1001 NWC Leaders Report

February 2017

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About This Report

At the 2012 General Assembly, PC(USA) leaders encouraged Presbyterians to create 1,001 new worshiping communities (NWCs) between 2012 and 2022. Since then, across the PC(USA), 409 new and varied forms of church have been raised up by leaders seeking to ignite discipleship and transformation. Of these, 348 (85%) are currently active. This study is part of a larger research project tracking the progress of these communities.

Results in this report come from two sources: (1) a web-based survey of the entire known population of NWC leaders and (2) informal interviews and focus groups with leaders, conducted by Deb Coe and Angie Andriot at the 2016 Go Disciple Live conference. In total, 95 leaders responded to the survey, and 10 were interviewed. For more information about sampling and methodology, see Appendix A.

This research was conducted in partnership with the 1001 NWC office of the Presbyterian Mission Agency. The goals of this study are to determine the level of success of the new worshiping communities and their leaders, to understand the varied expressions of church that are present in new worshiping communities, and to learn how these communities are similar and different to mainstream congregations.

Research Services helps the Presbyterian Church (U.S.A.) make data-informed decisions through the use of surveys, focus groups and interviews, demographic analysis, and program evaluations. We are social scientists with backgrounds in sociology, public policy, economics, and Christian education. We serve congregations, presbyteries and synods, PC(USA) national agencies, and other denominations. Research Services is a division of the Presbyterian Mission Agency.

Principle Investigators
Angie Andriot, PhD
Deborah Coe, PhD
Research Services
Presbyterian Mission Agency

Client
Vera White, Coordinator
1001 NWC
Presbyterian Mission Agency

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A Note on Definitions

The term "worshiping community" is an umbrella term for any gathering in which people come together regularly to celebrate, learn about, and/or worship God. This includes congregations, new worshiping communities, immigrant fellowships, new church developments, and other expressions of church. Our report provides an overview of the current state of NWCs (new worshiping communities) within the PC(USA). For **the purpose of this report, we use the term "NWC" or "new worshiping community" to** refer to new worshiping communities, immigrant fellowships, new church developments, and other expressions of church that are being tracked by the 1001 NWC office.

In addition, we use the term "PC(USA) pastor" to refer to any pastor, co-pastor, associate pastor, interim pastor, designated pastor, or temporary pastor of a PC(USA) congregation. While we recognize that some PC(USA) pastors are serving congregations in other denominations, and that some pastors of PC(USA) congregations were ordained in other denominations, these two groups are not included in this report.

Finally, we do some analyses by comparing White NWC leaders to leaders of color. Unfortunately, due to the small size of this population, we cannot look any deeper than this simple binary. In the survey, leaders were asked what race or ethnicity they self-**identify as. For our analysis, "White leaders" refers to anyone who self**-identified only as **"White." "Leader of color" refers to anyone who selected African American or Black,** African Immigrant, Asian, Hispanic or Latinx, Middle Eastern, Native American, **"other," or some combination therein. This category (leader of color) also includes** individuals who **selected "White" along with one of the other aforementioned categories.**

Overview

NWCs are bringing people to Christ by successfully reaching out to the unchurched (those who have never been religious), to the dechurched (those who used to be religious but have given up on church), and to individuals from other religions: About half of NWC participants were not churchgoers before participating in the NWC. In fact, for 12% of participants, the NWC is their first foray into any sort of religious gathering. Also, although NWCs are just as likely as congregations to engage in evangelism, the emphasis differs.

NWCs are more than twice as likely as congregations to engage in relational evangelism (forming relationships with non-Christians as a way to share God's love) or testimonial evangelism (sharing the Good News and telling your "God story"): Given that NWCs are reaching the unchurched and the dechurched, it appears that these two methods of evangelism are working. And yet, fewer than one half of congregations are using these methods.

The demographics of the communities and their leaders differ from those of the overall Presbyterian Church (U.S.A.): The people in these communities are younger than the typical Presbyterian, have more language diversity, and are more racially diverse. Whereas 46% of worshiping community participants are people of color, only 9% of the membership of PC(USA) are people of color. These new participants and leaders bring greater diversity to the denomination, as well as the potential to help grow PC(USA).

Racial demographics also speak to differences in how leaders approach evangelism and discipleship in their communities. In our interviews with African American leaders, especially, the topic of race differences in evangelism was frequently raised. As such, we compared responses by race on evangelism and discipleship. Leaders of color are more likely to emphasize evangelism: 30% of leaders of color list evangelism as one of their top three priorities, compared to only 8% of White leaders. Additionally, leaders of color are more likely than White NWC to use testimonial evangelism. This warrants further research, but could speak to racial differences in the religious history of the varying populations being reached.

Mission is heavily emphasized in many NWCs: Most NWCs work together with other organizations and agencies in their community, and many NWCs include a mission focus as a key component of their community's purpose. The most common method of outreach is to provide food and shelter for members of the community at large. As one leader explained it: "We are going out to meet Jesus." The work of mission is to help people reconnect with God, and trust in the process: "we are part of the harvest but we may never see the harvest." Another leader, in the early stages of starting a NWC, states he plans to use mission work as a way to create a "stealth explosion of God's love into the neighborhood."

Fact Sheet

Getting to Know the NWC Leaders
- ✝ 60% of NWC leaders identify as White, compared to 88% of PC(USA) pastors
- ✝ 63% of NWC leaders have always been Presbyterian, and 60% are ordained as PC(USA) teaching elders
- ✝ 68% of leaders are paid for their work leading their community, and 50% consider their commitment to their NWC to be full-time
- ✝ 95% of NWC leaders have some form of health insurance; though many get their insurance through some other source, the most common form of insurance is through the Board of Pensions (37%)

Getting to Know the NWCs
- ✝ 89% of NWCs have a regular gathering space, and 6% run a business as part of their mission or outreach
- ✝ 86% of NWCs currently offer sacraments, and 74% of sacraments are administered by a teaching elder
- ✝ Bible study, small groups, and one-on-one mentoring are the most common methods of discipleship within NWCs
- ✝ 60% of NWC participants are age 13-45, compared to 47% of members of PC(USA) congregations
- ✝ 46% of NWC participants are people of color, compared to 9% of members of PC(USA) congregation
- ✝ 29% of NWCs primarily speak a language other than English
- ✝ 20% of NWC participants were attending a PC(USA) congregation before participating in a NWC

Connections with PC(USA) and Others
- ✝ 96% of NWCs have someone providing oversight or accountability from either a partner congregation or their presbytery
- ✝ 87% of NWCs work together with other community organizations and agencies
- ✝ 98% of NWCs engage in evangelism and are more than twice as likely as congregations to engage in relational or testimonial forms of evangelism
- ✝ The top three populations NWC leaders state they are trying to reach are (1) a specific racial, ethnic, or immigrant group, (2) the unchurched or "spiritual but not religious," and (3) young adults or young families

Getting to Know the NWC Leaders

Demographics

NEW WORSHIPING COMMUNITY LEADERS
are more racially diverse than PC(USA) pastors

60% of NWC leaders

88% of PC(USA) pastors

are White
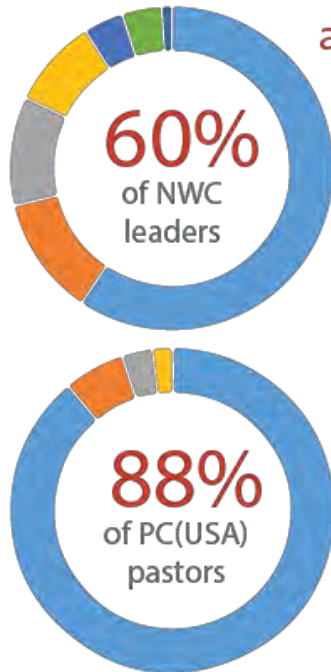
In our study, 60% of NWC leaders[1] identify as White, compared to 88% of PC(USA) pastors[2]. Among NWC pastors of color:

12% identify as Asian

11% as Hispanic or Latinx

9% as African Immigrant

4% as Black or African American

4% as Multiracial

1% as some other race

Also, 34% of the leaders were born outside the United States. The most commonly mentioned country is South Korea, from which 8 (8%) of the respondents come. In addition, NWC leaders hail from Brazil, Canada, Cuba, Dominican Republic, Ghana, Honduras, Kenya, Mexico, Nicaragua, Peru, Philippines, Puerto Rico, South Africa, Sudan, Tanzania, Togo, and Vietnam.

However, although these leaders are more racially and culturally diverse, there is no gender difference between NWC leaders and PC(USA) pastors. Women are just as likely to be a NWC leader as a pastor: 33% of the NWC leaders and 34% of PC(USA) pastors are female.

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[1] new worshiping communities, immigrant fellowships, new church developments, and other expressions of church that are being tracked by the 1001 NWC office
[2] any pastor, co-pastor, associate pastor, interim pastor, designated pastor, or temporary pastor of a PC(USA) congregation

Status in the PC(USA)

63% OF NWC LEADERS have always been Presbyterian
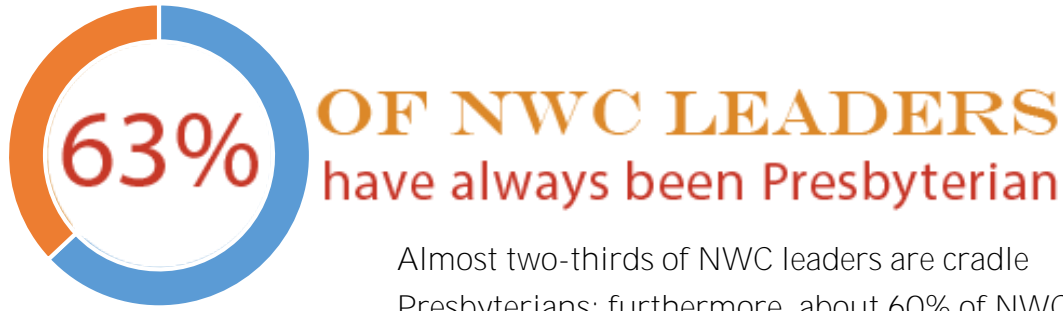
Almost two-thirds of NWC leaders are cradle Presbyterians; furthermore, about 60% of NWC leaders are ordained as PC(USA) teaching elders. About half (49%) of the leaders have a co-leader. Co-leaders are less likely than leaders to be ordained.

MORE THAN HALF of the leaders are ordained as PC(USA) teaching elders

	Leader	Co-leader
Previously Ordained	34%	13%
First Call	26%	8%
Not Ordained	12%	38%
Ordained in Another Denomination	9%	25%
Commissioned by Presbytery	10%	10%
Not Commissioned by Presbytery	10%	8%

PC(USA) Teaching Elder — Previously Ordained, First Call

PC(USA) Ruling Elder — Commissioned by Presbytery, Not Commissioned by Presbytery
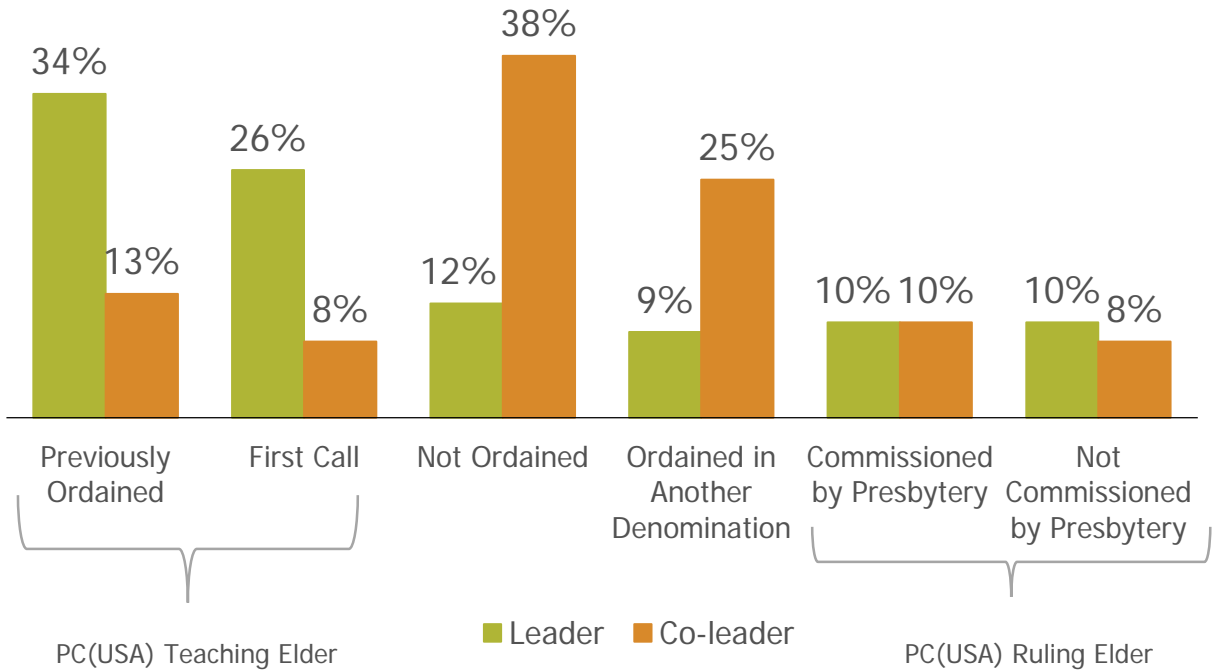
More than two-thirds (68%) of leaders are paid for their work leading their community. 50% consider their time commitment to their NWC to be full-time, though not all of them are paid full-time. Additionally, 17% have a separate full-time job, and 37% have a separate part-time job.

95% OF NWC LEADERS have some form of health insurance

37% Board of Pensions

20% Covered through spouse

18% Self-insured

11% Other job

6% Medicare or Medicaid

5% Not insured

4% Other
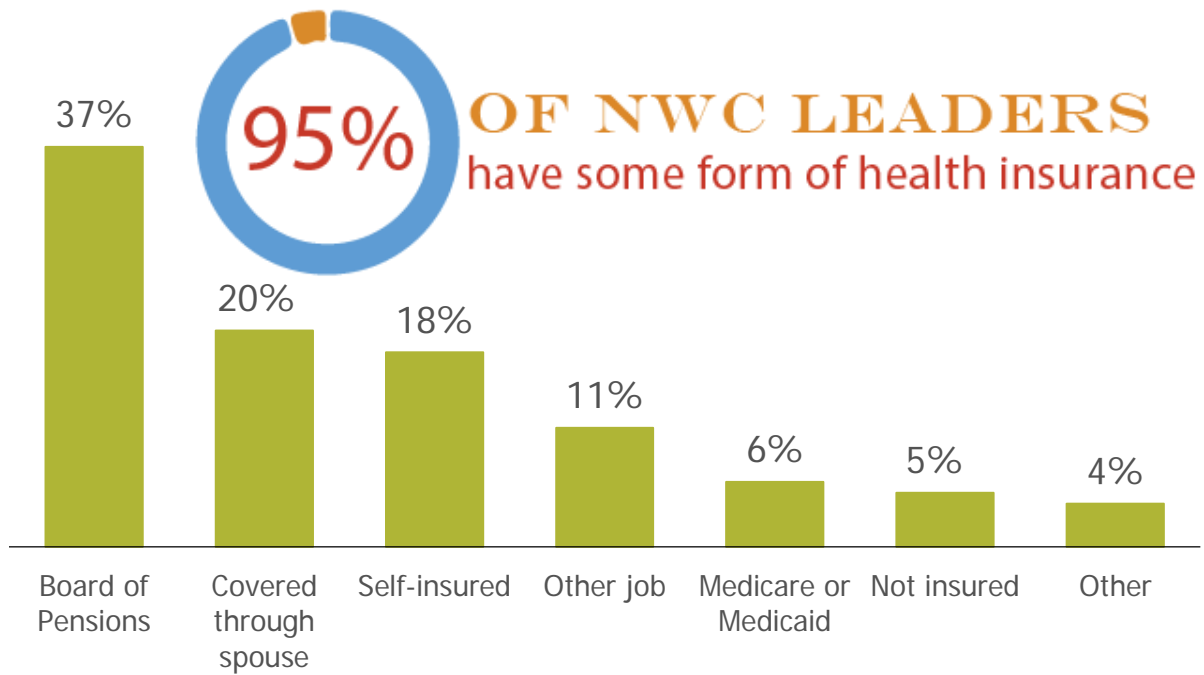
The most common form of insurance for NWC leaders is through the Board of Pensions of the PC(USA), followed by coverage through a spouse. Of those who are self-insured, **many are insured through using their state's Affordable Care Act marketplace.**

Leadership Training

Below are the percentages of NWC leaders who have had, or are in the process of having, each of seven different forms of leadership training. The majority of those responding to our survey have had coaching and/or attended a workshop, and almost half have been to a 1001 Conference.

