

The Unsolved Leadership Challenge

A Report on Greater Boston Church Planters and What They Believe About Women in Leadership

Nurturing safe and effective environments for discussing, understanding
and joining God's movement through church leaders and their communities

Based on interviews with new church leadership in Greater Boston

Produced by Emmanuel Gospel Center

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Thank you to the many congregations, pastors, leaders, students, and members of the community who contributed to the Study of Gender Parity in New Church Leadership.

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Thank you to the God whose grace was given us in Christ Jesus, that in every way we are enriched in him in all speech and all knowledge.

- *From I Corinthians 1:4-5 (NIV)*

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1 EXECUTIVE SUMMARY

1.1 AIM OF THIS STUDY

In this study of new church development in Greater Boston, we identified at least 95 new congregations which have started in the last seven years. Forty-six were within the city limits of Boston. We completed 41 in-depth interviews with church planters who represented several different denominations, ethnic groups, and networks. The research yielded general information about the church planters and the new churches, with a special focus on women in leadership. The hope is that this study can become a source of “mainstreaming” gender parity discourse within the church, as part of an overall discussion of the practical needs of church planters in the areas of leadership and ministry development.

The Study tested a hypothesis that, due to an influx of church planters from socially conservative denominations and regions, young Boston churches hold more traditionally conservative practices regarding women in ministry than Boston churches in general, and are more likely to hold women ineligible for senior leadership.

The Imago Dei Fund, the funder of this study, is particularly interested in discovering how gender is impacting leadership opportunities in church plants in Greater Boston. This Report therefore analyzes what our 41 respondents believe and practice regarding women in leadership. It is the dual aim of this report to spark further research and dialogue, and to equip church leaders to support women leaders from every denominational background in growing to the fullness of who God has called them to be.

1.2 BACKGROUND

This study is connected to a broader study pioneered by the Imago Dei Fund that examines how well women are represented in leadership positions within evangelical institutions nationally, and investigates the barriers and supports to that leadership. Specifically, interview questions and analysis in this study are structured to facilitate comparison with the national study. Rather than focusing solely on questions of gender, however, this report situates gender-related findings within a documented array of characteristics, practices, and challenges of church plants and their leaders.

The influences on practitioner belief are varied and not always predicted by denomination or region of origin.

1.3 APPROACH

Interviewers collected a variety of data on church planter demographics, trainings, approach, support systems, family life, and finances. This report, however, focuses on an analysis of the beliefs, policies

and practices of church plant leaders in regards to the role of women in the church and notes interesting trends. Responses were scaled on a continuum ranging from highly Complementarian to highly Egalitarian. This study defines Complementarian as the belief that “distinct gender roles are ordained by God with men and women serving in ways that complement one another. Men should hold distinctive roles in the church and home.” Egalitarian is defined as “Men and women have freedom to pursue their gifts and callings without regard to gender roles. Men and women should share leadership roles in the home and church.”¹

1.4 SUMMARY OF KEY FINDINGS

In answer to a question about their views on women in leadership in the church, half of the church planters selected an Egalitarian perspective.² When asked to identify their top five leaders, however, they collectively named 56 women, less than 30% of their 193 top leaders. Both views and practice on gender roles in leadership fell along a spectrum, rather than being polarized at extremes. Most church planters affirmed, in a general way, the gifting of women for service in the church; however, in the majority of churches, women are ineligible to serve as elders or lead pastors.

When asked to identify their top five leaders, however, they collectively named 56 women, less than 30% of their 193 top leaders.

New churches in the city of Boston do not have a substantially lower proportion of women in senior pastoral leadership than the current overall church community. Fifty-three, 9.2%, of Boston’s 575 churches have women as the sole lead pastor, compared with 8.7% of the 46 new churches in the city of Boston. After adding in co-pastors, the proportion of women lead pastors nearly doubles, to 16%, for all in-city Boston churches. Within new Boston churches, 4 women are lead pastors and 4 are co-pastors, resulting in a slightly higher percentage (17.4%) of the new church total.

The majority of church planters interviewed were most influenced by or associated with Baptist, Reformed, or Pentecostal/Charismatic traditions, although 24% were nondenominational. Sixty-one percent of respondents came from outside New England specifically to plant a church. These church planters averaged 38 years old and typically had their identities shaped by other areas like the South, Midwest, or West. Almost all were married and had children.

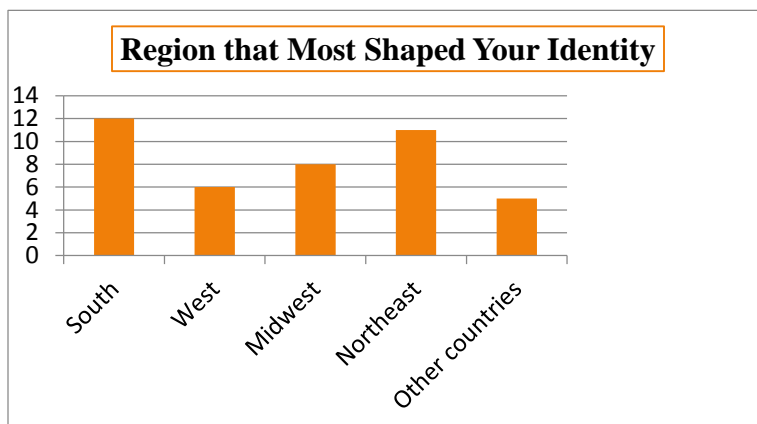


Figure 1 The respondent group reported a diversity of regional influences

These findings suggest that while the original hypothesis wasn’t fully supported by the data, new church plants do struggle to develop women as leaders at the levels they’d like to, regardless of their social or theological beliefs about gender roles. For the majority of church planters we spoke with, women are not eligible for top levels of leadership. The

¹ See Appendix 6.4 for definitions on Complementarian and Egalitarian, as defined by theologians holding each view.

² One person declined to choose.

influences on practitioner belief are varied and not always predicted by denomination or region of origin. Surprisingly, even similar theological convictions and exegetical interpretations don't uniformly impact church planter policies and practices around gender.

Almost all the respondent churches have a plan in place for leadership development, and 83% said their plan supports both men and women in leadership. However, views on the role of women in leadership varied, and in practice the majority of key leaders were men. Interviewees said that leadership development takes time – building relationships, sharing vision, focusing on character, building a strong foundation of biblical understanding, prayer, and general discipleship with reproduction in mind.

1.5 NEXT STEPS

The report suggests next steps to promote continued dialogue and training that helps new churches empower women in ministry, regardless of theological view. These include focus groups and continued conversation, as well as follow-up publications and research.

2 RESEARCH METHOD

2.1 STUDY DESIGN

The study tested a hypothesis that young Boston churches hold more traditionally conservative practices regarding women in ministry than Boston churches in general, and are more likely to hold women ineligible for senior leadership. We used structured interviews guided by a written questionnaire with both closed-ended and open-ended questions.³ The eight interviewers were given training and orientation to the project, and all interviews were conducted in person by a single interviewer. We analyzed and summarized demographic information and short answers. Closed-ended gender-related questions determined an initial assessment of respondent beliefs about gender roles. Open-ended responses provided more nuance on respondent meaning, and revealed a spectrum of beliefs, policies and practices.

Survey Question #	Gender-Specific Question
<i>Section 1:10</i>	Gender Roles in Home
<i>Section 6:4-8</i>	Gender and Gender-based Eligibility of Key Leaders
<i>Section 6:12</i>	Gender Roles in Church Leadership
<i>Section 6:13</i>	Church Supports Ordaining Women
<i>Section 6:14</i>	Denomination Supports Ordaining Women

Location and topic of gender-specific questions in questionnaire survey form

The process first identified Greater Boston churches that had been meeting publically for more than six months, but less than seven years. From the resulting list of 95 churches, a diverse pool was selected from which to interview. Researchers made efforts to proportionately represent denominational groups

³ "Open-ended" means respondents were given permission to answer however they wanted without the constraint of choosing between a limited choice of responses. An example of an open-ended question is, "Is there anything else you would like to add?" A closed-ended question is when the respondent has to choose between limited options in answering a question. True-False and multiple choice questions are closed-ended.

with larger church planting efforts in Greater Boston.⁴ The selection also sought to include churches from various geographical areas, immigrant and racial groups, and various church planting networks or groups.⁵ Forty-one interviews were conducted, 40 men and 1 woman.⁶ All but three were lead pastors.

2.2 QUESTIONNAIRE DESIGN

Interviewers asked questions about demographics, training, experience, assessment, family life and support groups of church planters, as well as measures of success and church activities.⁷ In total, five gender-specific questions were embedded intermittently throughout the survey.⁸ They were designed to capture the beliefs, policies and practices of respondents regarding women in leadership.⁹

2.3 TWO KEY GENDER-SPECIFIC QUESTIONS

Responses to the following two closed-ended questions separated respondents into preliminary categories: “Complementarian” and “Egalitarian.”¹⁰ Respondents selected the statement below that best represented their beliefs about gender roles in the family and in church leadership, respectively.

Statement 1: *Men and women have freedom to pursue their gifts and callings without regard to gender roles. Men and women should share leadership roles in the home (church).*

Statement 2: *Distinct gender roles are ordained by God with men and women serving in ways that complement one another. Men should hold distinctive roles in the home (church).*

Interviewers coded statement 1 as “Egalitarian” and statement 2 as “Complementarian.”¹¹

2.4 OUTREACH AND INTERVIEWING

Researchers employed diverse methods to contact and engage potential interviewees, including phone calls, emails, postal mail, and social media. Researchers also identified individuals within church planter social networks who could invite them to participate. The full survey was sent to interviewees prior to the interviews for review, but no explicit mention was made of the gender-related aims of the study. The typical interview lasted 45 minutes to an hour and a half.¹²

4 Assemblies of God, Anglican, Evangelical Covenant Church, Presbyterian Church in America, and Southern Baptist Convention.

5 Although we were able to provide an interviewer fluent in Spanish, we did not have interviewers able to interview in other languages, such as Korean, Portuguese, and African languages.

6 This study underrepresented women church planters. Although we identified a handful of women church planters, and several said they would participate, we were able to schedule an interview with only one woman. The data collected from the interview with her was treated separately for sake of comparison. Her data is omitted from some statistics.

7 A full copy of the interview instrument can be found in Appendix 6.8.

8 The questions and analysis are structured to facilitate comparison with a forthcoming Imago Dei Fund national study of “gender parity” in evangelical academic institutions, ministries, and non-profit organizations, by Wheaton and Gordon Colleges, “Are women leading in evangelical nonprofits? Mapping the route to social change.”

9 Framing gender-specific questions within the larger study mitigated the potential for respondents to feel put on the spot or uncomfortable about discussing a highly-contested topic.

10 As interviewees responded to the follow-up “open-ended” questions, without the constraints of selecting between two pre-written statements, the research team coded their conversation to discover the nuances of their beliefs and practice.

11 For definitions of “Complementarian” and “Egalitarian” see Appendix 6.4.

12 The interview team, comprised of 6 women and 2 men, represented diverse ethnic backgrounds. The diversity of the team facilitated strong and open responses on the part of respondents. However, each member of the research team comes to the study with unique histories and therefore personal biases that have the potential to be reflected in what information was captured and highlighted. This was a necessary limitation of the methodology, mitigated somewhat through training.

2.5 FOLLOW-UP PRESENTATIONS AND DIALOGUE

Church planters and leaders have been engaging in dialogue in response to 3 presentations of the initial study analysis. The first two engaged about 50 church planters and pastors, including some from the study. The third was a presentation as part of a course on church planting at Gordon-Conwell Theological Seminary's Boston campus. The presentations generated considerable interest in learning more. This study will enable opportunities for future presentations on other topics that have emerged with continued data analysis and deeper reflection.

3 RESEARCH FINDINGS

The analysis of new church development in Greater Boston identified 95 new congregations that have started in the last seven years. These churches are part of a larger movement of new church development over the last several decades, especially among immigrant groups. The new churches also represent a trend of church planters coming from other parts of the country to reach Greater Boston's young adults and young families.

The Findings begin with an overview of statistics on the proportion of churches with women pastors, comparing Greater Boston and the city for new churches versus churches overall. They go on to summarize demographic data and gender-related question responses for the 41 respondent churches. The Findings provide a brief analysis of respondent church and denominational beliefs and practices regarding women in leadership. They conclude by offering a framework for understanding and discussing the spectrum that emerges: the *Continuum of Practice and Belief*.

3.1 REPRESENTATION OF WOMEN PASTORS IN GREATER BOSTON CHURCHES

3.1.1 *New Church Plants in Greater Boston vs. All Churches in the City*

The full list of new church plants in Greater Boston includes at least 95 churches, with 46 within the city limits of Boston. Among the 95 churches, there are seven women lead pastors and eight women co-pastors. That means 7.4% of Greater Boston church plants have women as lead pastors, and 16% as either lead or co-pastors. This is less than for the city of Boston's 575 churches, where 9.2% have women lead pastors. The percentage of women lead pastors and co-pastors combined, however, is the same for Greater Boston church plants as for churches in the city: 16%.

3.1.2 *New Church Plants in the City of Boston vs. All Churches in the City*

At 8.7%, the proportion of new churches in the city with women lead pastors is about the same as the in-city average for all churches. When co-pastors are counted, however, the percentage of women pastors in church plants is a higher than that in Boston churches overall: 17.4% of the 46 new churches, compared to 16% for all churches. Co pastors are not counted where one pastor has the title Senior Pastor.

The percentage including co-pastors is also higher for city church plants than for church plants in Greater Boston. The definition and responsibilities of these co-pastors, however, vary from church to church. In many cases the co-pastors are wives and husbands. The vast majority of the churches with women pastors were African American, Caribbean, or Hispanic. Most could be categorized as Evangelical, while only a few were mainline Protestant.

