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The Nature of Entrepreneurship in Church Planting:
A Continuum

By
Alan Foster

A Dissertation Submitted to
the Faculty of Covenant Theological Seminary
in Partial Fulfillment of the Requirements for the Degree of
Doctor of Ministry.

Saint Louis, Missouri

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Abstract

The purpose of this study was to explore the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter, the nature of a church planting opportunity, the model of church planting, and the relationship between church planters and their calling organizations, and even the conflicts that can occur in those relationships. The current literature does not address the nature of entrepreneurship in church planting. Church planters and their calling organizations that do not account for the nature of entrepreneurship risk the health of the church planting venture.

This study utilized a qualitative design using semi-structured interviews with church planters and the leaders of their calling organization in three different church planting situations. The current literature was reviewed in the areas of entrepreneurship and church planting. Also, original research was conducted through personal interviews with three church planting situations, both with the planter and the leader of the calling organization. The literature review and interview analysis focused on three key areas: the entrepreneurial traits of church planters, the available models for church planting as they relate to entrepreneurship, and the entrepreneurial aspects of the relationship between church planters and their calling organization.

This study concluded that there is a continuum of degrees of entrepreneurship for the church planting endeavor. This continuum speaks to the personality traits involved in how church planters choose a church planting situation and how calling organizations choose a church planter, it speaks to the choice of a church planting model, and it speaks

to the structure of the relationship between church planters and their calling organization, as well as conflicts that can occur in the relationship. It shows that more people can plant a church than think they can plant a church. This study provided tools to aid church planters and their calling organizations in their missionary efforts to spread the gospel.

To Kim, who has always believed in me

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Thanks goes to Bob Burns, my advisor. Bob provided incalculable insights into this area of research and helped sharpen its focus. He forced me to think more clearly and write more succinctly. Bob is also a dear friend. I can't thank him enough for his support.

Thanks also goes to Katie Stokes, who produced the figures used throughout this dissertation. Her expertise allowed me to communicate my ideas more plainly. A picture is truly worth a thousand words.

Abbreviations

PCA   Presbyterian Church in America

MNA   Mission to North America

ESV   English Standard Version

BAGD   Baur, Arndt, Gingrich, Danker

NIDNTT   New International Dictionary of New Testament Theology

ISBE   International Standard Bible Encyclopedia

BCO   Book of Church Order (citations given in chapter-paragraph format)

AC   Assessment Center

Chapter 1

Introduction

Church planting is crucial. It is crucial for the survival of Church in America. Study after study has shown that the Church in America is in serious decline. David Olson, Director of the American Church Research Project, wrote that 17.5% of the American population attended some sort of orthodox Christian church on an average weekend in 2007.[1] That means that a little over 80% do not attend an orthodox Christian church on any regular basis. Olson also states from his research that a denomination needs to plant one church per year per fifty existing churches simply to keep up with the population growth.[2] Ed Stetzer and Daniel Im cite a more recent statistic. In 1900, there were twenty-eight churches for every 10,000 Americans. In 2011, there were eleven churches for every 10,000 Americans.[3] More people come to faith in Christ through church planting than through any other evangelistic method.[4] Church planting is crucial for both evangelism and the health and survival of the Church. Tim Keller writes, "New church planting is the best way to increase the number of believers in a city, and one of

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[1] David T. Olson, *The American Church in Crisis* (Grand Rapids, MI: Zondervan, 2008), 28.

[2] Olson, 146.

[3] Ed Stetzer and Daniel Im, *Planting Missional Churches: Your Guide to Starting Churches that Multiply*, 2nd ed. (Nashville, TN: B&H Academic, 2016), 8.

[4] Peter Wagner, *Church Planting for Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal, 1991), 11.

the best ways to renew the whole body of Christ. . . . Nothing else has the *consistent* impact of dynamic, extensive church planting."[5]

Aubrey Malphurs gives four reasons that church planting, as opposed to church revitalization, is the solution to the Church's survival. First, it is far easier to start a new church than to revitalize an old one. Second, as stated above, new churches are better at evangelism than established churches. Bruce McNichol, in a *Christianity Today* article as far back as 1991, said that churches three years old or less see ten new converts per year, churches between three and fifteen years old see five new converts per year, but churches fifteen years old or older see only three new converts per year.[6] Given the spiritual decline since that time, these numbers are far worse currently. And it is this author's view from personal experience, that many churches, even much younger than fifteen years old, see very few conversions. Malphurs sees a third reason for church planting. He believes that church planters gain leadership credibility with their members far quicker than does a pastor who assumes an existing church. Finally, he believes that existing churches carry ministerial baggage that can keep them from conducting effective ministry. Pastors of existing churches can carry with them the effects of accumulated mistakes. Church planters begin with a clean slate.[7]

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[5] Timothy J. Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 365.

[6] Bruce McNicol, "Churches Die with Dignity," *Christianity Today*, January 14, 1991, https://www.christianitytoday.com/ct/1991/january-14/church-planting-churches-die-with-dignity.html.

[7] Aubrey Malphurs, *The Nuts and Bolts of Church Planting: A Guide for Starting Any Kind of Church* (Grand Rapids, MI: Baker Academic, 2011), 9-10.

And yet the job of the church planter is a most difficult one. One reason for that difficulty is its multi-faceted nature. A church planter is a public speaker.[8] Church planters lead from the pulpit. They cast vision and give direction from their role as the main speaker of the church. In the early life of a church, there are no other ministries in the church. In an existing church, newcomers may visit because of the children's or youth ministries. Or the church can make an impact because of an extensive community or mercy ministry. Or the gospel can be spread through a strong counseling ministry. But none of those are in operation in a church plant. People come to a new church plant, by and large, because of the personal impact of the church planter.[9] And this certainly speaks to the importance of the church planter's preaching ability.

Church planters are students of the Scriptures. They have been educated in theology, Bible content, and the biblical languages. Their task is to bring an understanding of the will of God and the word of God to the people of God in order that the unbeliever may be reached with the gospel of God.[10] They must spend adequate time and effort studying the Scriptures. This is not simply to prepare biblically based, Christ-centered sermons, but also to answer questions, give direction, provide for personal discipleship and counseling, and give leadership to the congregation and the ministry of the gospel in the community.

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[8] Aubrey Malphurs, *Nuts and Bolts*, 31.

[9] Tom Wood, *Church Planter Field Manual: Book One* (Sandals in Sand, Alpharetta, GA, n.d.), 35.

[10] Wood, *Field Manual: Book One,* 32.

Church planters are liturgists. They must be able to craft worship services that will usher people into the presence of God.[11] And they must do this on a weekly basis. The worship services of a church plant are unique, compared to those in an existing church. They must intentionally have the unchurched and the unbeliever in mind.[12] Church planters must bring the gospel to their community in a way that is intentionally understandable by those outside the church. While this emphasis should be made by pastors in existing churches, it must unequivocally be done by church planters. Reaching the lost is part of their job description.

Church planters are disciplers. If "you commit yourself to making disciples, you will plant and grow a church."[13] In discipleship, a church planter takes the power of the Spirit and the work of the cross and the truths of the gospel and applies them to others to ground them in the love and power of God in their daily life. Then, by God's grace, the ones discipled are then able to do the same with others.

Church planters care for their own soul. While every believer must care for their soul, those in ministry, especially church planters, must make care of the soul of the highest priority. Bob Burns, Tasha Chapman, and Donald Guthrie, in their extensive study of the spiritual health of pastors, identified spiritual formation as one of the five primary themes for leadership resiliency in fruitful ministry.[14] Jesus said in Mark chapter 8, "For what does it profit a man to gain the whole world and forfeit his soul? For what

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[11] Wood, *Church Planter Field Manual: Book Two* (Sandals in Sand, Alpharetta, GA, n.d.), 54.

[12] Wood, *Field Manual: Book Two*, 55.

[13] Wood, *Field Manual: Book Three* (Sandals in Sand, Alpharetta, GA, n.d.), 12.

[14] Bob Burns, Tasha Chapman, and Donald Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IL: InterVarsity Press, 2013), 16.

can a man give in return for his soul"?[15] The soul connects one to God, the Creator. The

soul is the home of one's values. The battle for the soul is crucial. It has grave

implications. Church planters feel the battle for their soul in unique ways.[16] "The problem

for Church Planters . . . is the balance between doing ministry and not gaining [their] life

from ministry."[17] Gentry McColm makes this point as well in his book on the soul of the

church planter. "The inner life has to be dealt with first. The saviors and gods we set up

in ourselves have to be faced, challenged, and beaten out."[18] While they certainly have

many of the same challenges as the pastor of an existing church, a church planter is

bringing the gospel to bear in a new place and to new people. Because of this, the

intentions of Satan are focused on church planters in acute ways.

     Church planters are leaders. The easiest way to define a leader is by saying that a

leader is one who has followers. Though this definition is simple, it is not simplistic.

Church planters are people that others will follow. Some leaders lead through motivation.

They encourage and envision and empower and delegate. Others lead through

organization and planning, through breaking down a complex task into manageable,

understandable pieces. Others lead through the kind, careful, pastoral management of

people, encouraging all along the way toward task completion. But no matter, church

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[15] Mark 8:36-37 (ESV)

[16] Wood, *Field Manual: Book Three*, 109.

[17] Wood, *Field Manual: Book Three*, 117.

[18] Gentry McColm, *The Inner Life of the Church Planter: Getting to the Heart of God-centered Leadership* (Bloomington, MN: ChurchSmart Resources, 2012), iv.

planters are leaders. There is a task to accomplish—the planting of a church—and to bring that task to completion requires a leader.[19]

Church planters are evangelists. J.D. Payne writes, "Biblical church planting is evangelism that results in new churches, not the shifting of sheep around the kingdom."[20] Church planters share the gospel. They have a burden for those outside of Christ and his Church. Church planters view their community with kingdom eyes. "What would it look like if the kingdom of God came to the school system here? What would it look like if the kingdom of God came to the governmental structures in this community? What would it look like if the kingdom of God came to the arts community or the cultural centers or the social influencers in this area? What would it look like if the kingdom of God met the needs of the homeless or the jobless or the addicted or those bound up in sexual sins?" Malphurs says that the "church planter's vision must be to pursue and win lost people."[21] Church planters must have optimistic eyes. They must see what could be spiritually; they are not satisfied with what currently is. They believe in the power of the Holy Spirit and the truth of the gospel to change hearts and lives, homes and neighborhoods, and societal structures to line up with the values and priorities of the kingdom of God. In this regard, evangelists are spiritual entrepreneurs.

But church planters are not only spiritual entrepreneurs; they are also actual entrepreneurs. A colloquial definition of an entrepreneur is leadership into the unknown.

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[19] Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids, MI: Baker, 1992), 99.

[20] J.D. Payne, *Apostolic Church Planting: Birthing New Churches from New Believers* (Downers Grove, IL: InterVarsity Press, 2015), 24.

[21] Malphurs, *Planting*, 199.

It is leading people into that which currently is not. It is an effort to create a future, presently non-existent, reality. Entrepreneurial ministry leaders—church planters—are not simply curious about the unknown; they are compelled by the unknown. Church planters need to have an "entrepreneurial aptitude," according to Brian Howard and Tony Merida.[22] It is entrepreneurial leadership, or entrepreneurialism, which is the main differentiating factor between a pastor and a church planter. Many of the above requirements exist for a pastor as well as a church planter, but church planters must uniquely be entrepreneurs, at least to some degree. It is the role of entrepreneurship in church planting that is the focus of this research.

Problem and Purpose Statement

The Book of Acts sees two different methods for starting new churches: pioneer planting and church planting that comes from mother churches.[23] Some church planting situations require that the planter be quite entrepreneurial. There may be little support. There may not be an initial group of people with which to begin the church planting endeavor. Other church planting situations require fewer entrepreneurial abilities. There may be a strong mother church who desires to oversee the effort and who is willing to support the church planter and be involved in the church planting endeavor. And still other situations require even fewer entrepreneurial abilities. The church planter may join

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[22] Brian Howard and Tony Merida, "Must Church Planters Be Entrepreneurs?," July 11, 2019, in *Churches Planting Churches*, podcast, MP3 audio, 33:55, https://www.thegospelcoalition.org/podcasts/acts-29/church-planters-entrepreneurs/.

[23] Keller, 356.

a church planting team, or the church planter may be part of a multi-site church planting model.

Authors Jim Griffith and Bill Easum identify this need to address situational fit as one of the ten mistakes made by church planters. They write that too often church planters do not assess well the unique church planting needs required by their context. Church planters may then assume that they have the needed abilities to plant in any context because they have been approved (by some assessment agency or a denominational organization) to be a church planter.[24] In other words, if a church planter is better suited to start a new church from scratch, without an initial group of people or a team, then that planter should not be part of a multi-site church planting model. And the opposite is true. If a church planter is better suited to be part of a multisite church planting model, then that planter should not attempt to plant a church from scratch.[25]

Therefore, the purpose of this study was to explore the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter. It affects the choice of a church planting opportunity by a church planter, and it affects the choice of a church planter by a calling organization. It affects the model of church planting that is appropriate for the particular church planting situation and the particular church planter. It affects the amount of control and freedom expected by the church planter, the amount of control and freedom expected by the calling organization, and the

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[24] Jim Griffith and Bill Easum, *Ten Most Common Mistakes Made by New Church Starts* (St. Louis, MO: Chalice Press, 2008), 112-113.

[25] David D'Angelo and Ryan Stigile, *Multisite Church Pitfalls: 7 Dangers You Cannot Afford to Ignore* (self-published, 2016), 17.

relationship between the two. It even speaks to the type of conflicts that can occur between a church planter and a calling organization.

The current literature does not address the nature of entrepreneurship in church planting as it relates to the traits of church planters, the choice of a model, or the relationship between the church planter and the calling organization. It does not speak to issues such as how church planters navigate the task of church planting given the entrepreneurial expectations of the calling organization, how church planters choose a church planting situation given the expected degree of entrepreneurship, how church planters' knowledge of their own degree of entrepreneurial abilities affects their choice of a church planting situation and of a church planting model, or how degrees of entrepreneurship affect the relationship between church planters and their calling organization. How authoritarian, or how democratic, do church planters expect their calling organizations to be, considering their own personality type and entrepreneurial abilities? How authoritarian, or how democratic, does the calling organization expect church planters to be, considering their own desires and their knowledge of the entrepreneurial requirement of the church planting situation?

Research Questions

The purpose of this study was to explore the nature of entrepreneurship in the church planting endeavor. In order to accomplish this study, the methods of qualitative research were employed. The current literature was reviewed in the areas of entrepreneurship and church planting. Also, original research was conducted through personal interviews with three church planting situations, both with the planter and the

leader of the calling organization. To examine this ministry concern—the nature of entrepreneurship in church planting—the following research questions were explored.

1. How did the expected degree of entrepreneurship impact the calling process (including the way church planters chose their church planting situation and the way calling organizations chose their church planters)?

2. How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?

3. How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?

The first research question is this: "How did the expected degree of entrepreneurship impact the calling process (including the way church planters chose their church planting situation and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. A church planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church planting opportunity that the church planter chooses, and they also affect the church planter that the calling organization chooses for a particular church planting opportunity. The aim of this area of research is to provide insights into the entrepreneurial personality traits of church planters and how their unique personality affects their church planting decisions and efforts.

The second research question is this: "How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?" This research question concerns available church

planting models. The aim of this area of research is to better understand available models for church planting and how they relate to the nature of entrepreneurship.

The third research question is this: "How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerns the relationship between the church planter and the calling organization. This relationship can center control and authority with the church planter or with the calling organization. Issues such as communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of research is to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

Significance of the Study

The church planting endeavor can too often look like this. A church desires to plant a daughter church. It has ten to twenty families that live in a neighboring community. The church is healthy, by most standards, and it desires to see the gospel move forward in its area. The question then is what to do first. Everyone on the church planting steering committee feels that the first step is to find a church planter, someone gifted and called by God to plant a church. So, they consult others in their denomination, network with other pastors, and obtain lists of candidates from seminaries. After

interviewing several, they settle on one, and the planter comes and begins the work of church planting.

It is not long, however, that misunderstandings and even disagreements begin to occur between the church planter and the leadership of the mother church. According to the church planting steering committee, the church planter is acting "like a lone ranger." The planter is not involving them in any decisions. The worship style is going to be different from theirs. The planter is making spending decisions that, though not outrageous, are certainly not based on the things they value. The planter is not communicating with them like they expected. Things seem to be going well enough concerning the progress of the church plant, but it is just not how they thought things would take place. They expected to have a little more oversight of the process. In general, the planter is acting independently of them, certainly more so than they desired, or expected. Now, according to the church planter, the leadership of the church wants to have their hand in everything that happens. They want constant reports. They keep directing things to be done their way, whether it is concerning worship or preaching or outreach. They expect every spending decision to come past them for their approval. The planter feels like the church planting efforts are being scrutinized. The planter feels bottled-up and unable to conduct the work required to plant the church.

So, what the leadership sees as appropriate oversight, the church planter experiences as micro-managing. And the converse situation can also be true. There could be a mother church that hires a church planter and then leaves the planter alone to do the work of church planting. The church planter may then feel unsupported and even abandoned. So, in the church planter's eyes the leadership seems aloof and distant, where

the leadership simply feels that they are getting out of the church planter's way and letting the planter do the work of church planting. So, which is right? Neither may be right, or they may both be right.

This means that finding the right placement for a church planter is not simply a matter of geography, where in the country the church planter feels best suited to plant. It is also not simply a matter of demography, whether the planter feels called to plant in a city or a suburb or a college town or a rural location or among the economically disadvantaged or with the ethnically diverse. It should also take into consideration the degree of entrepreneurship required by the church planting situation. It is about the church planter finding the right fit entrepreneurially for a certain church planting situation. In other words, church planters who are strong entrepreneurs need to find a situation that will allow them a greater amount of control. One who is less of an entrepreneur should find a situation that will provide greater support. The continuum of entrepreneurial abilities in the church planter must be considered when choosing a church planting situation, when choosing a church planting model, and when conducting the church planting endeavor in terms of the relationship between the church planter and the calling organization. A primary result of this research provides help to church planters and to calling organizations in relation to the entrepreneurial aspects of a church planting situation.

The brief scenarios listed above illustrate the issue at hand. The results of this study provide insights into the nature of entrepreneurship in church planting and how it relates to church planting models, and to the relationship between the church planter and the calling organization. This study provides guidance to church planters and calling

organizations in determining the degree of the personal entrepreneurial abilities in the church planter, tools to assess the entrepreneurial requirements of their church planting situation, and guidelines to address the issues involved in the relationship between the church planter and the calling organization. This study also provides aid to calling organizations concerning the kind of planter they should hire, the choice of a church planting model as it relates to the requirements of the church plating situation and the entrepreneurial abilities of the church planter, and the relational expectations they should have with a church planter, concerning communication, oversight, support, and involvement.

Definition of Terms

The following are the key terms used in this study.

Church Planting – Church planting is the faith-filled process of starting a local church, in the power of the Holy Spirit, based on Jesus' promise to build his church and in obedience to the Great Commission.[26] In both the Gospels and in Acts, the Great Commission can be seen as Jesus' command to his disciples, and thus to the Church, to engage people with the gospel with the intention of moving them from unbelief to belief to Christian maturity and then to organize them into local congregations with God-given leaders.

Local Church – The local church is the gathering of believers in Christ in a particular geographic area, through evangelism to the unbeliever and outreach to the believer, who, through the leadership of the church planter, are organized to worship

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[26] Malphurs, *Nuts and Bolts*, 17-18 and 246.

God, to provide Biblical instruction, to bring about fellowship with each other, and to be on God's mission in their community.[27]

Church Planter – A person tasked by a local calling organization to start, and even grow, a local church.[28] This effort can take many forms. Some church planters plant from scratch, beginning where there is no current group of gathered believers, often called a core group. Some church planters begin with a starting point of initial contacts, provided by some other local churches. Some church planters arrive on the scene where there is already a core group of believers who have gathered for fellowship and Bible study, but who are not already organized into a particular church. Some church planters develop a core group from within a mother church. Some church planters pastor a site of a mother church.

Particular Church – This ecclesiological term is unique to Presbyterian churches. It refers to a church that is no longer a mission church, but one that has its own governing elders. A particular church is self-governing. Particular churches are also most often self-supporting, as well. The Book of Church Order (BCO) of the Presbyterian Church in America defines a particular church this way. "A particular church consists of a number of professing Christians, with their children, associated together for divine worship and godly living, agreeable to the Scriptures, and submitting to the lawful government of Christ's kingdom."[29]

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[27] This definition is an amalgam of ideas from Malphurs, *Nuts and Bolts*; Keller, *Center Church;* Brian Habig and Les Newsom, *The Enduring Community: Embracing the Priority of the Church*, 2nd ed. (Jackson, MS: Reformed University Press, 2008), viii; and the author's personal study of the Bible, particularly Acts 2.

[28] Malphurs, *Nuts and Bolts*, 25.

[29] BCO 4-1.

Mission Church – A mission church, compared to a particular church, is one that does not yet have its own governing body of elders. It is not yet self-governing. "A mission church may be properly described in the same manner as the particular church is described in BCO 4-1. It is distinguished from a particular church in that it has no permanent governing body, and thus must be governed or supervised by others."[30] There are three ways that a mission church is governed in the PCA. The presbytery may appoint an ordained teaching elder as an evangelist. In this case, the evangelist acts in lieu of a governing body of elders (a session). For the purposes of this study, this would likely take place in the case of a scratch church planter, a planter starting where is no core group or mother church. The presbytery also may appoint a commission of elders from within its body to oversee the church planter. In this case, it serves as a temporary session, or governing body of elders. The third way that a mission church may be governed is through the session, or board of elders, of a mother church.[31]

Scratch Church Plant – A scratch church plant is one that takes place "from scratch," meaning that the church planter did not begin with a core group of people. Tim Keller refers to this as pioneer church planting, where the church planter gathers the core group through personal networking and evangelism.[32]

Calling Organization – The calling organization is a term used in this study to refer to the organization that is calling the church planter to conduct the efforts to start a

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[30] BCO 5-1.

[31] BCO 5-3.

[32] Keller, 356-357.

new church. This is, in Presbyterian circles, limited to either a mother church or a presbytery.[33] In many ways, a calling organization is synonymous to a mother church.

Mother Church – A mother church is the church that is sponsoring the work of planting a new church. The term, though sounding colloquial, is quite appropriate. The desire is that the mother church "births" a "daughter" church. The mission church that comes about through the work of the church planter is sponsored and receives support and help and supervision from the mother church.[34] In many ways, a mother church synonymous to a calling organization.

Oversight – This is a term used for the person or group that provides oversight to a church planter. In some cases, this can be a single person, often a staff pastor who has responsibility for church multiplication. In other cases, it can be a group of people, often a group of ruling elders.[35] Sometimes it comes from a mother church, and sometimes it comes from a calling organization, such as a presbytery. In an official capacity, oversight comes from a provisional session.

Presbytery – A presbytery "consists of all the teaching elders and churches within its bounds that have been accepted by the Presbytery."[36] Basically, a presbytery, for all practical purposes, is the geographical grouping of churches, as well as the ministers that live in that geographical region. A presbytery can provide the source of the call to a

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[33] BCO 5-3.

[34] Keller, 356-357.

[35] In the PCA, a ruling elder is most often a layman who holds the office of elder in the church. See BCO 8.

[36] BCO 13-1.

church planter to conduct the work of starting a new church in its region, as can a mother church.

Network – A network is not an official category of Presbyterian church government. But networks have developed over the last twenty years out of a grass roots effort to see more churches started. In most cases, they are geographic (the Southwest Network, the Mid-South Network, the Florida Network) and include more than one presbytery. Though a network cannot officially call a church planter—a call must come from either a mother church or a presbytery—they often serve as church planting supervising bodies to presbyteries. For instance, the Mid-South Network cannot call a church planter to start a church in its region. But it can work with the several presbyteries as a consultant and catalyst for church planting. In that regard, it can facilitate the calling of a church planter. Non-presbyterian groups can also employ a network for the purposes of church planting. It is simply a group of churches that cooperate in developing plans and strategies and even the financial support required to start new churches.[37]

Session – A session is the board of elders that governs a local church.[38] It can also serve as the governing body of a mission church.[39] In a mother-daughter church planting situation, it calls and supervises the church planter.

Provisional Session – This is a session of elders that is assigned to a church planter to provide official oversight for the church planting endeavor. Sometimes it

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[37] Brad House and Gregg Allison, *MultiChurch: Exploring the Future of Multisite* (Grand Rapids, MI: Zondervan, 2017), 72-75.

[38] BCO 10-1,2.

[39] BCO 5-3,b.

comes through the session of a mother church, and sometimes it comes through elders gathered from the presbytery.

Core Group – A core group is a group of Christians who have gathered as a beginning point for the starting of a new church.[40] Sometimes this core group will come out of a mother church. Sometimes it is an independent group of Christians. In this case, the local presbytery will provide oversight rather than the session of a mother church.[41]

Assessment Center – The Assessment Center is the process used by Mission to North America (MNA) of the Presbyterian Church in America (PCA) denomination to assess church planting candidates as to their fit for church planting.

Apprenticeship – An apprenticeship is a training period for church planters. This is usually accomplished under the oversight of a mother church, or some other calling organization. It is often up to two years in length.

Entrepreneur – An entrepreneur is one who begins, organizes, and operates a business. The entrepreneur starts and builds an organization from the ground up.[42] Creation, innovation, and opportunity are all involved with entrepreneurship.[43] Interestingly, most dictionary definitions include the idea of risk. Entrepreneurs conduct their efforts with considerable initiative, and they take on greater than normal risks. The idea of entrepreneurship used in this study refers to the continuum of

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[40] BCO 5-2,a, iii.

[41] BCO 5-3,c.

[42] Jim Corman, Instructor of Entrepreneurship, College of Management, at Auburn University. Phone conversation with the author, January 27, 2022.

[43] John L Thompson, "The Facets of the Entrepreneur: Identifying Entrepreneurial Potential," *Management Decision* 42, no. 2 (January 1, 2004): 244. https://doi.org/10.1108/00251740410515861.

independence/support in the church planting endeavor. The church is not simply a business, but it is not less than a business. So, a church planter, as one whose task is to begin a new church, is an entrepreneur. Some church planting endeavors require a great amount of entrepreneurship of the church planter, and thus allow the church planter a great degree of freedom in the church planting process and a great degree of autonomy from the calling organization. Other church planting endeavors require less entrepreneurial skills of the church planter. In those situations, the church planter is less autonomous and receives (and probably expects) more support from the calling organization.

Chapter 2

Literature Review

The purpose of this study was to explore the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter. It affects the choice of a church planting opportunity by a church planter, and it affects the choice of a church planter by a calling organization. It affects the model of church planting that is appropriate for the particular church planting situation and the particular church planter. It affects the amount of control and freedom expected by the church planter, the amount of control and freedom expected by the calling organization, and the relationship between the two. It even speaks to the type of conflicts that can occur between a church planter and a calling organization.

In order to accomplish this study, the methods of qualitative research were employed. The current literature was reviewed in the areas of entrepreneurship and church planting. Also, original research was conducted through personal interviews with three church planting situations, both with the planter and the leader of the calling organization. To examine this ministry concern—the nature of entrepreneurship in church planting—the following research questions were explored.

1. How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation and the way calling organizations chose their church planters)?

2. How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?

3. How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?

Personality Traits of Entrepreneurs and Church Planters

The first literature category addresses the first research question: "How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. A church planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church planting opportunity that the church planter chooses, and they also affect the church planter that the calling organization chooses for a particular church planting opportunity. The aim of this area of research is to provide insights into the entrepreneurial personality traits of church planters and how their unique personality affects their church planting decisions and efforts.

This literature review will first survey the secular literature concerning the personality traits of entrepreneurs. Then the review will survey the available literature concerning the personality traits of church planters.

Personality Traits of Entrepreneurs

The term "personality" has both a technical meaning and a common meaning. The average person uses "personality" to describe the distinctives in a person's character. Technically, however, personality, as it relates to entrepreneurship, refers to "stylistic consistencies in behaviour, which are a reflection of inner structure and process" as stated by Adrian Furnham in a 1992 study.[44] Entrepreneurialism is determined by behavior. In other words, entrepreneurs are those who begin, organize, and conduct a new venture (a business, a service, even a church).

Author Elizabeth Chell says that "there seems to be little agreement regarding the profile of the entrepreneur."[45] Joakim Wincent and Daniel Örtqvist agree. It "seems that personality traits do not matter for entrepreneurs."[46] The study by Franziska Leutner, et al., through the University of London, agrees: "There is little consensus about the importance of personality as a predictor of entrepreneurial success,"[47] referencing Robert A. Baron, Michael Frese, and J. Robert Baum. Andreas Rauch and Michael Frese agree. They reference W.B. Gartner's 1985 study saying that entrepreneurs "constitute a highly heterogeneous group of people that defies a common definition and, therefore, common predictors." They would say that an average entrepreneur does not exist and thus it is

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[44] Adrian Furnham, *Personality at Work* (London: Routledge,1992), 15, quoted in Elizabeth Chell, *The Entrepreneurial Personality*, 2nd ed. (New York: Routledge, 2008), 82.

[45] Chell, 88.

[46] Joakim Wincent and Daniel Örtqvist, "Aggregating Personality Constructs to Second-Order Categories for Acquiring Insights to a Field of Fragmentation: The Case of Entrepreneurship Research," in *Personality Traits : Classifications, Effects and Changes*, ed. John Paul Villanueva (New York: Nova Science Publishers, Inc, 2010), 105.

[47] Franziska Leutner, Gorkan Ahmetoglu, Reece Akhtar, and Tomas Chamorro-Premuzic. "The Relationship between the Entrepreneurial Personality and the Big Five Personality Traits." *Personality and Individual Differences* 63 (June 1, 2014): 3.

impossible to determine a personality profile of an entrepreneur.[48] Gartner, in another article, goes as far as to say that "a focus on the traits and personality characteristics of entrepreneurs will never lead us to a definition of the entrepreneur."[49]

For many years, industrial and organizational psychologists resisted trying to connect entrepreneurship to particular personality traits. The belief was that entrepreneurship requires behavior not necessarily related to personality, that entrepreneurship is based on behavior and activities not on inclinations or dispositions, and that environmental and situational factors play too much of a role in entrepreneurship to allow for a set of common personality traits. The Leutner study said that connections between personality and entrepreneurship are limited business performance, entrepreneurial intentions, and actual business ownership.[50]

Entrepreneurial Traits from Jim Corman

In a personal conversation with Jim Corman, Instructor in Entrepreneurship in the Department of Business, College of Management, at Auburn University, he stated that he believes there are three traits necessary in an entrepreneur. One is a tolerance for risk. "Every good entrepreneur is going to do everything they can do to reduce risk. But at the end of the day, you can't eliminate it totally." Now he is quick to say that an entrepreneur is "not somebody that loves risk; they are not gamblers. An entrepreneur doesn't like risk.

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[48] Andreas Rauch and Michael Frese, "Let's Put the Person Back into Entrepreneurship Research: A Meta-Analysis on the Relationship between Business Owners' Personality Traits, Business Creation, and Success," *European Journal of Work and Organizational Psychology* 16, no. 4 (December 1, 2007): 355.

[49] W.B. Gartner, "'Who is an Entrepreneur?' Is the Wrong Question," *Entrepreneurship Theory and Practice* 12, no. 2 (1989): 47-68, quoted in Andreas Rauch and Michael Frese, "Born to be an Entrepreneur? Revisiting the Personality Approach to Entrepreneurship," in Baum, Frese, and Baron, 41.

[50] Leutner et al., 3.

An entrepreneur tries to get rid of it, but at the end of the day, they are willing to accept it." The second trait identified by Corman is optimism, "not the rose-colored glasses type of optimist, but somebody who can see the good in every person, the upside in every situation."

The third trait is tenacity. "This is the one trait that I think is absolutely essential, and it is more important than anything else." He states that two thirds of all new business ventures do not survive, and only one out of three first-time entrepreneurs succeed. So, the odds are not good that a first entrepreneurial effort will succeed, and that means tenacity is vital. He states that "you need to do it three times just to beat the odds! These church planters, these entrepreneurs, have to overcome disappointments. They have to overcome things that will happen that they never expected, because so many things are outside of your control. There has to be a sense of 'don't give up,' that tenacity."[51]

So Corman sees three necessary traits for an entrepreneur: tolerance for risk, optimism, and tenacity. He sees tenacity, however, as the most important.

Other Views on Entrepreneurial Traits

Other studies have produced a variety of other entrepreneurial personality traits. Chell identifies three: the need for achievement, locus of control, and risk-taking propensity.[52] Through their research Wincent and Örtqvist posit that entrepreneurs are ambiguous, adventurous, impulsive, and resource-manipulating, basing their efforts on

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[51] Jim Corman, January 27, 2022. He has also been involved in several church plants.

[52] Chell, 88. Also Wincent and Örtqvist, 105-108.

the work of J.L. Holland.[53] Rauch and Frese, through their review of the literature,

identify six personality traits of an entrepreneur: need for achievement, risk-taking,

innovativeness, autonomy, locus of control, and self-efficacy.[54] In another study, they add

two more characteristics: proactive personality and stress tolerance.[55] Through their

research, they found that "the traits that matched to entrepreneurial tasks, such as

generalized self-efficacy, proactive personality, innovativeness, and achievement

motives, are the factors most strongly related to entrepreneurial behaviour."[56] Gül Eser,

and Ata Özdemirci, referencing D.C. McClelland, add independence and power as

personality needs of the entrepreneur.[57] Referencing D. Miller, they also provide the

negative extremes of an entrepreneur as "grandiosity, overconfidence, narcissism, hubris,

aggressiveness, ruthlessness, social deviance, indifference to others, obsessive behavior,

mistrust and suspicion."[58]

    At the same time, Michael Frese and Michael Gielnik suggest that "self-efficacy,

proactive personality, and achievement motivation correlate more highly with business

creation and success"[59] than do other factors. Dominika Dej, Meir Shemla, and Jürgen

Wegge, in their 2013 study of entrepreneurship and personality, agree, referencing Rauch

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[53] Wincent and Örtqvist , 106.

[54] Rauch and Frese, "Born to be an Entrepreneur," 49.

[55] Rauch and Frese, "Let's Put the Person Back," 358.

[56] Rauch and Frese, "Let's Put the Person Back," 370.

[57] Gül Eser, and Ata Özdemirci, "Personality Characteristics and Business Philosophy: An Entrepreneurship Experiment," *European Journal of Business and Social Sciences* 4, no. 11 (February 2016): 74.

[58] Eser and Özdemirci, 74.

[59] Michael Frese and Michael Gielnik, "The Psychology of Entrepreneurship," *Annual Review of Organizational Psychology and Organizational Behavior* 1, no. 1 (2014): 416.

and Frese and stating that "specific traits such as need for achievement, internal locus of control, autonomy, risk-taking, self-efficacy and innovativeness have been strongly related to business creation and success."[60] And Sally Caird studied five psychological tests and their relationship to entrepreneurs, stating that entrepreneurs "have the following characteristics: a high need for achievement, autonomy, change, dominance; an internal locus of control; characteristics of risk-taking, energy, and social adroitness; a preference for learning through action and experimentation; and a preference for intuition and thinking."[61]

From the above, there are several personality traits that are common among these studies. The need for achievement, the desire for control, self-efficacy, autonomy, initiative (the studies call it having a proactive personality), innovativeness, and a propensity for risk are identified the most.

The Big Five Entrepreneurial Traits

Many researchers cite the Big Five as a reliable test for personality traits typical for entrepreneurs. The Big Five is a personality test that measures Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism (OCEAN). The Leutner et al. study showed that the Big Five can, however, give an indication of particular entrepreneurial behaviors, such as "opportunity recognition, opportunity

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[60] Rauch and Frese, "Let's Put the Person Back," 353-385, referenced in Dominika Dej, Meir Shemla, and Jürgen Wegge, "Entrepreneurs' Creativity and Innovation: A Key to Performance," in *Creativity, Talent and Excellence*, ed. Ai-Girl Tan (New York: Springer, 2013), 146.

[61] Sally P Caird, "What Do Psychological Tests Suggest about Entrepreneurs?," *Journal of Managerial Psychology* 8, no. 6 (January 1, 1993): 4-5.

exploitation, innovation, and value creation."[62] It also found that extraversion and agreeableness were the only components of the Big Five that provided a prediction of entrepreneurial success. It is not surprising that entrepreneurs are generally extraverts. But Leutner found that extraverts were less likely to be developers or inventors, since these efforts generally require solitary work.[63] Frese and Gielnik also suggest that there are components beyond standard personality traits that contribute to the psychology of entrepreneurship, such as knowledge, practical intelligence, cognitive biases of over-confidence, goals and vision, personal initiative, passion, and positive and negative affect.[64]

      A 2014 study by Bostjan Antoncic et al. attempted to find a relationship between the Big Five and entrepreneurship (though it is one among many such studies). It found openness—those who are creative, imaginative, philosophical, intellectual, complex, and deep—to be characteristic of entrepreneurs. This shows that entrepreneurs can take advantage of opportunity.[65] They also surmised that extraversion lent itself toward entrepreneurship, but conscientiousness did not.[66]

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[62] Leutner et al., 4.

[63] Leutner et al., 12-13.

[64] Frese and Gielnik, 429.

[65] Bostjan Antoncic, Tina Kregar, Gangaram Singh, and Alex DeNoble, "The Big Five Personality–Entrepreneurship Relationship: Evidence from Slovenia," *Journal of Small Business Management* 53 (January 1, 2014): 831.

[66] Antoncic et al., 832.

Some Tests for Entrepreneurial Traits

There are several tools that have been designed to test for entrepreneurial personality traits. The following is a survey of a few.

Battery for the Assessment of the Enterprising Personality

The BEPE (Battery for the Assessment of the Enterprising Personality) identifies eight personality dimensions which characterize entrepreneurs: self-efficacy, autonomy, innovativeness, internal locus of control, achievement motivation, optimism, stress-tolerance, and risk-taking.[67] This echoes the work of Rauch and Frese. At the same time, Dej, Shemla, and Wegge, citing prior research, hold that entrepreneurs desire self-actualization, independence, and the need for approval, and starting a new business provides these.[68] They also hold that openness to new experiences, independence, self-efficacy, and positive attitudes towards novelty and diversity are motivating factors for entrepreneurs.[69]

The Entrepreneurial Mindset Profile

The Entrepreneurial Mindset Profile (EMP) was developed by Mark Davis, Jennifer Hall, and Pamela Mayer. It defines an entrepreneurial mindset as "the constellation of motives, skills, and thought processes that distinguish entrepreneurs from

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[67] Marcelino Cuesta, Javier Suárez-Álvarez, Luis M. Lozano, Eduardo García-Cueto, and José Muñiz, "Assessment of Eight Entrepreneurial Personality Dimensions: Validity Evidence of the BEPE Battery," *Frontiers in Psychology* 9 (November 29, 2018): 2, https://doi.org/10.3389/fpsyg.2018.02352.

[68] Dej, Shemla, and Wegge, 140.

[69] Dej, Shemla, and Wegge, 146.

nonentrepreneurs and that contribute to entrepreneurial success."[70] It is unique among

instruments that measure entrepreneurial mindset in that it employs a measurement of

both entrepreneurial personality traits and entrepreneurial skills in its result. It measures

the following entrepreneurial personality traits: independence, limited structure, risk

acceptance, action orientation, nonconformity, passion, and need to achieve. It measures

the following entrepreneurial skills: future focus, idea generation, execution, self-

confidence, optimism, persistence, and interpersonal sensitivity.[71] Based on their

psychometric research, their conclusion is that "this instrument provides a useful way to

measure a constellation of traits, motives, and skills that are especially important for

entrepreneurial activity."[72] The developers hold that the instrument is helpful in providing

potential entrepreneurs insights into their entrepreneurial motives. Those that score high

on need to achieve, for instance, may become entrepreneurs in order to make the impact

that would not be allowed in a larger, established company. In measuring entrepreneurial

skills, it can identify competencies that need further development.

Measure of Entrepreneurial Tendencies and Abilities

      Gorkan Ahmetoglu in his 2014 Ph.D. thesis for the University of London,

developed META, the Measure of Entrepreneurial Tendencies and Abilities. According

to the META website, it is the only validated commercial tool for identifying

entrepreneurial talent. It seems to predict entrepreneurial success better than other

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[70] Mark H. Davis, Jennifer A. Hall, and Pamela S. Mayer, "Developing A New Measure of Entrepreneurial Mindset: Reliability, Validity, and Implications for Practitioners," *Consulting Psychology Journal: Practice and Research* 68, no. 1 (2016): 22.

[71] Davis, Hall, and Mayer, 30.

[72] Davis, Hall, and Mayer, 42.

psychometric tools, including the Big Five. It defines entrepreneurship as not simply

business creation, but the recognition of opportunities, the exploitation of those

opportunities, innovation, and the creation of value.[73] META measures four personality

traits and their relevance to entrepreneurial success: proactivity, creativity, opportunism,

and vision,[74] and was found to be a strong predictor of entrepreneurial success.[75] These

characteristics should be included with those identified by Rauch and Frese, and others.

The Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator (MBTI) is a proven personality instrument

based on Carl Jung's personality theory. Jonathan C. Huefner, H. Keith Hunt, and Peter

B. Robinson conducted a study of four personality scales and their ability to predict

entrepreneurship in 1996. One of these was the Myers-Briggs. Their study indicated that

most entrepreneurs were extroverts, they were intuitive, and they were perceiving

(meaning they are comfortable with ambiguity and are sensitive to new information).

Their study did not see any significant difference between entrepreneurs and non-

entrepreneurs in the thinking-feeling scale of the MBTI.[76]

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[73] Gorkan Ahmetoglu, "The Entrepreneurial Personality: A New Framework and Construct for Entrepreneurship Research and Practice" (PhD diss., University of London, August 2014), 202.

[74] Leutner et al., 7.

[75] Leutner et al., 10.

[76] Jonathan C. Huefner, H. Keith Hunt, and Peter B. Robinson, "A Comparison of Four Scales Predicting Entrepreneurship," *Academy of Entrepreneurship Journal* 1, no. 2 (1996): 73-74.

James Reynierse found much the same results in his 1997 study.[77] He concludes

that in general entrepreneurs showed higher "frequencies of E, N, T, and P" compared to

business managers and executives.[78] He determined that the most important MBTI factor

was P (Perceiving), no matter the subordinate factor with which it was paired.

Entrepreneurs could easily be EP, NP, or TP. The "entrepreneur has an external

orientation that promotes opportunity recognition (E), tends to be innovative and can

detect patterns and shifts (N), and is highly flexible, promoting an action orientation and

responsiveness to change (P)."[79] Marty Mattare has provided a more recent study of the

relationship of the MBTI and entrepreneurship, the study results being published in 2015.

Through his review of past research, he found that entrepreneurs can be both introverts or

extroverts, and that the trait that was the most common for entrepreneurs among most of

the research was intuition. "Throughout the research in entrepreneurship using the MBTI,

intuition has consistently been shown to be present and prevalent in some way or

another."[80]

Summary of the Literature Concerning Tests for Entrepreneurial Traits

The BEPE identifies the same entrepreneurial traits as did Jim Corman and the

studies listed above. The META, though it has proven to be a reliable predictor of

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[77] James H. Reynierse, "An MBTI Model of Entrepreneurism and Bureaucracy: The Psychological Types of Business Entrepreneurs Compared to Business Managers and Executives," *Journal of Psychological Type* 40 (1997): 3.

[78] Reynierse, 15.

[79] Reynierse, 17.

[80] Marty Mattare, "Revisiting Understanding Entrepreneurs Using the Myers-Briggs Type Indicator," *Journal of Marketing Development and Competitiveness* 9, no. 2 (2015): 116.

entrepreneurialism, included two factors not previously mentioned: creativity and vision. The MBTI does specifically measure entrepreneurial traits, but it can be used to indicate some entrepreneurial proclivities.

The Giessen-Amsterdam Model

In 2000, Rauch and Frese revised the Giessen-Amsterdam model that combines broad personality traits, specific personality traits with action strategies and environmental factors to focus on the knowledge, skills, and ability required for both business creation and business success (see figure 1). The specific traits they identified are (1) need for achievement, (2) risk-taking, (3) innovativeness, (4) autonomy, (5) locus of control, and (6) self-efficacy.[81] Concerning the need for achievement, those with a "high need for achievement prefer moderately challenging tasks rather than routine or very difficult tasks, take personal responsibility for their performance, seek feedback about their performance, and search for new and better ways to improve their performance."[82] Entrepreneurs have a need to be successful. This leads to a passion for their particular venture and motivation to work hard.

Concerning risk-taking, they posit that a risk-taker is someone who pursues a venture when the probability of success is low.[83] This could be because entrepreneurs are comfortable with uncertainty or because they have a greater need for achievement than

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[81] Rauch and Frese, "Born to be an Entrepreneur," 49. Interestingly, in a separate study by Ndoro and van Niekerk, these six characteristics were found in Steve Jobs, the co-founder of Apple. See Tinashe Ndoro and Roelf van Niekerk, "A Psychobiographical Analysis of the Personality Traits of Steve Job's Entrepreneurial Life," *Indo-Pacific Journal of Phenomenology* 19, no. 1 (August 30, 2019): 33.

[82] Rauch and Frese, "Born to be an Entrepreneur," 49.

[83] Rauch and Frese, "Born to be an Entrepreneur," 49.

others. Some behaviors in an entrepreneurial endeavor that may seem risky to others may actually be conducted by an entrepreneur in an effort to minimize risk.[84]
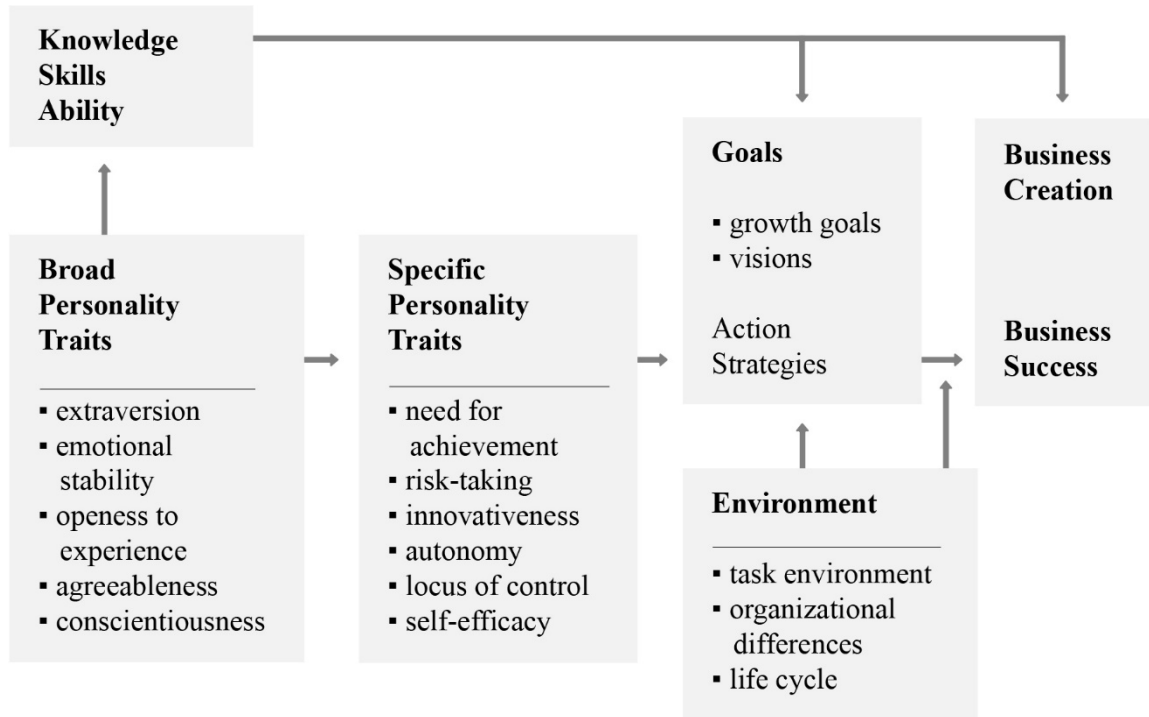
Figure 1. Giessen-Amsterdam Model of Entrepreneurial Personality Characteristics (Revised by Rauch & Frese, 2000). Chart from Rauch and Frese, "Born to be an Entrepreneur," 47.

