

ABSTRACT

FACTORS LEADING VISIONARY ENTREPRENEURIAL LAITY TO START A NEW MINISTRY

by

Andrew J. Cooney

The purpose of this study was to evaluate and compare behaviors, contextual factors, and personal traits that lead visionary entrepreneurial laity to start a new ministry. Forty-eight entrepreneurs participated. Respondents evaluated the importance of twelve factors and identified new factors important in starting a new ministry.

Three major findings emerged. First, eleven of the twelve tested factors did play a role. Second, six of the tested factors were important. They were saw a need, received pastoral encouragement, heard God speak, prayed, received support of others, and felt called. Finally, respondents mentioned fifteen new factors.

DISSERTATION APPROVAL

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presented by

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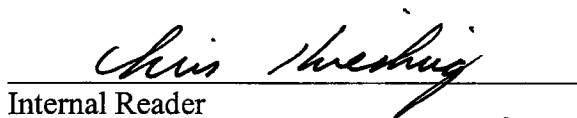
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TO START NEW MINISTRIES**

A Dissertation

**Presented to the Faculty of
Asbury Theological Seminary**

**In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry**

by

Andrew J. Cooney

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CHAPTER 1

UNDERSTANDING THE PROBLEM

A Beginning Scenario

The pastor I succeeded described the church as pastorally dependent. For four of those first years, almost every new ministry began at my initiative. During my last two years in the church, some interesting things began to happen.

A young woman shared her desire to start a youth group for the junior high children. She wanted to reach the growing number of preteens in the congregation, but no ministry existed for her to support. She came into my office and shared with me her vision for a youth group for these children. I provided her with some resources and offered to help in any way. Soon the church had a thriving youth program.

One Sunday a young family came out of worship and shared with great excitement about a new ministry they were starting. Some troubled teenage girls in a residential treatment program located in the community had moved their hearts. They felt that the Lord was calling them to open their home to these girls, and they made special arrangements with the program's supervisors. Their vision was to bring girls to their home on weekends to provide them with a stable environment of love. They took them on special outings with the family and celebrated birthdays with the girls. They pioneered a new ministry, and I watched as they touched the lives of several troubled girls.

Finally, a woman in the congregation shared her dream to begin a clown ministry in the church. She was not a clown herself, but she wanted to start a ministry by forming a clown troop among the children of the church. I left the church before this dream was realized, but I have since heard that she did start this new ministry.

The people that began these ventures were not typical pioneers. In fact, one of them was painfully shy and subject to panic attacks. Another had never participated in any ministries of the church beyond Sunday morning worship. None of them, to my knowledge, had been involved in entrepreneurial pursuits outside the church.

These stories are not unique. I spent a year in the Beeson Pastor program of Asbury Theological Seminary traveling around the world looking at churches doing innovative kinds of ministry. Nearly every one of them had visionary laity who pioneered new ministries. The most innovative churches seemed to have more visionary entrepreneurial laity involved in ministry. They bring new growth to the church and stimulate a sense of vibrancy in the life of the church.

The Problem

This project seeks to look at visionary entrepreneurial laity and examine what factors in the church and in an individual's relationship with God create in a layperson a vision for a new ministry and then the impetus to start that ministry.

Biblical/Theological Foundations

A visionary entrepreneurial layperson, by definition, starts at least one new ministry. To start something new is to create. Yet, the Scripture testifies that God is the creator of the universe (Gen. 1; Ps. 8). All that is seen and unseen was brought into existence by God. Human beings, a creation of God, also have the capacity to "create." Significant differences, however, exist between the "creations" of humans and the creation of God. Genesis 1 provides the biblical and theological foundation to understand the relationship between God as creator and humans as they relate to their creator.

Readers view the material in this portion of Genesis in various ways. The

approach taken here is theological rather than historical or mythical. “The text is proclamation of God’s decisive dealing with his creation. . . . The whole cluster of words—creator/creation/create/creature—are confessional words freighted with peculiar meaning” (Brueggemann 16).

God as Creator

The Bible opens with the phrase: “In the beginning when God created the heavens and the earth” (Gen. 1:1). Scripture begins with the declaration that God is the creator. Westermann points out that many of Israel’s neighbors also had personal creator-gods that they worshipped (25). The God of Israel, however, was different among these creator-gods. Yahweh was the creator, but not a created one:

Before Israel and outside Israel people spoke of the creation of the gods in the same way as they spoke of the creation of the world or of humanity. But this is not possible in Israel. Creation, therefore, be it simple creation or making or forming, has different overtones. The object of creation is without exception something outside the divine. The action of God as creator is directed exclusively to the world. God is outside creation; to be created means to be not-god. (Westermann 25-26)

Since Yahweh was not created, the creation demonstrates the power of Yahweh.

Brueggemann draws upon this display of power to show the contrast between Yahweh and Babylonian gods or any other oppressive powers: “only God’s gracious power can create” (28).

The creation account hints that the Creator may not be narrowly monotheistic (Gen. 1:26). Some Christian interpretations view creation as a trinitarian process. “The Father creates through the Son in the Holy Spirit. The created world is therefore created ‘by God,’ formed ‘through God’ and exists ‘in God’” (Moltmann 9). This is key because the interrelationship of the Trinity provides a power for creation:

The dynamic of the Trinity is the love reciprocated between the Father and the Son, which is the Holy Spirit. This central dimension of the essence of God—trinitarian love—makes creation possible. The act of creation is the outflowing of the eternal love relationship within the triune God. (Grenz 132-33)

The biblical tradition indicates that the Holy Spirit is the giver of life. The Spirit brings the activity of the Father and Son “to its goal” (Moltmann 9). God breathes the Spirit into creation:

From the continual inflow of the divine Spirit (*ruach*) created things are formed (*bara*). They exist in the Spirit, and they are “renewed” (*hadash*) through the Spirit. This presupposes that God always creates through and in the power of his Spirit, and that the presence of his Spirit therefore conditions the potentiality and realities of his creation. The further assumption is that this Spirit is poured out on everything that exists, and that the Spirit preserves it, makes it live and renews it. (10)

In addition, the interrelationships within the Trinity establish community impacting humanity’s relationship with God and one another. Instead of seeing God’s relationship to the world as one-sided domination, “we are bound to understand it as an intricate relationship of community—many-layered, many-faceted and at many levels” (2). God as an interrelated triune community creates the world and humans to participate in community (Grenz 147). The act of creation is an act of love and freedom by God. It was not necessary, and God was under no external compulsion to create” (130).

Verse 2 indicates that the earth was a “formless void and darkness covered the face of the deep.” Into this context the Spirit enters, and creation is called forth.

Theologians still debate creation *ex nihilo* verses creation from chaos. Brueggemann provides balance when he suggests that people do not need to choose. The former proclaims God’s power while “[t]he latter let us affirm that even the way life is can be claimed by God (cf. Isa. 45:18-19)” (29-30).

All of this indicates that God as creator is separate and distinct from the creation. The scriptural assertion that God “created” the world not only demonstrates this distinction, but also emphasizes God’s desire and decision to bring creation into being (Moltmann 72). The creation of the world and humanity are a primeval act without continuation (Westermann 42). The Spirit continues to give life, sustain life, and recreate life, but the initial act of creating the world was a unique and independent event.

Yahweh is the triune God who brought the world into being through a willful loving act of creation. God is separate and distinct from that which God created, and while the creation of the cosmos was a unique event God continues to support and renew creation by the power of God’s Spirit.

Creating

Bara’ is the Hebrew verb for “create” found in the Genesis account. It is used for divine creation but, as von Rad points out, Phoenician use shows that it could designate artistic creation as well (47). The Old Testament as a whole, however, rejects this use of the word:

The verb was retained exclusively to designate the divine creative activity. This effective theological constraint which extends even into the language is significant. It means a creative activity, which on principle is without analogy. (47)

This word occurs three times in the creation of humanity (vs. 27) clearly indicating divine activity has reached a high point that is without analogy (55). Moltmann adds that *bara’* is never used with the accusative indicating some form of material out of which something is formed (73). Creation is something completely new.

Moltmann also points out a distinction made in the text between *bara’* (creating) and *’asah* (making). *Bara’* is used for the creation as a whole in verse 1. “The ‘making’

begins in v. 2, as it were, and is accomplished with the Sabbath: ‘So on the seventh day God finished his work which he had made’ (Gen. 2:2)” (73). Moltmann reasons that divine ‘making’ “finds its analogy in the work of human beings” (73). He argues that God’s “making” can be a model for human work because it is forming and producing rather than divine creativity, which is incomparable to any human activity (73).

Moltmann brings further support to his case by arguing that God conferred order on his creation by division or separation of elements. These acts were a concrete form of “making” since God acted on creation that had already been formed (77). Brueggemann states that “make” or “form” can be used synonymously with the word “create” but indirectly supports Moltmann by stating that “create” is without analogy (17).

The difficulty with Moltmann’s argument is with verse 26, where God decides to “make” humans in God’s image, but “creates” humans in verse 27. This tension is reduced, however, when viewed from the perspective of 2:7, where God uses existing dust to “create” Adam. “Make” and “create” can be synonymous and are both divine acts with no analogy, yet humans do separate and divide existing material in ways analogous to the creator. They are analogous because they are not on the same scale or with the same power. Humans do, however, create new things from existing things that God has created. Brueggemann adds a helpful element to the discussion at this point. God does not create like a manufacturer. The creation is “a vulnerable partner whose life is impacted by the voice of one who cares in tender but firm ways. . . . It is by God’s speech that the relationship with the creation is determined” (18, 24).

Human Creation

Moltmann continues to explore the idea of God’s creative work in the Scriptures

in comparison to human work. In biblical traditions “a work” is an expression used for both divine activity and human labor. “The work of his hands” is a patriarchal image of the creation of humanity. The psalmist uses similar imagery for God in describing the heavens “the work of thy fingers,” “the work of thy hands” (Pss. 8:3, 6; 19:1; 103:22). The Bible also refers to human beings as “the work of thy hand” (Isa. 64:8), the works of Christ (Matt. 11:2; John 5:36; 7:21), and the works of the Holy Spirit (John 14:12). The analogy of handiwork is clear. Moltmann concludes by describing the role of human creation:

It is pre-eminently a man’s world. A child is conceived and grows in the mother’s womb, and the mother bears it. But the man works on something external, creating a world which exists outside himself. He is aware of the distance between himself and the “works of his hands.” His work has not proceeded from his essential being, and will never be the same as himself, however much it may be in accord with him. In spite of all dissimilarities, “the world as God’s work” reflects the view of the world taken by “man the worker.” . . . The symbol of the world as God’s work strips the world of gods and demons, and makes it profane—the world of the man addressed in the Fourth Commandment, the man who corresponds to his Creator in six days of his work. (313)

Thus, Moltmann seeks to establish firmly the correspondence in Scripture between God’s work and humanity’s work—they are analogous.

Moltmann is suggesting that the creation of the Sabbath was the establishment of a rhythm for life—humans were to work six days and rest on the seventh as God did (313). God did not give the command to rest on the Sabbath until the Israelites had left Egypt, and it was associated with the rituals of worship (Exod. 31:15; 35:2; Lev. 23:3). Bowie and Simpson contend that the Sabbath was created by the will of God as part of the very nature of creation. The Sabbath was not only for observing Jews but was for all of creation. Animals, servants, and strangers were to rest (Exod. 23:12). Bowie and

Simpson state that the Sabbath was “part of the primal constitution of nature as it comes from the hands of God” (488). God had mercy, kindness, and social concern in mind in creating the Sabbath (488-89). Von Rad cautions against viewing this text as the establishment of the Sabbath as a cultic institution. “Thus at creation God prepared what will benefit man in this life, what in fact will be necessary for him, yes, that which one day will receive him eschatologically in eternity” (60-61).

Humans do not always follow God’s example. The creature that God created and called good was capable of disobedience, arrogance, and alienation. “That is clear of the first man and woman (3:1-7), of Cain (4:1-6), of the world in the flood narrative (6:5-13), and of the nations in the tower narrative (11:1-9). But it is not unmitigatedly so” (Brueggemann 19). As a result the work of human hands—the creation that is analogous to the creator—can pour out from both human love and the Spirit within, thus glorifying God and meeting the needs of the surrounding community. In contrast, it can result in a Tower of Babel, which is self-glorifying.

God is the creator, and when God creates no analogous activity in all of creation exists. God also works with the things that he has already created. The work of humanity is analogous to the “works of his hands” in this instance. The establishment of the Sabbath indicates that humans reflect God in some manner when they work and create for six days and then rest on the seventh. This forms the biblical and theological foundation for understanding the role of humanity glorifying God by working and creating new ways to honor God and minister to the community of humanity that God has created here on earth. The interrelationship between the persons of the Trinity becomes an analogy for the love that Christians have for humanity when they create and use the “works of their

hands” to meet the needs of others by the power of the Father and Son who are manifested in the Christian’s life through the Holy Spirit.

Thus, the new ministries started by visionary entrepreneurs are the “works of our hands” analogous to the “works of God’s hands.” They are accomplished by the power of the Holy Spirit who gifts and gives power, wisdom, and communicates the will of God. The focus of the study was to understand the factors that a layperson believed led them to start a new ministry.

Purpose Statement

The purpose of this study was to evaluate and compare behaviors, contextual factors, and personal traits that lead a layperson to be a visionary entrepreneur who conceives, envisions, develops, and implements a new ministry. The purpose was accomplished through a self-evaluation of a set of characteristics drawn from a thorough literature review. This study identified the factors that visionary entrepreneurs believed led them to start a new ministry. This study identified ways in which the Church can become intentional in its support of visionary entrepreneurial laity.

Research Questions

In order to fulfill the purpose of this study, the following research questions were designed.

1. What behaviors, contextual factors, and personal traits lead laity to become visionary entrepreneurs and create new ministries?
2. Which visionary entrepreneurial factors within these three categories are most important?
3. What visionary entrepreneurial factors, apart from those specifically tested

within these three categories, lead visionary entrepreneurial laity to create new ministries?

Definition of Terms

A *visionary* is one who has a vision.

Vision is a clear mental image of a preferable future imparted by God.

An *entrepreneur* is an individual who sees an opportunity to start a new ministry and conceives, develops, and implements that new ministry.

A *ministry* is a structured faith-venture designed to meet the needs of persons.

A *layperson* is a church attendee who is unpaid and considered non-clerical by the structure and polity of their church.

To *lead* means to guide or play a part in enabling someone.

Behaviors are actions people take that lead them to conceive, develop, and implement new ministries.

Context refers to external situational elements that lead individuals to conceive, develop, and implement new ministries.

Traits are abilities, personality characteristics, personal values, or attitudes that lead individuals to conceive, envision, develop, and implement new ministries.

A *factor* is a general term for a behavior, contextual element, or trait that leads individuals to conceive, develop, and implement new ministries.

Methodology

The population, instrumentation, and data collection define the researcher-created methodology in this study.

Population and Sample

Fifty-nine entrepreneurs identified by twenty former Beeson pastors agreed to participate in the study. The final population consisted of forty-eight respondents. These former Beeson pastors who are currently serving churches were contacted and asked to identify three to five visionary entrepreneurial laity in their congregation. The only additional criterion given to the pastor was that the layperson must have started a ministry within three years of the date the pastor was contacted.

Variables

The variables are behaviors, personal traits, and the context that lead the individual to conceive, develop, and implement a new ministry. Additional variables include the process of creating the new ministry and the formation of a visionary entrepreneurial layperson.

Instrumentation

An extensive review of the literature resulted in a researcher-designed questionnaire. The survey had twelve questions that respondents answered on a five-point Likert scale to evaluate factors that lead to visionary entrepreneurial behavior. One question asked respondents to identify the three most important factors from the list of twelve. Written answers to six open-ended questions were compared with the results from the Likert scale. Finally, a semi-structured interview was conducted with five respondents.

Data Collection

Fifty-nine people, identified by their pastors, were contacted. They were mailed a copy of the survey with detailed instructions. After completing the survey, respondents

mailed it back to the author.

This information was collected and compiled. The quantitative data was processed. Additional data from the open-ended questions was compiled and compared to the quantitative data. Two people were employed to provide inter-rater reliability. The semi-structured interviews were taped with the permission of the interviewee, and the interviews were transcribed.

Delimitation and Generalizability

This study measured visionary entrepreneurial factors that influenced laity from twenty churches of different sizes and denominations throughout the United States. The findings represent factors that lead visionary entrepreneurial laity to start a new ministry. One limitation to this study is that men and women who have received similar training from the Beeson Pastor Program pastor all the churches. This training included instruction in the apostolic paradigm (see Table 2.1 pp. 18-19) for the church. The exact nature of the limitation is not known because the effects of this have not been measured.

Overview

In Chapter 2, a variety of literature and research pertinent to the focus of this project are reviewed. Literature that describes the role of the laity in the church throughout history is examined. This is followed by a brief look at visionary entrepreneurial laity in the Bible. Finally, a review of the business and Christian literature in the areas of visionaries and entrepreneurs is conducted.

In Chapter 3, the design of the project is explained in detail including research methods, and methods of data analysis.

In Chapter 4, the findings of the study are presented.

In Chapter 5, major findings of the study are reported, the implications of the study are explored, and practical applications are projected. This chapter also suggests possible avenues of further inquiry.

CHAPTER 2

LITERATURE REVIEW

Historical Changes Leading Up to the Problem

The laity's role in the church has changed significantly throughout history. A review of this change provides a context for understanding the nature and importance of this project.

The Past

William Smalley discusses a study that Polish anthropologist Alicja Iwanska conducted in large Western farming communities in America in the 1950s. She observed that their universe was divided into three different categories. The first was landscape, which included the scenery and the environment. She identified the second category as the machinery that allowed their farms to be productive. The third category was people with whom one had a variety of relationships (701).

Smalley noted that the most fascinating part of her observations came when she identified how the farmers viewed people in their area. The Indians in the community had become part of the landscape. Farmers would drive by their reservation and take no notice of the people living there. Next, Iwanska observed that farmers viewed the Mexican migrant workers as machinery. They were valued for their productivity, their abilities, and their knowledge, which could further the cause of the farm (701-03).

This study of the life of Western farmers parallels the way the leaders of the Church have viewed the laity over time. Leaders viewed laity throughout the Church's history as people, machinery, or landscape—the categories Iwanska used. The role of the laity in the Church has changed dramatically over time since the inception of the church

narrated in the Gospels and Acts. Gillespie claims that in the early Church had no distinctions between the clergy and the laity. Instead, the Church had differences in spiritual gifts and tasks that they were to fulfill (Gillespie 17).

Garlow provides a brief summary of the history of the role of the laity from the early Church to the Reformation. As time passed, Garlow observes, distinctions began to grow between these two groups:

The first use of the word layman in Christian writings in this sense was in a letter written by Clement of Rome to the church in Corinth about A.D. 95 (1 Clement 40:6). In that letter, he contrasted the masses of people with the priests or Levites. Unfortunately, this distinction has continued through the centuries, and the dichotomy between clergy as the trained and laity as the untrained has remained. . . . As early as the writings of Jerome (ca. 340-420), clergymen were regarded with a sense of elitence. (56)

Ordination became a permanent part of the Church by AD 250, and it became an increasing point of separation between the clergy and the laity. By the beginning of the third century, the Church seldom allowed the laity to teach in the Church, and in AD 325 at the Council of Nicea, the clerical order defined the Church. As a result the Church was by definition the clergy (60).

The separation between clergy and laity became very prominent in the medieval era between AD 590 and 1517. Two significant barriers separated clergy and laity. First, the clergy performed masses in a different language so the laity could not understand or participate. Second, the priests had sole control of all of the sacraments, which were the means of salvation and sanctification (Garlow 61, 63).

During the Reformation these two barriers were breached and the distance between laypeople and clergy began to decrease. The reformers' concept of the priesthood of all believers offered a bridge between these two groups. Since that time, the

church has had periods of greater and lesser separation between the clergy and laity (Garlow 62-63).

Loren Mead argues that throughout history the Church operated under three different paradigms. The first he calls the Apostolic Age, which reigned from the birth of the Church to Constantine. In this model, the Church faced a hostile social-political environment that served as a means to bring about a contrasting identity to the Church. It became a tight-knit group of the faithful who nurtured one another and were called to march out courageously into the dark world on its doorstep and shine the light of the gospel (9-13).

The conversion of Constantine and the political acceptance and promotion of Christianity throughout the empire ushered in the Christendom paradigm. This wedding between Church and empire created a unity between the sacred and secular. As a result the Church began to accept general responsibility for all of those within a geographical area, and the mission became to spread the gospel to the pagans beyond the borders of the empire. This mission required immense resources and unity. The Christian became a moral citizen who was born into and supported from afar the mission of the Church. Each of these distinctives has changed to a greater or lesser degree in the final generations of the Christendom paradigm (Mead 13-17).

Mead argues that the Church is moving into a new paradigm. Significant changes have brought this about. The Church can no longer assume everyone is a Christian or that the surrounding community is a function of the religious world living out the gospel. This also means that the front door of the church has again become a door to mission territory rather than a Christian community (25).

The Emerging Paradigm

Many people have noted the changes the current Church is undergoing. What is clear is that a paradigm shift is taking place in the way church is done. Authors differ on some of the details of the emerging paradigm, but a general picture is emerging.

Mead believes that entering a paradigm shift will require a reinvention of the church (43). Hunter defines the emerging paradigm as the “Apostolic Church” because

1. Like the word apostle, their leaders believe they are called and sent by God to reach a pre-Christian unchurched population;
2. Their theology and message center on the gospel of early apostolic Christianity rather than dogmatism, inclusive theism, or moralism;
3. They adapt to the language and culture they are targeting to communicate the ancient message in meaningful ways; and,
4. They are similar to key features found in early apostolic Christianity (Hunter, Church 28).

Hunter goes on to identify at least fifty ways that apostolic churches are different than traditional churches. Ten of those features account for 80 percent of the difference:

1. Apostolic congregations take a redundant approach to grounding everyone (believers and seekers) in scripture;
2. They are disciplined and earnest in prayer and expect and experience God’s action in response;
3. They understand, enjoy, and have compassion for lost, unchurched, and pre-Christian people;
4. They obey the great commission as a privilege rather than a duty;

5. They have a vision motivationally sufficient for what people, as disciples, can become;
6. They adapt to the language, music, and style of the target population’s culture;
7. They labor to involve everyone in small groups;
8. They prioritize the involvement of all Christians in lay ministries where they are gifted;
9. The members receive regular pastoral care with someone gifted for shepherding ministry; and,
10. They engage in many ministries to people who are unchurched and non-Christian (Church 29, 32).

Leadership Network provides a systematic description of the New Apostolic Paradigm (see Table 2.1). Proponents of the church health movement have advocated elements similar to those expressed in this paradigm shift (see Appendix A).

Table 2.1. Paradigms in Church History

Issue	Apostolic Paradigm (1st-3rd Centuries)	Christendom Paradigm (4th-mid-20th Centuries)	“New Apostolic” Paradigm (Late 20th-21st Centuries)
Driving forces	Mission, vision/values	Tradition, loyalty, obedience	Mission, core beliefs and values
Mission	Focused on external—reach out to world	Focused on internal—mission was far away	Focused on external—the unchurched, the seeker
Structure	Simple, functional local church centered	Complex, hierarchical bureaucracy centered	Flexible, contextual local church centered
Relationship to God	Personal, gets lived out in community	Social, corporate, institutional	Individual, experiential

Table 2.1. Paradigms in Church History, continued

Issue	Apostolic Paradigm (1st-3rd Centuries)	Christendom Paradigm (4th-mid-20th Centuries)	“New Apostolic” Paradigm (Late 20th- 21st Centuries)
Role of clergy	Teacher, equipper	To be the minister, professional	Teacher, equipper, coach, to build up the disciples
Role of laity	Active, engaged in mission	Passive, obedient	Active, deployed in mission
Communication vehicle	Narrative stories	Print and proclamation, rational argument	Narrative stories and multimedia
Level of collaboration	High, informal	High formalized, denominations	High, short-term for specific purpose, networks

Source: Leadership Network

Four Key Elements

This paradigm shift has been discussed primarily in terms of the role of the clergy, church structure, purpose of the church, and the role of the laity. All of these, however, have had a direct impact on the role of the laity, which is the focus of this dissertation. Therefore, a closer look at these four areas is warranted.

Role of clergy. Lyle Schaller claims that recent changes have posed a significant challenge to what he calls the “traditional approach” to doing church in America. He defines the traditional approach as a church based upon Christian education programs, church buildings, preachers, and choirs. Schaller has uncovered four challenges to this model. First, fewer people want training from an expert but an increasing number of people want to learn. Second, knowledge has become the most important asset in meeting people’s needs. Third, the lone ranger pastor has been replaced by a team concept where

a group does ministry together by sharing wisdom, creativity, knowledge, and experience. Schaller claims that the combined effect of these three challenges has created a fourth: the creation of apostolic leaders through learning communities (11).

Alan Nelson claims that institutions have not provided for leadership training. As the family becomes more fragmented, leadership, which is communal in nature, has become harder to learn (20-21). In addition, leadership paradigms have changed. The top-down model is outmoded. Instead, a kinder and gentler leadership with interdependence and a sharing of ideas is emerging (5). A corresponding rise in the lay movement has placed a demand on pastors to train leaders. As a result, pastors are shifting roles from a care giving, hands-on ministry to a ministry of recruiting and equipping laypeople for the work of ministry (25).

