



# 1001 New Worshiping Communities



RESEARCH  
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In partnership with:

1001 New Worshiping  
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2016 Panel, Volume #2

# Executive Summary

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At the 2012 General Assembly (GA), PC(USA) leaders encouraged Presbyterians to create 1,001 new worshiping communities (NWCs) between 2012 and 2022. Since then, 409 new and varied forms of church have been raised up across the PC(USA) by leaders seeking to ignite discipleship and transformation. Of these, 348 (85%) are currently active. These new worshiping communities have the potential to help the PC(USA) shift from an inward-focused, membership-maintenance model of church to a more outward-focused, creative, and disciple-making model.

The objectives of this panel were to (1) identify how aware today's Presbyterians are of the 1001 NWC initiative, (2) assess how engaged they are in the initiative, and (3) compare current panelists' awareness of and involvement in the 1001 NWC initiative to panelists from 2014. (A similar survey was given to Presbyterian Panelists in the spring of 2014.) Specifically, we wanted to know the answers to three main questions:

1. Have Presbyterians become more familiar with the 1001 NWC initiative since 2014?
2. Are congregations partnering with NWCs in new or more varied ways?
3. What opinions do Presbyterians have about NWCs? (We did not track changes in opinion because the survey questions about opinions were different than those asked in 2014.)

## ***Have Presbyterians become more familiar with the 1001 NWC initiative since 2014?***

Yes. Familiarity with the 1001 NWC initiative has more than doubled among members in the last two years. In 2014, 25% of members were at least a little bit familiar with the 1001 initiative. In 2016, 55% of members are at least a little familiar with the initiative. Also, nearly all teaching elders are familiar with the 1001 NWC initiative.

Presbyterians' familiarity with the 1001 NWC initiative comes from a variety of places. For members, the most common source is the PC(USA) website, and for teaching elders, the most common source is a presbytery meeting.

Personal connections to NWCs are increasing. Two years ago, 18% of members and 34% of teaching elders had personal connections to or experiences with a NWC. Now, 23% of members and 53% of teaching elders have such connections or experiences. Not surprisingly, more teaching elders than members are personally connecting with NWCs. The most common way of connecting with a NWC is through prayer.

## ***Are congregations partnering with NWCs in new or more varied ways?***

Yes. The percentage of members who report that their congregation is involved with a worshiping community has increased 3% since 2014. Also, more Presbyterians are willing to share their congregation's resources with NWCs now than they were two years

ago. As with individual involvement, the most common way teaching elders report that their congregation is involved with a NWC is through prayer.

That said, willingness to *personally* support a NWC remains unchanged from 2014. When asked what they would personally do to support a NWC with which their church partners, again the most common answer is prayer. About three in ten members, and over four in ten teaching elders, would give money or attend services.

### ***What opinions do Presbyterians have about NWCs?***

Presbyterians generally feel that new worshiping communities are better equipped than congregations to do certain things, particularly to attract people who have never gone to church (members, 66%; teaching elders, 77%). This can be compared with Presbyterians' responses to a survey question from 2014, to which 69% of members and 82% of teaching elders responded that NWCs are at least somewhat effective as an evangelism tool.

Although Presbyterians are generally open to the idea of their congregation partnering with a NWC, and are willing to support that partnership, fewer are personally interested in attending a NWC. Overall, about 24% of members and 37% of teaching elders would possibly be interested in attending a NWC if one were in their area. However, since it is not a goal to move Presbyterians from congregations to NWCs, this small number is not necessarily a bad sign. As many Presbyterians agree, one of the greatest strengths of NWCs, in comparison to traditional congregations, is that they are better positioned to attract the unchurched. Also, since the second-highest stated advantage of NWCs is that they are better equipped to offer alternative forms of worship, it could be that about one-fourth of respondents would be interested in joining a NWC because of the alternative worship environment.

Also, only 30% of members and 32% of teaching elders feel that all NWCs should have a goal of becoming a PC(USA) congregation. This suggests that people may think of NWCs as alternatives to congregations, rather than as potential expansions of them.

However, there is also evidence that Presbyterians feel that NWCs should remain connected to existing institutions. First, of those who have an opinion, most Presbyterians feel that NWCs are best started by official, existing entities such as presbyteries or congregations. Only 9% of members and 13% of teaching elders feel that individual Presbyterians are best equipped to start NWCs, despite the fact that this is how most are started. Second, most Presbyterians feel it is important for NWCs to advertise their relationship with the PC(USA).

# 1001 New Worshiping Communities

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**Table of Contents**

Familiarity with the 1001 NWC Initiative..... 4  
 Congregations Partnering with NWCs..... 7  
 Opinions about the 1001 NWC Initiative..... 12  
 Appendix A: Survey Methodology and Demographics..... A-1  
 Appendix B: Survey Questions and Responses ..... B-1

**Figures**

Figure 1: Familiarity with the 1001 NWC Initiative ..... 4  
 Figure 2: Top Ten Resources that Increase Familiarity with the  
 1001 NWC Initiative ..... 5  
 Figure 3: Ways Presbyterians Have Connected with New Worshiping  
 Communities in the Past Year ..... 6  
 Figure 4: Panelists' Perceptions of the Effects of Their Congregation's  
 Relationship with a NWC ..... 8  
 Figure 5: Ways Presbyterians are Personally Willing to Support NWCs  
 with Which Their Congregations (Might) Partner..... 8  
 Figure 6: Would Presbyterians Donate More to Congregations or NWCs?..... 9  
 Figure 7: How Presbyterians Feel About the Idea (or Reality) of Their  
 Congregation Partnering with a NWC..... 10  
 Figure 8: What Presbyterians Think NWCs are Better Equipped  
 than Traditional Congregations to Do..... 12  
 Figure 9: Percentage of Presbyterians Who Would Consider Attending a NWC . 13  
 Figure 10: Do You Think a NWC Should Have a Goal of Becoming a PC(USA)  
 Congregation?..... 14  
 Figure 11: Percentage of Presbyterians Who Think It Is Important that NWCs  
 Advertise/Publicize their Relationship with the PC(USA) ..... 15  
 Figure 12: Three Most Important Things Presbyterians Look for in a Church  
 Community ..... 16