Concerning innovativeness, they hold that innovativeness involves a desire to conduct business efforts in novel ways.[85] Entrepreneurs tend to be creative and think outside of the normal way of doing things.

Concerning autonomy, Rauch and Frese describe entrepreneurs as those who "have to make decisions in the absence of supervisors, they have to independently set

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[84] Rauch and Frese, "Born to be an Entrepreneur," 50.

[85] Rauch and Frese, "Born to be an Entrepreneur," 51.

goals and develop plans of actions, and they have to control goal achievement themselves. . . They want to be in control; they avoid the restrictions and rules of established organizations and thus choose the entrepreneurial role."[86] Their research moved them to surmise that the need for autonomy may actually contribute to the survival of the business venture. Entrepreneurs will work hard to maintain the business because of their motivation to not have a boss.

Concerning locus of control, they state that it implies a desire to control one's destiny and future.[87] Entrepreneurs believe in their own abilities to influence success. Since entrepreneurs desire to change their particular business environment, they expect the control and authority to do so.

Finally, concerning self-efficacy, they hold that it means the belief in oneself to accomplish a certain task, to persevere when problems occur, and to be proactive in solving these problems.[88] This allows entrepreneurs to persevere through hardships and difficulties. Rauch and Frese echo the comments of others already mentioned (Chell, Wincent and Örtqvist) that measuring personality traits and correlating them to the efforts and success of an entrepreneur is difficult but necessary, and all of them advocate more research be done.

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[86] Rauch and Frese, "Born to be an Entrepreneur," 51-52.

[87] Rauch and Frese, "Born to be an Entrepreneur," 52.

[88] Rauch and Frese, "Born to be an Entrepreneur," 53.

Summary of the Personality Traits of Entrepreneurs

Bringing all this together, the research has shown that though there is not a direct correlation between particular personality traits and entrepreneurialism—and in fact, the literature has warned against making too many conclusions in this area—there do seem to be several characteristics that appear with regularity among these studies. These would be need for achievement, risk-taking, innovativeness, autonomy, locus of control, and self-efficacy. There also seem to be some negative characteristics that are common to entrepreneurs, such as grandiosity, overconfidence, narcissism, hubris, aggressiveness, ruthlessness, social deviance, indifference to others, obsessive behavior, mistrust, and suspicion.

At the same time, possession of some, or even most, of these personality traits, is not proof positive that one has the ability to be an entrepreneur. The Huefner study provided these words of caution: "With so many powerful influencing factors, even if psychological characteristics do play an important role, they could easily be swamped by the other factors (e.g., market pressure, national economy, funding availability, etc.)."[89]

Personality Traits of Church Planters

The personality characteristics of an entrepreneur apply as well to church planters. Church planters are entrepreneurs since they begin a venture, specifically a church. Some writers in this area place little value on typical entrepreneurial characteristics, such as the ones presented above. Daniel Hyde, a church planter from an admittedly confessionally Reformed persuasion, says that church planters must be devoted to three things: theology,

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[89] Huefner, Hunt, and Robinson, 77.

liturgy (specifically worship), and community (by which he means not only the specific

geographic community that is the target of the new church planting effort, but the

commitment to be "tireless in visiting their parishioners"[90]). He calls these foundational

principles.[91] Besides these, he lists six aptitude principles: a passion for planting

(meaning evangelism and outreach), ability to be personable, ability to handle

disappointment, ability to be a self-motivator, ability to lead by delegation, and ability to

handle stress.[92] Admittedly, these are far less scientifically determined as those for a

business entrepreneur, but they do provide a starting point to discuss the personality

characteristics of church planters.

Church Planters as Entrepreneurs

Many authors specifically see church planters as entrepreneurs. George Johnson,

as quoted in a *Christian Standard* blog article by Justin Horey, says that church planters

must be endowed by God with evangelism and entrepreneurialism.[93] Along these lines,

Paul Williams, in an article on the use of the DiSC personality test in evaluating church

planting candidates, echoes the need for entrepreneurialism in church planting,

specifically for scratch church planting. "While a number of different personality types

are drawn to mother/daughter planting, it is only entrepreneurial types who are drawn to

starting a new church from scratch. Inspirational Pattern leaders are very

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[90] Daniel R. Hyde, "On Being a Church Planter," *Mid-America Journal of Theology* 20 (2009): 166.

[91] Hyde, 161-168.

[92] Hyde, 168-174.

[93] Justin Horey, "Finding the Person Who Can Plant," *Christian Standard* (blog), October 18, 2013. https://christianstandard.com/2013/10/finding-the-person-who-can-plant/.

entreprenurial."[94] The Inspirational Pattern in the DiSC test describes those who have a high Dominance score along with a high Influencing score (high D, high I, using the DiSC descriptive language).

A more significant study was done in 2017 by Foppen, Paas, and van Saane through the University of Amsterdam. This study used the Big Five personality test in an effort to relate these personality traits to church planters in Europe. They found that church planters "seem to be significantly more extravert [sic] and less neurotic than the average population."[95] They also surmised that church planters would parallel secular entrepreneurs in terms of agreeableness, that church planters would be a bit less agreeable than other pastors, though they admitted that further study needed to be done. In their minds, these conclusions confirmed an "entrepreneurial assumption for church planters."[96]

Alan Johnson sees the church planting pictured in the New Testament as pioneering in nature. "[F]rom the starting point of the early church, their commission . . . was carried out in what we would today describe as pioneer settings."[97] Ed Stetzer goes as far as to say that if you have never started a ministry, then you ought not to be a church planter. Ministry initiation is one of his six characteristics of a church planter, along with a pattern of ministry multiplication, personal wiring, holy dissatisfaction, family

[94] Paul S. Williams, "Who are the Best Church Planters?," *Christian Standard (USA)*, January 2013, 38.

[95] Annemarie Foppen, Stefan Paas, and Joke van Saane, "Personality Traits of Church Planters in Europe," *Journal of Empirical Theology* 30, no. 1 (June 23, 2017): 35-36.

[96] Foppen, 36.

[97] Alan R. Johnson, *Apostolic Function in 21st Century Missions* (Littleton, CO: William Carey Publishing, 2009), 69.

commitment, and church affirmation.[98] Schindler echoes this belief,[99] as does Malphurs, saying that entrepreneurship "speaks volumes" about a person's ability to plant a church.[100]

In his church planting manual, Aubrey Malphurs speaks of the need for church planters to know themselves. He presents both the Myers-Briggs and the DiSC test as tools to do this. He recommends that planters be either high Ds or high Is on the DiSC. He also recommends a Myers-Briggs profile of ENTP for a planter.[101] However in a later book, he expands this to include the ENTJ, ENFP, and the ENFJ personality types.[102]

The end result of entrepreneurs and church planters is to start something new. In this light, church planting requires some degree of entrepreneurial work. For those who are planting from scratch, a great degree of entrepreneurial work is required. For those planting with some degree of a starting point—some initial contacts, a core group, a planting team from a mother church, or joining a multi-site model—fewer entrepreneurial abilities are required.

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[98] Stetzer and Im, 47-49.

[99] Dietrich Schindler, "Movements: How to Create a Jesus Movement of Multiplying Churches (II): Apostolic Church Planting Leaders," 11, Gemeindegründung Schweiz, accessed March 16, 2022, https://www.nc2p.ch/files/Ressourcen/Artikel%20zu%20Gemeindegr%C3%BCndung/Jesus%20Movements%20-%20Apostolic%20Leaders%20(II).pdf.

[100] Malphurs, *Nuts and Bolts*, 30.

[101] Aubrey Malphurs, *Planting*, 97-98.

[102] Aubrey Malphurs, *Nuts and Bolts*, 33.

Entrepreneurship in the Bible

The Bible speaks about entrepreneurship in several ways. Two, however, have a specific connection to church planting: the work of the Apostle Paul and the nature of the role of the apostle.

Entrepreneurship as Seen in the Apostle Paul

The Apostle Paul is the main biblical example of a church planter. He is first introduced in Acts 7:58, where he is present at the stoning of Stephen.[103] Of course, at that point, he was not a Christian, and even persecuted the Church. It is not until Acts 9 that one reads of his conversion and call by God to ministry. Little is known of his personality, as that term is used today. The term "entrepreneur" was not known in New Testament times, though the role and activities of an entrepreneur did take place. Ministries were started, the gospel was preached in new geographic areas, and pioneering ministry did take place. But there were certainly no personality profile assessment tools in that day as there are today. The Apostle Paul simply did as God directed and led him to do.

Soon after his conversion, Paul "proclaimed Jesus in the synagogues," presumably in Damascus, where he was at the time.[104] There were other disciples in Damascus, but the relevant passages in the book of Acts seem to indicate that Paul was already recognized for his preaching, his courage, and his zeal. None of the other

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[103] Acts 7:58

[104] Acts 9:19-20

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disciples in Damascus are named, and the disciples there took particular care to help him

escape the city when the Jews tried to kill him for his courageous preaching.

The next time the Apostle Paul appears in Acts he is being sent to Jerusalem from

Antioch, along with Barnabas, to deliver aid money to the church there in order to

provide relief from the famine.[105] Later, in chapter 12, Paul and Barnabas return to

Antioch from Jerusalem "when they had completed their service."[106] Paul's call to

specific ministerial work occurs in Acts 13. He is listed among several prophets and

teachers. At some point, the church in Antioch was worshipping and fasting, and the

Holy Spirit told them to set apart Barnabas and Saul (he began to be called Paul in verse

9) "for the work to which I have called them."[107] At this point, Paul's call to ministry was

simply defined as the work to which the Holy Spirit would call him.

It should be noted that so far, Paul is linked to Barnabas. They are a pair. They do

the same things and are called by the Holy Spirit to do the same ministry. However, as

time moves on, the scriptures show them focusing on different aspects of ministry.

Barnabas is also called an apostle,[108] and at the beginning of his ministry with Paul, he

was listed first each time the pair is mentioned. But beginning in Acts 13:43, the Bible

presents the two as "Paul and Barnabas."[109] Barnabas is not presented as the primary

spokesperson or leader, though he was still an apostle. He certainly had a key role in

spreading the gospel, along with Paul and later when he took John Mark to do further

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[105] Acts 11:29-30

[106] Acts 12:25

[107] Acts 13:2-3

[108] Acts 14:14

[109] Acts 13:43. This is the case except in Acts 14:14, 15:12, and 15:25.

ministry in Cyprus. But he did not have the same role as did the Apostle Paul. While Barnabas had a leadership role in the church from the earliest days, there is no Biblical evidence that his role was anything like that of the Apostle Paul.

The same can be said of other New Testament church leaders. Timothy was a ministry companion of the Apostle Paul, accompanying him on missionary journeys. But he also performed other ministerial roles. On occasion, Paul would leave Timothy behind to conduct some unnamed task while he continued his journey.[110] G.F. Hawthorne, in the *International Standard Bible Encyclopedia*, believes that sometimes this occurred "allowing Paul to escape danger," Timothy being used as a decoy.[111] Timothy was also used as a visiting pastoral encourager. 1 Thessalonians chapter 3 speaks of Paul sending Timothy to the church in Thessalonica to "establish and exhort" them in their faith.[112] The Book of Acts speaks again of this role of Timothy when he and Erastus went to Macedonia.[113] It seems also that Timothy brought a monetary gift to Paul from the churches of Macedonia.[114] Timothy was also mentioned by Paul in the introductions of several of his letters (2 Corinthians, Philippians, Colossians, and 1 and 2 Thessalonians).[115] This is not to say that he was a co-author with Paul of these letters. It is likely that those who received these letters had some prior relationship with Timothy. It

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[110] Acts 17:14

[111] ISBE, 4:857.

[112] 1 Thess. 3:2

[113] Acts 19:22

[114] Acts 18:5 and 2 Cor. 11:9

[115] 2 Cor. 1:1, Phil. 1:1, Col. 1:1, 1 Thes. 1:1, and 2 Thes. 1:1

could have been that he helped Paul establish these churches or that Paul had sent him to encourage them in his own absence, as Timothy had done in other occasions.

At the same time, Paul always referred to himself as an apostle, but to Timothy as a "brother."[116] And then, Timothy was sent by Paul to Ephesus to appoint elders there and to give structure and theological foundation to the church (the emphasis of the book of 1 Timothy). All of this is to say that Timothy had a vital role in the spreading of the gospel in the New Testament. It, however, does not seem to involve the kind of entrepreneurial, church planting ministry as that of the Apostle Paul.

In contrast to Timothy, there is the Apostle Paul. Paul is the chief protagonist of the narrative of the book of Acts, as he conducted his missionary journeys, taking the gospel to new areas across the known world. Paul stated that it was his desire to take the gospel to places where "Christ has [not] already been named," not wanting to "build on someone else's foundation".[117] Thomas Schreiner calls Paul "an *apostolic* missionary who had received a unique commission and call to establish churches."[118] Eckhard Schnabel sees church planting as one of the missionary goals of the Apostle Paul.[119] It is in this role that he is seen as an evangelist and church planter, and, in those roles, as an entrepreneur.

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[116] 2 Cor. 1:1 and Col. 1:1, except possibly in 1 Thes. 2:6

[117] Rom. 15:20

[118] Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2020), 28.

[119] Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove, IL: InterVarsity Press, 2008), 231.

Lloyd Grant sees five characteristics of a church planter from the work of the Apostle Paul in the book of Acts.[120] First, there is the idea of itineration. Paul, and his missionary companions, moved to new geographic areas, and they moved often. Second, is "a commitment to initiate and serve in a frontier setting."[121] Paul desired to take the gospel to places where it not been heard before.[122] Behnken says that speaks of the need for church planters to be entrepreneurs.[123] Third, an apostle must be multi-gifted. He must be a pastor and a theologian and an evangelist and a discipler and a developer of leaders. Fourth, an apostle must be able to equip and train and appoint leaders for the church. Finally, an apostle provided ongoing care for the churches he started. Paul seemed to be always concerned for the spiritual health of his churches, wanting to revisit them and even send others to provide support.

The Apostle Paul identified himself as an apostle and stated that he desired to take the gospel to places where it had not yet been preached.[124] In this regard, he took an entrepreneurial role in his missionary efforts.

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[120] Lloyd Walter Grant, "Theological Analysis of Church Planter Profiles" (PhD diss., The Southern Baptist Theological Seminary, May 23, 2012), 149-151, https://repository.sbts.edu/handle/10392/3964.

[121] Grant, 149.

[122] Rom. 15:20

[123] Ken Behnken, "Apostolic Entrepreneurs: A Study of The Book of Acts as it Speaks of Entrepreneurial Church Planting" (Paper prepared for Mission Partners, New Orleans, LA, November 14, 2001), 1-30, https://www.scribd.com/document/332229092/Apostolic-Entrepreneurship.

[124] Rom. 15:20

Entrepreneurship as Seen in the Term "Apostle"

Entrepreneurship is seen both in the term "apostle" and in the way role of the apostle is carried out as a church planter. Both are presented here.

The term "apostle" – The word for apostle is the Greek word ἀπόστολος. At its most basic, the word means "one sent forth."[125] It carries the idea of ambassador, messenger, delegate, or envoy, and even missionary.[126] James Moulton and George Milligan echo this same idea as found in Herodotus.[127] In its New Testament usage, it carries a more formal idea. Jesus used it of his particularly chosen disciples, and that usage continued into Acts and the Epistles. Schreiner, in his note on Romans 1:1 in the ESV Study Bible, links the word "apostle" to the idea of authority.[128] Craig Keener calls the apostle a "sent or commissioned messenger."[129] Paul received his call to spread the gospel among the Gentiles directly from Christ,[130] indicating the authority of his message. An apostle was someone sent as an ambassador, or a delegate, with authority.[131]

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[125] Robert Duncan Culver, "Apostles and the Apostolate in the New Testament," *Bibliotheca Sacra* 134, no. 534 (April-June 1977): 131.

[126] See BAGD, s.v. "ἀπόστολος," NIDNTT, 1:129, and ISBE, 1:192.

[127] James Hope Moulton and George Milligan, *The Vocabulary of the Greek New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1930), 70.

[128] Thomas Schreiner, study note on Romans 1:1, in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2157.

[129] Craig Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 822.

[130] Gal. 1:16. Also see Arthur Glasser, "The Apostle Paul and the Missionary Task," in *Perspectives on the World Christian Movement: A Reader*, ed. by Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1981), 104-105. Also see Ed Stetzer and Lizette Beard, "Paul and Church Planting" in *Paul's Missionary Methods: In His Time and Ours*, ed. by Robert L. Plummer and John Mark Terry (Downers Grove, IL: InterVarsity Press, 2012), 177.

[131] NIDNTT, 1:129-130.

Donald Dent, in his dissertation on the role of the apostle in missions, sees the same two ideas. "This uncommon word consistently included two ideas: one commissioned to perform a task and the authority of the sender."[132] This is evidenced in Matthew 10, where Jesus sends out the Twelve (v. 1-2, 5). "And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. The names of the twelve apostles are these . . . These twelve Jesus sent out . . ."[133] Jesus gave his twelve disciples authority (v. 1), and then he sent them out (v. 5). Matthew calls them disciples in verse 1 and then after he says that Jesus gave them authority, he calls them apostles in verse 2, then in verse 5, Jesus sends them out. Here, the Bible specifically connects the idea of authority and the idea of being sent, with the term "apostle." George Peters adds that the apostle is one on a mission.[134] Bringing all this together, an apostle can be defined as one who is sent on a mission with a message and carrying the full authority of the sender.

A distinctive use of the term "apostle" is seen in Ephesians 4:11. In this passage, the Apostle Paul sets forth several roles (though not necessarily in a formal way) for the New Testament church.[135] These are not spiritual gifts in the same way as those discussed in the classic spiritual gifts passages, such as 1 Corinthians 12 or Romans 12.[136] These seem to focus more on tasks or functions needed in the work of the church, rather than

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[132] Don Dent, *The Ongoing Role of Apostles in Missions: The Forgotten Foundation* (Bloomington, IN: WestBow Press, 2019), 14.

[133] Matt. 10:1-2, 5

[134] George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972), 250.

[135] Eph. 4:11

[136] See the lists of spiritual gifts in 1 Cor. 12: 4-11 and 27-28, and Rom. 12:6-8.

spiritual gifts per se. S.M. Baugh, in his reference note in the ESV Study Bible, calls

them "gifted people who articulate the gospel."[137] The task, or role, of an apostle is

specifically mentioned and is differentiated from prophets and evangelists and pastor-

teachers.

This task of apostleship is still active and needed today. The "church still has

apostles, messengers of the church such as missionaries and church planters."[138] As

Ephesians 4:11 says, some were given specifically as apostles,[139] and today that role is

performed by missionaries and church planters. The particular office of apostle has come

to an end,[140] but the task of the apostle has not. Though they do not hold the office of

apostle, as did the original twelve apostles and the Apostle Paul, church planters today

perform the work of an apostle.[141]

In general, there is certainly a pioneering, entrepreneurial, aspect to the role of the

apostle in the New Testament. Stuart Murray, however, argues that not all church

planting is apostolic, since not all church planting is "truly groundbreaking."[142] He goes

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[137] S.M. Baugh, study note on Ephesians 4:11-16, in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2268.

[138] John Vooys, "No Clergy or Laity: All Christians are Ministers in the Body of Christ," *Direction* 20, no. 1 (Spring 1991): 90, https://directionjournal.org/20/1/no-clergy-or-laity-all-christians-are.html.

[139] Eph. 4:11

[140] Peters, 254. Also, see Grant, 153-154. Grant makes a good point. The disciples felt the need to replace Judas as an apostle and did so in the person of Matthias. But when James was killed by Herod, he was not replaced. That initial group of twelve apostles (so called by Jesus in Matthew 10:2) plus the Apostle Paul seemed to be a unique group to which none would later be added.

[141] Tim Chester, "Church Planting: A Theological Perspective," in *Multiplying Churches: Reaching Today's Communities Through Church Planting*, ed. Stephen Timmis (Fearn, Ross-shire, Great Britain: Christian Focus Publications, 2000), 39.

[142] Stuart Murray, *Planting Churches: A Framework for Practitioners* (Colorado Springs, CO: Paternoster, 2009), 171.

on to say that most, if not all, church planters need to have a pioneering spirit, meaning that they are dissatisfied with the present, they are visionary, they are hopeful, and they are risk-takers.[143] This certainly seems to describe the characteristics that we have seen above concerning non-ministry entrepreneurs.

The Apostle as Church Planter – Stuart Murray recognizes the entrepreneurial aspect of church planting and connects it with the role of the apostle in the New Testament, specifically in Ephesians 4:11-12.[144] In this passage, the Apostle Paul says that God gave the Church "the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry."[145] There is some debate as to the ongoing validity of the role of apostle,[146] but no matter whether it is seen as a current office of the church or simply as a function of the church (or something else), the point is that there is some apostolic ministry of the church. This ministry seems to carry the idea of one being sent to announce or carry the message of the gospel to new geographic areas or to people who have not heard it. The Greek word for apostle, ἀπόστολος, carries the idea of one who is sent. It could be translated as messenger or envoy or ambassador, or even missionary.[147]

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[143] Murray, *Framework*, 172.

[144] Murray, *Framework*, 170.

[145] Eph. 4:11-12

[146] It is beyond the scope of this study to address this question but see Dent for a more detailed study.

[147] See BAGD, s.v. "ἀπόστολος," NIDNTT, 1:129, and ISBE, 1:192.

Grant sees the office of apostle is seen in two ways in the New Testament.[148] The first is in the form of a missionary. This is how Cranfield sees it in Romans 16:7,[149] equating apostle with itinerant missionaries.[150] The other image is seen in activities currently associated with a church planter.[151] Alan Johnson describes the task of apostles as "preaching the gospel where it has not been heard" and "planting the church where it does not exist."[152] In reality, the task of missionary and church planter are much the same. Craig Ott and Gene Wilson say that apostles function as church planters by initiating and pioneering.[153] That the Apostle Paul was specifically involved in initiatory work can be seen in the metaphors he used: planting (1 Cor. 9:7), laying foundations (Rom. 15:20), giving birth (Philemon 10), and betrothing (2 Cor. 11:2).[154]

J.D. Payne sees a difference between the apostolic missionary and the missional pastor. The apostolic missionary does what we have been calling scratch church planting, that is communicating the gospel to a new area or a new people with the effort resulting in a new church. In his view, the apostolic missionary does not pastor the church that he plants. Payne emphasizes the role of evangelism in the apostolic missionary. "Apostolic

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[148] Grant, 147.

[149] Rom. 16:7

[150] C.E.B. Cranfield, *A Critical and Exegetical Commentary on The Epistle to the Romans*. Vol. 2. (Edinburgh: T. & T. Clark Limited, 1979), 2:789.

[151] Grant, p. 147.

[152] Johnson, 75.

[153] Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 2011), 102.

[154] 1 Cor. 9:7, Rom. 15:20, Phile. 10, and 2 Cor. 11:2. See Andreas J. Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: InterVarsity Press, 2001), 180.

missionaries, then, are primarily focused on the multiplication of disciples, leaders, and churches."[155] The missional pastor, however, plants a church and then stays to serve as its pastor.

Summary of Entrepreneurship as Seen in the Term "Apostle" – The Bible describes the role of an apostle in the same way that church planters operate today. In so doing, church planters carry out an apostolic role.

Summary of Entrepreneurship in the Bible

The Bible describes an apostle as one who was sent forth with a message and who brought that message with authority, the authority of the sender, specifically Jesus Christ. It also describes the role of an apostle in an entrepreneurial way. The apostle was a missionary, a church planter, and in this light, an entrepreneur.

Summary of Personality Traits of Church Planters

Concerning the personality of the church planter, more research has been done on the personality of the entrepreneur than on the personality of the church planter. However, given the fact that church planters are in every way entrepreneurs, the conclusions found above in the literature concerning secular entrepreneurs may be safely applied to the personality of the church planter. At the same time, church planters have a wide variety of personality types. Much of the literature written about the personality types of church planters assumes that the planter will be involved in a scratch church plant (one who starts with little or no support, without a core group, or initial contacts).

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[155] J.D. Payne, Disc*overing Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: InterVarsity Press, 2009), 384.

The Bible speaks of a church planter in the role of an apostle, but it sees it mainly as a scratch church planter. Many church plants, however, are not scratch works; there is some starting point—a core group, a mother church, a presbytery or some other denominational support structure, a network, some initial contacts in the targeted area, or even a model (such as a multi-site model) that gives the church planter some sort of starting point. Considering that, there is a gap in the literature concerning the degrees of entrepreneurship required by the distinct types of church planting.

Summary of the Literature Findings Concerning the Personality Traits of Entrepreneurs and Church Planters and Choosing a Planting Opportunity

The secular literature finds some general agreement on the personality traits of entrepreneurs. The most common are the need for achievement, risk-taking, innovativeness, autonomy, locus of control, and self-efficacy. These traits are also needed in a church planter since church planters are entrepreneurs. Church planters also must be those, as seen in the Bible, who are sent on a mission with the authority to carry out that mission. They are apostolic in their work. At the same time, there is little in the literature that connects the personality traits of entrepreneurs, and thus church planters, with degrees of entrepreneurship. It is degrees of entrepreneurship that aid entrepreneurial church planters in choosing an appropriate church planting situation.

Entrepreneurship and Available Church Planting Models

The second literature category addresses the second research question: "How did the expected degree of entrepreneurship impact the church planting model, both from the

standpoint of the planter and the calling organization?" This research question concerns

available church planting models. The aim of this area of research is to better understand

available models for church planting and how they relate to the nature of

entrepreneurship.

The choice of a church planting model is vitally important for both the planter and

the calling organization. Payne says that understanding various church planting models is

important for three reasons. First, it allows the planter to understand how the Holy Spirit

has worked in the past. Second, a knowledge of various models enables the planter to

theorize appropriate strategies for evangelism and gathering new believers. Third, models

can provide planters with proven platforms from which to begin and conduct the work of

church planting.[156]

Ed Stetzer quotes urban missiologist Glenn Smith in suggesting three questions

when developing a plan for planting in a particular location. The first is strategic. It asks

where the church is in the diversity and complexity of the particular cultural environment.

The second is missiological. It aims at the relevant church planting strategies that need to

take place. It also focuses on the relationship between the Bible and the particular

missiological concerns of the church planting situation. The third is theological. It asks

what the church will look like given the diversity and complexity of the cultural

environment and how the church will pursue the incarnational reign of God as part of its

strategy.[157] These are good questions to ask at the outset as the planter begins to

determine the church planting model that is appropriate for that particular church planting

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[156] Payne, *Discovering Church Planting*, 311.

[157] Stetzer and Im, 61.

situation. J.D. Payne provides some additional guidelines. He says that the church

planting model (he calls it a method) must be Biblical, reproducible, and ethical (meaning

that it should not compromise spiritual integrity). It should also avoid paternalism and

manifest Christ-sustained abilities.[158]

The choice of a church planting model has a great deal to do with the role of

entrepreneurship in the church planting endeavor. Some church planting models require a

great deal of entrepreneurship, and some require much less. In discussing the role of

entrepreneurship in church planting, it is important to understand the part that the church

planting model plays in the church planting endeavor. Entrepreneurship not only affects

church planting, it also affects church multiplication using a multi-site model. Ed Stetzer

says that using the multi-site model does not have to be a substitute for church planting.

In fact, his research shows otherwise. He has found a "number of churches that utilize a

multisite methodology and are also committed to church planting."[159] He has also seen

the multisite model used to then later see the individual sites become their own self-

governing churches. So, the multisite model was used as a transition step to church

planting, whether as part of the original plans or not.

Tim Keller, in his *Center Church*, sees two broad categories of church planting:

pioneer church planting and church-led church planting, noting several differences.[160]

Pioneer planting requires leaders who are initiators, where church-led planting is not as

dependent on this. Pioneer planting finds most of its members through evangelism, where

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[158] Payne, *Apostolic Church Planting*, 84-87.

[159] Stetzer and Im, 118.

[160] Keller, 357.

church-led planting relies more on families coming from a mother church or churches. Mentoring and oversight for the pioneer planter comes from a distance, where church-led planters find this through local church planter meetings and local supervision. Finally, he sees that pioneer planting is often more innovative than church-led planting, where ministry methods can be similar to the mother church. Keller's pioneer church planter is more akin to what is normally called a scratch church planter. He sees it taking place in locations that are usually geographically distant from a strong mother church, or at least from the mother church who is overseeing the church plant. Obviously, the pioneer church planter must be more entrepreneurial than the church-led effort.

Many have written on church planting models. The following provides a survey of those available. Some connect greatly to entrepreneurialism and others much less so.

The Church Planting Models of J.D. Payne

J.D. Payne, in his manual on church planting, *Discovering Church Planting*, discusses several possible church planting models. He notes the Traditional Church Model. "The church tends to be program driven and single pastor (or senior pastor) led. . . . The Sunday morning worship service is generally understood as the most significant time in the church's life throughout the week, even though the church may have other weekly worship services."[161] Then there is the Cell Church Model. "A cell church consists of several small groups that meet frequently as individual cells in addition to regular gatherings with other cells on a frequent basis (e.g., weekly) for a celebration

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[161] Payne, *Discovering Church Planting*, 315.

worship service. Each cell is independent . . . [and the] life of the church is in the cells and not in the large, corporate worship gathering."[162]

Then there is the House Church Model. "The house church model differs from the cell model primarily in two areas: pastoral leadership and autonomy. Though a house church may have as few members as one cell of a cell church, the house church would have its own pastor(s) and would be fully autonomous, even if part of a network of other house churches."[163] Payne also identifies the Purpose-Driven Church Model, based on the work of Pastor Rick Warren. Purpose-driven churches "should be focused on and organized around five biblical purposes: worship, evangelism, ministry, fellowship, and discipleship. . . . [and] the church planters develop strategies of moving unbelievers from the community to eventually becoming followers of Christ and leaders in the church."[164]

Payne does not connect his models with entrepreneurialism. However, planters using a Cell Church Model must be entrepreneurial since they require the church planter to be independent from the mother church. The House Church Model also requires some entrepreneurialism since it gives autonomy to each unit.

The Church Planting Models of Stetzer and Im

Ed Stetzer and Daniel Im find three general models of church planting. They refer to them from the perspective of the church planter, rather than the model, per se. For each

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[162] Payne, *Discovering Church Planting*, 316. Also see Dustin Conner, "Church Planting Models" (class paper for MIS6590 International Church Planting, [Southeastern Baptist Theological Seminary], April 26, 2012), 8. https://www.academia.edu/11802976/An_Examination_of_Various_Church_Planting_Models.

[163] Payne, *Discovering Church Planting*, 317. Also see Conner, "Planting Models," 10.

[164] Payne, *Discovering Church Planting*, 318.

of the three they provide biblical examples, historical examples, and contemporary examples. The first one they call the Apostolic Harvest Church Planter. This is really the classic scratch, serial church planter, who plants a church, then plants another one, then plants another one. The "apostolic harvest church planter goes to an area, plants a church, calls out and trains a new planter . . ., and then leaves to plant another church (possibly with some core members from the previous church plant)."[165] They cite the Apostle Paul as the biblical example. They cite the Methodist circuit riders of nineteenth-century America as a historical example, and they cite the house-church movement as a contemporary example. In discussing whether they think this model will work today, they indicate that this kind of church planter is bivocational, specifically seeing "their secular work as their connection to the world."[166] Somewhat because of the bivocational aspect, they do not see this model as practical as it was in New Testament times.

Their second model is what they call the Founding Pastor model. The "founding pastor wants to plant, grow, and stay long term."[167] In their view, this founding pastor may come from within a mother church or from outside the target community. The church planter could be a layperson who starts a church and becomes its pastor. This founding pastor is "a pastor with a missionary's heart rather than a missionary with a pastor's heart."[168] They cite Peter as the biblical example. As a historical example, they cite John Taylor, an eighteenth-century Baptist who moved to Kentucky, established a

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[165] Stetzer and Im, 62.

[166] Stetzer and Im, 68.

[167] Stetzer and Im, 70.

[168] Stetzer and Im, 70.

farm, and then formed a local church which he pastored for nine years. Rick Warren is their contemporary example.

They then see two types of founding pastors: the planted pastor and the entrepreneurial planter. A founding pastor is one who is less entrepreneurial, one who has "strengths typically thought of as ministerial: preaching, teaching, counseling, and related abilities."[169] In their view, they see this kind of founding pastor as one who disciples while needing someone else who attracts people to the new church. The entrepreneurial planter is one who is more innovative and continually needs a new challenge and could involve moving to a new church plant every few years. This kind of founding pastor "is always starting new ministries, outreaches, and programs to keep the challenge alive."[170] In comparing the two, they make an interesting observation that speaks directly to the role of entrepreneurship in church planting. "The lesson here is that, as we look for church planters, not all of them have to be the 'ground up' types we might associate with the job."[171]

The third model from Stetzer and Im is what they call Team Planting. It involves a group of planters each having different gifts. They again cite the Apostle Paul as an example, as he partners with Barnabas or John Mark or Silas. They cite a sixth century monk named Columba as a historical of this model, as he took other monks to a Scottish island to do ministry, and they cite several contemporary examples of church planting

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[169] Stetzer and Im, 73.

[170] Stetzer and Im, 77.

[171] Stetzer and Im, 75.

teams. The difficulty of this model is finances. "The cost of funding several full-time staff members is prohibitive in most church-start situations."[172]

The Apostolic Harvest Church Planter requires the greatest degree of entrepreneurship. The church planter is really a serial entrepreneur. Their various versions of the Founding Pastor model require a bit less entrepreneurship. The church planter plants a church and stays to lead that church. The Team Planting model requires the least amount of entrepreneurship, since it involves a group of church planters each having different gifts.

The Church Planting Models of Stuart Murray

Stuart Murray holds that there is "no one approach to church planting that fits every context. What matters is how the chosen model coheres with the motivation, resources, local context, and expectations of those involved."[173] He then provides twelve different church planting models.[174] The first model he describes is the Mother/Daughter Model. This is when a group of church members from a local church leaves the mother church and starts a new church, the daughter church, which will eventually be self-supporting and not dependent on the mother church. The size of the group can vary but would be large enough to virtually be self-sustaining from the outset, and all the members would come from the mother church. The members of the group would live in the geographic target area, and the target area would be close enough to the mother church to

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[172] Stetzer and Im, 78.

[173] Murray, *Framework*, 47.

[174] Murray, *Framework*, 49-79.

allow continued connection, but far enough away so that it actually does become its own self-sustaining church, and not simply an offshoot ministry of the mother church. Sometimes the members of the group that is part of the daughter church have come from a home group, or community group, of the mother church.

The second model Murray calls the Accidental Parenthood model.[175] This model looks like the mother/daughter model, except for the motivation for the planting endeavor. In this model, the plant effort takes place due to "internal tensions, disagreements and divergence of vision or expectations."[176] A group leaves the mother church because of these differences and forms a new church. If the departure is amicable, then a new church can be planted in a healthy manner. At the same time, this method is fraught with difficulties, as Murray attests.

The third model is what he calls the Dispersion Model. This, again, can look like the mother/daughter model, but with one exception: the mother church actually ceases to exist. "*All* of the members of the church are involved in forming new churches."[177] The mother church, due to persecution or strategic relocation or mission, divides itself into several separate churches. Murray relates this somewhat to a cell church model.

The fourth model he calls the Adoption Model. This is when a mother church "adopts" a struggling local congregation, nurtures it back to health, and then enables it to become a healthy, self-sustaining church. This adopting process can take place by the mother church sending some of its members to the struggling church in order to provide

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[175] Keller notes this situation and calls it unnatural church planting, 356.

[176] Murray, *Framework*, 52.

[177] Murray, *Framework*, 54.

stability and renewed energy. It can also take place by the struggling church incorporating itself into the mother church and then the mother church planting a new church in the course of time. This adoption model is often employed when a church is already located in a particular area, but that church is unhealthy and ineffective (at least, according to the standards of the mother church).[178] Though it is strictly not church planting, it does provide for the renewal of a struggling church that might have otherwise closed.

A fifth model from Murray is what he calls Long-distance Church Planting. "The structure and motivation of long-distance church planting may be remarkably similar to the mother/daughter model . . . The major difference is location—long-distance church planting means that those involved likely need to move homes, find new schools for their children and perhaps change jobs."[179] There is often a cross-cultural difference, the new church could look quite different in style or emphasis from the mother church, and it could become autonomous much sooner than if planted closer geographically to the mother. This model obviously requires a greater commitment from the planting group. Because there is less support from the mother church, this model is also riskier.

A sixth model is the Multiple Congregation Model. Murray sees this model as less emphasizing location as it does the type of ministry, such that different church expressions could be planted even in the same physical building.[180] Sometimes this is preferred when the mother church is nearing capacity in its current facility. Or this model

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[178] Murray, *Framework*, 56-59.

[179] Murray, *Framework*, 61.

[180] Murray, *Framework*, 62-65.

can be used to reach a different ethnicity or a different sub-culture or a different socio-economic stratum currently not being served by the mother church.

A seventh model is called the Multiple Site Model. This model advocates developing congregations in multiple areas, or sites. These sites are not autonomous, and never will be. Instead, they are units, or congregations, of the mother church. Members of one site are members of the whole church. Most times each congregation worships separately, but sometimes they worship together. This model "allows for economies of scale and shared resources across a number of congregations, though some additional costs are incurred because several buildings are used."[181] This model can be employed due to space limitations in the mother church, or to provide congregations closer to where people live, or to extend the particular vision or style of the mother church.

An eighth model noted by Murray is the Satellite Congregation Model.[182] He would see this as something between the mother/daughter model and the multiple sites model. The various congregations have more autonomy than a site of the mother church but still see themselves as expressions of the mother church. Murray sees the cell model as an expression of the multiple congregation model. Unlike the mother/daughter model, there is not the expectation for the congregations to become self-sufficient as quickly. Each satellite congregation has its own leadership, but there is also leadership for the church as a whole. A person who joins a satellite congregation may or may not have much affinity for the mother church.

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[181] Murray, *Framework*, 65.

[182] Murray, *Framework*, 68-69.

These first eight models provided by Murray all have to do with church planting through a mother church. The last four do not. The ninth model that Murray identifies is called Spontaneous Church Planting. This happens when believers living in a certain area gather themselves together and form a church. This may happen as a result of a mission project or from Christians that move into a new housing development. It also may happen when Christians become dissatisfied with the local churches in their area and band together for support and friendship. The new church "may remain independent or may reach out for support, accountability, and a wider network of relationships with an existing church, network or denomination."[183]

A tenth model is the Pioneer Planter Model. (This is what is more commonly called scratch church planting.) This is church planting without a sponsoring church. "These planters may operate independently; they may be deployed by and accountable to a denominational board or a mission agency; or they may be sent out and supported by their own church."[184] Murray notes two different kinds of pioneer planters: the apostolic, or serial, planter (one who plants a church and then moves on when it is self-sustaining and plants again), and the occasional planter, or founding pastor (one who plants a church, and then stays with that church as its permanent pastor).[185]

An eleventh model Murray describes is the Mission Team Model. This model is much like the Pioneer Planter Model, except that it involves a church planting team,

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[183] Murray, *Framework*, 72.

[184] Murray, *Framework*, 73.

[185] Murray, *Framework*, 73.

rather than a single individual, as the catalyst.[186] Murray sees a difference between this approach and some of the earlier models that also employ a team. In this model, the mission team is not under the authority of a single church, but rather a network or a denomination. The mission team members will often come from different churches and may not know each other before the church planting venture begins. The mission team will often not remain with the church after it becomes self-sustaining; it will move to another location and begin the church planting process again.

The twelfth model Murray notes is what he calls Cooperative Church Planting.[187] This is where the context demands a new church, but no one church or denomination or agency is able to fully provide the means to plant the church. In this case, multiple denominations and/or agencies work together to see a church begun. This model enables smaller churches to be involved in church planting that might not otherwise be able, it facilitates cooperation between denominations, and it can access a wide variety of backgrounds, experiences, and theological and ministerial expressions. One difficulty with this approach is the effort to mesh differing theological and denominational emphases. However, if these differences can be addressed, there is immense potential for successful church planting in a region.

It is easy to see the various degrees of entrepreneurship required by these models. The Long-distance Church Planting Model requires a higher degree of entrepreneurship, since it involves a geographic distance from the mother church and strong commitment from the team, but it is not as entrepreneurial as a scratch church plant. The Multiple

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[186] Murray, *Framework*, 75-77.

[187] Murray, *Framework*, 78-79.

Congregation, Multiple Site, and Satellite Congregation Models do not require the church planter to be as entrepreneurial, since there is a strong connection to the mother church. The Mother/Daughter, the Accidental Parenthood, the Dispersion, Spontaneous Church Planting, and the Adoption Models require some degree of entrepreneurship by the church planter. Though a church is started, requiring some entrepreneurship, there is a strong starting point given that the church planter begins with a group of people. The Pioneer Planter, Mission Team, and Cooperative Church Planting Models require great degrees of entrepreneurship since they are scratch church planting efforts.

The Multisite Church Planting Models of Harrison, Cheyney, and Overstreet

The authors of *Spin-Off Churches*, Rodney Harrison, Tom Cheyney, and Don Overstreet, applaud the growth of multisite churches, and they provide ten types of this model.[188] Though not strictly church planting, these models should be considered. The Franchisee approach is an effort to "clone" everything about the mother church. The Licensee approach is much like the Franchisee approach except that there is more contextual freedom. The site may have its own budget, worship team, and youth ministries, while still using the same sermon (often in a video format) as the mother church. The New Venture approach intentionally starts new sites expecting these new sites to eventually become self-sustaining churches. The Encore approach is simply a repeat of the worship service of the mother church held at a different time and possibly a different location. It is an "encore presentation" of the worship service of the mother

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[188] Rodney Harrison, Tom Cheyney, and Don Overstreet, *Spin-Off Churches: How One Church Successfully Plants Another* (Nashville, TN: B&H Publishing Group, 2008), 77-78.

church. The Satellite approach advocates starting new congregations in various locations across a certain region. Presumably, these congregation would fall under the authority of the mother church.

The Déjà vu approach is similar to the Franchisee approach except that it is only an approximate duplicate of the mother church's worship service. It seeks to provide worshippers with "a familiar feeling and presence"[189] as that of the main campus of the mother church. The Third Place approach is an effort to capitalize on the "third place" phenomenon. For many people, their first place is their home, their second place is their workplace, and their third place is where they meet friends and socialize. In the past, this might have been a local pub, saloon, or bar. Today, those are still third places, but so are coffee shops, city parks, community centers, and town squares. The Video Venue approach is an effort to use video technology to replay the worship service at a different time and/or a different location. Some will use a live feed, and some will use an edited version of the original worship service usually presented a week later. The Resurrection approach has the mother church starting a site in a dead or declining local church. The Multicultural approach uses the same worship service as the mother church but translates it into the language and culture of the target community.

Given these various versions of the multisite model, the authors cite some advantages and disadvantages of the multisite model as a whole. They relate it to the Church in Acts and 1 Corinthians where the church met from house to house, in multiple sites. Some advantages include "having a brand new church as well as a trusted brand, having a generalist as well as a specialist church staff, having a new church vibe along

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[189] Harrison, Cheyney, and Overstreet, 78.

with a big church punch, and less cost and greater impact."[190] Some disadvantages

include "[h]omogeneity, unorthodoxy, [and] the specter of superstar-status preachers,"[191]

as well as possible tension between the various sites. Given that these ten approaches are

simply various versions of the multisite model, they do not require much

entrepreneurship by the church planter involved.

The Multi-site Church Planting Models of Surratt, Ligon, and Bird

Geoff Surratt, Greg Ligon, and Warren Bird, in their first book on the multi-site

church, identify five general models for a multi-site church.[192] Again, like Harrison,

Cheyney, and Overstreet, these are less about church planting per se and more about the

several types of multi-site models. But since the multi-site model involves a form of

church multiplication, they should be considered. First, there is the Video Venue Model.

Using the example of North Coast Church in Vista, CA, they say that the video venue

model is "not an overflow video-fed room but a positive experience with live worship, in

some cases food and coffee, and an in-person host."[193] Their view is that the sermon is

pre-recorded and not a live videocast. However, they present other examples where all

the sites experience a live simulcast worship service.

Second, there is the Regional-Campus Model. The aim of this model is to

replicate "the experience of the original campus at additional campuses so that the

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[190] Harrison, Cheyney, and Overstreet, 79.

[191] Harrison, Cheyney, and Overstreet, 79.

[192] Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-site Church Revolution*. (Grand Rapids, MI: Zondervan, 2006), 26-42.

[193] Surratt, Ligon, and Bird, 30.

experience is accessible to people who do not want to or cannot make the long commute to the original campus."[194] This model does not employ a shared worship experience. It plants expressions of the mother church in new locations. These are often smaller than the mother church. This model reduces the risk factor of actually planting a new church and provides the resources of the mother church to the regional campuses. Many churches who use this model use the slogan, "One Church, Many Locations."

A Third model is the Teaching-Team Model. The authors point to Community Christian Church in Chicago as an example. At the time of the writing, it had eight local sites and seven sites nationally, and its uniqueness was in its teaching team model. The "teaching-team model allows churches to extend their reach by leveraging a strong teaching team across multiple venues and sites, whether the teaching is live or recorded."[195] The emphasis is on strong, quality teaching from the pulpit, and a team of teachers is employed to provide this. Some use a rotating team of teachers; others use one teacher at each particular site.

A fourth model is the Partnership Model. "Numbers of churches are extending their reach by deciding to partner with an existing organization to use its facility."[196] This could be a fire station, a community center, a hospital, or a local restaurant, just to name a few. The authors see it less as simply finding a location for a new site, as a partnership with that entity to bring a spiritual aspect to their organization.

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[194] Surratt, Ligon, and Bird, 33.

[195] Surratt, Ligon, and Bird, 37.

[196] Surratt, Ligon, and Bird, 37.

The last model they see is what they call the Low-Risk Model. This is the "development of sites and venues that have low risks because of the simplicity of the programming and low financial investment involved."[197] Worship services are not identical and new sites are started as small groups, often from the mother church. They point to Christ the King Community Church in the Seattle area as an example. "If one leader is passionate about having the Christ-the-King experience in their community, we will start a site."[198] This church even advertises in local newspapers for entrepreneurial Christian leaders to lead a local site.

There is less entrepreneurship required by any of the multi-site models than by any model that aims at planting an independent church. But with these multi-site models, their Low-Risk Model requires the least entrepreneurship.