Easum states leaders are to “create an environment of change in which people are encouraged to give birth to the potential within” (10). Leaders exist to set people free, assist people on their spiritual journey, act with transformation at the heart of their work, and focus primarily on helping people grow (10-11).

McNeal holds that an apostolic leader (a role he attributes to pastors alone) has six characteristics. Leaders are visionary; they see a clear picture of the future before it has come to pass. They are missional in focus. Apostolic leaders also empower others to do ministry—especially the laity. They are team oriented and intentionally seek to reproduce their work in others, and they strengthen their own leadership by surrounding themselves with wise people. Finally, apostolic leaders are entrepreneurial and possess a kingdom consciousness (28-30).

McNeal also holds that a twenty-first century apostolic leader should have

personal competencies in eight different areas. First, they will understand what a vision is and how to cast it before the people. Second, they understand the importance of defining core values and the importance of spiritual formation. Third, they have a keen sense of intuition. Fourth, they are adept at risk taking. Fifth, they are systems thinkers. Sixth, they understand the importance of opportunity making and opportunity taking. Seventh, they are aware of the importance of establishing trust in relationships. Finally, they are very good at coaching others and developing a network of support (43-45).

McNeal goes on to list seven different resources that an effective apostolic leader maximizes. For the purposes of this project, two are significant. The first is a staff and lay leadership team who move from performers of ministry to people developers. The second is lay ministry partners. The old paradigm views people as resources for clergy to use in their plan for building the church. The apostolic paradigm takes seriously the view that people are ministers and seeks to develop people in preparation for that ministry (92).

Structure of the church. McNeal points out that we are moving from a top-down structure to a flat line structure. No longer do a few people, or even just one, run the church. Instead it appears more like an inverted pyramid with a team of people structurally and functionally involved in leading the church (39).

In general terms, a philosophy of ministry plays a significant role in shaping every church and its structure. Mead identifies three polarities in the new paradigm and posits that they should be held in continual tension for good health. The church needs to hold parish (the larger community) and congregation in tension. Keeping this tension enables the church to have a sense of responsibility for those inside and outside without isolating itself from the world or becoming too much like the world. Second, servant and

conversion are held in tension. This second tension preserves the need for individuals and the church to give an outward demonstration of Christ's love and at the same time uphold the transformation that comes through receiving Christ's love. Finally, the church is both exclusive and inclusive. Boundaries are drawn so that those within the church understand what is expected of them. At the same time people outside the church are welcomed with open arms (44-48).

Within this general description are two major structures currently being lifted up in new paradigm churches. They are the meta-church structure and the purpose-driven structure.

Carl George believes that the new paradigm includes the meta-church structure. The traditional congregational paradigm is structured with a large worship celebration, a foundation of sub-congregations, and elective cell groups. It is organized by hundreds to reach thousands. The meta-church structure holds a large worship celebration, offers elective sub-congregations, and has cell groups as its foundation (61-62). The result is that the laity care for and are ministered to by other laity. "In my opinion, the membership accomplishes almost all its real work through cell-sized groups" (88). George holds that the church is structured around small groups that are organized for loving, learning, deciding, and doing (89):

It calls for a new set of organizational priorities, a church infrastructure of systematic pastoral care that's people centered, ministry centered, and care centered. The Meta-church system is capable of nurturing any number of individual believers to the point where they're aware of their God-given gifts and are consistently using them to the benefit of others. (78)

While the largest churches in the world use this structure out of necessity, George believes that it is a powerful model for any size church. It employs the gifts and work of

the laity to do the ministry of the church.

Rick Warren advocates the purpose-driven structure of the church. The church is structured to draw in unchurched people from the community and walk them through the process that leads to becoming fully devoted followers of Christ. Warren's Life Development Process emerges through two major strategies. First, Warren has developed four classes that help laity come to know Christ, grow in Christ, serve Christ in ministry, and share Christ with others (130). Secondly, the church seeks to provide a balance of outreach, worship, fellowship, discipleship, and service. These program areas provide a corresponding balance in witness, worship, relationships, walk, and work in the life of the believer (119). Everything in the church is structured around these purposes.

Purpose of the church. A new paradigm church is very clear about its mission and function. Rick Warren's book The Purpose Driven Church has clearly laid this out. "A church without a purpose and mission eventually becomes a museum piece of yesterday's traditions" (87). He summarizes the church's purpose in the following statement: "A great commitment to the great commandment and the great commission will grow a great church" (102). As stated above, Warren identifies five purposes for the church and states that the mission of the church should center on these areas. They are evangelism, worship, fellowship, edification (Christian education), and ministry. The purpose of the church is to move people from the unchurched community to members, maturing members, and finally lay ministers (206).

McNeal contrasts the purposes that characterize the old paradigm church and the new paradigm church. First, the new paradigm shifts the focus on the inside to inside-out. The focus no longer ends with the people in the church. People are nurtured so that they

may go out and demonstrate the love of Christ. Second, the front line is no longer the property and programs within but rather the community. The mission of the church is to reach people for Christ in the community. Third, the church shifts again from outside to outside-in. The church is able to respond effectively to the culture because it is in touch with the culture. People in the community are no longer just outsiders. The church understands who they are and seeks to provide ways that will effectively minister to them. Finally, the people move spirituality from the edge to the center. Religious activity is no longer at the fringes of life, but God is at the center of all people do (39-42).

Role of laity. In examining the role of the laity in this new paradigm, differences of opinion exist on the legitimacy of ordination as well as the separation created by ordination. For example, Ogden holds that the practice of ordination should be abolished altogether (76). In the book 20/20 Vision, Dale Galloway shows how he established the position of lay pastors in his church (133-38).

Garlow states a position that seems to be held by many others: “The difference between clergy and laity is a legitimate difference, but it is a difference based upon function, not essence. . . . Both are called to ministry. They are just different kinds of ministry” (58-59). Slaughter comments that someone asked him who the professional pastors in the church were. Slaughter responded, “When the church is at its best, you can’t tell the professionals from the rest of the players” (84).

Leonard Sweet explains this position more fully:

Once we start to say, “This is your sphere, clergy” and “this is your sphere, laity,” for me, it is always a sign of . . . a dying church. A church that has the time to try and do those rigid definitions is a church collapsing into itself. If you are out there spreading the gospel, you don’t have time to make those kinds of definitions. You are out there working, arm and arm, hand in hand. There is a renewed sense of the priesthood of all believers,

and that is absolutely vital and essential for the renewed church.

In the apostolic paradigm, God develops people as ministers to build the kingdom. The church must do all it can to help people succeed in a missional lifestyle. The focus in the apostolic paradigm shifts from programs to people. The church is involved in issues larger than itself. These are kingdom concerns. The agenda of the ministry moves beyond the walls of the church into the kingdom.

To facilitate this agenda the church must be in the business of people development. Helping people to discover their callings, talents, gifts, passions, and personal wiring empower them to serve in ministry in the world (McNeal 92). In addition, a balanced ministry of the laity stresses “not only the call to ministry and the gifts for ministry, but also the training for ministry” (Garlow 103).

Key Element of the New Model: Visionary Entrepreneurial Laity

In general terms, this new model views the clergy as equippers and the laity as the ministers who need training and front line experience in ministry. It takes seriously the doctrine of the priesthood of believers. The role of the pastor is no longer to do the ministry of the church. Instead the pastor is to show others how to live a mission-centered life.

As indicated earlier this change requires a higher level of leadership from the laity and usually demands a greater level of training and guidance. Several authors hold that the pastor in this paradigm needs to be visionary and entrepreneurial, among other things (e.g., McNeal; Slaughter). A growing chorus of people also believes that thriving apostolic churches also contain laypeople who are visionary and entrepreneurial.

Hunter observes that apostolic churches are full of laity with vision (Church 145).

Slaughter testifies to that observation in his own church. He refers to laity with vision as burning bush experts. These are people to whom God has given a vision for ministry (Slaughter 93). God speaks to laity in the church and gives them a vision of the kind of ministry in which they are to be involved. The vision is a picture of what that ministry is supposed to be.

Hunter also points out that these laity are not only visionary; they are entrepreneurial:

Most of an apostolic congregation's special ministries are the brainchildren of laypeople. In traditional congregations, the clergy generally define, and control, the church's entire agenda. Apostolic congregations, however, welcome and depend upon the ideas of laypeople for new ministries. Most of their new ministries were first conceived of in the imaginations of compassionate laypeople as, in their community traffic patterns, they perceived unmet needs. Every apostolic congregation I have studied has produced and/or attracted entrepreneurial laity. (Church 139)

Entrepreneurial laypeople act on visions God has given them. They not only sense a need and see a picture of what God wants them to do; they act on it. They bring about ministry where ministry was absent or ineffective.

When these characteristics are combined and laypeople are equipped and released in ministry, the results are powerful:

When lay ministry gets as sophisticated as Willow Creek's deployment of case workers, we glimpse the unlimited possibilities for grassroots Christian movements, and we are shaken by the extent of the paradigm shift that traditional church leaders must experience before their churches are frustrated more by the clergy's limited view of the faith, vision, and giftedness of the laity than by any other single factor. (Hunter, Church 145)

Understanding the characteristics of a visionary and entrepreneurial person, therefore, is important. These are leadership qualities and are generally found in leadership materials. Most of the references are either to pastors or leaders in the business

world. Since this new paradigm is still emerging, the literature is only beginning to talk about these characteristics among the laity; therefore, a full understanding of a layperson that is visionary and entrepreneurial requires an examination of biblical material and a survey of literature often written for pastors or business leaders.

Biblical Review

The biblical review researches a number of areas pertaining to entrepreneurship. Identifying the characteristics of a visionary is one area of investigation. Learning how a person is visionary in a biblical framework in another area of research. Determining how a biblical framework views entrepreneurial ventures was also examined. Finally, research revealed biblical examples and characteristics of visionary entrepreneurial laity.

Identifying concepts in Scripture with new vocabulary. The key terms used in this project are not terms that originate in the Bible. They are, however, biblical concepts. Looking at these terms to see where they appear in concept or principle is important.

A *visionary* is one who has a vision. *Vision* is a clear mental image of a preferable future imparted by God. The Bible does not use the term visionary. Instead the Bible speaks of visions (Exod. 24:9-11; 1 Kings 22:19-23; Amos 7:1-3; Jer. 24; Dan. 8), dreams (Gen. 20:3; 1 Kings 3:5; Jer. 23:32; Num. 12:6), and the still small voice of God (1 Kings 19:12),

The Bible is full of references where God communicates God's plans and passions with humans. Numerous stories in the Bible describe those who received visions, dreams, or spoke directly with God about God's dreams. A brief list includes Abraham, Sarah, Ezekiel, Isaiah, Joseph, Noah, Peter, Mary, Paul, Mary Magdalene, and Jesus. Abundant evidence demonstrates that men and women of God received clear

direction from God's desire to embrace and serve some portion of God's kingdom.

The Bible also includes references to people who offered their dreams to God with the hope of embracing and serving God's kingdom. Offering human creativity to God may result in a starting point for extending the kingdom of God to the glory of God. For example, David dreamed of a temple constructed in Israel to worship God. Paul dreamed of establishing churches to the glory of God.

Hiserote defines vision in a generic way that encompasses four non-exclusive types of vision. The first type is contextual vision, which is defined as a "type of vision formulated within a particular cultural and historical context" (19). Christian leadership and corporate materials most often refer to this type of vision. Theologically it represents subjective revelation. "Vision is a destination, a place where God wants to take us. It is a gift from the Holy Spirit flowing from a foundation of faith and hope" (20). This kind of vision appeals to heart and mind and becomes a catalyst for change.

The second type of vision is eschatological vision. This type of vision represents "revealed portraits of God's future and his actions in the judgement of sinners and the salvation of the righteous" (Hiserote 20). In theological terms it is objective revelation. It is the type of visions revealed to prophets. Eschatological vision informs and merges with contextual vision.

The third type of vision is mystical vision, which "refers to mental images imparted by means beyond human senses and understanding" (Hiserote 20). In the marketplace authors refer to a vision that comes from human intuition. Christian and biblical writers will sometimes refer to dreams and visions that are modes of revelation from God. Different types of vision will also interact with this type. Hiserote notes that

Ezekiel's visions are a blend of mystical visions with an eschatological vision of God's restoration for Israel. Paul had a mystical vision blended with a contextual vision for reaching Macedonia with the gospel (20).

The fourth type of vision is kingdom vision. This is a "mindset of individuals motivated by kingdom ecclesiology and who possess an enduring hope through a profound eschatology" (Hiserote 21). This person is conscious of the reality of God's kingdom and the faithfulness of God to carry out God's promises (21).

Contextual vision most clearly matches the definition of vision given in this paper, however, elements of the other three may be present and even dominant. The crucial matter is that the layperson has a clear mental picture of a preferable future from God.

Entrepreneurial does not appear in the Bible anywhere, either. It is a business term referring to the process of visualizing and creating something new. An entrepreneur starts a new business or begins a new ministry venture (Herbert and Link 107-08).

As those created in God's image (Gen. 1:26), God gives people both the ability and the freedom to create to the glory of God. God uses human ability to create new things to achieve God's purposes. For example, Noah built an ark to save those God had chosen (Gen. 6:22); Joseph administered an empire that saved his family from starvation (Gen. 42); Shiprah and Puah started a ministry as midwives (Exod. 1:15); Josiah built a godly kingdom out of a sinful nation (2 Kings 23); Nehemiah rebuilt the wall around Jerusalem (Neh. 6:15); Paul started churches (Acts 13-20); and, early believers started small groups in their houses (Acts 2:46).

Modern equivalents of these acts might include beginning a social outreach

program, starting a ministry for children, forming a Bible study, organizing a dance ministry, or gathering a worship team. Starting these things are all entrepreneurial acts of ministry that the laity can and have completed. A passion to glorify God is one source of motivation for entrepreneurial acts.

Abraham. Abraham was a visionary entrepreneur; he was a pioneer:

He belonged to the company of the daring; but his daring came from a higher force and with more inspired consciousness than most of the adventurers have known. . . . God's purpose laid hold of him and sent him forth. If we could image Abraham being asked how he knew that God had called him, doubtless he could hardly have put the answer into words. (Bowie and Simpson 571)

The manner in which Abraham was given the call may be in question, but the call itself is not:

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." (Gen. 12:1-3)

The call is a call to leave all that Abraham knows. He is asked to "radically abandon" all natural roots to the land, bonds of the clan, distant relatives and close family and simply trust in God (von Rad 154). Gunkel states that God does not even give Abraham the name of the land or a reason for leaving at this point. The narrator knows, but does not disclose, that Yahweh wants to create a new people for himself and lead that people to Canaan (163). "Obedience under such conditions marks Abraham as a hero of faith, and the ideal of Hebrew piety (Heb. 11.8f)" (Skinner 243).

The vision God gives to Abraham comes in verses 2-3. It comes in the form of a promise. "Blessing," the key word in the passage, appears five times here. The blessing

pertains first to Abraham but affects all those who relate to Abraham (von Rad 155).

Blessing in the Old Testament generally refers to material increase. Here the primary promise is for innumerable descendants. In addition, “in the ‘name’ that Yahweh will ‘make great’ (i.e., famous), one has seen correctly a hidden allusion to the story of the Tower of Babel: . . . Yahweh now intends to give what men attempted to secure arbitrarily” (155).

According to Bowie and Simpson the blessing takes three forms. First it is the recognition of the divine relationship with God himself. Abraham was not alone; he had a God-chosen destiny. The second was the sense of sufficiency for whatever life may bring. God gives strength to bear the troubles on the way to the divinely appointed destiny. Finally, blessedness comes in the knowledge that one can be a blessing (574): “Abraham is assigned the role of a mediator of blessing in God’s saving plan, for ‘all the families of the earth’” (von Rad 156). The blessings of God are mediated to the world through Abram and his descendants (Skinner 244). Westermann states strongly the possible implications of this role as mediator:

There is neither the vertical succession of generations down the years nor the horizontal dimension of communal family life without God acting and talking. This does not mean that the religious dimension is something added over and above family events, that relationship to God is an accretion to family relationships; it is rather that the family event as such and the family relationships as such are based on God’s action and preserved by it. (116)

One key element of this vision is hope. God has laid a vision of hope before Abraham. This childless old man would be the father of a nation that would be the channel for God’s blessing to the rest of the earth. God’s visions give hope. Lane states that faith in the Old Testament is closely allied with hope (151). This link is probably

why the author of Hebrews found in Abraham a perfect example for his teaching:

[The author of Hebrews] demonstrates that faith is essentially determined by hope. The list of persons and events from Israel's past shows that throughout the history of salvation approval from God has been based upon the evidence of a living faith which acts in terms of God's promises even when the realization of the promises is not in sight. Such a dynamic faith is able to move beyond disappointments and the sufferings experienced in this world and to bear a ringing testimony to future generations of the reality in the promised blessings. (148)

In the context of Hebrews, Abraham demonstrates two key aspects of faith. The first is the reality of blessings that are hoped for, and the second is the demonstration of events which remain unseen (149). Both of these are closely linked with the hope of the promised vision God gave to Abraham.

Once Abraham has heard the call of God, received the promises of God, and seen God's vision for his life, he obeys God's command and leaves Ur (vss. 4-5). Abraham displays faith in the vision that God has given him. Von Rad remarks at how one word, *wayyelek* (and he set out), captures the powerful impact of this event. "He obeys blindly and without objection" (156-57). Bruce, in his commentary on Hebrews, describes this faith:

Their faith consisted simply in taking God at his word and directing their lives accordingly; things yet future as far as their experience went were thus present to faith, and things outwardly unseen were visible to the inward eye. (276)

Lane holds that the author of Hebrews chose to use Abraham as a model of faith because Abraham lived a godly life. A godly life is the response of committed faith to the call of God (Heb. 11:8) (151). Abraham's life of obedience demonstrated faith at work:

Abraham's faith was manifested first of all by the readiness with which he left his home at the call of God, for the promise of a new home which he had never seen before and which, even after he entered it, he never possessed by person. "By faith Abraham, in obedience"; . . . faith and

obedience are inseparable in one's relation to God. . . . He would not have obeyed the divine call had he not taken God at his word; his obedience was outward evidence of his inward faith. (Bruce 291)

Women and men of faith often receive from God a vision in the form of a strong call from God. Obedience is an expression of faith in response to that vision and call. Despite the fact that Abraham did not know all of the details he took a risk and obeyed by departing (Lane 151-52).

For the author of Hebrews, a godly life is also the response of committed faith to the promise of God—"for he was looking forward with certainty to the city which has foundations because its designer and creator is God" (vs. 10; Lane 152):

The statement that Abraham was looking forward with certainty to the City of God is an important corrective to the declaration in verse 8 that he did not know where he was going. He possessed a sure sense of direction; he would go wherever he felt God leading him. He did not suffer from a lack of vision for the future. (153)

In fact, God went on to provide more details to the picture in Genesis 15:1-5. After God reiterated his promise to Abraham, the Scripture records that "he believed the Lord; and the Lord reckoned it to him as righteousness" (15:6).

Abraham set out with his family for Canaan (12:5). He was pioneering a new nation with no physical evidence to show for it. When Abraham arrived at the land of the Canaanites, the Lord appeared again and told him that his offspring would inherit this land (12:7). In response, Abraham builds the first altar in the Holy Land not far from a pagan cultic center. It was a sign of "infinite significance" (von Rad 157). Abraham chose to worship Yahweh who had given hope to an old man. It was a faith response to a vision that Abraham himself would barely see fulfilled. The birth of his son, Isaac (Gen. 21:2), was the beginning of a lineage that would be as numerous as the sands on the

seashore. His obedient response to God's visionary promises not only started a new nation, but it eventually produced the Messiah through whom everyone on earth can receive the blessing of salvation.

Abraham was a visionary entrepreneur. God had given him a picture of the future, and he responded by obeying God and moving to the land of Canaan. His obedient act was also an entrepreneurial act. By trusting in God and stepping out in faith, he risked everything for the dream God had given to him. God blessed Abraham by making him the father of a nation and the channel for the lineage of Christ. He worked with God to produce a blessing for the world.

With this understanding and foundation in place, a careful review of the literature helps to bring even greater depth to an understanding of visionary entrepreneurial laity. The literature search begins with the concept of vision. To provide the fullest picture possible, this project draws upon literature in the business world as well as the Christian world.

Visionary Laity

The terms visionary and entrepreneur appear separately in the literature; therefore the literature review begins with the term visionary and then proceeds to entrepreneur.

Business literature. The term visionary appears in both business and Christian literature. The review will begin with an examination of business literature. The definition of the word vision is not self-evident so a review of the literature begins by examining definitions.

Senge defines vision as a calling rather than just a good idea (142). Bennis and Nanus provide a detailed definition of vision:

[Vision is] a mental image of a possible and desirable future state of the organization. This image, which we call a vision, may be as vague as a dream or as precise as a goal or mission statement. The critical point is that a vision articulates a view of a realistic, credible, attractive future for the organization, a condition that is better in some important ways than what now exists. (89)

Covey, Merrill, and Merrill state that vision is tied to human imagination:

[Vision is the] best manifestation of creative imagination and the primary motivation of human action. It is the ability to see beyond our present reality, to create, to invent what does not yet exist, to become what we not yet are. It gives us capacity to live out of our imagination instead of our memory. (103-04)

Vision “becomes the DNA of our lives” (105). It can become “the compelling impetus behind every decision we make. . . [I]t’s the fire within” (105).

Senge points out that real vision cannot be understood apart from an individual’s sense of purpose—why s/he is alive; vision and purpose are, however, different. Purpose can be compared to direction; vision, in contrast, is a specific destination. It is the concrete picture of a desired future. Purpose is more abstract in comparison (148-49).

The leader, by focusing attention on vision, operates on the emotional and spiritual resources of the organization, concentrating on its values, commitments, and aspirations. By contrast, the manager operates on the physical resources of the organization, focusing on its capital, human skills, raw materials, and technology (Bennis and Nanus 92).

Nanus compares visionaries to artists—“astute and perhaps idiosyncratic observers and interpreters of the real world” (33). He believes that they combine instinct and judgment and artistically arrange the materials of people, processes, and organizational structure at their disposal. Vision arises from foresight, insight, imagination, judgment, and “a healthy dose of chutzpah” (34). The leader’s mind and

dreams must be saturated with a lifetime of learning and experiences and attuned to developments and emerging trends in the surrounding environment (34).

Kouzes and Posner believe envisioning the future requires that the individual draw upon the natural mental processes of creating images (102). Thus, the raw material comes through intuition (104). Intuition “is bringing together of knowledge and experience to produce new insights” (109). They envision this process as right-brained and more rational and holistic than ordered and sequential (104). Visions flow “from the reservoir of our knowledge and experience. They mix with our conviction and are filtered through our assumptions. They take form when we open the doors of opportunity” (109).

Covey believes vision and mission are detected or discovered rather than invented. An entity outside oneself appears to offer it (9). While Senge speaks of vision like a calling, he holds that personal vision arises from within (147). Finally, Hiserote observes that “corporate literature seems to suggest that vision arises from both a conscious and subconscious synthesis of knowledge and personal experience, a product of the leader’s own intuition. It is a mysterious process but self-centered” (47).

When discussing vision, clearly identifying the nature and characteristics of that vision is important. The literature has indicated a variety of descriptions regarding particular characteristics. Looking over the range of elements provides a larger and more accurate picture.

Nanus believes that a vision clarifies the purpose and direction of the organization. It is, or should be, well articulated so that it can be easily comprehended and accepted by others. Visions tend to be ambitious, but they fit the time and place in which the organization is living. Since a vision pictures a new way of approaching things,

it should inspire enthusiasm and garner commitment from those who are key players in the organization (25-29). Covey adds to this point that it needs to be a shared vision. Other people need to take ownership of the vision for it to be successfully implemented (9).

Kouzes and Posner say that a vision has a future orientation; it is forward-looking. Visions are full of imagery because they paint a picture of the future. As a result, vision creates a sense of uniqueness. It develops a climate of pride in being different and growth oriented. Because vision has a future orientation, it also has an idealistic quality to it. It allows room for painting a picture that creates a high level of expectation for excellence in the future (15-16).

Hiserote surveyed leadership materials and concludes that “one can be trained how to discover, clarify, articulate, and share a vision, but no one dares say it can be taught like one more fact to memorize and apply” (47). Hiserote goes on to show that Drucker challenged the long-held trait theory in leadership (21-23). Hiserote concludes that leadership can be learned because no definitive list of leadership traits has emerged (48).

Kotter has done work in identifying factors leading to growth in leaders. He identified five mental habits that support lifelong learning. They include risk-taking, self-reflection, seeking others opinions, listening to others, and openness to new ideas in general. Growing leaders are also ambitious, are compelled by a mission, and set high standards (182-83). Conger identifies four general approaches to leadership training. They include training through personal growth, conceptual understanding, feedback, and skill building (45-51).

This research may address the question of learning to be a leader, but it does not specifically address the question of being visionary. A search of the business literature reveals that work has been done around training leaders in general, but not teaching others to be visionary.

Christian literature. Examining the concept of vision in the Christian literature is important as well. As becomes evident in many of the definitions, the Christian literature adds the concept of God.

Barna has done significant work in the area of vision and visionary leadership. His definition is the clearest and most concise: “Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self, and circumstances” (28).

Slaughter defines vision in terms of its usefulness in leadership. Vision allows the leader to discern God’s direction, and it provides a clear sense of purpose. A vision allows the leader to articulate clearly the “why” and “where” and speak with the authority of God (104).