**Tables**

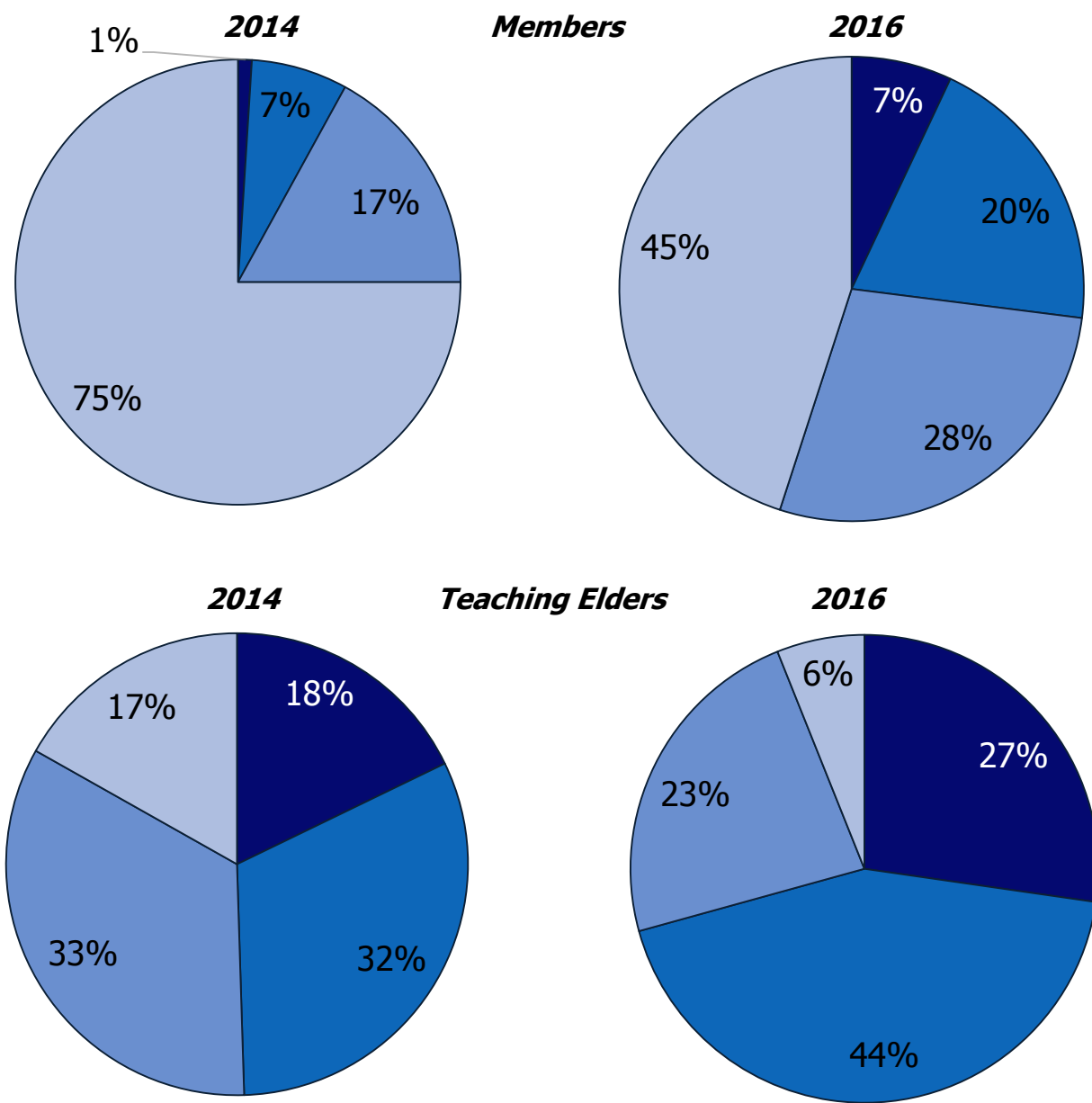
Table 1: Ways in Which Congregations Are Involved in NWCs..... 7  
 Table 2: Percentage of Presbyterians Who Are at Least Slightly  
 Supportive of Their Congregation Partnering with a NWC in Each  
 of Ten Ways..... 11  
 Table 3: Beliefs about Who is Best Equipped to Start NWCs ..... 15

# Familiarity with the 1001 NWC Initiative

Familiarity with the 1001 NWC initiative has more than doubled among members in the last two years. In 2014, 25% of members were at least a little bit familiar with the 1001 initiative. In 2016, this increased to 55% of members. (See Figure 1 for a complete breakdown of familiarity levels.) Also, although familiarity has not increased as much among teaching elders, nearly all teaching elders are now familiar with the 1001 NWC initiative.

**Figure 1: Familiarity with the 1001 NWC Initiative**

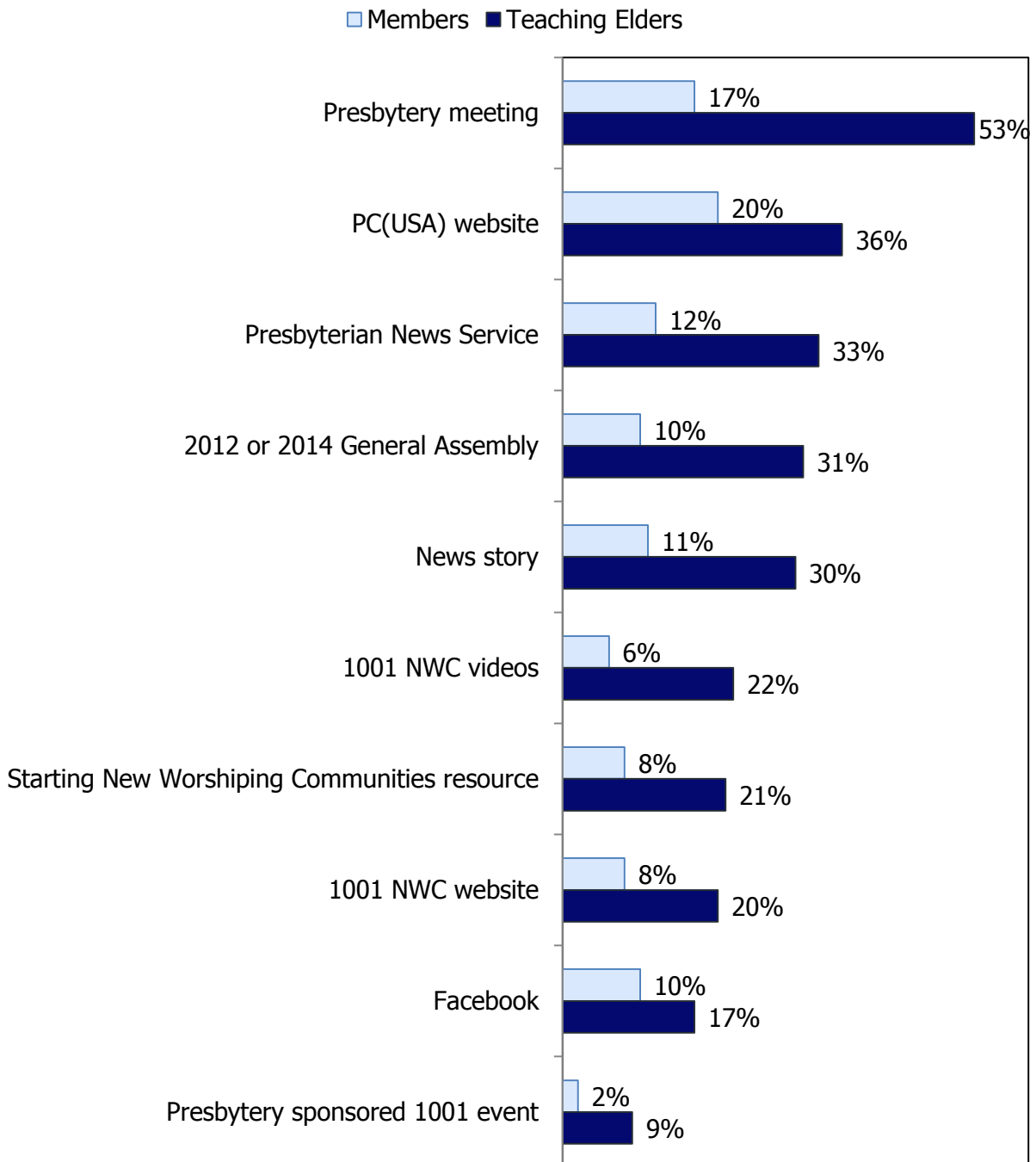
■ Very familiar ■ Familiar ■ A little familiar ■ Not at all familiar



*NOTE: In 2014, a “not sure option was also offered. These responses are combined with “not at all sure” in the chart.*

