed. Upper Saddle River, NJ: Merrill Prentice Hall.
- Leedy, Randy A. 2004. A window into Paul’s church planting heart. *Biblical Viewpoint* 38 (April): 3-15.
- Lewis, Robert. 2001. *The church of irresistible influence*. Grand Rapids, MI: Zondervan.
- LifeWay Christian Resources. 2008. *2007 Southern Baptist Convention Statistical Summary*. Nashville, TN: LifeWay Christian Resources. Retrieved 20 January 2009 from <http://www.lifeway.com>.
- Logan, Robert E. 1989. *Beyond church growth*. Grand Rapids, MI: Fleming H. Revell.
- Logan, Robert E., and Neil Cole. 1995. *Raising leaders for the harvest*. Alta Loma, CA: CRM New Church Development.
- Logan, Robert E., and Steven L. Ogne. 1993. *CMTC bootcamp*. Colorado Springs, CO: The Church Multiplication Training Center.
- Losee, Bob. 1999. Belief and Knowledge. Retrieved 31 October 2007 from <http://www.ils.unc.edu>.

- Malphurs, Aubrey. 1999. *Advanced strategic planning: A new model for church and ministry leaders*. Grand Rapids, MI: Baker Book House.
- _____. 2004a. *Planting growing churches for the 21st century*. Grand Rapids, MI: Baker Book House.
- _____. 2004b. *Values-driven leadership*. Grand Rapids, MI: Baker Books.
- Martinez, Juan, and Dale Warkentin. 1991. Two responses to Henry Schmidt: Diverse models/strategies of church planting/growth among Mennonite Brethren. *Direction* 20 (2): 45-49.
- McCrary, Larry E. 2001. More than money! A modified content analysis of written material regarding the relationship between sponsoring churches and their new church plants in the Southern Baptist Convention. D.Min. diss., Trinity International University.
- McGavern, Donald, and Win Arn. 1973. *How to grow a church*. Ventura, CA: Regal Books.
- McNicol, Bruce. 1991. Churches die with dignity. *Christianity Today* 35 (1): 68-70.
- Mead, Loren B. 1991. *The once and future church: Reinventing the congregation for a new mission frontier*. Washington, DC: Alban Institute.
- Meltzoff, Julian. 1998. *Critical thinking about research: Psychology and related fields*. Washington, DC: American Psychological Association.
- Microsoft Office. 2009. Random number generator for Excel 2003, 2002 (XP), 2000. Retrieved 22 January 2009 from <http://www.office-addins.com>.
- Miller, Gordon. 1997. *Leadership letter: About the "church size" question*. Carey Baptist College. Retrieved 20 February 2006 from <http://www.carey.ac.nz>
- [The] Missionary Training Service. 2006. Why is church planting important? Retrieved 2 May 2006 from <http://www.missionarytraining.org>.
- Montgomery, James H. [2006?]. Church planting: An idea whose idea has come again. Retrieved 20 February 2006 from <http://www.jmm.aaa.net.au>.
- Moore, Ralph. 2002. *Starting a new church*. Ventura, CA: Regal Books.
- Morgan, Timothy. 2006. Urgent still. *Christianity Today* 50 (10): 76-78.
- Murray, Stuart. 2001. *Church planting: Laying foundations*. Scottdale, PA: Herald Press.

Nerger, Steve. 2005. Bivocational church planting. In *Reaching a nation through church planting*, ed. Richard H. Harris, 199-206. Alpharetta, GA: North American Mission Board.

_____. 2007. Rural church planting. *Church Planting Village: The Planter Update* 7 (16):1-2.

Neufeld, John. 2003. Rediscovering the calling and sending church. *Direction* 32 (2): 193-201.

North American Mission Board. 1998. *The church planter's management system*. Alpharetta, GA: North American Mission Board.

_____. 2006. Congregations reporting fewer than 125 in worship attendance in 2006 for selected state conventions. *Annual Church Profile*. Nashville, TN: LifeWay Christian Resources.

_____. 2007. Congregations in select associations sorted by state convention, then association. *Annual Church Profile, 2007*. Alpharetta, GA: North American Mission Board.