Trueblood and Trueblood describe vision in the following way:

When we use the power of imagination, we can be creative and bring into reality what existed before only in our minds. Creation starts with vision.... A dream says, “Wouldn’t it be nice if?” A vision says, “God willing, this will come to pass.” (20)

Galloway says that vision for the Christian leader is “the ability, or the God-given gift, to see those things that are not as becoming a reality” (Leading 12). His understanding of vision is clearly grounded in faith. He refers to Hebrews 11 and notes that the characters in that chapter had a dream for a great future. They had a faith that brought the future and present together (12).

Finally, Hiserote says that vision is “a clear picture of God’s future, appealing to the heart and mind, and serving as a catalyst or force for change” (19). It represents a destination where God wants to take people. Vision is a gift from the Holy Spirit, and it flows from a foundation of faith and hope (20).

None of the literature cited has been directed toward laypeople in the context of the Church. It has all been written to or directed at leaders whether they are upper management, CEOs, or pastors. Authors have placed the role of visionary under the guise of the top leaders in an organization. Only very recently has literature on the topic of vision emerged that is directed at the laity.

Slaughter is one of the few to talk about vision among the laity. The following is a description of the laity in his own church:

It is not difficult to mentally identify some “burning bush experts” at Ginghamburg. . . . They have not gone to seminary. None has taken a course in “How to Begin a New Ministry.” They were not given a list of things to do to begin a Clubhouse, a Kid’s Camp, or a Woman’s Ministry. They are vastly different in personality, religious background, and they have profoundly different ideas about how to accomplish their goals. Their common denominator is that they felt a need to pursue a certain ministry. They saw a burning bush. They had a vision for a particular ministry, to meet a particular need. God spoke to them in some manner, communicating to each of them God’s plans, dreams and visions. They all have a passion to serve. And all of them heard a different call at Ginghamburg. (93)

Maxwell lays out a five-step plan for getting a vision. First, vision starts from within:

If you lack vision look inside yourself. Draw on your natural gifts and desires. Look to your calling if you have one. And if you still don’t sense a vision of your own, then consider hooking up with a leader whose vision resonates with you (150-51).

Second, examine the voices of discontent within and around you. Discontent with the

status quo often leads to vision. Third, listen to successful people around you. “To fulfill a big vision you need a good team. But you also need good advice from someone who is ahead of you in the leadership journey. If you want to lead others to greatness, find a mentor” (152-53). Finally, listen to God. God knows our capabilities, and God has a vision beyond our own lifetime (151-53).

Slaughter interviewed visionary laypeople in his church and asked them how they received their vision from God. “Lou” advised that a person

1. Read God’s word;
2. Spend time around God’s people;
3. Listen for God’s voice speaking through others;
4. Tell God you are open to be used, and do not wait for the perfect circumstances; and,
5. “Get in there and serve, and God will show you his dream” (97-98).

When Slaughter asked staff member Mike Nygren how ordinary people dream God’s dream, Mike responded by acknowledging that it is a maturing process. It begins by understanding that people are as individuals, as a church and as a community. Then humans need to see the world through the eyes of Jesus with his perspective. That view will allow people to see what needs to be done. During this time we need to be open to listen to God. Finally, to accomplish the dreams, dreamers need to be willing to go wherever God leads even if it is new or alien to us (97-98). Trueblood and Trueblood lay out a similar process for obtaining a vision from God. They suggest that a person:

1. Pray,
2. Dream,

3. Talk with others,
4. Listen to others and God,
5. Write out what s/he is hearing and seeing,
6. Revise it, and
7. Rejoice in the vision as s/he shares it with others (30-31).

Barton studied transformational pastors who exhibited, among other qualities, visionary leadership. Through his study he discovered significant elements around the reception and development of a vision among these pastors. The pastors all received a vision from God through different routes, and God used a variety of elements to impart that vision to them. Living a life of personal devotion was essential to the process. The pastors discovered that their vision was created in the midst of their interaction with the community. Finally, the vision itself unfolded incrementally and was macro in scope. Often times it provided a big picture without the details (180-99).

After his study, Barton laid out some practical suggestions for receiving a vision. He suggested that getting a sense of the big picture of God's vision for the world lays a foundation for receiving a vision for ministry. People must intentionally pursue God's vision with dedication. At the same time they should intentionally pursue God. Barton suggests that at this point they will need to determine their own style of vision making. They will need to develop a way of seeing and reading circumstances to discern the vision. In addition visionaries must remain open to God's serendipitous ways of communicating and working. Finally, they need to be able to distinguish between mission and vision. Barton states that mission answers the "Why do we exist?" question and vision answers the "What should we be doing?" question (199-210).

Trueblood and Trueblood identify eight different characteristics of a vision. A vision is clear and specific. It describes the future as though it were already present. Visions invite the recipients to live “in-tensionally,” and they are exciting and inspiring (26). A leader or a small group (rather than a community) create a vision, and it is a gift from the Holy Spirit. Vision is the inspiration for creation, and it is something that people want with all of their hearts (24-30).

Barna lists several characteristics of a vision. Visions are clear, specific, detailed, customized, distinctive and unique, and involve risk. They are imparted by God, unconstrained by time, and entail change. They also have a future focus (28-64).

Conclusion about vision. A survey of the business and Christian literature reviewed has formed the working definition of vision for this project: a clear mental image of a preferable future imparted by God. This definition is in large part based upon Barna’s understanding of vision. Barna’s understanding does not make a clear distinction between the biblical forms of vision that Hiserote defined. Instead, it leaves open the considerable amount and varieties of interaction that can take place between God and an individual in receiving that vision. More conclusions about vision are discussed after surveying literature on entrepreneurs.

Entrepreneurial Laity

The second element in this new paradigm is the entrepreneurial aspect of the layperson. The role of a visionary is limited. Visionaries receive a picture of what the future can look like. They are able to see an area where God can do a new work. Vision is a picture of a preferred reality for the future. Visionaries, entrepreneurial laypeople, have the ability to act on that vision. The entrepreneur works to bring that vision to life with

the help of God who gave them the vision. This ability necessitates the need to examine the nature of the entrepreneur.

Business literature. The business world has studied the concept of entrepreneurs in great detail. In spite of the tremendous amount of study in this field, a wide variety of definitions of the word entrepreneur still exist.

Shackle defines an entrepreneur as “a man whose characteristic act is a gamble on his imagination. . . . The entrepreneur is a maker of history, but his guide in making it is his judgement of possibilities and not the calculation of certainties” (viii).

Cole gives a far more technical definition from the standpoint of economic theory:

[Entrepreneurship is] the purposeful activity (including an integrated sequence of decisions) of an individual or group of associated individuals, undertaken to initiate, maintain, or aggrandize a profit-oriented business unit for the production or distribution of economic goods and services with pecuniary or other advantage the goal or measure of success, in interaction with (or within the conditions established by) the internal situation of the unit itself or with the economic, political, and social circumstances (institutions and practices) of a period which allows an appreciable measure of freedom of decision. (88)

Danhof seems to distinguish an entrepreneur from a manager:

[A]n individual may be characterized by entrepreneurial activity only if he is primarily concerned with changes in the formula of production of an enterprise over which he has full control, and devotes correspondingly little time to the carrying out of a specific formula. (21)

Massie provides a relatively simple definition when he defines an entrepreneur as an “organizer of an economic venture, especially one who organizes, owns, manages, and assumes the risk of business” (2).

Hebert and Link have done exhaustive work in the area of entrepreneurs. In their survey of the literature, they have been able to distill twelve different definitions of an entrepreneur from a myriad of economic and business theories.

1. The entrepreneur is a person who assumes the risk related to uncertainty (Cantillon; Thunen; Mangoldt; Mill; Hawley; Knight; Mises; Cole; Shackle).
2. The entrepreneur is a provider of financial capital (Smith; Turgot; Ricardo; Bohm-Bawerk; Edgeworth; Pigou; Mises).
3. The entrepreneur is an innovator (Baudeau; Bentham; Thunen; Schmoller; Sombart; Weber; Schumpeter).
4. The entrepreneur is a decision maker (Cantillon; Menger; Marshall; Wieser; Walker; Keynes; Mises; Shackle; Cole; Kirzner; Schultz).
5. The entrepreneur is an industrial leader (Say; Walker; Marshall; Wieser; Sombart; Weber; Schumpeter).
6. The entrepreneur is a manager or superintendent (Say; Mill; Marshall; Menger).
7. The entrepreneur is an organizer or coordinator of economic resources (Wieser; Schmoller; Sombart; Weber; Clark; Schumpeter).
8. The entrepreneur is a proprietor of an enterprise (Wieser; Pigou).
9. The entrepreneur is an employer of factors of production (Walker; Keynes; Wieser).
10. The entrepreneur is a contractor (Bentham).
11. The entrepreneur is an arbitrageur (Cantillon; Kirzner).
12. The entrepreneur is the person who allocates resources to alternative uses (Hebert and Link 107-108).

Hebert and Link also discovered that all of the theories of entrepreneurship they reviewed ascribed the primary motives of “productive activity” to individuals rather than social systems (110). In addition, the theories shared a functional orientation. “That is

they all start by attributing to the entrepreneur an essential function in the productive process, and they subsequently explain entrepreneurial rewards by the degree of success attained fulfilling that function” (110).

Cunningham and Lischeron confirm the suspicion raised by the list of definitions above: “There is generally no accepted definition or model of what the entrepreneur is or does” (45). After reviewing the literature, they have identified six schools of thought on entrepreneurship that fit in four general categories.

The first category of schools is labeled “Assessing Personal Qualities” and it includes the “Great Person” school and the Psychological Characteristics school of entrepreneurship (Cunningham and Lischeron 46).

The “Great Person” school holds that some people are born with certain traits that make them different from others. These individuals are often made famous by biographies and media accounts:

The successful entrepreneur is also described as having strong drives for independence and success, with high levels of vigor, persistence, and self-esteem. This individual has, if nothing else, an exceptional belief in himself (herself) and his (her) abilities. . . . Attention is paid to such traits as energy, perseverance, vision, and single-mindedness, or such abilities as being inspirational or motivational. Other traits frequently mentioned include physical attractiveness (including height, weight, and physique), popularity and sociability, intelligence, knowledge, judgement and fluency of speech; also tact, diplomacy, and decisiveness. (Cunningham and Lischeron 47)

Cunningham and Lischeron assert “little evidence to suggest that certain traits are associated with successful entrepreneurs” (47).

The Psychological Characteristics school focuses on personality factors, unique values, and specific attitudes toward life and work that set entrepreneurs apart. Three particular personality characteristics have been emphasized above others. First, personal

values such as duty, responsibility, honesty, and ethical behavior have been upheld. Second, a risk-taking propensity has received considerable attention. The third personality characteristic that has been elevated is the need for achievement (Cunningham and Lischeron 47).

The second category of schools is labeled “Recognizing Opportunities,” and the classical school of entrepreneurship fits into this category (Cunningham and Lischeron 46).

The classic school of entrepreneurship asserts that “[i]nnovation, creativity, or discovery is the key factors underlying the classical body of thought and research” (Cunningham and Lischeron 49). This classic school views entrepreneurship as an undertaking or venture that has an element of risk and requires some creativity or innovativeness. This means involvement in a business rather than simple ownership. This school views entrepreneurs as opportunity-seekers who are also innovators and creative dreamers (49). Cunningham and Lischeron note that this type of creativity is often “associated with fervent individualism or independence bordering on nonconformity” (49).

The third category of schools is labeled “Acting and Managing” (Cunningham and Lischeron 46). The management school and the leadership school of entrepreneurship fit into this category.

An entrepreneur, in the management school of thinking (Cunningham and Lischeron 50), is “a person who organizes and manages a business undertaking, assuming the risk for the sake of profit” (“Entrepreneur” 467). Mill describes an entrepreneur as one who takes risks, supervises, controls, and provides direction to a firm (32).

Cunningham and Lischeron point out that some textbooks on entrepreneurship deal with strategizing, developing a business plan, getting started, and managing development and growth. These are all areas falling under the traditional purview of management. This school believes that entrepreneurs can be trained or developed in the classroom by teaching these technical areas (50).

The leadership school of entrepreneurship views the entrepreneur as a leader who “relies on people to accomplish purposes and objectives” (Cunningham and Lischeron 50). The leader’s power is in persuading others to get involved in the cause (51).

The leadership school is itself divided into two streams of thought. The first stream follows the great person theory of early leadership research that suggested that certain traits were key to success. The second, and most pervasive of the two, is concerned with how the leader accomplishes tasks and responds to the people doing the work. Thus, the entrepreneur is a leader of the tasks as well as the people (Cunningham and Lischeron 51).

The fourth and final category of schools is labeled “Reassessing and Adapting” (Cunningham and Lischeron 46). The school of intrapreneurship fits into this category.

Intrapreneurs are entrepreneurs that implement innovative ideas in existing organizations. This school of thought assumes that innovation can take place in existing organizations if people are encouraged to act in an entrepreneurial manner.

“Intrapreneurship involves the development of independent units designed to create, market, and expand innovative services, technologies, or methods within the organization” (Cunningham and Lischeron 51). The success of this model is often dependent upon the ability to exploit opportunities and the freedom they are given within

the corporate structure. Intrapreneurs tend to focus on organizational duplication, strategic redirection, product development, and operational efficiency (51-52).

No consensus emerges about which school provides the best approach.

Cunningham and Lischeron provide a relatively balanced view on these schools and their contribution to the field of entrepreneurship:

The judgement concerning each model's appropriateness depends upon the researcher's assessment of a facility for explaining and improving certain aspects of the entrepreneurial process. The selection of an entrepreneurial model depends on the information the researcher or educator wishes to emphasize in focusing on different aspects of the entrepreneurial process. The psychological and great person schools might be helpful in personal assessment of an entrepreneur's values, while the classical school might provide insights about the process of creating an opportunity. The management and leadership schools might be helpful for understanding the range of technical and interpersonal skills necessary for making an operation efficient and for motivating people. The intrapreneurship school might assist in redirecting present operations. (53)

Danhof conducted a study of farmers to determine types of entrepreneurs.

Farmers were used because they controlled their own resources, were self-employed, managed risk, and were individuals from whom entrepreneurial action could be expected.

Danhof identified four different kinds of entrepreneurs from his study:

1. Innovating entrepreneurship, characterized by aggressive assemblage of information and the analysis of results deriving from novel combinations of factors. Men in this group were generally aggressive in experimentation and exhibited celerity in putting attractive possibilities into practice.
2. Imitative entrepreneurship, characterized by readiness to adopt successful innovations inaugurated by innovating entrepreneurs.
3. "Fabian" entrepreneurship, characterized by very great caution and skepticism (perhaps simply inertia) but which does imitate when it becomes perfectly clear that failure to do so would result in a loss of the relative position of the enterprise.
4. Drone entrepreneurship, characterized by a refusal to adopt opportunities to make changes in production formulae even at the cost of severely reduced returns relative to other like producers. (23-24)

Hebert and Link discovered that if they limit the field to theories that are grounded in “a process view of competition” their list of definitions above can be further reduced to four generic types of entrepreneurs (see Table 2.2). Type A theories emphasize entrepreneurs whose major burden is handling uncertainty. Type B theories stress entrepreneurs who are involved in the process of innovation and the theory downplays the uncertainty. Type C theories emphasize entrepreneurs who manage a combination of the burden of uncertainty and either innovation or special ability. Type D theories give uncertainty little to no attention but instead stress entrepreneurs who have the ability to perceive and adjust to disequilibria (108-09).

Table 2.2 displays the relative position of different theorists:

Table 2.2. Four Generic Types of Entrepreneurs

A “Pure Uncertainty”	B “Pure Innovation”	C “Uncertainty and Ability/Innovation”	D “Perception and Adjustment”
Cantillon	Schmoller	Baudeau	Clark
Hawley	Sombart	Bentham	Kirzner
Knight	Weber	Thunen	Schultz
Mises	Schumpeter	Mangoldt	
Schackle		Cole	

Source: Hebert and Link 109

Massie notes that in one comprehensive (unnamed) study of entrepreneurs over forty characteristics were identified (2). Thus, the list of characteristics for an entrepreneur is by no means short or simple. Massie lists what he considers the ten most important characteristics of an entrepreneur. This list also distinguishes entrepreneurship from management and leadership. The ten characteristics of an entrepreneur are

1. Comfortable with and even eager to assume risks,
2. Optimistic toward future,
3. Strives for independence,
4. Has the ability to make decisions quickly and stays flexible,
5. Eager to learn from mistakes and start change,
6. Expects honesty and integrity,
7. Trusts others, for the most part, and enjoys working with people,
8. Creative and resourceful,
9. Possesses high energy and determination. Immediately identifiable as a hard

worker, and

10. Has the ability to influence and get along with all types of people (2-3).

Silver adds to this list nine additional characteristics that include elements of family life:

1. Outer-directed background,
2. Absent father/dynamic mother,
3. Optimal childhood deprivation,
4. Guilt,
5. Ability to focus intensively,
6. Courage; no fear of failure,
7. Insight,
8. Happiness, and
9. Communication Skills (5).

Dyer adds eight other characteristics that he has identified in entrepreneurs:

1. Desire to compete,
2. Ability to handle stress,
3. Ability to make work fun,
4. Ability to creatively solve problems,
5. Ability to recognize opportunities,
6. Commitment to the business,
7. Goal orientation, and
8. Realistic optimism (29-30).

Hebert and Link add two more:

1. Skepticism and
2. Open-mindedness (3).

Massie points out that some of the characteristics were not included in the list. He believes that some of these characteristics may be helpful, but they are not required. In addition, some of them may conflict with the above characteristics:

1. Good management skills, including organizing, planning, staffing, and controlling;
2. Values stability, bureaucracy, routine, going by the rules;
3. Interest in details and precision;
4. Sticks to a single direction;
5. Consistency;
6. High intellect;
7. Structured thought; and,
8. Theoretical thought (3).

Having made such a thorough list, no widespread agreement on which characteristics are pertinent has emerged. It often depends upon the school of thought from which they are approaching the topic.

Jon Goodman has been the director of entrepreneurial programs located at the University of Southern California and the University of Houston for seventeen years. He disagrees with any attempt to compile a list of psychological traits or demographic characteristics for successful entrepreneurs (29):

For every risk-seeker, I'll show you someone who's risk averse. For every successful first-born entrepreneur, there's a successful last-born or only child. For every entrepreneur that grew up listening to tales of entrepreneurial success at the dinner table, there are those whose parents were military or corporate or absent. So don't bother taking a test, reviewing your family history, or delving into your psyche to see if you've got the stuff to become a successful entrepreneur. The questions are simple. Are you tenacious? Do you have the technical skills to run a business and produce the product? Do you believe in your own ability? Those are the markers I look for, and those are the characteristics the people who provide the capital for growing companies mention when they describe successful founders. (29)

Goodman identifies further the characteristics he believes a successful entrepreneur needs. Passion, choice, and a deep knowledge are key characteristics behind entrepreneurial success. Successful entrepreneurs also have an imagination that allows them to envision alternative possibilities. Finally, he looks for self-determination. Entrepreneurs are not victims of fate; they act out of choice (29).

Hebert and Link have noted that all theories of entrepreneurship center on either uncertainty, innovation, or some combination of the two (113). Significant disagreement in the literature exists regarding the relationship between change and entrepreneurial innovation. The debate surrounds which exists first and whether one climate (change or innovation) creates the other.

Hebert and Link think that innovation is primarily a cause of change and uncertainty is a consequence of change (113). Drucker, in contrast, believes that change is the climate for successful entrepreneurship to take place. He believes that entrepreneurial innovation generally responds to change rather than creating it:

To be sure, there are innovations that in themselves constitute a major change; some of the major technical innovations, such as the Wright Brother's airplane are examples. But these are exceptions, and fairly uncommon ones. Most successful innovations are far more prosaic; they exploit change. (35)

Drucker goes on to list seven sources that should be monitored for innovative opportunity. The first four sources lie within the enterprise:

1. The unexpected—success, failure, outside events;
2. The incongruity—between reality as it actually is and reality as it is assumed to be or as it “ought to be”;
3. Innovation based on process need; and,
4. Changes in industry structure or market structure that catches everyone unawares (35).

The second set of sources involves changes outside the enterprise or industry:

5. Demographics—population changes;
6. Changes in perception, mood, and meaning; and,
7. New knowledge—scientific and non-scientific (35).

Drucker also believes that the policies and practices an organization can enact will create a better climate for entrepreneurial management:

1. The organization must be made receptive to innovation and willing to perceive change as an opportunity rather than a threat;

2. Systematic measurement or at least appraisal of a company's performance as entrepreneur and innovator is mandatory, as well as built-in learning to improve performance;

3. Specific practices pertaining to organizational structure, staffing and managing, compensation, incentives, and rewards;

4. Understanding things leaders do not do in entrepreneurial management;

5. Focusing managerial vision on opportunity; and,

6. Generating an entrepreneurial spirit throughout the entire management group

(150, 155, 157).

Silver identifies six steps in the entrepreneurial process:

1. Identifying the opportunity,

2. Creating the solution,

3. Planning the business,

4. Choosing the entrepreneurial team,

5. Producing and test-marketing the product, and

6. Raising capital (82-83).

Drucker lists five principles or conditions of innovation:

1. Purposeful, systematic innovation begins with the analysis of the opportunities;

2. Innovation is conceptual and perceptual;

3. An innovation, to be effective, has to be simple and it has to be focused;

4. Effective innovations begin small; and,

5. A successful innovation aims at leadership (134-36).

Drucker also identifies four strategies used by entrepreneurs to create market innovations. The first is the “Fustest with the Mostest.” This strategy is very simple: identify an idea early and dominate the market in that area (210). The second strategy is “Hitting Them Where They Ain’t” in which one dominates the market by change. This may mean a creative imitation of something that already exists or “entrepreneurial judo,” which involves overtaking a market that other leaders are not defending (220-25). The third strategy entails finding and occupying a specialized “ecological niche” (233). This strategy may involve three techniques. The “toll-gate” technique creates control by marketing a product that is essential in a process (234). The second technique is creating a niche with a specialty skill (236). The third technique is to create a niche using a special market strategy (241). The final strategy changes an economic characteristic of a product, a market, or an industry. This strategy can be conducted in a number of ways. Changing an economic characteristic may involve creating a true service or utility to the customer (245). The pricing can be adjusted, or an adaptation can be made to the customer’s social and economic reality (246-47). Finally, it may involve delivering something that represents a true value to the consumer (249).

Drucker has notes that public service institutions find innovation more difficult than most companies. Doing something new is often an anathema to service organizations. They tend to gravitate toward doing what has always been done. Drucker identifies three reasons why existing enterprise is more of an obstacle to innovation in public service than in business. The first reason service organizations are more reluctant to change is because the organization is based on a fixed budget that is predetermined rather than a profit-based financial construct, which is dependant upon results. Second,

the service organization is dependent on a multitude of constituents who may be volunteers. Finally, these groups exist to do well and tend to view their mission as a moral absolute rather than as an economic entity subject to a cost/benefit calculus (177-79).

Christian literature. Some Christian authors are discussing entrepreneurship. A review of this literature is important as well.

George Hunter coined the term “entrepreneurial laity” in his book Church for the Unchurched. The term itself was not defined in the book so I contacted him on two occasions to get a definition of an entrepreneurial layperson.

The first contact was in a phone conversation. In that conversation he defined entrepreneurial laypeople:

Some laity come up with ideas for new ministries. They develop the funding and recruit the necessary people for ministry. Saddleback and Frazier Memorial are the best examples of churches with entrepreneurial laity. (Hunter, “Entrepreneurial”)

Later I contacted Dr. Hunter by e-mail and asked him for a definition in writing.

He provided the following definition:

An entrepreneurial layperson is a layperson who, say, perceives a need within a target population, experiences a vision of a ministry that could meet that need, with some idea of how the ministry could be shaped and delivered. In other words, the person comes up with the idea or vision for a ministry or program. (“Entrepreneurial”)

Michael Slaughter lays out the characteristics of an entrepreneur in his book,

Spiritual Entrepreneurs. Slaughter believes that a spiritual entrepreneur is committed to six principles. The first is the “Lordship Principle” that calls for a clear focus on Jesus Christ as the object of faith (18). Sharing Jesus Christ with others is the unique business of the church. Espousing this principle includes a personal understanding of the cost of

following Jesus (25).

The “biblical principle” is the second axiom to which a spiritual entrepreneur is committed. This principle holds that scriptural truth is the primary source for what we believe and do (Slaughter 18). Slaughter says that biblical preaching and teaching is done with the authority of the Word of God. It is for transformation and not simply information; Christians are called to be doers of the Word (46-54). The Scriptures set the standards for our faith (48).

The third commitment is to the “liturgical principle” that encourages the discovery of new forms of worship (Slaughter 18). Worship needs to be culturally relevant so that it meets the needs of the unchurched and is relevant to the lifestyle of those who are in the community (58). This means a vital worship that includes an experience of the Holy Spirit, feeling, action, love, freedom healing, talking, and relationships is necessary (67).

A commitment to the integrity of membership is the “covenant principle” (Slaughter 18). This “covenant principle” means developing a commitment to making disciples rather than just club members. It is a call to an intentional outreach to the lost and the oppressed (69).

The fourth principle is the “priesthood principle.” For the purposes of this study, this is the most important principle and involves a commitment to equipping the laity for ministry (Slaughter 18). The church functions as a seminary helping people to identify God’s call and to throw “gasoline on burning bushes” (81).