3.2 RESPONDENT DEMOGRAPHICS

The study completed 41 in-depth interviews with Greater Boston church planters, “respondents,” who represented different denominations, ethnic groups, and networks.

3.2.1 Respondent Age

The church planters interviewed in our study averaged 38 years old, with ages ranging from 25 to 55 years old. The average age of church planters with Complementarian views was slightly younger than the overall average, while those with Egalitarian views tended to be a few years older.

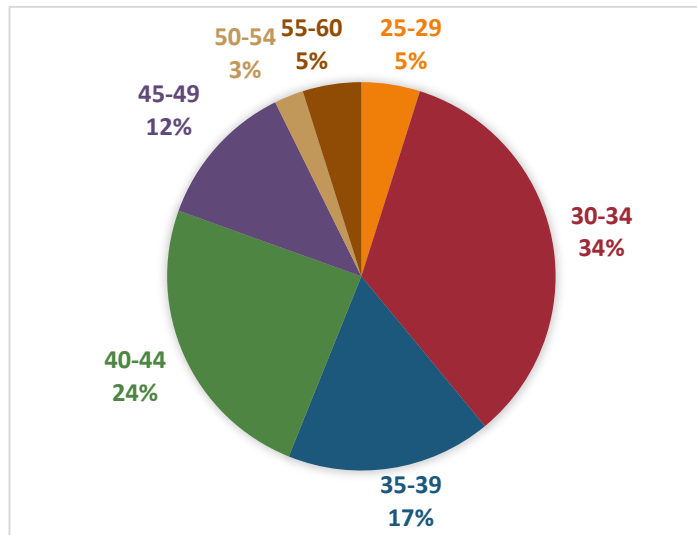


Figure 2 Age of respondents (average age: 38)

3.2.2 Respondent Gender and Family Status

Forty of the respondents were men and one was a woman,¹³ although three wives were co-pastors with their husbands. Ninety-eight percent of those interviewed were married, and 93 % had children. Several other church planters on the larger list of 95 new churches were women.

3.2.3 Denomination of Respondent Church Plants in Greater Boston

The 41 respondent churches were affiliated with 12 denominations. The Southern Baptist Convention is one of the most active denominations in church planting, but it represents only a minority of the new churches. Pentecostal and Charismatic churches were 12% of the churches interviewed, however, a much greater proportion of new African American, Hispanic and other immigrant churches are of this type. Several conservative Anglican churches have recently started in the Greater Boston area, including two respondents in this study, and the Evangelical Covenant Church is also active in planting new churches.

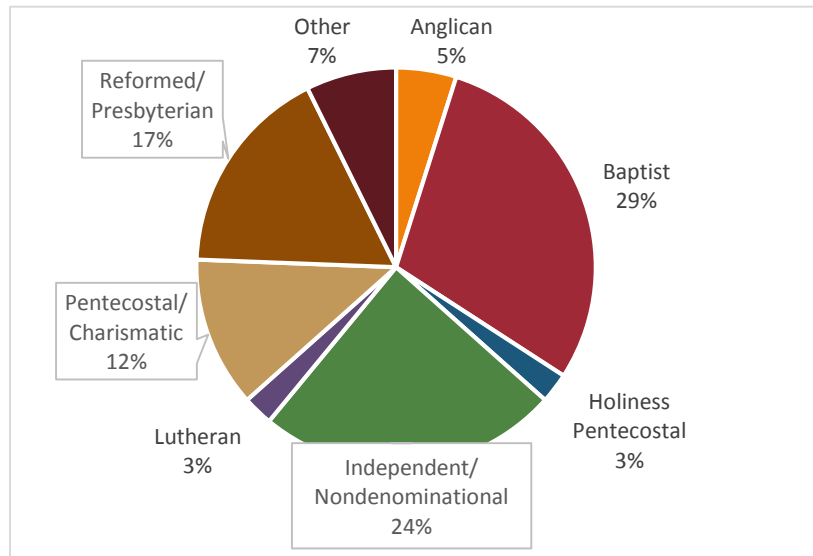
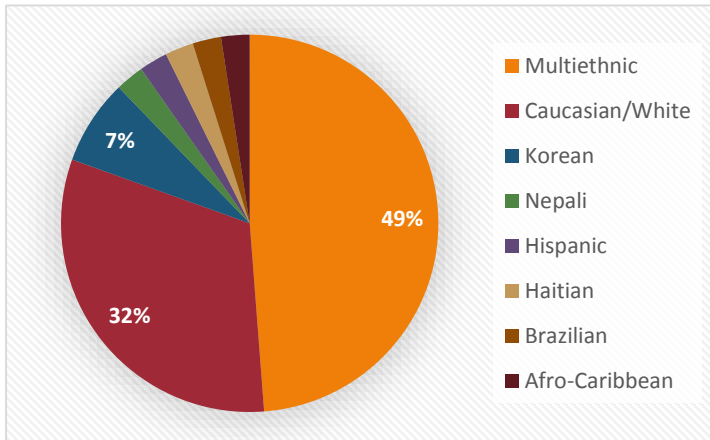


Figure 3 The churches in this study represent the most active theological and denominational groups carrying out church planting in Greater Boston

¹³ In two interviews, both the pastor and his wife were present. As the lead church planters in those cases, the husbands’ responses were tracked for the purposes of this study.

3.2.4 Respondent Church Ethnicity



Twenty churches were multiethnic.¹⁴ Thirteen churches were primarily white or Caucasian, although almost all of these had several nationalities and racial groups represented in their congregations. Counting the multi-ethnic churches, 68% of the churches were more than 30% non-white. The remaining churches were primarily Korean, and the study also included one Brazilian, one Hispanic, one Haitian, one Nepali, and one Afro-Caribbean church.

Figure 4 Most of the participating churches were multiethnic.

3.3 GENDER-SPECIFIC QUESTION FINDINGS

This section describes respondent answers to the gender-specific questions, and examines the dynamic tension uncovered between respondent belief and practice in regards to women in church leadership.

3.3.1 Church Planter Agreement with Egalitarian vs. Complementarian Assertions

As mentioned in Research Methods Section 2.3, two questions, 1:10 and 10:6, indicated respondent disposition toward either Egalitarian or Complementarian beliefs in the home and church, respectively. Limiting respondent choice enabled researchers to preliminarily categorize them into distinct categories of Egalitarian and Complementarian as the first step in understanding the more complex picture of their beliefs. The number of respondents by category is tabulated below.¹⁵ Two respondents declined to answer the question about gender roles in the home and one declined to answer about church roles.

	Egalitarian	Complementarian
Home Gender Roles	11	27
Church Leader Roles	19	20

Table 1 Number of respondents selecting Egalitarian vs. Complementarian responses

Church planters in this study were more likely to embrace distinct gender roles in the home than at church. Based exclusively on responses to these closed-ended questions, about half of the respondents seemed to be Complementarian.

¹⁴ In this study, a multiethnic church was defined as one with less than 70% of the congregation of one ethnic group.

¹⁵ The female church planter’s data was not tabulated on these questions, leaving a total of 40 respondents. Some respondents left 1 of these questions blank.

3.3.2 Church and Denominational Policy on Ordination of Women

Questions 6:13 and 6:14, respectively, asked respondents about their church and denominational policy on ordination. This enabled researchers to check for incongruity between respondent personal belief and the church’s official stance.

Six respondents, or 14%, ordained women, even though their denominations do not. Many churches were nondenominational, which resulted in N/A answers about the denominational position. Ten of the churches responding N/A ordain leaders, six of those electing to ordain women.

Once again, an open-ended follow-up question enabled interviewers to understand nuances of the respondent’s ‘yes’ or ‘no’ answer. For instance, respondents categorized as Egalitarian, based on their response to the above question about gender roles in church leadership, often mentioned a policy excluding women from ordination or appointment to some positions. This analysis helped researchers shift from the original bipolar analysis— Egalitarian versus Complementarian— to a more subtle understanding of a continuum.

Table 2 Church ordination of women

Does your church ordain both men and women?	
Yes	21
No	18
N/A	2

Table 3 Denomination ordination of women

Does your denomination ordain both men and women?	
Yes	15
No	14
N/A	12

3.3.3 Representation of Women in Key Leadership Positions¹⁶

Church Planter Practice: Women’s Representation in Church Planter Leadership

Having elicited more detail and specificity about respondent belief, the question remained whether respondents’ practices matched up. In Questions 6:4 – 6:8, respondents were asked to list the top leaders in the church plant and to explain their responsibilities and title. This allowed researchers to understand whether women actually held leadership positions in the church, regardless of belief.¹⁷

Table 4 Number and percent of top leadership positions held by women in Greater Boston church plants

Across All Respondents	#	%
Top Women Leaders	55	38%
Top Men Leaders	91	62%

¹⁶ This section does not include lead pastor positions, but instead supporting pastors and any other key roles identified by the respondent as “top leadership.” Women with leadership *responsibilities* who were not listed by the pastor were not counted.

¹⁷ Church governance and leadership titles differ by denomination and by church. The role of a “director,” “coordinator” or “pastor” can mean very different things. For this reason we did not assign weight to any other title besides “pastor.”

Table 4, on page 8, shows proportions of women leadership collectively, across all the respondent church plants. Thirty-eight percent of their leaders are women. Table 5 begins to break down women leader data into individual church practice, showing that less than 15% of respondent churches have those women in pastoral positions.

Table 5 Number and percent of respondents with women as top leaders

Respondent Church Practice	# ¹⁸	%
No Women Leaders	10	25%
1+ Women Non-Pastoral Leaders	24	60%
1+ Women in pastoral positions	6	15%

Belief vs. Practice

While about half of respondents said they support women in leadership, only 38% of the leaders collectively represented in their churches were women. And while 75% of the respondents identified women as top leaders, a small proportion, 15%, of those held the title “pastor.” Even after taking a variety of personal interview responses into account and reclassifying leaders as a result, the representation of women in pastoral leadership does not break down neatly by category.

Table 6 An updated classification generated 15 Egalitarians and 26 Complementarians, compared to the 50/50 split in Table 1

Churches with:	No Women Leaders	1+ Non-Pastor Women Leaders	1+ Women in Pastoral Positions	Total
Egalitarian	2	7	5	14
Complementarian	8	17	0	26 ¹⁹
All Respondents	10	24	6	40

Table 6 shows that among even the 15 respondents representing strong Egalitarian leanings on multiple questions, only about a third listed women pastors. This means in practice that even many Egalitarian churches do not or have not been able to effectively develop women as top leaders. Thus, proportions

18 This data was “unknown” for one respondent, resulting in 40 data points, instead of 41.

19 This data was unknown for one Complementarian church.

of women in top leadership was the final key unlocking insight into the emerging “*continuum of practice*,” reflecting a range of ideologies from highly Egalitarian to highly Complementarian.

In practice, even many Egalitarian churches do not or have not been able to effectively develop women as top leaders.

3.4 CONTINUUM OF PRACTICE AND BELIEF

Ultimately, the variety of gender-related questions provided researchers a nuanced understanding of how the respondents’ beliefs were represented across a continuum of policy and practice, versus on a dualistic scale of either-or. This reflects both the complexity of individual belief on gender roles, and the challenges posed when putting belief into practice.

This “*Continuum of Practice and Belief*,” expressed in general terms in the chart below, provides a framework for analyzing distinctive viewpoints on the spectrum. For example, Egalitarian churches that ordained women but did not have any women listed as a top leader could be classified differently than churches whose practice was more consistent with belief. Conversely, a Complementarian that listed women in their list of top leaders were differentiated from those that did not.

The below “Continuum of Practice and Belief” only begins to capture the nuances captured by the data in what church planters believe and do regarding women in leadership.

Category	Description
<i>Highly Complementarian</i>	Either identified with the Complementarian statement for gender and church leadership, or women are ineligible for the positions of pastor and/or elder as a matter of policy. Does not list any women in the top 5 key leaders.
<i>Soft Complementarian</i>	Either identified with the Complementarian statement for gender and church leadership, or women are ineligible for the positions of pastor and/or elder as a matter of policy. Lists women in the top 5 key leaders.
<i>Soft Egalitarian</i>	Identified with the Egalitarian statement for gender and church leadership. May or may not have women as top 5 key leaders, but does not have any women pastors.
<i>Highly Egalitarian</i>	Identified with the Egalitarian statement for gender and church leadership. May or may not have women as top 5 key leaders. Has women pastors listed in the top 5 key leaders.

The table above walks through the generalized categories on a spectrum of beliefs and practices concerning women and church leadership. On one end, the highly Complementarian respondents

espouse both beliefs and practices that limit the leadership roles available to women. On the other end, the highly Egalitarian respondents hold to both policies and practices affirming their belief that gender is not a determining factor of leadership eligibility. In the middle are soft Complementarians, who have listed women as key leaders, and soft Egalitarians, who may or may not list women as key leaders, but do not list women in pastoral roles.

4 DISCUSSION

In theory, there is a stark difference between the Complementarian and Egalitarian theological positions, and these groups believe very different things about the role of women in the church. The data, however, does not support this bipolarity. This Report seeks to avoid representing the church planters as a polarized binary between Egalitarian and Complementarian. Each leader is a complex individual created in the image of God and endeavoring to pursue His purposes.

Regardless of belief, policy, or practice, in both groups women continue to be disproportionately underrepresented in the top leadership positions.

Across both theological positions there is a continuum of practice represented, as the Findings just began to uncover. Regardless of belief, policy, or practice, in both groups women continue to be disproportionately underrepresented in the top leadership positions. This section will describe the supports and barriers to women being empowered in both theological groups and discuss the larger implications for the Church in Greater Boston.