The Church Planting Models of Ott and Wilson

Craig Ott and Gene Wilson divide church planting models into three categories: pioneer church planting, church reproduction, and regional approaches. They then see several versions of each of their three categories. There are six versions of pioneer church planting. First, there is the solo church planter.[199] This is what is commonly called a scratch church plant. Ott and Wilson say that this approach is difficult, especially when

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[197] Surratt, Ligon, and Bird, 39.

[198] Surratt, Ligon, and Bird, 40.

[199] Ott and Wilson, 128.

the planter is planting cross-culturally; it can, however, work well when more mature

Christians can be recruited to be part of a church-planting team.

Second, there is the church-planting team.[200] Ott and Wilson see this most often

used in non-U.S. settings. This usually involves the team being comprised of full-time

Christian workers or missionaries. Team dynamics are especially important in this

approach.

A third approach to pioneer planting is what Ott and Wilson call church planting

by colonization.[201] This requires a larger group of people to relocate to a new city to form

the core group of a new church. This group is made of some vocational missionaries, but

mostly of lay people who will find employment in the new area.

A fourth approach is what these authors call nonresident or short-term church

planting.[202] This is when the church planter or the church planting team do not reside in

the target location, but instead either makes repeated visits to the target location or

remains at the target for only a brief time. This is usually only employed in a missionary

church planting context, not a local church planting situation, and is highly dependent on

raising up local leadership.

A fifth approach is the international church plant.[203] This is also a missionary

church planting venture. It is aimed initially at the English-speaking community of a

certain location with the desire to eventually reach the local residents.

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[200] Ott and Wilson, 129.

[201] Ott and Wilson, 129.

[202] Ott and Wilson, 130.

[203] Ott and Wilson, 131.

The sixth approach to pioneer church planting delineated by Ott and Wilson is what they call indirect church planting.[204] This is where a church is planted as a by-product of other ministry efforts, such as Bible translation, student work, or mercy ministry. The authors provide several examples of this occurring in international or missionary contexts, though it could also take place in U.S. settings.

Though they do not recognize it, their six approaches to pioneer church planting require a progressively greater degree of entrepreneurship, with the solo church planter requiring the greatest. In fact, their fourth, fifth, and sixth approaches have little to do with entrepreneurship.

Ott and Wilson then provide seven different approaches to church planting through church reproduction. The first is the most common, and that is the mother-daughter approach.[205] Their description is similar to that of Murray (see above). The idea here is that the mother church sends out a group of its members to a new location, with these members typically living in the target location.

The second approach to church reproduction is through multisite or satellite church planting.[206] The difference between this and the mother-daughter approach is that the individual sites are never intended to become their own self-sustaining churches. Ott and Wilson's description of multisite church planting is much the same as above (see the descriptions by Murray; Harrison, Cheyney, and Overstreet; and Surratt, Ligon, and

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[204] Ott and Wilson, 132.

[205] Ott and Wilson, 133.

[206] Ott and Wilson, 137.

Bird). Off-site worship services and/or ministry venues are employed, but much of everything else remains centralized.

A third approach to church reproduction is what Ott and Wilson call adopted daughter church planting.[207] This is when a group of believers gathers on its own, but then requests help and support from an established church (or possibly a denomination or other network or agency). The mother church "adopts" the new church plant. Sometimes this can take place when a struggling or dying church requests a stronger mother church to adopt it and effectively replant it. This model requires a great amount of trust between the two churches, particularly the adopted church. Communication is crucial concerning expectations, and all the arrangements should be made clear from the outset.

Ott and Wilson provide a fourth approach to church reproduction called multi-mother or partnership planting.[208] This is much the way the title describes it. Two or more mother churches work together to daughter a new church plant. Members from two or more churches are recruited to be part of the core team. The advantage here is that the core team is likely larger than it would be if only one mother church were involved, and it allows smaller churches to be involved in planting a new church. It will, however, take more effort and coordination.

A fifth approach to church reproduction is what Ott and Wilson call focus people church planting or multicongregation.[209] This strategy is often used when trying to reach a particular ethnic, cultural, or socio-economic group in an area. The mother church,

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[207] Ott and Wilson, 138.

[208] Ott and Wilson, 140.

[209] Ott and Wilson, 141.

through its own outreach efforts, gathers people from the target group and allows them to meet for worship and ministry in its own facility. This new congregation usually falls under the authority of the mother church, but it doesn't have to. This will require an open-handed mindset from the mother church. The mother church should also expect additional facility and overhead costs. This model allows several congregations to meet under the same roof.

A sixth approach to church reproduction is the house church network.[210] This is akin to the cell church model, or even house church model, described by Payne (see above). Ott and Wilson describe the house church as one that "typically has fewer that fifty persons and basically functions as a lay led, single-cell congregation. . . . Because house churches do not require expensive meeting places, have minimal structure, and are lay led, they have potential for rapid multiplication."[211] The authors even go as far as to identify a variation of this model, where two house churches meet in one house. This is basically their multicongregation approach used in a cell or house church model. The house, or cell, church model requires strong pastoral oversight from the mother church, coordination, and leadership training.

A seventh, and often unfortunate, approach to church planting is through a church split.[212] Murray calls this the accidental parenthood model (see above), and Harrison, Cheyney, and Overstreet devote a whole chapter in their book to the church split. Though it is not a recommended method for church planting, it does occur, and, in fact, there

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[210] Ott and Wilson, 142.

[211] Ott and Wilson, 142-143.

[212] Ott and Wilson, 143.

could be some Biblical precedent for it. The conflict that took place between Paul and Barnabas in Acts 15 resulted in two missionary teams being sent out, one consisting of Barnabas and John Mark and another consisting of Paul and Silas. A church split is not a method for church planting, but when it does occur, it can be a way for the gospel to move forward despite the difficulties. What was the result of sin, God can use to extend his kingdom.

Again, varying degrees of entrepreneurship are required in each of these models of church reproduction. The mother-daughter model requires the greatest degree of entrepreneurship out of these seven, and the church split model requires the least.

The third category for church planting identified by Ott and Wilson is regional strategies. This category of approaches has to do with planting several churches in a region and "determining the best long-term strategy for reaching a metropolitan area, county, or state."[213] Though these seem to be less church planting models and more church planting strategies, they are worth describing here. The authors identify five regional strategies. The first is what they call harvest priority church planting.[214] This approach focuses on planting a church where evangelistic efforts have shown the most receptivity to the gospel.

A second approach is strategic beachhead church planting.[215] The point here is to choose the most influential city or target area, and plant there first, and then use the church as a platform from which other churches can be planted.

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[213] Ott and Wilson, 144.

[214] Ott and Wilson, 144.

[215] Ott and Wilson, 145.

A third category is cluster church planting.[216] This is somewhat the opposite of the beachhead strategy. In the beachhead approach, one church is planted, with the goal of it reaching an entire area. In cluster church planting, many churches are planted, clustered in one area. This strategy allows for camaraderie and mutual encouragement among the various church planters. The authors quote a study by the University of Indiana—South Bend that shows that "there is an advantage when [church plants] are located nearby already existing congregations."[217] In studying Nazarene church planting, "location in a county with more Nazarene churches and more Nazarene members is one of the single strongest predictors of greater average attendance in the fifth year" of the church plant.[218] Cluster church planting provides for rapid multiplication of new churches and allows many churches to be involved, rather than one mother church. The disadvantage is that new church planting is focused on one region, ignoring others.

A fourth strategy for regional church planting is what the authors call spreading vine church planting.[219] This strategy advocates planting a church and then sometime later that church planting a daughter church in the next neighboring town. This pattern takes places over and over again as new churches are started along a major thoroughfare.

A final strategy identified by Ott and Wilson is what they call dandelion, spontaneous, or diaspora church planting.[220] This is where new churches are planted in a more spontaneous way, in apparently random locations. This took place in the book of

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[216] Ott and Wilson, 146.

[217] Ott and Wilson, 147.

[218] Ott and Wilson, 147.

[219] Ott and Wilson, 148.

[220] Ott and Wilson, 149.

Acts,[221] as persecution caused believers to be spread out across the various parts of the Roman Empire.

The regional strategy approaches provided by Ott and Wilson do not have much to do with entrepreneurship, at least as it involves a single church planter. "The focus here is less on methods for planting a single church or reproducing existing churches than on determining the best long-term strategy for reaching a metropolitan area, county, or state."[222]

The Church Planting Models of House and Allison

In their book on the multisite church model, Brad House and Gregg Allison identify seven models of church structure.[223] The first model, the pillar church, is not a multisite model, and neither is the last, the network model. They provide these as options along a spectrum of authority/democracy to establish vision, make decisions, and spend money. "Across the spectrum, the locus of power moves from complete centralization . . . to strong decentralization."[224] The authors make a helpful distinction, one that other authors have ignored. They see control and authority as key factors in the spectrum of church structure options. Local governance, and the degree of it, defines the various models along their spectrum. A site or a campus may have its own pastor, or even pastoral staff, but unless that pastor has the authority to govern that church, then it is not

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[221] Acts 8:4, 11:19

[222] Ott and Wilson, 144.

[223] House and Allison, 45-76.

[224] House and Allison, 47.

properly a church; it is a site or a campus of the mother church. This is a helpful

distinction when identifying the degree of entrepreneurship required by the particular

model. In other words, there are multisite churches and then there are multi-church

churches. A multisite church is one where the one church expresses itself in various sites

(some use the term campuses). This could be multiple services, or multiple venues, or

multiple locations, or some combination of all three of these. A multi-church church

allows each of its "sites" to become its own particular church.

A presentation of their seven models will be helpful. First, the pillar model is

simply "a stand-alone church with a single congregation meeting in a single service."[225]

Again, this is not a church planting model. It is simply presented as an example of a

church that is completely centralized in its authority and governance. No outside entity

has authority or provides any sense of governance. (The authors do recognize that

presbyterian and episcopal churches have a greater sense of connectionalism than do

independent churches. Presbyterian churches have a somewhat hybrid church polity.

They are self-governed, having their own elders, but there is oversight by a

geographically bounded presbytery. Episcopal churches are much the same, with their

ultimate governance coming from the bishop. But "[e]ven in presbyterian and

episcopalian polities with their external authority structures, the local church authority is

primary and functions similarly to pillar churches."[226])

Most churches conduct ministry this way. A pillar church can tailor its ministries

to its particular context quite easily. It can have a unified but nimble church structure. Its

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[225] House and Allison, 51.

[226] House and Allison, 53.

smaller size can provide for greater fellowship among the members. In comparison to multisite models, the pillar church has two particular weaknesses. One is isolation from other churches. Pillar churches have a more difficult time collaborating with other churches for ministry. The other weakness is leadership development. Pillar churches often do not have enough ministry opportunities for new lay leaders. The pastoral staff do the ministry.

The next model on their authority/democracy spectrum is the gallery model. This is one church in one location but with multiple services. The authors call this "the most basic expression of the multisite."[227] This model may use multiple services simply to address a capacity issue. Or it may be used to allow the church to reach another audience, maybe based on a difference in ethnicity or language or culture. The gallery model also encompasses the use of multiple venues within the same building. These venues, again, can be used to craft a worship service aimed at a new audience. This allows for the existing building to be used creatively and efficiently. Like the pillar model, the gallery model has one internal, centralized authority structure and governance. In comparison to other multisite models, the gallery model's outreach efforts are limited by geography. It, like the pillar model, uses an attractional mode of ministry. The use of multiple services, however, can cause disunity in the church.

The next model House and Allison present is the franchise model.[228] This model advocates replicating the mother church in every way possible in other physical locations, including bringing the sermons of the lead pastor to the various sites. This allows the

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[227] House and Allison, 55.

[228] House and Allison, 58.

strengths of the mother church to be replicated in other geographic areas. Like the above

two models, the authority and governance of each site is still centralized, but with input

from the leadership at the sites. A critique of the franchise model is the use of video or

other artificial means of bringing the pastors sermon to the various sites. It can also limit

leadership development since it is focused on the lead pastor and the lead pastor's

abilities as a leader and in the pulpit.

The next model on the authors' spectrum is what they call the federation church

model. They identify this as "one church that is contextualized in multiple locations."[229]

Since contextualizing the church is key in this model, individual preaching takes place at

each location and each location has its own elders (or governing leaders) and staff. Some

decisions take place centrally and some take place at the location level, with, again,

contextualization being the deciding factor. In comparison to the previously discussed

models, the federation model allows for greater leadership development at the site level.

Site pastors are given greater freedom to use their gifts of preaching and leadership, while

supported by the central, mother church, as long as their decisions fall within the

parameters of the overall vision.

The gallery, franchise, and federation models are all a form of a multisite

approach, meaning that the extension services or sites are still completely under the

authority and governance of the mother church. The next two models are a form of a

multi-church approach, meaning that each site is its own self-governing church. The first

one of these is the cooperative church model. House and Allison describe this as "one

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[229] House and Allison, 61.

church composed of multiple interdependent churches."[230] This interdependence is expressed in terms of a common theology, style and philosophy of ministry, and vision. Governance takes place locally, but with common involvement in determining and developing the vision, values, and overall direction. There is a board made of elders (leaders) and pastors from each congregation. One feature of this model is an effort at balancing the initiatives of the local churches and pastors with the overall vision and features of the central church. This, of course, is also a weakness. Another weakness is the complexity of the model, and certainly the larger the structure (more churches, more local pastors and staff), the more complex the entity becomes.

The last model along the spectrum is the collective church model. This is a collective of independent churches that collaborate as one church. Sometimes a healthy church will assume the ministry of a declining church. In this model, the collective of independent churches "cooperate in a limited number of ministries and share a limited number of resources,"[231] while using the least amount of central leadership and giving the greatest amount of local autonomy. A weakness of this model is that its success is dependent on avoiding conflict between the local church leaders. Effort must be spent at maintaining strong relationships between the local churches and pastors and staff.

House and Allison then identify a model they call a network. Like the pillar church at the far other end of the spectrum, this is not technically a church planting model. It is a group of independent, self-governing churches who have banded together around a common purpose, usually outreach, evangelism, and church planting in a

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[230] House and Allison, 65-66.

[231] House and Allison, 69.

particular area. These churches may or may not have had their origins in the same mother church or multisite or multi-church structure. "A network represents the transition from one church to several independent churches that still maintain connectivity."[232] Since pillar churches can be part of a network, the network model connects the collective church model to the pillar church model.

The apostle Paul speaks of his partnership in the gospel with other churches,[233] and this speaks to this definition of a network. Many networks require member churches to financially support the central budget related to the common cause (again, usually mission and outreach and church planting). Other resources can be shared as well, such as training and pastoral camaraderie and support. The only role of the central leadership of a network is to carry out the common cause, and the central board may remove a member church if that church does not carry out its commitment to the network, financially and otherwise. Many networks have risen to provide pastors and church leaders with a structure to enable them to do more in mission than they could do alone. These networks also provide a place for pastoral encouragement. Some have a central staff, but many do not. Because membership is voluntary however, the stability of a network can be tenuous. Pastors are busy enough with the affairs of their own local church; ministry beyond their local church just adds another task to their to-do list.

As mentioned above, the spectrum of church models presented by House and Allison hint at tying the degree of entrepreneurship to the particular church planting model. Their spectrum of models moves "from complete centralization on the left to

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[232] House and Allison, 73.

[233] Phil. 1:3-7

strong decentralization on the right."[234] In other words, the pillar church is a single

church where all ministries are in one location. The gallery model is still one church, but

with several services and/or venues. This model is slightly less centralized than the pillar

model and thus it is more entrepreneurial. The franchise model is a bit more

entrepreneurial than the gallery model since it advocates sites that are geographically

distant from the main site. Their federation model is even more entrepreneurial since it

doesn't require the sites to be replicas of the main site. It allows the ministry of the main

site to be contextualized, and thus different from the main site. The cooperative church

model is a multichurch model as opposed to a multisite model, and so it is even more

entrepreneurial than the federation model. It allows each "site" to be an independent

church.

In the cooperative church model, the "governance of the church as a whole is

shared between local and central leaders who form a board or leadership council."[235] This

is the first of House and Allison's models, moving from left to right, that governance, and

thus authority, has not been resident only in the main site. The collective church model is

a group of independent churches that collaborate in a unified way. These independent

churches do not have a shared governance, like the cooperative model, and so this model

is the most entrepreneurial of the options in House and Allison's spectrum. Their network

is not really a planting model in the same sense as the others. It is neither multisite nor

multichurch. It is simply a group of independent churches connected around a common

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[234] House and Allison, 47.

[235] House and Allison, 66.

purpose. It is really a group of pillar churches, and so it is the most entrepreneurial. Or it could be the least, given that pillar churches are the least entrepreneurial.

General Thoughts Concerning Church Planting Models and Entrepreneurship

There are several ways to conduct a mother-daughter church planting model. Sometimes the original, or core, members are recruited by the mother church. Sometimes a church planter is hired to lead the new effort, but the church planter could be a pastor who is currently on staff with the mother church. And the reasons for planting can be varied. Tim Keller says that circumstances can "force church leaders to plant a church against their will. . . . [A] church may outgrow their building. . . . [or] some members may move to a new area."[236]

The advantages to the mother-daughter approach are numerous. The mother church provides dedicated support for the daughter church plant. The members of the daughter church have a common vision and a common philosophy of ministry, having come from the same mother church. And there are shared resources from the mother to the daughter. Besides advantages for the daughter, there are benefits to the mother church as well. Through its mobilization efforts, the mother church often experiences its own sense of growth and vitality. Murray, however, provides some critique of this approach. If it is not done well, the planting effort could harm the health of the mother church. If planting takes place only where members of the mother church live, then it can be less strategic and more self-serving. Also, using the mother-daughter approach can lead to a

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[236] Keller, 356.

daughter church that is a replica of the mother church, stifling the creativity that Murray desires.[237]

Scott McConnell has written the book *Multi-site Churches*. In it he provides four issues that guide decisions concerning how to choose among the various multi-site models.[238] First, there is autonomy. His guidance is to follow the leadership style of mother church. If the mother church has always given autonomy to its ministry leaders and valued creativity, then it should give the same to its various sites. If, however, the mother church has developed and refined it systems and best practices and values those things highly, then much of the decisions should still be made at the mother church level. Second, there is oversight. McConnell does not provide a recommendation concerning oversight. He simply says that there must be some accountability for the various site pastors, and there must be leadership for the effort as a whole. Some multi-site models have the site pastors on a central leadership team, but others do not.

Third, there is preaching. This has to do with the sermon and the primary teaching role. "This [decision] affects the type of campus pastor you will hire."[239] Then he lists several options: live teaching at each site, teachers that rotate from site to site, video teaching at some sites, video teaching as a live feed, prerecorded video teaching, or some combination of these. Video teaching requires a strong teacher, people with production skills, and a core group of people at the new site that is accustomed to seeing their teacher on a video screen. The fourth issue concerns ministries. Will all ministries present at the

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[237] Murray, *Framework*, 51.

[238] Scott McConnell, *Multi-Site Churches: Guidance for the Movement's Next Generation* (Nashville, TN: B&H Publishing Group, 2009), 75-88.

[239] McConnell, 78.

mother church be offered at all the sites? This decision will make a difference in the people that attend the new site. For instance, if childcare is not offered, young families will not attend, but empty-nest families might. Answers to these questions will affect the model chosen.

Surratt, Ligon, and Bird hold that most churches who employ a multi-site model customize it to fit the unique local context. They provide eight questions that will help a church determine the look of their particular multi-site model. (1) Will all the worship services be the same? (2) Will all the worship services be in the same language? (3) Will all the locations strive to have a similar feel? (4) Will all the worship services have the same teacher each week? (5) Will of the worship services be in the same general geographic area? (6) Are small groups part of the ministry of the mother church? (7) Will all campuses stay connected to the original campus? And (8) will off-site campuses receive the same caliber of funding as the original location or mother church?[240]

Stetzer and Im provide an entire chapter on multisite church planting. They recognize the difference between church planting versus a single church that employs multiple sites. They cite five different models for a multisite approach, and they even see the multisite approach being used in the book of Acts. Some of the concerns they see involve a confusion of the pastoral role, an unhealthy focus on the senior pastor, and dangers surrounding the church franchising itself. But they also see benefits: greater ministry impact, economies of scale, and better leadership development.[241]

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[240] Surratt, Ligon, and Bird, 41.

[241] Stetzer and Im, 113-121.

David D'Angelo, in his *Multisite Church Pitfalls*, takes a similar approach to choosing the right multisite model. He delineates three general multisite approaches: the franchise approach, the localized approach, and the church plant approach.[242] Though he doesn't define these, the franchise approach is much like that described by House and Allison (see above). The localized approach is much like House and Allison's federation model. The church plant approach is like one of the final two models of House and Allison that result in a self-governing church. It is also like the other descriptions of a pioneer or scratch model. Then D'Angelo sees four areas of ministry—he calls them key variables—that need to be considered when choosing one of the three models: teaching, worship, discipleship models, and organizational DNA (mission, vision, values).

As could be predicted, the franchise model tries to replicate the ministry practices of the mother church in each of the four key variables. The localized approach uses a shared style as the mother church in these four areas, but with slight differences in main teacher, worship personnel, secondary ministries, and different local values. In the church plant approach, each aspect of the four key variables in the individual church plants is different from the mother church.

Summary of Literature Findings Concerning Entrepreneurship and Available Church Planting Models

As can be seen, there are many church planting models from which to choose. Many of these groups of models have much in common. Some have more to do with

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[242] D'Angelo and Stigile 9-17.

planting sites from the mother church than with planting independent churches. However, the models proposed by House and Allison were the only ones to intentionally connect their models to the nature of entrepreneurialism, and the gradations thereof.

The Relationship Between Church Planters and Their Calling Organization

The third literature category addresses the third research question: "How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerns the relationship between the church planter and the calling organization. This relationship can center control and authority with the church planter or with the calling organization. Issues such as communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of research is to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

The relationship between the church planter and the calling organization is of crucial importance. To a great degree, it can "make or break" the success of a church plant. Unfortunately, there is little written about this relationship. The relevant literature must be found among that which is written concerning the relationship between managers and subordinates in business settings, and this falls under the heading of leadership styles. The discussion of the manager/subordinate relationship presented by Robert Tannenbaum and Warren Schmidt is also useful here. Much can be learned from what the literature has

to say about corporate cultures. Finally, a discussion of potential conflicts in the relationship between church planters and their calling organization is instructive.

Leadership Styles

A discussion of leadership styles will provide help concerning the relationship between church planters and their calling organizations. The leadership principles provided by Tannenbaum and Schmidt are also helpful.

A Survey of Leadership Styles

The study of leadership styles by psychologists and management scholars goes as far back as the 1930s. This is an extensive area of study. The following is a brief survey of available leadership styles.

Kurt Lewin

Kurt Lewin, in his 1939 studies, identified three main styles of leadership: Authoritarian, Democratic, and Laissez-faire.[243] Authoritarian leadership is autocratic leadership. The leader makes all the decisions and simply communicates them to the subordinates, or team members, for implementation. Democratic leadership is participative leadership. The leader involves the subordinates, or team members, in the decision-making process. The leader may still make the final decision, but the team participates in researching and evaluating the options. Laissez-faire leadership is

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[243] Kurt Lewin, Ronald Lippitt, and Ralph K. White, "Patterns of Aggressive Behavior in Experimentally Created 'Social Climates,'" *The Journal of Social Psychology* 10, no. 2 (May 1939): 273, https://tu-dresden.de/mn/psychologie/ipep/lehrlern/ressourcen/dateien/lehre/lehramt/lehrveranstaltungen/Lehrer_Schueler_Interaktion_SS_2011/Lewin_1939_original.pdf?lang=de.

delegative leadership. This style allows the subordinates, or team members, to own the

entire process of decision-making. In this style, the leader takes a hands-off approach.

These three styles can be viewed as decreasing in degrees of entrepreneurial and

managerial control from Authoritarian to Democratic to Laissez-faire.

The Blake Mouton Model

The Blake Mouton model[244] is a grid comparing two factors: concern for people

and concern for results (see figure 2). It was devised by Robert Blake and Jane Mouton in

1964 and revised in 1991 by Robert Blake and Anne McCanse. Impoverished

management takes place when there is low concern for people and low concern for

results. This is simply poor management. It is apathetic and accomplishes little. Produce-

or-Perish management takes place when there is high concern for results and low concern

for people. This is akin to the authoritarian style of Lewin. Country Club management

takes place when there is high concern for people and low concern for results. In this

case, the manager believes that if the team is happy, they will produce results. Team

management takes place when there is high concern for results and high concern for

people. In this case, the manager balances an expectation for high results with a high

concern for the welfare of the team. This is the most effective style of leadership,

according to the Blake Mouton model. They add a fifth designation to their model, and

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[244] Robert R. Blake and Jane S. Mouton, *The Managerial Grid: Key Orientations for Achieving Production Through People* (Houston, TX: Gulf Publishing Company, 1964), 10. See also Chris Bond, "Leadership Styles," in *Leadership in Sport*, ed. Ian O'Boyle, Duncan Murray, and Paul Cummins (New York: Routledge, 2015), 39-41.

that is the Middle-of-the-Road management. This takes place when there is medium

concern for results and medium concern for people.
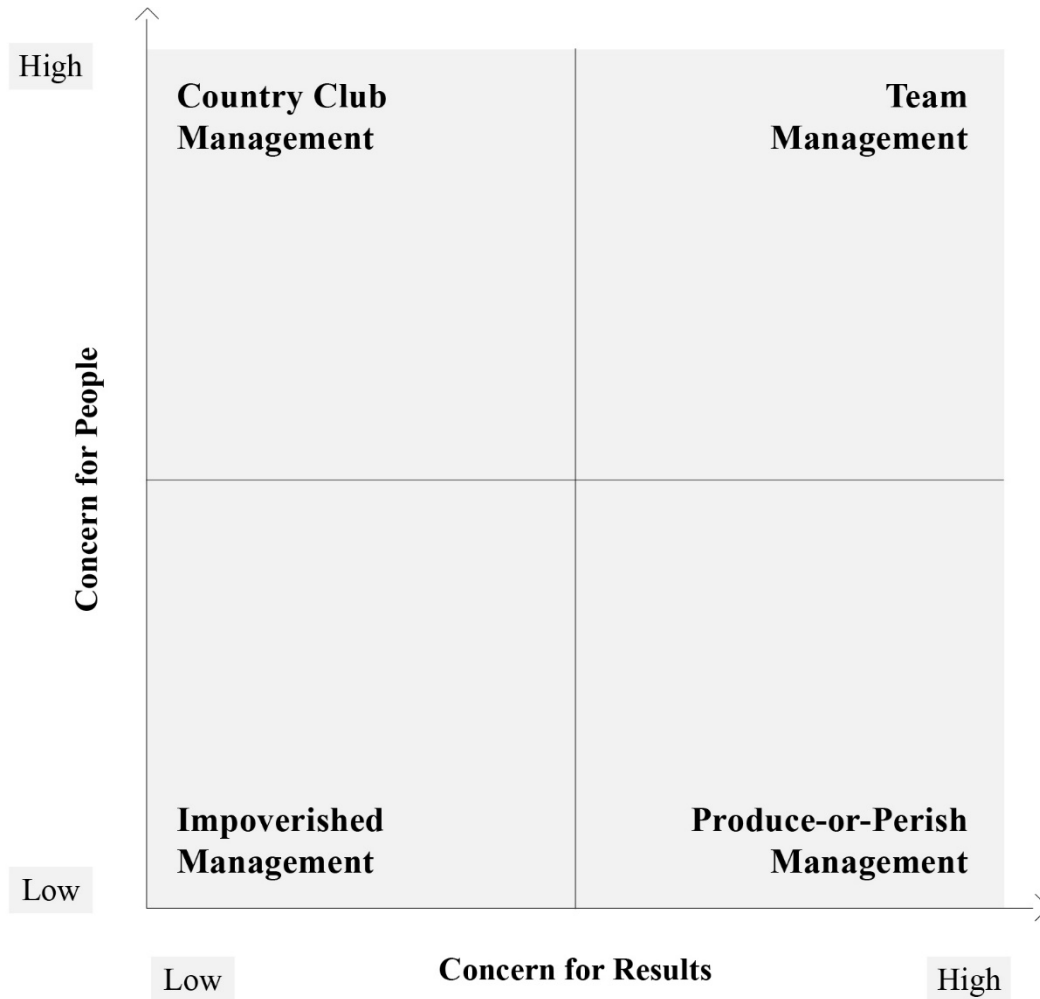
Figure 2. Blake Mouton Leadership Grid®. Adapted from Blake and McCanse, 29.

Calling organizations that use a Produce-or-Perish style of leadership with their

church planter should do so only with that church planter's degree of entrepreneurship in

mind. If the church planter has a high degree of entrepreneurship, then that church planter

may resist being managed and directed, especially if that church planter doesn't feel cared for personally by the calling organization. If that planter has a low degree of entrepreneurship, the church may get planted, but the planter may end up getting burned out since he will not feel appreciated by the calling organization.

Calling organizations that use a Country Club style of leadership may lose the respect of church planters with a high degree of entrepreneurship. If the church gets planted, it will be because of the entrepreneurial strength of the church planter. If this leadership style is used with church planters who have a low degree of entrepreneurship, the church planter may feel appreciated, but the church may not get planted.

Calling organizations that use the Team Management approach with their church planters may get the most accomplished. The church will get planted and the church planter will be appreciated. This style may work the best with church planters of varying degrees of entrepreneurship.

Fiedler's Situational Contingency Model

Fred Fiedler developed his Situational Contingency[245] model of leadership in 1967. He holds that a leader's effectiveness is comprised of two components: the leader's style and what he calls situational favorableness. He classifies leadership style as either task-oriented or relationship-oriented. He described situational favorableness with three factors: the level of trust, respect, and confidence between leader and team; the definition of the task and the amount of freedom given to the followers by the leader; and the

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[245] Fred E. Fiedler, "The Contingency Model—New Directions for Leadership Utilization," in *Management and Organizational Behavior Classics*, ed. Michael Matteson and John M. Ivancevich (Boston: Irwin McGraw-Hill, 1999), 231-237.

degree to which the team accepts the leader's power. When there is high trust, a clearly defined task, and when the team accepts the leader's power, then the situation is favorable. Fielder held that task-oriented leaders work best when situations are either fully favorable or fully unfavorable. Relationship-oriented leaders work best in less extreme situations.

Task-oriented church planters will work best in scratch church plant situations. Relationship-oriented leaders will work best in more collaborative situations. This could be in multisite, and maybe even multi-church, church planting opportunities. At the same time, if the calling organization conducts its oversight in a task-oriented manner, that style needs to fit both the church planting situation and the particular church planter. And the same is true for more relationship-oriented calling organizations.

Transactional versus Transformational Leadership

The comparison between transactional versus transformational leadership is also helpful here. James McGregor Burns wrote a seminal work on leadership in 1978. He says that transformational leadership occurs when the two parties relate "in such a way that leaders and followers raise one another to higher levels of motivation and morality."[246] Transformational leadership is collaborative and expects the team members to be creative. The transformational leader respects the team, expects the team to be responsible, and acts as a coach for the team. Transformational leaders are self-aware and have high levels of emotional intelligence. They set clear goals and develop cultures and

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[246] James McGregor Burns, *Leadership* (New York: HarperCollins, 1978), 20.

environments where all members of the team can participate and contribute to the overall vision.

Transactional leadership is leader oriented. He says that transactional leadership is mainly about "the exchange of valued things."[247] The transactional leader is focused on results, rewards the team as it follows instructions, and provides the team with clear definitions and structure.

Transactional leadership is akin to the Authoritarian style identified by Lewin and the Produce-or-Perish model identified by Blake Mouton, as well as the task-oriented leadership style of Fiedler. Transformational leadership is akin to the Democratic style identified by Lewin, with some connection to the Country Club model presented by Blake Mouton, and the relationship-oriented style of Fiedler.

Blanchard and Hersey's Situational Leadership Model

Situational leadership was popularized by Ken Blanchard and Paul Hersey in 1977. The authors also used a grid comparing two factors, in this case skill and will.[248] If employees have low skill and low will, they need directing, or telling, by the leader.

If employees have low skill and high will, then they need coaching, or selling, by the leader. If employees have high skill and low will, then they need the leader to participate with them in decision-making. If employees have high skill and high will,

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[247] Burns, *Leadership*, 19.

[248] Ken Blanchard, Patricia Zigarmi, and Drea Zigarmi. *Leadership and the One Minute Manager: A Situational Approach to Leading Others* (New York: HarperCollins Publishers, 2013), 53. The book presents the situational leadership concepts in the form of a narrative, so they are dispersed throughout the book.

then the leader needs to delegate the decision-making process to them. The grid flows

from directing to coaching to supporting to delegating (see figure 3).
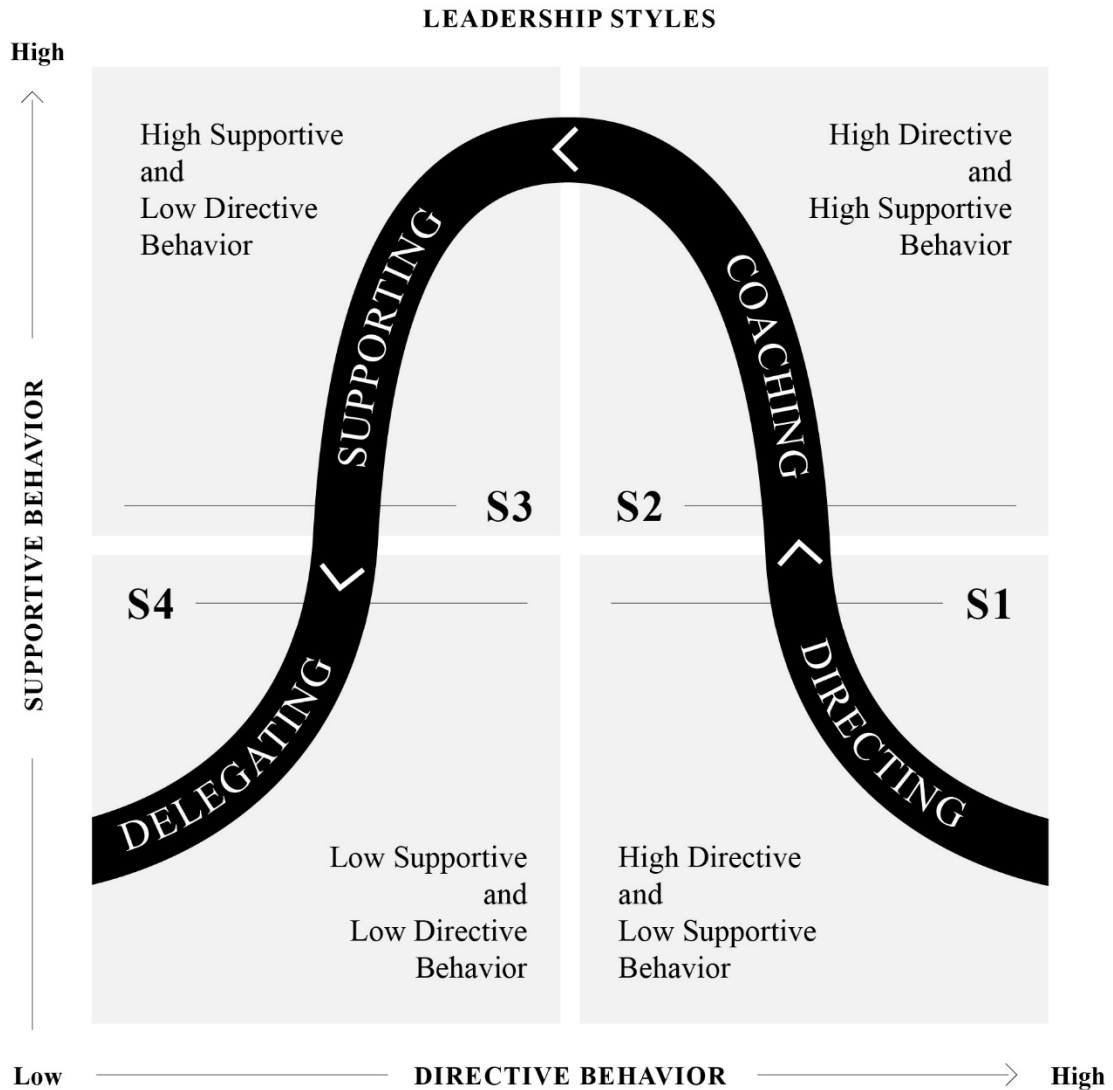
LEADERSHIP STYLES

Figure 3. SLII® Leadership Styles. Chart from Blanchard, Zigarmi, and Zigarmi, 61.

The principles of situational leadership are helpful as they relate to the

relationship between the church planter and the calling organization. It will take wisdom

and relational tact, however, for the calling organization to apply them. It will need to

know what the church planter needs in each area and phase of church planting, whether delegating, coaching, supporting, or delegating. It will also take humility and courage on the part of the church planter to agree to the style that is needed in each situation.

Summary of Leadership Styles

This brief survey of leadership styles provides models for the way the relationship between a church planter and the calling organization can be structured. Some styles will work with some planting situations, and some will work with others. Many of the models have similar emphases: results verses relationship, transactional versus transformational, task versus people. Situational leadership is helpful in that at the same time it contrasts relationship to task, it gives actual management behavior to help subordinates in each of the four quadrants.

The Leadership Patterns of Tannenbaum and Schmidt

A seminal article that provides great insight in the area of leadership patterns was written by Robert Tannenbaum and Warren Schmidt. It was first published in the Harvard Business Review in 1958 (with the authors providing a retrospective commentary in 1973) but has been referred to and expanded and applied to various situations by many others in the years since and, as such, will be discussed in depth.

Tannenbaum and Schmidt began by stating that according to the assumed view of leadership, people "tended to think of the world as being divided into 'leaders' and 'followers.'"[249] The assumption was that a true leader was authoritarian, and that the

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[249] Robert Tannenbaum and Warren H. Schmidt, *How to Choose a Leadership Pattern*, The Harvard Business Review Classics Series (Boston: Harvard Business Press, 2008), 4.

leader gathered information, processed it well, analyzed the options, made a decision, and told the subordinates the decision and how they were to carry it out. Though the personality of the leader could be kind or heavy-handed, the process was the same: the leader used a command-and-control form of leadership. Tannenbaum and Schmidt suggested, however, that a focus on the members of the group, the employees or subordinates, is important in the decision-making process, rather than simply a focus on the leader.

Tannenbaum and Schmidt Continuum of Leadership Behavior

They then provided a continuum of options concerning the relationship between the subordinate and the leader as it relates to decision-making. Figure 4 shows the Tannenbaum-Schmidt Leadership Behavior Continuum as it was first presented in 1958. The chart provides seven points along the continuum. The first point is where the manager makes the decision and then announces it. This is the prototypical "command-and-control" type of leadership behavior. The manager identifies the problem, gathers information, analyzes options, chooses the best one, and then reports the decision to the subordinates, sometimes even telling them how to implement the decision. "Coercion may or may not be used or implied"[250] at this point.

The second point on the continuum is where the manager sells the decision.[251] The manager follows the same process at arriving at a decision as in the first point, but

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[250] Tannenbaum and Schmidt, 11.

[251] Tannenbaum and Schmidt, 11.

here the manager attempts to persuade the subordinates to accept the decision, rather than

demanding that they do so.

The third point along this continuum is where the manager presents ideas and

invites questions. Again, the manager arrives at a decision using the procedure in the first

point, but here the manager goes beyond simply trying to sell the decision. Here the

manager "provides an opportunity for subordinates to get a fuller explanation of his or

Figure 4. Tannenbaum and Schmidt Continuum of Leadership Behavior. Chart from
Tannenbaum and Schmidt, 10.

her thinking and intentions."[252] This option allows subordinates to grasp the implications

of the decision more fully.

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[252] Tannenbaum and Schmidt, 12.

The fourth point along this leadership behavior continuum is where the manager presents a tentative decision subject to change. It is at this point along the continuum where the manager "permits the subordinates to exert some influence on the decision."[253] The manager has arrived at the decision, or better yet a solution, but that decision is tentative. The decision is presented to the subordinates for their feedback. The manager then dictates the decision as it is, or changes it based on the feedback received. But the decision, or solution, is reserved for the manager.[254]

The fifth option for leadership behavior is where the manager presents the problem, gets suggestions, and then makes the decision. It is at this point that the manager comes more open-handed to the team of subordinates. The manager does not come with a decision already made. Here the subordinates speak into the decision. The manager identifies the problem and then brings that problem to the subordinates. They, then, provide the manager with an expanded view of the problem and a greater number of viable solutions. The manager then "selects the solution that he or she regards as most promising."[255]

The sixth point along the continuum is where the manager defines the boundaries of the problem and requests the group to decide.[256] This is the point along the continuum where the manager ceases to have the final word of the decision. The manager defines the

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[253] Tannenbaum and Schmidt, 13.

[254] Tannenbaum and Schmidt, 14.

[255] Tannenbaum and Schmidt, 15.

[256] Tannenbaum and Schmidt, 15.

problem, but the group of subordinates makes the final decision, and the manager may or may not be part of the group.

The last point along this continuum of leadership behavior is where the manager permits the group to make decisions within set boundaries.[257] This relationship between manger and subordinates allows for the most freedom. The boundaries are broad, having been set not by the manager but by the manager's superior. The manager then simply acts as one of the team, and not as a boss at all. The manager, in fact, may not be part of the decision-making process at all. The subordinates control the process from beginning to end, from definition to solution to implementation.

Looking at the chart again, the further to the left of the chart ones moves, the more the emphasis is on the manager and the manager's interests and desires and feelings. The further to the right of the chart one moves, the more the emphasis is on the subordinates and their interests and desires and feelings. Reading left to right, the chart moves from authoritarian to democratic, from high control by the boss or manager to low or even no control by the boss or manager. The options further to the left are more boss-centered. As one moves to the right, the options become more subordinate-centered.

This chart is helpful in terms of how church planters can relate to their calling organizations. Some church planters may need to relate to their calling organization as described by the milestones further to the left of this chart. Some may need to base their relationship based on milestones that are further to the right. And the relationship may need to change based on the issue at hand.

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[257] Tannenbaum and Schmidt, 17.

Leadership Behavior Principles from Tannenbaum and Schmidt

In the remainder of their seminal article, Tannenbaum and Schmidt present a set of important questions to consider. They also provide factors that affect the choice of a leadership style. They conclude their article with two important implications.

Key Questions to Consider -- Tannenbaum and Schmidt then identify four questions that they consider of particular importance. These questions concern responsibility, the presence of the manager, the knowledge of the style of leadership, and the number of decisions the subordinates are allowed to make.

The first question concerns responsibility.[258] They hold that even when decisions are delegated to the subordinates, to whatever degree they are, the responsibility for the decision still rests with the manager, or boss. They don't allow delegation to be an excuse for abdicating authority.

The second concerns the presence of the manager.[259] Managers must recognize that their presence can and will influence the behavior of the group, and thus its ultimate decision. This is particularly true as the manger chooses to employ a decision-making style further to the right on the chart. The greater the involvement of the manager in the decision-making process, the less involvement of the subordinates.

A third question concerns the knowledge of the leadership style. If the subordinates think the manager is allowing them greater involvement in the decision-making process, though the manager isn't, then the subordinates will likely be confused and even resentful. If the manager thinks the subordinates are given greater involvement

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[258] Tannenbaum and Schmidt, 19.

[259] Tannenbaum and Schmidt, 20.

in the decision-making process, but they don't understand that to be the case, then the manager will be confused and may feel that the subordinates can't take the needed initiative. "Problems may also occur when the boss uses a 'democratic' façade to conceal the fact that he or she has already made a decision which he or she hopes the group will accept as its own. The attempt to 'make them think it was their idea in the first place' is a risky one.'"[260]

A fourth question concerns the number of decisions subordinates are allowed to make.[261] It is a false assumption that the more decisions the subordinates make, the more democratic the manager is. If managers desire there to be a greater sense of democracy in the decision-making process, then they will allow decisions of greater significance to have more involvement by the subordinates, not simply a greater number of them.

These four issues also speak to the relationship between church planters and their calling organizations. It is important to know who is responsible for decisions and which decisions. The presence of the calling organization is also important. This speaks to involvement. Church planters with a high degree of entrepreneurship will want less involvement, and those with a lower degree of entrepreneurship will want more involvement. A knowledge of the styles is also important. This speaks to trust and honesty. Finally, the importance of the issue at hand will affect the relationship between church planters and their calling organization. Church planters and their calling organizations will need to determine which relationship milestone is appropriate for each particular church planting issue.

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[260] Tannenbaum and Schmidt, 22.

[261] Tannenbaum and Schmidt, 22.

Factors to Consider in the Choice of a Leadership Style—Tannenbaum and Schmidt continue by identifying the factors that speak to the choice of leadership style. The three factors are the manager, the subordinates, and the situation.[262] Another factor they identify is the nature of the problem itself.

The manager is the first factor. Managers have their own background, experiences, and values, and these affect how they relate to their subordinates. Managers that have been disappointed by the past performance of their current subordinates, or even past subordinates, may have a hard time entrusting decisions of any sort, and certainly crucial ones, to their subordinates. They will likely lean toward relationship styles to the left of the center of the chart. Managers that think highly of their own abilities may also employ relationship styles on the left side of the chart. At the same time, managers who are less secure in themselves may gravitate to the right side of the chart, not to provide subordinates with greater freedom out of respect for them, but out of their own fears and insecurities. Managers who consider it their express goal to develop their subordinates, enabling them to become leaders themselves, will employ decision-making styles on the right side of the chart. Managers who are naturally more directive will use strategies on the left side of the chart; those who are more consensus-driven will use those on the right side of the chart.[263]

The subordinates are the second factor. A second factor concerns the subordinates. Subordinates have their own gifts and abilities, both as a group and as individuals. They also have their own personal variables, much like those of the manager:

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[262] Tannenbaum and Schmidt, 24.

[263] Tannenbaum and Schmidt, 25-29.

fears, insecurities, backgrounds, experiences, abilities, personal proficiencies.

Subordinates also have expectations. Some of these concern how they desire the manager

to relate to them. Some want respect, some want independence, some want support. Some

subordinates desire to advance in their career. Some subordinates desire clear directives

and boundaries. Others enjoy ambiguity and desire greater creativity in decision-making.

If subordinates are younger and have little experience, then the manager will necessarily

employ strategies on the left side of the chart. If they are older or have more experience,

the manager may choose strategies on the right side of the chart. At the same time, if

subordinates feel confident in a manager's abilities or that manager's confidence in them,

then they will provide the manager greater freedom in choosing an appropriate

management style along the continuum.[264]

The situation is the third factor. The third factor is the situation itself, and there

are several aspects at play here. The nature of the organization affects the situation.

Organizations have their own history, values, and assumptions, and certain styles of

decision-making will be accepted, and others will not. The size of the organization also

plays a role. Smaller organizations will have fewer layers to their organizational charts

and decisions may be pushed to lower levels. Larger organizations may require several

levels of approvals before decisions can be secured and implemented.