The final principle is the “leadership principle,” which Slaughter calls spiritual entrepreneurship (9). Slaughter says that leaders are driven forward by vision (104):

Leaders are people who have seen burning bushes. They have heard God's voice. They have a very clear picture in their minds of what God wants them to accomplish. Vision enables the leader to discern God's direction. It gives clarity of purpose. The leader is able to articulate clearly the "why" and "where," and speaks with the authority of God. (104)

God uses leaders to shape the dream, articulate the vision, clarify the mission, formulate the goals, and implement a strategy (107-23). Leaders are focused on results not method or process (109). A leader walks by faith and not sight, and they function from call and giftedness (127-28). A leader inspires and delegates, leads with integrity, and is willing to pay the price (130-36).

General Conclusions from a Review of Visionary Entrepreneurial Literature

Based upon a review of literature from both the business and Christian world in the areas of vision (or visionary leadership) and entrepreneurship the following conclusions can be drawn.

Visionary as a subset of entrepreneur. A number of authors have commented on the relationship between the entrepreneur and the visionary. Often the description of an entrepreneur includes some visionary quality. Hunter's definition of entrepreneurial laity demonstrates this relationship. Others have made similar observations. "The entrepreneur is energetic, single-minded, and has a mission and clear vision; he or she intends to create out of this vision a product or service in a field many have determined is important, to improve the lives of millions" (Silver 26). Imagination and vision are at the center of entrepreneurial ventures:

Is it the function of the entrepreneur to create profit opportunities or merely to react to those opportunities that exist but have not yet been recognized? . . . both claims have been advanced. It would seem, however, that both kinds of behavior spring from the same center of imagination in the human psyche. Does it not take an act of forward-looking imagination to recognize a profit opportunity and act on it? Are not the same data

received, interpreted and acted upon differently by different individuals? How can we explain those differences? Are they not merely different powers of imagination? Because we cannot know the future consequences of our present actions, each of us, as a decision-maker, is placed at risk. As Shackle so aptly put it, the entrepreneur is a man whose characteristic act is a gamble of his imagination. (Hebert and Link 4)

Researchers in the field of entrepreneurship have recently noted the dual nature of entrepreneurship. Historically researchers have defined entrepreneurs solely in terms of who the individual is and what they do. This approach is problematic because entrepreneurship involves the juxtaposition of two phenomena: the presence of lucrative opportunities and the presence of enterprising individuals (Venkataraman 119-38). Thus, the entrepreneur cannot be defined simply as a person who establishes a new organization.

Shane proposes a framework for researching entrepreneurs that involves three factors. The first factor is the existence, discovery, and exploitation of opportunities. The second factor is the influence of individuals and opportunities instead of environmental antecedents and consequences. The third factor is a framework broader than the creation of a new company or firm (219).

Crant is another researcher who exemplifies this kind of position. He proposes that the entrepreneur be evaluated in terms of the proactive personality (42). "Proactive personalities identify opportunities and act on them; they show initiative, take action, and persevere until they bring about meaningful change" (43).

Thus, entrepreneurs are visionary in their ability to see the possibilities for the future, and they act upon those possibilities in a way that influences the environment to bring about these possibilities. The entrepreneurial act itself involves a vision of the future through the identification of needs or opportunities and action taken upon those

opportunities.

Elements of entrepreneurship. A careful review of the literature has demonstrated a wide variety of views regarding the understanding of entrepreneurship, the entrepreneur, and the elements surrounding the process of starting something new. A number of things can be gleaned from this review.

Gartner captures the essence of entrepreneurship. “Entrepreneurship is the creation of organizations. What differentiates entrepreneurs from non-entrepreneurs is that entrepreneurs create organizations, while non-entrepreneurs do not” (47). This understanding, combined with the other literature reviewed, has formed the working definition of the entrepreneur for this project: An entrepreneur is an individual who sees an opportunity to start a new ministry and conceives, envisions, develops, and implements that new ministry.

If an entrepreneur is one who moves through this process to start a new organization/ministry, then identifying the key factors that lead an individual to move through this process is important. After surveying the literature, three primary and interrelated factors emerge.

The first two factors are identified by Gartner who has observed two overall approaches to the field of entrepreneurship. He calls them behavioral and trait. “In behavioral approaches to the study of entrepreneurship an entrepreneur is seen as a set of activities involved in organizational creation, while in trait approaches an entrepreneur is a set of personality traits and characteristics” (47).

The behavioral approach focuses on what individuals do to create new organizations, such as actions the person takes to make the organization/ministry become a reality. The

trait approach focuses on traits and characteristics that the person has that lead them to start a new organization/ministry (62). The literature suggests that the trait approach also includes personal values and attitudes.

The third factor that emerges from the literature is context. A context may support and encourage or discourage entrepreneurial acts. The context includes external situational factors such as key people, the availability of money, and God, for example. These three factors are often interrelated, and one may lead to another. For example, a personal trait may lead to a behavior; support or encouragement from people in the context may influence behavior. The literature suggests that behavior, personal traits, and context are three factors that lead individuals to move through the entrepreneurial process.

The Production of Visionary Entrepreneurial Laity

No studies exist on how visionary, entrepreneurial laity are developed within the church. Research on vision and entrepreneurship indicates that it may be a combination of nature and nurture. Hunter states, “[E]very apostolic congregation I have studied has produced and/or attracted entrepreneurial laity” (Church 139). No clear links have been established between something specific a church is doing and the production of entrepreneurial laity.

If visionary entrepreneurial laity can be “produced,” apostolic churches may have discovered a model of discipleship that can develop this kind of disciple. Five possible avenues should be examined. Hunter has observed two effective models for engaging and deploying the laity that may create visionary entrepreneurial laity. He calls them the Volunteer Model and the Seminar Model (Church 123). Most apostolic churches also

offer small groups and mentoring and encourage a personal encounter with God. All of these models take very seriously the biblical concept of the priesthood of all believers.

“The leaders of apostolic congregations often reinforce the core values that laity are called to be in ministry and create ministry” (140).

Voluntary model. The primary example of this model is Frazier United Methodist Church. The pastor of this church is Rev. John Ed Mathison. Volunteerism is heavily emphasized at Frazer:

Every new member is told that he/she is expected to become involved in ministry. When people join the congregation, they are immediately invited to attend a new member orientation class at which time they receive a commitment card. The function of the membership orientation class is to share information about the various ministries and to encourage people to get involved immediately. As people join during the year, they are immediately trained and incorporated into these ministries. (80)

Each November they publish a “Ministry Menu” with over 190 options for getting involved in ministry for the next calendar year. Leaders encourage people to choose their first and second ministry choices on the menu. Staff equip, coach, and facilitate the ministry in which these laypeople agree to participate. This strategy not only fills the ministries with sufficient volunteers, but it allows members to actively explore areas of ministry in which they would like to be involved (Hunter, Church 124).

“If the first major principle in Frazer’s philosophy of ministry is volunteerism, the second is meeting needs; and this principle has opened the way for entrepreneurial laity (Hunter, Church 126). The church has three ways of discovering needs. A group of laypeople researches the city to find unmet needs. Second, individual members discover needs and report them. Finally, people will write in a new area of ministry they want to start on the ministry menu. The church council evaluates all of their programs by asking

two questions: Does it meet a need? In addition, does it make disciples? (126).

“Frazer church has learned that through recognizing the gifts and abilities of the laity and implementing the principle of volunteerism, the laity can be liberated and fulfilled and the church can become a local movement” (Hunter, Churched 126). This process has allowed visionary entrepreneurial laity to exercise their gifts to meet the needs of the surrounding community.

Seminar model. Willow Creek Community Church and Saddleback Valley

Community Church are two significant churches who use the Seminar Model:

While the Volunteer model assumes that people will know intuitively and/or by the Spirit’s lead what ministry to enlist for, the Seminar model assumes that many people need more or better self-insight before they are ready to commit to a ministry, and that training, with self-assessment tools, can achieve this self-insight and facilitate an informed decision. (Hunter, Church 127)

Willow Creek has designed a seminar-style program called “Network” to help prepare people for involvement in ministry. This program involves three phases: teaching, consultation, and service. Individuals receive eight hours of instruction to help them discover their personal “passion,” “spiritual gifts,” and “personal style.” The combination of these three factors creates a “servant profile.” An individual’s passion indicates where they will serve. Their gifts point to what they will do in ministry, and their personal style describes how they will do the ministry.

During the second phase, the students make an appointment with a trained person to discuss their servant profile and what they have discovered about themselves. The consultant helps the person identify a ministry area for which they are suited based upon the consultation. That person is then encouraged to try that ministry to see if it fits them (Hunter, Church 127-29).

Saddleback Church has developed a similar program to Willow Creek's Network. Like Willow Creek, Saddleback is deeply committed to the belief that people are ministers and pastors are administrators (Hunter, Church 129). Rick Warren, pastor of Saddleback, has created a "Life Development Process" program. It is comprised of four seminar-style classes simply called 101-401. Warren has set up these classes progressively so that an individual moves from membership to maturity to ministry and finally to mission (Hunter, Church 130).

Warren's 301 Class is designed to help people find a ministry to become involved in based upon their SHAPE. SHAPE is an acrostic for spiritual gifts, heart, abilities, personality, and experiences. Warren believes God designs individuals with a purpose in mind:

What God made you to be determines what he intends me to do. Your ministry is determined by your makeup. If you don't understand your shape, you end up doing things that God never intended or designed you to do. . . . God is consistent in his plan for our lives. He would not give us inborn talents and temperaments, spiritual gifts, and life experiences and then not use them! By identifying and understanding the five SHAPE factors, we can discover God's will for our lives—the unique way he intends for each of us to serve him. (370)

The seminar unit on "heart" helps people clarify their driving motivations. Warren teaches a link between your interests, passions, and motivations on the one hand and the will of God on the other (Hunter, Church 131):

God has given each of us a unique emotional "heartbeat" that races when we encounter activities, subjects, or circumstances that interest us. We instinctively feel deeply about some things and not about others. . . . Your God-given motivational bent serves as an internal guidance system for your life. It determines what interests you and what brings you the most satisfaction and fulfillment. It also motivates you to pursue certain activities, subjects, and environments. (Warren 372)

Participants identify two or three possible motivators as their driving motives.

Individuals are encouraged to fill in the sentence, “I love to _____.” Possible answers include design/develop, pioneer, organize, operate/maintain, serve/help, acquire/possess, excel, influence, perform, improve, repair, lead, persevere, follow the rules, or prevail (Hunter, Church 132). Answers like design/develop or pioneer would indicate an entrepreneurial bent.

Warren is open to new ideas and encourages innovative ministry. “Rick Warren has observed that ‘people will be as creative as you allow them to be. If your structure is simple enough for creativity to bubble up, your people’s creativity will amaze you!’”

(140). He will let anyone try something new under four conditions:

1. They do not expect the staff to run it the ministry;
2. They are in philosophical and doctrinal harmony with the church;
3. The ministry will not harm the testimony of the church; and,
4. They do not conduct any fundraising (Hunter, Church 139).

Hunter observes that much of the history of Saddleback Church is the history of the incarnation of laypeople’s ideas into ministries (140). This description clearly fits the picture of entrepreneurial laypeople.

Small groups. One of the five signs of vital growth that Hunter has identified is growing in relationship with others in a small group (Church 43). Small groups can have a significant impact on the development of a disciple. The high impact these groups have on people’s lives indicate that they may be a source in the development of visionary entrepreneurial laity.

New Hope Community Church is an apostolic church built on small groups (Hunter, Church 85). The church offers three kinds of groups: nurture, support, and task.

Nurture groups focus on caring for one another. Support groups are twelve-step groups that help people work through recovery issues. Task groups are teams of people involved in some task or ministry. They not only focus on the task, but they also meet regularly for prayer, sharing, and biblical application (87). Saddleback and Willow Creek believe that small groups have a big impact. Willow Creek offers disciple-making groups, community groups, service groups, support groups, and seeker groups (95).

Mentoring them. Mentoring is another high-impact disciple-making model that may produce visionary entrepreneurial laity. Reggie McNeal believes that “the next strategy for equipping church leaders for a new apostolic era has already been formulated. The new process for leadership will occur through peer mentoring that takes place in intentional learning communities” (31).

John Maxwell has summarized the most basic mentoring process. It involves five steps:

1. I model—I do the activity and, you watch,
2. I mentor—We do the activity; explain how and why,
3. I monitor—You do, I watch,
4. I motivate—You do, and
5. I multiply—You show someone else (99).

In their book, Connecting, Stanley and Clinton offer an expanded view of mentoring. They identify nine types of mentoring functions ranging from intensive relationships that are the most deliberate to passive relationships that are the least deliberate. The nine types are broken down into three categories.

The first category is intensive mentoring. The first type is the “discipler” who

serves as a mentor who helps another understand the basics in following Christ. The second type is a “spiritual guide.” This mentor provides accountability, direction, and insight for personal growth, spirituality, and maturity. The “coach” is the final type in the category. The coach mentors by providing motivation, teaching skills, and training the person to apply knowledge to meet a task or challenge (Stanley and Clinton 2-10).

The second category is occasional mentoring. The “counselor” gives timely advice and correct perspectives on viewing self, others, and ministry. The “teacher” gives knowledge, understanding, and insights regarding a particular subject. The “sponsor” gives career guidance, and offers protection and support within an organization (Stanley and Clinton 10-18).

The third category is “passive mentoring.” The first model is a “contemporary” whose life and ministry serve as an example and inspiration, though from a distance. “Historical” figures can also serve as mentors. Their lives can teach dynamic principles and values for life, ministry, and/or a profession. Finally, a person can be mentored through “divine contact.” At a critical moment, people can come into contact with God through other people who give them affirmation, encouragement, guidance, perspective, reference and may provide new opportunities (Stanley and Clinton 18-24).

Personal encounter with God. The final possible way that people may become visionary entrepreneurs in an apostolic church is through a personal encounter with God. Most of the previous models assume an encounter with God in the process. They believe that God will be intimately involved in seminars, ministry work, small groups, and mentoring. This understanding of a personal encounter with God includes those avenues and goes beyond them.

People can be encouraged to sense God speaking to them and obey that call:

Pastor Mike Slaughter frees and admonishes his people to perceive, approach, and obey the messages and visions from “burning bushes.” . . . [He] believes that “it is the business of the church to help people identify God’s burning bushes. Then we must throw gasoline, not water, on their burning bush.” (Hunter, Church 142)

Much of this dynamic was covered in the section on visionary laypeople.

Conclusion

The new model of the church not only encourages the place of visionary entrepreneurial laity, but it also relies upon these individuals to help grow the ministries of the church. A historical look at the laity has revealed that they had greater roles in the past than they are often given today under the more traditional model.

Both the apostolic model and the business models that were examined have a tendency to approach visionary entrepreneurs mechanistically. In other words, at times they lean toward a mind-set that questions how to produce or manufacture this type of person. Since visionary entrepreneurs participate with God in the creation of a new ministry and the layperson is being used by God to bring about a meaningful work, viewing this process from the standpoint of nurturing individuals rather than producing them is important. This process is more appropriately viewed as spiritual formation rather than spiritual fabrication.

If the church is to nurture and encourage people to use their gifts for God’s service, then studying the factors lead visionary entrepreneurial laity to start new ministries is important. Understanding the factors and their relative importance will allow the church to make a more intentional effort to create an environment that encourages this form of creativity to God’s glory.

Research Methodology

Two tools were used for the research conducted in this study. The first was a researcher-designed survey, and the second was a semi-structured phone interview. Wiersma lays out the general process for constructing a questionnaire survey. He says the researcher should identify the problem, objectives, and hypothesis, generate the items, conduct a pilot run, prepare the questionnaire for mailing, send the mailing, process the initial returns, contact those who did not respond, process returns, analyze the results, and prepare a report (168). Wiersma also gives guidance for item construction in a survey. It includes limiting background requests, providing clear items without jargon, avoiding the use of leading questions, keeping the items short, including only one concept per item, and avoiding unwarranted assumptions (169-70). Johnson, Gips, and Rich have noted that respondents have a tendency to omit items when the evaluation would be less positive (1). Overall, a survey should be designed with a professional look (Wiersma 176). Finally contacting a respondent prior to mailing the survey often increases the response rate (Coleton and Kane 4).

The survey may use different formats. One format is a selected-response option that asks respondents to evaluate items on a five-point Likert scale designed around a strongly agree to strongly disagree continuum (Wiersma 170-71). Surveys can also use open-ended questions drawn up using the guideline process described above. The survey should include instructions and be accompanied by a cover letter. The cover letter should have a paragraph referring to their selection, an assurance of confidentiality, a code for each survey, a deadline, and a time estimate (173). Finally, a self-addressed, stamped envelope should also be included in the package to be mailed to respondents (173).

Telephone interviews are another way of collecting data. Lavrakas believes that quality control is one important advantage to telephone interviews (10). A telephone interview should typically be no longer than twenty-five minutes (Wiersma 189). In an interview all respondents are generally asked the same questions although the wording may vary slightly to accommodate for differences in responses (185). Recording the interview is permissible; however, the respondents' consent should be obtained beforehand (187). Finally, the interview, though structured, should be friendly and if possible accuracy checks on the responses should be conducted (187).

CHAPTER 3

DESIGN OF THE STUDY

Throughout history the Church has held a variety of positions on the role of laity in the church. The apostolic church paradigm encourages greater participation from the laity. This model includes not only participation in existing ministries but also the creation of new ministries. The formation of new ministries is important to the growth of the local church and the kingdom of God.

The purpose of the study was to evaluate and compare behaviors, contextual factors, and personal traits that lead a layperson to be a visionary entrepreneur who conceives, envisions, develops, and implements a new ministry. The purpose was accomplished through a self-evaluation of a set of characteristics drawn from a thorough literature review. This study identified factors that lead visionary entrepreneurs to start a new ministry.

Research Questions

In order to fulfill the purpose of this study, the following research questions have been designed. They guide the extent of the study.

1. What behaviors, contextual factors, and personal traits lead laity to become visionary entrepreneurs and create new ministries?

A researcher-developed survey tool was created to measure specific factors from each of the three areas. These factors include prayer, risk, response to a felt need, mission/core values, role of clergy, hearing from God in some way, a sense of calling, training, community support, innovation (opportunity-making/opportunity-taking), personal control (ability to handle problems), and achievement (goal/future orientation). These factors were often categorized in the literature under one or more of the three areas

depending upon the approach. These factors were self-evaluated on a Likert scale.

2. Which visionary entrepreneurial factors within these three areas are most important?

Respondents were asked to choose the three most important factors from the twelve that they evaluated on the Likert scale. Respondents, thus, voted on the most important factors among the twelve. These results were compared to open-ended questions that were designed to provide an opportunity for respondents to identify factors that were important.

3. What visionary entrepreneurial factors, apart from those specifically tested within these three areas, lead laity to become visionary entrepreneurs and create new ministries?

The open-ended questions allowed the laity surveyed to identify factors that were important in starting a new ministry. These questions leave open the possibility that respondents can introduce new factors that were not tested in the first part of the survey.

Population and Sample

The population consisted of forty-eight respondents. Twenty former Beeson pastors who are currently serving churches were contacted and asked to identify three to five visionary entrepreneurial laity in their congregation. The only criterion given to the pastor is that the layperson must have started the ministry within three years of the date the pastor was contacted. The pastors provided names, addresses, and phone numbers of these laity. They were contacted by phone to receive initial agreement to participate in the study.

Instrumentation

A researcher-designed questionnaire was developed through an extensive literature review. The survey had twelve questions that were answered on a five-point Likert scale. It contained one question that asks the individual to identify the three most important factors from the list of twelve. This question provided a self-comparative evaluation of the relative importance of the factors. Finally it contained six open-ended questions that were responded to in writing. These questions elicited data that were compared to the first part of the survey.

After administering the questionnaire, five respondents were chosen for a semi-structured phone interview. They were chosen based upon answers to the survey that indicate that there is additional information or a story that was not fully given. Additional information was collected through a semi-structured phone interview to add details to existing information.

Profile Portion of the Survey

The individual was asked to provide some basic data regarding their personal profile and the church they attend. They were asked to provide their age, sex, name of the church they attend, and number of years they have attended this church.

Questions Tested by Likert Scale

A review of the literature reveals that three overall categories of factors lead people to start new ventures. They include behaviors, personal traits, and the context. Within the literature specific areas were identified that represent these areas. These factors include prayer, risk, response to a felt-need, mission/core values, role of clergy, hearing from God in some way, a sense of calling, training, community support,

innovation (opportunity-making/opportunity-taking), personal control (ability to handle problems), and achievement (goal/future orientation). Appendix B contains the research tool. The questions were designed to evaluate the relative importance of these factors:

Question #1 evaluates a response to a felt need;

Question #2 evaluates the mission/core values of the church;

Question #3 evaluates personal control through stress management and problem-solving abilities;

Question #4 evaluates the role of the clergy;

Question #5 evaluates the role of God speaking/hearing God in some way;

Question #6 evaluates the importance of prayer;

Question #7 evaluates the ability to innovate by seeing opportunities to take action;

Question #8 evaluates the support of the community;

Question #9 evaluates the sense of a call;

Question #10 evaluates the risks the individual took;

Question #11 evaluates the training the individual received; and,

Question #12 evaluates the strength of the individual's achievement through goal-orientation.

Open-Ended Questions

The open-ended questions were all formatted to compare to the questions above. The following three questions relate directly back to the three identified categories. They enable the collection of data that were used to reaffirm factors previously tested, identify untested factors, and compare those factors with the ones listed above.

- A. What personal traits or gifts do you possess that you think were essential to starting this new ministry?
- B. What were some key actions you took that were necessary to start this new ministry?
- C. Beyond your personal abilities and decisions, what were some key factors in your situation that were most helpful to you in starting this ministry?

To ensure that the process of visioning the ministry is sufficiently covered, the following question is asked:

- D. How did you form a mental picture of what this new ministry would look like?

The last two questions forced the respondents to step outside themselves and consider the factors involved in starting a new ministry. This change in perspective may produce a sense of objectivity that brings different answers.

- E. If you were going to select a person to start a ministry like yours, what characteristics would you look for?
- F. What advice would you give to someone who wanted to start a new ministry but did not know where to begin or what to do?

Semi-Structured Phone Interview

Five respondents were chosen for a semi-structured phone interview based upon their answers to the survey. I selected candidates based upon responses that appeared to have more information than I recorded or an untold story behind the start of the new ministry.

The phone interviews were approximately fifteen to twenty minutes in length.

Individuals were contacted by phone and ask for permission to interview them. In addition, permission was obtained to tape the interview. The following questions were established before the results of the survey were received to serve as a basic format for the interviews:

1. What was the culture or climate of your church like at the time you started your new ministry?
2. How would you describe your personality?
3. What kinds of things did you do to start this new ministry?
4. How did you get a clear mental picture of what this ministry would look like?

After the data from the interviews was analyzed, the resulting information revealed factors that warranted further investigation not anticipated when the four questions above were designed. So, after consultation with my dissertation advisor, the interview questions were changed to the following:

1. What was the climate or culture of your church at the time you started this new ministry?
2. What forms of support did you receive?
3. How did you recognize the need that led you to start this ministry?
4. How did God speak to you or call you to start this new ministry?
5. Was it part of your nature to start new things like this, or was this “outside the box” for you?

Validity and Reliability

This survey was pretested with ten laypeople who regularly attend a church. I was present when the pretest was administered in a classroom setting. The length of time

needed to complete the survey was noted. The results of the pretest revealed that the survey was sound and did not require any changes.

Data Collection

Those who agreed to participate in this study were mailed a copy of the survey with instructions. It included a cover letter, a detailed set of instructions, a consent form, and the research instrument. Individuals were asked to complete the survey and return it within three weeks. A postage-paid envelope with my address accompanied the surveys mailed to individuals. The surveys were returned to me through the mail.

This information was collected and compiled. The quantitative data was processed. Additional data from the open-ended questions was compiled and compared to the quantitative data. I interpreted factors that emerge from the data as I read the answers. In addition, two other people were employed for inter-rater reliability. They read the answers to the open-ended questions and interpreted the factors that emerged. This data was used to reaffirm factors that were previously tested, to identify untested factors, and to compare them to the results from the quantitative portion.

Details from the interviews provided clarifying information to add depth during the analysis.

Variables

The variables are behaviors, personal traits, and the context that lead the individual to conceive, develop, and implement a new ministry. Additional variables include the process of creating the new ministry and the formation of a visionary entrepreneurial layperson.

Data Analysis

A strategy for the statistical analysis of the data was decided in consultation with a statistician. In the course of research, a Dr. Marlin Eby, professor of statistics at Messiah College, was e-mailed the results of the survey and asked whether statistical tools existed to determine the statistical significance of differences in the Likert scores. He said that no statistical tools were available to reveal statistical differences in the Likert scores of this study. In addition, Dr. Eby was asked if there were any statistical analyses that could be performed on the data to help answer the three research questions. He said that statistical tools were not available to analyze the content of this study as it was structured, and he recommended that a descriptive evaluation of the data would be the most prudent course of action.

Delimitation and Generalizability

This study measured visionary entrepreneurial factors in laity from twenty churches of different sizes and denominations throughout the United States. The findings represented factors that lead visionary entrepreneurial laity to start a new ministry. One limitation to this study was that men and women who have received similar training from the Beeson Pastor Program pastor all the churches. This training included instruction in the apostolic paradigm for the church. The effects of this have not be measured, and thus the exact nature of the limitation is not known.