73% Coaching

65% Workshops

47% 1001 Conference

46% Discerning Missional Leadership Assessment

33% Online courses

31% Apprenticeship or Residency

22% Commissioned Ruling Elder training
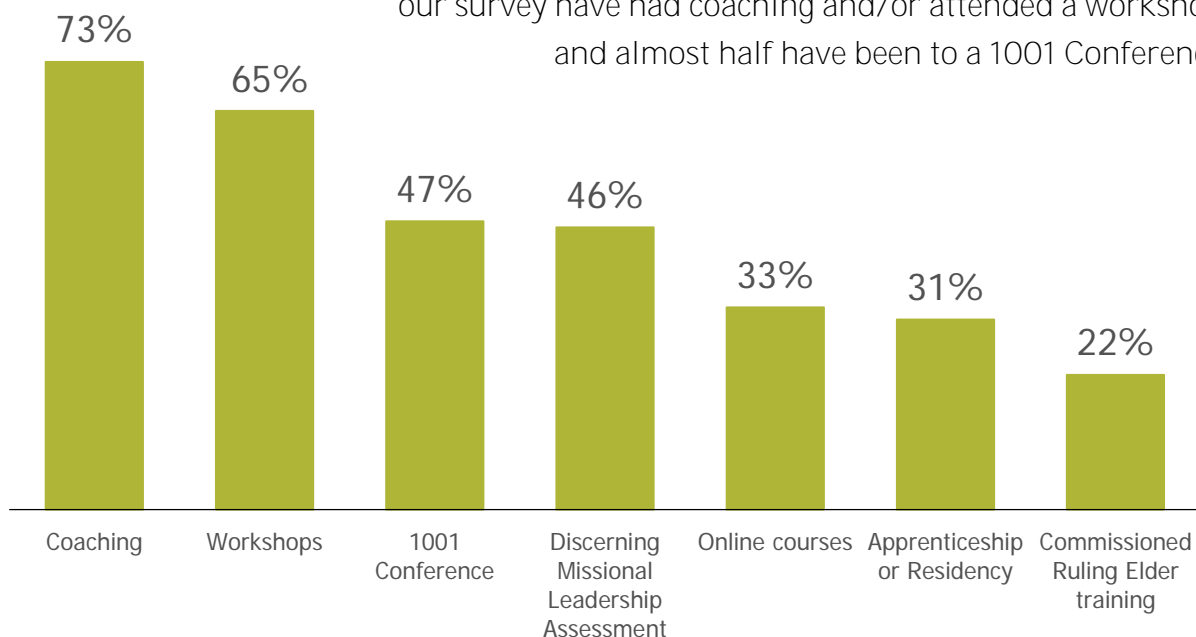
Among those who have not had a coach, the most common reason is LACK OF TIME

I haven't had the time	26%
I was not aware of such an opportunity	21%
I don't think it would be helpful to me	16%
I'm not at that stage yet but maybe later	11%
The cost didn't seem worth it/too expensive	0%
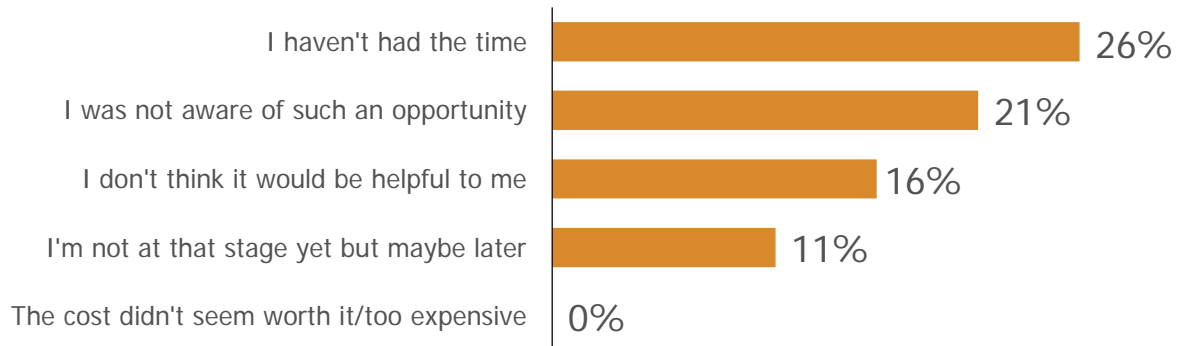
Among those who did not do an apprenticeship or residency, the most common reason is LACK OF AWARENESS

I was not aware of such an opportunity	24%
I didn't have the time	20%
It was not available at the time	20%
I didn't think it would be helpful to me	17%
The cost didn't seem worth it/too expensive	2%
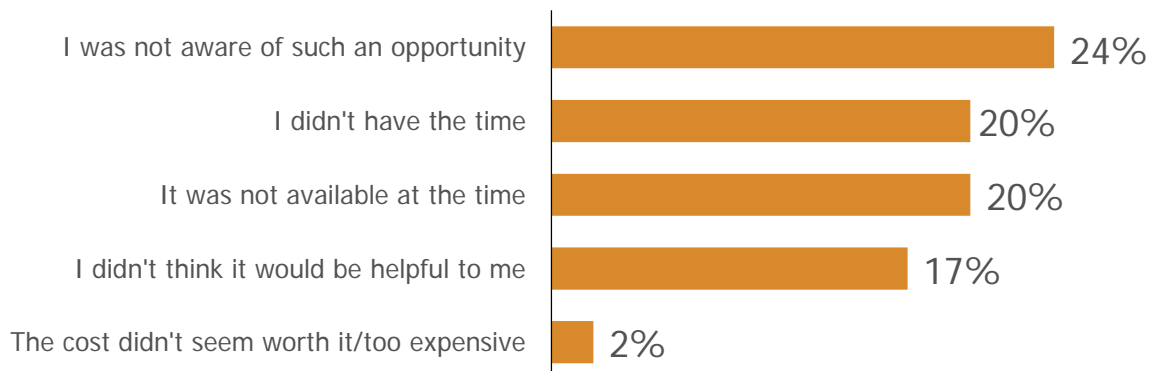
Among those who did not do a Discerning Missional Leadership assessment, the most common reason is LACK OF AWARENESS

I was not aware of such an opportunity	35%
I don't think it would be helpful to me	21%
I don't have the time	9%
I participated in an assessment through another organization	6%
The cost didn't seem worth it/too expensive	3%
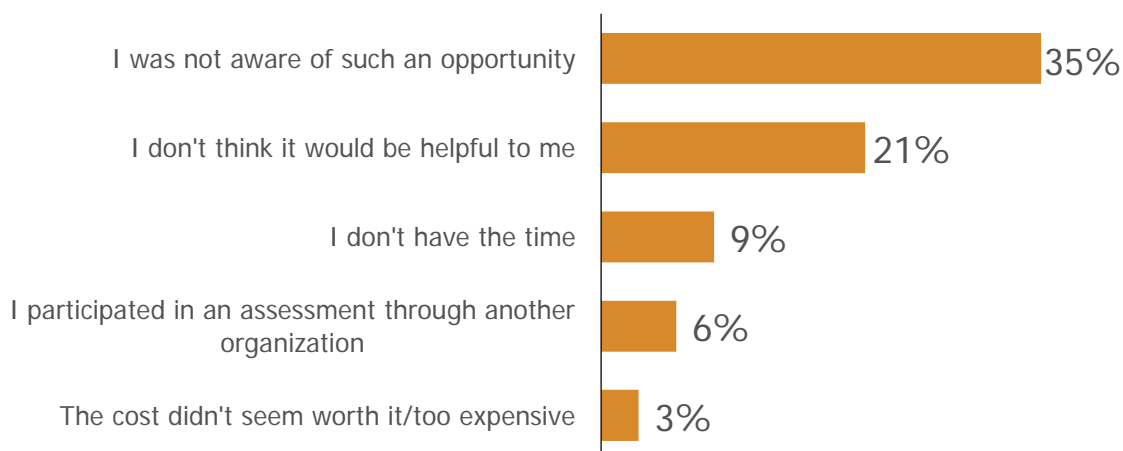
NOTE: Responses with less than 1% are not included in these charts.

61% OF NWC LEADERS are interested in furthering their education through seminary offerings

The types of offerings leaders are interested in include:

28% — Online Course in Church Planting
24% — D.Min. in Church Planting
23% — Face-to-Face Course in Church Planting
20% — Certificate in Church Planting
9% — M.Div. in Church Planting
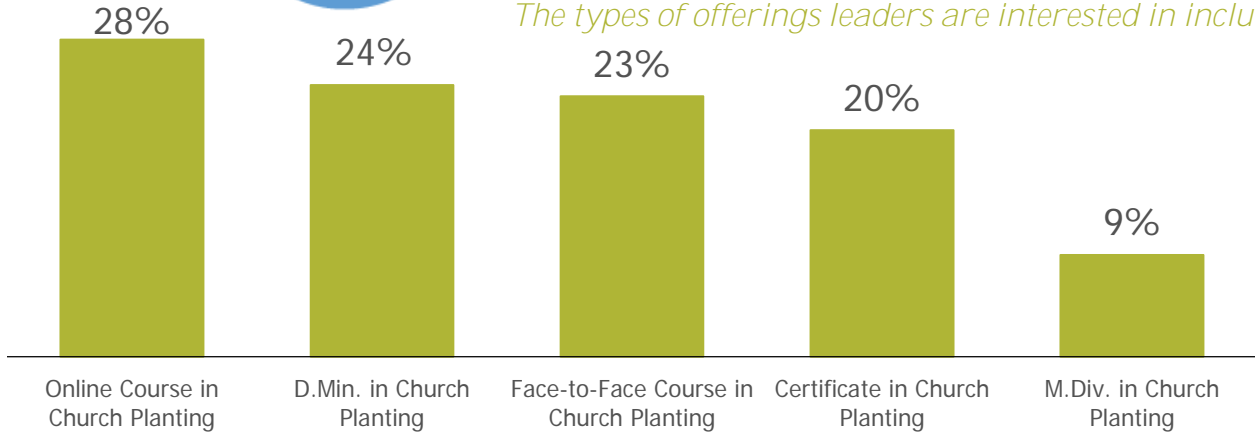
The type of seminary offering for NWC leaders that holds the most interest for respondents is an online course in church planting. The M.Div. in Church Planting garners the least interest. Also, leaders speak of the importance of attending NWC leader networking events—**some talked about the need to "find my people and get renewed" at these events.** It helps them to see that they are a part of something big and amazing.

91% OF NWC LEADERS are interested in 1001 workshops

The types of workshops leaders are interested in include:

Fundraising for your community — 54%
Grant writing — 48%
Ways to do evangelism — 44%
Talking about stewardship — 37%
Intergenerational worship — 35%
Other — 23%

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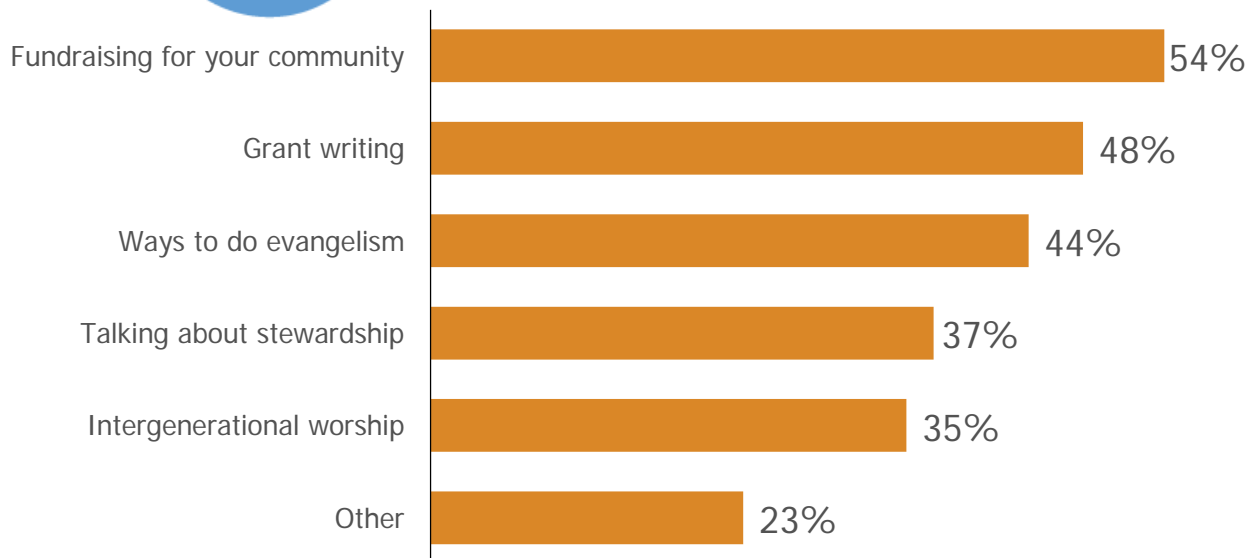
Getting to Know the NWCs

Types of Communities

The communities tracked by the 1001 office, and which are surveyed for this report, include new worshiping communities, immigrant fellowships, new church developments, other expressions of church, and a few recently organized congregations that are still a part of 1001.

MORE THAN HALF of the communities surveyed identify as new worshiping communities

Leaders gave the following descriptions for their "other expressions of church":

✝ *a gathering but not yet a new worshipping community*
✝ *a resource and connecting ministry*
✝ *an urban mission hub*
✝ *campus worship service*
✝ *center for contemplation*
✝ *School of Love*
✝ *series of new worshiping communities*
✝ *Social services and new worshiping community*
✝ *We just say, \'New Church\'*
✝ *Worship at a retirement home*

NEW WORSHIPING COMMUNITIES
can be described in many ways...