A final factor is nature of the problem itself. More complex problems may lead

managers to own more of the decision-making themselves, or, on the other hand, the

complexities of the problem may lead managers to seek greater involvement from

subordinates. The crucial nature of certain problems may cause a manager to lean more to

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[264] Tannenbaum and Schmidt, 29-34.

the left side of the chart, or more to the right. At the same time, if managers see a

problem as somewhat routine, they may feel confident utilizing decision-making

strategies on the right side of the chart, or to the left. Finally, the time-sensitivity of the

problem is at play. Sometimes a manager may feel that the urgent nature of the problem

will not allow others to be involved. There may just not be enough time to bring the

subordinates up to speed on the issue.[265]

Knowledge of these factors by both church planters and their calling

organizations is crucial. The work will be more successful, the relationship will be more

pleasant, and potential conflicts will be minimized if church planters and their calling

organizations knew well themselves and the church planting issues at hand.

Two Implications – Tannenbaum and Schmidt conclude their article with two

implications. These implications arise from the basic ideas of their leadership principles.

The first implication is the awareness of the leader. Successful leaders are "those

who are keenly aware of those forces which are most relevant to their behavior at any

given time. They accurately understand themselves, the individuals and groups they are

dealing with, and the company and broader social environment in which they operate."[266]

The second implication concerns the behavior of the leader. Successful leaders are

"those who are able to behave appropriately in the light of these perceptions. If direction

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[265] Tannenbaum and Schmidt, 34-41.

[266] Tannenbaum and Schmidt, 45-46.

is in order, they are able to direct; if considerable participative freedom is called for, they are able to provide such freedom."[267]

Tannenbaum and Schmidt hold that understanding these implications will benefit both the leader and the subordinates. They will also lead to success in the leader.

Summary of the leadership principles of Tannenbaum and Schmidt – The authors provide important key questions, crucial factors, and implications of their leadership continuum. They hold that understanding these issues will provide for a more healthy and beneficial leader/subordinate relationship.

It should be noted that Tannenbaum and Schmidt wrote from the standpoint of the manager or leader. In the case of church planting, there are actually two leaders: the church planter and the calling organization. The relationship between the two is not one-way. There is a mutuality in the church planting relationship. Now admittedly, the two parties are not completely equal. The calling organization calls the church planter. They provide oversight. They pay the church planter's salary. But there is much more mutuality than Tannenbaum and Schmidt expect in their model. What that means is this. Both parties need a sense of self-knowledge, and both parties need to know how to behave considering that knowledge and considering the need of the moment.

Applied Uses of Tannenbaum and Schmidt's Leadership Styles

Due to the seminal nature of the Tannenbaum and Schmidt work, many others have commented and applied and expanded it over the years. In a 2010 article in *Computer Fraud and Security*, Wendy Gaucher applies the Tannenbaum-Schmidt

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[267] Tannenbaum and Schmidt, 46.

Leadership Continuum to the field of information technology and data security.[268] She

simplifies it by taking out the seven milestones and identifying the left side of the scale as

"Use of authority by manager" and the right side as "Freedom of staff". She then applies

it directly to the field of information management, by layering the chart with what she

calls a "continuum of security enforcement." The tighter the policy is required by outside

forces, the more decisions must lean to the left side of the chart, toward greater control by

the manager.

Chris Bond applied it to athletic coaching in a chapter on leadership styles in the

2015 book *Leadership in Sport*. "Tannenbaum and Schmidt felt that a leader should not

choose one style and adhere to it strictly but should be flexible and adapt their style to the

situation."[269] In his discussion of the Tannenbaum-Schmidt chart, he helpfully adds the

following words to describe each of the seven milestones, moving left to right: Tells,

Sells, Suggests, Consults, Joins, Delegates, Abdicates. To Tell is for the leader to make

the decision and communicate it to the team. "While this approach is appropriate in some

situations, continued use of this style can lead to a lack of motivation in team members

and tends to develop a dependency on the leader."[270] To Sell is for the leader to decide

and then attempt to "gain buy-in from team members."[271] In selling an idea or a solution,

a leader may use "facts and research or emotion and opinion."[272] To Suggest is for

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[268] Wendy Goucher, "The Battle for Autonomy," *Computer Fraud & Security* 2010, no. 9 (September 1, 2010): 5–7.

[269] Bond, 37.

[270] Bond, 38.

[271] Bond, 38.

[272] Bond, 38.

leaders to "propose several possible solutions" and then recommend "the course they feel most appropriate."[273] When a team has the opportunity to discuss a decision, even if they are not involved in devising the decision or allowed to change it, they will more easily accept it.

To Consult is for the leader to "suggest a solution" and then allow for "discussion and suggestion of alternatives."[274] This style of leadership can build trust and increase motivation among the team members since they participated in solving the problem. To Join is for the leader and the team to work "collaboratively . . . and search together for possible solutions."[275] Though the leader ultimately makes the decision, the team is greatly involved in the decision-making process. "This style of leadership places significant trust in and between team members and recognizes the individual strengths, expertise and contributions that team members can make."[276] To Delegate is for the leader to give "considerable scope and freedom to members of the team."[277] Though the leader is still accountable for the outcome of the decision, the team makes the decision. To Abdicate is for the leader to step away completely from the decision-making process and allow the team to own it completely. The leader "is still accountable for the decision and therefore must make sure the team is ready for this level of responsibility and self-control."[278]

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[273] Bond, 38.

[274] Bond, 38.

[275] Bond, 38.

[276] Bond, 38.

[277] Bond, 39.

[278] Bond, 39.

In the 2017 book *Clinical Leadership*, Tim Swanwick applies the Tannenbaum-Schmidt scale to the field of healthcare management. He pares down the seven milestones to five, moving from left to right: Autocratic, Paternalistic, Consultative, Democratic, and Abdicatory.[279]

Summary of Ideas from Tannenbaum and Schmidt

Without the authors intending it, the Tannenbaum and Schmidt continuum has much to do with the degree of entrepreneurship. As one moves from the left to the right of their continuum, more independence and freedom is given to the subordinates, and independence and freedom are key components to the nature of entrepreneurship. This has a direct connection to the relationship between church planters and their calling organizations.

Corporate Culture

Another helpful way to view the relationship between the church planter and the calling organization is to see it in terms of corporate culture. All businesses have a corporate culture, as do all churches and all calling organizations. Sometimes that culture is known and identified, and sometimes it is behind the scenes.

Corporate Cultures in Business

Much like the subject of leadership styles, much more has been written about corporate culture from a business perspective than from the perspective of the Church.

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[279] Tim Swanwick and Judy McKimm, *ABC of Clinical Leadership* (Hoboken, NJ: John Wiley & Sons, 2017), 10.

The following is a brief survey of some views on corporate culture from secular literature.

Goffee and Jones

Rob Goffee and Gareth Jones wrote *The Character of a Corporation* in 1998. They define a corporate culture as "the way things get done around here."[280] They identify four different corporate cultures: Networked, Communal, Fragmented, and Mercenary.[281] These are based on high and low degrees of sociability and solidarity, where sociability is a measure of friendliness,[282]and solidarity is a measure of results[283] The Networked culture is high on friendliness and low on results. It has a friendly, affable environment. The Communal culture is high on friendliness and high on results. It focuses on getting things done, but also on employees being committed to the company as a family. The Fragmented culture is low on both friendliness and results. This culture is the culture of loners, allowing individual employees to shine. The Mercenary culture is high on results and low on friendliness. This culture is all about accomplishing the goals of the company and even internal competition. The authors are careful not to place a

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[280] Rob Goffee, and Gareth Jones, *The Character of a Corporation: How Your Company's Culture Can Make or Break Your Business* (New York: Harper Collins Publishers, 1998), 9.

[281] Goffee and Jones, 21. More detailed descriptions of these cultures can be found in their chapters dedicated to each.

[282] Goffee and Jones, 23.

[283] Goffee and Jones, 28.

value on the four cultures. There is not a better or worse corporate culture. They cite examples of highly successful organizations using each of the four cultures.

Cameron and Quinn

In their 2011 book *Diagnosing and Changing Organizational Culture*, Kim Cameron and Robert Quinn identify four major organizational culture types. The first is the Hierarchy (Control) Culture. The Hierarchy Culture "is characterized by a formalized and structured place to work. Procedures govern what people do. Effective leaders are good coordinators and organizers. Maintaining a smoothly running organization in important. . . . Hierarchy cultures are characterized by a controlling environment."[284]

The second culture identified by Cameron and Quinn is the Market (Compete) Culture. The term market does not refer to the market in which the business resides, or with the function of marketing. Instead, it refers to a market within the organization itself. A Market Culture is "oriented toward the external environment instead of internal affairs. It is focused on transaction with (mainly) external constituencies such as suppliers, customers, contractors, licensees, unions, and regulators. . . . [T]he major focus of markets is to conduct transactions."[285] Where the Hierarchy Culture is focused on its internal traditions and procedures, the Market Culture "is a results-oriented workplace. Leaders are hard-driving producers and competitors who are tough and demanding. The glue that holds the organization together is an emphasis on winning."[286]

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[284] Kim S. Cameron and Robert E. Quinn, *Diagnosing and Changing Organizational Culture Based on the Competing Values Framework*, 3rd ed. (San Francisco, CA: Jossey-Bass, 2011), 42.

[285] Cameron and Quinn, 44.

[286] Cameron and Quinn, 45.

The third corporate culture identified by the authors is the Clan (Collaborate) Culture. Organizations that employ this culture feel somewhat like a family. "Shared values and goals, cohesion, participativeness, individuality, and a sense of "we-ness" permeated clan-type firms. . . . Instead of the rules and procedures of hierarchies . . ., typical characteristics of clan-type forms were teamwork, employee involvement programs, and corporate commitment to employees."[287] Relationships among the employees are important in clan cultures, as is the work environment and an effort to empower employees. If the Hierarchy culture is company centered and the Market culture is outcomes centered, the Clan culture is employee centered. All employees are valued, from the lowest custodian to the highest senior staff. "The clan culture . . . is typified by a friendly place to work . . . Leaders are thought of as mentors . . . The organization is held together by loyalty and tradition. Commitment is high. The organization emphasizes . . . individual development . . . and concern for people."[288]

The last corporate culture identified by Cameron and Quinn is the Adhocracy (Create) Culture. The assumptions of the Adhocracy Culture are "that innovative and pioneering initiatives lead to success, organizations are mainly in the business of developing new products and services and preparing for the future, and the major task of management is to foster entrepreneurship, creativity, and activity on the cutting edge."[289] An ad hoc committee is one that is, by definition, temporary. It disbands after its task is completed. An adhocracy expects to do business in an environment of change, ambiguity,

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[287] Cameron and Quinn, 46.

[288] Cameron and Quinn, 48.

[289] Cameron and Quinn, 49.

and uncertainty, and thus values adaptability, imagination, and flexibility. Cameron and

Quinn refer to a study of a hospital department that was created to address an issue

previously unaddressed. The new department had no organizational chart, temporary

physical space, and temporary roles, while encouraging the staff to devise completely

new ways to deal with the issue at hand.[290] The Adhocracy Culture is "dynamic,

entrepreneurial, and creative. . . . People . . . take risks [and the] leadership is visionary. .

. . The glue that holds the organization together is commitment to experimentation and

innovation. . . . Success means producing unique and original products and services."[291]

Cameron and Quinn place these four cultures in a grid (see figure 5). The Clan

and the Hierarchy cultures are on the left side of the grid and emphasize internal focus

and integration. The Adhocracy and Market cultures are on the right side and emphasize

external focus and differentiation. Then, Hierarchy and Market cultures are on the bottom

and emphasize stability and control. The Clan and Adhocracy cultures are on the top and

emphasize flexibility and discretion.[292]

They make an excellent insight into the type of leaders in each quadrant.

Adhocracy leaders are rule breakers, while Hierarchy leaders are rule keepers, and these

quadrants are opposite of each other diagonally. At the same time, Clan leaders are warm

and supportive, while Market leaders are tough and demanding, and these quadrants are

also opposite of each other diagonally. However, in their research, Cameron and Quinn

have found that highly effective leaders "are self-contradictory, behaviorally complex

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[290] Cameron and Quinn, 51.

[291] Cameron and Quinn, 51.

[292] Cameron and Quinn, 53.

leaders in the sense that they can be simultaneously hard and soft, entrepreneurial and

controlled."[293] High performing leaders can succeed in each of the four quadrants. This is

applicable to church planters and leaders of calling organizations as well.
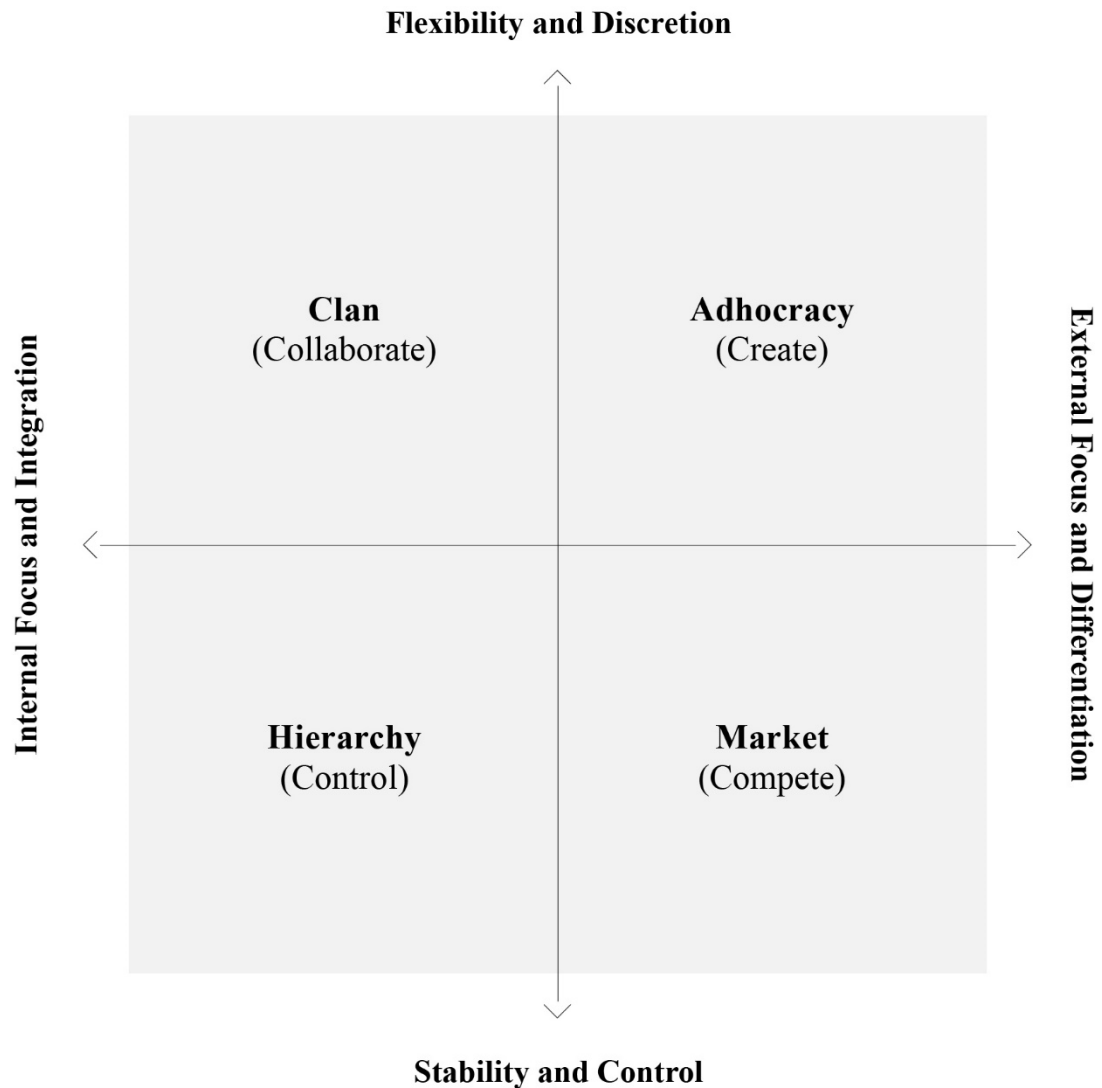
Figure 5. The Competing Values Framework. Chart from Cameron and Quinn, 39.

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[293] Cameron and Quinn, 54.

There are other leadership styles. Ebrahim Hasan Al Khajeh, in a 2018 article for the *Journal of Human Resources Management Research*, finds transformational, transactional, autocratic, bureaucratic, charismatic, and democratic leadership styles.[294] Michael Germano has the same list of styles, with the addition of situational leadership.[295]

Identifying the corporate culture of the calling organization is helpful for the church planter to understand "the way things get done around here," to quote Goffee and Jones. It will help explain why certain things are valued and others are not, and why decisions are made the way they are. At the same time, in all likelihood, church planters have experienced some sort of corporate culture themselves, maybe at a previous church or in the business world. Very few church planters will be blank slates in this regard. Both parties will enter the relationship with an expected corporate culture, and both parties will conduct the relationship experiencing a particular corporate culture.

Corporate Cultures in the Church

Churches are organizations and thus also have a corporate culture. Though not as much has been written about the corporate culture of a church, the following provides a brief survey.

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[294] Ebrahim Hasan Al Khajeh, "Impact of Leadership Styles on Organizational Performance," *Journal of Human Resources Management Research* 2018 (article ID 687849), 2-5. https://ibimapublishing.com/articles/JHRMR/2018/687849/

[295] Michael A. Germano, "Leadership Style and Organizational Impact," *Library Worklife* (June 2020), 1-2. https://ala-apa.org/newsletter/2010/06/08/spotlight/.

Philip Douglass

Philip Douglass has written extensively on this idea in his 2008 book *What is Your Church's Personality?* He arrived at eight different church personalities. Fellowship churches are "conscientious, hard-working, orderly, and sensitive to the needs of people in general. . . . [T]hey are especially strong in children's programs, shut-in visitation of relatives, neighbors, and longtime members of the church, as well as programs that train their laypeople in practical care ministries."[296] Inspirational churches "are encouraging and supportive to their people and conscientious about putting personal relationships ahead of ministry tasks."[297] Relational churches "place a high priority on meeting the needs of everyone in the church . . . [and] want to make the community a better place in which to live."[298] Expressive churches "are friendly and outgoing, . . . are comprised of easygoing, optimistic, and considerate people, . . . [and] build relational bridges . . . to those new to the church."[299]

Entrepreneurial churches "see every need as an opportunity for trying something different, . . . they like to imagine and then develop new ministries, . . . [and they] focus their attention on the future."[300] Strategizer churches "develop creative ideas and insights to initiate innovative transformation, . . . are visionary, . . . [and will] change their

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[296] Philip D. Douglass, *What is Your Church's Personality?: Discovering and Developing the Ministry Style of Your Church* (Phillipsburg, NJ: P&R Publishing, 2008), 28-29.

[297] Douglass, 29.

[298] Douglass, 29.

[299] Douglass, 31.

[300] Douglass, 29-30.

organizational structure in order to improve their methodologies."[301] Organizer churches

"like to solve complex problems in a methodical manner, . . . are organized and

competent, . . . [and] systematically analyze all the opportunities."[302] Finally,

Adventurous churches are "action oriented, . . . use strategies that worked well for them

in the past, . . . [and] improvise, adjust, and maneuver to make sure things get fixed so

they can accomplish the mission."[303]

Bob Burns

Bob Burns also applies this idea of a particular corporate culture to the church. He

has identified four church cultures.[304] A collaborative culture is "one that seeks to create

a family atmosphere of collaboration, unity, relational commitment, and employee

development. . . . Leaders are expected to be warm and supportive, serving more as

facilitators and coaches than directors." This seems to align well with the Clan culture

identified by Cameron and Quinn. A control culture "focuses on stability, . . . clear rules,

procedures, consistency, efficiency, and predictable work. . . . Leaders are monitors who

measure outcomes and enforce rules." This seems to align well with Cameron and

Quinn's Hierarchy culture.

A creative culture "emphasizes being change-oriented, . . .adaptable, innovative,

and risk oriented. . . . Leaders are innovators who sell vision, encourage flexibility and

growth through failure, and are willing and happy to break the rules." This culture seems

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[301] Douglass, 30.

[302] Douglass, 30.

[303] Douglass, 30-31. In the rest of his book, Douglass discusses each of these church types in detail.

[304] Bob Burns, email with the author, August 24, 2020.

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to align to the Adhocracy culture of Cameron and Quinn. The fourth church culture identified by Burns is the competitive culture. This culture "is oriented toward being the biggest and the best . . . [and] to aggressively gain market share (or the ministry equivalent). . . . Leaders are hard driving producers who are tough and demanding." This is akin to the Market culture as identified by the research of Cameron and Quinn.

Aubrey Malphurs

Aubrey Malphurs, in his 1992 book *Planting Growing Churches for the 21st Century*, identifies four leadership styles, and connects them to the four scales on the DiSC profile. First, he sees an autocratic style, corresponding to the high D leader. These are leaders who want to be in charge, can solve problems, and value results. Then there is the democratic style of leader corresponding to the high I leader. This is the enthusiastic influencer, who often can speak well in public, can cast vision and rally people to a goal, and enjoys the involvement of others on a team.

Participatory leaders correspond to the high S on the DiSC profile. They are patient, loyal, and cooperative. This is a facilitating leader who listens well and values peace in the organization. The bureaucratic leader corresponds to the high C on the DiSC scale. This is the analytical leader, who is accurate, values authority, and thinks critically.[305]

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[305] Malphurs, *Planting*, 100.

Burns, Chapman, and Guthrie

Burns joined with Tasha Chapman and Donald Guthrie in writing the 2019 book *The Politics of Ministry*. They identify three sources of interests involved in typical ministry politics: personal interests, organizational interests, and societal interests. In their discussion of the organizational interests involved in church politics, they devised a four-quadrant grid comparing results and relationship.[306] Their work is based on the work of Goffee and Jones.[307] "A *relationships*-oriented work context refers to an organizational culture where care and concern for others is a higher value and priority than getting work done."[308] At the same time, a "*results*-focused organization is focused on accomplishing tangible goals."[309] The matrix of these two foci is seen in figure 6.

When there is a high priority on both relationships and results, you have a communal organization. This is where people are cared for, but ministry goals are accomplished. This is the ideal ministry culture. When there is a low value placed on relationship, but a high value placed on results, you have a mercenary organization. Here, ministry goals are accomplished, but relationships are not valued. People work together to bring about results, but that is the only point of their relationships. When relationships are highly valued, but results are not, then you have the networked organization. In this culture, people enjoy each other and develop strong friendships, but little is accomplished. Finally, there is the fragmented organization. This is where there is a low

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[306] Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *The Politics of Ministry: Navigating Power Dynamics and Negotiating Interests* (Downers Grove, IL: InterVarsity Press, 2019), 92.

[307] Goffee and Jones use the term sociability for relationships and solidarity for results. See Burns, Chapman, and Guthrie, *Politics*, 209, note 12.

[308] Burns, Chapman, and Guthrie, *Politics*, 91.

[309] Burns, Chapman, and Guthrie, *Politics*, 91.

value placed on both results and relationships. People have autonomy and freedom and independence but to the sacrifice of results. No ministry desires to be fragmented.

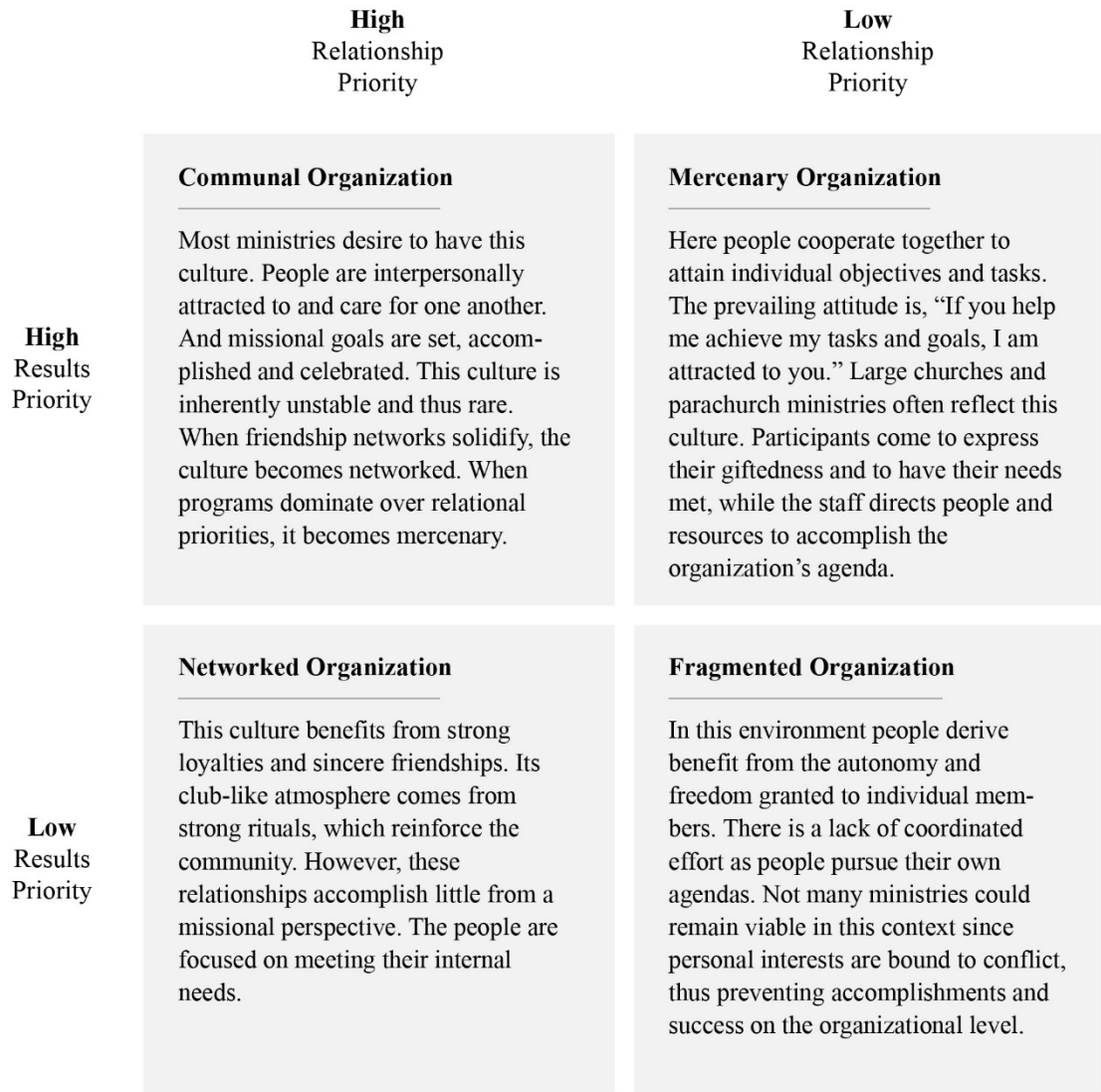|	**High** Relationship Priority	**Low** Relationship Priority
High Results Priority	**Communal Organization** Most ministries desire to have this culture. People are interpersonally attracted to and care for one another. And missional goals are set, accomplished and celebrated. This culture is inherently unstable and thus rare. When friendship networks solidify, the culture becomes networked. When programs dominate over relational priorities, it becomes mercenary.	**Mercenary Organization** Here people cooperate together to attain individual objectives and tasks. The prevailing attitude is, "If you help me achieve my tasks and goals, I am attracted to you." Large churches and parachurch ministries often reflect this culture. Participants come to express their giftedness and to have their needs met, while the staff directs people and resources to accomplish the organization's agenda.
Low Results Priority	**Networked Organization** This culture benefits from strong loyalties and sincere friendships. Its club-like atmosphere comes from strong rituals, which reinforce the community. However, these relationships accomplish little from a missional perspective. The people are focused on meeting their internal needs.	**Fragmented Organization** In this environment people derive benefit from the autonomy and freedom granted to individual members. There is a lack of coordinated effort as people pursue their own agendas. Not many ministries could remain viable in this context since personal interests are bound to conflict, thus preventing accomplishments and success on the organizational level.

Figure 6. Ministry Organizational Culture based on Relationship or Results. Chart from Burns, Chapman, and Guthrie, *Politics*, 92.

This grid is remarkably similar to the Blake Mouton model mentioned above. Impoverished management is akin to the fragmented organization, Produce-or-Perish

management is akin to the mercenary organization, Country Club management is akin to the networked organization, and Team management is akin to the Communal organization.

It is beyond the scope of this study to compare, contrast, and/or combine the corporate cultures delineated by Cameron and Quinn, and Blake and Mouton, and Goffee and Jones, as well as the application of Goffee and Jones to churches by Burns, Chapman, and Guthrie. Each of them provides a different view of corporate culture and have a slightly different emphasis. And each contributes to the discussion.

General Thoughts on Church Culture

Of course, churches also have other corporate qualities that can affect the relationship it has with a church planter. Churches have a structure, with rules and practices and procedures. They have an ethos, with their own traditions and history and rituals and even folklore. They also have defaults, ways of doing ministry that are assumed.[310]

There are other aspects to the relationship between a church planter and the oversight provided by the mother church. Jim Corman provides some excellent insights here, both from his involvement in several church plants, as well as his expertise as a professor of entrepreneurship. He brings together the make-up of the planter with the role of the oversight. If the "church planter is younger, less experienced, is not comfortable making quick decisions, and vacillates, then there needs to be a lot more involvement from the oversight committee." Then, the composition of the oversight team from the

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[310] Burns, Chapman, and Guthrie, *Politics*, 93-100.

calling organization is important. It should be based on the needs of the church planter. "Does he [the church planter] need a committee made of folks who simply provide input and are an encourager, or does he need veterans who are willing to train and help and assist and get a lot more involved? The key is to evaluate that church planter and then put together a provisional session that supports where he is as a decision-maker."[311]

Corman also sees a similar connection to the structure of the relationship between a church planter and the mother church as between an entrepreneur and an investor. "The more inexperienced, the more uncertain the planter is, the tighter the structure is." In comparing a veteran entrepreneur with a novice, he says, "With that veteran, I just call him and let him give me an update, and then get out of his way. And then there is the other, where you are calling him every week. There it is very involved and very hands-on."[312]

Summary of Corporate Culture in the Church

It is important for church planters and calling organizations to understand their church, or corporate, culture. That understanding will provide great insights into their relationship.

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[311] Jim Corman, January 27, 2022.

[312] Jim Corman, January 27, 2022.

There are difficulties to be found in the relationship between entrepreneurs and investors, and these are mirrored in the relationship between a church planter and a calling organization. Derek du Toit says, "The entrepreneur who starts his own business generally does so because he is a difficult employee. He does not take kindly to suggestions or orders from other people and aspires most of all to run his own shop."[313] He goes on to say that as long as the business is small, these "idiosyncrasies do not hurt anybody," but as the business grows and requires more support and the involvement of more people, "he is at risk if he does not change his approach."[314] This observation is instructive concerning both the personality of a church planter and also the relationship between the church planter and the calling organization.

Three Specific Difficulties

Manfred Kets de Vries writes about the difficulties than can occur in the relationship between entrepreneurs and the companies that employ them. He arrived at his findings through interviewing thirty-eight entrepreneurs and identified three difficulties: the need for control, a sense of distrust, and the desire for applause.

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[313] Derek F. du Toit, "Confessions of a Successful Entrepreneur," in *Growing Concerns: Building and Managing the Smaller Business*, ed. David E. Gumpert (New York: John Wiley & Sons, 1984), 88.

[314] du Toit, 88.

Need for Control

First, this need for control is a personality trait of an entrepreneur and was noted in section one of this literature review. This is expected and needful when beginning a new venture. At the same time, there is a dark side to this trait. Some entrepreneurs "have serious difficulty addressing issues of dominance and submission and are suspicious about authority. . . . [They] often experience structure as stifling. They find it difficult to work with others in structured situations unless, of course, *they* created the structure and the work is done on *their* terms."[315] Speaking of a particular entrepreneur and his situation, de Vries writes, "although his subordinates admired many of his qualities, they deeply resented being infantilized."[316] This feeling of being infantilized can also be felt by church planters if the calling organization attempts to control them, at least in their opinion.

Sense of Distrust

Another negative trait common to entrepreneurs is a sense of distrust or a suspicion of others. This trait is also identified by Jan Middlehoff, René Mauer, and Malte Brettel, in their 2014 study.[317] "This behavior pattern [of suspicion or distrust] does, of course, have its constructive side: it makes the entrepreneur alert to competitors', suppliers', customers', or government moves that affect the industry. Anticipating the

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[315] Manfred F. R. Kets de Vries, "The Dark Side of Entrepreneurship," *Harvard Business Review* 63, no. 6 (November 1985): 161, https://hbr.org/1985/11/the-dark-side-of-entrepreneurship.

[316] Kets de Vries, 162.

[317] Jan Middelhoff, René Mauer, and Malte Brettel, "Antecedents of Entrepreneurs' Trust in Their Investor in the Postinvestment Phase – Do Something Good!," *Venture Capital* 16, no. 4 (October 2, 2014): 330.

actions of others protects them from being taken unaware."[318] At the same time, when left

unaddressed, this sense of distrust and suspicion of others can have extremely detrimental

consequences. "When a strong sense of distrust assisted by a need for control takes over,

the consequences for the organization are serious: sycophants set the tone, people stop

acting independently, and political gamesmanship is rampant. Such entrepreneurs can

interpret harmless acts as threats to their control and see them as warranting destructive

counteractions."[319] This distrust and suspicion not only affects the state of the venture

itself and those who work for the entrepreneur, it also greatly affects the relationship

between the entrepreneur and those for whom the entrepreneur works. Such "thinking

doesn't lead to sound head office-subsidiary relationships."[320]

Desire for Applause

A third negative trait common among entrepreneurs is the need for applause. Kets

de Vries sees it as "a reaction against feeling insignificant, of being a nothing."[321] He

makes a point of saying that entrepreneurs "have an overriding concern to be heard and

recognized, to be seen as heroes."[322] This desire for applause can be a driving concern.

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[318] Kets de Vries, 162.

[319] Kets de Vries, 162.

[320] Kets de Vries, 162.

[321] Kets de Vries, 163.

[322] Kets de Vries, 163.

Summary of the Three Specific Difficulties

Kets de Vries identified three particular difficulties that can be found in the relationship between entrepreneurs and investors, and these are mirrored in the relationship between a church planter and a calling organization. Too often entrepreneurs, and church planters, can chafe at the idea of being controlled. They can exhibit a sense of distrust in others because they believe so strongly in themselves. Finally, they can have an inappropriate desire for acclaim. It is interesting that these difficulties have their root in some of the entrepreneurial personality traits that were identified above, such as need for achievement, autonomy, locus of control, and self-efficacy.

Differences in Corporate Culture

There also can be differences in corporate culture. In speaking of the relationship between an entrepreneur and the venture capital company that is acquiring the entrepreneur's company, Kets de Vries asks, "Is 'the way of doing things' at the head office very different from that of the acquired company?"[323] These concerns correspond to the relationship between a church planter and a calling organization. "Whatever executives or venture capitalists finally decide to do, they should keep in mind that entrepreneurs' personality quirks may have been responsible for their drive and energy and are important factors in making them successful. Thus, instead of fighting these idiosyncrasies, managers should regard developing them as a challenge."[324] This is a

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[323] Kets de Vries, 167.

[324] Kets de Vries, 167.

helpful insight regarding the relationship between church planters and their calling organization.

Ideas Concerning Conflict Resolution

The literature provided several ways to address conflict in the relationship between church planters and their calling organization. There are principles found in the Bible. It was also seen that there are beneficial types of conflict, that the organizational fit of church planters to their calling organization can mitigate conflict, and that love and communication are needed in this relationship.

Truths from the Bible

Truths from the Bible can provide significant help in addressing conflict. The following discussion provides eight principles from the scriptures.

Love – The Apostle Peter states that "love covers a multitude of sins."[325] When mistakes are made, unintentional or even intentional, between church planters and their calling organizations, the love and care that they have for each other can keep those conflicts from getting out of hand. If church planters believe that they are loved by their calling organization, and if calling organizations believe that they are loved by their church planter, then they can more easily trust each other and work through those conflicts in a healthy way. The Apostle Paul adds this, that love "believes all things."[326]

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[325] 1 Pet. 4:8

[326] 1 Cor. 13:7

This means that when this relationship is grounded in love, the two parties assume the best about each other and bear up under difficulties.

The Use of Words – The Bible speaks to the use of words in a relationship. In Ephesians 4:29-32, the Apostle Paul states that words should be used to build up and not tear down, and that they are to give grace to those who hear them.[327] He concludes also that relationships should not be characterized by anger, but rather by kindness. When conflicts and difficulties arise between church planters and their calling organization, words that encourage can allow for beneficial dialogue.

Respect – Church planting calling organizations hire the church planter. That puts them in a position of authority. That position can lead them to not provide the church planter with the appropriate respect. The Apostle Paul deals with this when he speaks of his young protégé, Timothy.[328] He tells Timothy to not let anyone disrespect him simply because of his youth. The idea here is that those in authority should provide those over whom they supervise with the respect their position deserves. At the same time, church planters should respect those in authority over them. The author of the book of Hebrews speaks to the importance of obedience and submission in relationships.[329]

Humility – The Apostle Peter states the importance of humility, even putting it on as clothing.[330] He goes as far as to say that God opposes proud people and gives grace to

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[327] Eph. 4:29-32

[328] 1 Tim. 4:12

[329] Heb. 13:17

[330] 1 Pet. 5:5

humble people. This applies well to the relationship between church planters and their calling organization.

Submission – Submission goes along with humility. The Bible is replete with instruction on the topic of submission.[331] In the end, church planters are called by and hired by their calling organization and as such must submit to them. The Apostle Peter says that they should do it with respect. The Apostle Paul says that they should do it with sincerity.

Identity – The Bible speaks to one's identity as a child of God as a defining factor of what it means to be a Christian. The Apostle John states this outright, saying, "See what kind of love the Father has given to us, that we should be called children of God; and so we are."[332] This identity as a child of God undergirds the relationship between church planters and their calling organization. No matter the difficulty or conflict, the church planter's relationship to God as his child remains constant.

Forgiveness – Forgiveness is the basis of the relationship between church planters and God. It is also the basis of the relationship between calling organizations and God. Each party has been forgiven by God of their own sins.[333] This gives them the platform to forgive each other.

The Role of the Holy Spirit – Finally, the Holy Spirit plays a part in the relationship between church planters and their calling organizations. Church planters and their calling organizations are aware that though they do their best in decision-making

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[331] Eph. 6:5, Col. 3:22, and 1 Pet. 2:18

[332] 1 John 3:1

[333] Col. 3:13

and working together in the church planting endeavor, mistakes will be made on both sides. The Apostle Paul states that the Holy Spirit works all things together for good.[334] The Holy Spirit can overcome mistakes and conflicts and sins to further the church planting endeavor.

Summary of Insights from the Bible Concerning Conflict Resolution

The Bible provides helpful resources for dealing with conflict. The ones identified above include love, the use of words, respect, humility, submission, identity, forgiveness, and the work of the Holy Spirit. Accessing these biblical resources will help both church planters and calling organizations as they address the inevitable conflicts that arise in the church planting endeavor.

General Ideas Concerning Conflicts and Difficulties in the Relationship Between Church Planters and their Calling Organization

Kets de Vries correctly asks if an entrepreneur can successfully work under a supervisory organization. "Entrepreneurs do not necessarily have more personal problems than other people, nor do they inevitably have personality disorders. . . . [E]ntrepreneurs have their own unique ways of dealing with the stresses and strains of daily life. . . . The mix of creative and irrational is what . . . accounts for their many positive contributions."[335] Now, this is certainly not to say that all entrepreneurs, or all church planters, are irrational or have personality disorders, at least any more so than the general population. But some church planters do have some degree of these negative traits, and

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[334] Rom. 8:28

[335] Kets de Vries, 166.

they will certainly affect the relationship that the planter has with the calling

organization. Open communication is a key to a successful relationship. "The challenge is

to develop a relationship based on mutual trust that will allow the executive and the

entrepreneur to talk openly and regularly and that will enable the latter to test ideas

against reality."[336]

Good Conflict and Bad Conflict

There is certainly destructive conflict, but some types of conflict can be

beneficial. Malte Brettel, René Mauer, and Daniel Appelhoff deal with the subject of

conflict between entrepreneurs and the venture capital firm that invests in them. Their

study showed that conflict over the task actually increased the entrepreneur's

appreciation of the investor, but conflict in their personal relationship decreased that

appreciation. Also, a low perceived relationship conflict will allow for a higher conflict

over the task at hand. This is especially true for the initial stages of the venture.[337] This

can be true also of the relationship between church planters and their calling organization.

Conflict is not bad, unless it is conflict that is personal in nature. Conflict over the task of

planting a church may actually be beneficial, since the two parties are struggling over

church planting issues.

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[336] Kets de Vries, 166.

[337] Malte Brettel, René Mauer, and Daniel Appelhoff, "The Entrepreneur's Perception in the Entrepreneur–VCF Relationship: The Impact of Conflict Types on Investor Value," *Venture Capital* 15, no. 3 (July 1, 2013): 179-182.

Yitshaki, in a 2007 study, agrees that "a moderate amount of substantive conflicts may be functional as this contributes" to greater achievement."[338] He goes on to say that conflict management is preferable over conflict resolution since conflict resolution could actually reduce the number of healthy conflicts.[339] Schmidt and Tannenbaum say that conflicts are neither good nor bad. Their article *Management of Differences* discusses the nature of conflict in management situations regarding underlying factors, sources, and courses of action.[340] Zacharakis et al. found that "even productive conflict, such as task conflict, can have a negative impact on confidence in partner cooperation. However, we may speculate that if disagreements are kept at a moderate level, they may be beneficial to the relationship."[341] They also agree that communication is key to handling conflict. "Generally, the best way of creating collaborative and interest based solutions is to be open and frank, and develop a sense of mutuality (cooperation)."[342] None of these authors eschew conflict and all of them emphasize the need for communication.

Organizational Fit

Another way to decrease possible conflicts and increase the success of the venture is for entrepreneurs to select a venture capital firm with whom they have a good fit. "Of

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[338] Ronit Yitshaki, "Venture Capitalist-entrepreneur Conflicts: An Exploratory Study of Determinants and Possible Resolutions," *International Journal of Conflict Management* 19, no. 3 (January 1, 2008): 286.

[339] Yitshaki, 286.

[340] Warren H. Schmidt and Robert Tannenbaum, "Management of Differences," *Harvard Business Review* (November 1, 1960). https://hbr.org/1960/11/management-of-differences.

[341] Andrew Zacharakis, Truls Erikson, and Bradley George, "Conflict between the VC and Entrepreneur: The Entrepreneur's Perspective," *Venture Capital* 12, no. 2 (April 1, 2010): 112–113.

[342] Zacharakis, Erikson, and George, 122.

course those parties that are similar (or at least perceived that they are similar) to each other are likely to need less adjustments to obtain a fit. Therefore trust is often developed quicker by parties that are attracted to each other."[343] This can easily apply to the relationship between a church planter and a calling organization. If church planters simply enjoy their calling organization, that goes a long way to reducing possible conflicts and then dealing with them in a healthy way when they do occur.

In terms of reducing conflict, Jim Corman speaks to the nature and role of the oversight group provided by the mother church. "You want whoever has oversight of the project to have as much vested interest as they can."[344] From his experience with church plants, he believes that a mother church will have more vested interest than a presbytery. A mother church "feels responsible. They are going to provide financial assistance. They are going to provide core members. They are going to appoint session members. . . . But more important than the quantity of human and financial resources is the sheer amount of buy-in that they have and the amount of connection they have." He also adds this. "Now I'm not saying that a presbytery should never plant a church. But if I'm a planter and my church plant has been organized by presbytery, then I am going to do everything I can do to get the provisional session engaged, which means personal relationships with me." Investment and a sense of care and concern by the calling organization are important.

[343] Dean A. Shepherd and Andrew Zacharakis, "The Venture Capitalist-Entrepreneur Relationship: Control, Trust and Confidence in Co-Operative Behavior," *Venture Capital* 3, no. 2 (April 1, 2001): 137.

[344] Jim Corman, January 27, 2022.

The Role of Love, Care, and Communication

Middlehoff, Mauer, and Brettel contribute to the discussion of the relationship between an entrepreneur and the investor. They posit that an entrepreneur will exhibit trust in the investor based on four factors: ability, benevolence, integrity, and justice. If the entrepreneur feels that the investor has needed abilities, if the investor acts in such a way to do the entrepreneur good, if the entrepreneur perceives the investor has integrity, and if the investor's treatment of the entrepreneur has been just and fair, then the entrepreneur has a greater degree of trust in the investor. And these factors are helpful in the relationship of church planters to their calling organization. If church planters feel like their calling organization has abilities that will help them, if they feel that the calling organization cares for them, if they feel that the calling organization has integrity, and if they feel the calling organization treats them fairly, then the relationship between them will be healthy and the church planter will trust the calling organization.

Another corresponding factor they identify is frequency of communication.[345] Communication that is open and often is key to a healthy relationship between church planters and their calling organization.

A 2017 study by Laura Huang and Andrew Knight also stresses the importance of the affective relationship between an entrepreneur and an investor. "In particular, research suggests that interpersonal feelings of warmth and positive regard—the affective dimension of a relationship—can spill over and influence the degree to which two people view one another as capable of contributing to task-relevant goals—the instrumental

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[345] Middlehoff, Mauer, and Brettel, 332-334.

dimension of their relationship."[346] This echoes the benevolence factor mentioned by

Middlehoff, Mauer, and Brettel. It also connects to what was discovered in the Bible

from the Apostle Peter and the Apostle Paul.

Summary of Findings Concerning Conflicts and Difficulties in the Relationship Between Church Planters and Their Calling Organization

The literature reviewed has provided three specific examples of difficulties that

can be seen in entrepreneur, and thus church planters: a demand for control, a sense of

distrust, a need for applause. A difference in corporate culture was seen as a source of

conflict in the relationship between church planters and their calling organization. The

Bible, however, provides help in dealing with these conflicts and difficulties. It was seen

that some conflicts can actually be beneficial to the success of the venture. The

composition of the oversight group is also important in mitigating conflict in the

relationship between church planters and their calling organization. Finally, love and

communication, specifically from the calling organization to the church planter will help

address the inevitable conflicts that arise in the relationship.

Summary of Literature Findings Concerning the Relationship Between Church Planters and Their Calling Organization

The relationship between church planters and their calling organizations is

crucial, and complex. It needs to involve the entrepreneurial abilities of the church

planter and of the calling organization. It also needs to consider the entrepreneurial needs

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[346] Laura Huang and Andrew P. Knight, "Resources and Relationships in Entrepreneurship: An Exchange Theory of the Development and Effects of the Entrepreneur-Investor Relationship," *Academy of Management Review* 42, no. 1 (November 24, 2015): 87.

of the church planting situation. It involves the leadership styles of both the church planter and the calling organization.

The article by Tannenbaum and Schmidt provided great insights into the spectrum of decision-making that apply well to the relationship between church planters and their calling organizations. The knowledge of corporate cultures, in both the calling organization as well as that brought into the relationship by the church planter, will give understanding and will bring health and transparency to the relationship. Churches as well as businesses, have corporate cultures. Finally, it is helpful to know that conflict in the relationship between church planters and their calling organizations is inevitable, but is not harmful, and in fact, may be helpful, when handled correctly.

Summary of Literature Review

In this chapter, we provided a survey of the literature in the three areas critical to understanding the nature of entrepreneurship in church planting. The following summarizes the findings from the literature in each of the four research questions areas.