CHAPTER 4

FINDINGS OF THE STUDY

Introduction

The purpose of this study was to evaluate and compare factors that lead visionary entrepreneurial laypeople to start new ministries. This chapter examines the results of the survey. The survey was broken down into three distinct sections to provide the data necessary to determine the factors that lead to the start of a new ministry. The first section asked respondents to evaluate twelve factors—identified in the literature as factors leading to new ministry formation—on a five-point Likert scale. The second section asked respondents to choose which three of the twelve factors were most important to them. The third section asked open-ended questions designed create an opportunity for respondents to share any factors that led them to start their new ministry.

Twenty Beeson Pastors were contacted by phone to inquire about the names of potential candidates who fit the parameters of the study and might be willing to take the survey. I contacted most of the potential candidates to explain the nature of the survey and ask if they would be willing to participate in the study. In a few cases, the pastor asked to speak to the potential candidates first before I contacted them.

Background Information

Over sixty entrepreneurs were contacted and asked to participate in the study.

Profile of Survey Recipients

Fifty-nine entrepreneurs agreed to participate in the study. Forty-eight entrepreneurs responded for a response rate of 81 percent. This is a very high response rate for a survey and may indicate the passion and interest the respondents had in

reflecting on their own experiences or the type of personality that makes up the typical entrepreneur.

As Table 4.1 indicates, the fifty-nine entrepreneurs were from twenty different churches located in eighteen different states. An intentional effort was made to locate entrepreneurs (within the established parameters of the study) across a large geographical area. As a result, this study looks at a significant cross section of the United States, with churches representing the Northeast, Mid-Atlantic, Southeast, Mid-West, Northwest, and Southwest.

The entrepreneurs come from seven different denominations (see Table 4.1). They included United Methodist, Christian and Missionary Alliance, Brethren in Christ, Free Methodist, Evangelical Covenant, Nazarene, and General Baptist. Fourteen of the churches were United Methodist. The high number of United Methodists was a result of the high percentage of United Methodist pastors that attended the Beeson program at Asbury Theological Seminary.

Pastors were asked how old the church was since the Beeson program produces a significant number of church planters. I picked an arbitrary number of ten years and defined that as a church plant. Thus, established churches are older than ten years. Under this arbitrary labeling, ten of the churches (50 percent) were considered church plants (see Table 4.1). Thirty-four of the entrepreneurs (58 percent) came from church plants, and twenty-five (42 percent) came from established churches. One area of further study may compare entrepreneurs from established churches with entrepreneurs from church plants.

Finally, among the fifty-nine entrepreneurs, forty were women (68 percent), and

nineteen of the recipients (32 percent) were men.

Table 4.1. Background Information for the Entrepreneurs

Name of Church	Denomination	Location	Plant	# E	# R
Alliance Church of Fox Island	(CMA) Alliance	WA	N	3	3
Ashland First	United Methodist	OH	N	1	1
Celebration Community	United Methodist	AZ	Y	2	1
Christ Community	Free Methodist	GA	Y	4	1
Christ Harbor	United Methodist	AL	Y	2	2
Church of the Servant	United Methodist	KS	Y	5	4
Crossroads Community	Brethren in Christ	PA	Y	1	1
First	United Methodist	CO	N	4	4
First	United Methodist	MI	N	3	3
Grace	United Methodist	FL	N	2	2
Hope Covenant	Evangelical Covenant	MN	N	1	1
Lighthouse	United Methodist	TN	Y	5	5
New Hope	Nazarene	AZ	Y	4	3
Parkway	United Methodist	TX	Y	3	3
Portland First	Nazarene	OR	N	3	2
Rolling Plains	United Methodist	OH	N	1	0
South Park Church	General Baptist	MO	Y	3	3
St. James	United Methodist	NY	N	1	1
St. Paul	United Methodist	MD	N	6	4
The Orchard	United Methodist	MS	Y	5	4

Plant= (Y) If the church was planted in the past ten years

(N) If the church is older than ten years

E= Number of Entrepreneurs who agreed to take the Survey

R= Number of Respondents who returned the Survey

Profile of Respondents

Of the fifty-nine entrepreneurs, forty-eight responded by returning the survey. The respondents came from nineteen different churches located in eighteen different states. They were from seven different denominations. Twenty-seven of the respondents (57 percent) came from church plants, and twenty (43 percent) came from established

churches.

The respondents provided a brief amount of background information as part of the survey. Of the forty-eight people who responded, thirty-three (69 percent) were female, and fifteen (31 percent) were male. The average age for the whole pool of respondents was 43.6 years old. The average age for the female respondents was 41.6 years old, and the average age of the males was 48.1 years old. The median age for the whole pool of respondents was 42 years old. The median age for the females was 41 years old, and the median age for the males was 50 years old. Table 4.2 provides a more detailed breakdown of the age of the respondents.

Table 4.2. Age of Respondents

Age Range # Respondents

20-29	4
30-39	13
40-49	17
50-59	10
60-69	3
70-79	1

The survey also asked respondents to tell how long they had been attending the church at the time they completed the survey. Each person confirmed that the new ministry was started within the past three years. The average length of time the forty-seven respondents had attended their church was 7.0 years. A small group of people with long tenure in the church significantly influenced the overall value of the average length of time. If the two highest numbers are removed (74 and 44 years), the average time becomes 4.7 years. Further, if the next two highest numbers are removed (30 and 18

years), the average time becomes 3.9 years. This is closer to the median period, which is 3.0 years.

Finally, participants indicated the type of new ministry they started. Most of the ministries are typical ministries for churches. They range from children's ministry to women's and men's ministries. Table 4.3 displays the type of ministries and the relative number of each.

Table 4.3. Ministries Started

Type of Ministry	# Started
Bible study	3
Children's	9
College-age	1
Couples	2
40+	1
Grief/Recovery	3
Janitorial	3
Men's	1
Mission	4
Prayer	3
Visioning	1
Visitation/Care	8
Women's	4
Worship	5

Conclusion of Background

The pool of respondents represent a broad geographical area, males and females, a broad age span, attendance in new and established churches, a wide variety of new ministries created, and a diversity of denominations. This diversity should be helpful when considering the applicable scope of the findings.

Findings from the Research Questions

The purpose of this study was to identify the factors that visionary entrepreneurs believe led them to start a new ministry. The results of the findings are discussed in relation to the three research questions around which the study was designed.

Research Question Number 1

The first research question explores twelve factors identified from the research.

Introduction. What behaviors, contextual factors, and personal traits lead laity to become visionary entrepreneurs and create new ministries?

A researcher-designed survey tool was created to measure specific factors from each of these three areas. To answer this question, I selected twelve factors from the research and tested these factors with a Likert scale. Participants responded based upon a five-point Likert scale (1 = Strongly disagree, 2 = Disagree, 3 = Neither agree nor disagree, 4 = Agree, 5 = Strongly agree).

The factors included prayer, risk, response to a felt-need, mission/core values, role of clergy, hearing from God in some way, a sense of calling, training, community support, innovation (opportunity-making/opportunity-taking), personal control (ability to handle problems), and achievement (goal/future orientation). The literature categorized these twelve factors under one of three possible categories depending upon the approach.

Below are the categories and the corresponding factors tested in the survey:

Behavior

1. I started this ministry because of a need that I saw.
6. Prayer was an important part of the creation of this new ministry.
10. I took risks to make this ministry become a reality.

11. I took training inside or outside my church that encouraged me to start this ministry.

Contextual Factors

2. The mission or core values of my church encourage the establishment of new ministries.

4. My pastor encouraged me as I started this new ministry.

5. God spoke to me in some way about starting this new ministry.

8. I had the support of others in my church as I started this new ministry.

9. I felt called to start this new ministry.

Personal Traits

3. I was good at handling problems that arose while starting this ministry.

7. I was good at seeing opportunities to build on my vision for this ministry.

12. I am a goal-oriented person.

As indicated above, respondents evaluated the twelve factors on a five-point Likert scale to determine the relative value of each factor in leading entrepreneurs to start a new ministry. Figure 4.1 shows the average responses to these questions.

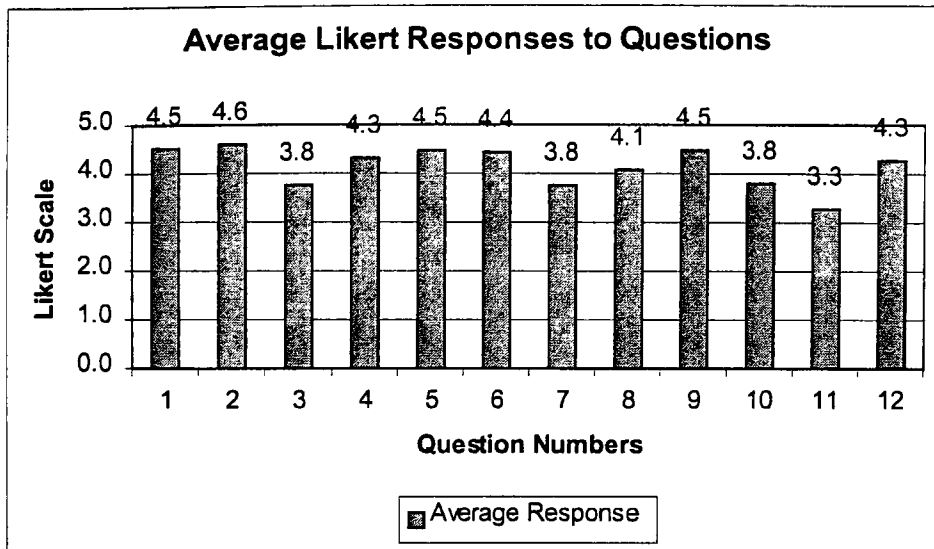


Figure 4.1. Average Likert Responses to Questions

General observations. An analysis of the data reveals several general observations. The average scores ranged from a 4.6 to a 3.3 giving a range of 1.3 between the highest and lowest average scores. Since all twelve factors scored an average of 3.3 or higher, the average respondent did not clearly disagree (2) or strongly disagree (1) with any of the factors. As indicated above, a score of 4 or 5 indicates that the average respondent agreed or strongly agreed that this factor led them to become entrepreneurial laity. The average respondent did not score consecutive questions increasingly higher or lower as they moved through the list, which might call into question the design of the survey.

In the course of research, Dr. Marlin Eby, professor of statistics at Messiah College, examined the results of the survey. He was asked if statistical tools existed to determine the statistical significance of differences in these Likert scores. Dr. Eby said that no statistical tools are available to reveal statistical differences in the Likert scores of

this study. As a result, the evaluation of this data continues with an examination of the spectrum of responses for each factor and the frequency of those responses. Although this method does not prove statistical significance, it does provide a basis upon which I can describe how respondents felt concerning the twelve factors.

Eight questions (1, 2, 4, 5, 6, 8, 9, and 12) scored an average Likert score of 4.1 or higher. These are relatively high scores, but they are averages. Examining the raw scores is necessary to say something about the entire pool of eight questions with confidence. No respondent said that they strongly disagreed and an average of less than one respondent said that they disagreed with any of these eight factors. In addition, an average of 3.6 respondents were neutral in their response to these eight questions.

In summary an average of 4.5 of the forty-eight respondents were neutral or disagreed with these eight statements. That constitutes 9.4 percent of the respondents. Thus, an average of 90.6 percent of the respondents agreed or strongly agreed with these eight factors. This provides a high level of confidence that within this population these factors played a role in leading the respondents to start a new ministry.

Judging borderline questions. Four questions (3, 7, 10, and 11) received an average response below a Likert score of four. These four questions require a little more examination because the responses were not as positive. Acknowledging that a factor leads a person to start a new ministry does not also describe how much impact a particular factor has. It simply acknowledges that this factor played some role in leading the layperson to start the new ministry. Research question #2 examines the relative impact of the different factors.

Question #3 stated, "I was good at handling problems that arose while starting this

ministry.” The average response was a 3.8 on the Likert scale. Figure 4.2 shows the raw scores. None of the respondents strongly disagreed that question #3 was a factor. Five of the forty-eight respondents (10.4 percent) disagreed with this statement—an important but minor group. Seven neither agreed nor disagreed with this factor. Together twelve respondents, 25 percent of the total pool, disagrees or does not feel one way or the other.

On the other hand, an important number of respondents affirmed this factor. Five respondents strongly agreed, constituting 10.4 percent. The vast majority, thirty-one, indicated that they agreed. This represents 64.6 percent of the respondents; thus, 75 percent of the respondents agreed or strongly agreed with this statement.

These findings show that a large majority of the respondents agreed that this factor led them to start a new ministry; the pool of those who disagreed was relatively small. The data indicates that factor 3 played a part in leading a large number of these entrepreneurs to start a new ministry (see Figure 4.2).

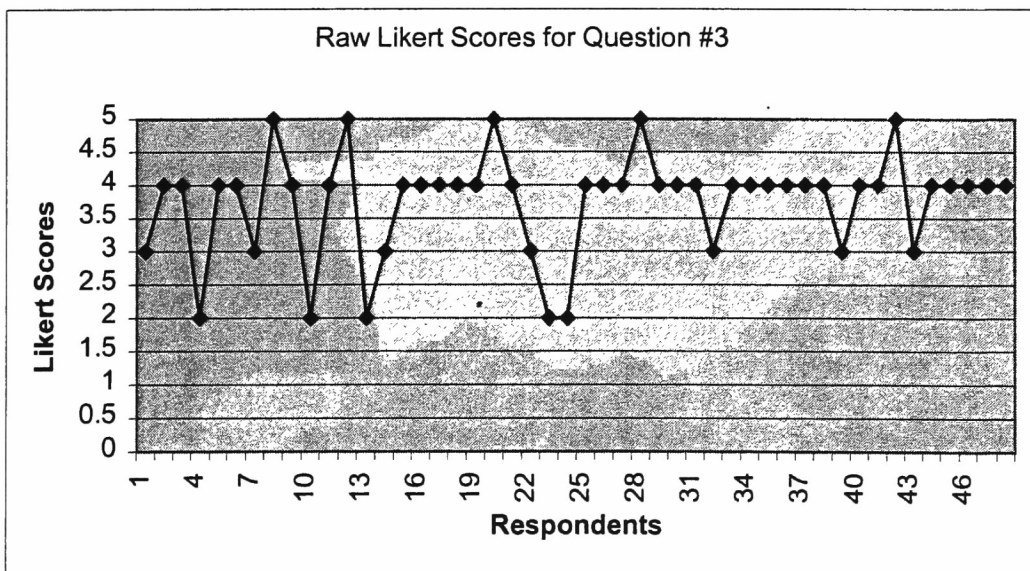


Figure 4.2. Raw Likert Scores for Question #3

Question #7 stated, “I was good at seeing opportunities to build on my vision for this ministry.” The average response was a 3.8 on the Likert scale. Figure 4.3 contains the raw scores for factor 7. None of the respondents strongly disagreed with this factor. Seven, or 14.5 percent, of the forty-eight respondents disagreed that factor 7 led them to start a new ministry. In addition, six, or 12.5 percent, of the respondents did not agree or disagree. Together these two groups constitute 27.1 percent of the respondents who responded that they disagreed with or were non-committed to this factor.

On the other hand, nine, or 18.8 percent, strongly agreed that this factor led them to start a new ministry. In addition, twenty-six, or 54.2 percent, of the respondents indicated that they agreed that this factor led them to start a new ministry. Thus, 73 percent agreed or strongly agreed that factor 7 led them to start a new ministry.

Three out of four represents a strong majority. Again, none of the respondents strongly disagreed, and only a small minority disagreed. Nearly three out of four respondents agreed factor 7 led them to start a new ministry (see Figure 4.3).

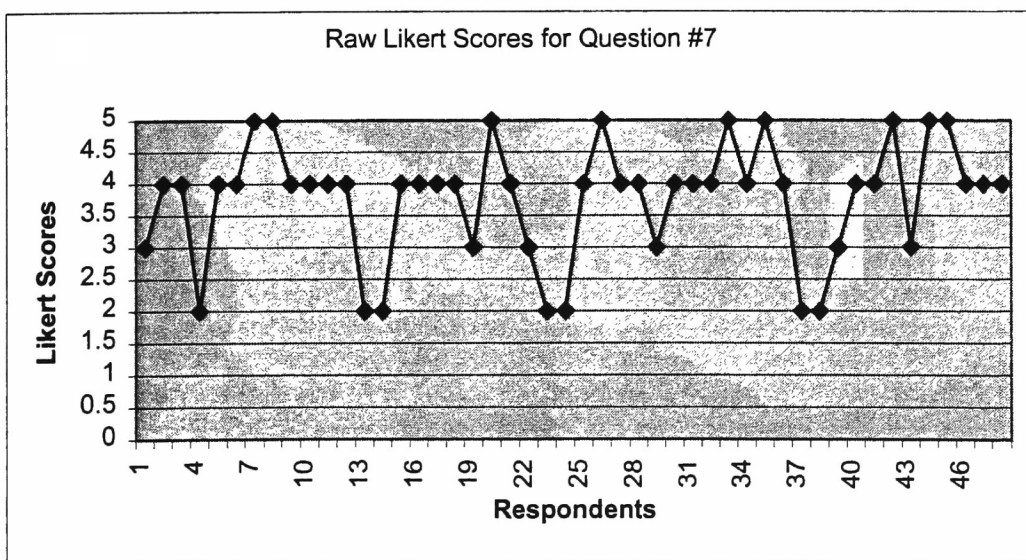


Figure 4.3. Raw Likert Scores for Question #7

Question #10 stated, “I took risks to make this ministry become a reality.” The average Likert score was 3.8 just as the previous three were. However, a broader spread of responses to this question made a judgment on this factor more difficult. One respondent circled two Likert scores for this question. As a result, the respondent’s score(s) were removed from the pool; thus, the average did not include one respondents score(s). If, however, an average of the two scores remains in the pool, the overall average Likert score remains the same. Therefore, throwing out the response to this particular question was appropriate. The Likert score appears as a “0” in Figure 4.4.

In contrast to previous questions, a few respondents strongly disagreed that this factor played a role in leading them to start a new ministry. Three respondents (6.4 percent) fell into this category. Four respondents (8.5 percent) disagreed, and eleven (23.4 percent) neither agreed nor disagreed that this was a factor that led them to start a new ministry. Overall, eighteen respondents (38.3 percent) did not agree or strongly agree with this factor.

On the other hand, a group of respondents rated this factor with a positive response. Eighteen (38.3 percent) strongly agreed that factor 10 led them to start new ministries. Eleven (23.4 percent) agreed. Consequently, thirty-nine respondents (61.7 percent) agreed or strongly agreed. The total picture, then, is 14.9 percent who disagreed or strongly disagreed, 23.4 percent who were neutral, and 61.7 percent who agreed or strongly agreed.

While more negative scores appeared than in previous factors, more strongly positive scores also appeared. Nearly twice as many of the responses were neutral as the responses were negative. Obviously, a wider divergence of opinion existed among the

respondents regarding this factor. Nearly two-thirds of respondents indicated that they agreed or strongly agreed. As a result, I concluded that this factor influenced a large number of respondents to start new ministries.

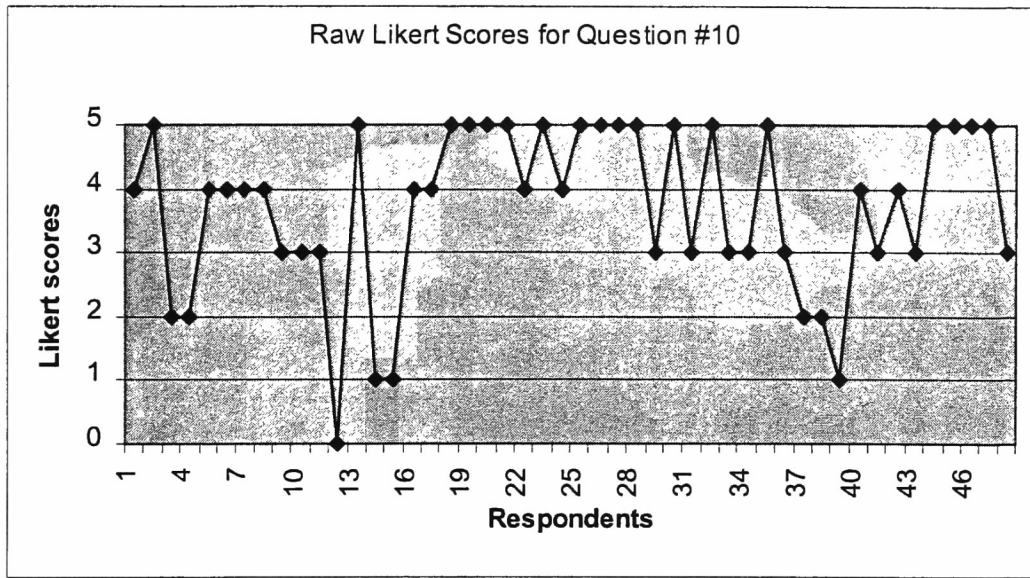


Figure 4.4. Raw Likert Scores for Question #10

Question #11 is perhaps the most difficult of the four to interpret and judge. The question states, “I took training inside or outside my church that encouraged me to start this ministry.” This factor received the lowest average Likert score of all twelve factors. The average score was 3.3 on the Likert scale. As Figure 4.5 indicates, this factor received an even greater spread of responses. Four (8.3 percent) strongly disagreed, thirteen disagreed (27.1 percent), seven (14.6 percent) neither agreed nor disagreed, thirteen (27.1 percent) agreed, and eleven (22.9 percent) strongly agreed.

In summary, seventeen respondents (35.4 percent) disagreed or strongly disagreed, seven (14.6 percent) were neutral, and twenty-four (50 percent) agreed or

strongly agreed. The results are inconclusive. While one out of two is an important find, the results are not nearly as strong as the previous outcomes. The findings indicate that the evidence does not provide enough support to conclude that this factor led the entrepreneurs in the study to start a new ministry. However, the evidence is not clear enough to discard the factor altogether.

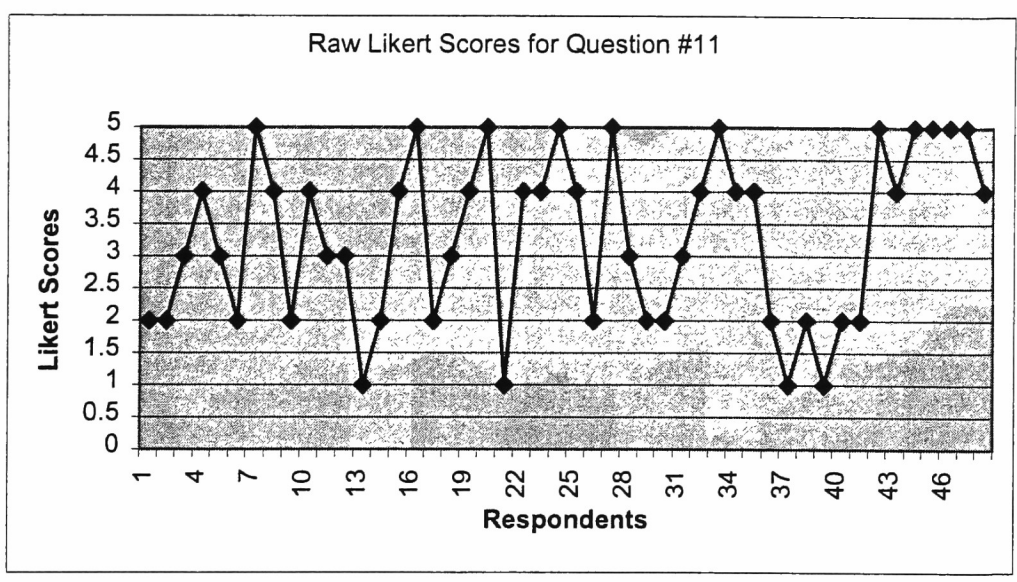


Figure 4.5. Raw Likert Scores for Question # 11

Conclusions. We can conclude with a measure of confidence that eleven of the twelve factors played some role in leading the majority of these respondents to start new ministries. The results of this section do not provide any indication of how much impact an individual factor has on entrepreneurs. Instead, they simply establish the fact that the average entrepreneur surveyed has agreed that eleven of the twelve factors played some part in leading them to start new ministries.

Research Question Number 2

Research question #2 determined which of the twelve factors tested by the Likert score were most important. Since statistical tools could not be used to determine significance, other measures had to be used to measure importance.

Introduction. Which visionary entrepreneurial factors within these three areas are most important?

Two approaches were used to judge the importance of these factors. One was to examine the portion of the survey where the respondents circled the three factors that were most important to the respondents as they started their new ministry. This approach provides a clear measure of self-determined importance. Second, the open-ended questions gave the respondents an opportunity to respond with an emphasis on what was most important to them. The researcher-designed questions were crafted in such a way that all twelve factors—previously evaluated with the Likert scale—could be possible responses, as well as other unexamined factors. These answers were read by me and two other people for inter-rater reliability. The three readers independently examined the data, and a high level of agreement emerged between the readers as they interpreted the responses. This level of agreement was due, in part, to the clarity of the answers provided by the respondents. I then counted the number of times respondents wrote about each of the twelve factors previously evaluated on the Likert scale. This approach provided another measure of importance.

Importance votes. As mentioned previously, after the entrepreneurs filled out the portion of the survey with the Likert scale, the next section of the survey asked them to select which three of the twelve factors were most important. Then the number of votes

for each question were totaled. The votes cast for the selection of these three factors are termed “importance votes.” Figure 4.6 shows the number of importance votes each question received.