4.1 THEOLOGICAL PERSPECTIVES ABOUT GENDER ROLE IN THE HOME

When it comes to gender roles in the home, the majority of respondents hold traditional views. They tend to describe the husband as having additional responsibility as the “head of the house,” but that role difference does not dictate domestic responsibilities. Most believed men and women should share responsibility for household chores.

“The husband is the head as a servant and the spiritual head. However, in helping with household chores, both should be involved.”

- Highly Complementarian

“I believe, and my wife believes this, too, that although we don’t ascribe to traditional gender roles, like traditional patriarchy, we both believe that as the head of the house, I have a certain responsibility and accountability to my wife and children. It is mine, based on the fact that I am the husband. We don’t ascribe to the husband brings the bacon and the wife fries it.”

- Highly Egalitarian

Significantly, though, beliefs about gender roles at home do not automatically translate into a specific theological interpretation about women in ministry. Just because a man is prescribed to a specific set of gender roles and responsibilities at home does not mean that he believes the same for ministry. Thus, values and beliefs about a woman's position and function within a family unit will most likely not be a significant predictor in understanding beliefs about women in ministry.

Moreover, the language used by Egalitarians and Complementarians to describe their values at home is remarkably similar. Consider the parallel quotes in the box on page 11. The first is from a respondent who is "Highly Complementarian" on the *Continuum of Practice and Belief*. He does not believe women should be ordained or hold lead pastor responsibilities. The second is from a Highly Egalitarian respondent who has multiple women pastors on his ministry team.

4.2 COMPLEMENTARIAN BELIEFS AND PRACTICES

4.2.1 What They Say They Believe

Complementarians believe the Bible mandates that only men hold the title of elder.²⁰ One respondent noted, "*We take seriously that both men and women are called and given gifts. Men and women share leadership roles, but there are distinct roles for men. We believe there is only one role that is to be distinctly male.... I wouldn't think God would call a woman to be an elder because He says it should only be a man. Being an elder of the church is a role distinctly set aside for men.*" This view shows a clear affirmation of women's inherent gifts and call to ministry, as well as a clear exclusion from one key leadership position. There was never a mention that women were *unable* to perform certain leadership tasks.

4.2.2 What They Do

In fact, many times in Complementarian churches, women perform the tasks of key leaders, even when they are not afforded the title. One man explained, "*The main idea is that we want women to be empowered to use any gifts that they have. We would assume that within the Biblical context, that would exclude senior leadership, but every other role is open to them, even being involved in senior leadership meetings.*"

Another man suggested that women could hold the same key positions as men, but that the role would be categorized differently. He said, "*Yes, a woman could hold that position [worship pastor] but the title would change [from pastor to leader].*" In cases like this one, it is unclear what exactly women are excluded from. They can perform key leadership tasks and be given significant responsibility, but are not allowed certain titles.

"I HATE BEING MARKED BY A BOX ON THIS, BECAUSE IT IS SUCH AN EXPLOSIVE ISSUE. THE GIFTS OF GOD HAVE BEEN GIVEN TO MEN AND WOMEN TO BE USED. THEY ARE NECESSARY FOR THE CHURCH, AND ANY CHURCH THAT WANTS TO SURVIVE AND BUILD THE KINGDOM NEEDS TO VALUE MEN AND WOMEN EQUALLY. THERE IS A DISTINCTION IN CERTAIN ROLES; MALE HEADSHIP IS THERE IN SCRIPTURE, PARTICULARLY IN THE MARRIAGE RELATIONSHIP."

- Soft Complementarian

²⁰ Because the lead pastor usually sits on the Board of Elders, the role of lead pastor is also seen as exclusively for men.

Complementarians expressed more concern than Egalitarians about the potential for or perceived imbalance of power between men and women. They more often mentioned that the call of men to lead was not license to be abusive or harmful. For example, one man elaborated, *“God has ordained for men to lead at home and in the church, but not in some totalitarian, heavy-handed way. In a loving, sacrificial way instead.”* This sensitivity to the potential for the abuse of male authority could explain why Complementarian respondents had a stronger tendency, as compared to Egalitarian respondents, to take time to explain, describe, defend or offer caveats to their beliefs.

“My denomination won't ordain women, but will recognize women who have been ordained by an individual church. We have women in pastoral roles, but not as lead pastors.”

- Soft Complementarian

4.3 EGALITARIAN BELIEFS AND PRACTICES

4.3.1 What They Say They Believe

Egalitarians believe that leadership positions should be determined on the basis of gift and calling but not gender. Therefore, both men and women are eligible for the roles of pastor and elder. Interestingly, considering their openness to women leaders, Egalitarians had much less to say about their view of women in leadership than Complementarians. Their open-ended responses about women and ministry leadership were brief and direct, whereas Complementarians were detailed about how they empower women and why role differentiation is not a matter of a difference in power. Egalitarian responses reflected a straightforward and matter-of-fact tone, simply reiterating their position. *“We believe in female pastors.”* No attempts were made to justify or substantiate their positions.

“HISTORICALLY [OUR DENOMINATION] WOULDN'T BE HERE WITHOUT WOMEN MINISTERS. IT MAKES SENSE TO ME.”

- Highly Egalitarian

4.3.2 What They Do

Although Egalitarians were homogenous in their brief description of beliefs, they were diverse in their practices. Out of the 19 men who identified with Egalitarian beliefs about women in ministry, only five included women with pastoral titles in their list of top leaders. Some listed women in other leadership roles, but several listed only men. This gap between the beliefs and practices of Egalitarians suggests a cultural or structural bias against women as leaders. For example, one man explained, *“Women have the opportunity to lead. I don't have a problem with women as lead pastors, although if I am honest, it would be hard for me to serve under a woman. We have women leaders, and they do a great job.”* He affirms that women can and should lead, while simultaneously describing his personal discomfort with it. Individual and cultural bias, both implicit and explicit, have a tremendous impact on how and if women are offered opportunities to lead.

“I DON'T HAVE A PROBLEM WITH WOMEN AS LEAD PASTORS, ALTHOUGH IF I AM HONEST, IT WOULD BE HARD FOR ME TO SERVE UNDER A WOMAN.”

- Soft Egalitarian

4.3.3 Special Note on the Woman Respondent

One woman church planter was interviewed. She held strong views that leadership is not determined by gender but rather by gift and calling. She listed all women as her top 5 leaders. This fits with studies showing that women are much more likely to be the top leader in congregations that are disproportionately female.²¹ It might also suggest special challenges to women in top leadership positions. That is, many men might feel personal discomfort in serving under a woman.

4.4 DENOMINATIONAL POLICIES

The issue of women in church leadership must be seen within the context of denominational positions. Over the past several decades, some denominations have changed their policies regarding ordination for women and where they can serve in the church. Other denominations do not ordain women, but instead consecrate women who have gone through the same rigorous ordination process as men. Some denominations with this policy are currently considering whether to begin ordaining women. Other denominations that historically have not ordained women and do not allow women to be lead pastors are also wrestling with this issue; trying to determine if they want to change their policy, and if so, how much. Still others opt for deferred decision making, declining to ordain women, as a matter of policy, but recognizing the ordination of women by their member churches.

5 RECOMMENDED NEXT STEPS

"I think the church should be having this conversation, because there isn't unity around it, and there are such strong feelings around it. I think that if [your organization] can help facilitate having this conversation in a respectful way, that would be a good thing."

- Soft Complementarian

Leaders across the *Continuum of Practice and Belief* highlight the importance of effectively empowering women in ministry. Presentations on preliminary findings, made to church planters, pastors and students, generated considerable interest and indications of a desire to learn more. This report can be used to build momentum for conversations and to move forward constructively in both Complementarian and Egalitarian church systems. The following possible next steps could provide a safe platform for wrestling with the historical, theological, and cultural dynamics embedded in these issues.

5.1 PLANNED NEXT STEPS

5.1.1 Focus Groups and Conversations

Researchers for this study are planning three focus groups to follow up on the findings of the study, including one group for women. The study itself will help frame the issues more effectively. The design of these focus groups will be collaborative, with church planters, Imago Dei (which funded this study), and other networks that contributed to the study or its findings.

²¹ Jim Adams, "Stained Glass Makes the Ceiling Visible: Organizational Opposition to Women in Congregational Leadership." *Gender and Society* 21, no. 1 (2007): 80-105.

5.1.2 Publications and Analysis

Researchers for the study are already in the process of developing a series of shorter articles and presentations which delve into some of the demographic correlations impacting women in church plant leadership. For instance, where do respondents reporting regional influences outside New England fall on the *Continuum of Practice and Belief*? How different are New England-influenced respondents in this regard? These articles will be published and distributed through a variety of Internet, social media, and traditional channels.

Additionally, one of the researchers is writing an academic article designed to motivate opportunities for convening and dialogue with members of the church community who desire to go deeper into the sociological questions of gender justice and parity.

5.2 RESEARCH QUESTIONS FOR FURTHER STUDY

5.2.1 The Experience of Women in Complementarian and Egalitarian Church Systems

The data collected in this study begins to give a picture of how many women are in church plant leadership. It does not show what their experience is. What levels of responsibility do they have, and how well are they supported? How does this compare to the experiences of men leaders? What do women and churches need to improve their experience of leadership development in the context of new churches? Are these realities different for women in Egalitarian churches than for women in Complementarian churches, and how? Interviewing women to understand their perspectives and concerns could be a critical next step to mapping the resources available to tackle these issues together.

5.2.2 Understanding Key Influencers on Complementarian and Egalitarian Belief and Practice

Many young Complementarians are reading popular Reformed theologians and using the same discipleship models. Is there an Egalitarian version gaining popularity, or are the “missional” discipleship movements coupled with Complementarian views? How do denominational groups and their various streams of funding and other support positively or negatively impact leader views and practices?

5.3 OPPORTUNITIES TO GO DEEPER

Some local churches are already researching, praying about and debating these issues. Congregations may need training or consultation to support them as they work to effectively cultivate and support women leaders. Creating tools and resources, such as study guides or facilitation guidelines, could help churches navigate their local conversations. It bears mention that the Boston area has some organizational structures and networks to support and empower women in Christian ministry. Learning from and increasing support to these groups could go far to strengthen existing and emerging initiatives.

6 APPENDICES

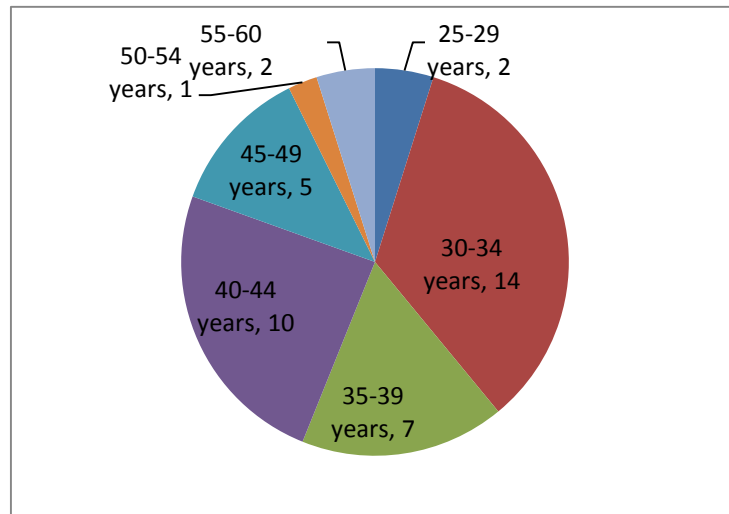
6.1	Characteristics of the Church Planters	II
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Note on the appendices: Although some material which has appeared in the body of the report is repeated in the appendices, we include it here because these more complete and detailed sections can serve as stand-alone pieces.

6.1 CHARACTERISTICS OF THE CHURCH PLANTERS

6.1.1 General Background

The church planters interviewed in our study averaged 38 years old, although their ages ranged from 25 to 55 years old. Only two church planters were in their twenties and only three were over fifty. Fourteen of our leaders were aged 30 to 34 years, which falls in the upper range of young adults being ministered to in many of these churches. Seven church planters were 35 to 39 years old, ten were 40 to 44 years, and five were 45 to 49 years old. The average age of church planters with Complementarian views was

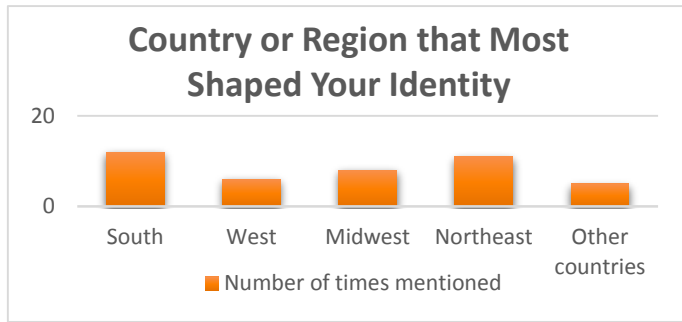


slightly younger than the overall average, while those with Egalitarian views averaged a few years older than 38. Forty of the respondents were men and one was a woman,²² although three wives are co-pastors with their husbands. Ninety-eight percent of those interviewed were married, and 93% had children. Several other church planters on our larger list of new churches were women.

The racial, ethnic, and national backgrounds of this study's church planters probably underrepresents foreign language and African American churches being planted. Our overall list of new churches had a higher proportion of Latino, Brazilian, Haitian, African and other immigrant churches than our final interview group. For a variety of reasons we were not able to arrange interviews with as many of these churches as we desired. Sixty-three percent of the leaders interviewed were Caucasian, 20% were Black, 12% were Asian, and 5% were Other (Latino in this case). The pastors interviewed gave 24 different specific ancestries or nationalities for their personal backgrounds. These included the ancestries of their parents and family. Seventy-eight percent of these leaders were born in the United States, while 22% (9) were born outside the country.