Some have an age group focus:

Family	44%
Young Adult	42%
Older Adults	21%
Youth	18%
Collegiate	14%
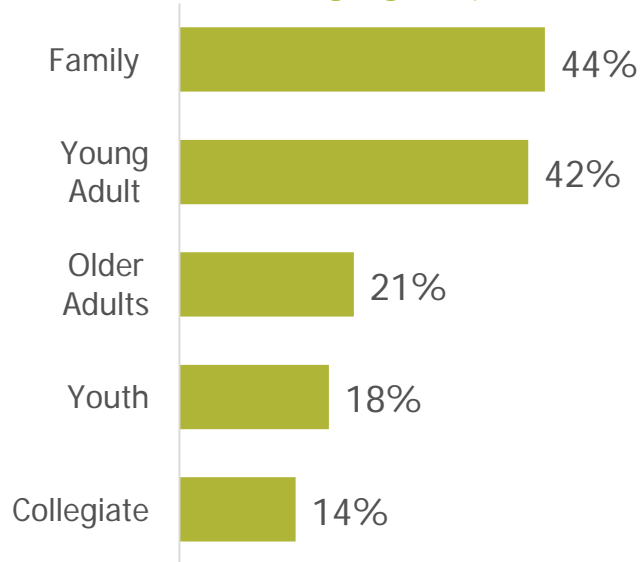
Some focus on a specific activity or target population:

Outreach	45%
Missional	44%
Non-traditional	42%
Unchurched	40%
Arts ministry	24%
LGBTQ	14%
Community Garden	8%

Almost half of the NWC leaders describe their communities as outreach or missional. Also, almost half describe themselves as a family community. Other phrases leaders used to describe their community include:

12 Step Recovery
Agriculturally-based
Appalachian
Asian Americans
Diverse/ Multi-Ethnic

Hispanic Immigrant
New Monastic
Sharing a Meal
Weekly Meal Fellowship
Online

We asked those leaders who characterized their community as non-traditional to explain why, and received 35 responses. Listed below are the six main themes, followed by the percentage of leaders who cited each:

† non-traditional worship style, liturgy, or order of service (51%)

† worship occurs outside the traditional chapel or on day other than Sunday (29%)

† the community has a strong mission or social action focus (29%)

† fellowship centers around deep conversations and theological questions (26%)

† the community is designed to be inclusive or welcoming to non-believers (17%)

† the community is interfaith, ecumenical, or has strong interfaith ties (14%)

We gather in a cafe, around round tables, instead of on pews. It is also an open format since a majority have never been in church before, they are able to ask questions during the presentation of the Word.

Sermons can be interactive. Prayer of Confession is often a manual activity. There is movement in the service, and we try to be multisensory with the worship experience.

[We] break open the term 'worship' by fostering deep conversations about the 'big stuff'.

We rotate through different worship styles honoring the physical, cerebral, spiritual and service in turn.
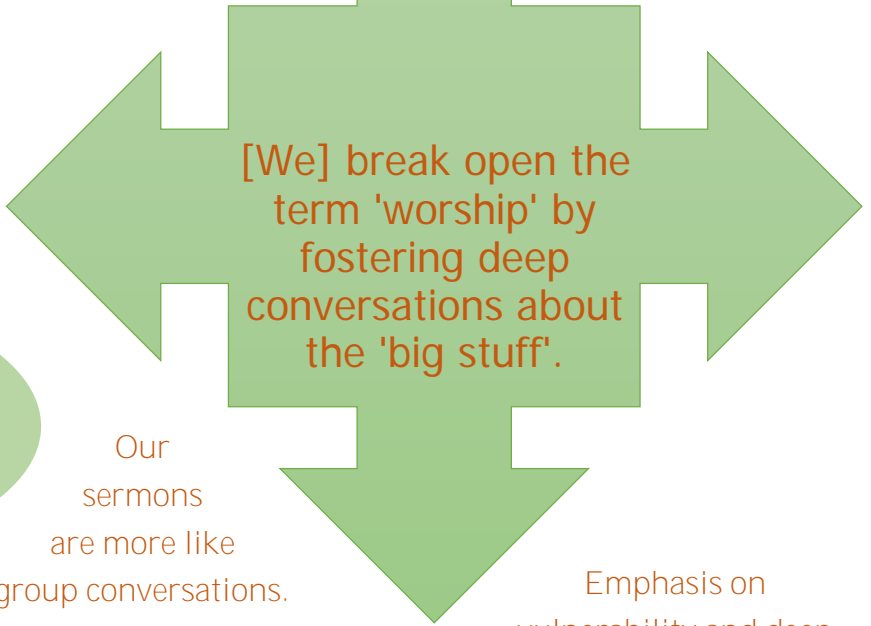
Our sermons are more like group conversations.

Emphasis on vulnerability and deep sharing of life across boundaries.

We are a community gathered specifically for doubters & disciples together.

Worship is participatory, involving many voices reading prayers and adding to the message.

Most of the folks we work with have been turned away from the church and so the way in has been through nontraditional worship. We have no bulletins and everything we do is sung.

We are open and inclusive.

Our fellowship is filled with non-believers, unchurched Millennials who are seeking a place to belong, place to grow spiritually, and place to encounter God through various activities.

People are experiencing and finding spirituality without any traditional markers of church (sermons, churches, 'worship' music, Sunday gatherings, explicitly Christian language, etc.)

Where New Worshiping Communities Meet

NEW WORSHIPING COMMUNITIES
can be found in many places...

33% Urban
21% Inner city
14% Suburban
11% Small town
3% Rural
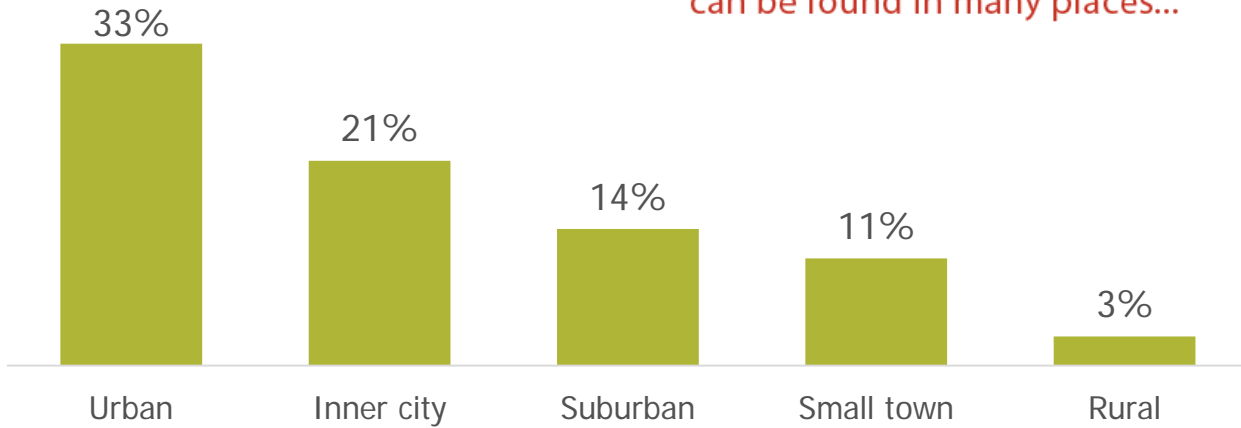
The most common setting for a NWC is the city—33% of leaders characterize their community as urban, and 21% as inner city. The rarest setting for a NWC is rural.

89% OF NEW WORSHIPING COMMUNITIES
have a regular gathering space
These gathering spaces include:

Space	Percentage
Space provided by PC(USA) congregation	41%
Home	21%
Coffee shop	14%
Bar or pub	13%
Community center, non-profit, or library	11%
Rents or owns own space	10%
Outdoors	8%
Space provided by other denomination	7%
School	7%
Restaurant	5%
Office	3%
Movie theater	1%
Other	6%

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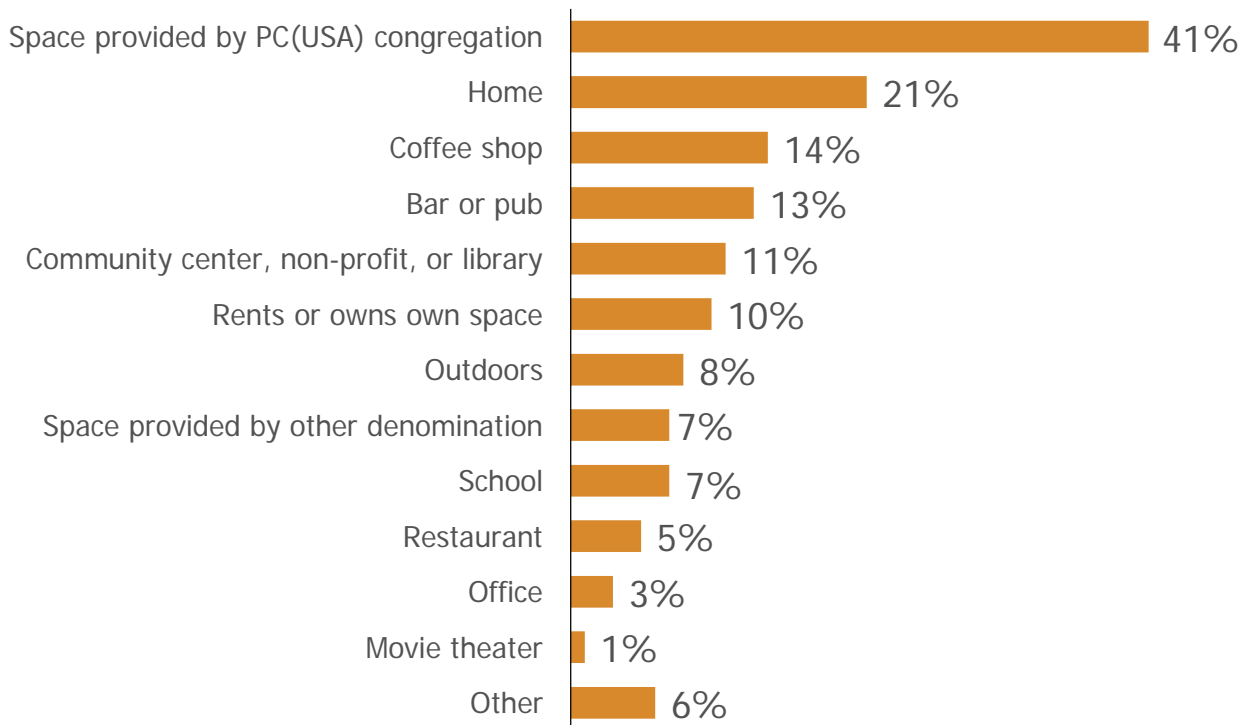
What New Worshiping Communities Do
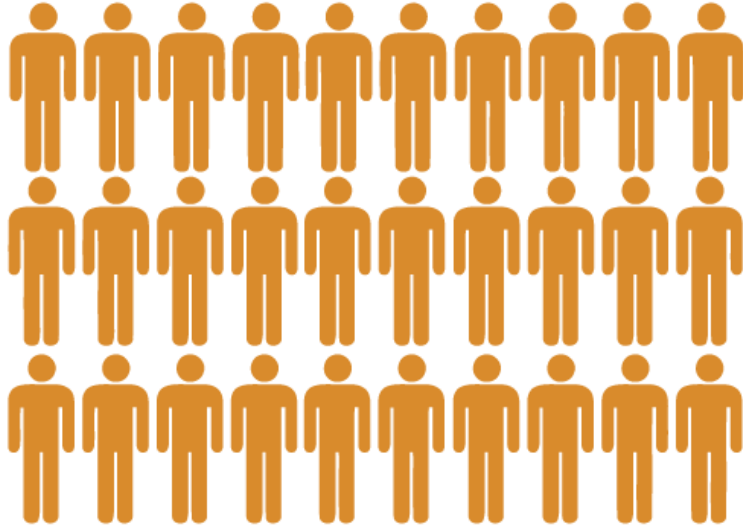
Half of all new worshiping communities have
33 or more regular participants

NWC sizes range from 0-380 regular participants, with the average being 50. However, smaller NWCs are more common; half of all communities have fewer than 33 regular participants.

Gatherings tend to range in size from about 10 to 50 participants, with the typical gathering being 25 participants for more than half of the NWCs.

82% **OF NEW WORSHIPING COMMUNITIES**
meet at least once a week

How often does your worshiping community meet?

Online only
2%

Other
4%

Monthly
3%

Biweekly or twice a month
9%

More than once a week
36%

Weekly
46%
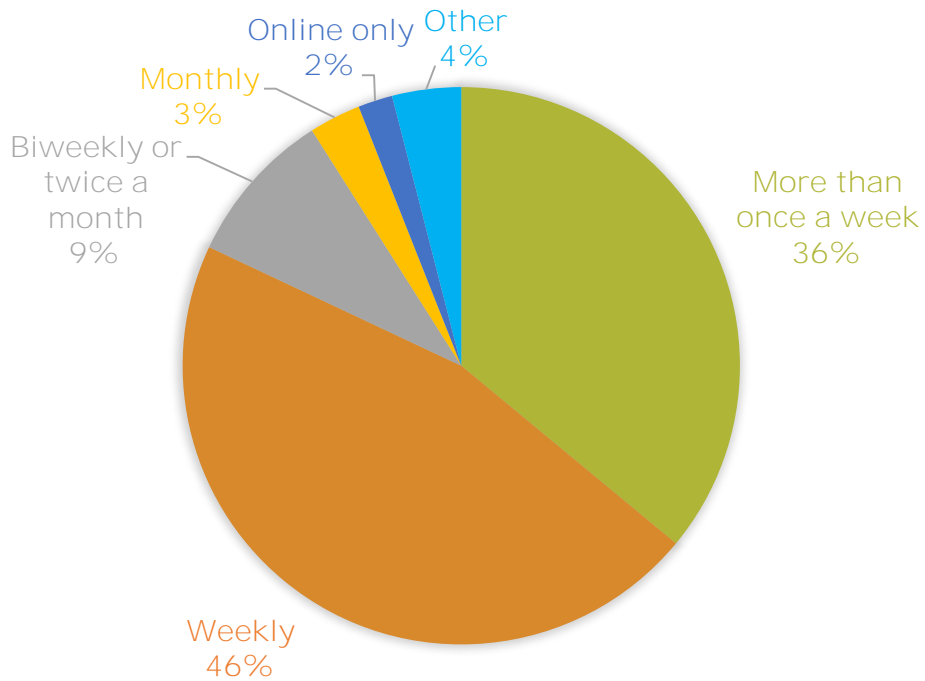
6% OF NWCS RUN A BUSINESS
as part of their mission or outreach
Types of businesses include...

CrossFit gym
Foundation
Soccer League
Center for Contemplation, Art and Action
Café
Restaurant

When asked to rate the top three priorities for their NWC, the majority of leaders chose

BUILDING RELATIONSHIPS
as one of their top priorities

Building Relationships	76%
Worship	55%
Disciple-Making	45%
Serving Others	33%
Listening to the Community	28%
Prayer	20%
Evangelism	18%
Education	14%
Music	7%
Recreation	3%

Overall, leaders rate building relationships, worshiping, and disciple-making as the most important activities, and education, music, and recreation as the least important activities, for their NWC.

As one leader put it, "You have to let people be who they are until they are ready to move forward." In the interviews, many leaders refer to this combined emphasis as incarnational ministry — expressed as leaving the building, Jesus among the people, taking Jesus to the streets, meeting people where they are, etc. "As people of Christ, we are called not only to come, but also to go."

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86%

67%

Lord's
Supper   Baptism
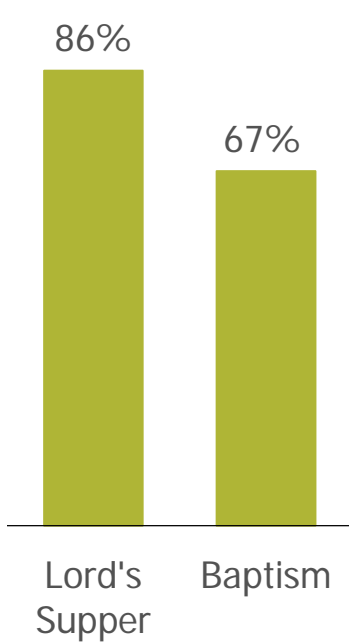
86% **OF NEW WORSHIPING COMMUNITIES**
currently offer sacraments

The most common sacrament offered is the Lord's Supper.