_____. 2009. About NAMB. Alpharetta, GA: North American Mission Board. Retrieved 20 January 2009 from <http://www.namb.net>.

North American Mission Board Church Planting Mentoring Team. [2006?]. *Partners in church planting: A guide to church planting for the sponsoring church*. Alpharetta, GA: Church Planting Resource Library: North American Mission Board.

Olson, David T. 2006a. 12 surprising facts about the American Church. PowerPoint slide presentation. Retrieved 21 March 2007 from <http://www.theamericanchurch.org>.

_____. 2006b. Empty pews, signs of hope. *The Covenant Companion* (February): 11-13.

_____. 2006c. Good intentions, empty pews. *The Covenant Companion* (January): 6-9.

OnMission.com. 2003. Assisting in church planting. Retrieved 31 March 2007 from <http://www.onmission.com>.

Osborne, David R. 1991. Making church planting valuable. *Christian Standard* 126 (June): 530-31.

Payne, J. D. 2003. Problems hindering North American church movements. *Evangelical Missions Quarterly* 39 (April): 220-28.

- Penner, Peter. 1987. *No longer at arms length: Mennonite Brethren church planting in Canada*. Winnipeg, MB: Kindred Press.
- Perry, Lloyd. 1977. *Getting the church on target*. Chicago, IL: Moody Press.
- Pewinternet.com. 2006. Demographics of internet users. Retrieved 13 April 2007 from <http://www.pewinternet.org>.
- Piper, John. 2006. Introducing all nations Christian fellowship, A church plant of Bethlehem Baptist Church. Desiring God – God centered resources from the ministry of John Piper. Retrieved 2 May 2006 from <http://www.desiringgod.org>.
- Powell, Dennis Duane. 2000. Church planting programs of similar-sized denominations in the United States. D.Min. diss., Asbury Theological Seminary.
- Rainer, Thom S. 1993. *The book of church growth: History, theology, and principles*. Nashville, TN: Broadman & Hollman Publishers.
- _____. 2001. *Surprising insights from the unchurched*. Grand Rapids, MI: Zondervan.
- _____. 2005. *Breakout churches*. Grand Rapids, MI: Zondervan.
- Rainey, Joel Owens. 2005. A comparison of the effectiveness of selected church planting models measured by conversion growth and new church starts. Ed.D. diss., The Southern Baptist Theological Seminary.
- Reccord, Bob. 2005. Does a fire burn in you to plant a church? In *Reaching a nation through church planting*, ed. Richard H. Harris, 1-6. Alpharetta, GA: North American Mission Board.
- Reddig, Ken. 1993. Conference in pilgrimage: The story of the Southern District Mennonite Brethren Conferences and its churches. *Direction* 22 (1): 95-96.
- Richards, Lawrence O. 1982. *Richards' complete Bible handbook*. Waco, TX: Word Books.
- Russell, Bob. 2000. *When God builds a church*. West Monroe, LA: Howard Publishing.
- Ruxton, Graeme D. 2006. The unequal variance t-test is an underused alternative to Student's t-test and the Mann-Whitney U test. Retrieved 7 February 2009 from <http://beheco.oxfordjournals.org>.
- Schaller, Lyle E. 1979. *Effective church planning*. Nashville, TN: Abingdon Press.
- _____. 1991. *Forty-four questions for church planters*. Nashville, TN: Abingdon.