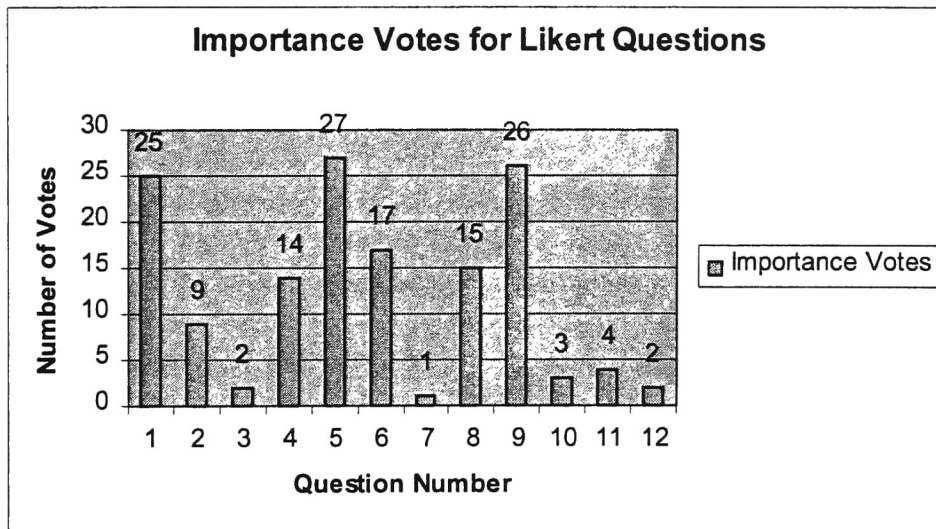


Figure 4.6. Importance Votes for Likert Questions

Reflections on importance votes. The importance votes provided a dramatic contrast to the Likert scores. While the Likert scores were not widely divergent, the importance votes were. None of the twelve factors received zero votes, indicating again that some respondents (even if an important minority) felt that each of these factors were important.

Yet, clearly four different tiers emerged from the importance votes. The four tiers have an overall spread of 3-4 votes. Each tier was examined beginning with those factors that had the fewest votes and moving toward those with the most votes.

The first tier, and lowest on the importance scale, includes questions three, seven,

ten, eleven, and twelve. These factors all received one to four votes. As a matter of comparison, their average Likert scores were 3.8, 3.8, 3.8, 3.3, and 4.3, respectively.

The second tier has only one question in it. Question number two received nine votes. The average Likert score for number two was 4.6—the highest average in the survey.

The third tier includes questions four, six, and eight. They received fourteen, seventeen, and fifteen votes respectively. The corresponding average Likert scores were 4.3, 4.4, and 4.1.

Finally, the highest tier includes questions one, five, and nine. They received twenty-five, twenty-seven, and twenty-six votes respectively. The corresponding average Likert scores were 4.5, 4.5, and 4.5. These three scores were tied for the second-highest Likert scores in the survey.

The only apparent contradiction between the Likert scores and the importance votes is in question number two. While many respondents agreed (or strongly agreed) that it was a factor in leading them to start a new ministry, respondents did not seem to feel that it had a large amount of impact in comparison to the other factors that received high average Likert ratings.

Open-ended questions. The second portion of the survey involved six open-ended questions designed to make the respondent think through the factors that led them to start their new ministry from different aspects of the process. The six questions were

A. What personal traits or gifts do you possess that you think were essential to starting this new ministry?

B. What were some key actions you took that were necessary to start this new

ministry?

C. Beyond your personal abilities and decisions, what were some key factors in your situation that were most helpful to you in starting this ministry?

D. How did you form a mental picture of what this new ministry would look like?

E. If you were going to select a person to start a ministry like yours, what characteristics would you look for?

F. What advice would you give to someone who wanted to start a new ministry but did not know where to begin or what to do?

Copies of the responses were provided to two other readers for inter-rater reliability. The readers were given a copy of the survey and asked to identify the factors they saw arise in the answers. They were to look for both existing factors listed in the survey as well as any new factors that arose in their judgment. Each reader wrote down any key words or themes they identified in the margin next to each question. Six different spreadsheets were created—one for each of the six questions. Each spreadsheet listed the factors identified by me, reader one, and reader two for each respondent corresponding to the particular question. The exact wording of the other readers were retained for consistency and accuracy.

To evaluate this data for research question #2, the spreadsheets were used in two ways. First, the spreadsheets were used to determine how many respondents mentioned a factor, previously evaluated on a Likert scale, at least once in the open-ended questions. So, the questions were examined respondent-by-respondent to see which of the twelve factors, previously evaluated on a Likert scale, each respondent mentioned at least once—hereafter referred to as “written votes.” When at least two of the three readers

identified the presence of a factor, or the exact wording appeared in the answer, the factor was valid. Table 4.4 displays the data.

Second, the number of respondents that mentioned a factor, previously tested by the Likert scale, in each question was tabulated to determine its importance. At least two of the three readers had to agree upon the wording of the factor to establish the validity of a respondent's answers. The only exception was when one reader identified a factor and the exact wording appeared in the answer. To determine the importance of these factors, a researcher-created benchmark of at least thirteen respondents was needed to mention a factor to establish a baseline of validity. Thirteen became the baseline for a number of reasons.

A natural breakpoint occurred at thirteen respondents in both the importance votes and the number of respondents who mentioned one of the twelve factors at least once as a response in the open-ended questions. Table 4.4 shows a comparison of the importance votes with written votes. The importance votes, as discussed above, broke down into four natural tiers (1-4 votes, 9 votes, 14-17 votes, and 25-27 votes). Five-tiers of responses emerged when the data was evaluated for the written votes. They are 1-4 respondents, 7 respondents, 13-14 respondents, 24-26 respondents, and 38 respondents. In addition to a natural breakpoint at thirteen votes, each of the factors that scored above thirteen in the importance votes also scored above thirteen in the written votes. When a factor with fewer than thirteen votes was clearly related to a factor with thirteen or more votes, that factor was noted and the number of votes it received was provided.

Written votes compared to importance votes. Table 4.4 lists the twelve factors tested in the Likert section, the number who rated it one of the top three factors, and

finally the written votes—the number of respondents who mentioned that factor at least one time within their responses to the open-ended questions.

Table 4.4 Comparing Importance Votes to Written Votes

Likert Factor #	Importance Votes	Written Votes
1	25	24
2	9	3
3	2	2
4	14	26
5	27	14
6	17	38
7	1	1
8	15	26
9	26	13
10	3	4
11	4	7
12	2	7

First, all of the factors that received a low number of importance votes also received few written votes. Factors 2, 3, 7, 10, 11, and 12 all received low ratings in both categories. Out of forty-eight possible respondents, seven or less wrote about these six factors. This finding confirms that, while they may have some level of influence in the process of starting a new ministry, it is comparatively very low.

The factors that respondents identified as important through the importance votes received support at least once by a large pool of respondents in the written votes. This fact does not show how often an individual respondent mentioned this factor, but it gives an indication of how the overall pool of respondents felt about these factors.

Factors 1, 4, 5, 6, 8, and 9 were the most important factors overall by any measure that examined them. Agreement does not exist, however, on the relative importance of these factors when comparing the number of importance votes and the number of written votes. Only factor 1 (seeing a need) was equally important by both measures.

When comparing the importance votes and the written votes, the remaining five factors were overall important, but the results were not consistent on their relative importance when evaluating them with these two tools. For example, factor 9 (felt called by God) received the lowest number of written votes in this group (thirteen) while receiving a high importance vote of twenty-six. Factor 5 (God spoke to me) also appeared fewer times than expected when compared to the importance ratings.

A number of reasons could account for this disparity. Any discussion of this would be mere speculation, however, and gathering more data through further research is necessary to determine the real reasons for these differences.

For the purposes of confirmation, Table 4.5 shows the twelve factors tested by the Likert scale, the corresponding importance votes, written votes, and average Likert scores. This data confirms that factors 1, 4, 5, 6, 8, and 9 were the most important factors.

Table 4.5. Comparing Importance Votes, Written Votes, and Average Likert Scores

Likert Factor #	Importance Votes	Written Votes	Average Likert Scores
1	25	24	4.5
2	9	3	4.6
3	2	2	3.8
4	14	26	4.3
5	27	14	4.5
6	17	38	4.4
7	1	1	3.8
8	15	26	4.1
9	26	13	4.5
10	3	4	3.8
11	4	7	3.3
12	2	7	4.3

Outstanding factors (previously tested by Likert scale) examined by question.

The previous section measured how many respondents spoke of a factor at least one time. The written responses were analyzed by question to see which factors received the most responses. The six questions were examined and the factors mentioned thirteen times or more were identified. Thirteen was a baseline used to measure importance because it means that at least 27 percent of the respondents mentioned this factor for the given question. Research question #3 examines new factors beyond the twelve tested in the Likert scale.

What personal traits or gifts do you possess that you think were essential to starting this new ministry?

Thirteen or more of the respondents mentioned none of the twelve traits. All of the important responses were new factors that the respondents identified.

What were some key actions you took that were necessary to start this new

ministry?

Thirteen respondents said that prayer (factor 6) was a key action they took when they started this new ministry. Most respondents simply said that they prayed as they started the process. Some talked about the importance of talking with God or listening to God. These answers were some of the clearest. Many listed it as the first thing do indicating the priority it held in their mind. The other important factors mentioned in this section were new factors discussed in research question #3.

Beyond your personal abilities and decisions, what were some key factors in your situation that were most helpful to you in starting this ministry?

Three factors emerged as important in this section. Eighteen respondents wrote about the support of others (factor 8). Most of the respondents talked about the support of leaders or team members in the process. Others talked about how members of the church supported them in general. Many used words like “encouragement, support, help, supportive” to describe how they received backing from others. Some talked about the support of “the church.” Fifteen respondents wrote about the support of their pastor (factor 4). Some wrote about going to their pastor for permission or ideas. Thirteen respondents talked about seeing the need (factor 1). Some talked about doing some research to understand the need better, and others talked about the importance of identifying the need.

How did you form a mental picture of what this new ministry would look like?

Thirteen or more of the respondents in this section mentioned none of the factors. All of the important responses were new factors that the respondents identified.

If you were going to select a person to start a ministry like yours, what

characteristics would you look for?

Thirteen or more of the respondents in this section mentioned none of the factors. All of the important responses were new factors that the respondents identified.

What advice would you give to someone who wanted to start a new ministry but did not know where to begin or what to do?

Overwhelmingly, respondents advised people to pray. Thirty-four respondents (71 percent) told people they should pray if they are going to start a new ministry. This data demonstrates the tremendous influence that prayer had on this process. No other factor in the entire study came close including the new factors identified by the respondents. Prayer was the most powerful factor in the entire process. The other important factors mentioned in this section were new factors discussed in research question #3.

Research Question Number 3

Research question #3 identifies new factors (previously untested) that respondents provided in answers to the open-ended questions on the survey.

Introduction. What visionary entrepreneurial factors, apart from those specifically tested within these three categories, lead visionary entrepreneurial laity to create new ministries?

Two methods used to evaluate the data for research question #3 are comparable to those used in research question #2. The readers' analysis of the written responses were examined, coded, and compared. At least two readers agreed upon the new factors.

The first method of analysis was used to determine how many respondents mentioned a new factor at least once in the open-ended questions. Therefore, the questions were examined respondent-by-respondent to see which new factors respondents

mentioned at least once. At least two of the three readers had to identify the presence of a factor, or the exact wording had to appear in the answer to be valid. In research question #2, the responses were analyzed regarding the twelve factors found in the literature. In this section, all of the new factors mentioned by five or more respondents were analyzed. Five was an arbitrary choice, but it represents a group of respondents, though small, who mentioned a factor rather than just one or two. Table 4.5 displays the compiled data.

Second, the analysis determined how many respondents mentioned a new factor in a given question to provide the context in which the answers appeared. In addition, the data painted an overall picture of how the respondents answered the specific questions. At least two of the three readers had to agree upon the wording of the factor to establish the validity of a respondent's answers. The only exception was when one reader identified a factor, and the exact wording appeared in the answer.

This portion of the study—examining new factors—was not set up to establish importance. Instead, research question #3, like research question #1, simply asks what factors participated in leading an entrepreneur to start a new ministry. A comparison of the relative support these factors received provides an idea of how respondents might judge the importance of these factors, but does not provide conclusive evidence.

Number of respondents that supported new factors. This section examines the new factors—a factor not previously tested by the Likert-scale portion of the survey—mentioned by at least ten respondents. This section provides a picture of how many respondents supported a particular new factor without regard to the question asked. Table 4.6 includes all of the factors mentioned by five or more respondents. This process provides an idea of what new factors played a role in the start of a new ministry because

they were responses provided without suggestions or possible answers. The new factors listed in Table 4.6 represent the written responses given by groups of five or more respondents. Unlike previous data, the support for these factors did not fall into several clean tiers of support. Instead, two groups emerged. One is a group of ten factors that ranges from ten respondents to seventeen respondents. Since only one or two respondents' difference separated one factor from the next closest factor, no clear breaks appeared in this group. The next group has two factors—previous experience and research—that were supported by twenty-one and twenty-two different respondents respectively.

Table 4.6. Number of Respondents Supporting New Factors

New Factor:	Number of Respondents:
Advertise	5
Care/Love for others	14
Check out the need	13
Communication	6
Heart for God/Relationship with God	13
Leadership	17
Organization Administration	16
Passion/Commitment	12
Patience/Perseverance	11
Plan/Set goals	9
Previous experience(s)	21
Recruit volunteers	15

Table 4.6. Number of Respondents Supporting New Factors, continued

New Factor:	Number of Respondents:
Researched ideas Read/Talked to others	22
Talked to the pastor	15
Works well with others People person	10

Some factors had more support overall than what was represented in one question. As factors are examined question-by-question the number of respondents mentioning a factor is listed. In addition, the total number of respondents who provided that same answer in any of the open-ended questions was listed in parenthesis. Generally, a factor appears under the question where the factor had the most support. When the same factor had support from ten or more respondents in two different questions, the factor appears under both questions to provide a clearer picture of the context in which it appeared. The number ten was arbitrarily chosen to make the presentation clearer.

Outstanding New Factors Examined By Question. What personal traits or gifts do you possess that you think were essential to starting this new ministry?

Twelve respondents, in this section, (seventeen total) said that leadership skills were important. The entrepreneurs would simply write “leadership” or “leadership skills.” In other words, the readers did not interpret skills as leadership skills. The respondents actually wrote, “leadership.” This description does not include other characteristics and qualities that might fall under this category as a subset. The presentation was constructed this way to show how many people considered it an

important factor. At the same time, the lack of explanation leaves open to interpretation what the respondents meant by this word. Respondents distinguished leadership skills from organizational or administrative skills. Leadership skills, apparently, refer to a person who can lead others.

Twelve respondents, in this section, (sixteen total) wrote that “organizational/administrative” skills were important. Again, these were the words commonly used by respondents rather than the interpretations of the readers. The practical need for these skills in starting anything new not only confirms what one might suspect but affirms that the respondents were thinking practically when they responded to this question.

Ten respondents (fourteen total) wrote “care” or “love” for people was important. This factor deals with one of the motivators that lead a person to start a new ministry. In addition, related to “care or love,” seven other respondents (ten total) mentioned “work/relate well” with others or to be a “people person.” This factor describes how one demonstrates the care or love they have for others. Together these factors describe someone who starts a ministry out of love and works well enough with others to get it off the ground.

What were some key actions you took that were necessary to start this new ministry?

The largest response to this question was “research.” Eighteen respondents in this section (twenty-two total) wrote about looking for curriculum or program ideas and researching the need thoroughly. Many of the respondents read books or magazines, visited other ministries, and talked with other people. A separate group of six in this

section (total thirteen) wrote about “identifying and understanding or ‘checking out’ the need,” which is a specific form of research. One respondent in this group wrote, “Be sure it is needed.” Some did research the target population to understand them better.

Ten respondents in this section (fifteen total) wrote about “recruiting volunteers.” Many of the new ministries required building a team, and the respondents talked about the importance of getting help and delegating work to others.

The following factors help to fill out the recruiting picture. A group of respondents wrote about strategically delegating areas to others where they had a particular weakness. Five (six total) wrote about the importance of communication and communicating vision. Another factor related to recruiting, vision, and communication was forming a plan. A plan is often key to recruiting and communicating a vision. Eight respondents in this section (nine total) wrote specifically about forming a plan. In addition, several others laid out steps as if they had formulated a plan, but the readers did not count these responses since the respondents did not formally talk about creating a plan. Many of the respondents, however, answered this question in a format that would lead one to believe that many more than eight actually did form a plan ahead of time but did not explicitly mention that part of the process. Five respondents (five total), for example, specifically mentioned advertising.

Nine respondents (fifteen total) wrote about talking to their pastor. Some wrote about getting ideas; other talked about receiving permission to move forward. Several were simply looking for support.

Beyond your personal abilities and decisions, what were some key factors in your situation that were most helpful to you in starting this ministry?

Ten or more of the respondents in this section mentioned no new factors.

How did you form a mental picture of what this new ministry would look like?

This is the section where previous experience played the largest role. Fourteen respondents wrote in this section (twenty-one total) about how previous experiences helped them form a mental picture of what the new ministry would look like. Some had experiences with outreaches like Stephen Ministries that influenced their picture of what the new ministry would look like. Many of these people started a new ministry in their church, but it was a ministry they had seen or participated in at another location. For example, respondents started ministries like MOPS (Mothers of Pre-Schoolers), PDO (Parents Day Out), Celebrate Recovery (a program from Saddleback Church), nursing home ministry, and repair ministries. Few respondents actually pioneered a brand new program. Most imported and implemented an idea someone else had created.

Another important new factor in this section relates to the one listed above.

Eleven respondents in this section (twenty-two total) formed a mental picture by talking with others and/or visiting other ministries—a form of research. Many of them networked with others involved in ministry or actively looked for ideas. One respondent wrote, “I looked at other programs that were offered.” Ten other respondents (twenty-two total) wrote that they researched by reading books or magazines. Several listed the specific book that had influenced them.

If you were going to select a person to start a ministry like yours, what characteristics would you look for?

This particular question was very helpful because it asked the respondent to think outside himself or herself about the ideal person to start the job. Twelve respondents in

this section (thirteen total) specifically wrote about a “heart/passion for God” or a “relationship with God/Christ.” One respondent wrote, “Grounded firmly in their love of Jesus Christ.” Another respondent wrote, “Committed to an intimate relationship with the Lord.” Respondents mentioned little beyond these comments. People clearly saw the need for an attachment to God in this process. Some felt that God should be the primary motivation for starting a new ministry, and others saw God as a source of help in the process.

Related to a passion for God, nine respondents in this section (twelve total) wrote about a general passion or commitment. One respondent wrote, “Passion for students to meet the living God and develop a personal relationship.” Passion or commitment may also relate to patience/perseverance, mentioned by seven other respondents.

Another new factor that emerged was a “care about/love for others.” Ten respondents (fourteen total) wrote about this factor. One respondent wrote, “Love kids.” Another wrote, “Crazy in love with students this age,” and another wrote, “Someone who has a passion to serve others.”

Ten respondents (sixteen total) said someone should have organizational/administrative skills. One respondent wrote, “Strong organizational/time management skills.” Another respondent wrote, “Good communications, interpersonal, and org. skills.”

In the minds of several respondents, organizational/administrative skills related to leadership skills. Nine respondents (seventeen total) wrote about leadership skills. They wrote statements such as, “Someone who can lead as well as serve in a support role if needed,” “Leadership—(organizational skills),” “One who works well leading a team,”

and “Leadership and Administration skills, or the ability to identify people with these skills who can help start the ministry.”

What advice would you give to someone who wanted to start a new ministry but did not know where to begin or what to do?

Ten respondents (twenty-two total) recommended that people do research before starting the ministry. The research took the form of reading, talking with others, or studying other ministries. One respondent wrote, “Read books, talk to other churches, seek godly counsel, and pray, pray, pray.” Another respondent wrote, “Find out as much as you can on the subject—educate yourself.”

Finally, ten respondents (fifteen total) wrote about recruiting people or asking others for help. One respondent wrote, “Identify people who can work with you and share your vision and values.” Another wrote simply, “Develop a team.” Finally, one respondent wrote, “Put together a team to visioneer [sic] with you.” Many of the responses talked about bringing people alongside to test new ideas, bring new ideas, and make up for weaknesses.

Reflections on interviews. All of the Likert scores and the importance votes were evaluated and a group of key factors emerged as most the most important. This importance is based upon the Likert Scores and the importance votes and not statistical analysis. They were question numbers one, four, five, six, eight, and nine:

1. I started this ministry because of a need that I saw;
4. My pastor encouraged me as I started this new ministry;
5. God spoke to me in some way about starting this new ministry;
6. Prayer was an important part of the creation of this new ministry;

8. I had the support of others in my church as I started this new ministry; and,
9. I felt called to start this new ministry.

Respondents felt that these were important factors. As a result, five new interview questions were developed to get a greater sense of depth about these factors. The questions simply called upon the respondents to provide more description about the factors listed above. They were

1. What was the climate or culture of your church at the time you started this new ministry?
2. What forms of support did you receive?
3. How did you recognize the need that led you to start this ministry?
4. How did God speak to you or call you to start this new ministry?
5. Was it part of your nature to start new things like this, or was this “outside the box” for you?

Five respondents were selected for an interview primarily because they indicated in their written answers that they felt God had spoken to them or called them to start this new ministry. Most of them also talked about the climate of their church—positive or negative—and the support they did or did not receive. As a result, the team of people interviewed consisted of three women and two men. Each interviewee gave their consent to have the interview taped, and each interviewee responded to the same five questions. Later the interviews were transcribed and evaluated for basic content and for key words and themes. The results are described with the respective question.

What was the climate or culture of your church at the time you started this new ministry?

The respondents described circumstances in their church that seemed relatively healthy or new. Three respondents came from a new church plant—one of the churches was only a few months old. One came from a church moving through a period of significant growth. Another came from a “very evangelistic, mission-oriented, very positive” church.

Most of those interviewed said that a real culture of support surrounded them in their church as they began their new venture. One said, “I think there was a lot of hunger to do something more than just be within the walls of the church. There was a lot of activity—a lot of reaching out beyond our walls.” One of the respondents interviewed talked about the overall excitement of the congregation as they participated in a new church start: “[E]verybody was on fire for our new church.” Another respondent talked about people supporting her verbally but struggling to get volunteers to commit to help her start.

None of those interviewed described circumstances in which their church actively discouraged the start of their new ministry. Most seemed to be open to trying something new, and several found a very fertile climate that encouraged the growth of new ministries.

What forms of support did you receive?

Most of those interviewed talked about receiving support through encouragement and volunteer help. One respondent talked about how he developed prayer partners for his new mission’s team ministry. The pastor and the leadership also endorsed the project. Another person talked about the help she received from others: “And I immediately had plenty of people volunteer as far as their time. You know, willing to take over and do

some of the groups for me. It was good. Lots of support.” Another respondent from a new church start said, ““Support was everywhere. Of course, we were trying to do many things as once, but when I stepped forward and said that I would love to teach middle school kids the doors were wide open.”

Few respondents wrote about receiving support from the pastor or other formal leadership within the church. In most instances the pastor obviously knew about the ministry and s/he had given permission if not encouragement to the entrepreneur. One respondent recruited the pastor for her new prayer ministry: “He was usually there with me.”

How did you recognize the need that led you to start this ministry?

Most of the respondents acted surprised when the interviewer asked this question. The need seemed obvious to them. One respondent was an insurance agent who started a visitation ministry. He replied, “Well gee wiz. It was just walking through life with your eyes open—looking for people that were hurting.” He regularly visited clients in the hospital and saw the need to do it in the church. One respondent who attended a new church start said that they had young families and no children’s programming during the summer. She said, “I just had so much fun with VBS in the past that I thought, ‘Boy this would be a great opportunity to get people involved in, really to keep kids involved in the summer too.’

One respondent described how she stumbled upon the need. One day she was at a women’s group meeting and someone asked the attendees what they hoped to get from the meeting. The respondent said that she hoped to find a place to serve.

And then each person had gone around and said something they wished our church had, and one of the moms said, “I wish you had Sunday school

for my sixth grader.” And I was like, “There you go. This is everything I need.”

Finally, one of the respondents who started a prayer ministry said, “Well, just being in prayer. That was a pretty obvious need. There was no way we could do the church if we weren’t constantly praying for it.”

Respondents indicated that in some way they had a personal interest or tie to the new ministry. Some had a passion for this area of ministry, and others enjoyed working with a particular age or group of people who had specific needs.

How did God speak to you or call you to start this new ministry?

The respondents interviewed responded with a variety of answers to this question. Some had a series of events that God used, and others had far more mundane answers to the question.

One respondent felt it was just a normal response to a need:

Oh, man. Just common sense. There are people out there that need to be visited and someone’s got to do it. I don’t really feel He called me or anything like that. I just feel it’s something I want to do.

The question was followed up by asking this respondent if he experienced any leading from the Lord to do this ministry. The respondent replied, “I don’t know if it was from the Lord or not. It probably is. I don’t know. I don’t want to spiritualize it.”

Two respondents talked about hearing God through the Bible. One respondent described taking a Bible study entitled, “Experiencing God.” She said, “And it was really interesting, over the course of those ten weeks it was just a continual message. It just kept coming up to do something with early childhood and young children.” This person already had a job in the area but felt that God was moving her beyond her job. As a result, she took over direction of all of the children’s ministries at her church. Another

respondent had a similar experience. He had to preach one Sunday, and he looked for a subject for the sermon:

I ended up using that passage from Matthew, “the least of these.” And so I’m not sure where that idea came from quite frankly, other than I’ll give God the credit for that one. And the sermon was there, and I put that forth to the congregation on that Sunday, and that was kind of the genesis of it or the first step in it. . . . And I think that’s what opened , I could almost go as far as saying, that’s what really opened my eyes to—that was the need I had to take that on as a project and to look in that direction. . . . The immediate outpouring from many others, “This is the right thing, this is where we need to go, and this is what we need to do, that was the clarification or the reinforcement.