Personality Traits of Church Planters and Choosing a Planting Opportunity

The first literature category addressed the first research question: "How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. A church planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church planting opportunity that the

church planter chooses, and they also affect the church planter that the calling

organization chooses for a particular church planting opportunity. The aim of this area of

research is to provide insights into the entrepreneurial personality traits of church planters

and how their unique personality affects their church planting decisions and efforts.

In this area it was found that the need for achievement, risk-taking,

innovativeness, autonomy, locus of control, and self-efficacy are common personality

traits of entrepreneurs, and thus church planters. As seen in the Bible, church planters are

apostolic. The Bible describes an apostle as one who was sent forth with a message and

who brought that message with authority. It also describes the role of an apostle in an

entrepreneurial way. The apostle was a missionary, a church planter, and in this light, an

entrepreneur.

At the same time, it was discovered that there is a gap in the literature concerning

the personality of church planters regarding the degrees of entrepreneurship required by

the differing types of church planting.

Entrepreneurship and Available Church Planting Models

The second literature category addresses the second research question: "How does

the expected degree of entrepreneurship impact the church planting model, both from the

standpoint of the planter and the calling organization?" This research question concerns

available church planting models. The aim of this area of research is to better understand

available models for church planting and how they relate to the nature of

entrepreneurship.

The literature showed that there are many church planting models from which to

choose. Many of these groups of models have much in common. However, the models

proposed by House and Allison were the only ones to intentionally connect to some form of entrepreneurialism, and the gradations thereof.

The Relationship Between Church Planters and Their Calling Organization

The third literature category addresses the third research question: "How does the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerns the relationship between the church planter and the calling organization. This relationship can center control and authority with the church planter or with the calling organization. Issues such as communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of research is to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

The relationship between the church planter and the calling organization is of crucial importance, and the role of entrepreneurship is a factor in this relationship. This relationship involves the leadership styles of both the church planter and the leadership of the calling organization. It also involves the corporate culture of calling organization as well as the corporate culture that church planters bring with them into their relationship with their calling organization. This relationship will also inevitably experience conflict, and that conflict can often be due to the nature of entrepreneurship as experienced by both the church planter and the calling organization.

Now that the pertinent literature addressing the research questions has been reviewed, an examination of the study methodology will be presented in the next chapter. The next chapter will provide the methodology of the qualitative research process.

Chapter 3

Methodology

The purpose of this study is to explore the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter. It affects the choice of a church planting opportunity by a church planter, and it affects the choice of a church planter by a calling organization. It affects the model of church planting that is appropriate for the particular church planting situation and the particular church planter. It affects the amount of control and freedom expected by the church planter, the amount of control and freedom expected by the calling organization, and the relationship between the two. It even speaks to the type of conflicts that can occur between a church planter and a calling organization.

In order to accomplish this study, the methods of qualitative research were employed. The current literature was reviewed in the areas of entrepreneurship and church planting. Also, original research was conducted through personal interviews with three church planting situations, both with the planter and the leader of the calling organization. To examine this ministry concern—the nature of entrepreneurship in church planting—the following research questions were explored.

1. How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?

2. How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?

3. How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?

The methods of qualitative research were employed. The assumption was that learning takes place in the context of ministry. Therefore, a qualitative study was designed to understand the point of view of church planters and church planting leaders from their experiences. A study of relevant literature has been provided in the previous chapter. In chapter five, information gained from the literature was placed alongside insights derived from the analysis of interviews with three church planting situations. This chapter will address issues such as who was selected for the interviews and why, the benefits and appropriateness of qualitative research for the purposes of this particular study, the structure and process of the interviews, and issues concerning interview data analysis.

Design of the Study

This study employed the methods of qualitative research, as presented by Sharan Merriam in her book *Qualitative Research and Case Study Applications in Education*. Qualitative research delves into the full experience of the participants involved. The methods of qualitative research are especially appropriate to a study of this nature. There are several reasons for this. The first is the belief that significant truth can be discovered from the way that individuals relate to their particular social contexts. Observing social interactions provide great insights into how people assess and evaluate their experiences.

Merriam quotes Patton (1985) in saying this. "[Qualitative research] is an effort to understand situations in their uniqueness as part of a particular context and the interactions there."[347] Qualitative research strives to glean understanding concerning a particular social context and the relational interactions involved. It simply reports the experiences from actual participants. It is not so concerned with determining principles that could be used to predict future events. Instead, it strives for a depth of understanding concerning the life and the experiences of the selected participants, how they view their world and their relationships, and what meanings they draw from their situation in life.[348]

Second is the belief that "*the researcher is the primary instrument for data collection and analysis*."[349] Whereas quantitative research requires the researcher to be distant and unaffected, qualitative research allows the researcher not to direct the findings, but to be part of the discovery process, along with the participants. Using a human instrument as the primary researcher, as opposed to an inanimate means such as a questionnaire, is important for several reasons. The researcher/interviewer can respond intelligently to the interviewee. Researchers can adapt the interview to unexpected information and to the unpredictability that is the nature of interacting with another human being. The context can be brought into consideration. The researcher can adjust the interview given the possibility of new information.

Third, qualitative research works best when it requires the researcher to be present in the particular situation. "The researcher must physically go to the people, setting, site,

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[347] Sharan Merriam, *Qualitative Research and Cast Study applications in Education* (San Francisco: Jossy-Bass, 1998), 6.

[348] Merriam, 6.

[349] Merriam, 7.

institution (the field) in order to observe behavior in its natural setting."[350] This allows the researcher to become intimately acquainted with the situation being studied.

Fourth, "qualitative research *primarily employs an inductive research strategy. That is, this type of research builds abstractions, concepts, hypotheses, or theories rather than tests existing theory.*"[351] Qualitative research takes pieces of information from interviews, observations, documents, and the relevant literature, and combines and orders them into themes and categories that then can be formed into a more general theory. This is especially helpful in situations like the research at hand, where there is not a current theory to test. The point of a qualitative study is to produce a theory that explains the observed data, rather than finding data that will prove a current theory.

A final reason that the methods of qualitative research are particularly appropriate for a study of this nature is that the end product of a qualitative research project is especially descriptive. "Words and pictures rather than numbers are used to convey what the researcher has learned about a phenomenon."[352] Qualitative data are rich, lively, vital, and though context specific, adaptable to contexts beyond the current.

Participant Sample Selection

Purposeful nonprobability sampling was used in choosing the participants of the study. Probabilistic sampling is not appropriate for qualitative research since it requires

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[350] Merriam, 7.

[351] Merriam, 7.

[352] Merriam, 8.

generalizing in a statistical sense.[353] "Purposeful Sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned."[354]

Three church planting situations were selected. This required that three church planters and their respective church planting oversight leaders be interviewed. Each church planting situation had come to completion. This was important in order for the researcher to obtain a full-orbed view of the church planting endeavor from the viewpoint of each participant. Each participant was a Teaching Elder[355] in the PCA. This simply allowed the researcher easy access to a pool of possible participants, since the researcher is also a Teaching Elder in the PCA. Geography or demography was not a consideration in the choice of participants. The three church planting situations were in various parts of the country and in various demographic settings: urban, suburban, and small-town. The point was not to limit the information gathered, but to obtain deep, colorful insights into the church planting endeavor. Two of the church planting situations were part of a church planting network, but those two networks were different in nature. The other one was planted through the sponsorship of a single mother church. One church planter began with a large core group of people, one began with some initial contacts, and one was a scratch church plant. This variety was important in order to acquire a broad perspective of the various entrepreneurial experiences possible in the church planting endeavor.

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[353] Sharan Merriam and Elizabeth Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (San Francisco, CA: Josey-Bass Publishers, 2016), 96.

[354] Merriam and Tisdell, 96.

[355] The term Teaching Elder in the PCA refers to an ordained minister. See BCO 8-5 and BCO 21.

Situations were chosen that could provide rich descriptions of the church planting endeavor, particularly regarding the relationship between a church planter and a calling organization, as well as the nature of entrepreneurship involved in the church planting endeavor. The participants were of various ages and ministry experiences, in order to provide a wide breadth of the church planting experience.

Data Collection

The interviews employed a semi-structured interview method. "In this type of interview either all of the questions are more flexibly worded, or the interview is a mix of more and less structured questions."[356] Specific information is desired from the interview, and so some part of the interview is highly structured. But much of the interview flows in a conversational form. This allows the researcher to respond to the respondent, the respondent's worldview, and new ideas that may emerge.[357] The exact wording of the questions is not predetermined, nor is the order of the questions. More important than the exact wording is the emphasis of the questions. The issues connected to the research questions guided the interview protocol.

At the same time, specific information is desired from each interview, so there is a high degree of uniformity among the interviews. The research questions were set by the purpose statement of the study, and then interview questions were developed by the researcher in order to allow interviewees to provide their views on the research questions from their own perspective. The researcher's task was to allow the interviewees to

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[356] Merriam, 74.

[357] Merriam, 74.

address the research questions from their own vantage point, keep the interviewees on topic (while still giving the interviewees the freedom to speak from their own context), and lead the interviewees in order to obtain relevant data for issues below the surface. This semi-structured interview method allowed the researcher to probe deeper into issues that became known, arriving at insights that would not have been seen simply using static questions.

The researcher performed a pilot test of the interview protocol to evaluate the questions for clarity and usefulness in eliciting relevant data. Initial interview protocol categories were derived from the literature but evolved around the explanations and descriptions that emerged from doing constant comparisons during the interviewing process.

The researcher interviewed the six participants for a little over an hour each. Prior to the interview, the participants received an invitation to participate in the study, outlining the structure and details of the interview process. and all six interviewees signed a form. Each participant also completed a Research Participant Informed Consent Form, providing consent to participate in this study and guaranteeing confidentiality and protecting their human rights.[358] Care was taken in each interview to provide each participant a safe place to answer the questions in the interview protocol, to provide for the participant's welfare emotionally, physically and otherwise, and pseudonyms have been used in the interview analysis found in chapter four. All needed measures were taken to avoid causing hardship in any way to the participants. The participants were told how their information was to be used and were allowed to see a draft of the analysis, if

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[358] A copy of the consent form is found in Appendix A.

they desired. The informed consent form explained the purpose and procedure of the interview, identified any experimental procedures, described any risks for the participant, described any power differential between the researcher and the participant, described any changes or benefits the participant might expect to experience, and described the expected audience of the research findings. Participants were assured that the content of their interview would be kept in confidence. The researcher completed all Institutional Review Board requirements for dissertation research.

In order to accommodate the participant's schedules, the researcher allowed the participants to schedule the interview at a convenient time. The researcher recorded the interviews with a digital recorder. During each interview, as well as directly after, the researcher wrote field notes with descriptive and reflective observations on the interview. No documents were asked of the participants. During each interview, the researcher not only asked the participants predetermined questions regarding the nature of entrepreneurship in church planting, the researcher also noted aspects of nonverbal communication, such as body language, tone of voice, and emotional content, contained in each interview.

The interview protocol employed the following questions to the church planters.

1. Tell me how you chose your particular church planting opportunity. What factors went into your choice?

2. How well would you say that you knew your own personality style as you evaluated church planting opportunities?

3. How well do you believe your calling organization knew the type of person they thought they needed to plant that church?

4. In what ways did you expect support in the church planting endeavor from your calling organization?

5. In what ways did you expect freedom in the church planting endeavor from your calling organization?

6. Describe the expectations you felt from your calling organization. Were those expectations assumed, were they verbalized, or were they written in a formal fashion? Describe how those expectations were either met or unmet.

7. Describe the structure of the relationship you had with your calling organization. Tell me specifically about communication, decision-making, and any reporting or approval processes.

8. Describe any conflicts you experienced with your calling organization in the process of planting a church.

9. In what ways did these conflicts have to do with your expectations of support from your calling organization? In what ways did these conflicts have to do with your expectations of freedom from your calling organization?

10. In what ways did these conflicts have to do with unmet expectations that the calling organization had of you? In what ways did these conflicts have to do with unmet expectations that you had of the calling organization?

The interview protocol contained the following questions to the church planting oversight leaders.

1. Tell me how you chose this church planter for this particular opportunity. What factors went into your choice?

2. How well would you say that you knew this planter's personality style as you evaluated church planters for this opportunity?

3. How well do you believe this church planter knew the type of person needed to plant this church?

4. In what ways did you expect involvement in the church planting endeavor from the church planter?

5. In what ways did you expect independence in the church planting endeavor from the church planter?

6. Describe the expectations you felt from the church planter. Were those expectations assumed, were they verbalized, or were they written in a formal fashion? Describe how those expectations were either met or unmet.

7. Describe the structure of the relationship you had with the church planter. Tell me specifically about communication, decision-making, and any reporting or approval processes.

8. Describe any conflicts you experienced with the church planer in the process of planting a church.

9. In what ways did these conflicts have to do with your expectations of involvement from the church planter? In what ways did these conflicts have to do with your expectations of independence from the church planer?

10. In what ways did these conflicts have to do with unmet expectations that the church planter had of you? In what ways did these conflicts have to do with unmet expectations that you had of the church planter?

Data Analysis

The constant comparative method of analysis was used to evaluate the interview data and determine conclusions. "The basic strategy of the method is to do just what its name implies—constantly compare. . . . These comparisons lead to tentative categories that are then compared to each other and to other instances."[359] The goal is to develop a theory based on comparing the constantly emerging and evolving data from the ongoing interviews. This method allows for continual revision, clarification, and evaluation of the data categories. The interviews are allowed to take on a fluid process and can be customized for each participant. The data was analyzed while continuing the process of interviewing, allowing for the emergence of new sources of data.[360]

The researcher personally transcribed each interview by listening to the recorded interview and setting the content to writing on a word for word basis. When the interviews and subsequent transcriptions were completed, the researcher analyzed the transcriptions by coding the interviews into data items. Data was coded after each interview transcription, the codes relating to the research questions. Data items were identified as they connected to the individual research questions. The analysis then attempted to identify common themes, patterns, and even emotional responses from the participants. It also attempted to identify any outlying responses and discrepancies among the participants.

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[359] Merriam, 159.

[360] Merriam and Tisdell, 196-197.

Researcher Position

Qualitative research uses stories and experiences as data. This requires that the researcher be an active participant in the research process. The researcher is not an innocent by-stander. Interviews take on a personal character, each response informing the next question and the direction of the interview. And the researcher is involved, and this is as it should be. As such, there is bias in all qualitative research.[361] The following presents the vantage point of the researcher, based on the researcher's unique position and experiences.

The researcher planted a church and did so under a local mother church, so the researcher has experience in relating to a calling organization. Specifically, the researcher has experience with the expectations and conflicts that arise from the relationship between the church planter and the calling organization. The researcher had many options of church planting opportunities from which to choose, and so used some criteria in making the church planting situation choice. The researcher can easily relate to the situation of the church planters interviewed and understands the basis of the interview protocol. Though the researcher has not had formal oversight over a church planter, the researcher has been part of the leadership of a church planting network, has coached many church planters, and has overseen several church planting apprenticeships. In this regard, the researcher can also relate to the situation of the church planting leaders interviewed.

The researcher is currently a leader in church planting for the PCA. His role is to identify new potential candidates for church planting. He helps church planters find

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[361] Merriam and Tisdell, 130 and 298.

church planting situations that could best fit their particular needs and desires, one of those needs being the degree of entrepreneurship involved in the particular church planting situation. He also works with calling organizations, advising them as to how to choose, call, and work with a church planter throughout the church planting endeavor. He is regularly involved in assessing potential church planting candidates, using the PCA's Church Planting Assessment Center. In that assessment process, an entrepreneurial continuum is discussed, but without any research as a foundation. This gap in knowledge is an impetus for the researcher's study efforts.

The researcher has first-hand experience hearing stories from both church planters and from leaders of calling organizations as to the conflicts that arise from unmet expectations, particularly those that relate to entrepreneurship. He is keenly aware of the difficulties that arise when a calling organization states that they want their church planter to have freedom, but then the planter experiences what feels like heavy-handed oversight. He is also aware of the difficulties that arise when a calling organization states that they will support their church planter in certain ways, but then that planter experiences what feels like abandonment. These experiences provide a great empathy for the participants.

Finally, the researcher admits to an overwhelming desire to see new churches planted, and that can at times bring about blindness to potential conflicts between a potential church planter and a calling organization in a given church planting situation. In other words, in the effort to place church planters in situations that best fits them, the researcher can downplay a potential conflict simply in order to place a church planter.

Study Limitations

The study was limited to male church planters and to those planting in the PCA.[362] Further research is needed to arrive at broader conclusions if this same study were to be conducted beyond male church planters in the PCA. Readers who desire to extend any conclusions to other groups, denominationally or otherwise, should assess the commonality of their particular context. This study could have some connection to ministry situations that do not involve church planting, particularly where a pastor, or even a staff pastor, must relate to a supervising authority. It could also have bearing in some non-ministry contexts. Readers should determine what can be appropriately applied to their particular context.

In this chapter, we have described the research methods used to study how church planters and calling organizations understand the role of entrepreneurship in the church planting endeavor. The methods of qualitative research were chosen as the research protocol given their appropriate fit for this type of research. The constant comparative method was chosen as the method of analysis since it is a sound means of developing a grounded theory. In the next chapter, the particular data included in the interviews will be presented and analyzed.

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[362] All church planters in the PCA are ordained pastors, or Teaching Elders, and the PCA holds that the office of pastor, or Teaching Elder, is reserved for men.

Chapter 4

Interview Data Analysis

The purpose of this study was to explore the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter. It affects the choice of a church planting opportunity by a church planter, and it affects the choice of a church planter by a calling organization. It affects the model of church planting that is appropriate for the particular church planting situation and the particular church planter. It affects the amount of control and freedom expected by the church planter, the amount of control and freedom expected by the calling organization, and the relationship between the two. It even speaks to the type of conflicts that can occur between a church planter and a calling organization.

In order to accomplish this study, the methods of qualitative research were employed. The current literature was reviewed in the areas of entrepreneurship and church planting. Also, original research was conducted through personal interviews with three church planting situations, both with the planter and the leader of the calling organization. To examine this ministry concern—the nature of entrepreneurship in church planting—the following research questions were explored.

1. How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?

2. How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?

3. How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?

As stated in the previous chapter, one aspect of qualitative research involves interviews with those directly involved in the issue at hand. Three church planters as well as the corresponding leader of their calling organization were interviewed concerning their understanding of the role entrepreneurship in church planting, from the outset of the planting effort through the church planting process. A general description of these church planters and church planting leaders was presented in the last chapter. This chapter will present the relevant information from the interviews. First the background of the church planters and the church planting leaders will be presented, and then information from the interviews related to each research question will be presented.

Background Information from the Interviews

This section will provide the pertinent background information from the six interviews. Each participant was provided a set of questions beforehand so that each knew the aim of the interview. The questions for the church planters were slightly different than those of the leaders of the calling organizations. These questions were provided in the previous chapter. The researcher also had a conversation with each participant prior to the interview, explaining the purpose of the interview and the aim of the research. The interviews took place in person. Most were held in the office of each participant, but one was held in the participant's home. Most lasted about an hour.

Interview with Church Planter One

Fred, the church planter at the first situation, had planted a church previously. But it was a quite different situation. In fact, it was less of a church planting situation and more of a church plant revitalization situation. In his previous ministry situation, he assumed a small core group that already had three elders. It had, in fact, already particularized. But it was faltering and in need of continued church planting work. As he put it, it was really a re-plant. So, it required Fred to attempt to be a planter, while at the same time managing the needs and expectations of a congregation of people who had been together for some time and were members of this church, as well as the expectations of the three elders. Fred ran into difficulties managing these expectations. After some time, he felt like his leadership was not appreciated. There was conflict between him and the elders concerning the direction of the church. Eventually, he realized that he was never going to be allowed to carry out his vision of outreach into the community. He left the church and at some point later one of the elders was ordained by that presbytery and assumed the role of pastor.

It was out of this experience that he began considering other ministry opportunities. Fred interviewed with other ministry situations, some as a church planter and some as a staff pastor,[363] and he did so with this previous experience in mind. He assessed the desirability and his fit for a next ministry position through the grid of his understanding of this previous ministry situation. He interviewed for staff pastor positions, senior pastor positions, and church planting opportunities. He ended up church

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[363] In the PCA, a staff pastor can either be an associate or assistant pastor, and is not the lead, or senior, pastor.

planting with a mother church who had already planted two churches. His church plant

particularized a few weeks after he was interviewed for this research.

Interview with Church Planting Leader One

John, the church planting leader at the first situation, was a staff pastor on the

staff of a large PCA church (over 1000 members). Part of his role was to oversee this

church's church planting efforts. This church had planted two churches already when

they began interviewing Fred, and John had led the effort in both of those situations. John

had begun the work of developing a manual for this church's church planting ministry.

Though it was not completed, much of policies and procedures were already in a rough

form. Their church planting work was an extension of the outreach vision of the church,

and so when they interviewed potential church planters, the church planters had to meet

certain criteria, just like any pastoral staff hire did. Potential planters had to have godly

character, a calling to minister in that location and in that role, the required abilities for

that position, a fit for the culture of the target area, as well as the church itself, and the

work/life margin to be able to do the job.

John was specific as to the kind of church planter he hired. The planter must fit

the DNA of the mother church. A potential church planter must be "gospel-centered,

kingdom-minded, and outward-focused." And then there is a cultural fit for the city, the

geographic context for the church plant target area. The context of this church has a "high

cost of living [and] a high pace of life."

John said that they have interview questions built around each of their criteria.

When asked how he would know if someone met a particular criterium, he said that it "is

some bit of a gut feel, and some questions. . . . [S]ome of it [is] just a sense of talking to them intuitively."

Interview with Church Planter Two

Bill, the church planter at the second situation, had not planted a church previously. He had done youth ministry for most of his ministry life prior to church planting. Bill had been assessed through the PCA's Church Planter Assessment Center and was recommended to plant a church. Though he was recommended to plant and not told by the Assessment Center that he needed an apprenticeship, he wanted a church plant situation that would provide one. Bill said that he "wanted the training wheels on."

He turned down two opportunities to plant a church with two other calling organizations because one "would have been a scratch plant, a parachute plant," and the other did not provide an apprenticeship. He said, "I knew that I was intimidated at the thought of it [planting without an apprenticeship]." After interviewing with several church planting opportunities, he found an apprenticeship with the second church planting situation and went on to plant a church under the oversight of Steve, the church planting leader there. The church plant, however, did not particularize.

Interview with Church Planting Leader Two

Steve, the church planting leader at the second situation, is the senior pastor at a medium sized church (about 650 members). He is also the leader of a church planting network in his geographic area, and that network had planted four other churches prior to interviewing Bill. He specifically mentioned that he used the PCA's Church Planter

Assessment Center as an evaluation tool in the interview process. "We have always counted on [the] Assessment [Center]." This network is quite collegial in its church planting efforts. They work on sermon preparation together as a group of pastors and planers. They have a common vision for church planting in that area, and they are intentional about conducting that vision.

Interview with Church Planter Three

Joe, the church planter at the third situation, had not planted a church previously. He had done youth ministry at a local church, but it was in conjunction with a parachurch youth ministry agency. He actually did not leave the youth ministry position at that local church with the intention of planting a church. He simply needed to find a different place to live. His wife was not satisfied living in that geographic area, even though he, at that time, was content in that ministry situation. "I actually was fine doing ministry in [then he mentions the location of his previous church]." At the same time, others who knew him well began speaking to him about the prospects of church planting. So, he began talking to some church planting leaders, and they confirmed church planting as a future ministry for him. During these deliberations, he went to the PCA's Church Planter Assessment Center and was recommended to plant with some provisions. Also, in the course of his decision as to what to do next in ministry, he was introduced to the leader of church planting of the calling organization out of which he would eventually plant. That mother church offered him a church planting residency.[364]

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[364] A church planting residency is somewhat like an apprenticeship, and many calling organizations use the two terms interchangeably.

Joe took the church planting residency position even though he didn't feel called to plant a church at that time. "I didn't feel called to plant a church when I went to [name of the mother church]. But after praying about it, I felt like God was telling us to take this job." The researcher asked him what he thought the offer of a church planting resident meant. Did he know that it was a position that was to lead to planting a church? He said, "There is a history at [name of the mother church] of those guys sticking around [meaning staying on staff as a staff pastor]. I think, if I had really wanted to, I could have stayed on staff and been the young adults' pastor." Which is what he did. At the end of the second year of the residency, he was asked to stay on at the mother church as a staff pastor. At the same time, he wasn't sure if he was a cultural fit for this particular mother church. He felt that he might get "frustrated with all those Boomers." Then, after about a year, he left the staff of the mother church to plant a daughter church, under the oversight of this mother church. The church plant particularized several years prior to this interview.

Interview with Church Planting Leader Three

Dan, the church planting leader at the third situation, is a staff pastor on the staff of a large PCA church (over 1000 members). His role is to oversee this church's church planting efforts. This church had planted at least six churches already when they began interviewing Joe, and Dan had led the effort in all these prior situations. It has a well-developed church planting residency program and a strong church planting history. When asked about the kind of planter they would hire, he said, "We were looking for people

that could replicate our DNA. . . . I say that we are not cloning [name of the mother church], but we do have a daughter that shares our DNA."

This mother church has six components to its DNA. First, the church plant must be gospel centered. The gospel must be "the means and motivation for both sanctification and justification." Second, the church plant must be "evangelistic and missional. . . . . We want them to reach lost people." Third, there must be "life on life, missional discipleship, and that is probably the most distinctive." Fourth, there must be "intentional leadership development." Fifth is "the idea that the ministry belongs to the laity and the pastor is to equip the people of the church to be engaged in ministry. It is not a model of ministry that is clergy centered." Finally, a "sixth DNA strand is that we want to take the deeds of the gospel to our communities, and not the words only; we want to lean into ministries of mercy and justice, partnering with other believers, and even with unbelievers that are trying to do good in the community."

So, Dan and the mother church he represents have definite criteria for the type of planter they hire. The church planter must be willing to plant a church that will have these six components as part of its DNA, part of who it is at its core. He also said that he is "looking for a guy that's a strong enough leader and a strong enough preacher to lead a church. . . . And hopefully that they are pretty good evangelists, that they are not brand new at it." So, even though being evangelistic and missional was one the six components of the DNA, Dan mentioned it again specifically. The church plant had to have the six DNA components, and then the planter had to be a strong preacher and a strong leader.

Summary Table of Interviewees

	Church Planter	Church Planting Leader
Church Planting Situation One	Fred	John
Church Planting Situation Two	Bill	Steve
Church Planting Situation Three	Joe	Dan

Information from the Interviews Pertaining to the Research Questions

This section will provide specific pieces of information excised from the six interviews that pertain to the research questions. The information will be placed into subcategories as appropriate.

Personality Traits of Church Planters and Choosing a Planting Opportunity

The first research question is this: "How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. How do personality traits connect to entrepreneurship? A church planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church planting opportunity that the church planter chooses, and they also affect the church planter that the calling organization chooses for a particular church planting opportunity.

The aim of this area of research is to provide insights into the entrepreneurial personality traits of church planters and how their unique personality affects their church planting decisions and efforts.

Self-knowledge of the Degree of Entrepreneurship in the Church Planter

Some of the planters knew themselves well enough to know what type of planting situation would best fit them. Bill specifically said that he wanted a church planting apprenticeship. The researcher asked him, "What was it about your self-knowledge at that time that made you so convinced that you wanted an apprenticeship?" He said, "I just didn't know what to do. And fear. So, I wanted to see someone in action. I wanted to see what other people did."

Since Fred did not have a good ministry experience prior to coming to his church planting situation, he was "looking for something healthier." When pressed to describe what healthier meant, he said that he "wanted to see signs that expectations would be matched with resources." In other words, he didn't want unrealistic expectations of what could be done in the church planting role. "I wanted to see what their timeline was, what kind of roles I would take before launch, how long they [the mother church] expected launch to take, what money did they have, how many people did they think would go, had they already been talking about this [the church plant] at the [mother] church level and had they already been pitching this [idea of planting a daughter church to the congregation of the mother church]." Fred was also promised start-up money, and that was somewhat of an incentive.

Joe admitted that he did not know himself well enough to know how to evaluate whether a church planting opportunity would fit him, or even whether he was, in fact, a

church planter. When asked what was appealing to him about the prospects of church planting, he said, "The idea that I could pick where I wanted to live. Probably, in a subconscious way, it would not box me in. Planting a church, I get to do what I want." Without using the word entrepreneurship, this is what drew him to church planting. But when the researcher pressed him a bit further in this area and asked him what attracted him to church planting under Dan, he said, "I'm not sure I was thinking that deeply."

It is informative that he didn't know the importance of knowing himself and the degree of his entrepreneurial abilities. He wasn't sure how to think about the role of entrepreneurship in a ministry position. In fact, he was about thirty years old when he began considering church planting and interviewing with Dan to plant a church. He said, "I think I started figuring out who I was . . . about the time all this happened. It was a big self-discovery time for me." He also said, however, that though he didn't think that he knew himself well enough, he knew that there was something about church planting that attracted him. "I think a lot of it was subconscious."

He followed that up by saying that in his previous ministry position, doing youth work, "[his pastor] let me do whatever I wanted to do." So, in a real sense, though he didn't think he knew himself very well, he did know some crucial aspects of his personality, particularly his degree of entrepreneurial desires, to know what fit and what didn't. Later in the interview, however, he said that he didn't think of himself as a scratch church planter, even though he talked about creating his own ministry categories and using his own structure for doing ministry. In fact, he later said that he "didn't want a lot of families to start with." He also described the amount of support he received from Dan and the mother church was "great," even though he didn't know what to expect.

In fact, when asked if he were given the opportunity to plant in a location where there were not any initial contacts—much more of a scratch situation—Joe said that he would not have hesitated. "Oh, that would not have bothered me, not if we thought we were supposed to be there." He leaned into the confidence he had in God's call on his life.

Each church planter had a feel for their own degree of entrepreneurship, even if they could not put it into words. They also had a feel for the degree of entrepreneurship that was expected of them by their church planting leader. Joe felt that Dan "knew that I was entrepreneurial." When asked if his supervisor knew his degree of entrepreneurship at the interview stage, Bill said, flatly, "No." In fact, Bill knew that he was "coming in wanting to be told what to do and not very entrepreneurial," and that Steve did not understand that. Bill thought that Steve knew that he was not very entrepreneurial, but Steve treated him as if he was.

Bill was asked when he began to feel the difference in his expectations of Steve and Steve's expectations of him. At some point, he thought, "Maybe, I'm not the guy they thought they were getting." At the end of the interview, Bill said, "I think we've also discovered that I'm not the most entrepreneurial person, and they expected that they would just get out of my way. . . . But neither one of us knew this about each other till we got into it." The researcher asked him, "Do you think he realized the difference in who you are versus who he thought you were?" "He probably thought I was . . . entrepreneurial, and I'm not."

In summary, these church planters had an intuitive understanding of the degree of their own entrepreneurial abilities, but that knowledge was not focused in their own

minds. In other words, that knowledge was in the back of their minds, but not in the forefront. They didn't have that knowledge clearly available as they made decisions about a church planting opportunity. Even Bill, who knew that he wasn't strongly entrepreneurial could not describe it clearly enough to present it to Steve. These church planters did not know how to think about the role of entrepreneurship in the church planting endeavor.

Knowledge of Entrepreneurship in the Church Planter by the Church Planting Leader

On the church planting leader side, Dan said that "for a guy to be a planter, there's got to be some level of entrepreneurship. So, . . . we're looking for someone who is enough of an entrepreneur to get up every day and say, 'How do I build this thing, how do I contextualize it, how do I put it into place right here.'" Later he said, "We're looking for somebody who is at home with the areas of our DNA, but we want them to contextualize their church, so there has to be good entrepreneurship." In drawing a balance between a planter's need for support and oversight and his desire for autonomy and independence, Dan said, "So we do know that if somebody has the attitude of 'I just don't want to have anybody to report to,' they're just not going to be good for our situation."

John said, comparing a site of the mother church against a daughter church, "[Our] sites have to adopt the philosophies, but our plants don't have to adopt the philosophies [referring to their various philosophies of ministry]. . . . So, in worship, there is complete freedom to figure out what your worship style is going to be." This spoke to his understanding of a degree of entrepreneurship in the church planters he hires.

In the same way, Steve said that he saw entrepreneurial abilities in Bill as Bill began raising support. He said, "[In] all of [Bill's] energy, gathering, meeting people, relating, building bridges, he excelled." At the same time, Steve felt like Bill's lack of entrepreneurship was a discovery for him. Bill had never been in a lead pastor or church planter role, and Steve said, "You've never known. [It's] okay to find out" that you are not that entrepreneurial.

At the same time, Steve said, "Clearly, we did not know the component of that leadership piece. [Here, Steve uses the term "leadership piece" to refer to the role of entrepreneurial leadership.] And admittedly, it was a surprise to him. . . . [He] said 'I've never been in this role.' [He had never been in the] leadership [role], the responsibility where the buck stops with you." Steve assumed that Bill was more entrepreneurial than he was.

In general, the church planting leaders had a desire that the church planters they hired had a degree of entrepreneurship, even a large degree of entrepreneurship. They simply didn't have a way to measure it, even in a subjective way. Somewhat like the church planters, their understanding was intuitive.

Knowledge of Personality Types by the Church Planter

The researcher asked the church planters concerning their use and knowledge of various personality profiles, such as the Myer-Briggs Type Indicator and the DiSC. When asked if he knew his Myers-Briggs Personality type, Bill said that he is an ENFP. When asked if that knowledge led him to feel that he needed an apprenticeship, he said "No. It was just fear, and I hadn't done it before."

Fred said that he had taken most all the standard personality profiles. He mentioned the Myers-Briggs, the DiSC, and the Enneagram. He is an INTP using the Myers-Briggs, a high I/high D using the DiSC, and a 5 on the Enneagram scale. When asked if any of these tools provided him with some self-knowledge that helped him make church planting decisions, he gave a somewhat curious answer. "[I]n just as many ways that I was a good fit for what they were looking for [meaning someone that could work well in their system], for the same reasons I wonder if I was high maintenance too [meaning someone that wanted to do certain things their way]!" He then gave an example of how his view of conducting a discipleship ministry was different from that of the mother church.

Joe said that he was an INTP using the Myers-Briggs Personality Type scale, but that he didn't really use that knowledge to understand his degree of entrepreneurial abilities and the type of church planting situation that would fit him well. He continued to say that he didn't think he knew himself very well, but at the same time made specific decisions that gave every indication that from the outset he wanted most of the decision-making in his hands. This would come out later in his choice of planting versus doing a site of the mother church and in the conflict that he had with Dan.

All three church planters knew their personality type based on the Myers-Briggs and the DiSC, but that knowledge didn't seem to help them in evaluating a church planting opportunity, specifically as regarding the degree of entrepreneurship required by the planting situation, the degree of entrepreneurship expected by the calling organization, and the degree of entrepreneurship resident in their own personality. They

didn't use the knowledge of their own personality in evaluating the church planting opportunity.

Knowledge of Personality Types by the Church Planting Leader

When asked how he determines whether a candidate has the desired level of entrepreneurship, Dan said that it was through testing (such as the Myers-Briggs Type Indicator, the DiSC, and the RightPath profile), interviews, and referencing. Interestingly, Dan said that he misjudged Joe a bit. When he first interviewed Joe, he didn't feel he was as strong of an entrepreneur as he turned out to be. "I do think that [Joe] ended up being a higher D personality that I realized, and more sure of himself than I realized. But that's okay. I'll have to say, also, that [his] ministry has been more fruitful than I expected. . . . He was very confident of his ideas."

Dan said that he uses the standard personality profiles. Concerning the DiSC profile, "I would probably hesitate to hire somebody who is a high S/C. If I'm going to hire a church planter, they better be above the mid-line in a D or I or both, just to be a people leader. I've hired high Ds, I've hired high Is, I've hired high IDs, I've hired high DIs, but don't know that I've hired a high S." He went on to say that if the D and I were below the mid-line, "[that he's] probably not a lead planter." Dan said that concerning the Myers-Briggs, "We've had introverts, extroverts, . . . feelers, and thinkers; we've been all over the board." He also uses the RightPath profile. "I do try to see whether they are achievement oriented." Steve did not mention using any personality profiles or tests. He simply said that they always use the Assessment Center to gauge the entrepreneurial abilities of their church planting candidate. Interestingly, the Assessment Center does not specifically provide a measurement for entrepreneurship.

Concerning the use of personality tests, Steve said that he didn't use any of them "because we get all of that through Assessment." When asked if he preferred a certain profile, he said that he did not. "None of them were high Ds or high Is [using the DiSC nomenclature, and mentioning several previous church planters in their network]. They were SC type personalities. And two of them have excelled. So, no we do not lean into a personality profile."

The church planting leaders in general had a better idea of the need to use personality profiles and then a better idea as to how to use them. They used the standard personality profiles. One of the leaders, however, took note of the profiles, but didn't really use them in evaluating a planter or that planter's fit for a particular church planting situation. But the church planting leaders did not directly connect the information provided these standard personality profiles with a degree of entrepreneurship.

Entrepreneurship in the Church Planter as it Relates to a Scratch Plant vs. a Core Group

Both Fred and Bill expected people from the mother church to go with them as part of an initial core group. And the church planting leaders in both situations all but promised that people from the mother church would go with the planter. Fred said that the mother church "allowed me to shop the hen house. They gave me an open permission to recruit. There was no pressure on anyone who lived in our target area to come with us, and I even had to sell everyone on a twelve-to-eighteen-month commitment, and you can leave after that. They even said, 'Even if it hurts, you can take the people that want to go with you, even if you take our favorite people.'" When asked if he would have considered planting with John even if it meant scratch planting, that no one from the

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mother church would go with him, he said, "Well, I wouldn't have turned it down immediately. I would just want to know what their timeline was, what their long-term financial commitment would be, what their milestones would be. I would want to talk about their expectations and what oversight would look like." Fred didn't view himself as a scratch church planter, but he was not afraid of being one. He wanted "oversight from the session" of the mother church. Joe in fact said that he "didn't want a lot of families to start with."

Bill both expected and depended on people to go with him from the mother church. Though "there was not a core group ready to go, he [Steve] said there are thirty-five to thirty-nine families" that lived in the target area. Unfortunately, only about six families actually came. This disparity between what Bill expected and what actually took place became a real point of difficulty for him. When asked how he felt when he realized that he was not getting thirty-five families to come with him, he said, "I felt a little bit like I was sold a bill of goods." He depended on having a much larger group of people in his core group from the mother church. This speaks to his degree of entrepreneurship. In fact, he went to say, "I was coming in wanting to be told what to do, and not very entrepreneurial."

The planter, Bill, who knew he was less entrepreneurial and needed a larger core group actually got the smallest initial group of the three. The other two planters, Fred and Joe, didn't care as much about having a larger core group, but actually got one. They could have scratch planted, and it wouldn't have bothered them if they had.

Expected Entrepreneurship in the Church Planter by the Church Planting Leader as it Relates to a Scratch Plant vs. a Core Group

The researcher asked John about the entrepreneurial aspect of the planter he chooses. He will send, or expect to send, a large number of people as a core group. "Our limit here [at the mother church] was not resources and not need but finding church planter talent. So, we tried to find a model that would expand the amount of talent by sending out a larger group." This will be presented further in the next section.

John phrased it like this. "[We] intentionally didn't form the core group before we picked the place. We picked the place, then picked the planter, then let the planter lead that group." At the same time, John expected some leaders, elders and deacons, to go with Fred as part of a core group, but they didn't. "[We] wanted to send out elders and deacons that lived in that area with Fred. None of them went."

Dan said that he does not have a specific planting location in mind when choosing the planter. In other words, he does not choose a planter to fit a certain location. He chooses the planter, places him in the two-year residency program, and then at some point in the second year involves the planter in choosing an appropriate place to plant. But he does have some general possible locations in mind. "Most of the guys that I've hired, we've had some idea of where they might possibly want to go." When asked if there was anything about the entrepreneurial nature of the potential planter that would affect the location decision, Dan seemed to operate on a gut feel, though he did feel that Joe would have been "a great scratch planter. . . . [In] my opinion, they're [Joe and his wife] the kind of people that could have met a ton of people and networked and done well." Joe actually started with about five to six couples.

Steve had a specific location in mind when he chose Bill, and it was going to be a daughter church, as opposed to a multi-site, from the outset. He said there were "twenty-five to thirty of our households in our congregation" in the target area, even though Bill said that Steve told him there were thirty-five-thirty-nine. This discrepancy speaks to their difference in expectations and will be highlighted later in this chapter. John said that sometimes they hire the planter with the location in mind, and sometimes they do not. Concerning Fred, they had chosen the location first and then interviewed him for that location. When asked how that decision is made, whether it will be a site of the mother church or a daughter church, John said that he developed a spectrum, from replica of the mother church to fully independent church. The decision was based on "how much DNA and how much further away from the mother church" it will be.

It is interesting that two of these church planting leaders waited until they had gotten to know the planter better before helping that planter find a church planting situation, whether that situation was a scratch church plant situation or one that involved some degree of a core group. They chose the planter first, then allowed their knowledge of the planter, and the planter himself, to speak into the choice of the church planting situation.

Entrepreneurship and Available Church Planting Models

The second research question is this: "How does the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?" This research question concerns available church

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planting models. The aim of this area of research is to better understand available models for church planting and how they relate to the nature of entrepreneurship.

The researcher specifically asked the church planters whether they expected that there were people ready to be in an initial group or whether they knew they were going to start from scratch or even whether they wanted to start from scratch. Fred said he "hadn't yet nailed down the target area, but among the possibilities, there were plenty of people who attended the mother church. . . . No one had committed to the church plant, but they [the mother church] had been discussing it, and people were interested in it." When he was talking to John about the prospects of planting out of that mother church, John told him that there were members of the mother church that lived in the areas that John was considering, and that John was considering for him. As was said in the previous section, Fred would not have been opposed to scratch planting—planting without an initial group of people—he simply would have needed to know their expectations concerning a timeline to particularize.

Bill said that when he took the apprenticeship role with Steve, the kind of planting situation was not defined, however, the location was. As was said earlier, Bill expected thirty-five to thirty-nine families to be part of an initial core group that would come with him from the mother church to plant the new church.

Fred was asked specifically if he would have considered planting with John and that mother church if the target location would have required the plant to be a site of the mother church as opposed to a stand-alone church plant. He said, "My vision for [his church plant effort] was that we would have been not a multi-site, but a plant. And that was the same vision that was communicated to me. . . . [But] at the beginning, there were

options. When I came on, we had not decided on [the location where he eventually chose to plant]. We had considered [two locations], and if it had been [the one he did not choose], it most likely would have been a multi-site. We were leaning strongly toward a plant in [his chosen location] because the infrastructure at [the mother church] was not ready for a multi-site." When asked if he would have considered the other location if the infrastructure had been present at the mother church, Fred said, "That would have been a whole other thing. I would have considered it. It would have been an entirely different animal. I definitely would have considered it."

Here he mentions the health of the mother church. He would later speak of the level of trust and respect that he had with John. The researcher pressed him for more detail in his answer. "Why was it specifically good for you and your own ministry desires and abilities and the way God's made you [to plant versus doing a multi-site]? Has it been easier for you to be you planting, or would it have been easier for you to be you doing a multi-site?" His answer was simple. "That's a really hard question. Wow. I've learned so much in planting. . . How do I say this? God blessed the broken road that led me here."

Two planters, Bill and Joe, mentioned God's providence and the role of the Holy Spirit in directing their lives, specifically in situations where they didn't know what to do or didn't know themselves well enough to make a sound decision. Joe didn't initially feel called by God to plant a church, but after he prayed about the decision, he felt God moving him to take the residency position offered by Dan. Bill even mentioned that he felt that if God was leading him to plant in the target area as directed by Steve, then "I can do this. God is good." If God was in it, then he could do it. Dan also mentioned

specifically the role of God overseeing the work of church planting. When talking about a church planter in his network that didn't work out, but did well in another context, he called it "a Romans 8:28 kind of thing."

Fred felt that doing a multi-site work would not have been a good fit for him, even though it "could have even brought more people [from the mother church]." When asked if he thought he knew himself well enough concerning his degree of entrepreneurship, he said, flatly, "Yes." He said that church planting, as opposed to doing a multi-site work, gave him more freedom to do church the way he wanted. Also, he didn't want the people that came from the mother church to come expecting a replica of that church. He gave an example from his previous ministry where the elders signed a lease on a worship facility without his involvement. "If that happened today, I would have said, 'This is not going to work. You're either off the session, or I'm out of here.'" This speaks to his degree of entrepreneurship and need to be involved in ministry decisions such as this. He did, however, say that he felt that he was more idealistic six years ago, when he was considering planting opportunities, and by idealistic he meant that he was less knowledgeable about the interplay between himself as the church planter and the calling organization.

The researcher pressed Fred a bit more about the idea of planting versus doing a multi-site work. "Did the option of planting versus doing a multi-site play much of a role in your decision [to take this opportunity]?" "I think once they got to know me better, I think they felt better about it [planting as opposed to doing a multi-site]. They felt I was entrepreneurial enough, and I felt I was entrepreneurial in that way."

At the same time, John said, "[We] wanted to plant a church with the same DNA, and the DNA was for us gospel-driven, kingdom-minded, and outward-faced. We had a document about other expectations. And then we anticipated sending out [a large core group]." He differentiated a site of the mother church against daughter church. "[They] have different starting points, but the same end goals. . . . [Our] sites are intended to become particularized churches from the beginning. But there's not a set timeline. We anticipated our sites would be five to ten years, while our plants would be three to five years." When asked if that made a difference in the type of church planter/site pastor chosen, he said that it did. A site pastor would preach less; live video is used instead. A site pastor must be "on the same page with all of our philosophy of ministry." In fact, John went through the mother church's ministry standards with the church planter (vision, values, philosophy) and determined which were required, which were optional, and which were negotiable.

The researcher asked Steve if Bill had any voice in the model of church planting. "Was it always expected to be a mother/daughter, or could it have been a site?" He said, "We haven't ever done the multi-site thing, but if he had come back and said, 'Can we be one?," I don't think we would have [balked]." When asked the same thing, John said, "Yes and no. Yes, in that, they've helped create the model. No, in that, we've got a very specific plan of what we're doing with the sites. And if they're not a fit with the site, then we have to assess if we're ready to plant or not plant, with our capacity. We have to look at our central services, like accounting, can we take on more books. My capacity. So, it is a yes and no. . . . Some of it now is, 'Are they site pastors or are they church planters?' But our sites are set."

When asked how a site pastor would differ from a church planter, John mentioned four main competencies: preaching, evangelism, gathering, and leadership. "We're looking for all four of these things, but to varying degrees." He also said that "entrepreneurship would need to be higher in the planter than the site pastor. But both have to learn how to function like a start-up. But the entrepreneurship has to be there even with the site pastor. You've got to have an entrepreneurial bent to you that says you want to go out and start something new."

Joe was asked how he would have felt if Dan had wanted him to take more people from the mother church and do more of a second site than a daughter church. "To me, that would have felt like too much of a cultural import that would prevent me from creating what I was trying to create that was different from [the mother church]. If he had meant that we were going to do as a site, then I would have reevaluated if this is what God is calling us to do." Even though several times Joe denied having much self-knowledge, he certainly knew himself well enough to know that he was entrepreneurial enough to want to plant a daughter church according to his vision rather than start a site using the vision of the mother church. Bill said that doing a multi-site was never part of discussion with Steve.