- Schmidt, Henry J. 1988. Antioch blueprints: A manual of church planting information and church growth strategies. *Direction* 17 (2): 99-100.
- _____. 1991a. A church growth consultation: Expectations and post-session perceptions. *Direction* 20 (2): 3-5.
- _____. 1991b. Diverse models/strategies of church planting/growth among Mennonite Brethren. *Direction* 20 (2): 21-44.
- Schwarz, Christian A. 1996. *Natural church development*. Carol Stream, IL: ChurchSmart Resources.
- Sellers, Ron. 2006. Churches online: Presence, yes – ministry, not much. *Facts & Trends* 52 (January-February): 6, 9.
- Shenk, David W., and Ervin R. Stutzman. 1988. *Creating communities for the kingdom: New Testament models of church planting*. Scottsdale, PA: Herald Press.
- Sidey, Kenneth H. 1993. Boomer boom and bust. *Christianity Today* 37 (9): 14-15.
- Slagle, David A. 2006. The prayer-driven church plant. D.Min. diss., Asbury Theological Seminary.
- Smietana, Bob. 2006. Statistical illusion. *Christianity Today* 50 (4): 85-88.
- Snapper, David. 1996. Scholia: Unfulfilled expectations of church planting. *Calvin Theological Journal* 31 (2): 464-86.
- Southern Baptist Convention. 2007. About us – meet Southern Baptists. Retrieved 5 April 2007 from <http://www.sbc.net>.
- SPSS Inc. 2005. Software options for students and instructors. Retrieved 12 September 2007 from <http://www.spss.com>.
- Stadia. 2006. What we do: Local church planting networks. Retrieved 17 August 2006 from <http://www.stadia.cc>.
- Stanley, Richie C. 2002. Research report: Comparison of changes in population, Southern Baptist Churches, and resident members by region and state, 1990 to 2000. Alpharetta, GA: North American Mission Board, SBC.
- Stetzer, Ed. 2003a. An analysis of church planting process and the attendance of Southern Baptist church plants. Retrieved 8 May 2007 from <http://www.newchurches.com>.

- _____. 2003b. *Planting new churches in a postmodern age*. Nashville, TN: Broadman & Holman Publishers.
- _____. 2005. Church planting: Observations on the state of North American mission strategies. Retrieved 24 April 2007 from <http://www.efca.org>.
- _____. 2006a. First person: Making evangelism good news again. Retrieved 16 May 2007 from <http://www.namb.net>.
- _____. 2006b. *Planting missional churches*. Nashville, TN: Broadman & Holman Publishers.
- Stoffer, Dale R. 1994. Church planting: An Anabaptist model. *Brethren Life and Thought* 39 (Summer): 210-21.
- Stonebraker, Robert J. 1983. Optimal church size: The bigger the better. *Journal for the Scientific Study of Religion* 32 (3): 231-41.
- SurveyMonkey.com. 2007a. Professional features made easy. Retrieved 19 April 2007 from <http://www.surveymonkey.com>.
- _____. 2007b. Smart Survey Design. Retrieved 9 May 2007 from <http://www.surveymonkey.com>.
- _____. 2007c. *SurveyMonkey conversion guide: An introduction and guide for utilizing the new monkey*. Retrieved 9 May 2007 from <http://www.surveymonkey.com>.
- Sweet, Leonard. 1999. *SoulTsunami: Sink or swim in the new millennium culture*. Grand Rapids, MI: Zondervan Publishing House.
- Tenney, Merrill C. 1961. *New Testament survey*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- University of Minnesota. 2009. 2 independent sample t-test. Department of Computer Science and Engineering. Retrieved 23 January 2009 from www-users.cs.umn.edu.
- University of Texas at Austin. 2007. Analyzing survey data. Retrieved 11 February 1009 from <http://www.utexas.edu>.
- U.S. Census Bureau. 2006. Nearly half of our lives spent with TV, radio, internet, newspapers, according to Census Bureau Publication. Retrieved 13 April 2007 from <http://www.census.gov>.
- _____. 2007. Countries ranked by population. Retrieved 19 March 2007 from <http://www.census.gov>.

Vine, W. E. 1980. *Vine's expository dictionary of New Testament words*. McLean, IL: Mac Donald Publishing Company.

Wagner, C. Peter. 1976. *Your church can grow*. Ventura, CA: Regal Books.

_____. 1990. *Church planting for a greater harvest*. Ventura, CA: Regal Books.

_____. 1999. *Churchquake!* Ventura, CA: Regal Books.

Wallace, David. 2009. Lesson 16: Post-hoc tests. Retrieved 6 January 2009 from <http://faculty.uncfsu.edu>.

Warren, Rick. 1995. *The purpose driven church: Growth without compromising your message and mission*. Grand Rapids, MI: Zondervan Publishing House.