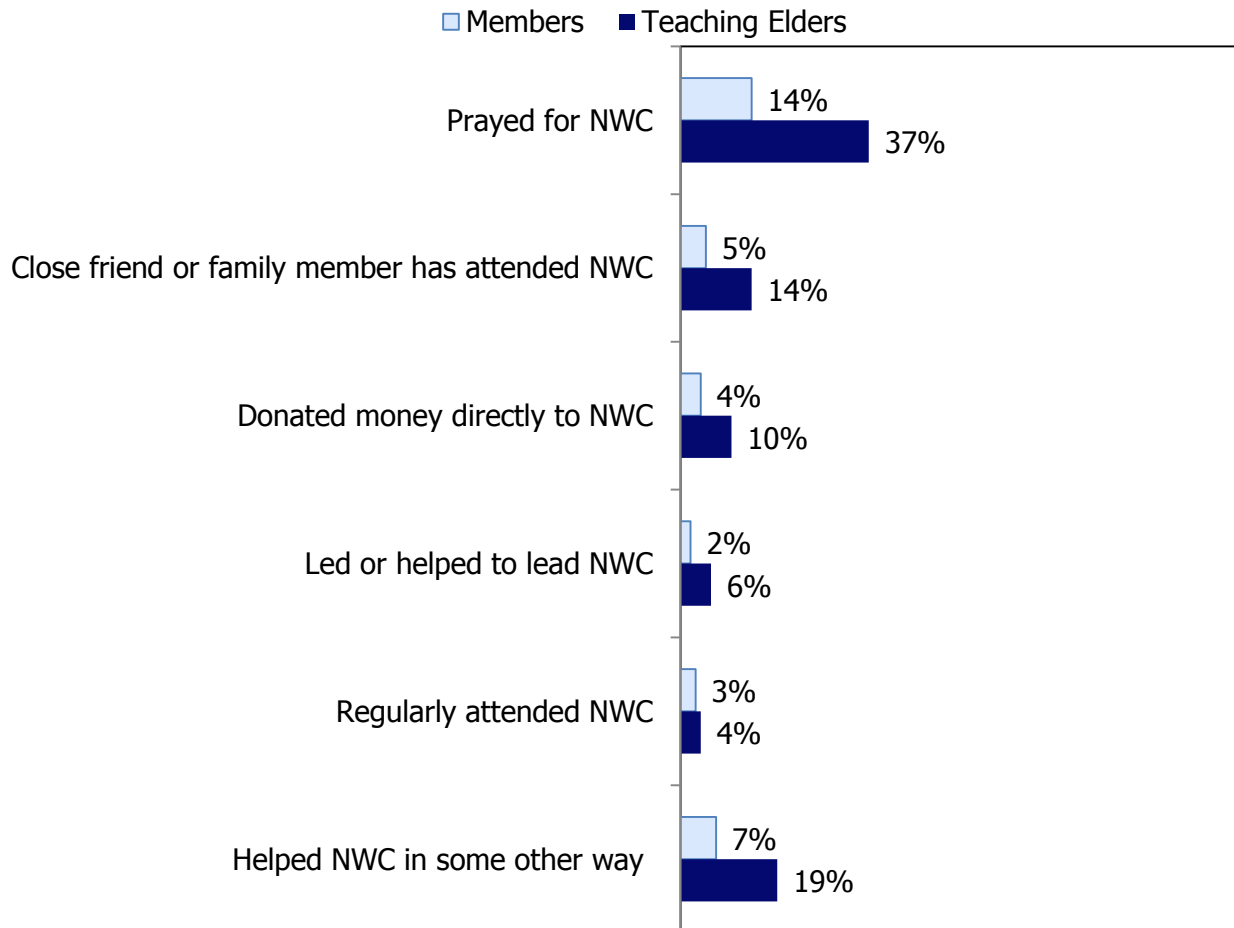
Presbyterians’ familiarity with the 1001 NWC initiative comes from a variety of places. (See Figure 2; for the full results of this question, including all response options, see Appendix B: Survey Questions and Responses.) For members, the most common source is the PC(USA) website, and for teaching elders, the most common source is a presbytery meeting. The most common write-in response to the “other” response option in this survey question referred to gaining familiarity about this initiative through a close friend or colleague. Had respondents been asked directly about whether they had become more familiar with the 1001 NWC initiative through a close friend or colleague, this response option likely would have rated highly.

**Figure 2: Top Ten Resources that Increase Familiarity with the 1001 NWC Initiative**



Personal connections with NWCs are increasing. Two years ago, 18% of members and 34% of teaching elders had personal connections to or experiences with a NWC. Now, 23% of members and 53% of teaching elders have such connections or experiences. Not surprisingly, more teaching elders than members are personally connecting with NWCs. Figure 3 shows the types of connections and experiences that Presbyterians have had with NWCs in the past year. The most common way of connecting with a NWC is through prayer.

**Figure 3: Ways Presbyterians Have Connected with New Worshiping Communities in the Past Year**



Some of the other ways Presbyterians connect with NWCs (based on write-in answers) are by supporting friends who are starting NWCs and by attending special services held by NWCs. Friends and colleagues are also high on the list of other ways that Presbyterians hear about NWCs in the first place – word of mouth is powerful. However, social media and the internet reign in the list of resources that promote familiarity with the movement. Of the top ten resources listed (see previous page), six are strictly media-based (PC(USA) website, Presbyterian News Service, news story, 1001 NWC videos, 1001 NWC website, Facebook). Three of the remaining four resources listed are person-to-person communications: presbytery meetings, General Assemblies, and presbytery sponsored 1001 events.

# Congregations Partnering with NWCs

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The percentage of members who report that their congregation is involved with a worshiping community has increased by 3% since 2014. Among the panelists responding to this survey, 15% report that their congregation is involved with a NWC.<sup>1</sup>

As with individual involvement, the most common way individuals report that their congregation is involved with a NWC is through prayer. Table 1 shows the percentages of individuals whose congregations are involved with a NWC in any of ten specific ways (excluding respondents whose congregation is not involved with a NWC, who aren't sure if their congregation is involved, or who are not part of a congregation).

**Table 1: Ways in Which Congregations Are Involved in NWCs**

Pray for one another	25%
Provide financial support	23%
Participate in relationship-building events with the NWC	21%
Partner in service work with the NWC	15%
Share space for studies/small groups	12%
Share worship space	13%
Share resources besides money, staff, or space	11%
Provide session oversight	11%
Share its staff	11%
Share office space	10%

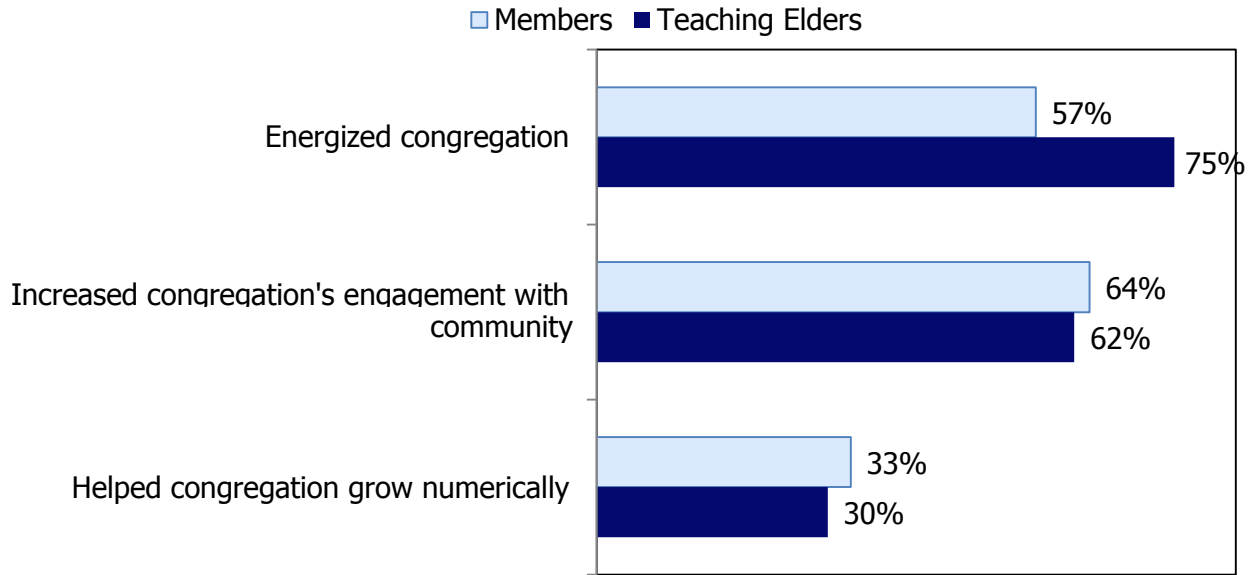
So, does partnering with a NWC have a positive impact on the congregation itself? Panelists tend to think so. On the next page, Figure 4 shows the percentage of respondents who feel that their congregation's relationship with a NWC has energized their congregation, increased their congregation's engagement with their community, and/or helped the congregation grow numerically (among respondents whose congregations are working with a NWC).

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<sup>1</sup> A total of 197 respondents indicated that their congregation is involved with a NWC, representing at least 82 congregations (we do not have congregation membership information for 115 of the 197 respondents).