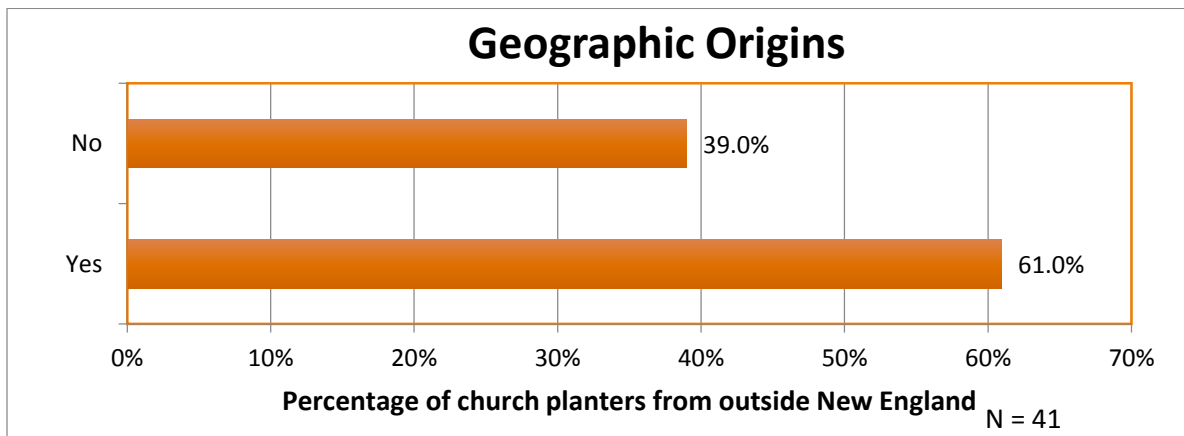
²² In two interviews both the pastor and his wife were present, although the characteristics given here are for the husband, who was the lead church planter.

The place of birth may not be the place that most shapes a person’s identity. For example, several people



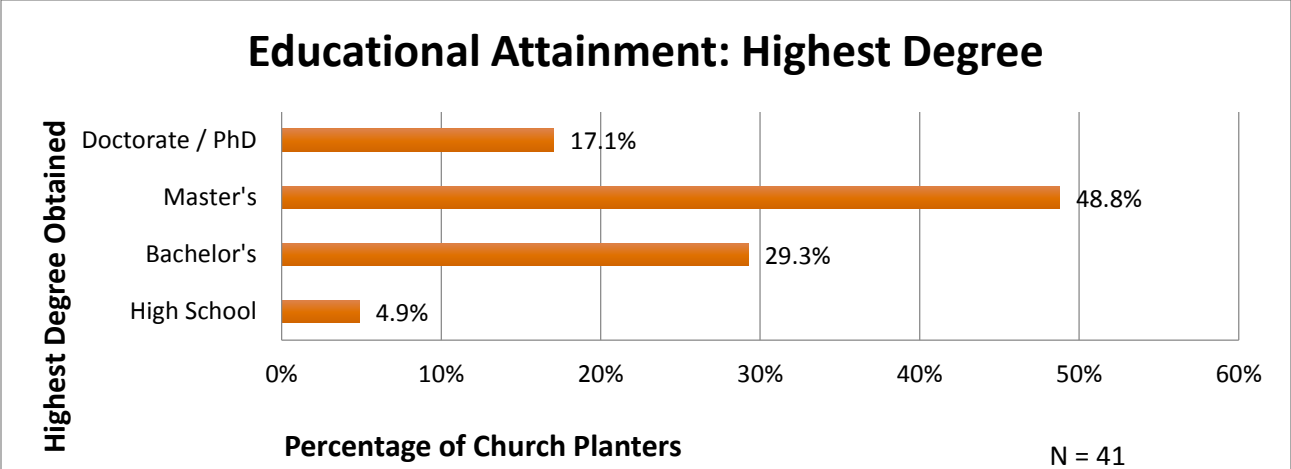
who were born in another country did not consider that country to be the primary or only area that shaped their identity. Twelve pastors (29%) said the South had most shaped their identity, while eleven cited the Northeast, six the West, and eight the Midwest. Nine who named the Northeast specifically mentioned that New England had shaped their identity.

The distribution of birthplaces was similar to the regions shaping identity, except fewer pastors were born in the West and more overseas. While many of the leaders interviewed were born, educated or grew up outside New England, not all of these leaders initially came to Boston specifically to plant a new church. However, 61% did come from outside to plant a church. Fourteen out of the 41 came from the South, nine from other areas of the country and three from overseas.



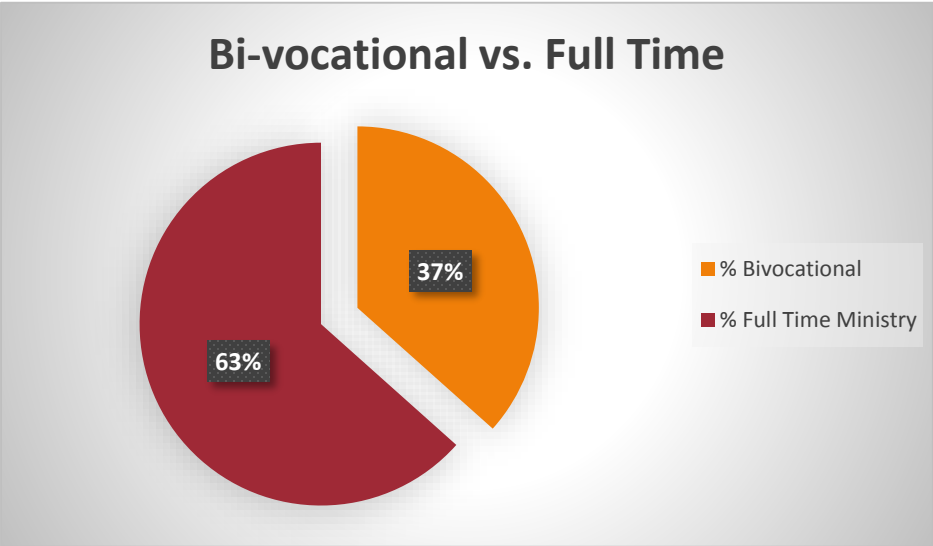
6.1.2 Educational Background

The leaders of new churches we interviewed are generally well educated. Almost two-thirds have a masters degree or higher. The highest educational attainment of 12 pastors was a bachelors degree, and for 20 it was a masters degree. Seven church planters had a doctorate, including one pastor with a J.D. law degree. Approximately 15 of the church planters attended a Christian undergraduate college. Thirty-two or 78% attended a seminary or equivalent. Some of the thirty-two had taken classes at a seminary, but not graduated. Twelve pastors attended seminaries associated with the Southern Baptist Convention, and 9 graduated from colleges affiliated with the SBC. Nine students have taken classes at Gordon-Conwell Theological Seminary. Those who were Gordon-Conwell students tend to have more Egalitarian views on the role of women in church leadership than the students of the Southern Baptist institutions. 10 other seminaries were also represented in the group.



6.1.3 Full-time Pastors vs. Bi-vocational Pastors

The majority (63%) of the pastors we interviewed were serving full time in ministry. Nevertheless, a substantial number were bi-vocational church planters who also held another job. The 37% who were bi-vocational varied in the amount of time spent at their other work. They spent from less than 10 hours per week to more than 55 hours per week. Some pastors may be close to full time both in their ministry and in their outside job.

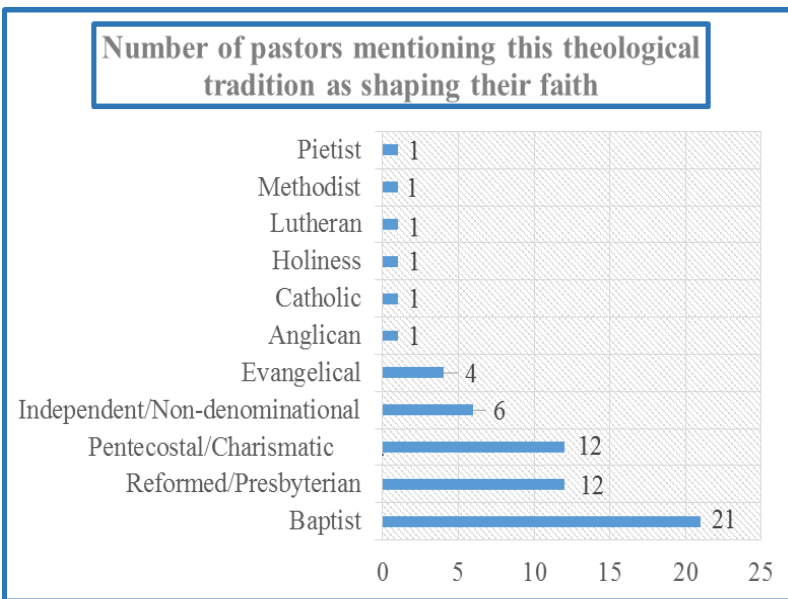


Other jobs church planters hold:

- Professor
- Lawyer
- Photographer
- Bus driver
- Civil servant
- Database analyst
- Fast food worker
- Public health worker

6.1.4 Theological Influences

We asked respondents to identify the dominant theological tradition shaping their faith. In general this continues to be the theological view central to their faith and ministry. However, in several cases their current views are different. Some church planting leaders identified two or more shaping influences. The majority of respondents were shaped by one of the following three theological traditions: Baptist, Reformed/Presbyterian, and Pentecostal/ Pentecostal-Holiness/ Charismatic.²³



Although the names and current affiliations of the churches in our study sometimes do not reflect a Baptist influence, 51% or 21 of the church planters said the Baptist tradition had an important influence on their faith. Four of these leaders also cited a Reformed tradition as important or dominant. Four of the leaders with a Baptist background were also shaped by nondenominational or charismatic influences. Twelve leaders were shaped by a Reformed/Presbyterian tradition (29%), sometimes in combination with other traditions. In addition to the four who were Reformed and Baptist, three were Reformed and Charismatic. One person cited Reformed and evangelical influences. Twelve leaders (29%) were shaped by the Pentecostal or Charismatic tradition, including two who were Holiness-Pentecostal. Emmanuel Gospel Center’s research on Boston churches has also revealed that the largest groups of new churches started in the last forty years have been Pentecostal, Holiness-Pentecostal, Baptist, or independent. Six church leaders mentioned an independent (2) or nondenominational (4) background. Since 15 of the churches in the study are nondenominational, this indicates a movement of some church planters toward more independence from specific theological traditions. Other theological traditions which had an influence on one church planter were Anglican, Holiness, Methodist, Lutheran, Catholic, Pietism, and Church of Christ. Four church planters mentioned a general evangelical influence.

6.1.5 Additional Training

Several local churches have developed internship training for new church planters, and other churches around the country have provided internships for church planters who have come to Boston. Although all the church planters had some prior ministry experience in a church, 56% said they had a specific internship with a church before planting the church in Boston.

Other preparation for church planting ministry included undergoing a church planter assessment process. Many assessments are based on a process developed by Charles Ridley to evaluate the gifts and qualities

²³ Pentecostal, Pentecostal-Holiness, and Charismatic have been grouped together for the purpose of this analysis because they have similarities and often overlap.

of potential church planters. Twenty-four leaders (59%) had participated in some form of assessment process, mostly through their denomination or through a church planting network. These assessments included ones by the Association of Related Churches, Center for Church Growth, Church Multiplication Network, NETS Institute for Church Planting, Antioch Ministries International, and others. Denominational assessments were done by the Southern Baptist Convention (North American Mission Board), the Presbyterian Church in America (Mission to North America), Assemblies of God, Evangelical Covenant Church, and the Lutheran Church. The expectation is that potential church planters who score well in the assessment process will be more successful in developing new churches.

Some church planting networks and mission organizations have basic training or “boot camps” for church planters. Twenty-nine of the planters we interviewed said they had participated in church planting training, although the type of training they described varied considerably. However, many had attended something like a basic training or “boot camp.” Some specific programs mentioned were sponsored by the Acts 29 Network, Antioch Ministries International, the Association of Related Churches, the Spanish River Network, the North American Mission Board, and others.

6.1.6 Supports for Church Planters

Other important sources of guidance, influence, and support for church planters are peer groups, support groups, mentors, coaches, and supervisors. Ideally a church planter should have a group of other church planters or ministry leaders to meet with regularly for prayer and support. Seventy-eight percent of the respondents said they had a peer group to meet with, and 49% said they had a support group. Some of the peer groups include denominational groups, national networks, local church partnerships, neighborhood groups, and others. In some cases these groups may overlap. Three-fourths of the church planters had a mentor, while about half had a coach. There are professional church planting coaches who guide and counsel church planters. Not all of those considered “coaches” in the interview answers were specialized, paid professional church planting coaches. About 56% of the pastors had a supervisor in their church planting efforts.

Several church planters felt the peer support groups or mentors were most helpful for their church planting. Other experiences of training that the church planters found most helpful for church planting in Greater Boston included attending the Boston Prayer Summit, learning from other church planters who have gone before, experience from political campaigns, helping plant a previous church, learning and understanding the culture, being part of church planting teams or networks, and working in a coffee shop to meet people.