Dan tied the type of planting situation with the required personality type. When talking about whether he would hire a low D or a low I on the DiSC personality scale, he said that he would do so "if we had a significant sized core group and the core group had great people in it and this is a really great preacher. . . . Because we don't have a place in mind when we hire the planter, we have to be very flexible whether this is going to be a scratch plant or a small core group."

None of the planters had any depth of knowledge of the various types of church planting models, or of the various types of multi-site models. They basically had three options in mind: scratch plant, begin with a core group, or be a site of the mother church. Now at the same time, the church planting leaders interviewed each had a specific model that they desired to use. Only John used both sites of the mother church as well as particular church plants as options in their church multiplication efforts.

At the same time, all three church planters knew enough about their own degree of entrepreneurship to know what they needed in a church planting model. Two of them got what they needed; one did not. Two of the church planting leaders specifically related the degree of entrepreneurship with the choice of scratch planting versus planting with a core group or even using a site model.

Now, as mentioned above, the role of the Holy Spirit came into play. Where there was uncertainty and even ignorance, the Holy Spirit guided both the church planters and the church planting leaders. And both the church planters and the church planting leaders recognized this. As the two parties did what they thought was best, the Holy Spirit "worked all things together for good."[365]

The Relationship Between Church Planters and Their Calling Organization

The third research question is this: "How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerns the relationship between the church planter and the calling organization. This relationship can center control and

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[365] Rom 8:28

authority with the church planter or with the calling organization. Issues such as communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of research is to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

Knowledge of the Structure of the Relationship Beforehand

When asked whether they were aware of the church planting structure, that is the nature of the relationship their planting work would have with the mother church, while evaluating the opportunity to plant under that particular mother church, Joe said, "The main message I got from [Dan] . . . was for this first year, we want you to see how we do things, but we want you to come up with your own ministry plan. . . . [It] was never a 'this way or nothing else.'" Fred said that he didn't think, or know, to ask about the relationship he would have with the mother church. He did, however, have conversations with two planters that had previously planted out of that church, and "the relationships that [they]had with [John] were fantastic."

Bill specifically said that from the outset, he wanted to be apprenticed, that he "wanted the training wheels on." That desired level of support was part of his decision-making in choosing a church planting opportunity. In fact, he knew that he was "more pastor than planter." Both John and Dan had written documents that spelled out the nature of the relationship between the planter and the mother church, concerning things like expectations and requirements. John was asked whether he thought Fred was clear on

the DNA and the other expectations from the outset? "I hope it was clear because it was written down." Fred also said that he was looking for patience on the part of the session.

Steve did not have a written document spelling out the terms or structure of the relationship. When asked if he thought that Bill knew what he expected of Steve, Steve said that Bill was "well-intended," but that his expectations were "not very thought out."

Fred felt that the expectations placed on him by John were "very appropriate." He said that John said to him, "We trust you. We want you to have what you need. We have every reason to believe that you will make the right decisions for [your church plant]." He described a high level of trust being present from the outset, even from the interview stage. He said that that expression of trust was part of his decision to plant with John and this mother church. When asked, Fred said that the level of involvement from John and the mother church was also a factor in him choosing to plant there. But when asked, he couldn't really describe what that level of expected involvement was. "I'm not sure I had the categories [for that]."

However, when pressed further , he said that he asked about "everything that burned me in [his previous ministry situation] I asked about here." Then he listed things like launch schedule and expectations of progress. The researcher asked, "Did you think to voice your expectations of [the mother church] when you were interviewing with them?" "I'm not sure, but in hindsight I think that if I did, they would have been open to talking about it."

The researcher asked Fred if he knew his own degree of entrepreneurship during the interview process. Was the degree of involvement of the mother church, whether a lot

or a little, a factor in his decision in choosing that planting opportunity? He said, "No. . . . We didn't talk about that kind of detail."

Joe was asked if the amount of involvement by Dan and the mother church was clear to him from the outset. "Once I was starting the planting effort and out of the residency, I honestly didn't feel like there was a lot of involvement from [the mother church and Dan]. . . . I didn't want any more involvement. I don't know what I expected. I didn't feel neglected in any way." Joe drew a good intersection between not wanting more involvement from the mother church and at the same time not feeling neglected by the mother church. He went on to say, "I would say that I didn't have a lot of expectations. But looking back, it would have been easy for me to have felt crowded. But I did not know what to expect, and I did not feel abandoned, and I did not feel crowded."

The researcher asked Steve what kind of support was promised to Bill from the outset. He mentioned the support of the network. "You will be part of this network, so you will have, in effect, five or six or seven church planters who are ahead of you." He also mentioned funding. "You have financial support, funding from our network." But he spent the most time talking about the number of people that could go with him from the mother church. "There is no cap, there is no quota. If you can recruit them, you can have them. . . . There are literally no restrictions on who you can have." This, however, became a source of conflict for Bill, and will be discussed later in this chapter. The researcher asked Steve if he thought that Bill "desired or expected more autonomy or more oversight?" He said that Bill wanted more oversight. That agrees with Bill's desire for an apprenticeship, for "the training wheels to be on."

In some of these situations there was documentation that spelled out the terms and structure of the relationship from the outset. In some cases, there was not. Two of the church planters said that they didn't even know to ask about the structure of the relationship or didn't even know what to expect before accepting the call to plant with that calling organization. This is surprising and discouraging. Few secular entrepreneurs would enter a business relationship with a venture capital firm without knowing the particulars of the relationship.

Trust also seemed to be key in the relationship, even from the outset. Two of the planters mentioned that they felt that their church planting leader trusted them, and that trust enabled them to accept the call to plant and to feel comfortable stepping into a relationship with that calling organization.

The Structure of the Relationship

Each of the planters had varying levels of expected connection or involvement with their mother church throughout the planting process. John said that Fred "would say that he wanted more of that [involvement or connection with the mother church]." Fred couched the expectations of John with the phrase "if you don't mind." In Fred's words, John would ask "if you don't mind," would you preach on a given Sunday, or "if you don't mind" would you come to a particular staff meeting? It was a request rather than a requirement. The researcher asked, "[Fred, you] used the phrase 'if you don't mind.' Did that kind of represent your view of their relationship with you, versus 'you must do this'"? Fred said, "Wow, yeah. . . . [John's] attitude was like, 'You're on staff, but you're not going to be written into the regular preaching rotation. We'll ask you, and you can always say no; we hope you say yes.'"

Fred indicated that this was representative of how John viewed other aspects of ministry in the mother church besides preaching. From his point of view, John phrased it this way. "[When Fred] would be making a strategic decision, our default was to go with what he wanted to do. . . . I can't think of any instance where we overruled [Fred] and didn't go with what he wanted to do. And it doesn't mean that we were silent, and it doesn't mean we didn't speak into it. It was like 'you know what, we might do something different, but if that is what you want to do, then go for it.'" John concluded his thoughts this way. "We don't want to micro-manage from the mother ship, but we don't want them to feel isolated and have to make decisions by themselves."

At the same time, much like Joe, Fred didn't know what to ask or what to expect. As he said, when asked the kind of oversight he expected, "There were a lot of categories that I didn't have open yet. . . . I don't know if we talked about that [the degree of involvement and the type of oversight from the session of the mother church] specifically." Again, it is informative that Fred did not know what to ask concerning the role of entrepreneurship in choosing a church plant opportunity.

The researcher asked Dan about his relationship with the planters under his oversight, particularly Joe. "[If] somebody really operates with the attitude that 'I'm not going to be subject to anybody,' then part of Presbyterianism is that the pastor is a leader among equals, and when the session votes he's got only one vote. And he is subject to the presbytery of which he is a member, so there's not, or should not be, an attitude in a presbyterian that says, 'I'm a law unto myself and I'll do whatever I want to do.' So, we want to make sure that the guy does not have that attitude. [At the same time] I try not to micro-manage everything."

Fred was asked if he ever felt like John and the mother church were "controlling or dictating." "No. I felt quite the opposite, which was a little unnerving at times. But after I got the fact that they really trusted me, I thought, 'This is good.'" The researcher then asked, "Would you have wanted them to have been more controlling or dictating?" "I think they understood, and I understood, that this would slow us both down. They trusted that I would do my due diligence." John said, "We were very specific about the type of oversight and relationship to me."

The researcher then used spending as an illustration. Did Fred have to ask approval for what he wanted to spend, or did he report on what he had already spent? Fred said that he "appreciated having to ask for approval and having the second check." When asked to comment on this difference from his vantage point, John said, "I see the difference [between the planter reporting what he has done versus the planter asking for permission for what he wants to do], and I think we have a highly relational culture and a high degree of trust and I think my guess is that could have caused some ambiguity for [Fred] at times. Like 'What do I need to ask permission for?' It is the different levels of delegation. What do I do and report back? What do I seek input on?" Dan said that he "had to be more directive . . . [concerning] issues where [Joe] had to get more approval on things that were going to involve expenditures and money." Concerning spending decisions, both John and Dan had written guidelines. If the planter wanted to spend more than was budgeted on a particular item, there was an approval process. Both of these mother churches were quite a bit larger than the mother church of Steve.

However, in non-financial issues, such as ministry style and worship decisions. John said, "I would say that we stayed out of [those areas]. We were a sounding board for

things like children's ministry and student ministry. Then I would say, when it came to facilities, in the front end, we were a little bit more directive in trying to be helpful in thinking about facilities. That's just a big unknown in this area cost-wise and so we were more involved in facilities. In personnel, I was way more involved in that, and so their pay scale had to fit in with our pay scale, and their process had to follow our levels of approval for that. We let [Fred] hire his own staff, and then depending on the positions, we would participate on the interviews." So, it seems that the level of involvement of the mother church depended on the particular issue. Even concerning the hiring of staff, John said, "The way that we set it up is we hire the church planter; 'you hire your staff. And then you're responsible for them. They are an extension of you.'"

Both John and Dan mentioned legal issues concerning the planter renting facilities and IRS issues concerning the planter hiring staff, and the mother church had policies for these types of decisions. Neither Fred nor Joe had a problem with these. In fact, they were thankful for them.

Dan then specifically referred to Ken Blanchard as a guide to how he relates to the planters under his oversight. "Well, if you're familiar with the situational leadership grid—directing, coaching, supporting, delegating—with every planter, I try to help the planter be aware that with this particular area of your ministry, what's our working relationship? Is this something I've delegated to you? I'd love to know about it, but I'm not going to get in the middle of it. An example of that would be what he's preaching on. I don't tell him what to preach on, I don't have to approve it, I just want to know." But there are areas where he was more involved. He specifically mentioned the choice of worship style. "I'd like to be able to coach you [as opposed to delegate, direct, or

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support] on your worship style given your context. Do I think that is working or not, etc.?

I won't tell a guy what he needs to do in his context, unless I think he is way off."

Then Dan mentioned discipleship as a ministry choice, specifically because it is one of his six DNA components that each of his church plants must hold. Would "you tell him how to do discipleship?" "No, but I do want to hear his plan."

The researcher also asked Dan, "Were there areas of ministry where you had to put more boundaries on [Joe] than he may have wanted?" "That's a good question. They were beginning to look at a building they were wanting to renovate and move into, that would have involved a significant amount of renovation and money. And he wanted to go, go, go, and I was telling him that he had more due diligence to do." In this case, the church planting leader had to insert himself into the decision-making process, and he did so based on the nature of the issue at hand—the fact that a significant amount of money was involved, and the decision involved the legal issues concerning the signing of a lease—and his own knowledge of the competencies and entrepreneurial nature of the church planter.

Joe brought up the idea of church culture, specifically in terms of the generational culture of his mother church. He said that he thought if he had stayed as a staff pastor at that church, culturally he would have ended up "getting frustrated with all those Boomers." The researcher asked him whether he thought that culture was generational or corporate. "It was generational. . . . But I didn't understand [Boomers] as a cultural force" until he was around so many of them. "And that was very clarifying."

Fred had two things to say in general about his relationship with his mother church and John. "[John] really does trust me." But he also said that in some situations, "I

just took authority. If I didn't do that, I felt like I would have had to abdicate authority. I felt like authority was supposed to be mine. Maybe responsibility is a better word. I felt like I had the responsibility of taking authority, but I wasn't king." Again, trust in the relationship is a key, both felt and exhibited. But also, the church planter's knowledge of himself as an entrepreneur was integral to the relationship. The planter felt like the authority was supposed to be his.

The relationship between Bill and Steve is an example of the disparity that can occur. Bill said that he "was looking for a little more hand-holding." At the same time, Steve said, "I am not a micro-manager. In fact, [other church planters in his network] say, 'If you need handholding, [Steve is] not your guy.'" When pressed further by the researcher, Steve said, "I'd say what he [Bill] wanted was he wanted me to make the hard decisions for him, and I wouldn't do it." Steve felt that Bill simply could not make hard decisions, the hard decisions required by a church planter. "You have to comfortably say to people, 'Look, our ministry is going to do this; we're not going to do that." He attributed it to the fact that Bill had never been in the role of planter, or even pastor, before.

Bill said that at some point in the work of planting, "I was starting to realize, 'Wait a minute, maybe it's not that I don't know what I'm doing; maybe I don't want to do this, or maybe it is not a fit. I need some help.'" He began to question whether he could actually do this job of planting a church, based on the expectations of Steve and his inability to meet those expectations. Bill thought that Steve knew that he was not very entrepreneurial, but Steve treated him as if he was. This disparity in entrepreneurial knowledge colored the entirety of their relationship.

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In summary, some of the planters simply did not have a category for this relationship. They didn't know how the relationship should be structured in any way, and they certainly didn't understand how their degree of entrepreneurship affected the relationship. And they did not know how the relationship could be structured. They didn't know options. And admittedly, planters are not in a position to bargain or negotiate. They are being called by that church planting leader to plant a church. They are an employee. They are hired to do a job. At the same time, they are not powerless. Knowledge of their own degree of entrepreneurship and then knowledge of how that degree affects the structure of the relationship is needed in the structure and outworking of the relationship between church planters and their calling organizations.

Dan actually did have a structure for the way he managed Joe. He used Blanchard's four leadership styles: delegating, supporting, coaching, and directing. He intentionally chose a unique style with his church planter based on the need of the moment and based on his knowledge of the degree of entrepreneurship of the church planter. Now, Joe did not know that Dan was actually using a formal style of management with him.

John recognized the difference between micro-managing and the church planter feeling isolated. He was concerned that Fred felt appropriately supported.

Knowledge is another theme that surfaced. John said he and his church planter were specific about the type and nature of their relationship and the way oversight would be conducted.

Another idea that came out was the difference between the planter reporting what he has done versus the planter asking for permission for what he wants to do. All three

situations felt this tension. It especially came out in spending decisions, but in others as well. Documentation concerning rules for budgets and spending helped.

The idea of trust came out again in terms of the working relationship between the church planter and the calling organization. Even when there were areas of uncertainty concerning authority, when there was a degree of trust, both expected and experienced, the relationship remained healthy and stable.

Conflict in the Relationship

Each of the planters mentioned some sort of conflict, disagreement, or disconnect in expectations they had with their supervisor. Dan said, "There were a few times when I had to say, 'I'm telling you that's not the way to go, and you're not quite listening to me'. . . I do remember that one year there were enough of them that I actually raised it in his annual review. 'There are times where I'm flagging you away from something and I'm actually saying "no" to it, and what you're hearing from me is "I'm advising you 'no'." I'm actually saying, 'The answer is "no".' I'm not advising you "no".' I'm saying "no".' He's the only planter I ever had to remind, 'I am your boss.' He laughed about it, but it got the point across." Upon further reflection, Dan said, "Any conflicts [Joe had] with me, he wasn't even perceptive of it being a conflict. It was just him being him, and I was more frustrated, so I had to be more clear. 'Now I'm directing, now I'm coaching, now I'm supporting, now I'm delegating. Let's be sure on every topic that we know where we are.'"

Reflecting on the same conflict, Joe reported that he said to Dan, "Well, I'm doing it [the issue about which they were at odds] this way, a little bit differently. And Dan was like, 'No, I'm telling you what you have to do.' It was funny . . . I was arguing

with him, and at some point, he was like, 'I'm literally telling you that you cannot do that.' And at some point, I was like, 'Oh, what I'm hearing you say is that I can't do this.' And he said, 'Yes. Maybe I haven't done that a lot before. But this is me telling you, just so you're clear, that I am your boss, and I am telling you as your boss, and you're an employee, and I'm telling you that you can't do this.'"

The researcher asked Joe if the issue were something over which he would have fought. "I did fight over it, but it was an issue over my own combativeness and sin. And he was like 'Why are you fighting me on this? This is really pretty cut and dry. I'm your boss.'" When asked how he felt about having a boss, Joe said, "It was weird, but I knew it was good, because I don't need to be a narcissistic tyrant. So, it was a new feeling, but I also had to deal with my sin in it. But it was a good thing." Later in the interview, Joe said, "I learned that I was sinful. It had to do with being unsubmissive and combative. And I apologized to him."

In fact, Joe went on to talk about the accountability involved in his relationship with Dan. When asked, "Did you feel that the accountability . . . enabled you to plant, or held you back?" Joe said, "I would say that it enabled me, because it was just good accountability. Because if something had been wrong, I could have gotten in trouble." Then he said this. "Also, I like [Dan] a lot. I felt like he was just as much my pastor as he was my boss. . . . He was very encouraging." The conflict he had with Dan "was not a big deal. Yeah, conflict with [Dan] could have been a lot bigger before I would have said, 'Well you don't know what you are talking about,' because he pastored us so well, because he had invested in us so much relationally up front and all through the process.

There was never a shadow of a doubt that [Dan] was not for us. . . . It was as much about [my] spiritual and emotional and marital health, as it was about accomplishing a goal."

John identified a conflict he had with Fred concerning the pace of the particularization process. "We thought he should particularize sooner, and he wanted to go slower. But we were able to name that and push him on that. And he was able to name it and push back on it!" The researcher asked, "When you all were pushing, did he feel like you didn't trust his ability? Was there fear on his part that you were stepping into his world too much?" John said, "Yes. And we named it." He then referenced the book, *The Politics of Ministry*,[366] and said, "We're trying to get at the interests. What is [Fred's] interests? What is our interest? And then to be able to find a position that would speak to both interests. And then to be able to get to interests below the issue, and then even how we felt about that interest." When asked how the conflict carried itself out, John mentioned his accountability system of monthly meetings, the six-month review, the one-year review. He said that "I'm sure there were areas where [Fred] wished he had more oversight and more help. And there were other areas where he wishes he would have had less." John said that conflicts were handled with "intentionality."

In discussing his conflicts with his mother church, Fred mentioned a disagreement in the pay scale he had set for a particular hire. He wanted to pay at a higher rate than his mother church's policy would allow. "Once I made a compelling argument (to go against the policy) they said, 'That sounds very reasonable.'" Concerning the disagreement over the pace of the particularization process (mentioned above), "It ended with us moving forward with the timeline I was more comfortable with, and as long as we were moving

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[366] Burns, Chapman, Guthrie, *Politics*.

forward, everyone was ok." At times Fred felt like there was a lack of trust on the part of his mother church concerning this disagreement. He dealt with it by "rehearsing the gospel in my head. 'If [they] think I'm lazy, I know I'm not, and ultimately, I know what God thinks about me in Christ.'" When asked if he felt like this area of conflict could have been a line drawn in the sand, he said, "I think I decided to be subject to my brethren, and if they decided it was time to [move toward particularization quicker than he wanted to], then I would do that."

The researcher asked Fred if communication of expectations from the outset would have made a difference? "If they had stated from the outset, 'Here is the timeline we expect,'" would that have kept the conflict from occurring? "I think it is possible. [But] it would have seemed very odd after all the other conversations we had, to put up an arbitrary timeline." He then said that he had felt trust all along.

The conflict between Bill and Steve came in terms of the number of families that became the core group of the church plant. Bill said that "[Steve] said that there are thirty-five to thirty-nine families" that live in the target area for a new church plant. Steve, however, said that there were "twenty-five to thirty households." In the end, only six families came from the mother church as part of a core group. Bill expected Steve to encourage more of these families to be part of this new church plant. But there was a disconnect between Bill's expectations of Steve, and what Steve actually did in terms of recruiting people to leave the mother church and go with Bill as part of a core group. "So, you're [referring to the church planter] recruiting at the same time I'm recruiting," was the way that Steve described the way he operated.

The researcher asked Steve if he thought that Bill thought that Steve was "recruiting against him." In other words, when Steve said that he was also recruiting, did Bill think that meant that Steve was trying to persuade families not to go with Bill as a core group, even the families that Bill was recruiting to go with him? Steve said, "No, that's what I'm always overt about. If somebody said, '[Bill] talked to me about going with the group,' I'm like, 'Good, I hope you'll do it.' That's my answer. 'I hope you will go. Now if you don't go, just keep in mind the work here that we need help with too.' I'm always enthusiastic of anybody that would consider going because we want churches to be planted."

The researcher asked Bill his view of this recruitment effort. He said that the view of Steve and the mother church was "You can recruit anyone you want, but we're going to recruit too, meaning, 'You can try to take them, but we're not going to help you.'" The researcher attempted to clarify his thought. "So, you could recruit them, but [Steve] might recruit against you?" His response was full of emotion. "Yeah. . . . It's like, 'Why would you do that?' In church planting, you want to take all the people you can take for viability, and you're going to a specific focus area, why would [Steve] recruit against that? And so, I was frustrated at that." And then, according to Bill, there were no leaders among the families that did come.

When Bill realized that he was only going to have six families as part of a core group, as opposed twenty to thirty, he proposed planting in a different location. He said that Steve's response was, "Well that's not what the plan was, that's not what we talked about." Bill entered the church planting venture with Steve and that mother church

knowing that he was "more pastor than planter," that he needed a strong core group. That did not take place.

Steve had a different view of this situation. He felt that Bill was clear on the "level of support." "Oh yeah. He was even to the place where we got him everybody in the zip codes of [the target area] in our database, and I think within eight to ten weeks, he had personally contacted all of them, and said 'If you're interested, we'd love to have you.' So, all on his own, he went and met with all of those twenty-five or thirty households." In presenting the situation this way, Steve believed he was recognizing the entrepreneurial abilities of Bill and praising him for them. The researcher asked Steve if he thought that Bill thought that there would be more than five or six households to be part of this core group. "I don't think so. Everybody around him was saying, 'It's really good to have people from your church, but it's really good to get your own people.' And he quickly did. He quickly gathered. He was leading people to Christ."

Bill made this telling statement. "The first year and a half was just fun. But there was a disconnect in the expectations between me and [Steve]. I think maybe there were times when I would want a little more help, and he was like, 'Why don't we go down to a once-a-month meeting. You're already launched.' And I'm thinking, 'I'm fine to keep going [like it is].' I would want a little more [training] wheels on, and he would be ready to say, 'No you've launched, my work is over.' It wasn't how-tos, landmarks, things like that. That would have been helpful for me."

The researcher asked Steve to describe his coaching style. My "directing role was probably very lax. I'm very much 'What are you thinking, how are you seeing this, what do you think? But at the end of the day, you have to make a decision and own it.'" As

stated above, Bill said that he wanted the training wheels on, that he needed "how-tos, landmarks, things like that." Steve's style, however, was along the lines of "you have to make a decision and own it."

It seems obvious that Steve thought that Bill was more entrepreneurial than he was. And he expected him to act with a greater degree of entrepreneurship than he did. He may have expected Bill to have acted more entrepreneurially than Bill had the ability to act. In fact, Bill told the researcher that he thought, "I don't really know what I'm doing; I don't really feel confident in what I'm doing." The researcher asked Steve if he thought that Bill felt disrespected by him. Putting words in Bill's mouth, he said, "[Bill] said, 'Not at all. In fact, I don't feel like I've ever been disrespected here.'" In fact, Steve said, "It would be hard to say that we had conflict. [It was] very brotherly, affectionate even."

When asked, Bill did not think that better communication would have helped. It was simply unmet expectations. "So much of the hurt feelings or bitterness or drama is almost always tied back to unmet expectations. . . . It's not ill will or cruelty or lack of love." Bill expected Steve to try to get more people to leave the mother church and be part of the core group. Steve expected Bill to recruit those people himself. The entrepreneurial expectations of Steve did not match the entrepreneurial abilities of Bill.

It should be said that the interviews with both Bill and Steve were replete with heightened emotion. Steve grieved over the relationship with Bill, while also being confused and a bit frustrated. But he also said that Bill was "utterly delightful [said with deep concern for [Bill] and with great energy], transparent, vulnerable." And Bill said, "I love [Steve], and his passion for the lost, his kindness to me. I'm hesitant to say anything

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that sounds negative towards him." At the same time, he was hurt and even angry that he didn't get the support, and, specifically, the number of families in a core group, that he expected. During the interview, there were lots of long pauses, emotional heaviness, discouragement, and some resignation.

In summary, sin is always an issue in conflict. One of the church planters mentioned the benefit of seeing his sin and his lack of submission, even his combativeness. When he realized that there was sin on his part, he could apologize, and did so. Confession and repentance are only possible when sin is owned. Another church planter mentioned the importance of submission even when the church planter disagreed with the leadership.

One of the church planters mentioned the idea of spiritual identity as a helpful way to address conflict. He dealt with it by "rehearsing the gospel in my head," he said. He knew that his identity was not based in the views or opinions of his oversight team; they were based in what God thought of him, that he was known and accepted and loved by God even when those in authority held him back and doubted his desired direction. "I know what God thinks about me in Christ," was what defined his view of himself, not whether he felt respected by his church planting leader or the oversight team.

Accountability also played a part in conflict management and resolution. This came out in the relationship between Joe and Dan. When Joe could accept that accountability in the relationship between him and Dan was needed and appropriate, the conflict was better understood and resolved. It also came out in the first church planting situation, specifically in terms of regular meetings and review periods.

Much has been said previously of the need for trust in the relationship between the church planter and the church planting leader, but it is not only trust. Love is key as well. Joe felt loved and cared for and pastored by Dan. He knew that Dan was for him, was on his side, and that Dan believed in him. He knew that Dan loved him and his family, and that was the basis for their relationship. So, when there were conflicts, Joe knew that he could trust Dan because of the love that he had already experienced from him. Submission was easier because of that love.

Naming the conflict was also a helpful way to address conflict. This speaks to honesty, trust, and transparency. Naming the specific interests involved, in both parties, was helpful in resolving the conflict between Fred and John.

Unfortunately, few of these conflict resolution principles took place in the second church planting situation. Bill did not feel loved by Steve, and he didn't feel like he could trust him. He felt like he was clear all along as to what he needed, and yet Steve did not provide that. At the same time, Steve felt that he was clear on the expectations of the church planting situation and the structure of the relationship. Accountability took place, but it was not in the context of a loving, caring, trusting relationship, at least from the vantage point of Bill, and so it felt harsh and demanding to him. The issues that made up the conflict were not named nor owned. The two parties seemed to talk over each other.

According to Bill, "there was a disconnect in the expectations" that he had of Steve, and there was also a disconnect in the expectations Steve leader had of Bill. Certainly, Bill's degree of entrepreneurship was not known or agreed upon by Steve. As said above, the entrepreneurial expectations of Steve did not match the entrepreneurial abilities of Bill. There was also a disconnect in the styles of relating between the two. To

use the nomenclature of Blanchard's Leadership Styles, Bill wanted more coaching and directing; he said that he wanted his hand held. Steve, however, employed more delegating and supporting. He told the researcher that if you wanted your hand held, he wasn't the guy to do it.

Summary of Findings from the Interviews

This chapter examined interview data from three sets of interviews. Each set was comprised of an interview with a church planter and an interview with the leader of that church planter's calling organization. So, there were six interviews, three with church planters and three with the leaders of those planters' calling organizations. The following provides a summary of the findings.

Personality Traits of Church Planters and Choosing a Planting Opportunity

The first research category involved the personality traits of church planters. There are entrepreneurial aspects to the personality traits of church planters which affect how church planters chose a church planting situation and how calling organizations choose church planters.

The First Research Question: Personality Traits of Church Planters and Choosing a Planting Opportunity

The first research question is this: "How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. A church

planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church planting opportunity that the church planter chooses, and they also affect the church planter that the calling organization chooses for a particular church planting opportunity. The aim of this area of research is to provide insights into the entrepreneurial personality traits of church planters and how their unique personality affects their church planting decisions and efforts.

Summary of Findings Concerning Personality Traits of Church Planters and Choosing a Planting Opportunity

Concerning the knowledge of entrepreneurship, the researcher found that the church planters had an intuitive understanding of the degree of their own entrepreneurial abilities, but that knowledge was not focused in their own minds. In other words, that knowledge was in the back of their minds, but not in the forefront. They didn't have that knowledge clearly available as they made decisions about a church planting opportunity. The church planting leaders had a desire that the church planters they hired had a degree of entrepreneurship, even a large degree of entrepreneurship. They simply didn't have a way to measure it, even in a subjective way.

Concerning the knowledge of their personality type, all three church planters knew their personality type based on the Myers-Briggs and the DiSC, but that knowledge didn't seem to help them in evaluating a church planting opportunity, specifically as regarding the degree of entrepreneurship required by the planting situation, the degree of entrepreneurship expected by the calling organization, and the degree of entrepreneurship resident in their own personality. The church planting leaders in general had a better idea of the need to use personality profiles and then a better idea as to how to use them. But

the church planting leaders did not directly connect the information provided by these standard personality profiles with a degree of entrepreneurship.

Concerning the degree of entrepreneurship as it related to a scratch church plant versus having a core group, the planter that knew he was less entrepreneurial and needed a larger core group, Bill, actually got the smallest initial group of the three. The other two planters, Fred and Joe, didn't care as much about having a larger core group, but actually got one. Two of the church planting leaders, John and Dan, waited until they had gotten to know the planter better before helping that planter find a church planting situation, whether that situation was a scratch church plant situation or one that involved some degree of a core group. They chose the planter first, then allowed their knowledge of the planter, and the planter himself, to speak into the choice of the church planting situation.

Entrepreneurship and Available Church Planting Models

The second research category involved available models for church planting. There are entrepreneurial aspects involved in the choice of a church planting model.

The Second Research Question: Entrepreneurship and Available Church Planting Models

The second research question is this: "How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?" This research question concerns available church planting models. The aim of this area of research is to better understand available models for church planting and how they relate to the nature of entrepreneurship.

Summary of Findings Concerning Entrepreneurship and Available Church Planting Models

Concerning entrepreneurship and available church planting models, none of the planters had any depth of knowledge of the various types of church planting models, or of the various types of multi-site models. They basically had three options in mind: scratch plant, begin with a core group, or be a site of the mother church. Now at the same time, the church planting leaders each had a specific model that they desired to use. At the same time, all three church planters knew enough about their own degree of entrepreneurship to know what they needed in a church planting model. Two of the church planting leaders, John and Dan, specifically related the degree of entrepreneurship with the choice of scratch planting versus planting with a core group or even using a site model.

The Relationship Between Church Planters and Their Calling Organization

The third research category involved the relationship between church planters and their calling organizations. There are entrepreneurial aspects involved in this relationship that affect the church planting endeavor.

The Third Research Question: The Relationship Between Church Planters and Their Calling Organization

The third research question is this: "How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerns the relationship between the church planter and the calling organization. This relationship can center control and authority with the church planter or with the calling organization. Issues such as

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communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of research is to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

Summary of Findings Concerning the Relationship Between Church Planters and Their Calling Organization

Concerning the relationship between church planters and their calling organization, in two of these situations (with John and Dan) there was documentation that spelled out the terms and structure of the relationship from the outset. Two of the church planters, Fred and Joe, said that they did even know to ask about the structure of the relationship or didn't even know what to expect before accepting the call to plant with that calling organization. Trust also seemed to be key in the relationship, even from the outset.

Concerning the structure of the relationship, the planters simply did not have a category for this relationship. They didn't know how the relationship should be structured, based on their knowledge of their degree of entrepreneurship. And they did not know how the relationship could be structured. They didn't know options. One of the church planting leaders did this. Dan used Blanchard's four leadership styles: delegating, supporting, coaching, and directing. Another church planting leader, John, recognized the difference between micro-managing and the church planter feeling isolated. Another idea that came out was the difference between the planter reporting what he has done versus

the planter asking for permission for what he wants to do. All three situations felt this tension.

Concerning conflict in the relationship, Joe mentioned the benefit of seeing his sin and his lack of submission, even his combativeness. Fred mentioned the importance of submission even when he disagreed with the leadership. Accountability also played a part in conflict management and resolution. Naming the conflict was also a helpful way to address conflict. Also, Fred mentioned the idea of spiritual identity as a helpful way to address conflict.

The next chapter will compare the findings of the literature from chapter two with the findings of the interview data. This comparison will be analyzed and discussed recommendations for practice will be provided.

Chapter 5

Discussion and Recommendations

The purpose of this study was to explore the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter. It affects the choice of a church planting opportunity by a church planter, and it affects the choice of a church planter by a calling organization. It affects the model of church planting that is appropriate for the particular church planting situation and the particular church planter. It affects the amount of control and freedom expected by the church planter, the amount of control and freedom expected by the calling organization, and the relationship between the two. It even speaks to the type of conflicts that can occur between a church planter and a calling organization.

In order to accomplish this study, the methods of qualitative research were employed. The current literature was reviewed in the areas of entrepreneurship and church planting. Also, original research was conducted through personal interviews with three church planting situations, both with the planter and the leader of the calling organization. To examine this ministry concern—the nature of entrepreneurship in church planting—the following research questions were explored.

1. How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?

2. How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?

3. How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?

Summary of the Study and Findings

This study reviewed relevant literature in three areas of research and analyzed interview data from three church planting situations, including the church planter and the church planting leader from each situation. The following summarizes the findings of the literature review and the interview data.

Personality Traits of Church Planters and Choosing a Planting Opportunity

The first research question is this: "How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. A church planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church planting opportunity that the church planter chooses, and they also affect the church planter that the calling organization chooses for a particular church planting opportunity. The aim of this area of research was to provide insights into the entrepreneurial personality traits of church planters and how their unique personality affects their church planting decisions and efforts.

Summary of the Literature Findings

The literature showed that there are general personality traits common among entrepreneurs. These are the need for achievement, risk-taking, innovativeness, autonomy, locus of control, and self-efficacy. Other factors that contribute are knowledge, practical intelligence, cognitive biases of over-confidence, goals and vision, personal initiative, passion, independence, and power.

The literature concerning church planters' personality traits was not as conclusive. Concerning the personality of the church planter, more research has been done on the personality of the entrepreneur than on the personality of the church planter. However, given the fact that church planters are in every way entrepreneurs, the conclusions found above in the literature concerning secular entrepreneurs may be safely applied to the personality of the church planter. At the same time, church planters have a wide variety of personality types. Much of the literature written about the personality types of church planters assumes that the planter will be involved in a scratch church plant. The Bible speaks of a church planter in the role of an apostle, but it sees it mainly as a scratch church planter. Many church plants, however, are not scratch works; there is some starting point—a core group, a mother church, a presbytery or some other denominational support structure, a network, some initial contacts in the targeted area, or even a model (such a multi-site model) that gives the church planter some sort of starting point. In light of that, there is a gap in the literature concerning degrees of entrepreneurship required by the several types of church planting.

Summary of the Interview Data

The interviews revealed that the church planters involved in this study had an intuitive understanding of the degree of their own entrepreneurial abilities, but that knowledge was not focused in their own minds. In other words, that knowledge was in the back of their minds, but not in the forefront. They didn't have that knowledge clearly available as they made decisions about a church planting opportunity. Even Bill, who knew that he wasn't strongly entrepreneurial, could not describe it clearly enough to present it to Steve. These church planters did not know how to think about the role of entrepreneurship in the church planting endeavor. The church planting leaders had a desire that the church planters they hired had a degree of entrepreneurship, even a large degree of entrepreneurship. They simply didn't have a way to measure it, even in a subjective way. Somewhat like the church planters, their understanding was a bit intuitive.

All three church planters knew their personality type based on the Myers-Briggs and the DiSC, but that knowledge didn't seem to help them in evaluating a church planting opportunity, specifically as regarding the degree of entrepreneurship required by the planting situation, the degree of entrepreneurship expected by the calling organization, and the degree of entrepreneurship resident in their own personality. They didn't use the knowledge of their own personality in evaluating the church planting opportunity. The church planting leaders generally had a better idea of the need to use personality profiles and then a better idea as to how to use them. They used the standard personality profiles.

Bill, the planter who knew he was less entrepreneurial and needed a larger core group, actually got the smallest initial group of the three. The other two planters, Fred and Joe, didn't care as much about having a larger core group, but actually got one. They could have scratch planted, and it wouldn't have bothered them if they had. All three of the church planting leaders chose the planter first, then allowed their knowledge of the planter and the planter himself to speak into the choice of the church planting situation.

Entrepreneurship and Available Church Planting Models

The second research question is this: "How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?" This research question concerns available church planting models. The aim of this area of research is to better understand available models for church planting and how they relate to the nature of entrepreneurship.

Summary of the Literature Findings

The literature showed that there are many church planting models from which to choose. Many of these groups of models have much in common. However, the models proposed by House and Allison were the only ones to intentionally connect their models to some form of entrepreneurialism, and the gradations thereof.

Summary of the Interview Data

The interviews revealed that none of the planters had any depth of knowledge of the several types of church planting models, or of the several types of multi-site models. They basically had three options in mind: scratch plant, begin with a core group, or be a

site of the mother church. Now at the same time, the church planting leaders each had a specific model that they desired to use. Only John used both sites of the mother church as well as particular church plants as options in their church multiplication efforts.

At the same time, all three church planters knew enough about their own degree of entrepreneurship to know what they needed in a church planting model. Fred and Joe got what they needed; Bill did not. John and Dan specifically related the degree of entrepreneurship with the choice of scratch planting versus planting with a core group or even using a site model.

The role of the Holy Spirit came into play. Where there was uncertainty and even ignorance, the Holy Spirit guided both the church planters and the church planting leaders. And both the church planters and the church planting leaders recognized this. As the two parties did what they thought was best, the Holy Spirit "worked all things together for good" (Rom. 8:28).

The Relationship Between Church Planters and Their Calling Organization

The third research question is this: "How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerned the relationship between the church planter and the calling organization. This relationship can center control and authority with the church planter or with the calling organization. Issues such as communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of

research was to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

Summary of the Literature Findings

The literature showed that there is much to be learned from the study of leadership styles as they apply to the relationship between church planters and their calling organization. The Blake Mouton Model provided helpful insights, as did the principles of situational leadership. In fact, one of the church planting leaders specifically employed Blanchard's situational leadership grid to his church planters and their church planting situations. Leadership styles provide models for the way the relationship between a church planter and the calling organization can be structured. Some styles will work with some planting situations, and some will work with others.

Tannenbaum and Schmidt's insights into decision-making and leadership styles have great application to church planting, specifically to the relation between church planters and their calling organization. The leadership style needed will depend on the degree of entrepreneurship in the church planter and the degree of entrepreneurship required by the particular church planting situation, as well as the nature of the decision at hand. The questions they provided and the factors they presented speak well to the relationship between church planters and their calling organization.

It is also important for church planters and calling organizations to understand their church, or corporate, culture. That understanding will provide great insights into their relationship.

Conflicts in the relationship between church planters and their calling organization are going to occur, and many of these conflicts have to do with the nature

and degree of entrepreneurship, both in the church planter and in the calling organization, as well as that required by the church planting situation.

Summary of the Interview Data

The interviews revealed that in some cases there was documentation that spelled out the terms and structure of the relationship from the outset. In some cases, there was not. The interviews also revealed that trust seemed to be key in the relationship, even from the outset.

The interviews also revealed that the church planters simply did not have a category for this relationship. They didn't know how the relationship should be structured, based on their knowledge of their degree of entrepreneurship. And they did not know how the relationship could be structured. They didn't know options. And admittedly, planters are not in a position to bargain or negotiate. They are being called by that church planting leader to plant a church. They are an employee. They are hired to do a job. At the same time, they are not powerless. Knowledge of their own degree of entrepreneurship and then knowledge of how that degree affects the structure of the relationship is needed in the structure and outworking of the relationship between church planters and their calling organization. This task falls on the calling organization. Calling organizations need to understand options for structuring the relationship specifically given the entrepreneurial needs of the church planter, the entrepreneurial demands of the situation, and their own degree of entrepreneurship.

Another idea that came out was the difference between the church planter reporting what he has done versus the church planter asking for permission for what he wants to do. All three situations felt this tension. It especially came out in spending

decisions, but in others as well. Documentation concerning rules for budgets and spending helped.

The idea of trust came out again in terms of the working relationship between the church planter and the calling organization. Even when there were areas of uncertainty concerning authority, when there was a degree of trust, both expected and experienced, the relationship remained healthy and stable.

Finally concerning the area of conflict management, sin is always an issue in conflict. Joe mentioned the benefit of seeing his sin and his lack of submission, even his combativeness. When he realized that there was sin on his part, he could apologize, and did so. Confession and repentance are only possible when sin is owned. Fred mentioned the importance of submission even when he disagreed with the leadership.

Fred mentioned the idea of spiritual identity as a helpful way to address conflict. He dealt with it by "rehearsing the gospel in my head," he said. He knew that his identity was not based in the views or opinions of his oversight team; they were based in what God thought of him, that he was known and accepted and loved by God even when those in authority held him back and doubted his desired direction. "I know what God thinks about me in Christ," was what defined his view of himself, not whether he felt respected by John or the oversight team.

Accountability also played a part in conflict management and resolution. This came out in the relationship between Joe and Dan. When Joe could accept that accountability in the relationship between him and Dan was needed and appropriate, the conflict was better understood and resolved. It also came out in the first church planting situation, specifically in terms of regular meetings and review periods.

Much has been said previously of the need for trust in the relationship between the church planter and the church planting leader, but it is not only trust. Love is key, as well. Joe felt loved and cared for and pastored by Dan. He knew that Dan was for him, was on his side, and that Dan believed in him. He knew that Dan loved him and his family, and that was the basis for their relationship. So, when there were conflicts, Joe knew that he could trust Dan because of the love that he had already experienced from him. Submission was easier because of that love.

Naming the conflict was also a helpful way to address conflict. This speaks to honesty, trust, and transparency. Naming the specific interests involved, in both parties, was helpful in resolving the conflict between Fred and John.

Discussion of Findings

In this section, the literature and interview research are compared in order to identify gaps in the current understanding. Solutions to these gaps and the identified problems will be presented.

Personality Traits of Church Planters and Choosing a Planting Opportunity

The first research question is this: "How did the expected degree of entrepreneurship impact the calling process (the way church planters chose their church planting situation, and the way calling organizations chose their church planters)?" This research question concerns personality traits and the nature of entrepreneurship. How do personality traits connect to entrepreneurship? A church planters' personality traits, specifically as they relate to the nature and degree of entrepreneurship, affect the church

planting opportunity that the church planter chooses, and they also affect the church

planter that the calling organization chooses for a particular church planting opportunity.

The aim of this area of research was to provide insights into the entrepreneurial

personality traits of church planters and how their unique personality affects their church

planting decisions and efforts.

General Findings Concerning Personality Types of Church Planters

As those who begin a new ministry venture, church planters are entrepreneurs.

The findings that surfaced concerning entrepreneurs apply to church planters.

Out of all the literature on the personality traits required of entrepreneurs, Jim

Corman's three traits were the simplest and easiest to apply: tolerance for risk, optimism,

and tenacity.[367] Some of the other traits discovered by the research in entrepreneurship

were achievement, innovativeness, autonomy, a locus of control (meaning a sense of

personal agency, that things are due to one's own actions), and self-efficacy (meaning the

personal ability to achieve a goal). Autonomy, self-efficacy, and a locus of control have

much in common. They indicate that the person wants "the steering wheel in their

hands." They want to be in control. I believe that the most important personality

characteristics for a church planter are tolerance for risk, optimism, tenacity,

achievement, and control. The difficulty comes in trying to measure these things.

Each of the church planters had taken some sort of personality profile. They had

each taken the Myers-Briggs and knew their Myers-Briggs type at the time of the

interview. They had also taken the DiSC, since the PCA's Assessment Center uses that

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[367] Jim Corman, January 27, 2022.

tool in its assessment process. Fred even said that he had taken "all of those," when asked

if he had taken any of the popular personality profile test. I asked him if these tests helped

him evaluate church planting opportunities, specifically concerning the degree of

entrepreneurship required. As he began to answer that question, he began a new trail of

thought. He said that he felt that John and the mother church were looking for a church

planter who was a bit more compliant and not as entrepreneurial. He said that he was "a

good fit for what they were looking for" in terms of entrepreneurial abilities, but then he

followed that up directly by saying that he wondered if he was also too "high

maintenance." In saying this, he betrayed his view of himself; he felt that he was more

independent, more entrepreneurial. Someone who is "high maintenance" is certainly not

compliant. He went on to say that there were areas of ministry where he "knew what he

wanted to do," and it was different from the way the mother church did ministry in that

particular area. All that is to say this. The standard personality profiles provide insights

into personality, but they do not directly speak to the nature of entrepreneurship.

So, Fred had taken all the tests—DiSC, Myers-Briggs, Enneagram—but none of

them really helped him get a grasp of his entrepreneurial abilities, or the degree of them.

At the same time, he intuitively knew that he was maybe even more entrepreneurial than

the mother church expected. Interestingly, John did not specifically ask Fred about DiSC

(though he would have had this knowledge from the report given by the Assessment

Center), or his Myers-Briggs type, or any other personality test result during the

interview stage. He was more focused on whether Fred met his particular DNA for a staff

member and then whether he met the mother church's view of a church planter.

Also, none of the church planters thought of themselves as apostles; they didn't see themselves as carrying out an apostolic ministry. This is understandable. That term carries a weightiness and a significance to it. But none of them attached the task of apostle—one sent into a new area with an authoritative message—to their call to be a church planter.

John admitted that finding scratch church planters is difficult, and he is correct. His mother church has addressed this by sending out a large core group with the planters that they hire. They also decide whether the candidate should plant an independent church or a lead a site of the mother church. However, when asked how this determination was made, whether a candidate should be a planter or a site pastor, he had no tangible way of knowing. They have a well-developed manual that addresses this issue (among others), but in the end, the difference between a planter and a site pastor comes down to an intuition on the part of the church planting leader and then discussions with the planter. And these would take place not at the interview stage, but after the fact. In fact, the policy of both John and Dan is to hire the planter first, based on an organizational fit—John called it DNA—and then choose the location later, in conjunction with the planter. And the location choice would involve whether the situation would be more of a site of the mother church or an independent church plant. In other words, the location choice, or the planting situation choice, would be determined on the degree of entrepreneurship required by the situation and the degree of entrepreneurship in the planter.

The policy manual developed by John states that "a church planter must have a track record and developed skills while a site pastor must at least have them in a

developing and sufficient form."[368] So even though both John and Dan identified a need to better understand a church planting candidate's degree of entrepreneurship, neither had a means for determining this. Both understood the difference between a church planter and a site pastor, but they relied on previous experience, track record, and their own interviewing, referencing, and intuition to ascertain this.