Baptisms are still fairly uncommon; the median number of baptisms for NWCs is 1. However, among those being baptized, about half are over the age of 12. This could indicate that NWCs are successfully converting people to Christianity; however, the numbers are too small to know for sure.

Of the 13 leaders who do not currently offer sacraments, 7 are not at this stage yet, 5 do not have anyone authorized to administer, and 1 does not do so because they are not meeting in a centralized location.

Sacraments are most commonly administered by a
TEACHING ELDER
who is affiliated with the new worshiping community

Sacarements are administered by....

A teaching elder affiliated with the worshiping community	74%
A teaching elder from another PC(USA) congregation	14%
A minister from a non-PC(USA) denomination	14%
A ruling elder commissioned by the to serve the worshiping community	12%
A worshiping community leader who does not fit any of the above categories	12%
Other	7%
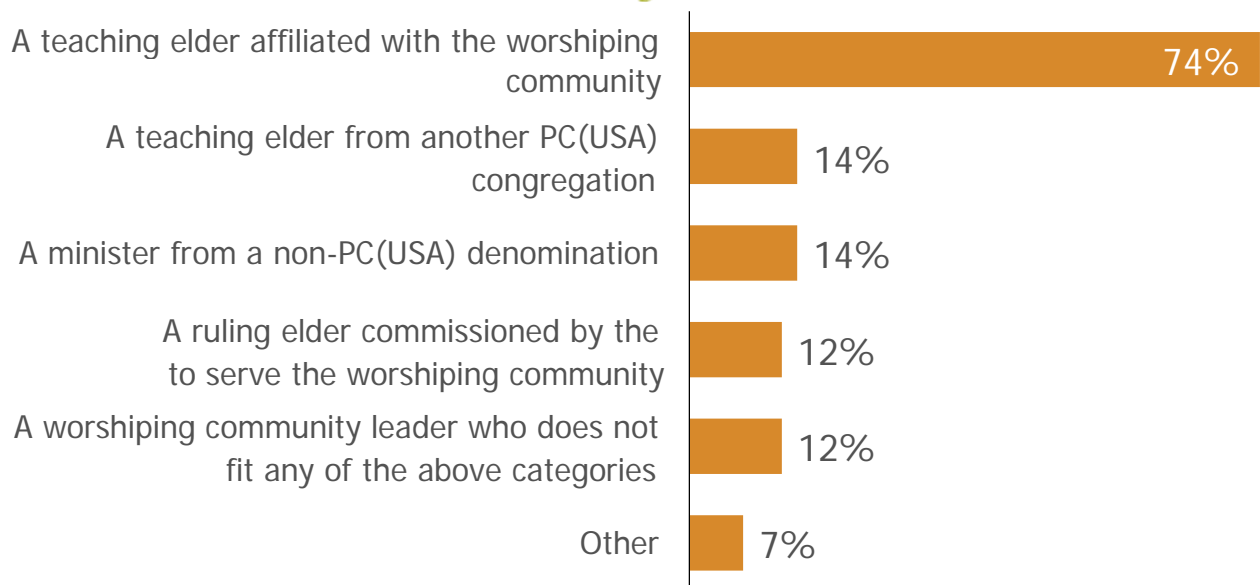
Is there anything UNIQUE or SPECIAL about how the sacraments are offered in your community?

Of the 33 leaders who described a unique or special method for offering the sacraments,

- † **8** (24%) describe a special method of administration
- † **7** (21%) state that they offer weekly communion
- † **7** (21%) state that communion occurs as part of a meal
- † **7** (21%) emphasize an open table for communion
- † **5** (15%) describe something special about the location
- † **5** (15%) describe something special about the meaning of the sacrament
- † **5** (15%) describe something special about the tools used

EXAMPLES INCLUDE:

In two Sundays...we're having 'Pickle Church' and Communion will take place in the midst of the Agape Feast which, in this case, will involve a bunch of chopped veggies.

We stand in a circle around the room as a symbol of being the Body of Jesus.

Our communion often times is our meal, as was the case with Jesus the night before he was betrayed. We speak of communion as being the church's reconciling act, where divisions are collapsed around the table.

The Vietnamese community enjoys immersion baptism, but we do it with a small font because is what we have. Immersion is part of our cultural understanding of the Sacrament.

We have freedom of being more creative in our gatherings in homes.

The Words of Institution are usually offered in a narrative and sometimes conversational style and we use a plate and pitcher made by a local potter and a Mason jar for the cup in order to bring an element of cultural relevance to the sacrament.

We have had one baptism, and wanted something close to immersion but didn't have a space to offer that, so we did it outside with a big bucket dumped over her head. It was awesome.

93% of new worshiping community leaders **DISCIPLE** participants in their communty

Methods of discipleship include...

71%
66%
64%
41%
24%
9%
14%

Bible study | Small groups | One-on-one mentoring | Service projects | Discipleship courses | Confirmation classes | Other
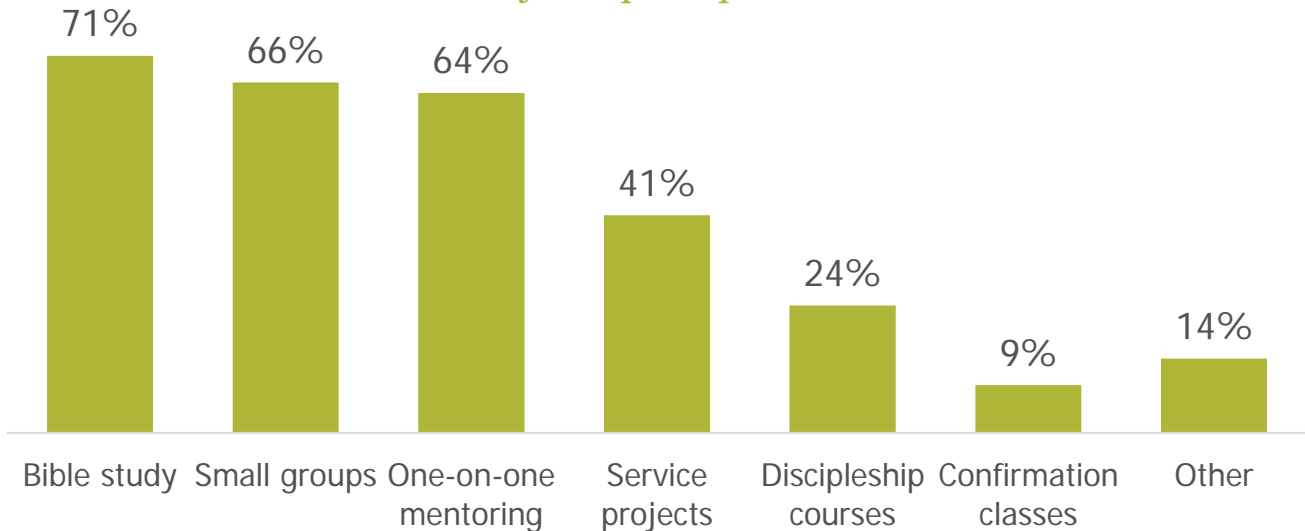
Other methods leaders wrote in:

✝ *Catechetical worship, inviting them into leadership*
✝ *Fellowship meals*
✝ *Formation through the leadership team*
✝ *In our case as Latino community of faith: supporting immigrant families in their immediate needs. Connection in stores, restaurants, schools with Latinos. In addition, finding new ways to approach them and be a witness to the love of God.*
✝ *Leadership Training*
✝ *Major emphasis on spiritual formation, a \'rule of life\' for individuals and the community*
✝ *Mentoring between mature Christians and the de-churched*
✝ *Millennials living with Pastor. Mission trips*
✝ *Ministry*
✝ *Missional Communities*
✝ *Practicing prayer always*
✝ *Weeding, turning compost, planting...*
✝ *Worship*

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The People in the New Worshiping Communities

49% of new worshiping community participants are under the age of **40**

	NWCs	Congregations
over 65	10%	34%
56-65	14%	18%
46-55	15%	15%
26-45	44%	19%
13-25*	16%	13%

17% 40-45
27% 26-39

Legend:
- over 65
- 56-65
- 46-55
- 26-45
- 13-25*
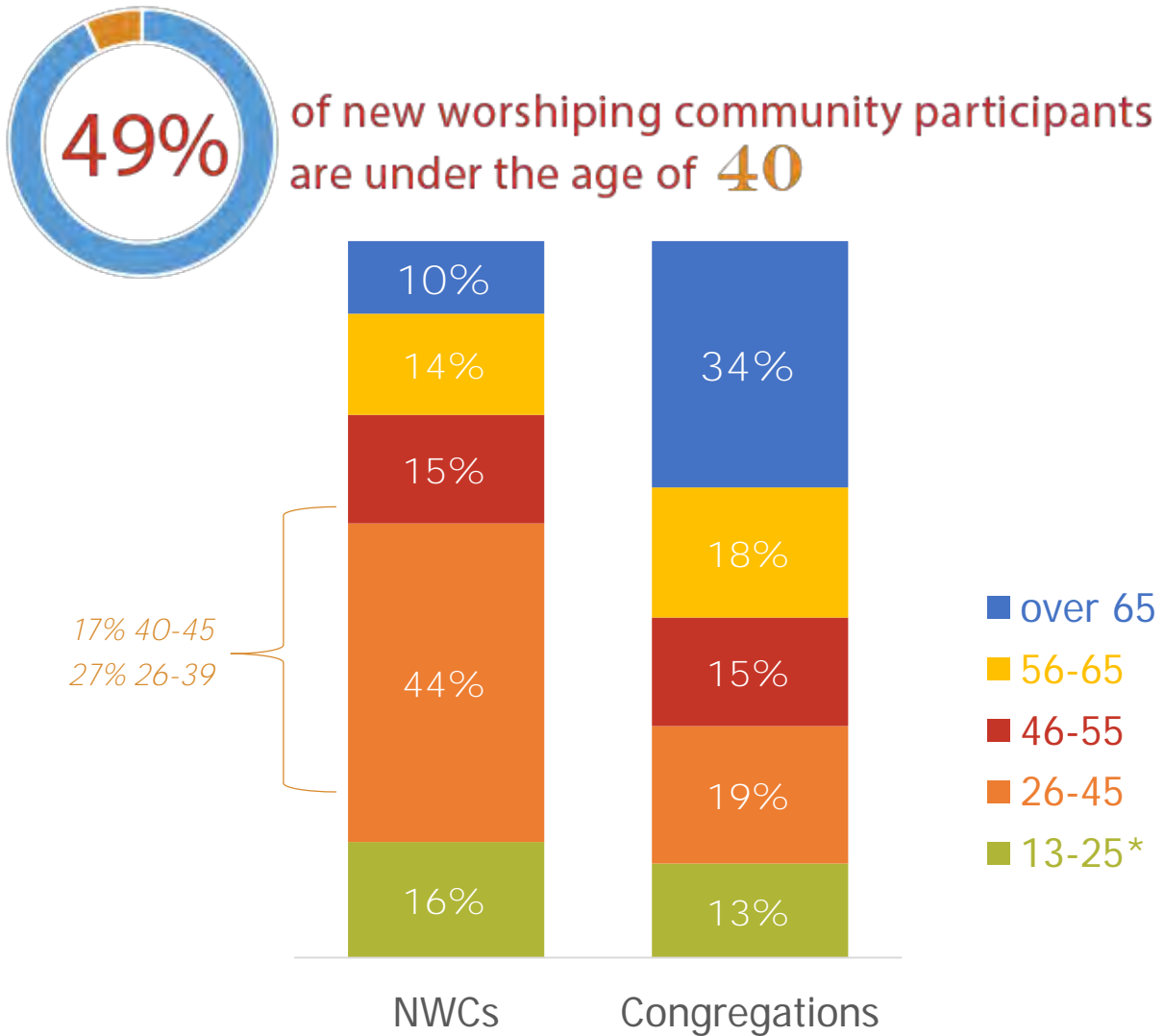
* Since membership in PC(USA) is typically limited to those who have completed confirmation, which is usually in 8th grade, when most children are 13-14, analysis of new worshiping community participant age has been limited to those 13 and above. The 49% statistic includes the 11% of worshiping community participants under the age of 13.

NWC participants tend to be younger than PC(USA) members as a whole. The largest age group in PC(USA) congregations is over 65. In contrast, the largest age group within NWCs is 26-45. This indicates that NWCs are attracting younger participants.

The population of NWCs is much more diverse than the PC(USA) as a whole. Whereas almost half of NWC participants are people of color, less than 1 in 10 members of PC(USA) congregations is a person of color.

There are currently about 7,533 known regular participants in NWCs. This equals about 0.6% of the total PC(USA) population (NWC participants and members combined). If these NWC participants were included in the official denominational data, the percentage of the denomination that is White would change from 90.92% to 90.66%. Although this is a small drop, we can expect that, if the proportion of people of color remains the same, and the proportion of the denomination that is comprised of NWCs continues to rise, so too will the percentage of the denomination that are people of color.

What if we already had 1,001 new worshiping communities, and these communities were to have the same proportion of people of color as those that currently exist? What might PC(USA) look like then? Well, projections modeled after current data indicate there would be about 58,910 regular participants in NWCs and the PC(USA) would be 89.1% White.
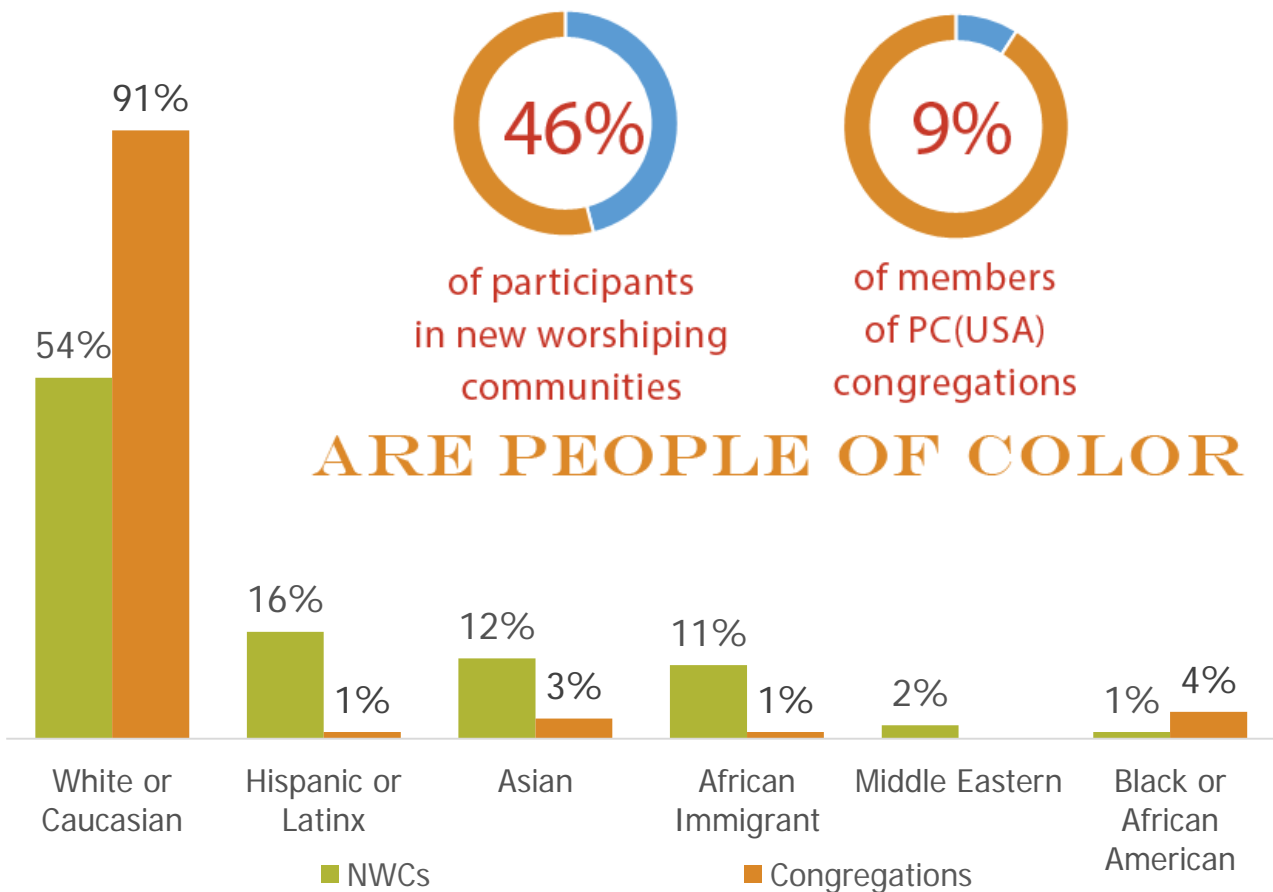
46% of participants in new worshiping communities

9% of members of PC(USA) congregations

ARE PEOPLE OF COLOR

	NWCs	Congregations
White or Caucasian	54%	91%
Hispanic or Latinx	16%	1%
Asian	12%	3%
African Immigrant	11%	1%
Middle Eastern	2%	
Black or African American	1%	4%

NOTE: Data on NWCs also contain a multiracial category. However, OGA does not track this group so it is not included in comparisons. Also, OGA separates Black and African American in its survey. However, they are combined in 1001 data so we combined them in OGA data in order to make comparisons. This graph does not show Native American individuals, who comprise less than 1 percent of NWCs and congregations.