One of the other respondents said that she heard about the concept of “prayer walking,” and she believed that God was leading her to use it in her church. “I just said I really wanted to do this, and the ministry grew from that. . . . Since then it’s just been reinforced.”

Finally, another respondent talked about how God spoke to her through a series of things. The pastor in her previous church came to her and asked her to do children’s ministry. She felt God blessed that ministry; therefore, she felt that God was confirming her call to this ministry in another church. “And then as far as coming into this church, He [God] told me, ‘Now look. I’m going to move you from Missouri to Texas.’ And so I literally came here looking for a similar opportunity.” She was meeting with a group of women, as described above in a previous section, and the women in her group were asked to discuss a ministry they wish their church were currently offering. Several talked about a need for a Sunday school program. “And I was like, ‘There you go. This is everything I need.’”

Was it part of your nature to start new things like this, or was this “outside the box” for you?

For most of the respondents, starting a new ministry was “outside the box” for them. For one respondent, it was a very big challenge:

It was outside the box. It was outside the box. I had no idea what I was doing. There were weeks I taught that I look back on it now and think, “Oh my goodness, I had no business being in that room that day.” I didn’t even know what I was trying to get across to them. But over the years that’s another thing that was that over time God just started showing me, “This is what I want you to impress upon them.”

Three other respondents commented on the fact that they were not accustomed to organizing people and creating a structure for a ministry. One said, “It kind of was [outside the box] because I would much rather be an Indian than a Chief.”

One of the respondents said that it was not a new venture for her:

Big projects don’t scare me, and I have pretty good organizational skills. So, just because of the job I do during the week, a part of it wasn’t scary.... And I really had done a lot of growth spiritually. So I guess this was God’s way of saying, “You’re ready. You need to move beyond just singing. And you need to go into some direct work with part of the church.” So, that in and of itself was a big step, but the whole project wasn’t a scary thing for me.

CHAPTER 5

DISCUSSION

Introduction

The present study examined responses from forty-eight respondents in nineteen different churches to determine what factors led these entrepreneurs to start new ministries. Chapter 4 laid out the findings of this study in more detail. This chapter begins with a summary of the major findings. It then evaluates and interprets the findings, explores the implications and applications of the findings, considers the contributions of the study, and reflects on areas of further study.

Summary of Major Findings

The summary of this study's findings shares what was discovered about the respondents, the twelve factors that were tested, and the new factors that were discovered.

The Respondents

A number of characteristics describe the average respondent within the bounds of this study. The respondents were as likely to come from a church plant as from an established church. Respondents were most likely between the ages of 30 and 60, and they were twice as likely to be female as male. The entrepreneurs were most likely to start their new ministry within the first three years of attending a church. Finally, 70 percent of the entrepreneurs were United Methodists.

The Tested Factors

A search of the literature identified twelve factors that may lead laity to start a new ministry in their church. Each respondent evaluated these twelve factors on a five-point Likert scale and selected the three most important factors out of the twelve. In

addition, open-ended questions provided a forum for respondents to share any factor, tested or otherwise, that were important to the process. The data revealed that eleven of the twelve factors had some role in leading the respondents to start a new ministry, but only six of them were important.

Saw a need. Factor 1 stated, “I started this ministry because of a need that I saw.” This factor received the most support of all of the factors tested. The respondent, on average, strongly agreed that factor 1 led them to start their new ministries (an average Likert score of 4.5). Twenty-five respondents ranked it as one of the top three factors in importance. Only two other factors had more support in the “importance vote.” Twenty-four respondents wrote about this factor in the open-ended questions. They discussed identifying the need, understanding the need, researching the need, and responding to the need. This factor was the most important of the twelve factors. The idea that seeing a need would lead someone to start a new ministry or venture is logical.

During the interviews, five respondents were asked how they recognized the need that led them to start this ministry. Most of them thought the need was obvious. The respondents identified a group of people in need and felt the need should be met. The interviews also revealed that respondents tended to see a need in an area where they had a preexisting interest. So, most of the respondents interviewed were examining the need around their area of interest.

Mission or core values of the church. The second factor tested was, “The mission or core values of my church encourage the establishment of new ministries.” The results around this factor were uneven and surprising. One might speculate that the contexts in which entrepreneurs work would have an important impact upon them. The

data showed that, while this factor played some role in leading entrepreneurs to start new ministries, the respondents did not consider it an important factor in the process.

The results were unusual because respondents strongly agreed (average Likert score of 4.6) that this factor led them to start a new ministry. Yet when asked to determine if this was one of the most important factors, only nine respondents named it as one of the three most important factors in the list. In addition, only three respondents wrote about this factor in the open-ended questions. In contrast, respondents considered factor 8 an important factor. Factor 8 examined the support and encouragement of others in the church.

Factor 2 has a theoretical character that may not have resonated with respondents in the same way that factor 8 resonated with them. The support respondents gave to factor 8 may reflect a deeper support for factor 2 than what the data represents. During the interviews, several of the respondents identified a culture of support for new ministries in their church. Additional research may indicate why respondents thought factor 8 was important but factor 2 was not.

Handling problems. “I was good at handling problems that arose while starting this ministry” was the third factor tested. This factor received relatively low scores in every category. The average Likert score for this factor was 3.8. Respondents, on average, agreed that this factor led them to start a new ministry, and very few strongly agreed. The support was high enough to consider this a factor that played a role in leading the respondents to start a new ministry, but it was not important. Only two respondents said that it was among the three most important factors (importance votes). In addition, only two people wrote about it in the open-ended questions.

Additional research is needed to conclusively determine why respondents did not rank this factor high. During the interviews, however, most of the respondents said that starting a new ministry was “outside the box” for them. In other words, it was not typical behavior for those interviewed to start something new like this. Perhaps the average new entrepreneurs did not have a high level of confidence in their problem-solving abilities; therefore, while they agreed it played a role, it was not important.

Pastoral encouragement. Factor 4 examined the involvement of the pastor. It stated, “My pastor encouraged me as I started this new ministry.” The results of the research showed that the pastor played an important role in leading the average respondent to start a new ministry. The average respondent agreed (average Likert score 4.3) with factor 4. Because pastors in many churches have an influence on what ministries their churches offer, and they often serve in the role of permission-giver these findings are not surprising. In addition, many laypeople respect their pastors and their opinions.

Respondents described talking with their pastors for a number of different reasons. Many were looking for permission or support as they presented their ideas to the church and started their new ministries. Others were looking for ideas or help. Over half of the respondents wrote about talking to their pastors. Fourteen respondents identified this factor as one of the top three factors in terms of importance. Of the twelve factors tested, this factor was one of the six important factors.

God spoke. Factor 5 asked if the respondent agreed that “God spoke to me in some way about starting this new ministry.” Over half of the respondents identified this factor as one of the most important factors in leading them to start a new ministry. In

other words, while the average respondent saw the need, the need itself was not the sole motivation for starting a new ministry. Many respondents also felt that God spoke to them in some way about responding to these needs. The respondents, on average, gave this factor a 4.5 on the Likert scale, meaning that they were leaning toward strongly agree as they evaluated this statement. Fourteen respondents wrote about God speaking to them in some way. This group is in addition to the thirteen respondents who wrote about God calling them to start their new ministry (factor 9).

The strength of the answer led to the formation of new interview questions that asked how God spoke to them or called them. They provided a variety of answers. Some talked about God speaking to them through a Bible study, and another through a small group ministry. One talked about a series of events through which God led her where she felt God was clearly speaking to her. Another thought that God's leading was just common sense, and he was following what God would naturally have him do.

Prayer. Factor 6 said, "Prayer was an important part of the creation of this new ministry." Prayer is communication with God and can become a place to hear God. A relationship between factor 6 and factors 5 and 9 may involve communication from God. Further research is required to determine any possible connection.

Nearly eight out of ten respondents (79 percent) wrote about prayer in the open-ended questions. It was by far the most written about factor. Some respondents, when asked to give advice to other entrepreneurs, wrote things such as "Pray, pray, pray." They advised people to pray in preparation for the ministry, to pray for wisdom or to pray for strength. Several people listed the plan of action they followed to start their new ministry and most lists included prayer.

The respondents, on average, more than agreed (4.4) that factor 6 led them to start their new ministry. A group of seventeen respondents (35 percent) rated this as one of the top three important factors that led them to start a new ministry. This factor was very important to vast majority of respondents. It seemed to play a role in various stages in the process of starting a new ministry, but most respondents felt that it was an important factor.

Seeing opportunities. Factor 7 said, “I was good at seeing opportunities to build on my vision for this ministry.” While the average respondent agreed with the statement (3.8 Likert score), it had little importance at all in the process of starting the new ministry. Only one person said that factor 7 was one of the top three factors that led to starting the new ministry, and only one person wrote about this factor. Factor 7 was one of the five factors that played a role in leading a respondent to start a new ministry, but that role was unimportant.

Data indicated that respondents nearly rejected factor 7, which relies on the personal skill of the entrepreneur. Factors 1, 3, 7, 10, and 12 were all factors that required some level of personal skill from the entrepreneur. They include seeing a need, handling problems, seeing opportunities, taking risks, and being goal oriented, respectively. Factor 1 (I saw a need) was the only important factor among this group. This finding should be explored more to see if Christian entrepreneurs generally rate their own personal skills or behaviors at a low level or consider them unimportant.

Support of others. Factor 8 questioned the support of others: “I had the support of others in my church as I started this new ministry.” This factor explored how much others in the church community supported the respondents as they started their new

ministries. Support from others beyond their pastors was important to many respondents. Twenty-six respondents wrote about this factor, and fifteen said that it was one of the most important factors in leading them to start a new ministry. Since most ministries require the help of other people to get them started and keep them running, these results were not surprising.

The data supports the importance of this factor, but the interviews revealed a picture of why this support was an important factor in leading the respondents to start their new ministries. Almost all of the five interviewees received a great deal of support, and it had an effect upon them. Some indicated that their entire church was supportive and encouraged new ministries. Others talked about how they received plenty of help from a group of volunteers. Support from others not only helped to get work done, it also provided emotional support and courage to move ahead with the ideas they had for new ministries. Factor 8 relates to the new factor “recruiting,” discussed later in this chapter. For some the support was a confirmation that God was at work, and God provided support for this new venture.

The call of God. Factor 9 stated, “I felt called to start this new ministry.” Both factors 5 and 9 examined whether the respondents felt that God had spoken to them in some way about starting new ministries. Factor 5 received important support from respondents, and so did this factor. In fact, the scores for factor 9 were almost identical to factor 5. Both factors received an average Likert score of 4.5, which borders on strongly agree. Twenty-six respondents identified factor 9 as one of three factors that were most important in leading them to start a new ministry. By comparison, twenty-seven respondents named factor 5 as one of those three factors. These were the two highest

scores from among the “importance votes” indicating not only the agreement between these two factors but the importance of factors 9 and 5 in leading respondents to start new ministries. Finally, thirteen respondents wrote about factor 9 in the open-ended questions, and fourteen respondents wrote about factor 5.

Risks. Factor 10 stated, “I took risks to make this ministry become a reality.” This factor received an average Likert score of 3.8. The Likert scores were low enough to examine the raw data. This was the first factor where respondents answered strongly disagree—the lowest score on the Likert scale. Almost 15 percent of the respondents disagreed or strongly disagreed that this factor led them to start new ministries.

After careful evaluation, factor 10 was judged a factor that leads entrepreneurs to start new ministries, but it was not an important factor. Almost 62 percent of the respondents agreed or strongly agreed that this factor led them to start a new ministry. It did not receive much support in terms of importance. Only three respondents chose it as one of the top three factors in terms of importance, and only four respondents wrote about taking risks.

Respondents may have taken risks to start their new ministry, but the data shows that the respondents did not feel that taking risks was an important factor in starting a new ministry. Further research could be conducted to see how much risk the average entrepreneur felt that they took in starting a new ministry and what factors make one situation more risky than another. Since the average respondent felt that God called them or spoke to them and they had support from others, they may not have felt that the risk levels were high.

Training. Factor 11 stated, “I took training inside or outside my church that

encouraged me to start this ministry.” Factor 11 received so little support it lacked adequate evidence to say with certainty that it played a role in leading the average respondent to start a new ministry. This finding was surprising since many churches spend significant amounts of time training people for different existing ministries. In answering this question, 50 percent of respondents strongly disagreed, disagreed, or were neutral. This factor had the highest number of respondents who “strongly disagreed” and “disagreed” among all twelve factors.

This factor was not without any support. Four respondents rated it as one of the top three most important factors, and seven respondents wrote about it in the open-ended questions. In the final analysis, this factor did not receive enough support to conclude that it played a role in leading the average respondent to start a new ministry.

Goal-Oriented. The final of the twelve factors said, “I am a goal-oriented person.” While this factor received a relatively strong Likert score of 4.3, it did not receive strong support in other areas. Only two of the forty-eight respondents chose this as one of the three top factors, and only seven respondents wrote about this factor. As a result, this study has concluded that the average respondent agreed that factor 12 led them to start his or her new ministry, but it did not play an important role.

Some indications emerged that respondents may have exhibited goal-oriented characteristics. One of the new factors identified was planning. One could argue that planning is the action of a goal-oriented person. This line of reason does not mean, however, that everyone who plans is goal oriented. Respondents also talked about organizational and administrative skills as a new factor. Goal-oriented individuals may share these characteristics. This reflection does not confirm, however, a goal orientation

of the average respondent.

Summary conclusions for tested factors. Six of the twelve factors evaluated on a Likert scale emerged as most important. They are the following factors listed by the factor number in the survey:

1. I started this ministry because of a need that I saw;
4. My pastor encouraged me as I started this new ministry;
5. God spoke to me in some way about starting this new ministry;
6. Prayer was an important part of the creation of this new ministry;
8. I had the support of others in my church as I started this new ministry; and,
9. I felt called to start this new ministry.

These six factors stood out among the importance votes as well as in the number of entrepreneurs who wrote about them in their answers. Between 27 and 79 percent of the entrepreneurs gave support to these six factors in the two instruments used. As a measure of comparison, the other six factors had support from between 3 and 19 percent of the entrepreneurs.

The New Factors

Respondents described a group of new factors that they also considered important to the process of starting a new ministry.

Introduction. Fifteen new factors emerged because of this process of identification. Five or more respondents identified these factors in the open-ended questions at the end of the survey. An arbitrary choice was made to report factors identified by a minimum of five respondents. These factors have not been evaluated in terms of importance. Instead, they are simply new factors that emerged from the

responses given. Following the three schools of thought (behavioral, trait, and context) regarding entrepreneurs in the literature, the new factors as listed in the most appropriate school of thought. The number of respondents who identified each factor is in parenthesis.

Behavioral. Seven new factors describe actions taken by respondents. A large number of respondents (twenty-two) conducted research around their ministry ideas, to find the best ideas or materials as they started their venture. A number of respondents wrote about clearly identifying the need; they wanted to be clear what the need was. Many respondents (fifteen) talked with their pastors about the new ministry. Some were looking for permission or support. Recruiting team members to help (fifteen) was another factor in this process. Respondents also set goals (nine), communicated with leaders and the congregation about their new ministries (six), and advertised (five).

Trait. Seven new factors describe traits or characteristics about which respondents wrote in the open-ended questions. Three of these factors may have been sources of motivation for the respondents. They include a heart for God or relationship with God (thirteen), care for others (fourteen), and a sense of passion (twelve). Two of the new factors mentioned pertain to how respondents related to others. Respondents wrote about working well with others or being a people person (ten) and exercising patience or perseverance. The last two factors are traits that helped the entrepreneurs to get the ministry running: leadership skills (seventeen) and organizational/ administrative skills (sixteen).

Contextual. The final factor does not fit well into any school of thought; however, it fits most appropriately here. Previous experience played a role in starting a

new ministry for twenty-one respondents. This is a factor that describes the personal context or background that respondents brought with them to the starting of the new ministry.

Interviews

Several conclusions came from the interviews. First, most of those interviewed felt that their church had an atmosphere that supported their new venture. The amount or type of support varied, but the church had a positive attitude about the work these individuals were doing.

Second, each individual received enough practical support to get his or her ministry started with some degree of success. Some received a significant amount of help from volunteers; others had a slow start, and then saw it grow over time. All of them received support from their pastor and the leadership of the church.

Third, the need was obvious to most of the entrepreneurs because of a personal passion, a previous experience, or some interaction they had with others. These people seemed to have the ability to spot this particular need in their context with little effort. They also had some kind of personal tie or passion that made this need important to them.

Fourth, most felt that God called them to this ministry, and the call came through Bible study, prayer, or interaction with those in need. For most of the respondents, the call came through a series of events. Several described the journey they took. It was something God started in a previous church, preparation for a sermon, or a slow understanding that emerged after a long Bible study. For one respondent, the decision to start a new ministry was about meeting a need; he did not feel that it was necessarily a spiritual calling.

Fifth, this venture was not a typical act for most of the entrepreneurs. It stretched and challenged them.

An Evaluation and Interpretation of the Data

A number of important trends emerged from the findings. First, a spiritual element was crucial to the start of most of the new ministries. A large number of entrepreneurs said that God spoke to them about starting the ministry, and prayer was an important part of the creation of the ministry. In other words, the conception and execution of these new ministries was not separate from their faith or their relationship with God. God played an integral role in the process for the respondents. The entrepreneurs saw the process through the lens of their faith and the work of God in their lives.

These factors manifested themselves in a number of ways. Some described how God led them to see the need itself. Others described how God gave them the idea or led them to discover the idea for the new ministry. One woman talked about how God actually gave her a vision for her new ministry. Her answer indicated that she meant this in terms of a biblical understanding of a vision or dream. Finally, a large majority advised other entrepreneurs to pray throughout the process. The respondents, on average, felt that entrepreneurs should remain in contact with God.

Second, the average entrepreneur personally saw the need. Except in the rare case, the pastor or the church leadership did not bring the need to them. Some described how God led them to the point where they saw the need and then led them to start a new ministry. Others were simply going through life and saw the need. Some discovered it in the middle of a discussion with others. This personal sense of discovery often correlated

with their care for others in a particular population or area. Many already had a desire to help children, women, youth, or other groups. Respondents often worked in an area where they had a passion or desire to help others. Since the entrepreneur cared for the people they served and God was leading them to start this venture the factors in the process stirred a passion within them for the new ministry that helped them to push forward and persevere. God was leading them to begin these new ministries giving it a sense of importance.

Third, starting a new ministry was a mixture of the calling of God with personal gifts and skills within the entrepreneur. The respondents were clear the process took some skills in leadership, organization, relating to others, and getting others to join them in ministry. Many had basic gifts and talents useful for the ministry God called them to start. Some described how they looked for others who had strengths in the areas they were weak to add depth to the ministry. Some did not even like the administrative part of the ministry. They just wanted to do the work and get others involved in helping them. Yet, most had a certain amount of organization and planning they had to do. Several entrepreneurs talked about organizing things and making a formal presentation to an official church board. The respondents had an understanding that God was using them, but they tended to place more emphasis on what God did than on their own gifts and talents. They were quick to acknowledge all that God did along the way to make things happen. At the same time, they talked about the need for patience and perseverance. They felt that proper handling of responsibility was essential in starting a new ministry.

Fourth, a supportive environment was important in starting the new ministry. A few respondents talked about the difficulties they encountered as they started the ministry

in their church. They had very little support, and every step was an uphill battle. Most entrepreneurs, however, found that they had the support they needed. They talked about the importance of the support they received from their pastor and others within the church. Many needed official sanctioning to start the new ministry, but they also felt spiritually and emotionally uplifted when they received the confirmation and backing of the church. Starting a new ministry is both time and energy intensive. The entrepreneurs not only knew they needed support; most sought it out. They looked for people to help them in a variety of ways. Some respondents talked about how helpful they found a few people they could run ideas past. Others talked about the intensity of the labor that the new ministry required, and the importance of support from the church. Supporters aided the respondents by helping with some of the work, providing emotional and spiritual support, and offering confirmation that this venture was something God was doing. The church and pastor provided encouragement and perhaps some direction, but they were not the primary motivators for the ministry. They were cheerleaders and spiritual directors. Most pastors seemed to help with ideas and provide entrepreneurs with whatever resources they could to help make the ministry work.

Fifth, the entrepreneurs took the quality and success of their ministry seriously. The ministry opportunity was not a project dreamed up overnight and thrown together. Most conducted research before starting the new ministry. This preparation took time and patience while a picture emerged in their heart and mind. For many it took time to develop and fully take shape. They wanted to use the right model for their context to meet the need in the very best way possible. They wanted their ministry to succeed so they talked with others in that ministry area, read books, and visited other ministries.

Most entrepreneurs thought through the process and developed some kind of mental picture even if it developed and emerged along the way.

Sixth, this new endeavor was a new experience for many of the entrepreneurs. While a segment of them relied on previous experiences, the research indicates that these actions were outside the box for many of the entrepreneurs. Entrepreneurial acts were not part of the personality or nature of many respondents. This paradox relates to the issue of motivation—most of them felt called by God and led to start this ministry. This gave them the courage and faith necessary to move forward with a new ministry. Many felt compelled to start this new ministry because God was prompting them to do so. On their own, they may never have attempted such a project. Their faith and prayer life gave them the direction and strength they needed to step out into something new. Some seemed to feel more comfortable with stepping out because it helped others. A few entrepreneurs described how worthwhile all of the work was when they saw the looks on the faces of people they were seeking to reach out and touch.

Seventh, the entrepreneurs are not all in new churches. One might speculate that people with entrepreneurial tendencies are drawn to new churches. In this study, the entrepreneurs were just as likely to be in an established church as in a new church start. In fact, one might hypothesize that those with entrepreneurial personalities are attracted to new church starts. This study does not disprove that hypothesis. It simply confirms that entrepreneurs, whether they have an entrepreneurial tendency or not, can flourish in both new and established churches. As stated above, an entrepreneur did not need to be in a new church start, but it was important that the environment was open to starting new ministries. This is an encouraging finding for many existing churches. Those churches

that can create an atmosphere and context where the structure both formally and informally supports new ventures can become a place where such people will step out and take the risk of starting something new. Both the structure and the attitudes of the people in the church provided important support for entrepreneurs. This support begins at the top with the pastor and leadership who are often gatekeepers.

Eighth, a person starting a new ministry was most likely to start one within the first three years of attending a church. This time period is a remarkable finding. In many churches, people do not have the political and relational support in the first three years to be able to hold a position on a committee. Yet, these people started new ministries. One advantage they obviously have is that they come to the faith community with fresh eyes. The political and structural issues that often kill innovation do not entangle individuals who are new to the church. They also see needs and emerging needs from the perspective of a newcomer. Often times a need can be there for so long that it becomes part of the landscape and is no longer even recognized. This finding suggests that pastors and churches open to innovation should tell new members that they support well-conceived new ventures. This openness may be an important topic to talk about at a new member's class. Many times people are encouraged to look at existing ministries and consider where they would like to get involved. This study suggests that providing encouragement early on is most profitable. Since new members often have no record of accomplishment within the church, the opportunities pose special challenges for pastors and church leaders. Many leaders are uncomfortable sanctioning a new ministry started by someone they do not know and may not yet trust. Yet, this risk is a risk that churches must also consider taking.

Ninth, the entrepreneurs had a large amount of variety in their backgrounds. They came from nineteen churches in seven different denominations. The churches themselves were located in eighteen different states spread out over every section of the United States. The forty-eight entrepreneurs started fourteen different kinds of ministries and ranged in age from 22 to 74. This age range is broad. The entrepreneurs in this study are not just white-collar workers from the east. They range from homemakers to women in industry and include blue-collar men who are not the stereotypical leadership types. They range from Portland, Oregon, to Atlanta, Georgia, to Ashland, Ohio. This variety should challenge pastors and churches to stretch their mental model of who can and should lead ministry. Many of the respondents did not see themselves as innovators. They needed the support of those around them. Receiving entrepreneurs requires a significant amount of discernment from pastors and churches as they move beyond a typical business model and pro-typical personality and accept the people God is choosing to use. Finally, the differences among the entrepreneurs make the commonalities in their thoughts and actions even more striking. It adds a tremendous amount of strength to the results of this study.

Tenth, the data did not support some of the models that successful churches are using. In the literature search conducted, many churches with new or growing ministries are using some established methods to support entrepreneurial ventures. Some run spiritual gifts classes or some other type of course. Others have ministry fairs or some sort of system in which they get people involved in ministry. In other churches, the pastors approach people with a vision and ask them to join discover their place. In general, neither the pastor nor the church asked the entrepreneurs to start the new

ministry. They did not attend a ministry fair that led them to see a need for a new ministry. Entrepreneurs did not take a discovery or spiritual gifts class that led them to start the new ministry. Respondents described a personal spiritual journey that led them to discover the need and start a ministry about which they were personally passionate. This finding suggests that churches cannot manufacture entrepreneurs any more than they can manufacture experiences with God. Pastors and churches can only provide an atmosphere and a context in which people can encounter God and discover the things God has for them. There seems to be a place for spiritual direction as entrepreneurs try to sort out what God is saying to them. Pastors and church leaders may want to make themselves available for such prayerful sessions.