6.1.7 Church Planting Spouses and Families

In our study, 40 of the 41 church planters were married. One single woman was a church planter. Three of the married church planters were co-pastors. In these three cases, the spouses mentioned in the analyses refer to the wives. Only two of the 40 married church planting couples did not have children. Thirty-nine of the church planters’ children were five or under, while 37 were between six and eighteen, and 13 were over the age of eighteen.

According to the respondents, most of the spouses have a sense of calling to church planting. However, four of the respondents said their spouse had a calling to be married to a pastor or church planter. One of the church planters was not sure about their spouses’ call to church planting. Four church planters’ spouses did not have a call to church planting; however, they were still involved in the new churches’ ministries. Of those spouses which did not feel called to church planting, three had outside jobs, four did

not have outside jobs, and one was a full-time student. From these answers, we can't conclude that spouses necessarily had a call to a different career and thus did not have a call to church planting.

One hundred percent of the spouses of the church planters were involved in church ministries, and, in fact, at least 35 out of the 40 spouses were involved in or leading more than one ministry. Twenty-four of the 40 (60%) did not have a specific title or official position. A previous study found that "women report an inordinate challenge with the ambiguous role as the planter's spouse. The struggle of knowing church planting was my passion, being trained in ministry, and yet not knowing how to interface this without having a defined position was difficult. I often functionally operated as an assistant pastor yet without title, pay, or decision making power."²⁴ Our research suggests this could well be a challenge for church planting spouses in Greater Boston, since all were involved in ministry, but the majority did not have well-defined positions. Of those spouses who had leadership titles, three were co-pastors, three were women's ministry leaders, and four were children's ministry leaders (others served in women's ministries and children's ministries without an official title). Other spouses held the following positions: Lead Administrator and Treasurer, Church Council Member and Treasurer, Pastor of Operations, Worship Leader and Prayer Team Leader, Executive Administrative Assistant, and Family Life Ministries Director.

Although only a few spouses had an official position in children's ministry, 17 were involved in or leading the church's ministry with children. This is approximately 43%. Fifteen of the spouses were involved in various women's ministries, including leading women's Bible study groups, counseling women, leading the women's ministry, and doing outreach to women in their homes.

Only 45 % of the spouses had paid employment outside the church. Of these 18 spouses, 10 worked full time and eight worked part time. One additional spouse did a minimal amount of outside work as a freelancer. These job positions were quite varied, including scientist, university administrator, medical administrator, professor, counselor, and medical worker. Two other spouses owned their own businesses. Many of the church planting spouses had young children. Of the 22 spouses who did not have paid employment outside the church, 15 had children under the age of five and 19 had children 17 or under.

Sixty-five percent of church planting spouses had some type of support group. Sixteen of the spouses or 40% had a support group with other church planting spouses. If the church planter's spouse only meets with others in the new congregation, the support is likely to be different and less helpful on some issues than if the spouse meets with other church planting spouses and people outside the church. Shari Thomas found, "The type of support needed is not just time spent with others. Often women's groups can be even more isolating for the planter's wife as they reinforce how different her life is from others. The support needed is one that comes from other women in the same field or from the rare person who knows how to listen and ask appropriate questions without judgment or quick fixes."²⁵ Only 32.5% of church planting spouses had a mentor, and some of these were not mentors specifically relating to the challenges of church planting. The reason we asked questions about families and spouses of church planters is that both men and women face very significant stresses in church planting, and therefore need to plan strong support systems. The combination of work with church concerns and ministry on top of parenting responsibilities, plus hospitality can often cause stress, especially if progress is slow, finances are difficult, criticisms arise, expectations are not met, and ambiguities or uncertainties develop.

²⁴ Shari Thomas, "A Summary of Research Findings on Church Planting Spouses," Parakaleo, 28 Sept. 2012. www.parakaleo.us/about_research.html (accessed June 17, 2014).

²⁵ Ibid.

6.2 LIST OF NEW CHURCHES IN GREATER BOSTON

This is the list of churches we compiled and used for this study and analysis. Although we believe this list is quite comprehensive and accurate, further research may reveal other churches which were started in the last six or seven years through September 2013.

Church Name	Started	City or Neighborhood	Denomination
Aletheia Church	2010	Cambridge	Every Nation
Anchor Church Boston	2013	South End (Boston)	Assemblies of God
Anglican Church of the Redeemer	2012	Franklin and Norwood	Anglican Church in North America
Anglican Church of the Resurrection	2012	South End (Boston)	Anglican Church in North America
Branch Church	2012	Peabody	Non-denominational (Baptist)
Broken Chains Biker Church		Holbrook	Assemblies of God
Calvary Chapel in the City		Fenway (Boston)	Calvary Chapel (Charismatic)
Center Church	2014	Peabody	Assemblies of God
Centro Cristiano Emanuel, Boston	2008	Dorchester (Boston)	Centro Cristiano Emanuel Internacional
Charles River Church	2010	Roslindale / W. Roxbury (Boston)	Southern Baptist Convention
Chinese Bible Church of Greater Boston City Outreach Ministry	2009	Fenway (Boston)	Non-denominational
Christ Community Church	2014	Newton	Southern Baptist Convention
Christ Spring Apostolic Miracle Ministries		Roxbury (Boston)	
Christ the King, Jamaica Plain/ Roxbury	2013	Jamaica Plain and Roxbury (Boston)	Presbyterian Church in America
Christ the King, Newton	2010	Newton	Presbyterian Church in America
Christ the King, Roslindale	2013	Roslindale (Boston)	Presbyterian Church in America
Christ the Redeemer Anglican Church	2009	Danvers	Anglican Church in North America

Christ the Rock Congregation	2010	Milton	Southern Baptist Convention
Church at the Well	2012	East Boston (Boston)	Non-denominational ("Reformed Baptist")
Church of the Cross	2009	Fenway (Boston)	PEARUSA (Anglican Church of Rwanda)
City on a Hill Church	2009	Brookline	Southern Baptist Convention
Common Church	2010	Back Bay (Boston)	Assemblies of God
Community of Love Christian Fellowship	2012	Allston (Boston)	Non-denominational
Connexion	2012	Somerville	United Methodist Church
Crossroads Church Anglican	2012	Salem	Anglican Church in North America
Discovery Church	2009	Weymouth	Southern Baptist Convention
Dorchester Haitian Assembly of God	2008	Dorchester (Boston)	Assemblies of God
Eglise Baptiste Mahanain	2010	Cambridge	Southern Baptist Convention
Eglise du Tabernacle de la Foi	2009	Roxbury (Boston)	
Eglise Evangelique Bethel Le Rocher	2009	Mattapan (Boston)	
Emmanuel Disciples Church	2012	South End (Boston)	Conservative Baptist Association
Empowerment Christian Church	2010	Dorchester (Boston)	
Fenway Church Boston	2008	Fenway (Boston)	New Frontiers
First Christian Church Source of Grace		Mattapan (Boston)	Southern Baptist Convention
Full Gospel Baptist Church	2011	Belmont	American Baptist
Gathering of Champions	2013	Roxbury (Boston)	
Global Ark Baptist Church	2012	Malden	Southern Baptist Convention
Global Mission Church	2011	Cambridge	United Methodist Church

Glorious Church of Jesus Christ	2013	Mattapan (Boston)	
Grace Chapel Brockton	2010	Brockton	Episcopal Church
Harbor (The): A Community of Faith	2008	Beverly	Community of Faith International
High Rock Brookline	2008	Brookline	Evangelical Covenant Church
High Rock Harvard Square	2013	Cambridge	Evangelical Covenant Church
High Rock North Shore	2012	Salem	Evangelical Covenant Church
High Rock Quincy	2012	Quincy	Evangelical Covenant Church
Hilltop Church	2013	Cambridge	Justice House of Prayer
Hope Chapel		Ipswich and South Hamilton	Anglican Church in North America
House of Judah Ministries	2009	Roxbury (Boston)	
Hyssop Christian Church	2013	Dorchester (Boston)	Non-denominational
Iglesia Bautista el Calvario		Chelsea	Southern Baptist Convention
Iglesia Bautista Redencion		Dorchester (Boston)	Southern Baptist Convention
Iglesia Cristiana "La Gran Comision"	2009	Mattapan (Boston)	
Iglesia Evangelica Nueva Vida	2012	West Roxbury (Boston)	American Baptist
Iglesia Palabras de Vida	2007	East Boston (Boston)	Southern Baptist Convention
Iglesia Profetica Ciudad de Sion		East Boston (Boston)	
Igreja Avivamento Mundial	2010	East Boston (Boston)	Revival Church for the Nations
Igreja Batista Ebenezer	2010	East Boston (Boston)	Baptist
Igreja Batista em Quincy (Celebration Church, Quincy)	2010	Quincy	Southern Baptist Convention
Igreja Batista Peniel	2008	Woburn	Southern Baptist Convention

Immanuel Community Church	2011	Cambridge	Non-denominational
The Intersection	2012	Dorchester (Boston)	Evangelical Lutheran Church in America
Life Community Church	2008	Quincy	Non-denominational (Baptist)
Link Boston (The)	2013	Dedham	Assemblies of God
Lynn Nepali Fellowship	2009	Lynn	Southern Baptist Convention
Mars Hill Fellowship Church	2010	Brookline	Non-denominational
Mosaic Boston	2011	Fenway (Boston)	Southern Baptist Convention
Namirembe Church		Waltham	Anglican Church in North America
Nepali Community Church	2008	Cambridge	Southern Baptist Convention
Netcast Church	2011	Beverly	Southern Baptist Convention
New Covenant Church, South Boston	2011	South Boston (Boston)	Non-denominational
New Direction Church	2010	Dorchester (Boston)	Non-denominational
New England World International	2009	Dorchester (Boston)	Non-denominational
New Galilee Full Gospel Christian Church	2011	Lynn	American Baptist
New Mount Calvary Worship and Praise Ministries	2009	Mattapan / Dorchester (Boston)	Sounds of Praise Pentecostal Fellowship Ministries Inc.
Power of Prayer Ministries	2010	Hyde Park (Boston)	
Reality Boston Church	2012	South End (Boston)	Non-denominational
Redeemer Fellowship Church	2009	Watertown	Converge (Baptist General Conference); Southern Baptist Convention
Redemption City Church	2012	South End (Boston)	Southern Baptist Convention
Redemption Hill Church	2011	Medford	Southern Baptist Convention

Remix Church	2012	Salem	Assemblies of God
Renewal Church	2014	South End/ Back Bay (Boston)	Southern Baptist Convention
Rescued Church	2013	Dorchester/Mattapan (Boston)	Non-denominational (Reformed Charismatic)
Restoration Road	2012	Wakefield	Non-denominational (Reformed)
River Church (The)	2010	Waltham	Non-denominational (Antioch Ministries International)
Seven Mile Road, Melrose	2011	Melrose	Non-denominational (Reformed)
Spanish Church of God 'Road to Heaven' / Iglesia de Dios Camino al Cielo	2008	Dedham	
Spirit of Power Living Word Ministries, International	2009	Cambridge	Non-denominational
Story Heights Church	2011	Newton, Back Bay (Boston)	Non-denominational
Symphony Church	2010	Fenway / Brighton (Boston)	Non-denominational
Tabernacle de Dieu de la Restauration		Mattapan (Boston)	
True Vine Church	2013	Revere	Southern Baptist Convention
Walthall Chapel COGIC	2010	Roxbury (Boston)	Church Of God In Christ (COGIC)
Wellspring Church	2014	Stoneham	Southern Baptist Convention
Worship Frontier Covenant Church	2008	Brookline	Evangelical Covenant Church

Note: One church requested to remain unlisted.

6.3 GENERAL INFORMATION ABOUT CHURCHES IN OUR STUDY

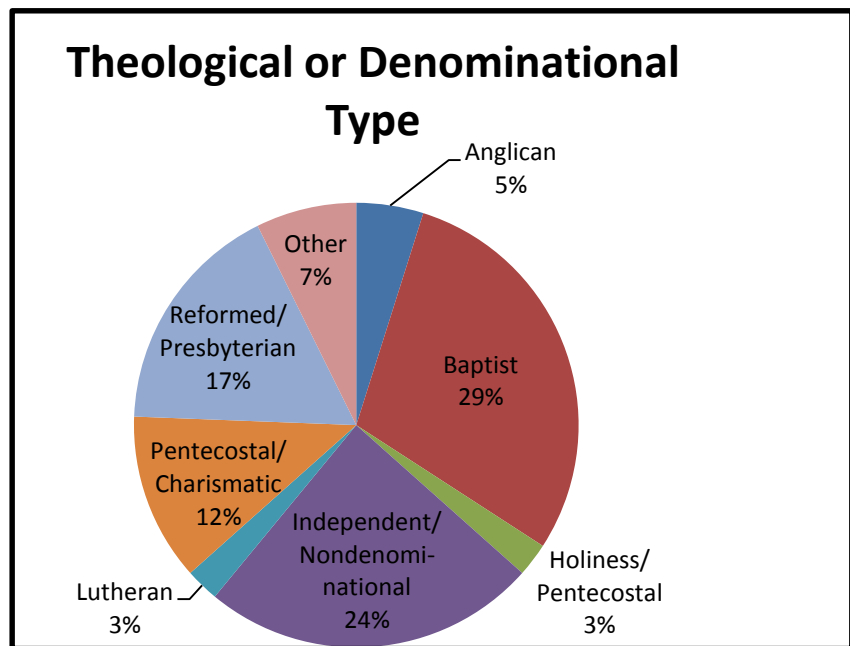
6.3.1 Church Locations

The 41 churches in this study hold their main worship services in many different Boston neighborhoods and in various cities within Greater Boston. Eighteen of the churches meet in the city of Boston, worshipping in nine different neighborhoods. Twenty-three churches have their main service outside the city of Boston in 15 different communities. Eight churches are north of the city, eight west of the city, four south of the city, and three in Cambridge. In addition most of these churches have smaller home group meetings in several other locations besides their worship site.