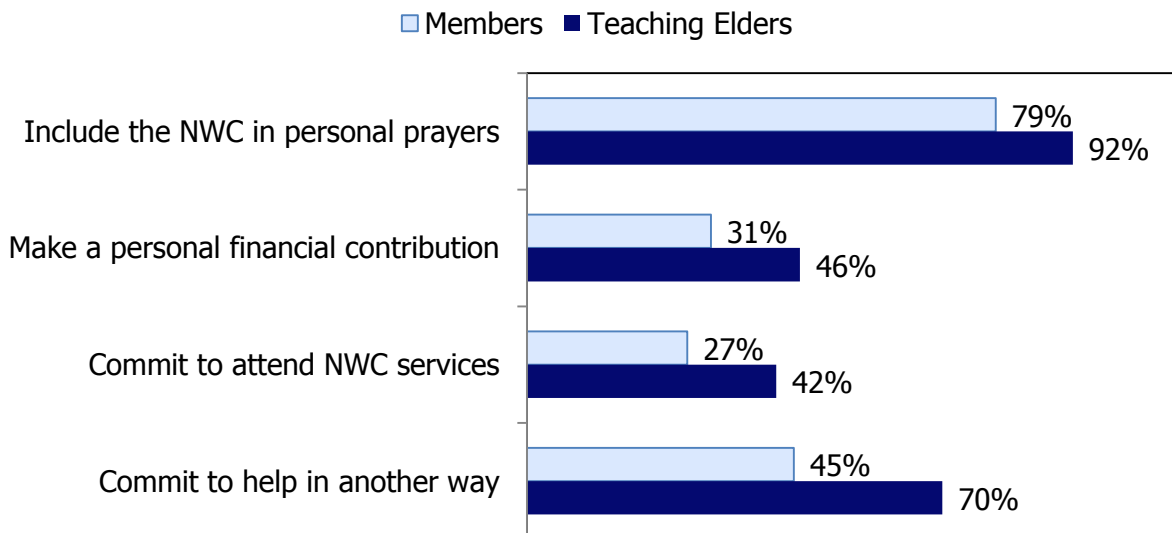
**Figure 4: Panelists' Perceptions of the Effects of Their Congregation's Relationship with a NWC**



Although the majority of respondents whose congregation partners with a NWC think that this relationship energizes their congregation and increases the congregation's engagement in the community, only about three in ten feel that this partnership helps their own congregation grow numerically. However, since it is not a goal of the 1001 initiative to grow existing congregations, even a report of congregational growth from this many Presbyterians is encouraging.

Panelists who currently participate in a congregation were asked what they would personally do to support a NWC if their church were to partner with one (and asked to answer with what they have done to support a NWC, if their congregation currently partners with one). Again, the most common response is prayer (Figure 5).

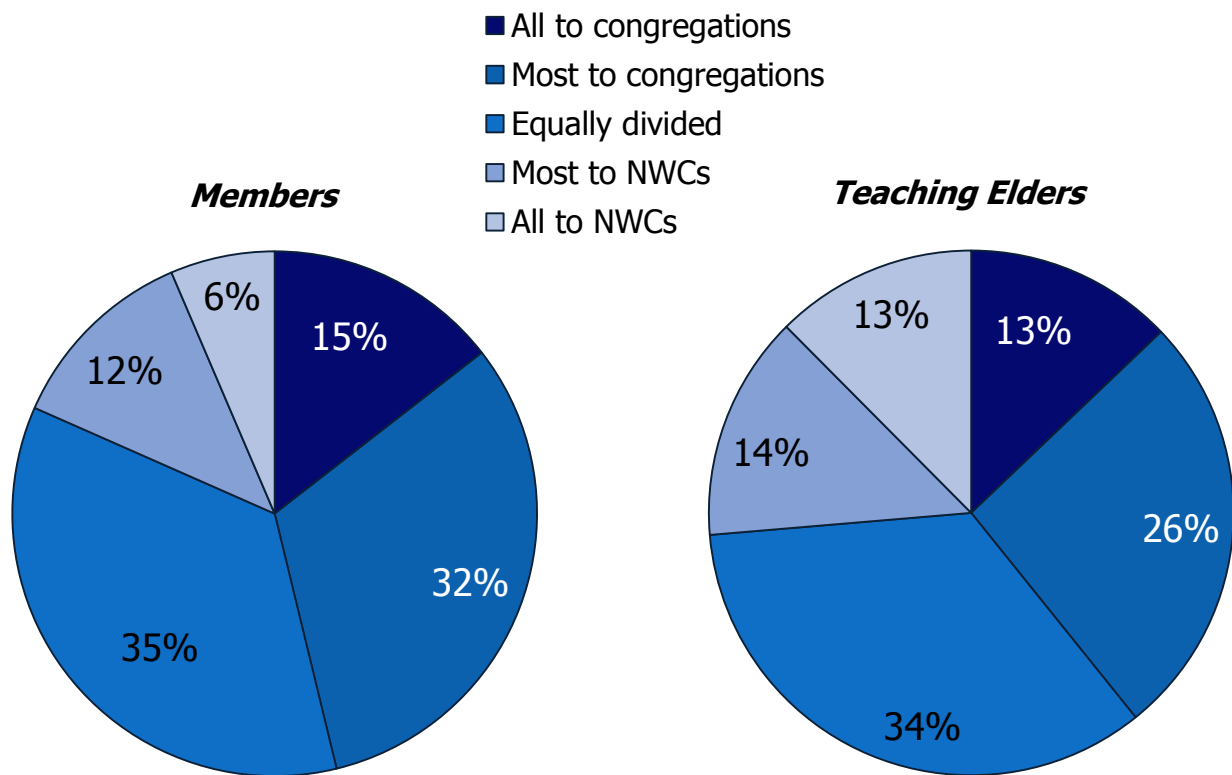
**Figure 5: Ways Presbyterians Are Personally Willing to Support NWCs with Which Their Congregations (Might) Partner**



The second-most commonly cited way Presbyterians expect they would personally support a NWC is by doing things like serving on a support committee, helping the NWC develop a class or event, leading a class or event, helping the NWC design or carry out a worship service, or helping the NWC with another ministry. About three in ten members, and over four in ten teaching elders, would give money or attend services. These responses remain unchanged from 2014. Teaching elders perceive similar or more benefits to their congregation’s partnership with a NWC (compared to members), and are more willing to personally help any NWC with which their congregation partners.

Panelists were also given the following hypothetical scenario: “Suppose you had \$100 to donate to help existing congregations, start new worshiping communities, or both. Indicate how you would split that amount between the two options.” Figure 6 shows the percentages of members and teaching elders choosing to give all, most, or equal amounts of the hypothetical money to help existing congregations or NWCs.