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In addition to having more overall diversity, NWCs are also more likely to have a diverse membership within any given community. If we categorize any worshiping community in which no single race comprises more than 79% of its **membership as "racially diverse" (an admittedly low** standard to begin with), then only 5% of PC(USA) congregations are racially diverse. In contrast, 22% of NWCs are racially diverse.

Additionally, although NWCs are more likely than congregations to be racially diverse, they are also more likely to be predominantly of a single non-White race or ethnicity. In other words, there is a greater percentage of NWCs that are not racially diverse, but they also are not mostly White. For example, 11% of NWCs have 80% or more participants that are Hispanic or Latinx.
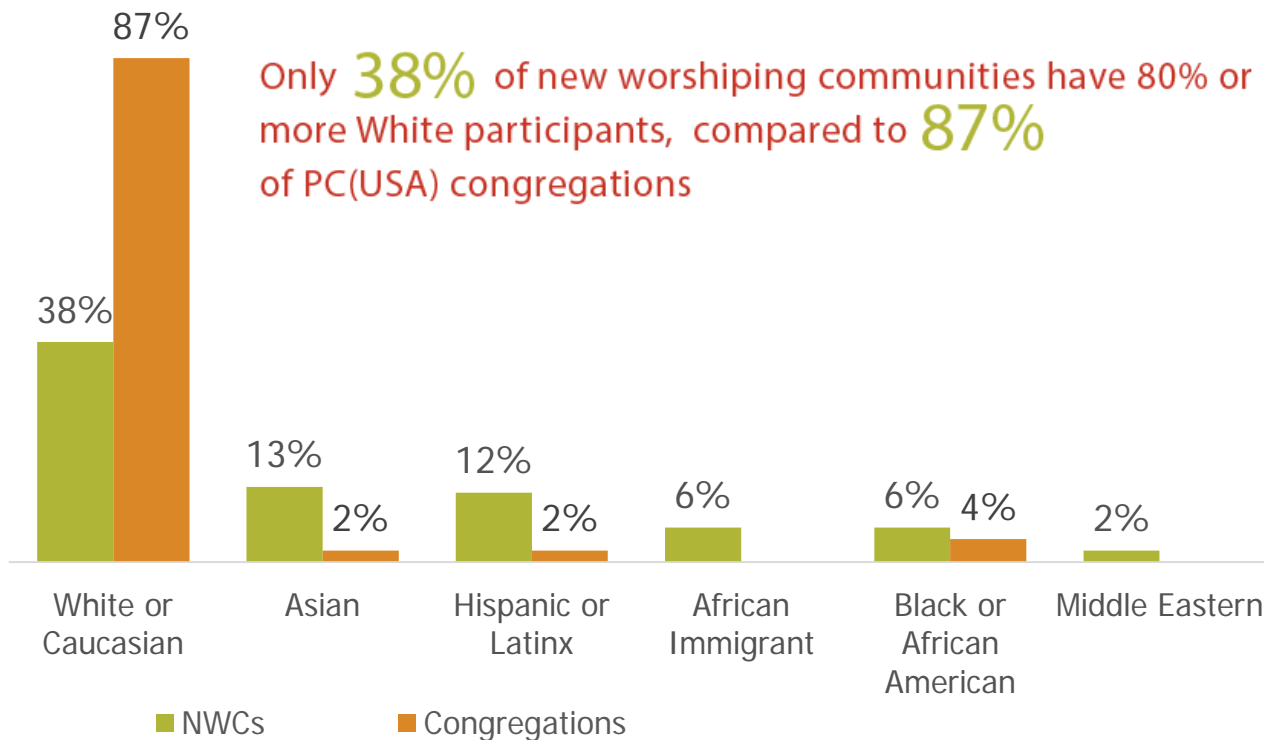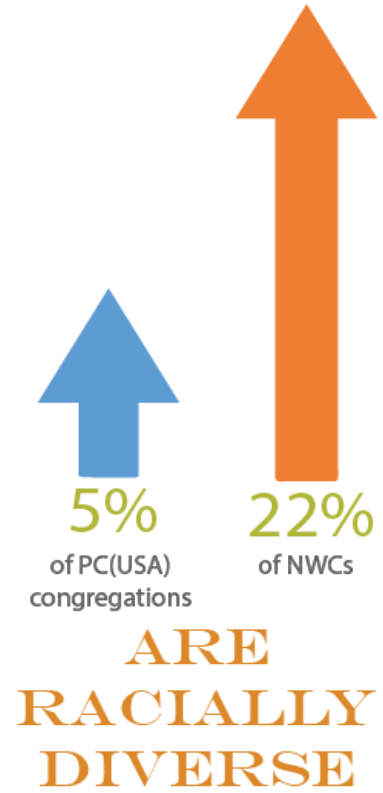
5%
of PC(USA)
congregations

22%
of NWCs

ARE RACIALLY DIVERSE

Only **38%** of new worshiping communities have 80% or more White participants, compared to **87%** of PC(USA) congregations

	White or Caucasian	Asian	Hispanic or Latinx	African Immigrant	Black or African American	Middle Eastern
NWCs	38%	13%	12%	6%	6%	2%
Congregations	87%	2%	2%		4%	

■ NWCs ■ Congregations

NOTE: Data on NWCs also contain a multiracial category. However, OGA does not track this group so it is not included in comparisons. Also, OGA separates Black and African American in its survey. However, they are combined in 1001 data so we combined them in OGA data in order to make comparisons. This graph does not show Native American individuals, which comprise less than 1 percent of NWCs and congregations.

29% of new worshiping communities primarily speak a language other than ENGLISH

Vietnamese
4%

Other
6%

Arabic
4%

Korean
6%

Spanish
9%
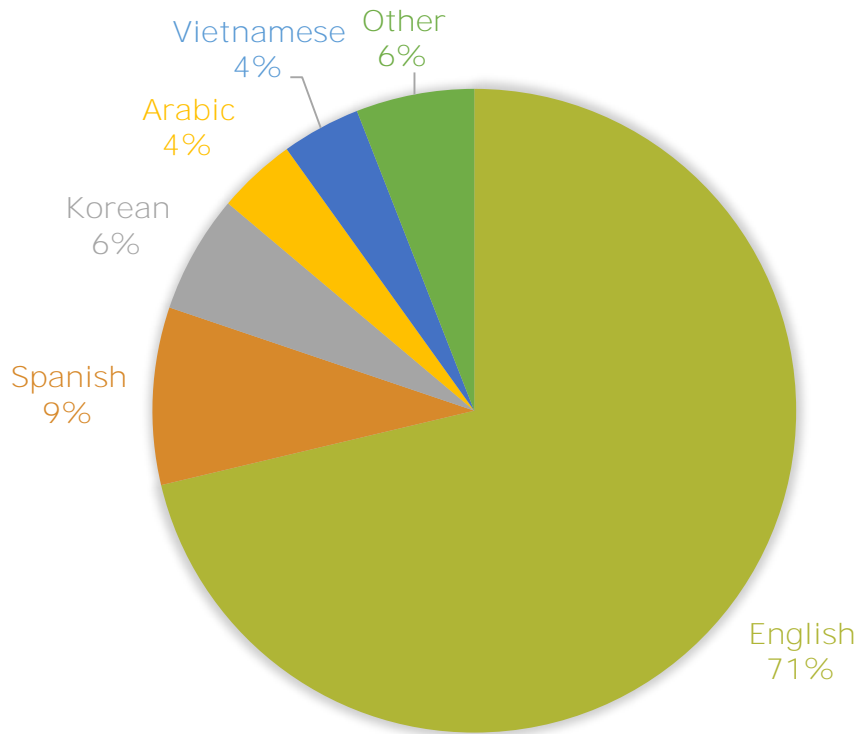
English
71%

The majority of NWCs are English-speaking. However, the three most common languages spoken within PC(USA) congregations (English, Spanish, and Korean) are the primary language in only 86% of the NWCs represented in this sample.

The 14% whose NWCs primarily speak a language other than the three main PC(USA) languages include:

Arabic
Ewe
Kiswahili/Swahili
Tagalog
Tamil
Twi
Vietnamese

In general, do the people in your worshiping community think of themselves as PRESBYTERIAN?

I don't know 18%

Yes 34%

No 48%
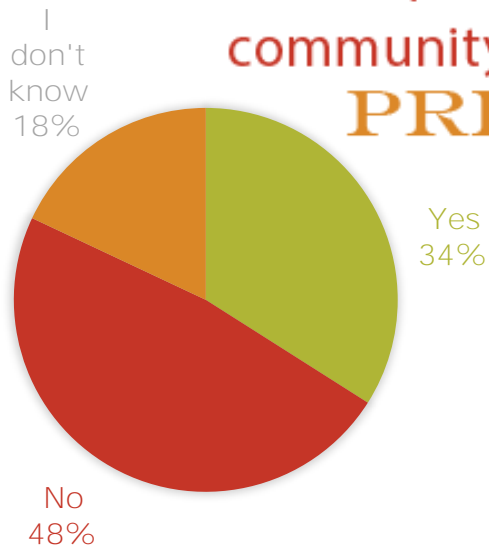
About one third of leaders state that most people in their NWC think of themselves as Presbyterian. In contrast, 74% of leaders think of their NWC as Presbyterian. So, we have Presbyterian communities filled with non-Presbyterians. This could indicate two things: first, these communities are interfaith, and second, these communities are reaching the unchurched. Both of these possibilities are supported in leaders' responses to an earlier question about which words best describe their community, wherein **40% selected "unchurched."** In addition, 14% of those who described their NWC as **"nontraditional"** state that it is because of their interfaith focus.

Only 20% of NWC participants were attending a PC(USA) congregation before participating in a worshiping community

Participant backgrounds include:

Participated in a church of another denomination	31%
Dechurched*	21%
Unchurched*	12%
Moved from another PC(USA) congregation	11%
Currently attending another PC(USA) congregation	9%
Were of a non-Christian faith	9%
Is still participating in a non-PC(USA) faith community	7%
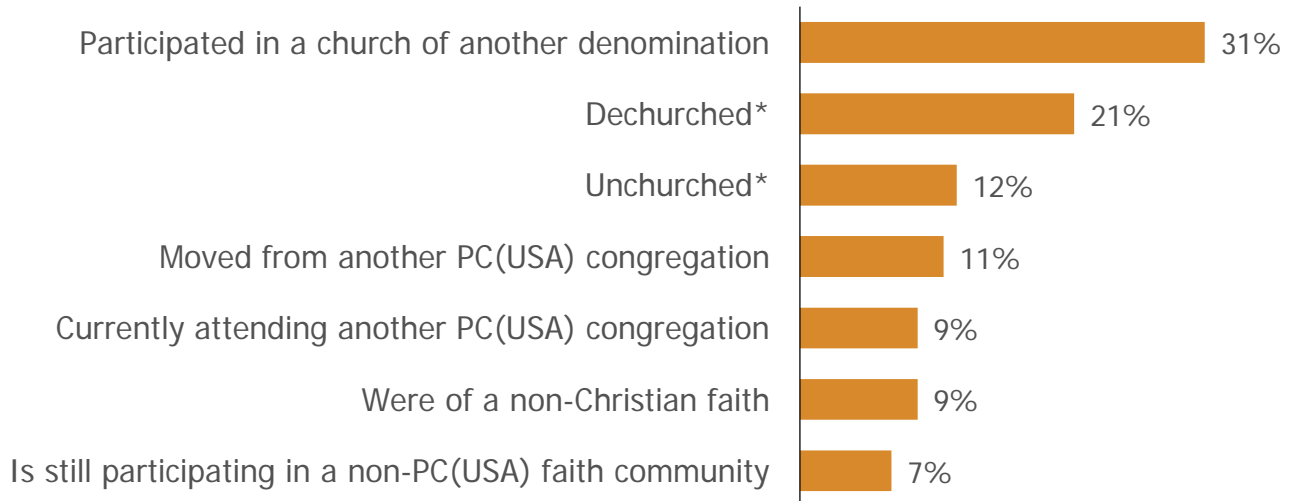
*Dechurched refers to individuals who have not attended church within the last 5 years, and unchurched refers to individuals who did not previously have a faith affiliation.

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These two possibilities (NWCs are interfaith and/or reaching the unchurched) are also **supported by looking at leader reports of their participants' previous church** involvement. Only 20 percent of NWC participants were already attending a PC(USA) congregation before participating in their NWC.

Of the 41 leaders who explained why their participants do not primarily identify as Presbyterian, 39% stated that they were Christian first (and within this group, the idea that **denominations don't matter** came up often), 29% stated that they were intentionally ecumenical, and 12% said they (or their participants) were just too new and they **haven't gotten there yet**. Responses include:

The leadership spends a good bit of time reinforcing that we are a Presbyterian congregation, but I don't think that has created much brand loyalty. People are deeply connected to [our NWC], and [our NWC] says it is PCUSA. But were [our NWC] to stop saying that, I think few would notice or care.

For the vast majority of our participants, they are VERY early in their faith journey. Denominations are largely meaningless to them.

They understand themselves as Christians, but I think largely they understand their faith as a practice, so they talk about what they are doing and learning, not as much about who they are.

Most of those who make up our Community don't seem to place much importance on a denominational affiliation.

This is most definitely a new time. They don't think in a denomination but about a local church or a local family...Denominationalism is definitely not something that may abound in here. But at least they know are ministered by a proudly Presbyterian Pastor.