Dan stated that he used all the standard personality profile tools (he also included the RightPath Profile). He said that he would look for someone who was an entrepreneur but didn't have a tool to assess this. He used the Myers-Briggs, the DiSC, and the RightPath, and from those he got a feel for the degree of entrepreneurship of the candidate. That knowledge was also used in determining the planting location and situation that would best fit the candidate. And like John, he involved the church planter in this process. But the point is that in the end, Dan used the personality profiles and then his own intuition to determine the degree and nature of entrepreneurship in the planter. This continues to speak of a need for a tool to assess the degree of entrepreneurial abilities in a candidate. And interestingly, Steve said that he uses the Assessment Center to gauge a candidate's entrepreneurial abilities, but the Assessment Center doesn't really do that. It does use a bell-curve scale (see Appendix B), and the candidate is asked to place himself on that scale. It is self-rated, there is no real training or preparation for using this scale, and it does not really play a prominent role in the assessment process.

It is also interesting that all three of the planters interviewed for this study admitted that they really did not know themselves that well as they were evaluating planting opportunities, particularly concerning their degree of entrepreneurship. Fred said

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[368] From their Multiplication Manual, Plant vs. Site (no page numbers).

that he didn't have a category for entrepreneurship. They each had an intuitive view of their own entrepreneurial abilities and their degree of entrepreneurship, but it wasn't clear, and it didn't really help them in any aspect of church planting: choosing an opportunity, choosing a model, or working with their oversight. They simply didn't know the right questions to ask.

Proposed Solutions to the Lack of Entrepreneurial Knowledge

As we have seen, both in the literature and in participant interviews, there is a significant need for church planters as well as church planting leaders of calling organizations to have a solution to this problem of a lack of entrepreneurial knowledge. I propose three solutions to address this need.

A Ministerial Entrepreneurial Scale

First, I propose a better Church Planter Spectrum than what is currently used in the PCA's Assessment Center (see Appendix B). The current spectrum provided in the PCA's Assessment Center assumes a bell curve of planters and pastors, and that most ministers are somewhere in the middle, between (32 and 68 on the scale). This may be true, but the rating is purely subjective. There is no way of confirming it. And providing this information doesn't really help the candidate. It is the opinion of this author that the spectrum is cumbersome and hard to read. It uses the terms (Planter/pastor, Planter/Pastor, Pastor/Planter, and Pastor/planter) with differing capitalizations and no real explanation of their meaning.

In contrast, I use a scale which I developed over the years, as I have helped church planters and potential church planters understand their degree of entrepreneurship.

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I designed this scale and developed it over years of working with church planters and those considering church planting. It is one of three factors I use to help church planters understand which church planting situation may best fit them. First, I ask them about their geographical preferences, or even disdains. Where geographically they want to go. Where geographically they do not want to go. This takes into consideration extended family, climate, and their own personal desires. Then I ask about demographic preferences, or even disdains. What type of area they want to live in. What type of area they do not want to live in. This includes interests such as moving to an urban setting, a suburban setting, a small town, a rural area, or a college town.

The third factor I ask about is where they find themselves on an entrepreneurial spectrum. This factor is vitally important. It provides church planters with needed self-knowledge concerning their own degree of entrepreneurship. There are several reasons that this knowledge is important. First, it provides church planters with a degree of confidence concerning the type of church planting situation that would best fit them. If they have a high degree of entrepreneurship, then they may can plant a church by scratch. If they have a lesser degree of entrepreneurship, then they may need some degree of support, whether that comes from some initial contacts, a core group, or a mother church. Second, it provides me, as an advisor to them, with information to help them find the church planting situation that may best fit them. Knowing their degree of entrepreneurship is vital to helping a church planting candidate find an appropriate church planting situation.

Third, it can begin to eliminate certain church planting options. For instance, if a church planter wants to plant in a suburban area in the Midwest, but at the same time

needs a high degree of support (meaning that planter has a low degree of

entrepreneurship), then he cannot be placed there if I can't find a mother church that will

provide the needed support. In fact, some church planters will choose to plant in an area

that is not their top choice geographically, simply to plant where they get the appropriate

support. Sometimes entrepreneurial fit trumps the other two factors. It is that important.

I have over twenty years of experience in the field of church planting and ten

years specifically working to recruit and place church planters. When I began to recruit

and place church planters, there was no tool to assess entrepreneurial fit. This tool has

proven itself over and over to be helpful to both church planters and church planting

leaders.

The scale used is simply an entrepreneurial continuum. Its value comes in that it

is self-reporting. This seemed to be the case with the three planters interviewed for this

study. Though none had taken any sort of entrepreneurial assessment tool, they each had

an intuitive understanding of their own entrepreneurial abilities. This tool utilizes this

intuitive sense of entrepreneurial ability.

I have used this scale both in person and over the phone. I have the church

planting candidate draw a line with two endpoints, placing a zero under the left endpoint

and a 100 under the right endpoint. I also have them write the word "Pastor" under the

zero and the word "Planter" under the 100 (see figure 7). Then I ask them to describe the

prototypical pastor. I even ask them to describe a caricature of a prototypical pastor. This

is someone who is almost completely pastoral in personality style and character and has

relatively little church planter abilities. Someone who is a zero on this scale would have

no church planter abilities. But we know that no one would rate a zero; every minister has

some degree of church planter abilities. And no one would rate a one hundred; every minister has some degree of pastoral abilities.

Figure 7. Ministerial Entrepreneurial Scale.

When I ask church planting candidates to describe this prototypical pastor, words like gentle, kind, and patient come up. Prototypical pastors are described as counselors, shepherds, and friends. Candidates easily see these pastors as non-competitive, as not very action-oriented or task-driven. These pure pastors are not motivated by achievement. They are the kind of pastors who baptizes the baby, eighteen years later prays at their local high school graduation, performs the wedding ceremony a few years after that, and then baptizes that person's first child. They are seen as steady, good managers of ministry matters, and risk averse. They enjoy making hospital visits and are good at it. They might not be a strong pulpit preacher, but people don't stay at the church because of their

preaching. They stay because they feel cared for by these pastors. And the "pure pastor" is probably not a strong evangelist. I even ask the church planting candidate to identify what sins these types of pastors might battle. Prototypical pastors might be a people-pleasers. They might have a difficult time making tough ministry decisions. They might not be strong leaders. Usually after a few minutes of creative thinking, the church planting candidate has a good picture in mind of the nature of a prototypical pastor.

Then I ask the church planting candidate to do the same thing for the other end of the scale, for the prototypical church planter. And the same exercise takes place. The candidate will use words like strong leader, great preacher, courageous evangelist. Prototypical church planters are achievement-oriented, task-driven, and even competitive. They are the opposite of the prototypical pastor: not very patient, not the person you go to with your problems, not really a shepherd. Prototypical church planters love risk, love trying new things, and love change, sometimes just for the sake of change. They even love a bit of controversy. Prototypical church planters don't mind stirring the waters, making people feel a bit uncomfortable. They are not the kind of pastor that you want visiting you in the hospital, but they are the kind of pastor you want leading you to a new destination. They are proactive. People will come to this church because of the strength of their leadership, though those people may not feel connected to them personally. And their sins are the opposite of those of prototypical pastors. They may not be tactful at times. They may simply be focused on building their own vision. You may not feel heard by them or cared for by them.

Now, again, these are words that describe a prototypical pastor (rated "0" on the scale) or a prototypical church planter (rated "100" on the scale). And they are words that

describe an extreme, a pure planter or a pure pastor. In reality, there is no such thing as a minister who is only a pastor and has no church planting abilities, or vice versa. These are caricatures. But I use these extremes to emphasize a contrast. I also let the church planting candidate know that there are no value judgments in this exercise. One extreme is not better than the other. Both have strengths and both have weaknesses, and both gift mixes are needed in the work of the kingdom of God. Relating the number zero to a prototypical pastor does not mean it is bad. In other words, being a zero on the scale is not problematic. It is not inferior to be a "0" nor is it preferable to be a "100." The numbers simply provide a relationship along the scale. And no one with whom I have used this scale has gotten confused. They intuitively understand the relationship and the gradation between a pastor and a church planter.

For clarification, there may be a better term than "pastor," perhaps the term "shepherd." I used this scale once with a well-known church planting leader and he made the point that all ministers are pastors. However, some are more entrepreneurial than others. That's why I call this an Entrepreneurial Scale, rather than a Pastor/Planter Spectrum. The term "pastor" may communicate an office rather than the nature of the person holding the office. At the same time, from my experience, the term "pastor" seems to communicate these ideas better than the term "shepherd."

By this time, most church planting candidates have a good feel for the instrument and see what I am doing. I then ask them where they see themselves on the scale. Most church planting candidates know exactly where they would place themselves on the scale. If they hesitate, I tell them where I would have placed myself when I planted a church some years ago. I tell them that I would have been about a 70 or 75 on that scale.

And I give them my reasoning. I didn't want to plant in a place where I didn't know anyone. I needed a starting point. But I didn't want a core group given to me. I didn't want a group that was already in place. Those qualifications put me about halfway between a "50," the midpoint on the scale, and a "100," which is a pure scratch church planter, that is one who starts the church planting effort without a core group or any initial contacts. I wanted the chance to start a church from the beginning, but I didn't want to start from scratch, not knowing anyone.

Using this scale allows me to emphasize to potential church planters that more ministers can plant a church than think they can. There is a place all along the Ministerial Entrepreneurial Scale for almost all ministers to be able to plant, if they find the situation that fits them. I tell potential church planters that, from my experience, anyone from about the "35" point on the scale upwards can plant a church if they find the right situation. The closer one places oneself to "0" on the Entrepreneurial Scale the more support will be needed and expected. The closer one places oneself to the "100" on the scale the less support is needed and desired.

This Ministerial Entrepreneurial Scale could also be used by others who know the church planting candidate well. The church planter's spouse could use it on the church planter. The church planting leader who is considering calling that church planter could use it. Many assessing agencies, like the PCA's Assessment Center, have the church planting candidate provide references who then complete a questionnaire on the candidate. These references could also use the scale, providing their views on the candidate's degree of entrepreneurship.

Entrepreneurial Proficiency Questions

A second way to address the entrepreneurial knowledge deficiency that many potential church planters have is to simply use a list of pointed questions. These can be used by church planters when evaluating a church planting situation. Here is my proposed list of questions:

1. How much support do I feel I need as I am carrying out the task of planting a church? How much support do I want in a church planting situation?

2. How much authority do I want in the task of planting a church? How much freedom do I want in the task of church planting?

3. Am I able to carry out another's ministry plan (vision/mission/values) or do I desire to implement my own? How strong is that desire one way or the other?

4. What are my non-negotiables in a church planting situation? To what degree do they rise?

5. What is most important to me? What is less important to me? What areas of ministry or what decisions do I need to dictate? Which ones can I accept my calling organization dictating to me?

6. How important is preaching to me?

7. Do I want or need the administrative or clerical support of a mother church or a network?

8. Do I mind being told what to do? How well do I work under the supervision of others?

9. Can I accept feedback and evaluations from others? What is it like for me to be held accountable?

10. Do I enjoy working alone? Would I rather work on a team? Why?

11. How well do I meet new people?

12. Am I more people oriented or task oriented?

13. Would I call myself ambitious? To what degree?

14. Am I compelled by the unknown, curious about the unknown, or hesitant of the unknown?

A corresponding list of questions can also be used by church planting leaders when interviewing potential church planters, or when working with a church planter in determining the type of planting situation that would best fit.

1. How much support do we feel we can supply this church planter? How much support do we feel we want to supply this church planter? How much support do we feel this church planting situation requires?

2. How much authority do we want in the task of planting this church? How much freedom do we want to give the church planter in the task of planting this church?

3. Is this church planting candidate able to carry out our ministry plan (vision/mission/values) or does this candidate desire to implement a plan that is different from ours? If so, what are the differences, and to what degree do they rise? Also, if there are differences, are those differences central to our ministry plan, or are they more of a secondary nature? How strong is this candidate's desire one way or the other?

4. What are our non-negotiables in this church planting situation? To what degree do they rise?

5. What is most important to us? What is less important to us? What areas of ministry or what decisions do we need to dictate? Which ones can we accept the church planter dictating?

6. How important is preaching to this candidate?

7. Does this candidate want or need our administrative or clerical support?

8. Is this candidate teachable? Is this candidate submissive? Will this candidate work well being supervised?

9. Can this candidate accept feedback and evaluations from others? What is it like for this candidate to be held accountable?

10. Can this candidate work well alone? Would this candidate work better on a team? Why?

11. How well does this candidate meet new people?

12. Is this candidate more people oriented or task oriented?

13. How ambitious is this candidate? To what degree?

14. Is this candidate compelled by the unknown, curious about the unknown, or hesitant of the unknown?

For these questions to provide any help, they require honesty in both the church planter and the church planting leader. This is not a time for unrealistic optimism on either part. In answering these questions, a potential church planter must not try to be more entrepreneurial, or less entrepreneurial, than is actually the case. Over-confidence will not help the church planter. It will create unrealistic expectations on the part of the calling organization. Neither should the church planting leader hope that the potential church planter is more entrepreneurial than is actually the case. Turning a blind eye

concerning the degree of entrepreneurial abilities of the church planter will also be detrimental. This was seen in the second church planting situation with Bill and Steve. Steve believed that Bill was much more entrepreneurial than Bill actually was, even though Bill said from the outset that he wanted a situation that would allow him to "have the training wheels on." Unhesitating honesty would have helped that situation.

It is interesting that in my experience using this Ministerial Entrepreneurial Scale, many potential church planters rate themselves a bit less entrepreneurial than they actually are. When I press further concerning their degree of entrepreneurship, many will move their score a bit closer to the "100," giving themselves more entrepreneurial abilities. This could be because they have a certain spiritual or relational opinion of what it means to be more entrepreneurial. They may think of someone who is more entrepreneurial as brash or arrogant or overconfident, and they don't want to be seen that way. It could be that they lack confidence. They may not see themselves as much of a leader or as much of a risk-taker as they actually are. Often, when I press them on who they really are, they will become more comfortable accepting their degree of entrepreneurship.

Entrepreneurial Profile Tool

The third way of addressing this lack of entrepreneurial knowledge is by using a profile, or a tool, much like a personality profile test. Unfortunately, there is not a test designed specifically to address the entrepreneurial aspects of church planting. This is where the secular world can help. I suggest that when evaluating potential church planters, assessment agencies, like the PCA's Assessment Center, begin using a tool like the Battery for the Assessment of the Enterprising Personality (BEPE) or Entrepreneurial

Mindset Profile (EMP). Both tools have shown to provide reliable results in predicting an entrepreneurial personality. Eventually, a tool of this nature should be developed to specifically address the degree of entrepreneurship in a minister as it relates to church planting.

The Role of the Holy Spirit

At the same time, the role of the Holy Spirit is vital. In general, most entrepreneurs rely on their gut instincts. They believe in what they are doing and in their ability to do it. This is also true of church planters. The role of the Holy Spirit is not really a solution to the lack of entrepreneurial knowledge; it is, however, a foundational truth that affects all of church planting, and certainly the issues and problems surfaced in this study. I found it interesting that Joe referred several times to relying on God's call on his life. When asked if he would have felt comfortable doing a scratch plant, he said, "Oh, that would not have bothered me, not if we thought we were supposed to be there." His confidence was based on God's call on his life. There is an instinct, an intuition, a reliance on the subjective call of God, which helps an entrepreneurial church planter choose a planting situation and make other church planting decisions as well.

Entrepreneurship and Available Church Planting Models

The second research question is this: "How did the expected degree of entrepreneurship impact the church planting model, both from the standpoint of the planter and the calling organization?" This research question concerns available church

planting models. The aim of this area of research is to better understand available models for church planting and how they relate to the nature of entrepreneurship.

General Findings Concerning Church Planting Models

In two of the church planting situations interviewed, there was an opportunity for the new work to either be an independent church plant or a site of the mother church. When Fred was discussing the possibility of planting with John, a location was not specified. Fred and John would determine whether the work would be a site or a plant during the year-long residency provided by the mother church. The second church planting situation was envisioned to be an independent church plant all along. However, when I asked Steve if the work could have been a site of the mother church, he said that that would have been satisfactory, though he had never planted a site before. Dan never considered using a multi-site model. It is not how they operated.

Out of the three church planting situations interviewed, only John was planting both independent churches and also starting sites of the mother church. When they considered a church planter, they had locations in mind that would have worked as sites from the mother church, and they also had locations in mind that would have only worked as independent church plants. Even in the locations that were to be independent church plants, the mother church sent out a large core group. John said, "We anticipated sending out between 75 and 100 people." So, though it was intended to be a church plant and not a site, it would start with a sizeable group of people. John did not have a strict way of determining whether a location would be a site or a church plant. It would be determined through discussions with the church planter and through evaluating the distinctives of the location. In their manual, they have ways to differentiate between a site

and a church plant. But interestingly, they do not have a scale of opportunities, with gradations between a site and a church plant.

Now, admittedly, some mother churches and church planting networks do not want to be multi-site at all. And there are a number of reasons for this. To employ a multi-site model requires a different kind of commitment from the mother church, and maybe a greater commitment. Earlier in chapter two, I presented a list of questions provided by Surratt, Ligon, and Bird that can help a calling organization determine the type of multi-site model that would work best for them. In chapter two (above) we learned that Scott McConnell's book *Multi-Site Churches* identifies four key areas to consider: autonomy, oversight, preaching, and core ministries.[369] The first two have to do directly with the nature of entrepreneurship. The continuum between autonomy for the church planter and oversight from the calling organization is crucial. How much autonomy the planter has, how much oversight the calling organization has, and then how well this relationship is known and defined both from the outset and then throughout the planting endeavor, are vital to the success of the church planting effort.

There are other issues which also need to be examined. If preaching is to be delivered from the mother church, then there can be technology issues and the costs related to that. Concerning core ministries, the model must speak to the ministries which will be offered and/or shared between the mother church and the site, and this will require coordination.

There are other reasons that some churches do not want to want to be multi-site. Some have to do with issues concerning philosophy of ministry. Some mother churches

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[369] McConnell, 75-88.

simply do not want to employ a multi-site model, even though they could, because it does not agree with their view of the Church, or it does not line up with their particular philosophy of how to be the Church. And the New Testament does not provide any help here. It simply does not speak to the issue of a site versus an independent church. Others do not use it because of the complexities involved in coordination between the sites and the mother church.

Church Planting Models based on Entrepreneurship: A Scale

However, as some churches decide to employ a multi-site model and as others plant independent churches, there is a need for help in determining which model best fits certain contexts and which model best fits certain ministers. In my opinion, this is a primary church planting resource that is missing. To this end, in the following paragraphs, I will build a diagram to help with these decisions. I will begin with the scale of church planting options provided by House and Allison (see figure 8), which was reviewed in detail in chapter two. While other authors provided church planting/multi-site options, they did not relate well to a scale of entrepreneurial abilities in the planter or the entrepreneurial requirements of the ministry context.[370] But the spectrum of church planting options presented by House and Allison is most helpful because it relates a church planting option directly to the degree of entrepreneurship required. They do not use the term entrepreneurship; instead, they use the term locus of power, which is a term that many of the articles on entrepreneurship used when defining a key characteristic, or

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[370] Surratt, Ligon, and Bird mention a Low-Risk model of planting, but this idea of risk has more to do with the "simplicity of the programming and low financial investment" required by the mother church (39). It doesn't have as much to do with risk as an aspect of entrepreneurialism.
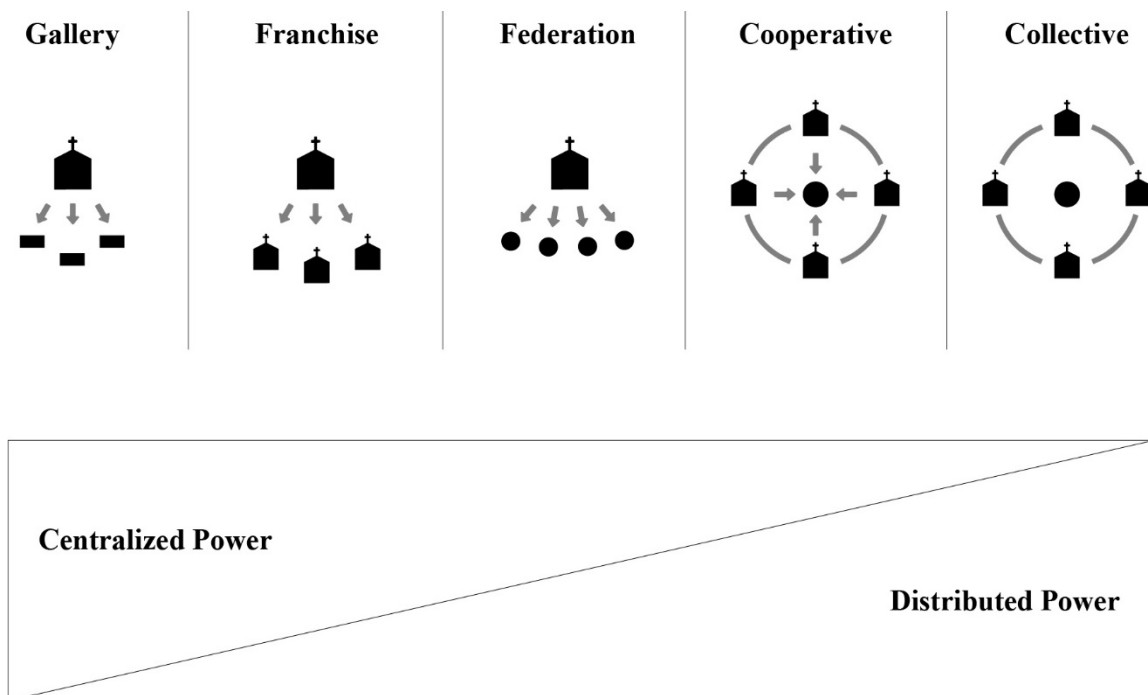
Figure 8. Locus of Power Spectrum. Chart from House and Allison, 75.

personality trait, of entrepreneurs. They define the locus of power as "the authority and the responsibility to establish vision, make decisions, and spend money."[371]

Although fully discussed in chapter two, here are brief definitions of each of these models. The Gallery Model is one church expanded to multiple services and/or venues. The Franchise Model is one church cloned to multiple sites. The Federation Model is one church contextualized in multiple locations. The Cooperative Model is one church made up of multiple interdependent churches. The Collective Model is a collection of churches collaborating as one church. The first three models are defined by House and Allison as multisite models; the last two are defined as multichurch models. Using the terminology

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[371] House and Allison, 47.

of this study, the first three describe some form of a multi-site church. The last two

describe some sort of church planting model. Combining the diagram by House and

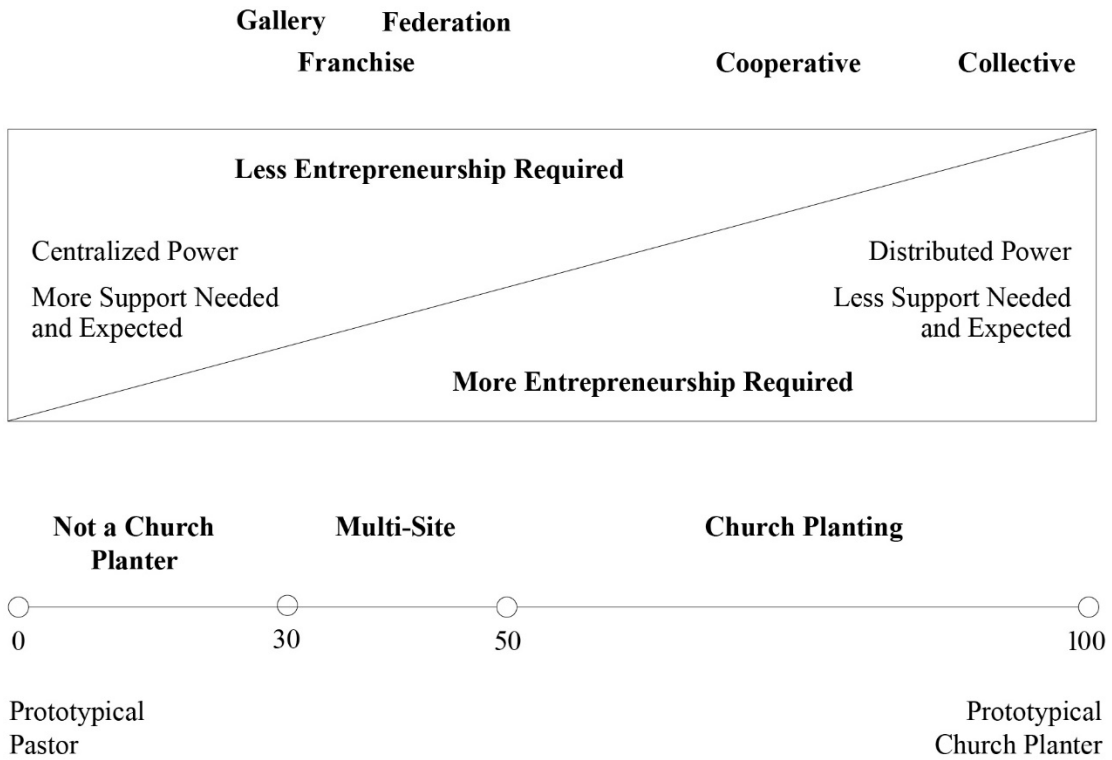Allison with my Ministerial Entrepreneurial Scale looks like figure 9.

Figure 9. House and Allison's Model based on Entrepreneurship. Adapted from House
and Allison, 75.

If ministers rate less than a 30 on this entrepreneurial scale, then I would suggest they not

be a church planter. I would suggest they do not have a high enough degree of God-given

ministerial entrepreneurship. In my opinion, they are better suited to pastor an existing

church or carry out some other form of ministry, such as counseling or teaching.

However, if they are a 30 or higher, my experience would lead me to believe they can be

involved in some type of church planting endeavor. The question then pertains to the type of church planting, or church multiplication, endeavor that best fits them.

Starting at the right end of the scale, ministers who rate as an "85" or higher could be some sort of scratch church planter. God has given them the gift mix and personality to start a new church in areas when there is currently not a church, where there is not a core group, and even where there may not be any initial contacts. These church planters may be in an area that is geographically distant from any supporting church, or they could be demographically different from a supporting church. House and Allison would connect this to their Collective Model, in that these ministers plant a stand-alone church which is in some way connected to other churches in some sort of collaborative effort. This collaborative effort could be a denomination, or it could be a network of churches (maybe within a denomination). Going to the left a bit further on the scale beginning at the "70" mark is the church planting situation where there are some initial contacts, but not a formed core group. Ministers who rate between "70" and "85" generally don't want to start from absolutely nothing, but neither do they want to inherit a core group. They want to gather people around their vision and style of ministry, and around their personal preferences and values. But they often feel they need a greater number of people as a starting point than do church planters who rate at "85" or higher.

Ministers who rate between a "55" and a "70" are probably best suited to take an existing core group. They are probably not strong of gatherers. They have a vision for a particular type of church but could also incorporate the desires and preferences of an existing group. Sometimes existing core groups already have chosen a name for the church, they may have developed their own vision and values statement, and some may

have even begun to hold worship services. Often, they have begun to develop their own ethos, preferences, and values. Many existing core groups form around a particular issue. Some groups gather around a schooling choice, home-schooling or private Christian schooling. Some gather because they have left a former church because of some concern, and they desire to begin a new church that will not be like their former church in some particular way. Sometimes existing core groups simply gather because they live in proximity to each other and there is not a suitable existing church nearby.

The models mentioned in chapter two presented several types of core groups. Some core groups are quite healthy, and some are not healthy at all. In my opinion, the more proactive a group is, the healthier it is. If is a group is somewhat reactive (meaning that it has formed out of a reaction to a former church or around some issue or cause), it is often less evangelistic and outreach-oriented, and, in my opinion, less heathy. A core group church planter on this point in the scale has enough prototypical pastoral gifts to be able to shepherd these families well, but also has enough prototypical church planter skills to be able to lead that group to becoming a self-supporting, self-governing church.

Ministers who rate between "45" and "55" can plant a church. However, from my years of experience, they would best fit in a situation where they would join a church staff, minister within that church for a period of time (up to two years, and maybe longer), and then, after gathering people around their vision (usually from within that church), launch out with that group to start a new church. This model also works well where there is a mother church who already has a pastor on staff that desires to plant a daughter church. Staff pastors such as these have already built relationships with people

within the mother church. It could be that they lead a small group in the geographic target area and the people that live in that area would go with them to be part of a core group.

Then, finally, in my opinion, ministers who rate between "30" and "45" on the scale should probably plant using some sort of site model. As presented in chapter two, there are many iterations of the multi-site model: some where the preaching is done by the site pastor, some where the preaching is recorded from the teaching pastor of the mother church and shown a week later, some where the site uses a live video feed of the teaching pastor of the mother church, and variations beyond these. There are a lot of ways that a site can relate to a mother church, with varying degrees of support given to the site, and varying degrees of shared ministries shared from the mother church to the site.

An important truth arising from this model is that more ministers can plant than think they can plant. In my experience in over twenty years of involvement in church planting, I find that there is still a stereotypical view of a church planter as that hard-charging, "scratch" church planter. But there is a place for far more ministers in church planting, if, they can find the situation that fits their God-given degree of entrepreneurship.

At this point, I will remove House and Allison's nomenclature and replace them with my own in figure 10. My terms better describe what a church planter will need in a church planting situation based on that planter's degree of entrepreneurship. The further to the left on the chart, less entrepreneurship is required of the church planter, and less is expected by the calling organization. The further to the right on the chart, more

entrepreneurship is required of the church planter, and more is expected by the calling organization.
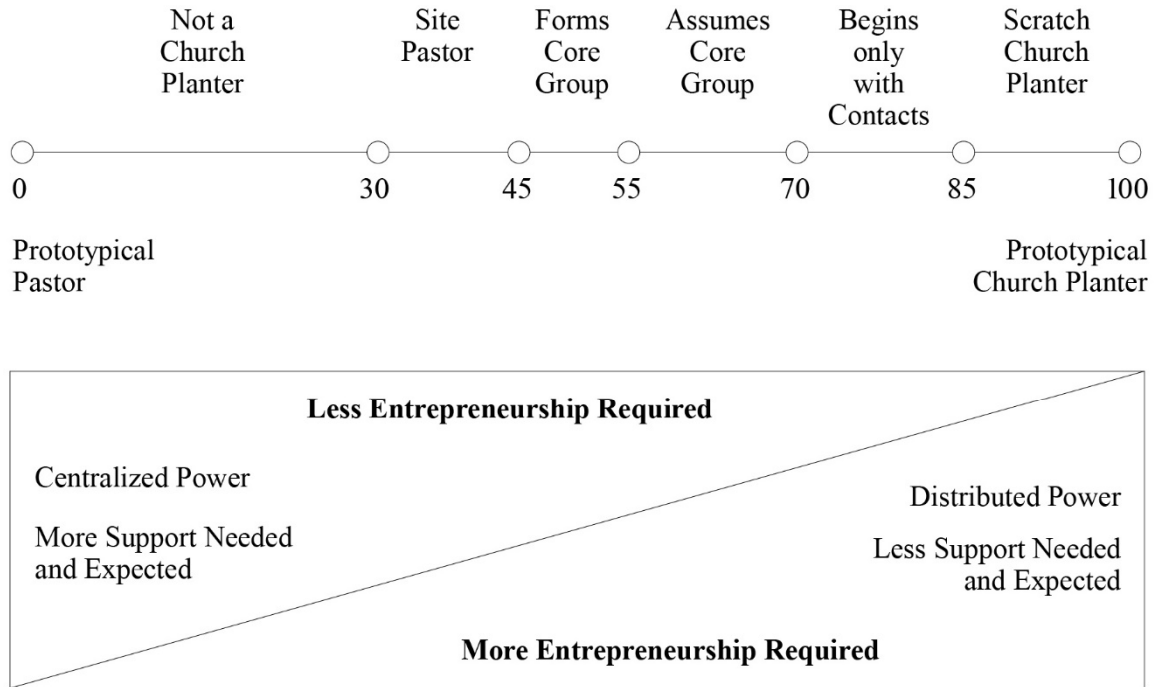

Figure 10. Entrepreneurial Scale for Church Planting Models.

This Entrepreneurial Scale for Church Planting Models can provide mother churches and calling organizations, such as presbyteries or networks, with a tool to evaluate the degree of entrepreneurial abilities held by ministers, and then the kind of church planting situation that would best fit them. At the same time, it can help ministers assess their degree of entrepreneurial abilities and then the kind of ministry situation that would best fit them. But it can also help ministers assess a given ministry situation and help them determine if that situation would best fit them, given their knowledge of their own degree of entrepreneurial abilities. And it can help a mother church or another

calling organization, such as a presbytery or network, determine the degree of entrepreneurial abilities required by that ministry situation.

This scale can also be helpful in determining the role of an apprenticeship and the length of that apprenticeship. From the view of the calling organization, some church planters will need an apprenticeship, and some will not. Among those that do, some will need a longer apprenticeship, and some will need a shorter one. From the church planter's perspective, some planters will desire an apprenticeship, and some will not. Among those that desire an apprenticeship, some will desire a longer one and some will desire a shorter one. The longer the apprenticeship required, or desired, the further down the scale to the left one would expect to be rated. The shorter the apprenticeship required, or desired, the further up the scale to the right one would be rated.

The Role of Authority

As I stated in chapter two, an apostle is one who is sent with a message but then also has the authority to implement that message. This lines up very well with the role of a church planter, and evidence from the interviews agrees with this. In some cases, church planters could choose whether they wanted to plant an independent church, or whether they wanted to join a team and be part of a multi-site network. Obviously, those that were more entrepreneurial in nature wanted to plant an independent church rather than lead a site in a multi-site network. One of the reasons for this had to do with authority. As a rule, the greater the entrepreneurial ability required by the situation, the greater the authority is desired by, and required of, the church planter.

This was noted specifically by Fred. There were times when He "just took authority." He felt like "authority was supposed to be mine. Maybe responsibility is a

better word. I felt like I had the responsibility of taking authority." In planting an independent church, as opposed to a site of the mother church, he expected to have the authority needed to carry out that task. Now in a biblical sense, the authority of an apostle meant that in carrying out the task of preaching the gospel and planting a church, the apostle had the ecclesiastical authority to do exactly that. When the Apostle Paul arrived in Ephesus, for example, his message and his task were accepted because he carried the authority of the mother church in Jerusalem, and even of Christ himself. This is similar to that of a modern-day church planter. A church planter going into a new area to plant a church must be perceived as having some degree of authority for the message and task to be accepted.

But this is different from the task of one leading a site in a multi-site network. In that situation, the authority is founded in the main site church, the mother church. Less authority is needed in a multi-site ministry situation; more authority is needed in planting an independent church. And this relationship is scalable. As more authority is required by the situation, more entrepreneurship is required, and expected, by the church planter. This continuum is seen in the spectrum of church planting options as seen in figure 10.

Summary of Findings Concerning Models of Church Planting and Entrepreneurship

The continuum found in the Entrepreneurial Scale for Church Planting Models will help church planters and their calling organization find the model that best fits the entrepreneurial abilities and the entrepreneurial requirements of the church planting situation. This scale shows that more people can plant a church than may think they can if they find a model that best fits their degree of entrepreneurship. The church planter

and the calling organization should consider how authority will be experienced in the chosen model.

The Relationship Between Church Planters and Their Calling Organization

The third research question is this: "How did the degree of entrepreneurship affect the relationship between church planters and their calling organization throughout the church planting endeavor?" This research question concerns the relationship between the church planter and the calling organization. This relationship can center control and authority with the church planter or with the calling organization. Issues such as communication, expectations (both communicated and assumed), decision-making, and conflict management and resolution are part of this relationship. The degree of entrepreneurship, both in the church planter and that expected by the calling organization, affects how this relationship is experienced and conducted. The aim of this area of research is to better understand the relationship between the church planter and the calling organization given the nature of entrepreneurship.

General Findings Concerning the Relationship

The relationship between the church planter and the calling organization is of crucial importance. To a great degree, it can "make or break" the success of a church plant. Unfortunately, there is little written about this relationship.

The leadership styles reviewed in chapter two speak to the relationship between the church planter and the calling organization. I believe that an intentional use of identifiable leadership styles will greatly benefit the relationship the church planter and the calling organization. It is interesting that Dan intentionally employed the work of Ken

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Blanchard's situational leadership model in his oversight of Joe. Dan indicated that there were times when he needed to simply delegate a task or decision to Joe, there were times when he needed to participate with Joe in the task or decision, there were times when he needed to sell or explain to Joe what needed to be done concerning a particular task or decision, and there were times when he needed to tell or guide Joe into exactly what he wanted done concerning a particular task or decision.

A wise calling organization will be familiar with the available leadership styles and will employ some type of leadership model in their oversight of a church planter. And wise church planters will understand that a style will actually be used in the relationship with the calling organization, and will understand what that style is, and hopefully will have input as to the particular style used. Joe understood that there were times when Dan told him what he had to do, and then there were times when he simply told Dan what he had already done. That difference between a church planting leader being told by a church planter what has already been done and being asked by the planter what should be done, and the gradation in between, is crucial.

I call this the difference between reporting and requesting. There are times when church planters report to their oversight what has already been done. In this case, they are not asking for approval; they are simply providing an update and keeping the oversight informed. But there are times when they are requesting approval for what they want to do. There are some decisions where the oversight gives freedom to the planter, and there are times when the oversight uses its authority to either direct the planter or veto the decision of the planter. This was seen in Fred's efforts to hire staff. John allowed Fred to

choose the staff person he wanted to hire, but John reserved the right to veto that decision (but he admitted that he would have done so only in particular situations).

Lewin identified Authoritarian (autocratic), Democratic (participative), and Laissez-faire (delegative) leadership. This is a fine, if not simplistic, model to use concerning church planters and their oversight. Fiedler identified task-oriented leaders and relationship-oriented leaders. This is also a helpful distinction for church planters and their oversight. If it is known by both the planter and the calling organization that the planter is either task-oriented or relationship-oriented, then the two parties will better understand each other and how they operate. Not to make too much of a generalization, but it is not unusual for church planters to be more relationship-oriented and for oversight groups, particularly if that oversight comes from lay elders and not ministers, to be more task oriented.

In much the same way, the Blake Mouton model emphasizes the spectrum between a concern for results and a concern for people. The situational leadership model of Ken Blanchard was just mentioned above. It was used intentionally by the third church planting situation. Interestingly, Joe didn't know that Dan was using situational leadership principles with him. I think that it would be helpful for planters and supervisors to identify the leadership/decision-making model that is being used in their relationship for a couple of reasons. First, the greater the knowledge, the greater the clarity. But also, if planters know the particulars of the model being used by the supervisor, they will know what to expect from the supervisor and what is expected by the supervisor.

Decision-Making Based on Entrepreneurship: A Scale

The same ideas behind the entrepreneurial scales outlined above are helpful when discussing the relationship between a church planter and a mother church or calling organization. There is a difference between church planters informing their mother church what they have done and the mother church dictating to church planters what they must do. There is a difference between the planter asking for help, and the mother church advising the planter. This scale of authority and freedom is crucial, and it is akin to the scales proposed above.

I would like to focus on an application of the leadership styles chart of Tannenbaum and Schmidt, as discussed in chapter two. As mentioned, Robert Tannenbaum and Warren Schmidt authored an article in 1958 for the Harvard Business Review entitled, "How to Choose a Leadership Pattern." It became a seminal work in the field of leadership study, was reprinted and updated by the authors in 1973, and has been used and applied to leadership and management situations since then, in fields as diverse as healthcare,[372] the coaching of sports teams,[373] and information technology and security.[374] The work by Tannenbaum and Schmidt is part of a whole field of study in leadership styles as seen in chapter two.

The scale devised by Tannenbaum and Schmidt connects well to the entrepreneurial scale presented in the previous section. In the Tannenbaum-Schmidt continuum, there is a scale from left to right of boss-centered leadership to subordinate-

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[372] Swanwick and McKimm.

[373] Bond.

[374] Gaucher.

centered leadership, from the use of authority by the manager on the left to the amount of

freedom enjoyed by the subordinates on the right (see figure 11).

Boss-Centered Leadership ——————————————> **Subordinate-Centered Leadership** <—————————————

Use of authority by the manager

Area of freedom for subordinates

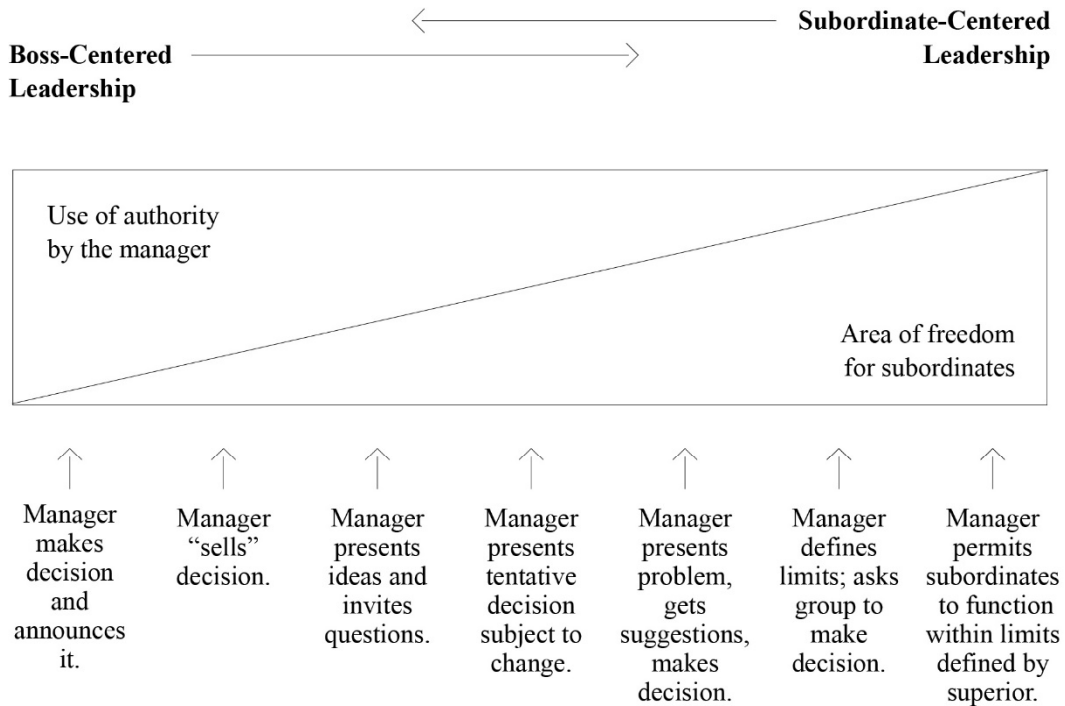| Manager makes decision and announces it. | Manager "sells" decision. | Manager presents ideas and invites questions. | Manager presents tentative decision subject to change. | Manager presents problem, gets suggestions, makes decision. | Manager defines limits; asks group to make decision. | Manager permits subordinates to function within limits defined by superior. |

Figure 11. Tannenbaum and Schmidt Continuum of Leadership Behavior. Chart from Tannenbaum and Schmidt, 10.

I propose adapting this leadership behavior continuum to the relationship between

church planters and their oversight. Seen from the experience of the church planter, it

looks like figure 12.

Oversight-Centered
Leadership

Church Planter-Centered
Leadership

Less Entrepreneurship Required

Authority by the Oversight

Freedom for the Church Planter

More Entrepreneurship Required

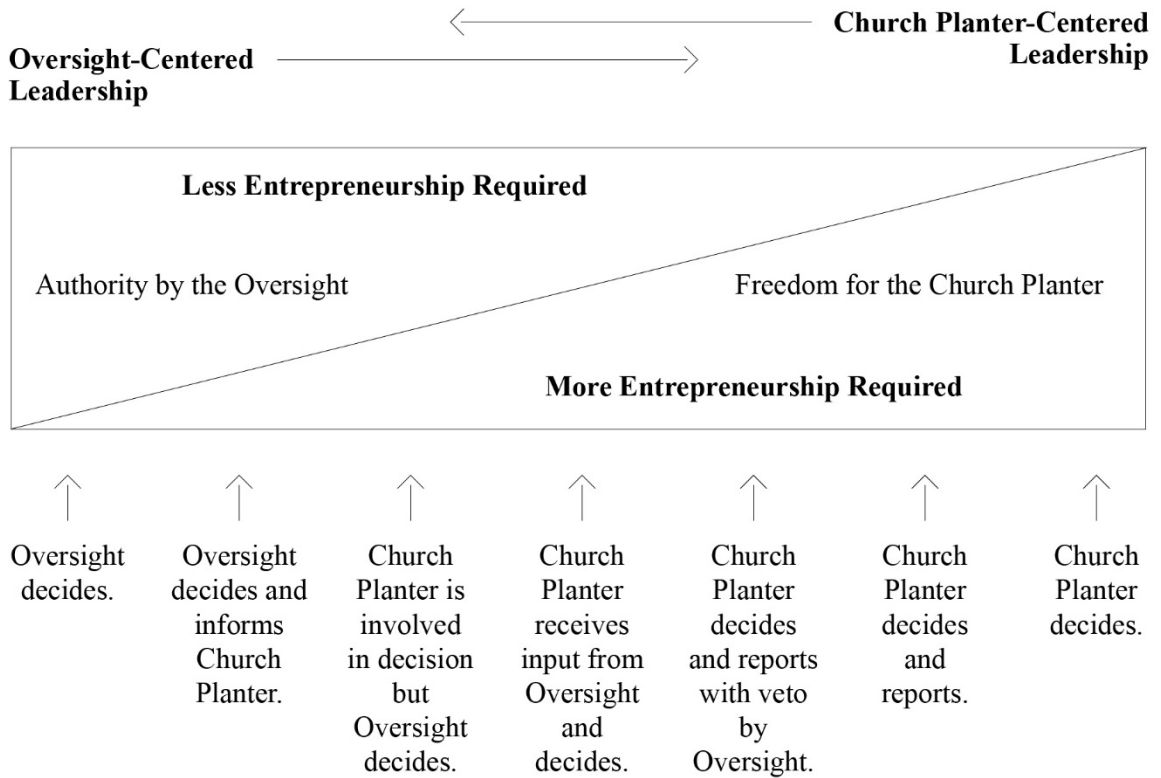| Oversight decides.	Oversight decides and informs Church Planter.	Church Planter is involved in decision but Oversight decides.	Church Planter receives input from Oversight and decides.	Church Planter decides and reports with veto by Oversight.	Church Planter decides and reports.	Church Planter decides.

Figure 12. Church Planter Decision-Making Continuum.

Using this chart moving from left to right, there will be times when decisions are made and carried out by the oversight, and the church planter is simply informed after the fact. In other situations, the church planter is told by the oversight what must be done, but the church planter is the one to do it. There will be times when the planter is involved in the decision and solution process, but the oversight ultimately decides by approving the agreed-upon solution or by adjusting it. There will be other times when the church planter receives input from the oversight and then decides what to do. Sometimes the church planter decides what to do without input from the oversight, but the oversight has the right to veto the decision. There will also be times when the church planter decides and simply reports the decision to the oversight, maybe even after the fact. Finally, there will

be times when the church planter simply decides what to do and carries out that decision

without input or even knowledge of that decision by the oversight.

Now, a similar chart from the view of the oversight, the calling organization,

looks like figure 13.