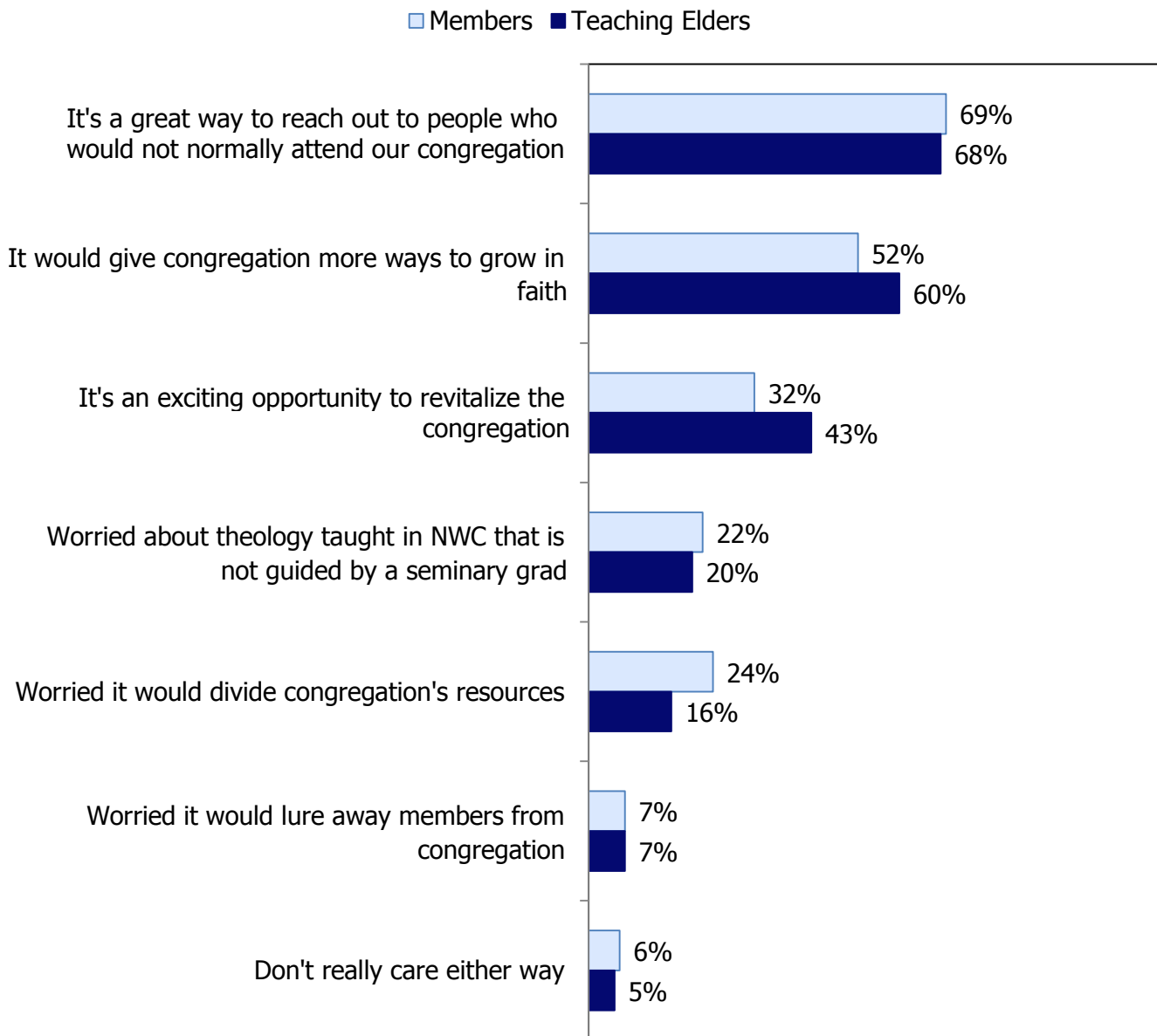
**Figure 6: Would Presbyterians Donate More to Congregations or NWCs?**



The most common response was to split the donation 50/50; 35% of members and 34% of teaching elders selected this equal distribution. Beyond that, Presbyterians are generally more interested in donating to established congregations than to NWCs: 47% of members and 39% of teaching elders elected to give all or most of the money to existing congregations, whereas 18% of members and 27% of teaching elders elected to give all or most of the money to new worshiping communities.

Although few Presbyterians may show a preference for donating to NWCs rather than to congregations, they are still favorable toward the idea of their congregation partnering with a NWC. Most feel that such a partnership would be a great way to reach out to people who would not normally attend their congregation (Figure 7). Also, most tend to feel that such a partnership would help the congregation grow in its faith. However, there is some trepidation, including worry that if the NWC is not led by a teaching elder, the theology might not be sound, or that a partnership with a NWC might strain the congregation's resources. Presbyterians generally do not, however, fear that partnering with a NWC would lure existing members away from the congregation. Also, whereas the top worry for members is resources, the top worry for teaching elders is theology.

**Figure 7: How Presbyterians Feel About the Idea (or Reality) of Their Congregation Partnering with a NWC**



Compared to two years ago, more Presbyterians are now willing to share their congregation's resources with NWCs. Table 2 shows the percentages of Presbyterians who are at least slightly supportive of each way their congregation could (or does) partner with a NWC, with the percentage change from 2014 in parentheses below. The numbers are higher in 2016 for each type of partnership.

**Table 2: Percentage of Presbyterians Who Are at Least Slightly Supportive of Their Congregation Partnering with a NWC in Each of Ten Ways**

	<i>Members</i>	<i>Teaching Elders</i>
Including the NWC in regular prayers	92% (+7%)	96% (+4%)
Allowing the NWC <b>at no cost</b> to use part of congregation's building for worship space when congregation does not normally meet for worship	89% (+7%)	93% (+7%)
Allowing the NWC <b>at no cost</b> to use some part of congregation's building for small groups and/or meetings during the week	91% (+11%)	93% (+7%)
Sharing space with the NWC <b>if the NWC paid rent</b> to use space in congregation's building	83% (+9%)	88% (+8%)
Allowing the NWC <b>at no cost</b> to use some part of congregation's building for office space	79% (+12%)	87% (+8%)
Allowing session to provide oversight for NWC	79% (---)	85% (---)
Sharing congregation's pastor or staff with NWC <b>if NWC pays part of their salaries</b>	73% (+11%)	81% (+11%)
Sharing congregation's pastor with NWC <b>at no cost</b> to NWC	62% (+8%)	74% (+5%)
Setting aside a portion of congregation's budget to support NWC for 2-year period	65% (+16%)	73% (+2%)
Sharing other staff in congregation with NWC <b>at no cost</b> to NWC	63% (+12%)	71% (+6%)

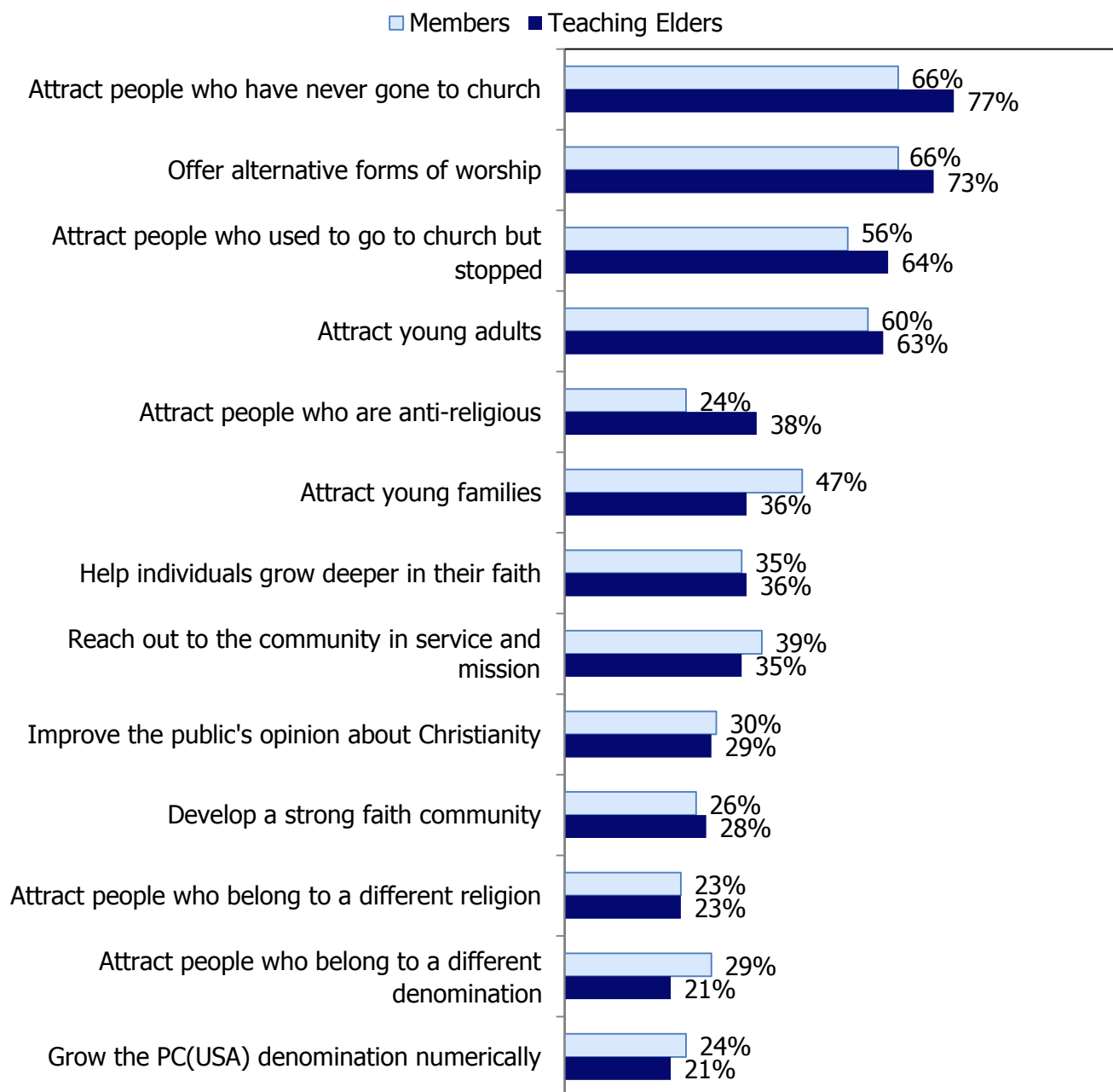
NOTE: Figures in parentheses represent the % change from two years ago. (--) indicates the question was not asked in 2014.