6.3.2 Denomination Type and Specific Denomination

The churches in this study represent the most active theological and denominational groups that are carrying out church planting in Greater Boston. Our study churches are affiliated with twelve different denominations. The Southern Baptist Convention is one of the most active denominations in church planting, but considering the whole range of church planting, it still represents only a minority of the churches. Some other church planters mentioned a Baptist influence on their practice or theology.

Another element in new church development is the resurgence of Reformed theology, not only evident in the Presbyterian Church in America (PCA), and Tim Keller’s City to City Ministry, but also in other church planters who are not officially affiliated with a Presbyterian denomination. The PCA and City to City are providing an excellent church planting model with the Christ the King Church Planting Center based in Cambridge. Other new churches describe themselves as Reformed Charismatic or Reformed Baptist. Also, some Korean churches are also Presbyterian and Reformed. The Assemblies of God is one example of the many Pentecostal and charismatic efforts in new church development. Nationally, the Assemblies of God Trust and the Assemblies of God Church Multiplication Network have funded 275 church planters. In the Boston area, several Assemblies of God churches have been planted.



Although Pentecostal and Charismatic churches were only 12% of the churches interviewed, many other new African American, Latino and other immigrant churches are of this type. In response to trends in the Episcopal Church, several more conservative Anglican churches have been started in the Boston area. The Evangelical Covenant Church denomination is also active in planting new churches in the Boston area,

with several networking out of the High Rock Church in Arlington. The church says it “dreams of seeing vibrant, gospel-centered evangelical churches in every neighborhood in Greater Boston. Where there aren't enough, we want to plant new ones.” The Evangelical Covenant Church tends to have Egalitarian views of women in leadership.

Another large group of new churches are independent, although some nondenominational churches can be classified as Reformed or Charismatic. Twenty-four percent of the churches in our study fall into this category. Although we interviewed one mainline church leader, most mainline denominations are not very active in church planting unless immigrant groups form and affiliate with them.

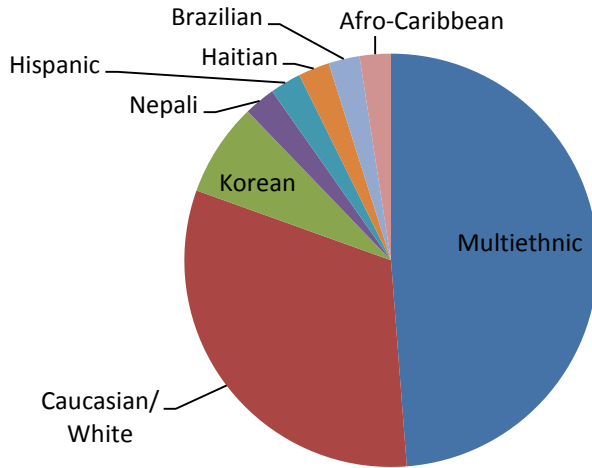
6.3.3 Church Planting Networks

To understand church planting in Greater Boston, one must realize that new churches are not isolated individual initiatives. Not only are denominations involved, but also a complex interwoven mix of organizational networks. Many of these networks are seeking to help church planters specifically, while other networks are more general. The churches in this study belong to at least 30 different networks. Some of the networks provide resources, assessment, training, coaching, peer support, financial support, strategic planning, and conferences. The particular services of each network vary, but these networks can be very helpful to church planters. Some examples of church planting networks active in Greater Boston include the Acts 29 Network, the Association of Related Churches, New Frontiers, Antioch International Movement, and the Redeemer City to City Network. Some churches have connections to several networks. Seventy-one percent of our study churches said they were associated with a church planting network, mother church, or group of churches. Some networks have started from an influential mother church which may or may not be local. These have all blossomed into church planting movements with families of churches.

6.3.4 Church Ethnic Composition and Language

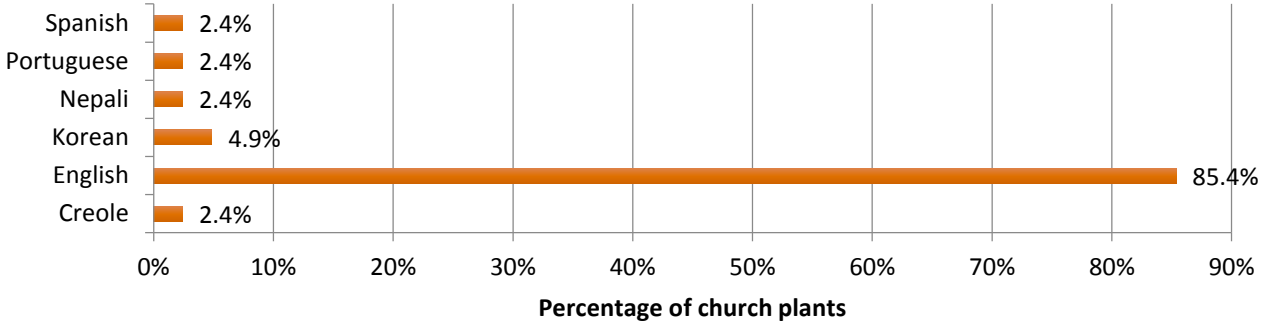
In this study, a multiethnic church was defined as one with less than 70% of the congregation of one ethnic group. Twenty of the churches interviewed were multiethnic by this definition. Two other churches were close to being multiethnic. Thirteen churches were primarily white or Caucasian, although almost all of these had several nationalities and racial groups represented in their congregations. Counting the multiethnic churches, 68% were more than 30% non-white. Three churches were primarily Korean, and the study also included a Brazilian, Hispanic, Haitian, Nepali, and Afro-Caribbean church. Five of the multiethnic churches have a large number of African American congregants and African American leaders.

Church Ethnic Composition



Most of the churches in the study used English as the primary language in their worship. However, two churches used primarily Korean, and the other churches used Spanish, Portuguese, Nepali, or Haitian Creole. Three churches also used a second language in worship. An English language church also used Spanish, the Portuguese language church also used English, and the Haitian church also used French.

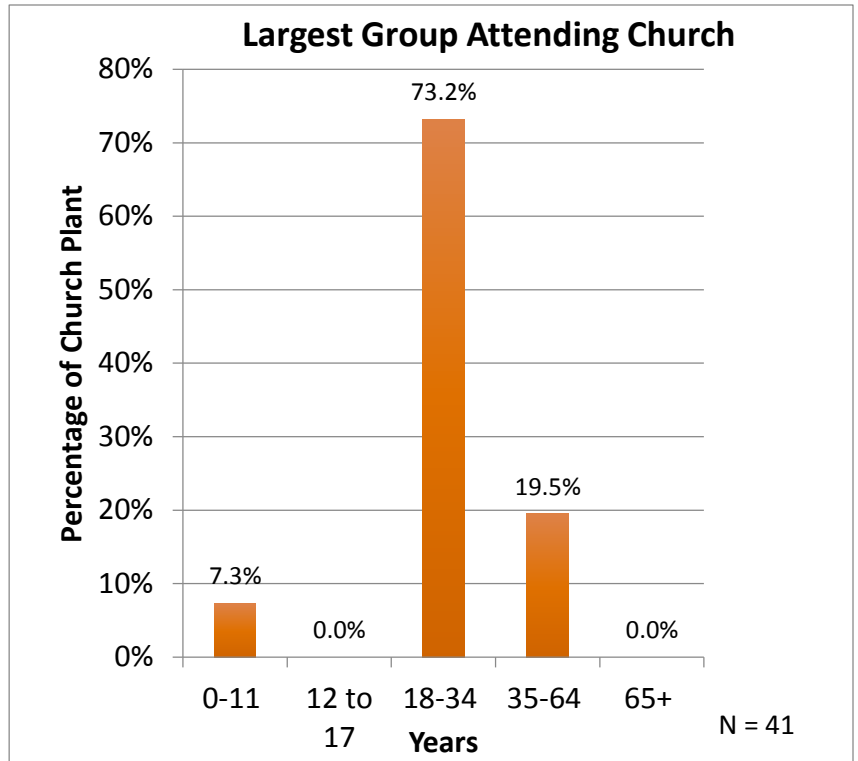
Primary Language Used in Worship



N = 41

6.3.5 Church Age Group Characteristics

Clearly the largest age group attending most of the churches in our study is the young adult age group (18-34 years old). Over 73% of the churches identified this age segment as their largest group, and the churches that identified young children as the largest group might also fall into this category if only adults were considered. The dominance of young adults may be partly explained by Boston's large young adult population. "With more than one-third of Boston's population between the ages of 20-34, Boston is the home to the highest proportion of young adults out of any major city in America."²⁶ Young adults might also be less likely to already be committed to a church in Boston. About twenty percent of the churches said their largest group of attenders was between



35 and 64 years old. No church mentioned teenagers or the 65+ group as the largest segment. In general most of the churches did not have many teenagers. We asked, "What is the approximate number of youth, members and nonmembers, aged 12-17 years, who attend your church youth group, fellowship group, or youth Bible class?" The average for these churches was only seven, with a high of 25. This low number of youth was also evident from answers to the question about whether churches had a plan to support teenagers as leaders. The number of children under 12 years averaged 22 with a high of 110 in one church.

6.3.6 Church Growth and Size

The 41 churches in the study have a combined current average weekly attendance of 5,200. The average attendance per church is 127, although younger churches would tend to be smaller on average. The lowest weekly attendance was 15, and the highest was 500. Three churches had an average attendance over 300, nine churches over 200, and twenty churches of 100 or more. On average the new churches started with a committed core of 30 adults. Nine churches started with a core of ten or fewer people, while seven churches began with a core of 50 or more people. After three years the first group had an average attendance of 49 while the second group, which started with a larger core, averaged 189 in attendance. Although some churches have not yet emphasized formal membership, the average was 86 members per church.

²⁶ Boston Redevelopment Authority, ONEin3 Boston, "Welcome to ONEin3 Boston," <http://www.onein3boston.com/> (accessed 30 Sept. 2014).

6.3.7 Background of the New Church Congregants

Almost three-fourths of the people in these new congregations were already Christians before they joined the church plant. However, this percentage varied from church to church. In one congregation, 80% of the people had not been Christians before coming to the church. In a number of congregations, people who have not yet become Christians are attending. Of those people who were already Christians, about 36% attended another Metro Boston church before coming to the new congregation. Some additional people lived in Metro Boston, but did not attend another church yet. Of those who were already Christians, about 44% arrived from outside Metro Boston looking for a church home. Therefore, the churches served 1,659 people who were coming to Boston and did not yet have a church. Twenty-one percent of the people in the study churches became Christians as a result of the new church planting efforts, which would be about 1,100 new believers. Typically the churches averaged about 11 to 17 new conversions per church per year.

6.3.8 Financing Church Plants

Starting a new church can take a major investment if the church planter is serving full time in ministry with a salary to meet Boston's cost of living, and the church is paying substantial rent and publicity costs. On the other hand, some churches have volunteer staff working outside jobs, pay minimal rent, and therefore, manage on much smaller budgets. The average annual budget for the churches in this study was \$182,485. The total annual budgets of all 39 churches answering the budget question were over \$7 million combined.

New church plants receive financial support from a variety of outside sources while they work to build internal support. Fifty-nine percent of the churches have received denominational support for their church plants, and twenty-two percent of the congregations were supported by a church planting network. Typically the new churches receive denominational or network support for two to four years at least. Other funding came from individuals, churches and groups of churches. Fifty-six percent of the churches received financial support from a mother church, a sponsor church, or a group of churches. Fifty-eight percent of the church planters did personal fund raising, which could include support from individuals and churches.

At the time of the interviews, eighteen of the churches were fully self-supporting and another ten were able to meet 75% to 99% of their budget. Eight other churches were meeting 50% to 74% of their budget. Thus 36 of the 41 churches were meeting at least half of their budget expenses already. Funding sources can sometimes have an influence on the views and practices of the recipient.

Other funding came from individuals, churches and groups of churches. Fifty-six percent of the churches received financial support from a mother church, a sponsor church, or a group of churches. Fifty-eight percent of the church planters did personal fund raising, which could include support from individuals and churches. Eighteen of the churches were fully self-supporting and another ten were able to meet 75% to 99% of their budget. Eight other churches were meeting 50% to 74% of their budget. Thus 36 of the 41 churches were meeting at least half of their budget expenses already. Funding sources can sometimes have an influence on the views and practices of the recipient.

6.3.9 Church Governance

Many of the churches in this study have a congregational type of church governance in contrast to a hierarchical system typical of Episcopal, Catholic and some other groups. The Baptist, Congregational, Assemblies of God, nondenominational and other groups typically have congregational-type governance which gives each church relative independence in selecting pastors and making other church decisions. Even in these churches, denominational influence and policies can guide or control practices and beliefs. Some churches in our study belong to groups or church planting networks that are similar to denominations. As church plants, some of the churches in their early stages are at least partly governed by an external board of advisors, council, or group of elders. The new churches often have functional leaders like the worship team leader and small group coordinator in addition to traditional governing leaders such as elders and deacons. At least 26 of the 41 churches have elders. The elders often have more overall authority in the church than various functional leaders (if they are different people). At least ten churches mention that they have deacons, but generally within the context of an elder-led church.