Oversight-Centered Leadership

Church Planter-Centered Leadership

Less Entrepreneurship Required	
Authority by the Church Planter	Control by the Oversight
	More Entrepreneurship Required

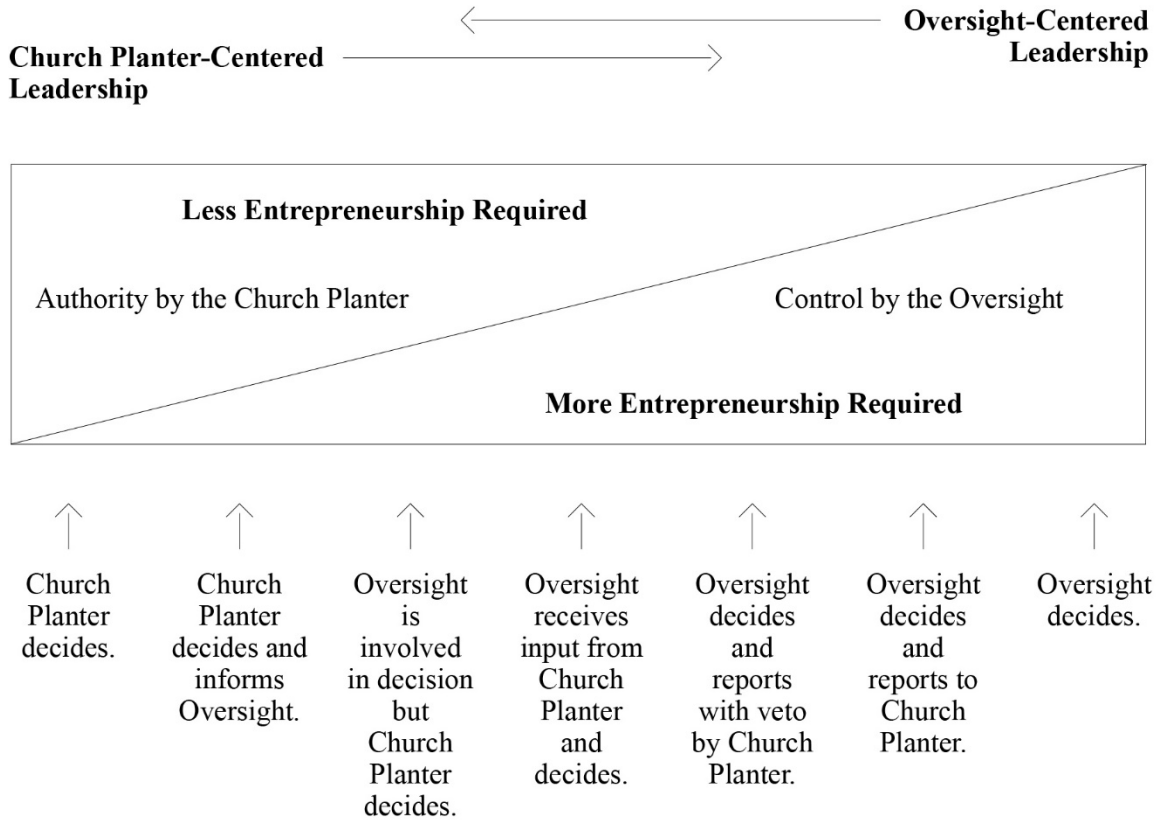| Church Planter decides. | Church Planter decides and informs Oversight. | Oversight is involved in decision but Church Planter decides. | Oversight receives input from Church Planter and decides. | Oversight decides and reports with veto by Church Planter. | Oversight decides and reports to Church Planter. | Oversight decides. |

Figure 13. Oversight Group Decision-Making Continuum.

Using this chart moving from left to right, from the experience of the oversight,

there will be times when decisions are made and carried out by the church planter,

without any involvement or knowledge of the oversight. There will be other times when

decisions are made and carried out by the church planter, and the oversight is simply

informed after the fact. In other situations, the oversight is involved in the decision and allowed to speak into the solution, but the church planter makes the final decision. There will be times when the oversight receives input from the church planter in the decision and solution process, but the oversight ultimately decides. There will also be times when the oversight decides what to do but allows the church planter the privilege of veto. Sometimes the oversight simply decides what to do without input from the church planter but informs the church planter of the decision. Finally, there will be times when the oversight simply decides what to do and acts on that decision without input or even knowledge of that decision by the church planter.

Keep in mind that none of these options have a value to them. None are always good, and none are always bad. This aligns with the assumptions set forth by Tannenbaum and Schmidt in their article *Management of Differences*. Differences in desired authority and freedom should not be regarded as neither good nor bad. Ways to handle decision making are neither good nor bad. Structuring the relationship along an entrepreneurial scale is neither good nor bad. It is simply a matter of what is appropriate for the planter and for the oversight, whether mother church or calling organization, as well as the decision at hand. A certain ratio of freedom and authority will be appropriate in some decision-making situations and a different ratio will be appropriate in other situations. A certain ratio of freedom and authority will be appropriate for some planters and a different one will be appropriate for other planters. Jim Corman referred to this in my interview with him.[375] In his work investing in entrepreneurs, he will have to hold the

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[375] Jim Corman, January 27, 2022.

hand of some, with some he will simply get out of their way, and some are somewhere in the middle.

The decision as to how much freedom is given to the planter, or expected by the planter, is affected by many factors. The age or experience of the planter plays a part. The church planting experience of the mother church or calling organization plays a part. The less experience, on either the part of the planter or the oversight, will require that the party with the least experience give the other party more authority. The nature and gift mix of the two parties will play a role. If the planter is a strong leader and is comfortable making decisions, then he will expect more authority. And the same is true for the oversight. If there are strong leaders on the team providing oversight, then they will expect more authority. The party with the most knowledge will expect, maybe deserve, more authority.

Questions and Issues to Help Understand the Relationship

Both parties should think through this relationship before and during their relationship. The following questions should be considered by both the planter and the calling organization:

- How does each party expect or desire decisions to be made? What depth or degree of decision should be considered? What areas of the ministry are open for deciding? Worship style? Spending? Philosophy of ministry? Ministry program choices? Meeting location? Geographic church planting target area?
- How is information to be shared? How much information is expected by each party? Is decision-making information shared? How much? To what degree?

- What decisions should be delegated, and to which party? How comfortable is each party with delegation?

- How much autonomy is expected, and by which party? How comfortable is each party with autonomy?

- How timely do decisions need to be made? How responsive can each party be?

- When ministry directions need to be changed, how much explanation is needed by each party? How much involvement will be required by each party?

- When mistakes are made, how will they be handled? Who takes responsibility? How does the freedom/authority scale in Figures 12 and 13 play into the handling of mistakes?

- How risk averse or risk friendly is each party?

- How well does each party know themselves? Does each party know their decision-making ability? Does each party know their degree of expected freedom or their degree of expected authority? Does each party know how much authority, or freedom, the particular church planting situation requires based on the experience and gift mix of both parties?

- Have they discussed how conflict will be addressed?

- What decisions need to be approved of by the calling organization before the church planter can implement them? What decisions may the church planter simply implement and then report the action to the calling organization?

- What decisions need to approved of by the church planter before the calling organization can implement them? What decisions may the calling

organization simply implement and then report the action to the church

planter?

- Will availability play a role? How available does the church planter need to be to the oversight group? How available does the oversight need to be to the church planter? Will the physical location of the church planter and the church plant situation in relation to the mother church play a role in needed or expected availability?

To these should be added the four concerns provided by Tannenbaum and Schmidt. The first concern is responsibility. Who is responsible for which decisions? Who has authority and over which area? These authors make a point to say that delegation doesn't allow for abdication.

The second concern is presence. Tannenbaum and Schmidt particularly refer to the presence of the manager. In a church planting situation this refers to the presence of the oversight. Sometimes this oversight comes from a single church planting leader and sometimes it comes from a group, an oversight team. But there could be situations where the church planter is either a stronger personality than those providing oversight or is simply acknowledged as more knowledgeable or experienced. The presence of the stronger personality or the more experienced person can influence the decision-making process. If the stronger personality is more involved, it will necessarily lessen the involvement of the other party.

Tannenbaum and Schmidt's third concern is the style of leadership of both parties and how well that style is known by all involved. If one party thinks the other is being given greater involvement in decision making, but they actually are not, then there could

be confusion, resentment, and fear. This quote from their seminal work is helpful. "Problems may also occur when the boss uses a 'democratic' façade to conceal the fact that he or she has already made a decision which he or she hopes the group will accept as its own.[376] This certainly is not how a church planter and a calling organization should relate. This speaks to the need for honesty and trust in the relationship. It could obviously occur from the mother church oversight to the church planter, but it could also occur from the church planter to the mother church, if the church planter is a stronger personality than that of the oversight. Manipulation has no place in church planting.

A final concern is the significance of the decision involved. The calling organization can't allow church planters to decide to spend money on copy paper, for instance, but not involve them in decisions regarding a meeting location. This is an important distinction. Some decisions may call for greater involvement from the calling organization due to the significance of the decision. This came to light in the third church planting situation. Dan allowed Joe freedom in choosing a worship style; he simply wanted to know Joe's reasoning behind the decision. At the same time, when Joe was ready to purchase a building for a meeting location, Dan took greater involvement. Dan had to make sure that Joe had done his due diligence. This give-and-take in decision-making is crucial. It must be done in such a way that the calling organization doesn't abdicate their authority (and knowledge and expertise) while at the same time trusting and respecting the church planter (and that church planter's knowledge and expertise). Again, there are not right or wrong answers to any of these concerns. They need to be understood and discussed by the two parties. John used a great term for this. He said that

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[376] Tannenbaum and Schmidt, 21-22.

conflicts and issues like these need to be "named." That's helpful. When issues are named, they cease to be hidden. They can be seen and observed and discussed. More will be said below concerning conflict.

At the same time, knowledge and honesty are crucial. It is important for both parties to know as much as possible about themselves, and to communicate this knowledge with the other. If planters know that they are not strong decision makers, they need to own this about themselves—to name it—and to communicate it to their oversight. If the mother church or calling organization has had little experience planting a church, they need to own this, and communicate it to the church planter. Honest ownership of this kind of knowledge will allow the two parties to better structure their relationship along the lines of figures 12 and 13 given above. Also, knowledge about the nature of the church planting situation is crucial, and that knowledge should be agreed upon by both parties. Both the church planter and the mother church should agree on the entrepreneurial nature of the church planting situation. How much entrepreneurship is required by this opportunity? If there is a core group already present, then less entrepreneurship will be required. If it is a scratch situation, then more entrepreneurship will be required. Figure 10 will help to identify these concerns.

Finally, real problems could occur, however, if the parties do not know themselves well, and are not honest about their level of self-knowledge, or lack thereof. Conflict will invariably take place if, for instance, church planters think they are more entrepreneurial than they are. They may not want appropriate help from their oversight. Conflict will also take place if the calling organization thinks it knows more about church

planting than it actually does. It may not give the church planter the authority desired or needed.

The Role of Expectations in the Relationship

It is also crucial to discuss expectations between the church planter and the calling organization from the outset. Conflict and misunderstanding may occur if the two parties are not clear on each other's expectations. If the church planter expects to have great freedom in the church planting endeavor, but is restricted by the mother church, there will be conflict. If the mother church expects the church planter to be highly entrepreneurial, but the planter is not, then there will be conflict. The was experienced particularly in the second church planting situation. Bill entered the church planting venture knowing that he was "more pastor than planter" and that he needed a strong core group. He said that he wanted the training wheels on. He admitted, "I don't really know what I'm doing." At the same time, Steve expected, maybe unknowingly, Bill to be more entrepreneurial. He described his coaching/oversight style as "you have to make a decision and own it." This difference of expectations affected the church planting effort from the beginning. Again, it is not the amount of freedom or control expected nor provided that is right or wrong. Some planters will want and need more autonomy. Some planting situations will require more autonomy. Some mother churches will expect more autonomy. And some will require less.

The key is to discuss these expectations and to be clear about them from the outset. That knowledge should begin in the interview process. If expectations are discussed early in the relationship, church planters will have a better understanding of how the relationship will be structured, where they will have freedom, where the calling

organization will have authority, and what is valued by the calling organization. At the same time, calling organizations will have a better understanding of the relationship, as well: where the church planter will have authority, where they will have freedom, and what is valued by the church planter. The knowledge of these expectations will help when determining the model for planting that will best fit the church planter and the church planting situation (see figure 10).

And that knowledge will help in how the two parties experience and conduct their ongoing relationship throughout the church planting endeavor (see figures 12 and 13). This discussion of expectations can't be emphasized strongly enough. It speaks to the number of people church planters expect to have as part of their initial group. It speaks to the degree of financial provision expected of the calling organization from the church planter, and from the church planter by the calling organization. It speaks to the encouragement, support, and care expected by the church planter, and the amount provided by the calling organization. It speaks to the amount of control and involvement expected by the church planter and by the calling organization.

Conflict in the Relationship

The purpose of this study is not to fully address conflict management and conflict resolution. Far more has been written elsewhere than can be said here. But little has been written in the literature specific to church planting concerning conflict between church planters and their calling organizations. However, all three church planting situations encountered conflict, specifically conflict having to do with the role of entrepreneurship in their particular church planting situation. Conflict will invariably occur in church planting situations, and it will often come because of one party or the other

misunderstanding how the role of entrepreneurship plays itself out in a church planting context.

The Nature of Conflict

In my work as a church planting leader of over 20 years, I have found that conflict involving entrepreneurship can arise for a number of reasons. On the one hand, church planters may expect more freedom than the mother church is providing. They may be more authoritative than wanted or than expected. Or, on the other hand, church planters may expect more support or involvement than they are receiving, or than they expected to receive. A church planter may make a decision and that decision could be questioned or even vetoed by their calling organization. Or, in the same way, a mother church may make a decision and the church planter could question or even veto that decision.

Using figure 12, for example, if church planters view themselves further to the right on the scale concerning a particular situation or decision, but the mother church views them further to the left, then there is a high probability of conflict. Some conflict can be avoided, but, as long as we live in a sinful world, it will occur, even in the best of church planting situations. It is my opinion that conflicts can be addressed through mechanical means and spiritual means, and often through both.

Mechanical Means to Address Conflict

Mechanical means are things like communication techniques and regular meetings. Mechanical means don't require the work of the Holy Spirit. Five mechanical means will be presented here. First, sometimes the best thing that church planters and their oversight can do is schedule regular (weekly, bi-weekly, monthly) meetings. This

allows for quick, frequent communication. Some conflicts occur simply because communication of even mundane things did not take place. Regularly scheduled meetings, even over the phone, can help this.

Second, budgets can help avoid or address conflicts. Budgets provide direction and agreed-upon decisions concerning spending. That may seem like an obvious statement, but many church planters are not comfortable with budgets.

Third, attendance at session meetings or oversight committee meetings can help with conflict. Sometimes something as simple as physical presence can alleviate or lessen conflicts.

Fourth, written reports provide documentation of progress against milestones in the church planting process. It also guards against assumptions in communication.

A fifth mechanical means to help with conflict is written documentation concerning the church planting process. Both the first and third church planting situation had written documentation, and this documentation was even part of the interview process. In other words, the church planter had the mother church's church planting manual in hand as that church planter was considering that particular church planting opportunity. Basically, the church planter knew the situation! The church planter knew the boundaries, the expectations, and the requirements. As much as can be known from the outset, they knew the structure of the church planter/mother church relationship.

During my interview with John, I asked him about their criteria for hiring a church planter. He mentioned the church's DNA. I then asked him how clear the church planter was on that DNA. He said, "I hope it was clear because it was written down." Certainly, not every contingency can be predicted and put into writing, but what can be,

should be. Assumptions can be deadly. When one party, either the church planter or the mother church, has assumptions and expectations that go unmet, that can often be the seedbed for future conflict. The second church planting situation is an example of this. There were things that the church planter expected that didn't take place. And the planter thought that he had stated those expectations. And the same was true for the mother church. Conflict occurred, and that conflict damaged the church planting situation. This conflict could have been mitigated if expectations had been written in some sort of document or manual.

Spiritual Means to Address Conflict

But another way to deal with conflict is through spiritual means. Again, while this is not the place for a biblical study of godly ways to communicate or handle conflict, a few things can be said here. Note the nine points listed below.

First, 1 Corinthians 13:7 states that love believes all things.[377] The idea here is that dealing with people in love means that you believe the best about them. That is a good, spiritual communication principle. Too many conflicts take place because one party or the other says something, and then the other party takes that statement the wrong way, or assumes that it means something, or implies something, that the speaker never intended. The point of this verse is to believe the best and assume the best.   The Apostle Peter states that "love cover a multitude of sins,"[378]

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[377] 1 Cor. 13:7

[378] 1 Pet. 4:8

Second, the Apostle Paul states in Ephesians 4:29[379] says that the only words that we should use are words that build up, words that give grace. Words can too often be uses to tear down, sometimes without meaning to, and this can certainly happen in church planting contexts. Where accountability is required, as between a church planter and a calling organization, communication still must have as its aim to build up. Sometimes communication done in accountability situations can be done with challenge, demanding, even demeaning tones. This should not be. The Apostle Paul goes on a few verses later to state that our relationships between Christians should not be characterized by anger but by kindness.[380]

Third, the idea of respect is also important. It is not unusual, in church planting situations, that church planters are younger in age than those who are providing oversight. This age difference should not allow the oversight group to disrespect or condescend to them. Church planters are still called by God to plant a church. Most likely, church planters are seminary-trained and ordained. They have ministry credentials. Their role and calling as a minister should carry with it a certain amount of respect. The calling organization should not look down on them or condescend to them, despite their age. Again, the words of the Apostle Paul are helpful. He tells Timothy, his young protégé, to not let anyone despise him for his youth.[381]

Fourth, just as respect toward the church planter is important, the converse is also true. Church planters must not act brashly toward their oversight. Church planters must

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[379] Eph. 4:29

[380] Eph. 4:31-32

[381] 1 Tim. 4:12

honor the age, spiritual maturity, and experience of the oversight provided by the calling organization. Often, those providing oversight are elders, and elders have the God-given task of overseeing the flock of God.[382]

A fifth spiritual concept that is important in a church planting context is humility. The Apostle Peter states that we should "clothe ourselves with humility."[383] Humility is crucial to both parties in the church planting endeavor, in both the planter and the mother church. Humility is to think more highly of others that you do of yourself. It is to put the needs of others before your own. Humility is not to emphasize rights or what is deserved. Humility looks for ways to serve. It is, in fact, to take on the role of a servant. A humble person puts aside the faults of others and celebrates their strengths. At the same time, humility doesn't preclude boldness. In fact, a humble person should be bold. His humility actually allows for boldness. Humble people know that their identity is found not in their character or abilities, but in their identity in Christ. Because of that, a humble person has great freedom to be appropriately bold. When conflicts are entered with a sense of humility, resolution and restoration happen much more easily.

Sixth, submission is a key spiritual concept in the relationship between a church planter and a mother church. This may be the one area that is not reciprocal. In the final analysis, the church planter must submit to the oversight of the calling organization. They are the authority. The church planter has been hired by them. Right, wrong, good, or bad, church planters must submit to them as their authority. The biblical principles found in

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[382] Heb. 13:17

[383] 1 Peter 5:5

the various passages concerning servants submitting to their masters speak well to this area.[384]

Identity in Christ is a seventh needful concept for a church planter. Church planters needs to be confident that they are loved, adored, adopted children of the King[385] when planting a church, and especially when there is conflict. When Fred experienced conflict with his oversight over the pace of the particularization process, he relied on his identity in Christ. He told the researcher that "ultimately I know what God thinks about me in Christ." When church planters feel disrespected or challenged or mistrusted, they can rely on who they know themselves to be as children of God.

Eighth, forgiveness is crucial in any relationship, and certainly the relationship between a church planter and a mother church. When mistakes are made and sins committed, there must be ownership of those things so that repentance and forgiveness can occur. If doubt, fear, anger, and suspicion are allowed to go unchecked, they will destroy a relationship. Satan loves nothing more than to destroy unity, especially when church planting is involved. A church planter's task is to move the kingdom of God forward into new areas, geographically and spiritually, and Satan will not stand idly while that happens. As was said above, courageously naming the issue, naming the hurt feelings, naming the sins committed will keep them from snowballing a small misunderstanding into distrust, disrespect, fear, and anger. The Apostle Paul writes to the

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[384] Eph. 6:5, Col. 3:22, and 1 Pet. 2:18

[385] 1 John 3:1

Colossians, telling them to put on humility, kindness, and patience, among other things, "forgiving each other, as the Lord has forgiven you."[386]

Finally, another spiritual resource in handling conflict is the work of the Holy Spirit and the faith that church planters and their calling organizations have in God's sovereign control over all things.[387] Dan specifically referred to some outcomes in church planting simply being "a Romans 8:28 kind of thing," that God just worked out difficult things for the best of all involved. When asked whether planting an independent church or planting a site of the mother church would have been better, Fred said, "How do I say this? God blessed the broken road that led me here." What he meant was he wasn't sure that he knew enough at the time to decide which would have been better for him, but that God knew. God blessed the broken road that led him to plant and not do a multi-site. God oversaw events and decisions and brought about the best outcome. Joe said that initially he didn't feel called to plant a church, that he could have been happy remaining in a previous ministry position. Now, later he realized that his entrepreneurial bent would not have allowed him to have been fulfilled simply being a staff pastor, but he didn't know that at the time. The Holy Spirit moved and directed circumstances to lead him to plant a church, and it turned out very well. The faith and confidence that a planter and a calling organization have in the sovereignty of God and the beneficence of his plan can help in great ways as they deal with conflicts and mistakes.

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[386] Col. 3:12-13

[387] Rom. 8:28

Insights in Addressing Conflicts from <u>The Politics of Ministry</u>

  The Politics of Ministry by Burns, Chapman, and Guthrie is an invaluable

resource in understanding conflicts in ministry, the possible causes of those conflicts, and

ways to address conflicts.[388] As mentioned in chapter two, they identify three sources of

interests: personal, organizational, and societal interests. John actually used these

interests when dealing with his conflict with Fred. Church planters will certainly bring

personal interests into the relationship. They will have physical, emotional, intellectual,

social, and moral interests that will be part of how they relate to the oversight. I would

add that they bring spiritual issues, as well as previous ministry experiences. I was

overseeing a youth pastor some years ago. At the appropriate time, I gave him a review.

Sometime later, he told someone else that I planned to fire him. When I asked him where

he got that idea, he said that the last time a senior pastor critiqued him, that senior pastor

fired him. That youth pastor brought that experience into our relationship and transferred

it onto me. The oversight of a calling organization will also have personal interests.

Church planters and their oversight should have a clear awareness of their personal

interests.[389] This speaks to the need for the self-understanding mentioned above.

  The same is true for organizational interests. Just as personal interests may be

more specific to the church planter, organizational interests may be more specific to the

calling organization. It is crucial that the mother church and its oversight group know its

own corporate culture. What is their history? What are their values? What are their

successes and failures? In what do they take pride? For what are they known? The work

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[388] Burns, Chapman, and Guthrie, *Politics*.

[389] Burns, Chapman, and Guthrie, 70-84.

by Goffee and Jones goes into great length to discuss corporate culture.[390] Mother churches would do well to use this work to better understand their own internal culture. The work by Cameron and Quinn is helpful here as well,[391] as well as the Blake Mouton model.[392] *The Politics of Ministry* has a valuable grid in its chapter on organizational interests (see figure 6 in chapter two). It is based on the Goffee and Jones grid but applied to the church. Calling organizations would be wise to take the time to understand their own corporate culture before they attempt to hire a church planter. Church planters will likely have come from a previous church environment with its own corporate culture, as well.

And a corporate culture, or a church's organizational interests, is different from its ministry plan, its vision, mission, and values. Both John and Dan referred to their DNA when asked about the criteria for hiring a church planter. That DNA should certainly be known, but it is different from a church's corporate culture. The corporate culture as an entity can be a bit more subtle, a little less obvious. It may not be written in a document; in fact, it probably isn't. Are relationships valued? Are results valued? What happens when the two seem to be in conflict? Which wins out? What is more important, individual accomplishments or corporate accomplishments? The corporate culture may be best discovered by talking to current and/or past ministry staff and by observing "the way things get done around here," to quote Goffee and Jones.[393] Interestingly, Fred did

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[390] Goffee and Jones, 44-70.

[391] Cameron and Quinn, 35-72.

[392] Blake and McCanse, 25-49.

[393] Goffee and Jones, 9.

that. Before he accepted an offer to plant with John, he spoke to two current church planters already being supported by that mother church and intuitively asked about the corporate culture, and greatly benefited from those insights.

And there are certainly societal interests held by both church planters and their calling organizations. There could be generational differences, communication differences, and personality style differences. If the planter comes from a different part of the country than the calling organization, each will bring their own different interests into the relationship, involving values, expectations, and communication. If the planter is of a different generation than the leadership of the mother church or calling organization, there will be differences in values and preferences and the way things get done. Joe mentioned experiencing a difference in generational culture. "I didn't understand [Boomers] as a cultural force" until I was around so many of them. "And that was very clarifying."

And certainly, if the church planting situation involves different races, in any way, that difference will come into play. If the planter is of a different race than the majority of the mother church, there will be different interests. If some in the oversight group are of a different race than the planter, that difference will be felt, by both the church planter and the oversight group and their relationship. My wife tells the story of attending a wedding in a predominately Hispanic area. The wedding invitation said that the wedding was to start at 5:00 pm. She arrived at 4:40 pm. No one was there. By 4:55 pm a few people began taking their seats. By 5:15 pm, a few more people had arrived. The wedding finally began at 5:50 pm. Later she asked someone who was part of that culture about all of this. This person said that events such as this begin when everyone

arrives, and that the concept of time was a more fluid in that culture. Understanding societal interests such as these is crucial.

Conflicts due to the role of entrepreneurship will be seen as both personal and organizational. Entrepreneurial factors involve the personal nature of both the planter and those involved in oversight. As stated above, it is crucial for the both the church planter and the mother church to understand the church planter's degree of entrepreneurship, since that knowledge will affect how the church planter makes decisions: what is valued, what is required, and what is desired. It is also crucial for the mother church oversight group to understand the degree of entrepreneurial abilities of the planter. This shared knowledge will go a long way in addressing conflicts. At the same time, it is also important for those in the oversight group to understand their own entrepreneurial values and preferences. And both parties need to know the entrepreneurial requirements of the church plant situation and agree on those together.

Principles found in *The Politics of Ministry* also will help a church understand which conflict situation requires a particular negotiation strategy. Calling organizations and their church planters would do well to understand the negotiation strategies outlined in that volume.[394]

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[394] Burns, Chapman, and Guthrie, *Politics*, chapters 8 & 9.

Concluding Thoughts Concerning Conflicts in the Relationship

Conflict should not necessarily be avoided. In a sinful world, it can't be. In fact, there are real ways that conflict can be beneficial. Some amount of conflict can actually bring about greater results.[395]

Yitshaki also mentioned a source of potential conflict for an entrepreneur, and it holds for a church planter, as well. He mentions that the "potential conflict between VCs [venture capitalists] and entrepreneurs is also related to board composition and its control over decision making."[396] I have already dealt with potential conflicts that could occur from decision making. I would refer to the discussion of figures 12 and 13 above. But he also mentioned board composition. The study by Huang and Knight also mentioned this area of board composition.[397] In my conversation with Jim Corman, he said, "the key is to evaluate that church planter and then put together a provisional session that supports where he is as a decision maker."[398] This is a helpful insight.

I would advise any calling organization to choose a provisional session or oversight group based on the nature and needs of the church planter. If the church planter is inexperienced, he may need people on his provisional session who will be willing to get more involved. If the church planter is not good with budgets and the other business aspects of church planting, he may need people on his provisional session who are good at these things. Again, knowledge of the planter and of the planting situation by the

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[395] Yitshaki, 265; Brettel, Mauer, and Appelhoff, 179-182.

[396] Yitshaki, 265.

[397] Huang and Knight, 87.

[398] Jim Corman, January 27, 2022.

oversight group is crucial. And, at the same time, church planters' self-knowledge and their knowledge of the church planting situation is just as crucial. If both parties know what is needed and agree on what is needed, then a provisional session can be constructed that will be beneficial to the success of the church planting endeavor.

Summary of Findings Concerning Conflict

A greater understanding of the degree of entrepreneurship in both church planters and in their calling organizations is crucial to minimizing conflicts and then addressing them when they occur. If a church planter is highly entrepreneurial then it would not be wise if that church planter's calling organization is highly authoritative. And the converse is true. Church planters who are less entrepreneurial need a calling organization that is more involved and will provide more support. If these things do not happen, conflict will invariably occur.

Conflict between church planters and their calling organizations cannot be avoided. They can, however, be mitigated through the mechanical means mentioned above, and they can be resolved through the spiritual means mentioned above. Understanding the interests involved is also needed. There are personal, organizational, and societal interests at play in most conflicts that occur. A knowledge of negotiation strategies will help. Not all conflict is bad. If church planters and their calling organizations disagree over the task of planting a church, it can actually bring about more clarity in the purpose and the approach. But conflicts that are personal in nature should be addressed. A careful choice of an oversight team will also aid in minimizing conflicts.

Sinful Tendencies in the Relationship

There are certainly sinful tendencies held by church planters and mother churches. The Entrepreneurial Scale is helpful in discerning these issues as well. Take note of figure 14.

Recognizing these tendencies does not mean that church planters with a higher degree of entrepreneurship are less godly. Nor does it mean that those with a lower

Less Entrepreneurship Required

More likely not to take a step of faith
More likely to abdicate control
More likely to be passive
More likely to be too trusting
More likely to be self-abasing

More likely to be hasty with a decision
More likely to be demand control
More likely to be dominant
More likely to be suspicious
More likely to be arrogant

More Entrepreneurship Required

0   50   100
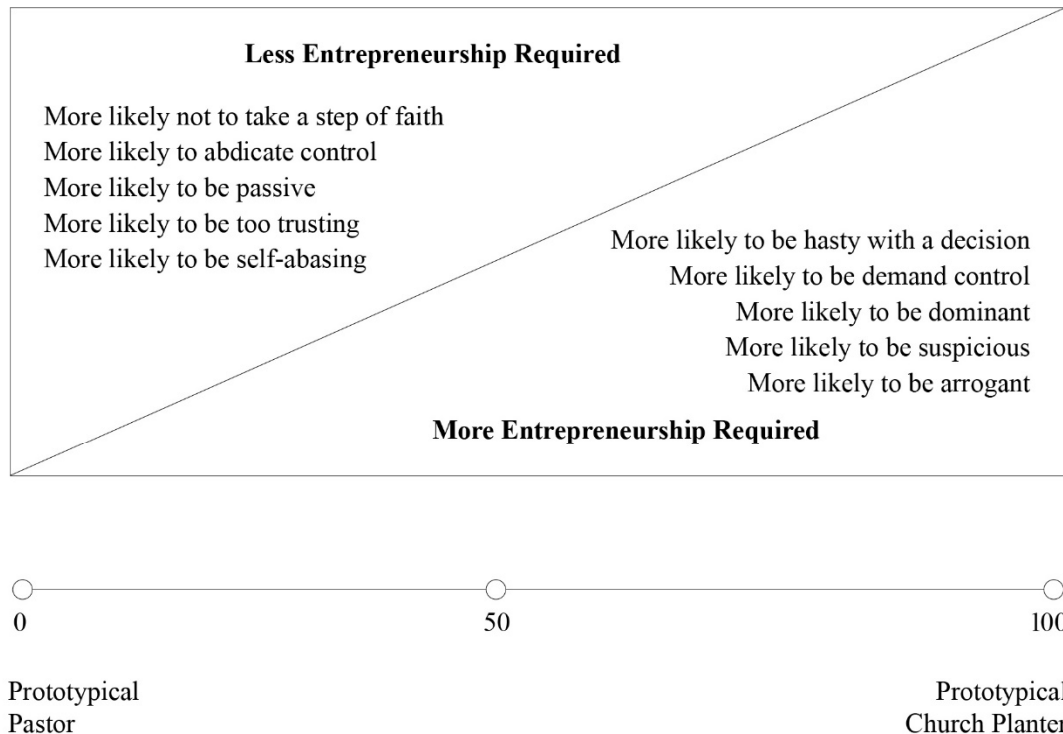
Prototypical
Pastor

Prototypical
Church Planter

Figure 14. Continuum of Sinful Tendencies.

degree of entrepreneurship are less godly. Both ends of the scale have their areas of sin and temptation. For that matter, it doesn't mean that the best minister is one who is situated right in the middle. There are ministry ventures that a person with a higher degree of entrepreneurship will accomplish that one with lesser entrepreneurial abilities

will not even attempt. Scratch church planting in pioneering areas requires higher degrees of entrepreneurship, and these would never be attempted by one with lesser entrepreneurial abilities. At the same time, the need to maintain, grow, and develop an older, established existing church is needed for the good of the Church as a whole, and those with lesser entrepreneurial abilities are more apt to do this. But the point is that ministers all along the Ministerial Entrepreneurial Scale have sinful tendencies related to their particular degree of entrepreneurial abilities and desires. And these sinful tendencies apply to calling organizations as well.

Manfred Kets de Vries brings this out in his article *The Dark Side of Entrepreneurship*. "Whatever executives or venture capitalists finally decide to do, they should keep in mind that entrepreneurs' personality quirks may have been responsible for their drive and energy and are important factors in making them successful. Thus, instead of fighting these idiosyncrasies, managers should regard developing them as a challenge."[399] Viewing them from a non-Christian standpoint, he calls them personality quirks and idiosyncrasies, but the point is the same. There are particular sinful patterns and tendencies that may be typical for those with higher entrepreneurial abilities. There are particular sinful patterns and tendencies that may be typical for those with lower entrepreneurial abilities. And neither sin pattern is better nor worse than the other. By definition, they are both sinful. In other words, it is just as sinful to be dominant as it is to be passive. From a business perspective, Tannenbaum and Schmidt would say that differences should not be regarded as good or bad, and that is true for church planters, as well.

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[399] Kets de Vries, 167.

So, for instance, if a mother church hires a highly entrepreneurial church planter, it should not be surprised if that church planter is strong-willed, wants to be in control, or makes snap decisions. And if a church planter is hired by a mother church and its oversight group is not very entrepreneurial, that church planter should not be surprised if they turn out to be passive or fearful or hesitant to act. Now, this doesn't mean that these sins should go unchecked. All have sinful tendencies, and they should be addressed like any other sinful tendency: with faith and repentance. Attending to the sanctification issues mentioned above—love, respect, humility, submission, courage, forgiveness—are also important.

Basically, with church planters, as with any minister, you get the good with the bad! The parties simply should not be surprised when those tendencies affect the church planting endeavor. If a church planter is highly entrepreneurial, the calling organization should be ready for the sinful tendencies that go along with that type of church planter. Those church planters are going to want control. If a church planter is less entrepreneurial, the calling organization should be ready for the sinful tendencies that go along with that type of church planter. Those church planters may need more help.

The Need for Love in the Relationship

One last issue should be mentioned, though it may seem obvious. It is important that the church planter feel loved and cared for by the calling organization. This will help greatly in dealing with conflict. The secular study by Huang and Knight brought this out concerning the entrepreneur/investor relationship. "[I]nterpersonal feelings of warmth

and positive regard . . . can spill over and influence the degree to which two people view one another as capable of contributing to task-relevant goals."[400]

The same is certainly true of a church planter and a calling organization. Joe said this specifically. When asked about the conflict he had with Dan, he said he felt pastored and cared for and loved. "There was never a shadow of a doubt that [Dan] was not for us. . . . It was as much about [my] spiritual and emotional and marital health, as it was about accomplishing a goal." That type of Christian brotherhood in both parties will go a long way in addressing conflicts and keeping them from escalating. When church planters feel like their calling organization has their best interests in mind, conflicts can remain manageable and can be addressed in a biblically healthy way.

Summary of the Findings Concerning the Relationship Between Church Planters and Their Calling Organization

An understanding of available leadership styles will aid church planters and their calling organizations. The relationship can be described in terms of decision-making and felt in the difference between reporting and requesting. The continuums provided in figures 12 and 13 will help the parties navigate the decision-making processes that occur in the church planting endeavor. The questions provided above will also help the parties structure their relationship in a healthy way. Tannenbaum and Schmidt's four concerns of responsibility, presence, style, and significance should also be employed. At the same time, honesty and self-knowledge on both the part of church planters and their calling

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[400] Huang and Knight, 87.

organizations are vitally important. It is also crucial to discuss expectations between the church planter and the calling organization from the outset.

Conflict is inevitable, but there are ways to address it, and these were provided above. Both parties should also recognize their own sinful tendencies, and specifically how their sinful tendencies are related to their degree of entrepreneurship. Figure 14 will help with that. Finally, love must undergird the relationship between church planters and their calling organizations. This was seen in both the secular literature and the Bible, and it came to light from the interview data.

Recommendations for Practice

In summary, there is an entrepreneurial continuum that provides insights into every phase of church planting. Some ministers probably do not have the required degree of entrepreneurship to plant a church in any way, whether that is by scratch, with a core group, or in some sort of multi-site setting. With those that do, this continuum speaks to the choice of a church planter by a calling organization, as well as the choice of a church planting situation by a church planter (see figure 7). It speaks to the choice of a church planting model, one that fits the entrepreneurial needs of the church planting situation, as well as the entrepreneurial nature of the church planter (see figure 10). Finally, it speaks to the relationship between the church planter and the calling organization. It will aid the church planter in decision-making throughout the church planting endeavor (see figure 12), and it will aid the calling organization in decision-making throughout the church planting endeavor (see figure 13). It will also help address the normal conflicts that occur between church planters and their calling organizations (see figure 14). This

entrepreneurial continuum speaks to every aspect and phase of the church planting endeavor.

In light of the findings above, the Church is well advised to consider the following:

1. Begin implementing the Ministerial Entrepreneurial Scale (figure 7) in its assessment of church planters. This will help in determining the degree of entrepreneurship in church planters.

2. Using the Entrepreneurial Proficiency Questions will also help in determining the degree of entrepreneurship in church planters.

3. Some church planting assessment agencies may want to use one of the secular entrepreneurship profile tests, such as the BPE or the EMP.

4. In determining the best fit for a church planting situation, church planters and their calling organizations should consider using the Entrepreneurial Scale for Church Planting Models (figure 10).

5. When church planters address their relationship with their calling organizations, they should consider using the Church Planter Decision-Making Continuum (figure 12).

6. When calling organizations address their relationship with their church planters, they should consider using the Oversight Group Decision-Making Continuum (figure 13).

7. Expectations, both of the church planter to the calling organization and the calling organization to the church planter, should be addressed and specified. The questions listed above under "Questions and Issues to Help Understand

the Relationship" will help to identify these expectations. Honesty and self-knowledge are crucial in answering these questions.

8. Since conflict in the relationship between church planters and their calling organization cannot be avoided, it should be addressed using the mechanical and spiritual means presented above.

9. The principles delineated in *The Politics of Ministry*,[401] particularly the three categories of interests, should be considered in working out the relationship between church planters and their calling organizations.

10. The common sinful tendencies of both church planters and their calling organizations should be recognized and owned when addressing the relationship between church planters and their calling organizations. Figure 14 will help here.

Recommendations for Further Research

This study focused on the nature of entrepreneurship in the church planting endeavor. As with any study, there are limitations as to how extensive the research can be. Therefore, pursuit of the following areas of study could be highly valuable for further understanding of the nature of entrepreneurship and church planting.

It is highly recommended that a statistically valid tool be developed to measure the degree of entrepreneurship in a church planter. There needs to be a tool for church planting similar to the way the BPE or the EMP is used for secular entrepreneurs. Further

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[401] Burns, Chapman, and Guthrie, *Politics*.

research could make the Ministerial Entrepreneurial Scale developed in this study a statistically valid tool in measuring the degree of entrepreneurship in a minister.

Conclusion

In this dissertation we studied the nature of entrepreneurship in the church planting endeavor. The nature of entrepreneurship affects many aspects of the church planting endeavor. It affects the needed personality traits of the church planter. It affects the choice of a church planting opportunity by a church planter, and it affects the choice of a church planter by a calling organization. It affects the model of church planting that is appropriate for the particular church planting situation and the particular church planter. It affects the amount of control and freedom expected by the church planter, the amount of control and freedom expected by the calling organization, and the relationship between the two. It even speaks to the type of conflicts that can occur between a church planter and a calling organization.

From the biblical literature, it was found that church planters today carry out the task of an apostle in the New Testament. Though the office of apostle no longer exists, the task continues and is vitally important. It is a missionary, pioneering task of taking the gospel to a new geographic region or a new demographic situation. This is what church planters do. And it is an entrepreneurial task. The secular literature provided some basic personality traits of entrepreneurs: tolerance for risk, optimism, tenacity, achievement, and control. These traits apply to church planters and were seen in the church planters that were interviewed for this study.

We saw that there is a gap in the literature concerning degrees of entrepreneurship required by the several types of church planting. The interviews revealed that the church

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planters involved in this study had an intuitive understanding of the degree of their own entrepreneurial abilities, but that knowledge was not focused, and it didn't help them in making church planting decisions. In general, neither church planters nor church planting leaders knew how to think about the role of entrepreneurship in the church planting endeavor. There simply wasn't a category for it.

We also concluded that there is an entrepreneurial continuum, and that continuum provides insights into every phase of church planting. It instructs church planters as they choose their particular church planting situation. It instructs calling organizations as they choose the appropriate church planter for their situation. It affects both church planters and calling organizations as they seek to understand the entrepreneurial requirements of a particular church planting situation. It aids in choosing a church planting model that fits the entrepreneurial abilities of the church planter, the entrepreneurial expectations of the calling organization, and the entrepreneurial requirements of the church planting situation. This continuum also provides help in structuring and understanding the relationship between church planters and their calling organizations.

Finally, we concluded that there is much to be learned from the study of leadership styles and corporate culture as they apply to the relationship between church planters and their calling organization. The interviews revealed that the church planters simply did not have a category for their relationship with their calling organization. Understanding the ratio of authority and freedom, as seen in the entrepreneurial continuum, is crucial. It affects the way decisions are made, it speaks to trust in the relationship, and it influences the way conflicts are addressed.

The entrepreneurial continuum affects every aspect of church planting. It affects the personality traits of church planters. This is critical knowledge for both church planters and their calling organization. It affects the model of church planting. Some situations require more entrepreneurship, and some require less. And it affects the relationship between church planters and their calling organization. The nature and structure of this relationship is crucial for the success of the church endeavor.

In church planting, it is not a matter of determining whether one is or isn't an entrepreneur. It is really a matter of determining the degree of entrepreneurship, as found in the church planter, as expected by the calling organization, and as required by the church planting situation.

Appendix A

RESEARCH PARTICIPANT INFORMED CONSENT FORM FOR THE PROTECTION OF HUMAN RIGHTS

I agree to participate in the research which is being conducted by Alan Foster to investigate the role of entrepreneurship in church planting for the Doctor of Ministry degree program at Covenant Theological Seminary. I understand that my participation is entirely voluntary. I can withdraw my consent at any time without penalty and have the results of the participation, to the extent that they can be identified as mine, returned to me, removed from the research records, and/or destroyed.

The following points have been explained to me:

1)   The purpose of the research is to explore how church planters understand the role of entrepreneurship in the church planting endeavor.

2)   Potential benefits of the research may include providing aid to church planters as they choose a church planting opportunity, helping church planters and their calling organizations in what it means to relate well to each other in terms of expectations, and better defining an entrepreneurial continuum for assessing church planters. Though there are no direct benefits for participants, I hope they will be encouraged by the experience of sharing their experiences with an eager listener and learner.

3)   The research process will include six participants, each of whom was a church planter or the leader of a mother church or calling organization in the PCA. Each participant will be interviewed at an agreed upon time and location and the interview will be recorded. After the appointment, the interview will be transcribed and collated with the other interviews in order to arrive at common themes in the church planting process regarding the role of entrepreneurship. The primary tool for data collection during this research will be semi-structured interviews.

4)   Participants in this research will answer a series of questions asked by the researcher. Each interview will last approximately one hour and a half.

5)   Potential discomforts or stresses: none

6)   Potential risks: None

7)   Any information that I provide will be held in strict confidence. At no time will my name be reported along with my responses. The data gathered for this research is confidential, and will not be released in any individually identifiable form without my prior consent, unless otherwise required by law. Audiotapes or videotapes of interviews will be erased following the completion

of the dissertation. By my signature, I am giving informed consent for the use of my responses in this research project.

8)   Limits of Privacy: I understand that, by law, the researcher cannot keep information confidential if it involves abuse of a child or vulnerable adult, or plans for a person to harm themselves or to hurt someone else.

9)   The researcher will answer any further questions about the research, now or during the study.

_____
_____
Printed Name and Signature of Researcher   Date

_____
_____
Printed Name and Signature of Participant   Date
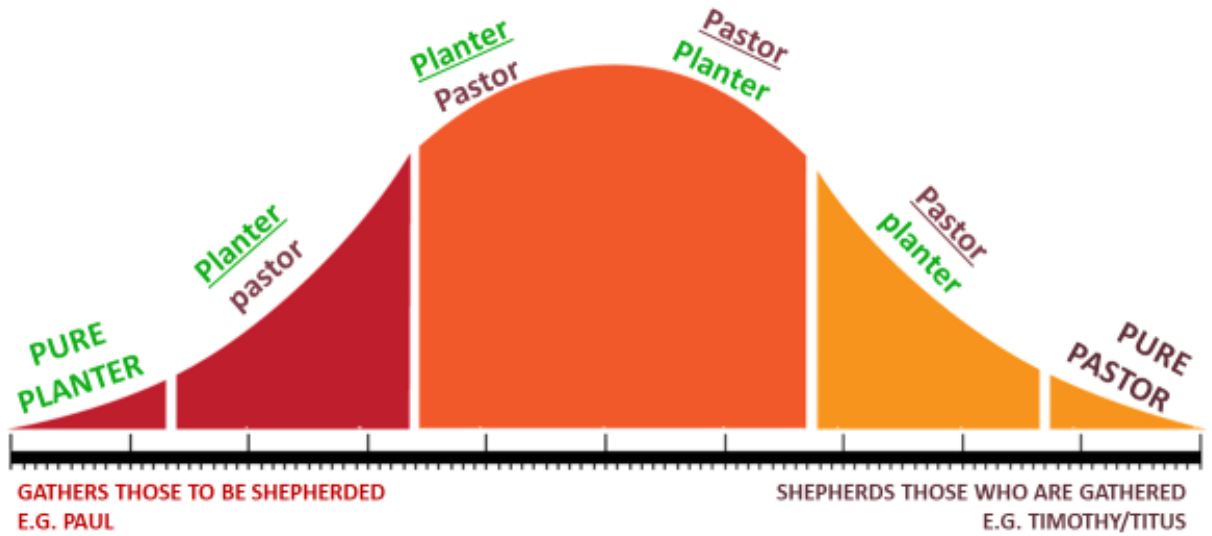
Please sign both copies of this form. Keep one. Return the other to the researcher. Thank you.

Research at Covenant Theological Seminary which involves human participants is overseen by the Institutional Review Board. Questions or problems regarding your rights as a participant should be addressed to: Director, Doctor of Ministry; Covenant Theological Seminary; 12330 Conway Road; St. Louis, MO 63141; Phone (314) 434-4044.

Appendix B

MNA CHURCH PLANTER SPECTRUM

PURE PLANTER

Planter pastor

Planter Pastor

Pastor Planter

Pastor planter

PURE PASTOR

GATHERS THOSE TO BE SHEPHERDED
E.G. PAUL

SHEPHERDS THOSE WHO ARE GATHERED
E.G. TIMOTHY/TITUS

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