# Opinions about the 1001 NWC Initiative

Presbyterians generally feel that new worshiping communities are better equipped than congregations to do certain things. Only 8% of members and 5% of teaching elders feel that NWCs are not better equipped than traditional congregations in any way.

Respondents are most likely to think that NWCs are better equipped to attract people who have never gone to church (Figure 8). This can be compared to 2014, when 69% of members and 82% of teaching elders felt that NWCs are at least somewhat effective as an evangelism tool.

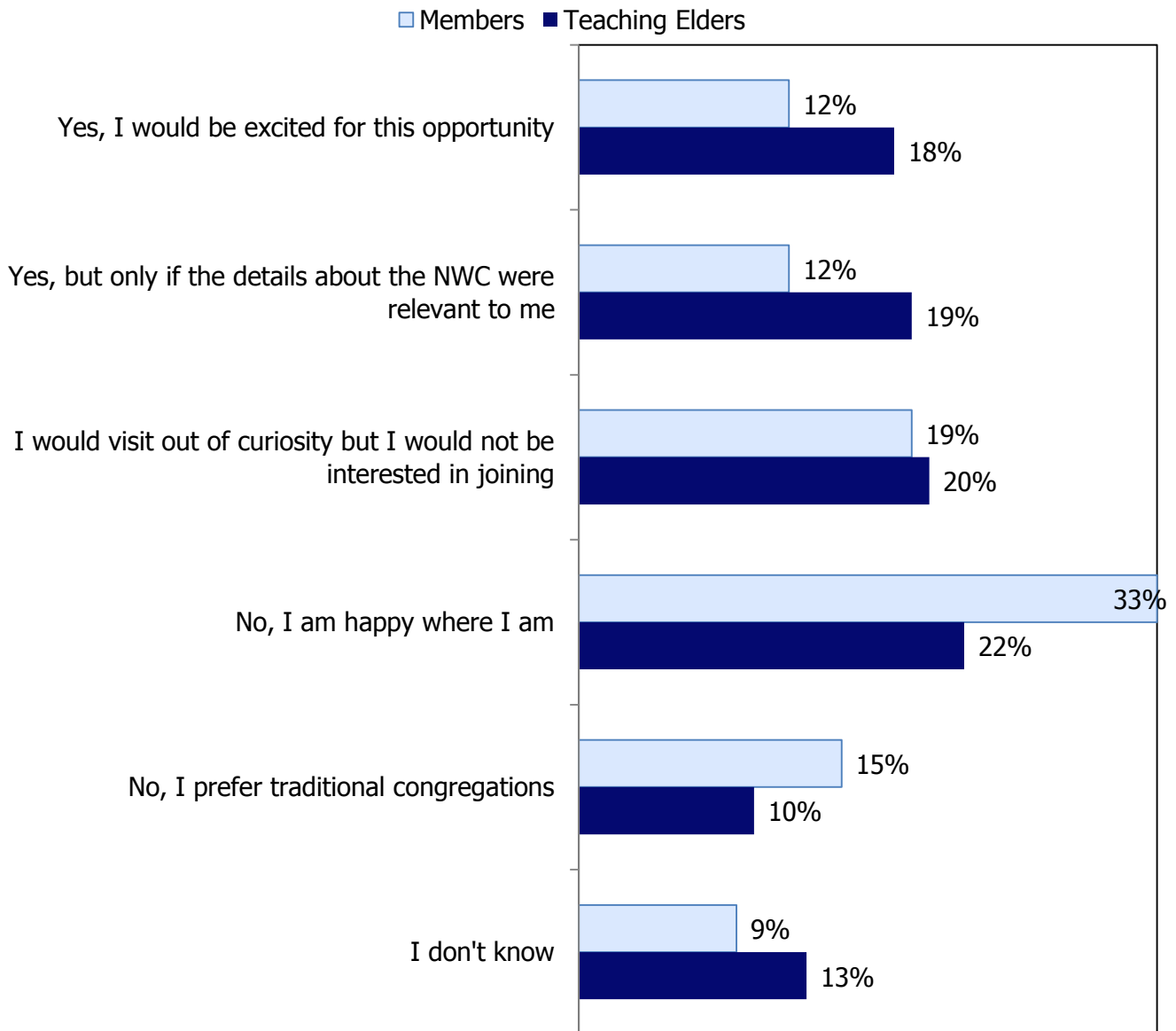
**Figure 8: What Presbyterians Think NWCs are Better Equipped than Traditional Congregations to Do**



Also, although Presbyterians find many advantages to NWCs, growing the denomination numerically is not generally among them. Less than one-fourth of Presbyterians feel that NWCs are better equipped than traditional congregations to grow the PC(USA) denomination numerically. This could indicate that members and teaching elders perceive the purpose of NWCs to be more related to bringing people to Christ in general rather than to the PC(USA) specifically. Further research could tease this out.

Although Presbyterians are generally open to the idea of their congregation partnering with a NWC, and are willing to support that partnership, fewer are personally interested in attending a NWC (Figure 9).

**Figure 9: Percentage of Presbyterians Who Would Consider Attending a NWC**

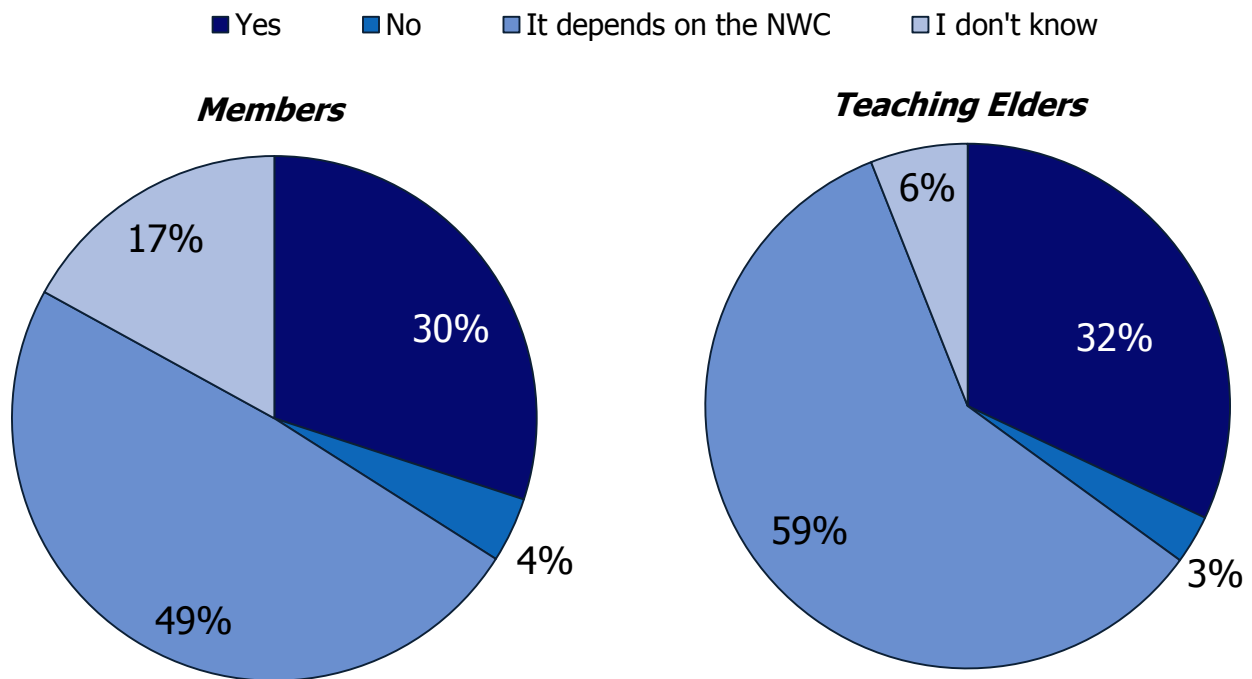


*NOTE: Respondents could only select one response option. Percentages may not add up to 100 due to rounding.*

Overall, about 24% of members and 37% of teaching elders would possibly be interested in regularly attending a NWC if one were in their area. An additional 19% of members and 20% of teaching elders might attend at least once, just out of curiosity. However, since it is not a goal to move Presbyterians from congregations to NWCs, this small percentage of Presbyterians interested in attending a NWC is not necessarily a bad sign. As many Presbyterians agree, one of the greatest strengths of NWCs, in comparison to traditional congregations, is that they are better positioned to attract the unchurched. Also, since the second-highest stated advantage of NWCs is to offer alternative forms of worship, perhaps about one-fourth of respondents would be interested in joining a NWC because of the alternative worship environment. Further research could help tease this out.