Implications of the Findings for Revising the Existing Body of Knowledge

No specific body of knowledge was found that examined the work of entrepreneurs in the context of the church. All of the existing work was in the business world.

The following three divisions in the current body of knowledge in the business world exist: trait, behavior, and context. The goal of this project was not to prove or disprove any of the schools of thought. Instead, these served as organizing principles to show a systematic approach to discovering and evaluating the factors that lead laypeople to start new ministries. However, because this information had a significant impact on the organization of the project, commenting on how this research relates to those theories is appropriate.

The findings of this study show support for factors that belong to each of the three schools. The evidence for this finding is exhibited in the results achieved from the

instruments developed for the study.

The twelve factors evaluated on a Likert scale were organized and identified around the three schools of thought—behavior, trait, and context. The twelve questions measured on the Likert scale were designed to test which factors had an impact. The results showed that the entrepreneurs agreed that eleven of the twelve factors played some role in the process of starting a new ministry. Thus, all three approaches have some validity.

The next measures were the importance votes and the number of respondents who mentioned a factor at least once in the open-ended questions. These two instruments measured how much impact factors had on respondents. Figures 5.1, 5.2, and 5.3 group the questions by cluster and show the number of importance votes and the number of respondents who mentioned a particular factor at least once in their written responses to the open-ended questions.

Figure 5.1 does not say anything conclusive about this cluster. Factors one and six obviously had an important impact on the respondents, but factors ten and eleven seemed to have little impact on them. Based upon the information collected, research that is more extensive is required to address this approach. In other words, identifying and testing other factors that fall within the behavioral school is necessary before any conclusive information is added to the school of thought on behavior-driven entrepreneurship.

What is interesting, however, is that the business world has explored the power of seeing a need (factor 1), taking a risk (factor 10), and taking training (factor 11). The untested factor is prayer, and this study suggests is an important behavior among the

entrepreneurs tested. So, while this data does not say anything about the behavioral approach overall, it does suggest that two behaviors were very important and that one of them had a dramatic impact on the entrepreneurs in this study.

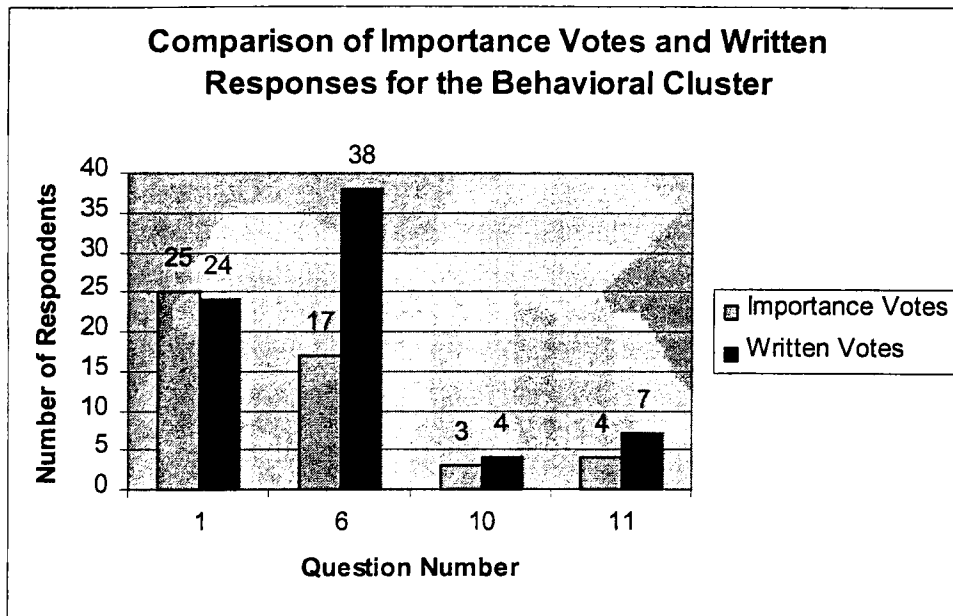


Figure 5.1. Comparison of Importance Votes and Written Responses for the Behavioral Cluster

Figure 5.2 provides some measure of support for the school of thought that suggests that context is key to an entrepreneurial endeavor. Within the context of this study, the support of the pastor (factor 4), God spoke to me (factor 5), the support of others (factor 8), and the feeling that the entrepreneur was called by God all had an important amount of support. In contrast, the core values or mission of the church (factor 2) scored relatively low. Any number of reasons may explain this response rate. Some people may not have understood the term “core values.” Others may not serve churches where the mission, written or unwritten, is widely known. A mission may influence an

organization without being widely known. Of all of the clusters, the factors in this group had the greatest support.

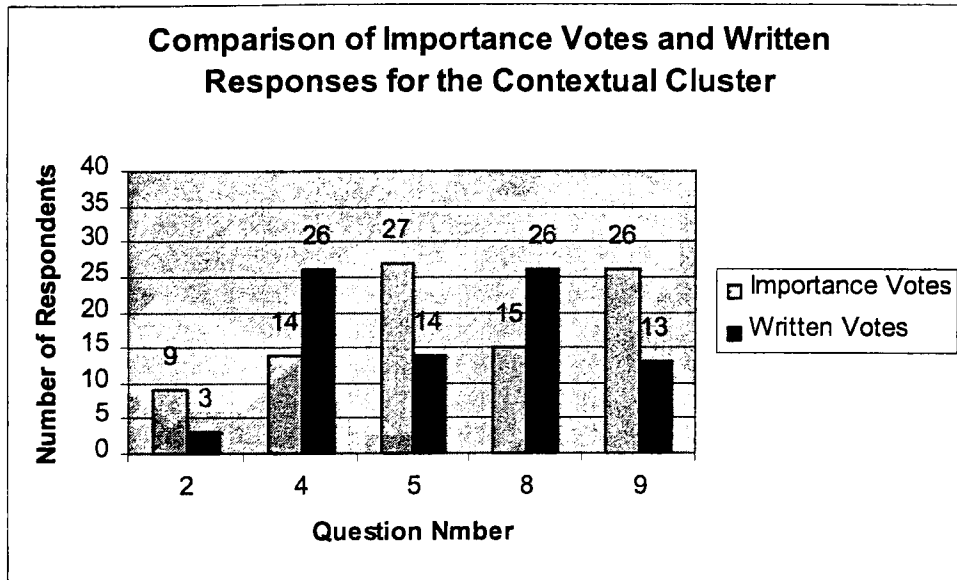


Figure 5.2. Comparison of Importance Votes and Written Responses for the Contextual Cluster

Figure 5.3 displays the factors associated with the personal trait school of thought. These factors received the lowest overall support of all in the study. By any measure, the respondents did not feel they had an important impact upon the entrepreneurial process. A number of possible reasons may explain these results. One is that Christians may feel uncomfortable focusing on their own gifts and abilities. Focus on one's own abilities can be perceived as self-centered, an attribute against which Christ spoke. Another possibility is that these entrepreneurs may not have a true picture of their abilities. These new ventures were not in the context of business where a person's abilities are often judged by a different set of standards and methods. Finally, three factors are not enough to test the

validity of a school of thought. The data only suggests that these entrepreneurs did not see the importance of their personal traits in the entrepreneurial process.

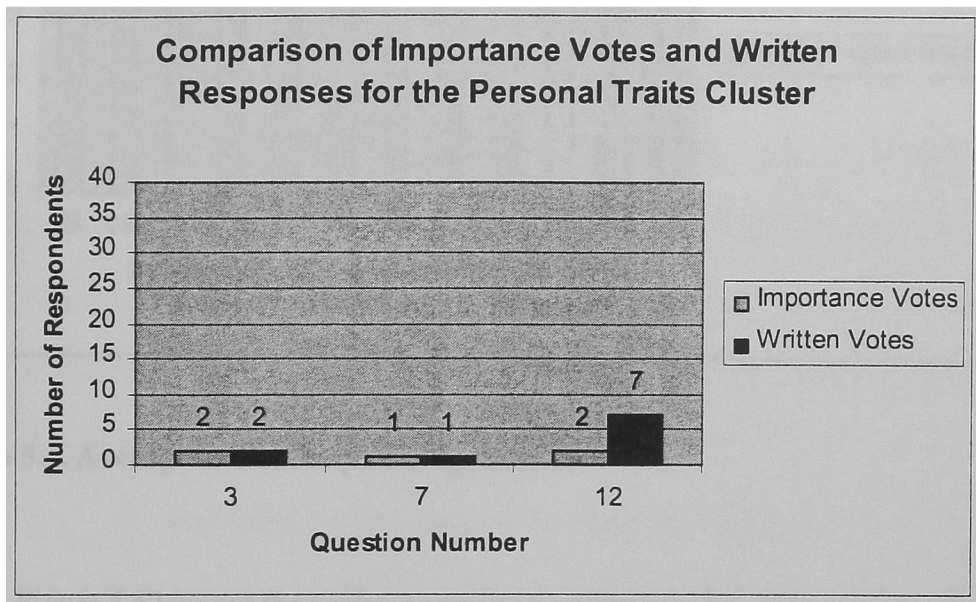


Figure 5.3. Comparison of Importance Votes and Written Responses for the Personal Traits Cluster

More data is necessary before making any definitive statements regarding any of the three schools of thought. The study was not structured to make such determinations. However, because the study used these schools of thought to organize the factors it was important to examine them to see if any conclusions could be drawn. Graph 5.4 lays out the questions—evaluated on a Likert scale—by cluster to show the average Likert response given by respondents.

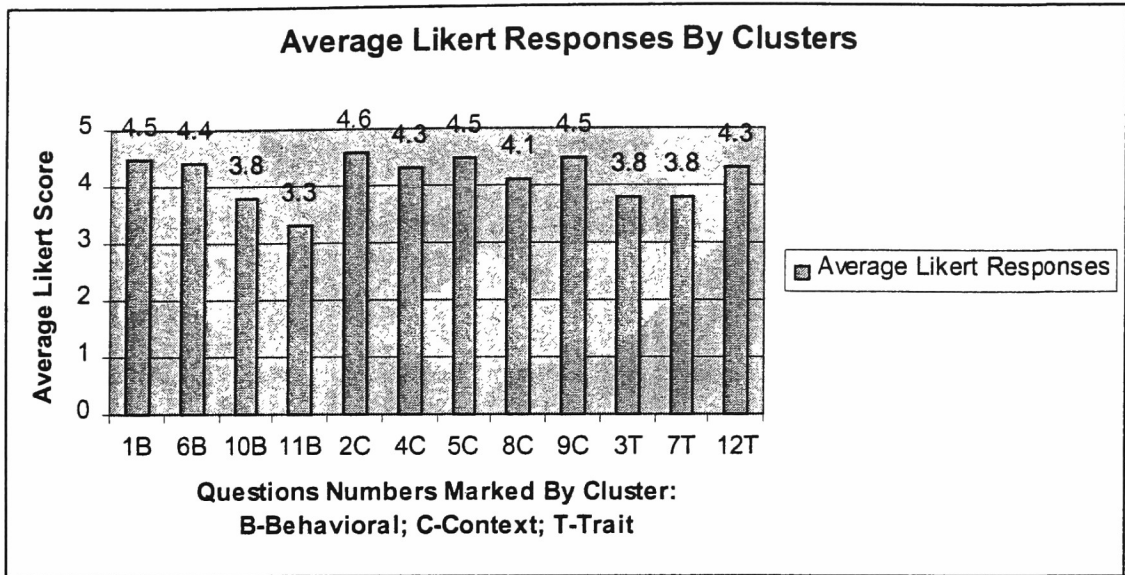


Figure 5.4. Average Likert Responses by Cluster

Figure 5.5 lays out the twelve questions by cluster to show importance and written votes comparatively.

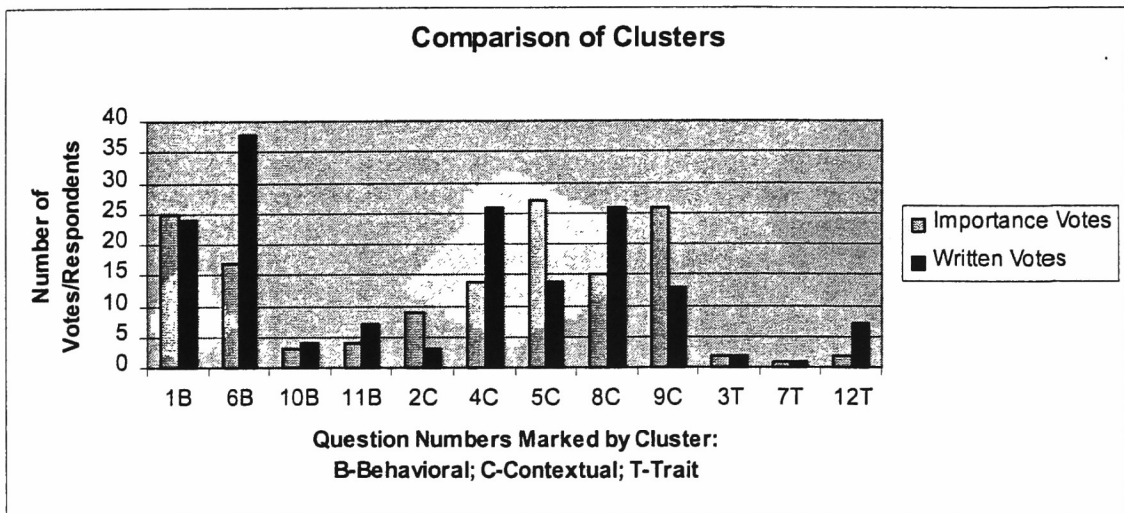


Figure 5.5. Comparison of Clusters

At most, the results show that the factors representing the contextual school of thought regarding entrepreneurship had the most support among the entrepreneurs in this study. In Figure 5.4 and Figure 5.5, the questions representing the contextual school of thought had the highest overall responses. Although 2C did not score high in importance votes or written votes, all of the other questions in this cluster scored high in average Likert scores, importance votes, and written votes. While questions 1B and 6B from the behavioral school had high responses in both graphs, two questions (10B and 11B) scored low in both graphs. The factors representing the trait school of thought did the most poorly overall. While 12T had an average Likert score of 4.3, it scored low in the importance votes and the written votes.

Possible Contributions to Research Methodology

The survey that was created for this study could be used in future studies. As a result, it could be a contribution to research methodology.

Relationship of the Results to Previously Published Studies

As stated above, no studies of this kind have been conducted regarding entrepreneurs in the context of the church. The Implications of the Findings for Revising the Existing Body of Knowledge (see p. 136) examined the relationship between the results of this study to published studies in the business world.

Limitations of the Study

The pastors of the churches in this study attended the Beeson Pastor Program at Asbury Theological Seminary. While this program was unique, an increasing number of organizations providing similar training may increase the applicability of this study over time. The apostolic model in which these Beeson Pastors are trained is an entrepreneurial

model. This, by nature, brings some level of bias to the study; thus, the population was not random. Beeson pastors were intentionally selected in different parts of the United States to broaden the background of the participants. The pastors chose the respondents. The only qualifications were that they had started the new ministry at that church in the past three years. The study itself has a heavy slant toward United Methodist churches although six other denominations were included in the study. The size of the study was also a limiting factor. The study worked with a pool of forty-eight respondents. While this study is a good size, it is not a large study. Finally, the structure of the study is such that discussion of statistical significance of the results is not possible. It was a descriptive study.

Unexpected Findings

The study yielded several unexpected findings. First, the mission and core values of the church did not have the important effect one might think they would. The average respondent did not consider these important factors.

Unexpectedly the respondents did not take any training that encouraged them to start the new ministry. Instead, a large population of the respondents relied on research, previous experience, and talking with others, for example their pastor. Many churches today are offering spiritual gifts training designed to help guide people into the ministry God has for them. This study did not specifically ask respondents if they participated in training or classes, so it is not possible to determine if they took training and it was ineffective, or if they did not receive any training at all.

In addition, the entrepreneurs were unexpectedly strong in their description of God calling or speaking to them. The design of the interview questions permitted further

research into the call of God on their lives. While God spoke to this group in a variety of ways, God's voice was not just a feeling for most of them. They could describe the circumstances that God used to speak to them and how they understood that this new ministry was what God wanted them to do. Obviously, this group was in touch with God.

Surprisingly, people wrote more about some topics than the importance ratings they gave those topics. For example, thirty-eight entrepreneurs talked about prayer, and thirty-four advised others to pray, but only seventeen said prayer was one of the three most important factors.

Entrepreneurs unexpectedly downplayed the trait-related factors. One reason for these low ratings may have been the way the factors were phrased. Broad statements were used to describe oneself as a goal-oriented person, or seeing opportunities to build on the vision. Instead, respondents spoke more about traits in the written responses. One of the difficulties in this area is the blurring of distinctions. Respondents could have easily turned a trait (which is a noun) into a behavior (which is a verb). Describing things in terms of action is probably easier than digging deeper to look at the traits that lead to those actions. Still, the entrepreneurs said traits like a love of others, a heart for God, leadership skills, and administrative skills were all important to them.

Practical Applications of the Findings

Several practical applications of this study for churches who are interested in new ministries created by laypeople within the church are evident. First, pastors and churches need to create an atmosphere of support for entrepreneurs. They need to give permission and support to people led by God to start new ministries. This support will take some discernment and risk on the part of pastors and church leaders.

Second, churches need to teach people to pray. Prayer was a key factor in the entrepreneurial process. People need to have some level of comfort with prayer if it is to play an important role in this process.

Third, pastors may need to preach on God using and calling the laity. Many laypeople think that a call is associated with the clergy. Teaching people may help them to listen for a call from God. This strategy relates back to spiritual direction. Helping laity talk through the work of God in their heart may be a helpful process. Sometimes spiritual direction requires asking the right questions to help someone put together the picture.

Finally, offering Bible studies may be helpful. Several entrepreneurs talked about how God spoke to them through the Bible, and one described how the study “Experiencing God” spoke to them. This study encourages people to look for places that God is already at work and join with God in that work, and it provides an excellent theological reflection on the entrepreneurial and call process. This particular study also encourages people to look for opportunities to serve God.

Speculation about Further Studies

More research would have to be conducted on the fifteen new factors to determine their relative importance. The number of respondents who wrote about them provides some indication; however, the results from the twelve factors that were tested demonstrated that the written responses alone did not necessarily provide an accurate picture of importance.

Further studies could be conducted to determine differences in support between some factors. Why, for example, did respondents think that factor 8 (support of others) was important but factor 2 (mission or core values of the church) was not? Why did the

respondents rate “goal-oriented” (factor 12) so low and yet identify new factors that are associated with characteristics of a goal-oriented person? Do differences exist in the way the average respondent understood factor 5 (God spoke to me about starting this new ministry) and factor 9 (I felt called to start this ministry)?

Further research should explore attitudes of Christian entrepreneurs toward their own personal skills. Respondents wrote about seven new traits they thought were important. Yet, the three factors (from among the twelve factors tested) that fit in the Personal Trait school all rated poorly in terms of importance.

More time should be spent examining how entrepreneurs saw the need. This factor was obviously a key element in the process and was one of the most important factors in the study. Understanding how entrepreneurs come to see a need may lead to a greater understanding of process initiation.

Further studies should be conducted to look more closely at the call process in entrepreneurs. How does God speak to them? What events or circumstances constitute a call? How is this encounter with God tied to a personal passion they already have?

The role of the pastor should be explored more in this process. Many entrepreneurs described talking with their pastor. The implication in most cases was that they were receiving permission or support from their pastor. This area needs to be explored in greater depth. Did the pastor ask key questions about their call? Did pastors help the people organize their plan or provide any spiritual direction as the mental image continued to form in people’s minds?

Further study also needs to be done specifically on churches that have an abnormally high rate of entrepreneurs starting new ministries to see they are doing. Are

they doing something more specific than the factors isolated in this study? Have they found some overt way to create a climate of support that encourages entrepreneurs to start new ministries? Are they offering some kind of program or training that is working?

Further study should be conducted to examine the role of previous experience. Are entrepreneurs naturally gifted in an area that is revealed through previous experience? How often do entrepreneurs start a ministry similar to one that they previously experienced? How often does previous experience in a career setting have an impact on starting a new ministry?

Finally, additional studies should examine the effectiveness of the five models used by apostolic churches. This includes the voluntary model, the seminar model, the small group model, the mentoring model, and the personal encounter model.

APPENDIX A

Characteristics of Church Health

Hemphill¹	Macchia²	Schwarz³	Dale Galloway⁴	Wagner⁵
Servant leaders	Servant-leadership development	Gift-oriented ministry	Shared ministry	A well mobilized laity
Christ-exalting worship	God-exalting worship	Inspiring worship service	Celebrative worship	
Passion for the lost	Outward focus	Need-oriented evangelism	Passion for lost, seeker-friendly evangelism	Effective evangelistic methods
Kingdom family relationships	Loving and caring relationships	Loving relationships	Loving relationships	Meeting member's needs
Maturation of believers	Learning and growing in community	Holistic small groups	Connections in small groups	A common homogeneous denominator
God-connecting prayer	Spiritual disciplines	Passionate spirituality	Fervent spirituality	
God-sized vision	Wise administration and accountability	Empowering leadership	Empowered leaders, clear-cut vision	A positive pastor
Supernatural power	God's empowering presence			
	Stewardship and generosity		Celebration, congregation and cell	
	Networking with Church	Functional structures	Biblical priorities	Cultural connectedness

- ¹ Hemphill, Ken. The Antioch Effect: 8 Characteristics of Highly Effective Churches.
Nashville: Broadman & Holman, 1994.
- ² Macchia, Stephen. Becoming a Healthy Church: 10 Characteristics. Grand Rapids:
Baker, 1999.
- ³ Schwarz, Christian. Natural Church Development: A Guide to Eight Essential Qualities
of Healthy Churches. Carol Stream, IL: ChurchSmart Resources, 1996.
- ⁴ Galloway, Dale. "Ten Characteristics of a Healthy Church: Part 1." Net Results April
1998: 20-22.
---. "Ten Characteristics of a Healthy Church: Part 2." Net Results May 1998: 18-20.
- ⁵ Wagner, C. Peter. Your Church Can Grow: Seven Vital Signs of Church Health.
Ventura: Regal, 1984.

APPENDIX B

The Survey

Instructions: This survey is to assess the factors that led you to start a new ministry. Thank you for your participation. Before you begin the survey, please fill out the information below and sign the statement of consent. Your information cannot be used if you do not sign the consent form. The survey begins on the next page. It should take 20-30 minutes to complete. **Please answer all of the questions in light of the conditions at the time you started your new ministry.** On the first page of the survey circle the one answer that most closely corresponds to your point of view. On the second page write your answers to the questions. If you need more space to answer these questions please attach a sheet. Please complete this to the best of your ability and be as candid as possible. Your name and answers will remain anonymous. When you are finished place everything in the self-addressed, stamped envelope provided.

Survey # _____

Sex: M F Age _____

Name of the Church you attend: _____

Length of time you have attended this church: _____

Name and type of ministry you started: _____

Consent Statement

I understand that my identity will remain confidential and I voluntarily disclose the information I provide. I also understand that the information I provide may be used and published for research purposes using the survey number to protect my confidentiality.

Signature _____

Date _____

Office Use:

Date Sent out: _____

Returned: _____

Comp. Y N

Not. Y N

Circle the response that most closely reflects your experience.

1 = Strongly disagree
4 = Agree

2 = Disagree
5 = Strongly agree

3 = Neither agree nor disagree

(Circle One)

Questions

- | | | | | | |
|--|---|---|---|---|---|
| 1. I started this ministry because of a need that I saw. | 1 | 2 | 3 | 4 | 5 |
| 2. The mission or core values of my church encourage the establishment of new ministries. | 1 | 2 | 3 | 4 | 5 |
| 3. I was good at handling problems that arose while starting this ministry. | 1 | 2 | 3 | 4 | 5 |
| 4. My pastor encouraged me as I started this new ministry. | 1 | 2 | 3 | 4 | 5 |
| 5. God spoke to me in some way about starting this new ministry. | 1 | 2 | 3 | 4 | 5 |
| 6. Prayer was an important part of the creation of this new ministry. | 1 | 2 | 3 | 4 | 5 |
| 7. I was good at seeing opportunities to build on my vision for this ministry. | 1 | 2 | 3 | 4 | 5 |
| 8. I had the support of others in my church as I started this new ministry. | 1 | 2 | 3 | 4 | 5 |
| 9. I felt called to start this new ministry. | 1 | 2 | 3 | 4 | 5 |
| 10. I took risks to make this ministry become a reality. | 1 | 2 | 3 | 4 | 5 |
| 11. I took training inside or outside my church that encouraged me to start this ministry. | 1 | 2 | 3 | 4 | 5 |
| 12. I am a goal-oriented person. | 1 | 2 | 3 | 4 | 5 |

The numbers below correspond to the questions above. Circle the three (3) factors most important to you as you started the new ministry:

1 2 3 4 5 6 7 8 9 10 11 12

Please answer the following questions with written answers. If additional space is required, please attach a separate sheet.

- A. What personal traits or gifts do you possess that you think were essential to starting this new ministry?

- B. What were some key actions you took that were necessary to start this new ministry?

- C. Beyond your personal abilities and decisions, what were some key factors in your situation that were most helpful to you in starting this ministry?

- D. How did you form a mental picture of what this new ministry would look like?

- E. If you were going to select a person to start a ministry like yours, what characteristics would you look for?

- F. What advice would you give to someone who wanted to start a new ministry but did not know where to begin or what to do?

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