We make it clear that [our NWC] is a mission of and supported by the PC(USA) and [redacted] Presbytery in particular, but we play down denominational affiliation because the de-churched who have severed denominational ties are our primary target group.

Connections with PC(USA) and Others

Connections with PC(USA

58% **OF NEW WORSHIPING COMMUNITIES**
have a partner congregation

Sources of support for NWCs include:

Source	Percentage
Giving by participants in the worshiping community	74%
Presbyterian Mission Agency grant	61%
Presbytery	55%
Partner congregation(s)	39%
Individuals from partner congregations	25%
Synod	14%
Grants from secular non-profits	8%
Does not receive support	7%
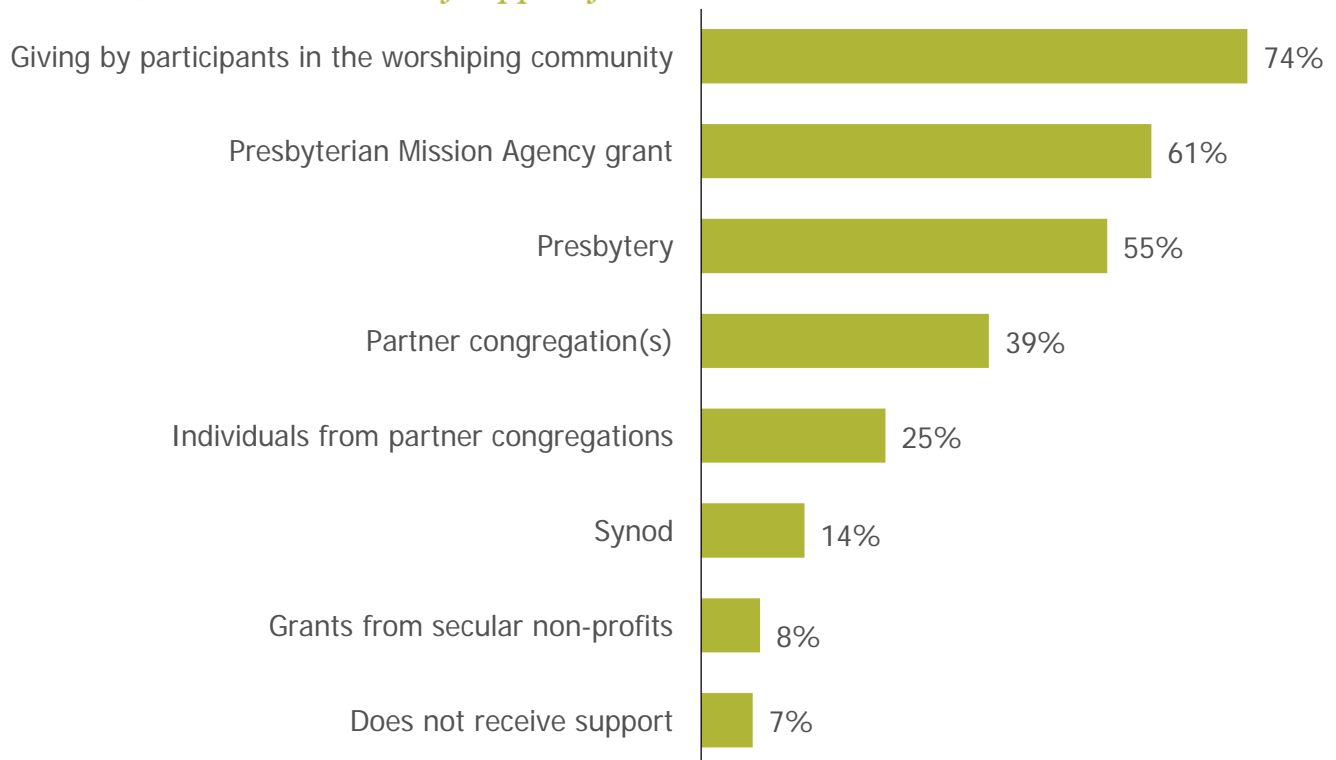
NWCs are generally operating with at least some outside support, and most receive support from more than one source. Among these forms of support, the most common is self-support: 74% of NWCs receive financial support from their participants. In addition, 58% have a partner congregation; however, it is worth noting that only 80% of the leaders who have a partner congregation identify it as a source of support. In fact, when asked about how they work with their partner congregations, one leader said they are partnered "by the institutional umbrella, only. Yes, several challenges…" and another said "So far we have not benefited in any way. We just appealed to [congregation] to help us purchase some musical instruments. We are yet to hear from them." That said, the majority of leaders list partnerships that include financial support, mentoring, shared resources, relationship-building, shared mission work, accountability, and prayer.

96% **OF NEW WORSHIPING COMMUNITIES**
have someone providing oversight or accountability

Sources of oversight for NWCs include:
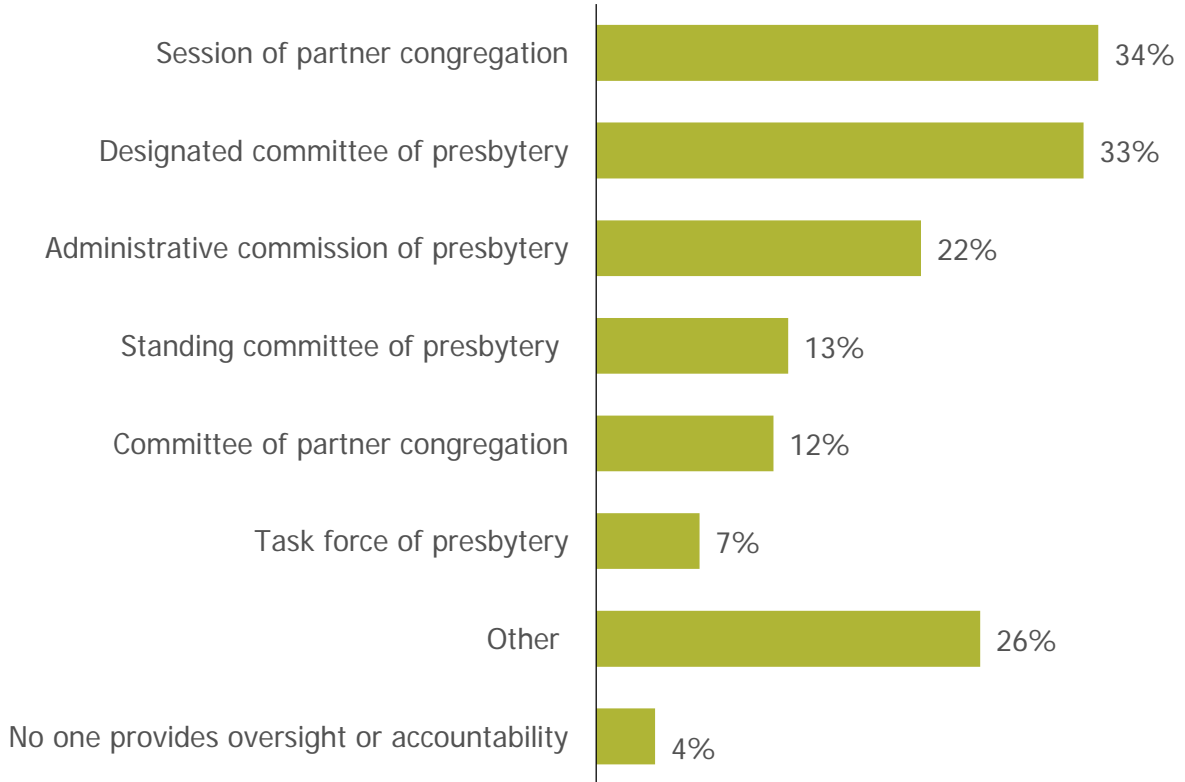
Session of partner congregation	34%
Designated committee of presbytery	33%
Administrative commission of presbytery	22%
Standing committee of presbytery	13%
Committee of partner congregation	12%
Task force of presbytery	7%
Other	26%
No one provides oversight or accountability	4%

Which of the following **1001 RESOURCES** *have you used or prefer as a communication vehicle for upcoming events?*

Facebook page	e-newsletter, New Church, New Way	Website	National conference	None of the above	Other
49%	48%	44%	19%	21%	7%
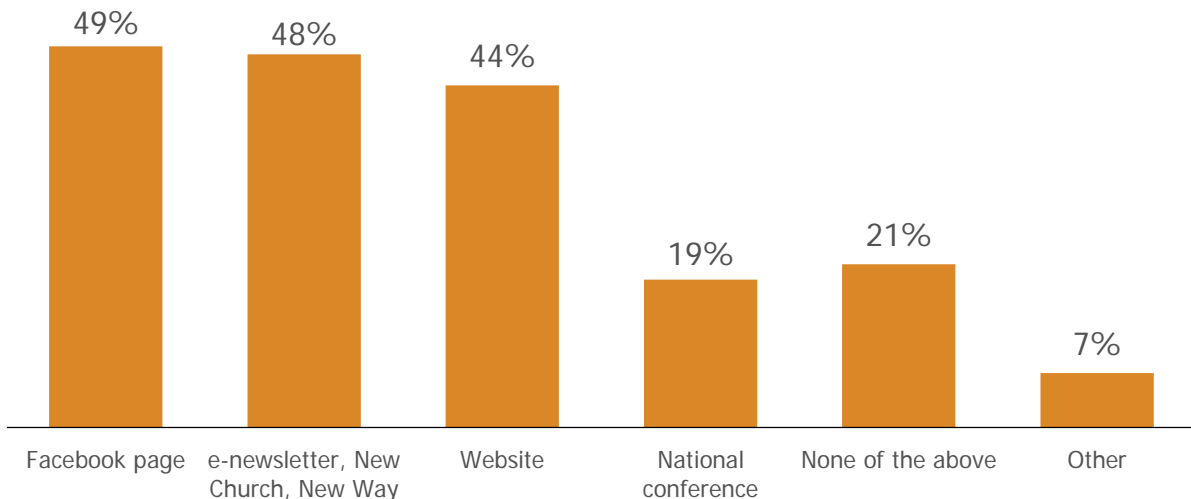
Connections with the Outside World

87% **OF NEW WORSHIPING COMMUNITIES**
work together with other community organizations and agencies

Ways of working with other organizations include:

Activity	Percentage
Providing food and shelter	54%
Justice	45%
Ecumenical activities	41%
Education	39%
Children's activities	39%
Arts	31%
Conducting sports activities	20%
Environment	19%
Healthcare	12%
HIV/AIDS support networks	8%
Other	13%
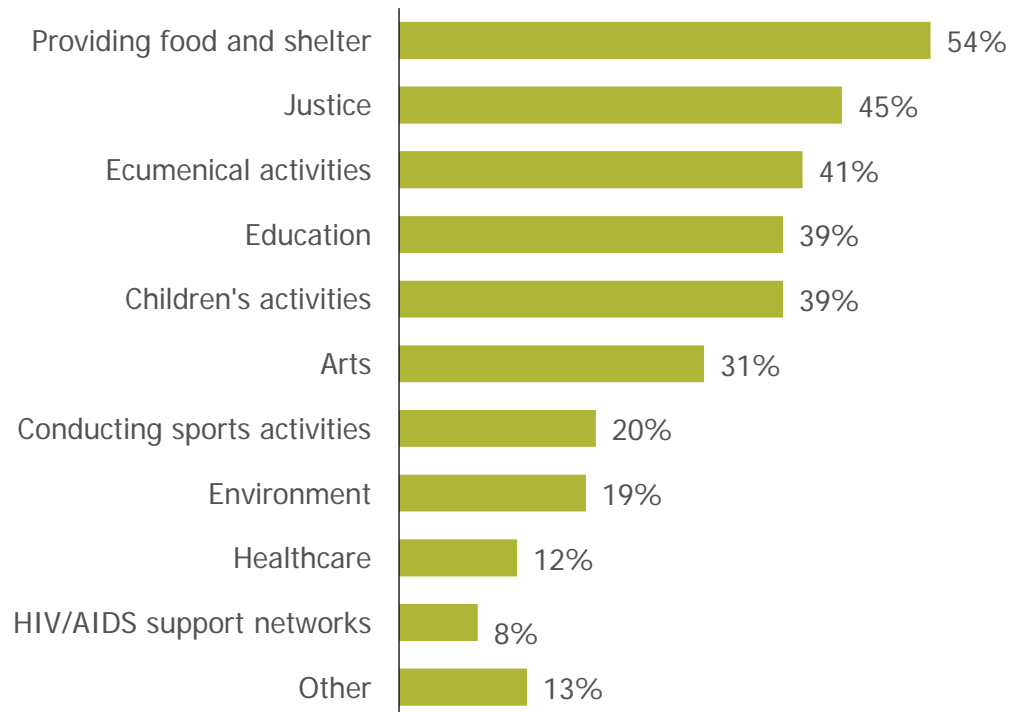
Also, most NWCs work with more than one community organization or agency. Other ways of working with other organizations and agencies that leaders wrote in include:

- † *Community Development*
- † *Grief workshop*
- † *Korean community in [our city]*
- † *LGBT*
- † *Organizing presence in planning a "Social Care Farming Summit"*
- † *Park and recreation activity of our city*
- † *Partner with community agency which provides beds to families*
- † ***Race cohorts, "Project Peace East Bay", "Sold Project"***
- † *Seminars and worship with other communities*
- † *Social justice agenda*
- † *Women empowerment*

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98% OF NEW WORSHIPING COMMUNITIES
engage in some form of evangelism

Methods of evangelism include:

Method	Percentage
Invite others to come with them to church	79%
Social media	66%
Print literature	60%
Community service	60%
Local mission work	55%
Contact visitors to welcome them	54%
Host events open to the community	52%
Booths at community events	26%
Send people into the community	24%
Welcome gifts for visitors	19%
International mission work	18%
Other	11%
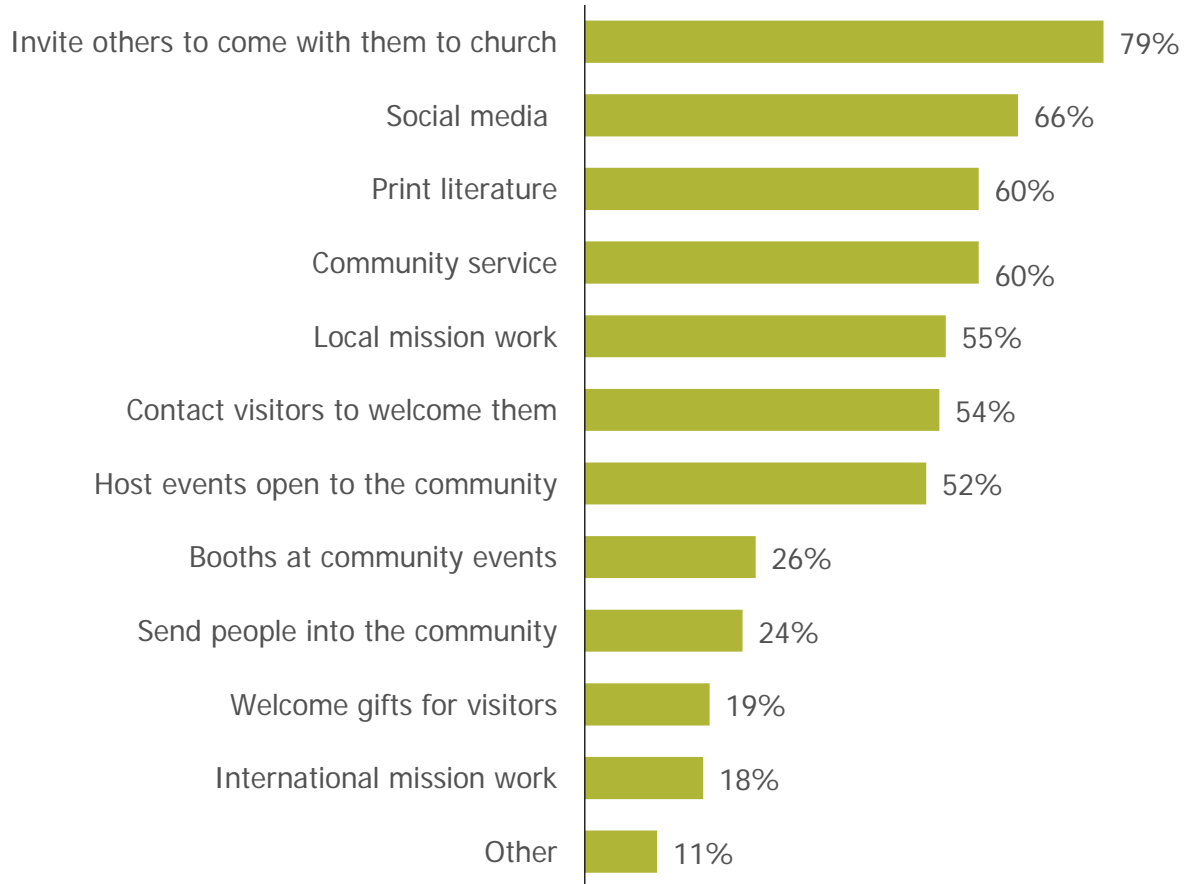
The top method of evangelism is for participants to invite others to come with them to their community worship or other events. The next top two methods of evangelism used by NWCs and their leaders involve means of communicating with the public—social media and print literature. This is followed by two forms of engaging in acts of mission **(community service and local mission work) to demonstrate God's love. Next are two** methods that involve being welcoming to others: contacting visitors to welcome them and hosting events open to the community. Half or more of NWCs engage in these top six evangelism activities.