Also, only 30% of members and 32% of teaching elders feel that all NWCs should have a goal of becoming a PC(USA) congregation (Figure 10). This suggests that people may think of NWCs as an alternative to traditional congregations, rather than an extension of them. The most common response, however, is that it depends on the NWC.

**Figure 10: Do You Think a NWC Should Have a Goal of Becoming a PC(USA) Congregation?**



Of those who have an opinion, most Presbyterians still feel that NWCs are best started by official, existing entities such as presbyteries or congregations. Table 3 on the next page shows the percentages who think each of six entities or individuals is best equipped to start a NWC, with the percentage change from 2014 in parentheses below.

Only 9% of members and 13% of teaching elders feel that individual Presbyterians are best equipped to start NWCs, despite the fact that this is how most are started (Table 3).

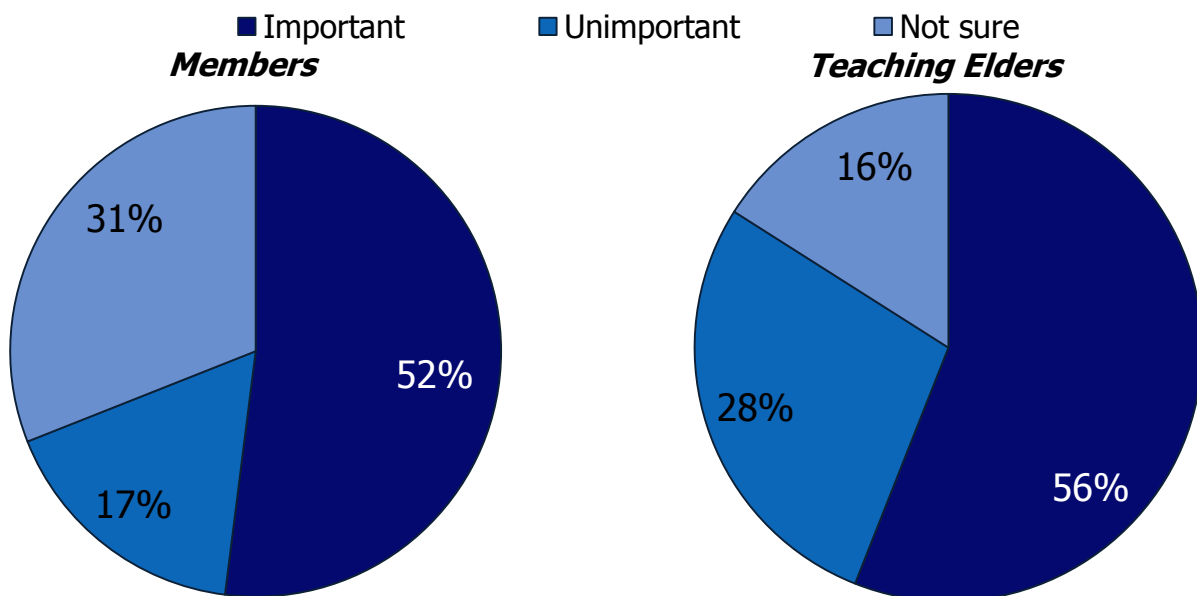
**Table 3: Beliefs about Who is Best Equipped to Start NWCs**

	<i>Members</i>	<i>Teaching Elders</i>
The Presbyterian Mission Agency	10%	4%
Synods	1%	1%
Presbyteries	24%	33%
Seminaries	2%	2%
Existing congregations	21%	28%
Individual Presbyterians	9%	13%
I don't know/can't decide	31%	14%

*NOTE: Respondents could only select one response option.*

This belief that NWCs should be connected to existing institutions is also seen in the fact that more than twice as many Presbyterians feel it is important for NWCs to advertise their relationship with the PC(USA), compared to those who do not feel it is important (Figure 11). Also, the fact that about one-fourth of Presbyterians think that existing congregations are best equipped to start NWCs could indicate that Presbyterians would be open to the idea of congregations birthing new churches. Further research would be needed in order to be sure.

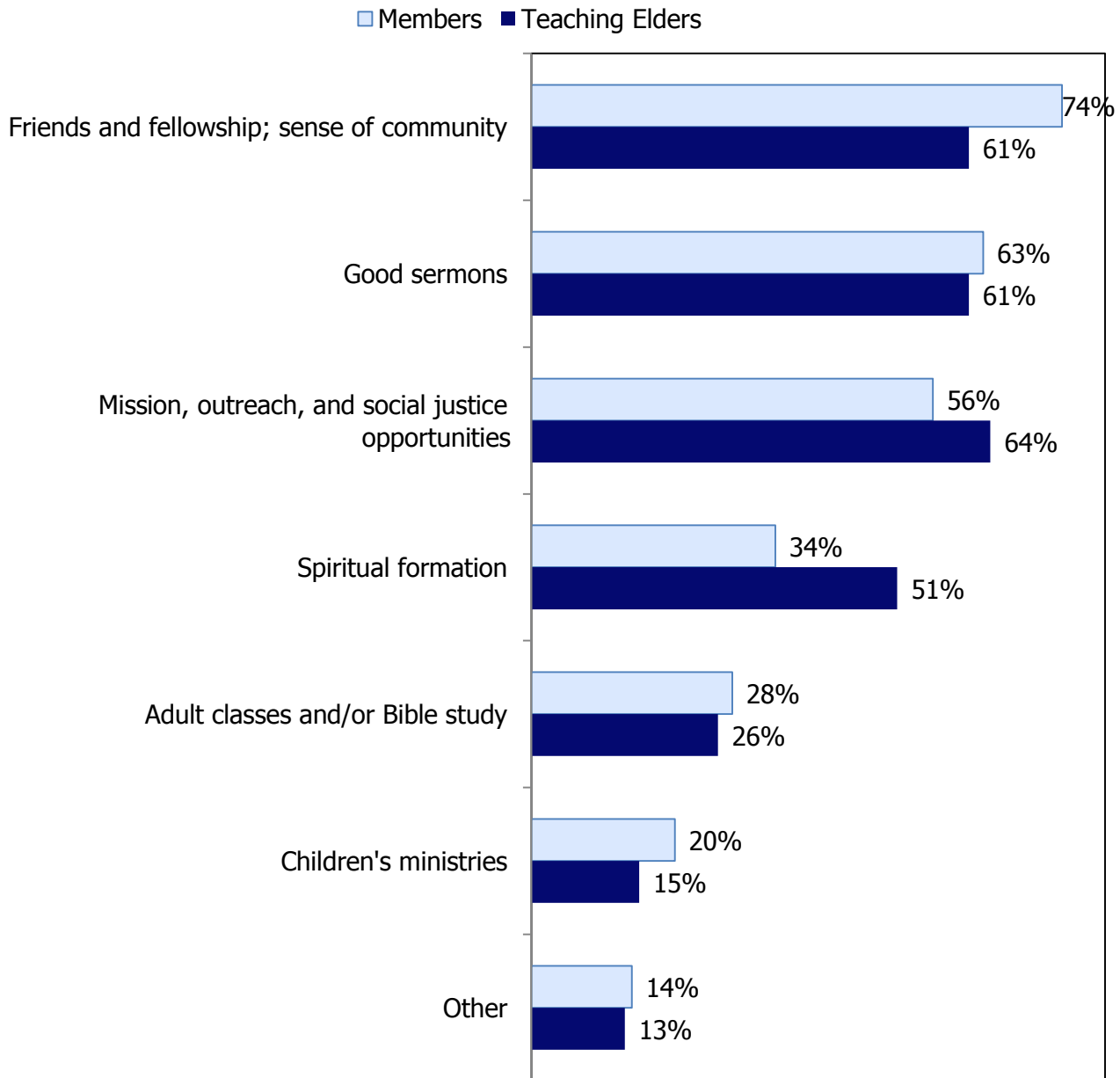
**Figure 11: Percentage of Presbyterians Who Think It Is Important that NWCs Advertise/Publicize their Relationship with the PC(USA)**





Finally, we asked panelists to identify the three most important things they would look for if they were seeking a new church family. We then asked, of these three things they identified, which single thing is the most important. We gave them six response options, plus a chance to write in something different (Figure 12).