6.3.10 Future Church Planting Plans

Most of the church planters in our study plan to help start other churches. Ninety percent are planning in some way to plant or support more planting. Of the four who did not answer yes to this question, two are nevertheless open to being a part of church planting efforts. Some of the churches have already started other churches. For example, one church has already started two congregations in Boston and one in a suburb. One church has already started churches in other states. Other churches have been started in communities near Boston. Other future plans range from single church plants in 3-5 years to more comprehensive visions of church planting. For example, one pastor said, "We planned from the onset to be intentional to start another church within 5 years and to continue to do so." Another leader hopes to plant congregations in 24 more communities in and around Boston. One church said, "We are currently supporting church plants in two other countries, and our vision is to plant churches in every community near us." Another church's goal is to plant new churches in years 3 and 5 and then every year after that. The new church plants have several training and church planter residency programs already in place to prepare new church planters. Generally the church plants have a strong vision for church multiplication.

6.4 DEFINING COMPLEMENTARIANISM AND EGALITARIANISM

The following sources define their own theological views on women in leadership:

Complementarianism – “the theological view that although men and women are created equal in their being and personhood, they are created to complement each other via different roles and responsibilities as manifested in marriage, family life, religious leadership, and elsewhere. Complementarians view women’s roles in ministry, particularly in church settings, as limited on the basis of interpretations of certain scriptures. The Complementarian view holds that women may not appropriately hold church leadership roles that involve teaching or authority over men.” “Complementarianism,” *Theopedia*, <http://www.theopedia.com/Complementarianism> (accessed 8 July 2014).

Egalitarianism – “holds that all human persons are created equally in God's sight—equal in fundamental worth and moral status. This view does not just apply to gender, but to religion, skin colour and any other differences between individuals. It does not imply that all have equal skills, abilities, interests, or physiological or genetic traits. Christian egalitarianism holds that all people are equal before God and in Christ; have equal responsibility to use their gifts and obey their calling to the glory of God; and are called to roles and ministries without regard to class, gender, or race.” Alan G. Padgett, “What is Biblical Equality?” *Priscilla Papers*, Summer 2002, 3.

6.5 BOSTON CHURCH TRENDS AND THE “QUIET REVIVAL”

Although Christians in other areas of the country often view the Boston area as spiritually dead or needy, many new churches were started in Boston since 1965 including many in the last several years. As this study shows, many additional churches have started in the last several years as well. We identified nearly 100 churches which have been planted since 2007. Undoubtedly other new churches which we did not discover started during that period also. The current study of new church plants needs to be considered in the context of the larger movement of new church development during recent decades. In 1965, the city of Boston had 318 Christian churches; however, by 2010 there were 575.²⁷ This represents a net growth of 257 new churches. In 1993 the Emmanuel Gospel Center Applied Research Department observed, “Since 1968 at least 207 new churches have started in Boston. This is undoubtedly more new church starts than in any other 25-year period in Boston’s history.” Most of this growth was in new Pentecostal, Baptist and independent churches. The number of Pentecostal and Pentecostal-Holiness churches grew from 35 to 143, while the number of Baptist churches grew from 35 to 83. Many of the new churches which started in recent decades were African American, Hispanic, Haitian, Brazilian, Asian, African, Caribbean, or multiethnic. For example, the number of Spanish language churches in the city of Boston grew from zero in the early sixties to 100 by 2000. Emmanuel Gospel Center has called this overall movement and change in Boston Christianity the “Quiet Revival.” We have defined this as “an unprecedented and sustained period of Christian growth in the city of Boston beginning in 1965 and persisting for nearly 5 decades so far.”²⁸ The church planting efforts described in this study thus are a part of this overall Quiet Revival and new church development movement in Boston.

A review of Emmanuel Gospel Center’s database of churches in the city of Boston found that the proportion of women who are the sole lead pastoral leader in their church is about the same as the national proportion. Fifty-three, or nine percent, of the 575 churches have women as the equivalent of the lead pastor. A much larger number of churches have women as lead pastor or co-pastors. Ninety-two, or 16%, of the churches in the city of Boston have women serving as lead pastors or co-pastors.²⁹ The definition and responsibilities of these co-pastors vary from church to church, but this number does not include churches where there is a male pastor with the title Senior Pastor. In many cases the co-pastors are wives and husbands. The vast majority of the churches with women pastors were African American, Caribbean, or Hispanic. Most could be categorized as evangelical,³⁰ while only a few were mainline Protestant.

National surveys have found that a small but growing percentage of lead pastors are women. The Hartford Institute for Religion Research has said that it is difficult to answer the question, “What percentage of pastors are women?” However, in short the Institute states, “Survey estimates consistently find that right

²⁷ 1965 number derived from Christian churches listed in Polk’s Boston City Directory, 1965. 2010 number based on church surveys and research by Emmanuel Gospel Center Research Department.

²⁸ Steve Daman, “Understanding Boston’s Quiet Revival,” *Emmanuel Research Review No. 94, Dec. 2013-Jan. 2014*, <http://egc.org/err94>.

²⁹ Pastoral staff change from year to year. One can only attempt an analysis on the best available data at a particular point in time.

³⁰ Many urban churches would not use “evangelical” as a primary descriptive term.

around 10% of American congregations have a woman as their senior or sole ordained leader.”³¹ The 2010 Faith Communities Today study of 11,077 congregations found that 12% had a woman “principal leader.”³² According to the 2006 National Congregations Study, “About 5% of people attend congregations led by women, and women lead approximately 8% of congregations. Congregations that describe themselves as theologically liberal are much more likely than other congregations to be led by women (37%).”³³ The difference between the first two percentages is a result of the fact that more people attend large congregations, and women are less likely to pastor large congregations than men. The 2001 Pulpit and Pew Survey of over 800 pastors found that 12% are women.³⁴ The Barna Research Group reported in 2009 that its study of 603 lead pastors found that 10% of lead pastors were women, an increase from 5% in the 1990s.³⁵ These previous surveys of pastoral leadership give a basis for comparison with leadership in Boston churches and church planting efforts

³¹ Hartford Institute for Religion Research, “Quick Question: What Percentage of Pastors are Female,?” http://hrr.hartsem.edu/research/quick_question3.html (accessed 5 July 2014).

³² Faith Communities Today, “2010 National Survey of Congregations,” 5, <http://faithcommunitiestoday.org/sites/faithcommunitiestoday.org/files/2010FrequenciesV1.pdf> (accessed 5 July 2014).

³³ Mark Chaves, Shawna Anderson, and Jason Byassee, “American Congregations at the Beginning of the 21st Century,” National Congregations Study, 2006-7, page 5, http://www.soc.duke.edu/natcong/Docs/NCSII_report_final.pdf (accessed 5 July 2014).

³⁴ Pulpit and Pew National Survey of Pastoral Leadership, 2001.

³⁵ Barna Group, “Number of Female Senior Pastors in Protestant Churches Doubles in Past Decade,” 14 Sept. 2009. <https://www.barna.org/barna-update/leadership> (accessed 5 July 2014).

6.6 NATIONAL WOMEN IN LEADERSHIP STUDY

Some aspects of this study relate to a national study on women in Christian leadership. This national study, the Gender Parity in Evangelical Organizations research study, seeks to answer the question: “How well are women represented in leadership positions within evangelical organizations?” This two-year project is also investigating some of the institutional barriers and supports that are connected with gendered leadership outcomes. The research, which is supported by the Imago Dei Fund, began in 2013 and is spearheaded by Gordon College Provost Janel Curry and Amy Reynolds, a sociology professor at Wheaton College, Illinois. The focus of this study is on evangelical academic institutions, campus ministries, relief and development organizations, and the larger Christian non-profit sector. Our Study of Gender Parity in New Church Leadership has some similarities to the purposes of the national study, but focuses on the Greater Boston area and the new church development systems here. In order to facilitate comparative results, this study adopted the same questions on gender beliefs regarding family and home, and the Church. Our questionnaire also offered respondents the opportunity for open-ended comment on these two questions. In addition, our demographic information about leaders and churches can be correlated with responses to the gender belief questions.

6.7 DETAILS ON THE METHODOLOGY

6.7.1 Discovering New Church Planting Efforts in Greater Boston

The Emmanuel Gospel Center has access to many church networks through our staff and contacts. The Center also has a support ministry for church planters coordinated through Rev. Ralph Kee. Over the years we have researched almost all of the existing churches in Boston, Cambridge and Brookline as we developed a church database and directory of churches. Through these networks, contacts, and this knowledge base, the research project was in a good position to discover many of Greater Boston's newer churches. For example, Rev. Soliny Védrine of the Emmanuel Gospel Center, was able to provide current information on many Haitian churches, some of which were new church plants. Rev. Ralph Kee also shared information and contact details on many new churches he has consulted with. Our church database included data on the dates churches were founded, enabling us to check for new churches.

In addition, we have done some field research seeking visible signs of new churches, for example along Blue Hill Avenue. In recent years EGC's Applied Research team and interns have done field research in Boston and Cambridge neighborhoods. Our wide-ranging contacts with current churches and pastors also give us knowledge of new churches which are renting space in established church buildings. Other approaches to finding new churches included searching online for individual churches, searching denominational websites, and searching for church planting networks which are active in the Boston area.

6.7.2 Interviews

Initially we started with ten potential interviewers. Three were unable to continue because of other responsibilities; however, we were able to add one replacement interviewer. All of the interviewers were given training and orientation to the project. Six of the interviewers were women, and two were male. All interviews were conducted in person by a single interviewer. Most interviews were recorded with digital audio recorders. Photos of the respondents and the church facilities were also taken.

The interview team represented a diverse ethnic background. Each member of the research team comes to the study with unique histories and therefore personal biases, which have the potential to be reflected in what information was captured and highlighted. Special care was taken during interviewer training to instruct team members in research standards and expectations.

A diverse group of 40-50 churches was initially selected as a potential pool to interview from. Denominational groups with larger church planting efforts were proportionately represented in this group. The selection also sought to include churches from various geographical areas, immigrant and racial groups, and various church planting networks or groups. In order to complete 41 interviews, we eventually had to attempt to contact 71 churches. Out of the 71 churches, 41 leaders were interviewed. Five additional churches were qualified for the study, and said they would do an interview, but we were not able to schedule the interviews. When initial churches were unavailable, we sought to substitute similar churches when possible.

Methods of contacting churches included phone calls, emails, and mailing a regular letter. Interviewers sometimes asked an EGC staff person or other person who knew the pastor to call or email to facilitate participation in the study. Sometimes we attempted contact through an associated church or the host church which rented space to the newer congregation. Interviewers also used texting, left phone messages, and emailed through Facebook.

Although only 3 of the 71 churches declined outright to participate, there were many obstacles in arranging interviews with other church leaders. Two pastors were not available because they were recovering from surgery. Two pastors were away for extended travel or vacations and were not available. Other church leaders were difficult to get in touch with. It was not unusual to make 3-4 attempts to contact a church planter before getting any response or contact. One interview required eight attempts at communication. We were not able to get any personal response from six churches even after numerous calls, emails, and attempts through secondary contacts. We made initial contact with another seven churches which did not respond later in attempts to schedule an interview. Two additional churches scheduled to be interviewed had to cancel and were not able to reschedule interviews within the timeframe. Upon further investigation, some churches on our original list were found to not meet our criteria. Five churches were actually older than we had originally thought, and two churches had not officially launched as independent congregations. One other church was a new site of a multi-site church, rather than an independent church plant congregation.

The research team leaders continually monitored progress on interviews using an online reporting system, phone calls, and emails with interviewers. We also provided support, advice, secondary methods of contact, and when necessary, new churches to interview.

6.7.3 Limitations

Because of limited personnel and time, only one interviewer spoke with each pastor. Answers might have varied on some questions if the interviewer was of a different gender or if a male and a female did the interviewing together. Our sample of interviewed churches may not be proportionately representative of all church planting taking place in Greater Boston. Although we have representative interviews from many areas and groups, the respondent group may underrepresent Hispanic, Brazilian, African and African American church planting because of language barriers and difficulty in finding and connecting with church planters from those groups. The study also underrepresent women church planters.

6.8 QUESTIONNAIRE SURVEY FORM: STUDY OF GENDER PARITY IN NEW CHURCH LEADERSHIP

6.8.1 Project Introduction

The Emmanuel Gospel Center (EGC) is a non-denominational Christian non-profit organization that seeks to understand and help nurture the vitality of urban churches in the context of their broader urban communities. We help urban Christian leaders in Greater Boston grow in their ability to lead healthy churches and ministries that noticeably and significantly contribute to healthy communities.

EGC has been studying and documenting Christian churches in Boston since 1970. Today, our Boston Church Directory includes all Christian churches located within Boston, Cambridge and Brookline. We are working to expand the geographic focus of the directory.

In early 2014, EGC is conducting a study of church planters in Greater Boston, to increase our understanding of how the Church is growing in our region. The project will include face-to-face interviews with a diverse group of 40 church planters whose churches have been meeting for weekly public worship services for about 6 months but no more than 7 years.

This survey is confidential except for a small percentage of questions about your church that the surveyor will identify during the survey process. This non-confidential information about your church will be added to our online Boston Church Directory. EGC will compile and analyze all the survey data but the results will be reported in aggregate and will not include any identifying information of specific church planters. However, at the end of the report, we may include a list of interview participants as well as the name, denomination, predominant ethnicity, location and founding year of the church, but this information will not be linked in any way to specific findings in the report.

After the survey report is written, we will convene a series of focus groups of the church planters to present our findings and facilitate a dialogue. We also expect to distribute our findings through a variety of EGC publications, but will not use identifying information of any respondent without permission.

It is our hope that the interview process, findings and facilitated discussions will encourage current and potential church planters, as well as the denominations they represent, to understand and be able to relate more deeply with the broader Church in Greater Boston.