These activities are consistent with invitational, missional, and relational styles of evangelism (see next page for an overview of the five main styles of evangelism asked about in the survey).

Intellectual
Communicating the gospel and engaging in theological discussions of truth and meaning; inviting questions of faith

Testimonial
Sharing the Good News and telling your "God story"

Invitational
Communicating a message of open doors by welcoming all regardless of background or lifestyle

STYLES OF EVANGELISM

Relational
Forming relationships with non-Christians as a way to share God's love

Missional
Engaging in acts of mission as a way to demonstrate God's love

NWC leaders were asked whether they or their NWC actively engage in the above types of evangelism, whether they think it is important for their NWC to engage in these forms of evangelism, and how effective they think these methods are in bringing new people to their NWC.

New worshiping communities are more than twice as likely as congregations to engage in RELATIONAL or TESTIMONIAL evangelism

Following are the percentage who engage in each style of evangelism either "frequently" or "very frequently":

Chart showing percentages by evangelism style:

Style	NWCs	Congregations
Invitational	85%	72%
Missional	77%	74%
Relational	77%	31%
Intellectual	69%	59%
Testimonial	59%	22%

Legend: ■ NWCs ■ Congregations
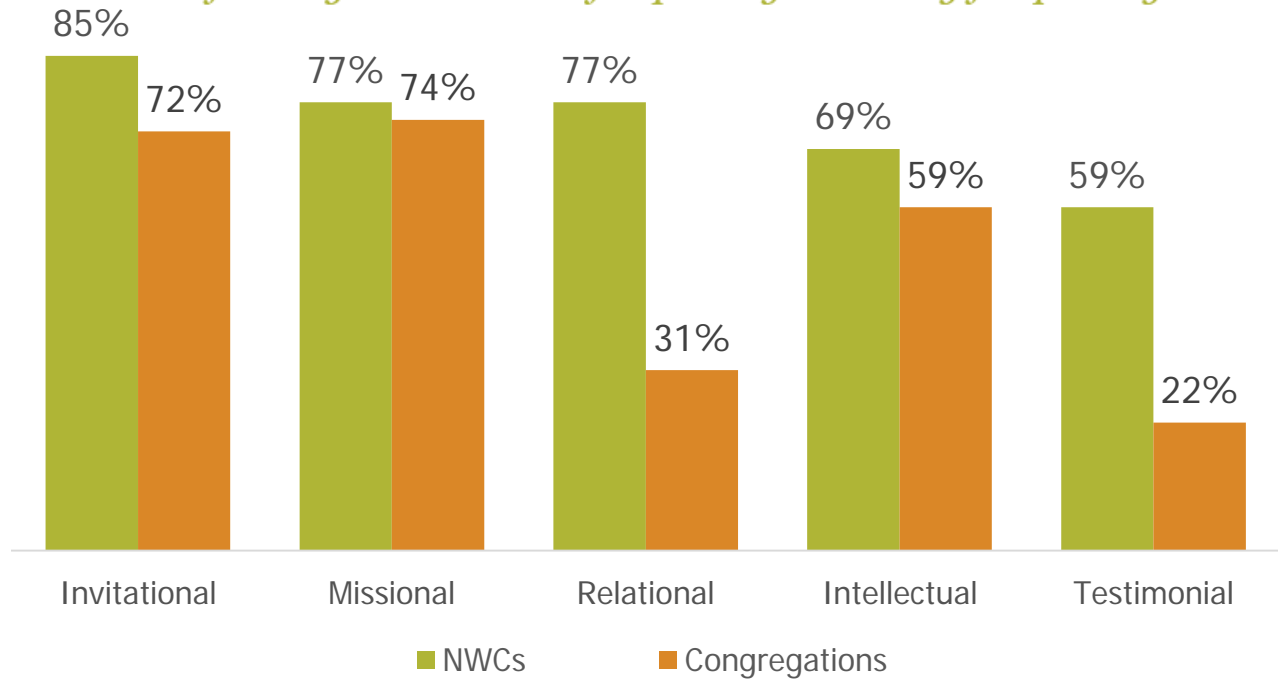
The most common style of evangelism used by NWCs is invitational, followed by missional and relational. Congregations[3] are also most likely to use missional and invitational evangelism styles; however, only 31% of congregations make frequent use of relational evangelism, compared to 77% of NWCs. There is also a large gap between NWCs and congregations in the use of testimonial evangelism; this is particularly **interesting, given that sharing the Good News and telling your "God story" is a more** traditional style of evangelism, but is used by the more non-traditional NWCs (although it is the style they use the least, still over half of NWCs engage in testimonial evangelism). In fact, aside from missional evangelism (where there is no significant difference), NWCs are more likely than congregations to frequently engage in all five listed styles of evangelism. Quite simply, NWCs report doing more evangelism, and in more ways, than do congregations.

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3 Data on congregations and evangelism come from a 2016 survey of a random sample of congregations (n=184, 19% response rate). Results are not publicly published because the study was for an internal assessment report.

New worshiping community leaders consider all five styles of evangelism to be important:

Invitational	93%
Missional	93%
Relational	90%
Testimonial	90%
Intellectual	86%

Although only 18% of NWC leaders rated evangelism as one of their top three priorities for their community (page 15), they do generally feel that evangelism is important. Also, it could be argued that the stated top priority of NWC leaders—building relationships—is, in fact, a form of evangelism (relational). There is also a difference in responses by race; whereas 30% of leaders of color rate evangelism as a top priority for their community, only 8% of White leaders do.

NWC leaders and pastors of PC(USA) congregations agree on the importance of all but one of these five styles of evangelism: NWC leaders are 12% more likely than pastors of congregations to think that testimonial evangelism is important. This difference is likely attributed to the high concentration of leaders of color among NWCs –whereas 96% of leaders of color think testimonial evangelism is an effective tool within their community, only 70% of White NWC leaders think it works in their community.

Leaders also give a similar rank-ordering for these five styles when asked about their effectiveness in bringing new people to their NWC.

MOST leaders are using the styles of evangelism they think is effective for their NWC

	Invitational	Missional	Relational	Testimonial	Intellectual
Total	91%	84%	84%	81%	73%
Do not engage	9%	11%	14%	15%	21%
Engage in style	91%	89%	86%	85%	79%

■ Engage in style ■ Do not engage
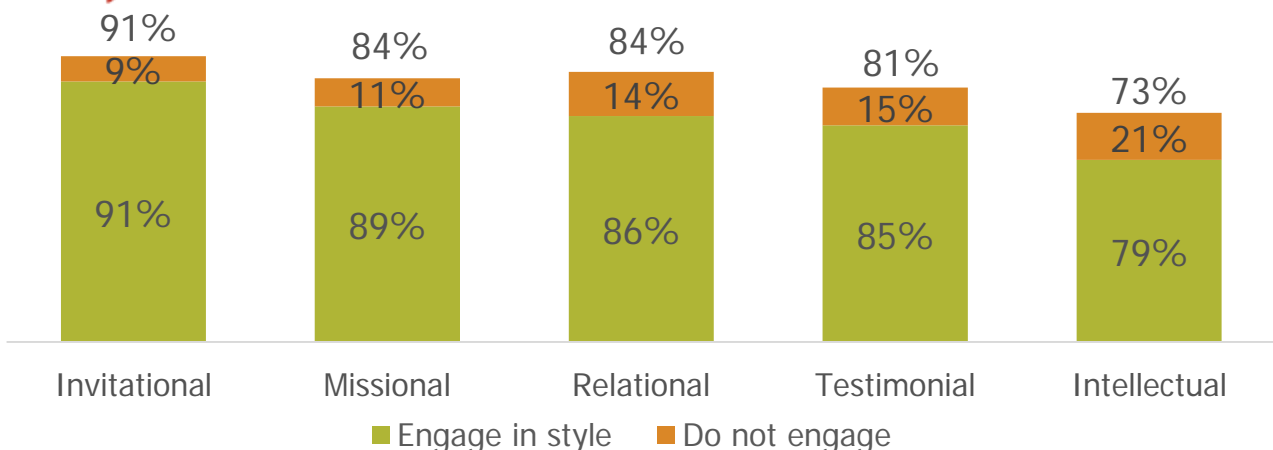
For example, of the 84% of leaders who think that relational evangelism is an effective method of bringing new people to their NWC, 86% engage in this method of evangelism—and 14% do not.

So, we've established that most NWCs are reaching out and doing evangelism. But, who are they trying to reach? In the survey, we asked this question of the leaders, giving them a chance to tell us their target population in their own words. In all, 72 leaders responded to this question. We were able to organize those answers into 12 categories.

Do you have a particular POPULATION that you are trying to reach to be a part of your COMMUNITY?

Population	Percentage
A specific racial, ethnic, or immigrant group	27%
Unchurched (Spiritual but not Religious)	22%
Young adults / young families	21%
Dechurched (especially ex-Christians)	18%
The immediate neighborhood or vicinity	18%
Marginalized (outcast, homeless, addicted)	13%
Christians	8%
LGBT	8%
The goal is diversity	7%
Those of other faiths	4%
Everyone	3%
Progressives	3%
Other	3%

The most common response is that the leaders are targeting a specific racial, ethnic, or immigrant group. This is followed by those who do not belong to any religious tradition.

Responses range from those which are very detailed and research-driven:

31% of our community within 3-mile radius of our new church plant is unchurched and yet is described as having a 'moderate faith'. This is our target audience.

...to those who have not created a specific target for their community:

Anyone that needs the love of Christ

Many specifically mention that they target those who feel cast out from traditional church, or who are marginalized by society in general:

We are seeking to reach progressive Christians who think there is no place for them in church (due to the messages from our very evangelical, conservative culture).

We are very consciously trying to reach the "thoughtfully de-churched" - those with some connection to "church" but who - for good reasons in their experience - have left.

People in the 25-45 age range who feel unhappy with where they are physically and emotionally. We offer them the support, accountability, and tools to help them find the best version of themselves and find a place where they truly belong.

Those who want to explore their faith/spirituality, but may not be comfortable doing so in a traditional church

Appendix A: Methodology

At the 2012 General Assembly (GA), PC(USA) leaders encouraged Presbyterians to create 1,001 new worshiping communities (NWCs) between 2012 and 2022. The Presbyterian Mission Agency recommended to the 2012 GA that:

> The GA, in gratitude and response to God for the movement of the Holy Spirit in this time and place: Declare a church wide commitment to ignite a movement that results in the creation of 1001 new worshiping communities in the next ten years; Encourage each GA agency to join in fulfilling this movement; and Encourage each session and mid-council to pray for the fulfillment of God's purpose within this movement and discern and pursue ways to participate in this movement.

Across the PC(USA), new and varied forms of church are being raised up by leaders seeking to ignite discipleship and transformation. These new worshiping communities have the potential to help the PC(USA) shift from an inward-focused, membership-maintenance model of church to a more outward-focused, creative, and disciple-making model.

Objectives

The main objective of this study is to determine the level of success of the NWCs – are they thriving, what is working for them, and what do they still need in order to better grow in their mission? Additional objectives include:

- better understanding such existing groups as new immigrant fellowships, new church developments that had previously been started but not yet organized as congregations, and other expressions of church for which little information is available at present
- using findings from this survey to build and maintain a database of NWCs

Methods

This research includes two methods: survey and interview. The survey included mostly closed-ended questions which were assigned numeric response values, but also included a few open-ended questions to which respondents provided answers in their own words. See Appendix B for exact question wording and detailed survey results. The interviews were in-person and on-one-one. These interviews were conducted during the 2016 Go Disciple Live Conference, where NWC leaders were invited to schedule a time during the

conference to meet with one of the researchers and spend an hour answering questions about themselves and their community.

Study Design and Implementation

Angie Andriot and Deb Coe, in collaboration with other Research Services team members and the clients, designed the study as the Principal Investigators. Quantitative data analysis was completed by Angie Andriot, and qualitative data analysis was completed by Angie Andriot and Deb Coe. The final report was written by Angie Andriot.

Attempts were made to send this survey to the entire known population of NWC leaders for whom email addresses were available. Invitations were emailed on September 28,2016 to a database of all known NWC leaders with email addresses (n=338). Reminders were sent on October 5th, October 12th, and October 18th.

Response Rate: Of the 338 community leaders who were sent the survey, 29 had invalid email addresses, so there were a total of 309 successful email deliveries of the survey link for this group. A total of 95 people from this population completed the survey. The response rate is 28% including the invalid emails, and 31% excluding the invalid emails.

The Sample

This survey was completed by leaders of new worshiping communities, immigrant fellowships, new church developments, and other expressions of church within the Presbyterian Church (U.S.A.) that are either: 1) not fully organized congregations, or 2) recently organized congregations.

Data Analysis

Survey results have been analyzed for demographic differences to help identify whether **there are patterns in NWCs or their leaders by the leaders' race, gender, age, and role** within the PC(USA). Results are presented as descriptive statistics, and are at times accompanied b**y respondents' remarks. Where appropriate, quantitative data are** analyzed using statistical tests for significance, including chi-square and ANOVA. When differences between groups of respondents are noted in results, significance tests have indicated that these differences are statistically significant at the $p \leq .05$-level, meaning that there is a 5% or lower chance that the groups are actually statistically equivalent in the area discussed. Qualitative data are analyzed using content analysis.