Watson, Suzanne E. [2007?]. Small-membership church. Retrieved 5 April 2007 from <http://www.episcopalchurch.org>.

Wikipedia.org 2009. Type I and type II errors. Retrieved 5 February 2009 from <http://en.wikipedia.org>.

Wilson, Ralph F. 1992. Restarting a dead church. *Christian Century* (July-August): 25-26.

_____. 2004. *Why plant churches?* The Evangelical Free Church in America. Retrieved 2 May 2006 from <http://www.efca.org>.

Zunkel, C. Wayne. 1983. It's easier to have babies. *Brethren Life and Thought* 28 (Spring): 77-90.

ABSTRACT

AN ANALYSIS OF ATTITUDES, VALUES, AND BELIEFS OF CONGREGANTS AND LEADERS OF SMALL CHURCHES TOWARD CHURCH PLANTING

Rodney Dale Anderson, Ed.D.
The Southern Baptist Theological Seminary, 2009
Chairperson: Dr. Gary J. Bredfeldt

Church growth in America was not keeping pace with population growth. The size of the challenge was great, but the size of the average church was small. How could church planting be promoted when the majority of churches were small?

The research was conducted for the purpose of analyzing what beliefs, values, and attitudes existed among congregants and leaders of small churches toward church planting to discover relationships, if any, between the beliefs, values, and attitudes of those congregants and leaders to the practice of church planting.

The review of literature demonstrated a gap in the research. The literature review examined foundational research in the field and identified commonly-held beliefs, values, and attitudes toward church planting. Through a survey, the researcher gained insight into the views of congregants and pastoral leaders.

Congregants and pastoral leaders from small SBC churches under 124 in attendance located in the Midwest were the focus of the study. Pastors and congregants were randomly selected.

The results of the surveys were tabulated and correlated, dividing responses between pastoral leaders and congregants. Relationships, if any, were determined by comparing means.

Research findings demonstrated that congregants and pastoral leaders agreed with the teachings of the Bible relating to church planting, but there was a difference between what they saw the Bible teaching and what they valued. Further comparisons revealed a significant difference between the beliefs, values, and attitudes of congregants and pastoral leaders. Church planting practice of churches had no influence on the views of congregants toward church planting, but church planting practice had significance influence on the attitudes of the pastoral leaders.

The findings of the research applied to church planting. Educators could build upon the stance that congregants and pastoral leaders had toward Scripture and on their favorable attitudes toward church planting. Leaders needed greater awareness of their own inconsistencies. Visionary leadership was needed to bridge the gap toward the planting of more churches. If one wanted to see a church plant another church, it would require a change in the attitude of the leader.

Keywords: church planting, small, Southern Baptist, attitudes, values, beliefs, congregants, leaders

VITA

Rodney Dale Anderson

PERSONAL

Born: January 23, 1954
Parents: Kermit and Marie Anderson
Married: Donna Marie Egbers, February 10, 1979

EDUCATIONAL

Diploma, Oakland-Craig High School, Oakland, Nebraska, 1972
B.A., Grace College of the Bible, Omaha, Nebraska, 1985
Th.M., Dallas Theological Seminary, Dallas, Texas, 1991

MINISTERIAL

Associate Pastor, Faith Bible Church, Omaha, Nebraska, 1984-1985
Adult Teacher, Northlake Baptist Church, Garland, Texas, 1985-1991
Administration & Programming, Art of Family Living, Dallas, Texas, 1985-1991
Pastor, Bethesda Church, Marion, South Dakota, 1991-1997
Senior Pastor (Planting Pastor), Rolling Hills Church, Papillion, Nebraska, 1997-2004
Police Chaplain, LaVista, Ralston, and Papillion, Nebraska, 1998-2004
Senior Pastor (Interim), Millard Bible Church, Omaha, Nebraska, 2004-2006
Senior Pastor (Planting Pastor), Christ Community Church, Sioux Falls, South Dakota, 2006-

ACADEMIC

Adjunct Professor of Bible and Theology, Grace University, Omaha, Nebraska, 1999-