Emmanuel Gospel Center, 2 San Juan St., Boston, MA 02118 617-262-4567 www.egc.org

6.8.2 Interviewer Checklist

Name of interviewer:

Date of interview:

Interviewer phone:

Interviewer email:

Did you read the Survey Introduction to interviewee (y/n)?

Did you do an audio file of this interview (y/n)?

Did you get an image(s) of the interviewee (y/n)?

Did you get an image(s) of church facility of the interviewee (y/n)?

Did you prompt the interviewee regarding confidential/non-confidential sections and questions (y/n)?

6.8.3 Survey Instrument

Highlighted questions indicate that they are confidential.

Section One: *Please answer these confidential questions about yourself.*

1. Name of interviewee:

2. Gender (m/f):

3. Age:

4. What is your racial identity?

	White or Caucasian
	Black or African American
	Native American or American Indian
	Asian (specify e.g. - Asian Indian, Chinese, Korean, Vietnamese, etc.):
	Other (specify):

5. What is your ancestry, ethnic origin, or nationality (e.g.- Puerto Rican, Dominican, Mexican, Jamaican, Cape Verdean, French Canadian, Cambodian, etc.)?

6. Were you born in the United States (y/n)?

6. A. If yes, please name the state/territory:

6. B. If no, please name the country and state/province of your birth:

6. C. If no, when did you come to live in the U.S. (by year and age)?

7. Regardless of your country of birth, what country, state/province, region (e.g. -New England, Southern U.S.) has most shaped your identity?

8. When did you come to Christian faith (by year and age)?

9. Briefly describe the way you were called to church planting in Metro Boston?

10. Did you come from outside New England (MA, NH, ME, RI, VT or CT) specifically to plant the church (y/n)?

10. A. If yes, where was your prior residence (by country, state/province, and city)?

11. Are you doing this church plant full-time or bi-vocationally?

11. A. If you are bi-vocational, what is your other job?

11. B. How many hours per week on average do you spend:

	Church planting
	Other job

Section Two: *Please answer these confidential questions about your home and family.*

1. What is your marital status?

	Never married/Single
	Married
	Widowed

2. Do you have children (y/n)?

2. A. If yes, please complete this table:

Age of children	Number of female children	Number of male children
0-5 yrs.		
5-18 yrs.		
18+ yrs.		

If you are married: (if you are not married, skip to question number 10)

3. Does your spouse have a sense of calling to church planting (y/n)?

4. Is your spouse involved as a leader in the church plant (y/n)?

5. Please list your spouse's church title/position, if applicable:

6. Briefly describe your spouse's ministry activity/involvement, if applicable:

7. Does your spouse have a support group (y/n)?

7. A. If yes, describe type of group:

7. B. If yes, does the support group include other church planting spouses (y/n or uncertain)?

8. Does your spouse have a mentor (y/n)?

9. Does your spouse have paid employment outside the church (y/n)?

9. A. If yes, what type of job is it?

9. B. If yes, is it part-time or full-time?

10. Regardless of your marital status, when it comes to the family and home, which of the following best describes your beliefs?

<input type="checkbox"/>	Men and women have freedom to pursue their gifts and callings without regard to gender roles. Men and women should share leadership roles in the home.
<input type="checkbox"/>	Distinct gender roles are ordained by God with men and women serving in ways that complement one another. Men should hold distinctive leadership roles within the home.

10. A. Would you like to make a statement in your own words regarding the previous question (y/n)?

10. B. If yes, what is your statement?

Section Three: *Please answer these confidential questions about your church background, education and training as a church planter.*

As we ask these questions, we are not assuming that any one form of preparation, training, or experience is essential as a church planter.

1. What would you identify as the dominant theological tradition shaping your faith?

<input type="checkbox"/>	Adventist
<input type="checkbox"/>	Anglican
<input type="checkbox"/>	Baptist
<input type="checkbox"/>	Congregational
<input type="checkbox"/>	Holiness
<input type="checkbox"/>	Holiness-Pentecostal
<input type="checkbox"/>	Independent

	Lutheran
	Methodist
	Pentecostal
	Reformed/Presbyterian
	Other (specify):

2. What is the highest degree or level of school you have completed?

2. A. If applicable, please list what colleges you attended with your degrees, major(s)/field(s) of study:

College	Degree	Major(s)/Field of Study

3. Have you attended a seminary (y/n)?

3. A. If yes, which one(s)?

4. Have you participated in a church planter's assessment process (y/n)?

4. A. If yes, what is the type/name?

5. Have you participated in any church planting training (boot camp, basic training, etc. y/n)?

5. A. If yes, what is type/name of the program?

6. Have you participated in an internship with a church (y/n)?

6. A. If yes, what is the church name, country, state/province, and city?

7. What ministry experience and involvement (including prior church planting) have you had before planting this church?

Check and describe the church planting support/guidance you have experienced:

8. Peer group	
9. Support group	
10. Mentor	

	11. Coach	
	12. Supervisor	
	13. Other (specify):	

14. What experience(s) or training(s) have you found most helpful for church planting in Metro Boston?

Section Four: *Please answer these questions about your church contact info, location and affiliation(s). Shaded questions are confidential.*

1. Church Name:

1. A. Other Church name (popular name, name in another language):

2. Main church Phone:

2. A. Note:

3. Other phone:

3. A. Note:

4. Main church email(s):

5. Church web address:

6. Meeting Location by street address and city:

6. A. Location notes (building used, street intersection, etc.):

7. Mailing address by street address or P.O. Box, city, state and zip:

8. Do other churches meet in the same building as your congregation (y/n)?

8. A. If yes, please list other church name(s):

9. Year your new congregation started (date your congregation started having regular weekly public worship services):

10. Please describe your church's unique focus, identity, emphasis or style: (For example: "A church without walls")

11. Choose from the denomination type that best fits your church:

	Adventist
	Anglican
	Baptist
	Congregational

	Holiness
	Holiness-Pentecostal
	Independent
	Lutheran
	Methodist
	Pentecostal
	Reformed/Presbyterian
	Other (specify):

12. If your church is affiliated, what is the complete name of your specific denomination(s)?

13. Are you associated with a church planting network, mother church, or group of churches (y/n)?

13. A. If yes, please describe: (For example: Acts 29, Redeemer City to City, Christ the King, etc.)

14. Is there a target population for your church (y/n)?

14. A. If yes, please describe: (For example: an age group, people group, language group, neighborhood or geographical radius, specific town or city, interest group, etc.)

15. According to the following criteria, would you consider your church to be multi-ethnic or primarily one group?

	More than 70% of our congregation represent one ethnic group (such as Hispanic, African American, Haitian, or other).
	15. A. If so, what is the name of the primary group (not confidential):
	Multi-ethnic: Less than 70% of our congregation represent one ethnic group.

16. List the nationalities represented in your church (by foreign birth or identity):

17. What are the main languages used in your church worship service(s):

18. Are there other languages used in the ministry of the church (y/n)?

18. A. If yes, please specify:

Section Five: *Please answer these confidential questions about your church's growth and attendance.*

1. What is your current **average weekly attendance** at all main worship services (include children)?

Indicate below the historical patterns of growth of your church plant:

	Year 1	Year 2	Year 3	Year 4	Year 5
2. Average weekly attendance					
3. Number of conversions					

More Church numbers:

4. What was the total number of <i>adults with some commitment to your church</i> (core group) at the time of its first public worship service (launch service)?
5. What is the current total <i>number of adults on your membership list</i> ?
6. What is the total number of <i>adults actively involved in your church</i> (at least monthly)?
7. What is the approximate number of <i>youth, members and nonmembers, aged 12-17 years</i> who attend your church youth group, fellowship group, or youth Bible class?
8. What is the approximate number of <i>children, under 12 years</i> old who attend your church?

9. Check the largest age group attending your church?

0-11 yrs.
12-17 yrs.
18-34 yrs.
35-64 yrs.
65+ yrs.

10. What percentage of your congregation were Christians before attending your church?

11. What percentage of your congregation became Christians while attending your church?

Concerning those who were Christian before attending your church:

12. What percentage attended another Metro Boston church?

13. What percentage arrived from outside Metro Boston looking for a church home?

Section Six: *Please answer these questions about your church's leaders and leadership development. Shaded questions are confidential.*

1. Are you the Founding Pastor of this church (y/n)?

1. A. If no, who was?

2. Were you in a leadership position when this church was started/launched (y/n)?

3. Please describe your church's basic organizational structure and governance?

List up to five people that you consider to be key leaders (include yourself first) and answer the questions about each person and position.

4. Name:	
4. A. Title/Position:	
4.B. Responsible for:	
	4. C. Paid or volunteer?
	4. D. Part-time or full-time?
	4. E. Is the person in this position required to have a seminary degree (y/n)?
	4. F. Is the person in this position required to be ordained (y/n)?
	4. G. Can the person in this position be either male or female (y/n)?

5. Name:	
5. A. Title/Position:	
5. B. Responsible for:	
	5. C. Paid or volunteer?
	5. D. Part-time or full-time?
	5. E. Is the person in this position required to have a seminary degree (y/n)?
	5. F. Is the person in this position required to be ordained (y/n)?
	5. G. Can the person in this position be either male or female (y/n)?

6. Name:	
6. A. Title/Position:	
6. B. Responsible for:	

	6. C. Paid or volunteer?
	6. D. Part-time or full-time?
	6. E. Is the person in this position required to have a seminary degree (y/n)?
	6. F. Is the person in this position required to be ordained (y/n)?
	6. G. Can the person in this position be either male or female (y/n)?

7. Name:	
7. A. Title/Position:	
7. B. Responsible for:	
	7. C. Paid or volunteer?
	7. D. Part-time or full-time?
	7. E. Is the person in this position required to have a seminary degree (y/n)?
	7. F. Is the person in this position required to be ordained (y/n)?
	7. G. Can the person in this position be either male or female (y/n)?

8. Name:	
8. A. Title/Position:	
8. B. Responsible for:	
	8. C. Paid or volunteer?
	8. D. Part-time or full-time?
	8. E. Is the person in this position required to have a seminary degree (y/n)?
	8. F. Is the person in this position required to be ordained (y/n)?
	8. G. Can the person in this position be either male or female (y/n)?

9. Did this church start/launch with a leadership team (more than one leader) in place (y/n)?

10. Do you have a plan in place for church leadership development (y/n)?

10. A. If yes, briefly describe how new leaders are selected and trained:

10. B. If yes, does your plan support youth (age 12-17) as leaders (y/n)?

10. C. If yes, does your plan support both male and female leaders (y/n)?

11. What approaches have you found most helpful in developing your leadership team?

12. Concerning church leadership, check which of the following statements best describes your beliefs about men and women:

	Men and women have freedom to pursue their gifts and callings without regard to gender roles. Men and women should share leadership roles within the church.
	Distinct gender roles are ordained by God, with men and women serving in ways that complement one another. Men should hold distinctive leadership roles within the church.

12. A. Would like to make a statement in your own words regarding the previous question (y/n)?

12. B. If yes, what is your statement?

13. Does your church support ordination of both men and women (y/n or n/a)?

13. A. If not applicable, please explain:

14. Does your denomination support ordination of both men and women (y/n or n/a)?

14. A. If not applicable, please explain:

Section Seven: *Please answer these questions about your church's vision and ministries. Shaded questions are confidential.*

1. Do you have a vision statement for the church (y/n)?

1. A. If yes, what is it?

2. Do you have principles, values, or key words for your church (y/n)?

2. A. If yes, what are they?

3. What specific outreach efforts have resulted in new people attending your church? (For example, midweek children's program, children's special events, mailers, block parties, etc.)

4. List ministries or programs serving the broader community that your church has sponsored or the congregants have participated in:

5. List ministries or programs serving your congregation:

6. Does your church plan to help start other churches (y/n)?

6. A. If yes, please describe:

Section Eight: *Please answer these confidential question about your church's finances.*

- 1. What is the amount of your overall annual, total church budget?**
- 2. Have you received financial support from a denomination (y/n)?**
 - 2. A. If yes, for what length of time is the support given (three years, etc.)?**
- 3. Do you do personal fundraising (y/n)?**
- 4. Do you receive funding from a church planting network (y/n)?**
- 5. Do your receive funding from a sponsor church, mother church, or group of churches (y/n)?**
- 6. What percentage of your church budget is currently met by the new church itself?**
- 7. What percentage of you budget is used for local outreach or evangelism?**

6.9 CHURCH PLANTING NETWORKS OF THE CHURCHES IN THE STUDY

1. Christ the King Network – CTK Church Planting Center, Cambridge (see also Mission to North America, Presbyterian Church in America)
2. Greater Boston Baptist Association/Boston Church Planting Center and Southern Baptist Convention, North American Mission Board, Northeast Church Planting Coalition (Southern Baptist Convention-related organizations and networks)
3. Acts 29 Network
4. Redeemer City to City Network
5. Spanish River Church Planting Network
6. NETS Network / NETS Institute for Church Planting
7. Ignite Network (Ohio)
8. PLNTD
9. Antioch International Movement
10. Association of Related Churches (ARC)
11. New Frontiers
12. North American Church Planting Foundation
13. Church Without Walls – Jubilee Christian Church
14. Acts Ministries International
15. Nelson Searcy's Network
16. Church Leaders Insights
17. High Rock Church and Evangelical Covenant Church Network
18. Community of Faith International
19. Restoration House Ministries
20. Every Nation
21. Liberty Church Planting Network
22. North Carolina State Baptist Partnership
23. North American Church Planting Network –NEXUS
24. Summit Network
25. Calvary Chapel Church Planting Network

26. Shepherd's Connection
27. Calvary Church, Lynnfield network
28. Latino PC
29. Reality Family of Churches
30. The Gospel Coalition
31. Church Multiplication Network (Assemblies of God)

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