Appendix B: Survey Questions and Responses
1001 Leaders 2016

| Number of surveys completed ....95 |

Getting to Know Your Worshiping Community

1. Which of these terms best describes how your community identifies itself?

    n=95
    New worshiping community..63%
    Immigrant fellowship... 6%
    Congregation 6%
    New church development 14%
    Other expression of church... 11%
    My community is no longer active... 0%

2. Has your community been formally organized as a PC(USA) congregation?

    n=95
    Yes... 6%
    No.. 94%

3   How many regular participants are in your worshiping community?

    n=92
    Minimum.. 0
    Maximum 380
    Average 50
    Median.. 33

4. Which of these key terms describe your worshiping community? (Select all that apply.)

    n=91
    Arts ministry... 24%
    Collegiate 14%
    Community garden 8%
    Family... 44%
    Inner city 21%
    LGBTQ.. 14%
    Missional 44%
    Non-traditional 42%
    Older adults 21%
    Outreach 45%
    Rural 3%
    Small town 11%
    Suburban 14%
    Unchurched 40%
    Urban 33%
    Young adult 42%
    Youth.. 18%
    Other 15%

5. About how often does your worshiping community meet?

    n=94
    More than once a week 36%
    Weekly 46%
    Biweekly or twice a month... 11%
    Monthly 3%
    We don't meet in person but we actively engage online... 2%
    We don't meet 0%
    Other 2%

6. [IF COMMUNITY MEETS IN PERSON] Does your community have a regular gathering space?

    n=90

    Yes 89%
    No, the location varies 11%

7. [IF COMMUNITY MEETS IN PERSON] In what type(s) of location(s) does your group regularly meet? (Select all that apply.

    n=88

    Bar or pub 13%
    Coffee shop 14%
    Community center or library 8%
    Home 21%
    Movie theatre 1%
    Office 3%
    Restaurant 5%
    School 7%
    Space provided by PC(USA) congregation 41%
    Space provided by other denomination 7%
    Other 36%

8. Does your community run a business as part of its mission/outreach?

    n=90

    No 94%
    Yes, a coffee shop 0%
    Yes, a bar or brewery 0%
    Yes, a restaurant 1%
    Yes, other 4%

9. During the past year, what was the smallest gathering your worshiping community had? Largest? How many people would you say typically participate in your gatherings?

    Smallest gathering   n=91
    Average 17
    Median 10

    Largest gathering   n=89
    Average 73
    Median 50

    Typical gathering   n=87
    Average 37
    Median 25

10. Of the following activities, which are the top three priorities for your community?

    n=87

    Building relationships
    First 46%
    Second 22%
    Third 8%
    TOTAL 76%

    Education
    First 0%
    Second 5%
    Third 9%
    TOTAL 14%

    Evangelism
    First 5%
    Second 8%
    Third 6%
    TOTAL 18%

10cont. Of the following activities, which are the top three priorities for your community?

Disciple-making
First...14%
Second...15%
Third 16%
TOTAL 45%

Listening to the community
First... 3%
Second...16%
Third 8%
TOTAL 28%

Music
First... 1%
Second... 2%
Third 3%
TOTAL 7%

Prayer
First... 5%
Second... 6%
Third 9%
TOTAL 20%

Recreation
First... 0%
Second... 1%
Third 2%
TOTAL 3%

Serving others
First... 5%
Second... 8%
Third 21%
TOTAL 33%

Worship
First...22%
Second...17%
Third 16%
TOTAL 55%

11.   Which of the following sacraments does your community offer? (Select all that apply.)

n=91

The Lord's Supper 86%
Baptism...67%
Other 2%
We do not currently offer sacraments 14%

12.   [IF OFFERS SACRAMENTS] Who administers the sacraments? (Select all that apply.)

n=77

A teaching elder affiliated with this worshiping community 74%
A teaching elder from another PC(USA) congregation..14%
A ruling elder commissioned by the presbytery to serve this worshiping community 12%
A minister from a non-PC(USA) denomination 14%
A worshiping community leader who does not fit any of the above categories..12%
Other 7%

13. [IF BAPTISMS ARE OFFERED] How many people have been baptized by your community within the past year?

n=52

Age 12 and younger
Minimum 0
Maximum 10
Median 1

Over age of 12
Minimum 0
Maximum ....11+
Median 0

14. [IF NO SACRAMENTS OFFERED] Why are the sacraments not offered?

n=13

Not at this stage yet 54%
No authorized person to administer.. 39%
Don't see the need 0%
Other 8%

15. How do you disciple people in this worshiping community? (Select all that apply.)

n=91

One-on-one mentoring 64%
Small groups.. 66%
Service projects... 41%
Bible study 71%
Discipleship courses... 24%
Confirmation classes 9%
Other... 14%
Not at this stage yet 7%

The People in Your Worshiping Community

16. Approximately what percentage of your regular participants are in the following age ranges?

(average)

12 and under 11%
13-25 .... 16%
26-39.. 22%
40-45.. 15%
46-55.. 16%
56-65.. 11%
Over 65 .... 9%

17. What percentage of your regular participants best fit the following categories?

(average)

White or Caucasian 46%
Hispanic, Latinx, or Spanish origin.. 16%
Black or African American.. 10%
African Immigrant 8%
Native American..<1%
Asian 15%
Middle Eastern 2%
Other... 2%
Multiracial 2%

18. What is the primary language spoken by the majority of regular participants in your worshiping community?

n=86

Arabic 4%
English 71%
French 0%
Korean 6%
Portugese 0%
Spanish 9%
Other 11%

19. What previous church involvement do the regular participants in your community have?

(average)

Moved from another PC(USA) congregation 16%
Is still attending another PC(USA) congregation 24%
Participated in a church of another denomination 35%
Were of a non-Christian faith 18%
Is still participating in another non-PC(USA) faith community 16%
Had been non-practicing in their faith for at least five years (dechurched) 28%
Did not have a faith affiliation (unchurched) 15%

20. Do you think of your worshiping community as Presbyterian?

n=85

Yes 74%
No 17%
I don't know 9%

21. In general, do the people in your worshiping community think of themselves as Presbyterian?

n=85

Yes 34%
No 48%
I don't know 18%

Questions for the Leaders

22. Which of the following best describes you?

n=82

An ordained PC(USA) teaching elder (first call) 26%
A previously ordained teaching elder 34%
An ordained PC(USA) ruling elder, commissioned by a presbytery 10%
An ordained PC(USA) ruling elder NOT commissioned by a presbytery 10%
Ordained in another denomination 9%
Not ordained 12%
We don't have a dedicated leader or leadership team 0%

23. Have you always been Presbyterian?

n=82

Yes 63%
No 37%

24. Are you a co-leader with one or more persons?

n=82

Yes 49%
No 51%

25. [IF CO-LEADER] Which of the following best describes your CO-LEADER?

n=40

An ordained PC(USA) teaching elder (first call) 8%
A previously ordained teaching elder 13%
An ordained PC(USA) ruling elder, commissioned by a presbytery...................................10%
An ordained PC(USA) ruling elder NOT commissioned by a presbytery 8%
Ordained in another denomination 25%
Not ordained 38%
We don't have a dedicated leader or leadership team.. 0%

26. Which of the following best describes you?

n=82

Male 66%
Female 33%
Other 1%

27. Which of the following best describe(s) you?

n=82

Hispanic or Latinx..11%
White or Caucasian 60%
Black or African American..4%
African Immigrant 9%
Native American.. 0%
Asian 12%
Middle Eastern 0%
Multiracial 4%
Other 1%

28. In what country were you born?

n=80

United States 66%
Other 34%

29. Is your leadership of this worshiping community a paid position?

n=78

Yes... 68%
No – it is volunteer...32%

30. How would you describe your time commitment to this worshiping community?

n=82

Full-time... 50%
Part-time.. 49%
Other 1%

31. Do you have a paid job in addition to leading the worshiping community?

n=82

Yes, full-time 17%
Yes, part-time 37%
No.. 46%

32. Who provides your health insurance?

n=82

The Board of Pensions of the PC(USA) 37%
My other job 11%
I'm covered by my spouse's job 20%
Privately Insured 18%
Medicare or Medicaid 6%
Other 4%
I am not insured 5%

33. What sort of leadership training for church planting have you had?

1001 Conference .... n=69
Have done 38%
In progress 9%
Have not done 54%

Apprenticeship or residency .... n=59
Have done 22%
In progress 9%
Have not done 70%

Coaching .... n=70
Have done 44%
In progress 29%
Have not done 27%

Commissioned Ruling Elder training .... n=50
Have done 12%
In progress 10%
Have not done 78%

Discerning Missional Leadership assessment .... n=63
Have done 38%
In progress 8%
Have not done 54%

Online courses .... n=55
Have done 27%
In progress 6%
Have not done 67%

Workshops .... n=65
Have done 59%
In progress 6%
Have not done 35%

34. [IF NO COACH] Why have you not had a coach?

n=19
I was not aware of such an opportunity 21%
I don't think it would be helpful to me 16%
I'm not at that stage yet but maybe later 11%
I haven't had the time 26%
The cost didn't seem worth it/Too expensive 0%
Other 26%

35. [IF NO APPRENTICESHIP] Why have you not had an apprenticeship or residency?

n=41
I was not aware of such an opportunity 24%
I didn't think it would be helpful to me 17%
I didn't have the time 20%
It was not available at the time 20%
The cost didn't seem worth it/Too expensive 2%
Other 17%

36. [IF NO DISCERNING MISSIONAL LEADERSHIP ASSESSMENT] Why have you not had an apprenticeship or residency?

n=34

I was not aware of such an opportunity 35%
I don't think it would be helpful to me 21%
I **don't** have the time 9%
The cost didn't seem worth it/Too expensive 3%
I participated in an assessment through another organization 6%
Other 27%

37. If a PC(USA) seminary were to offer the following, which would you be interested in? (Select all that apply.)

n=79

DMin in Church Planting..24%
MDiv in Church Planting 9%
Certificate in Church Planting...20%
Online course in Church Planting...28%
Face-to-Face course in Church Planting 23%
I'm not interested in any of these..39%

38. If the 1001 NWC initiative were to offer the following workshops, which would you be interested in? (Select all that apply.)

n=82

Grant writing...48%
Fundraising for your community 54%
Talking about stewardship 37%
Intergenerational worship 35%
Ways to do Evangelism 44%
Other 23%
I'm not interested in workshops 9%

Connection with PC(USA)

39. Do you have one or more partner congregations?

n=84

Yes...58%
No...42%

40. From what source(s) does this worshiping community receive support? (Select all that apply.)

n=84

Giving by participants in your worshiping community 74%
Grants from secular non-profits 8%
Individuals from partner congregations 25%
Partner congregation(s) 39%
Presbyterian Mission Agency (MDRC grant) such as seed grant, investment grant,
    or Growth Grant 61%
Presbytery..55%
Synod 14%
We don't receive support 7%
Other 24%

41. Who provides oversight or accountability for your worshiping community? (Select all that apply.)

n=83

Administrative commission of presbytery 21%
Committee of partner congregation...11%
Designated committee of presbytery (such as an NCD committee) 30%
Session of partner congregation...33%
Standing committee of presbytery (like COM) 12%
Task force of presbytery 6%
Other 29%
No one provides oversight or accountability 5%

42. Which of the following 1001 resources have you used or prefer as a communication vehicle for upcoming events? (Select all that apply.)

n=84

Facebook page.. 49%
e-Newsletter, *New Church, New Way* 48%
National conference 19%
Website 44%
None of the above 21%
Other 7%

Connection with the Outside World

43. In what ways does your worshiping community work together with other community organizations and agencies? (Select all that apply.)

n=84

Arts..31%
Children's activities 39%
Conducting sports activities 20%
Ecumenical activities..41%
Education 39%
Environment 19%
Healthcare 12%
HIV/AIDS support networks.. 8%
Justice... 45%
Providing food and shelter for members of the community 54%
Other 17%
We do**n't currently work with any community organizations**..13%

44. Do you or your worshiping community engage in any of the following methods of evangelism? (Select all that apply.)

n=84

Booths at community events 26%
Community service.. 60%
Contact visitors to welcome them 54%
Host events open to community 52%
International mission work 18%
Local mission work.. 55%
Members invite others to come with them to church 79%
Print literature (brochures, handouts, flyers, etc.) 60%
Send people into the community 24%
Social media (blog, Facebook, website, forum, etc.) 66%
Welcome gifts for visitors 19%
Other 11%
No, our congregation doesn't engage in any evangelism..1%
Not sure 1%

45. The following are common styles of evangelism in the United States. To what extent do you/does your community actively engage in each of the following?

Intellectual – Communicating the gospel and engaging in theological discussions of truth and meaning; inviting questions of faith   n=81

Never.. 6%
Very Rarely... 4%
Rarely..1%
Occasionally 20%
Frequently 41%
Very frequently 28%

45cont. The following are common styles of evangelism in the United States. To what extent do you/does your community actively engage in each of the following?

Invitational – Communicating a message of open doors by welcoming all regardless of background or lifestyle n=83
Never 1%
Very Rarely 2%
Rarely 2%
Occasionally 10%
Frequently 28%
Very frequently 57%

Missional – Engaging in acts of mission as a way to demonstrate the love of God n=83
Never 6%
Very Rarely 2%
Rarely 5%
Occasionally 10%
Frequently 41%
Very frequently 36%

Relational – Forming relationships with non-Christians (i.e., friendship evangelism) n=81
Never 5%
Very Rarely 3%
Rarely 1%
Occasionally 15%
Frequently 31%
Very frequently 46%

Testimonial **– Sharing the good News and telling your "God" story** n=81
Never 4%
Very Rarely 4%
Rarely 11%
Occasionally 22%
Frequently 37%
Very frequently 22%

46.   How important do you think it is for you or your worshiping community to engage in each of these forms of evangelism?

Intellectual – Communicating the gospel and engaging in theological discussions of truth and meaning; inviting questions of faith n=80
Very unimportant 3%
Unimportant 3%
Neutral or Not sure... 9%
Important 35%
Very important...51%

Invitational – Communicating a message of open doors by welcoming all regardless of background or lifestyle n=82
Very unimportant 1%
Unimportant 2%
Neutral or Not sure... 4%
Important 15%
Very important... 78%

46cont. How important do you think it is for you or your worshiping community to engage in each of these forms of evangelism?

Missional – Engaging in acts of mission as a way to demonstrate the love of God   n=82
Very unimportant 1%
Unimportant 0%
Neutral or Not sure.. 6%
Important 20%
Very important...73%

Relational – Forming relationships with non-Christians (i.e., friendship evangelism)   n=82
Very unimportant 1%
Unimportant 1%
Neutral or Not sure...7%
Important 15%
Very important.. 76%

*Testimonial – **Sharing the good News and telling your "God" story***   n=81
Very unimportant 1%
Unimportant 1%
Neutral or Not sure...7%
Important 30%
Very important...61%

47.   How effective do you think these evangelism methods are in bringing new people to your worshiping community?

Intellectual – Communicating the gospel and engaging in theological discussions of truth and meaning; inviting questions of faith   n=78
Not at all effective 5%
Slightly effective...22%
Somewhat effective.. 46%
Extremely effective 27%

Invitational – Communicating a message of open doors by welcoming all regardless of background or lifestyle   n=80
Not at all effective 3%
Slightly effective... 8%
Somewhat effective.. 43%
Extremely effective 48%

Missional – Engaging in acts of mission as a way to demonstrate the love of God   n=80
Not at all effective 6%
Slightly effective...10%
Somewhat effective.. 34%
Extremely effective 50%

Relational – Forming relationships with non-Christians (i.e., friendship evangelism)   n=81
Not at all effective 6%
Slightly effective...10%
Somewhat effective..28%
Extremely effective 56%

*Testimonial – **Sharing the good News and telling your "God" story***   n=77
Not at all effective 3%
Slightly effective...17%
Somewhat effective.. 39%
Extremely effective 42%