**Figure 12: Three Most Important Things Presbyterians Look for in a Church Community**



The top three things Presbyterians look for in a new church family are (1) friends and fellowship; sense of community, (2) good sermons, and (3) mission, outreach, and social justice opportunities. We also asked respondents to identify the single most important thing they look for, and the results are the same. The most common other things that were written in were music (e.g., quality or style preferences) and worship (e.g., meaningfulness or style preferences).

# Appendix A: Study Methodology and Demographics

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This study was commissioned by the 1001 New Worshiping Communities office of the Presbyterian Mission Agency, and funded as a part of the Presbyterian Mission Agency's ongoing work. Information in this report may be used to help inform the work of the 1001 NWC initiative, as well as to help identify potential areas of growth in Presbyterians' awareness and involvement in the initiative.

## ***Methodology***

This is a quantitative study supported with qualitative responses. That is, the survey includes mostly closed-ended questions which are assigned numeric response values, but also includes a few open-ended questions to which respondents provide answers in their own words. See Appendix B for exact question wording and detailed survey results.

## ***Study Design and Implementation***

Angie Andriot, in collaboration with other Research Services staff and the clients, designed and implemented the study as the Principal Investigator.

A total of 3,062 panelists (sampled and volunteer) were invited to participate in this survey. Surveys were offered in English and were distributed via both web-based and paper questionnaires. The paper questionnaire was mailed on May 13, 2016 to 1,101 individuals who were sampled to become panelists. The web survey was distributed on May 27, 2016 via email invitation to 1,961 panel volunteers and sampled panelists who have either requested web-based surveys or for whom Research Services has email addresses and who Research Services continues to invite to participate in the Panel. All web non-respondents were sent email reminders on June 1, 2016, and June 8, 2016. Returns for both versions of the survey were accepted through August 2, 2016.

## ***Sample Definition***

This survey is the fifth full Presbyterian Panel survey to be completed by the 2015-2017 panelists. It consists of two nationally representative samples of groups affiliated with the Presbyterian Church (U.S.A.): members and teaching elders. This particular study consists of 55% sampled and 45% volunteer respondents. A new group of panelists is invited to participate every three years. Panel surveys are conducted quarterly, by mail and with an online completion option.

***Response Rate:*** Research Services did not have a correct address for 165 of the 3,062 panelists (sampled and volunteer) who were invited to participate in this survey. As a result, there were a total of 2,897 successful deliveries of the survey. In the end, 1,304 panelists completed the survey. The response rate (total surveys completed/total surveys sent) is 43% and the engagement rate (total surveys completed/total surveys successfully delivered to recipients) is 45%.

### ***Demographics:***

- **Gender:** Sixty-three percent of the members and 45% of the teaching elders who completed the survey are women. Female teaching elders are over-represented here, as women currently make up 33% of all active teaching elders in the PC(USA), and 27% of PC(USA) teaching elders overall (including those who are retired or otherwise inactive). The gender distribution of members in this sample is representative of the population of PC(USA) members.
- **Age:** The average age of respondents is 57, and their median age is 59. The ages of respondents range from 16 to 93. This group of panelists is younger than previous panel samples (the median age for the last sample of panelists was 63). Because the Office of the General Assembly data only provides membership age in ranges, we cannot make a direct comparison to the average age of Presbyterians as a whole; however, the median age range of Presbyterian members is 56-65.
- **Race:** Nine in ten respondents (92%) identify themselves as White. The second largest groups of respondents identify as Hispanic (2%), Black or African American (2%), or multiracial (2%). Very few respondents identify with other racial-ethnic groups (Asian, 1.4%; Middle Eastern, 0.2%; Native American, 0.1%). This is similar to the overall Presbyterian population, which is 91% White.
- **Role:** For this survey, 476 (37%) of the respondents are members and 799 (63%) are teaching elders. In addition, 29 respondents did not provide their role designation; therefore, their responses are only included in analyses of panelists as a whole (described when results are shown for “Presbyterians” rather than for members and teaching elders separately).

### ***Sampling Error:***

Determining precision of findings/margin of error is complicated by the fact that this study is comprised partially of a convenience sample. The “Demographics” section above notes where panelists are over-represented or under-represented, when compared to known estimates of population demographics based on congregational data collected in the Session Annual Statistical Report by the Office of the General Assembly in 2014.

If this study had been composed of a simple random sample, the margin of error for this survey as a whole (using a 95% confidence interval) would be 3.8%. If we were to compute a margin of error for each sample within the survey, this margin would be 5.2% for members and 5.9% for teaching elders.

### ***Data Analysis***

Survey results have been analyzed for differences by respondents’ role (member vs. teaching elder). This analysis helps to identify patterns in responses. Results are presented as descriptive statistics.

When differences between groups of respondents are noted in results, significance tests have indicated that these differences are statistically significant at the  $p \leq .05$ -level, meaning that there is a 5% or lower chance that the groups are actually statistically equivalent in the area discussed. Qualitative data are analyzed using content analysis.

### ***About the Presbyterian Panel***

The Panel is maintained and directed by the office of Research Services of the Presbyterian Church (U.S.A.). The first Panel was created in 1973 to provide a means of informing leaders of the opinions and activities of Presbyterians across the church. Survey topics and questions are usually developed at the request of, and in consultation with, staff or elected members of national church entities. However, ultimate decisions on content and the disposition of Panel data are those of Research Services. Standards developed by the American Association of Public Opinion Research guide Panel surveys.

### ***Suggested Citation***

Research Services, Presbyterian Church (U.S.A.). *1001 New Worshiping Communities: The Report of the Volume 2: 2016 Presbyterian Panel Survey*. Louisville, 2016.

### ***Panel on the Web***

*Summaries and Reports* of Panel surveys since 1993 and a listing of all surveys since the first Panel was created in 1973 are available on the web for free download in Adobe Acrobat (pdf) format at the Presbyterian Church (U.S.A.) website:

[www.pcusa.org/research/panel](http://www.pcusa.org/research/panel).

**Appendix B: Survey Questions and Responses**  
**1001 New Worshiping Communities**  
**2016 Presbyterian Panel Vol. 2**

Number of survey invitations sent .....	3,062
Number of undeliverable surveys and ineligible respondents .....	165
Number of surveys completed .....	1,897
Response rate.....	43%

**Familiarity with the 1001 NWC Initiative**

	<u>Members</u>	<u>Teaching Elders</u>
1. At the 2012 General Assembly, PC(USA) leaders encouraged Presbyterians to create 1,001 new worshiping communities between 2012 and 2022. The definition of a “worshiping community” is deliberately broad, to include traditional new church developments, immigrant fellowships, house churches, and a variety of other possibilities, including experimental ones. How familiar are you with this 1001 NWC initiative?		
	n=475	n=798
Very familiar .....	7%	27%
Familiar .....	20%	43%
A little familiar.....	28%	23%
Not at all familiar .....	45%	6%
2. Which of the following have helped you become more familiar with the 1001 NWC initiative? <i>(Fill in all that apply.)</i>		
	n=476	n=799
1001 Conference .....	1%	5%
1001 NWC videos .....	6%	22%
1001 NWC website .....	8%	20%
2012 or 2014 General Assembly .....	10%	31%
A previous Panel survey .....	8%	7%
Big Tent event.....	3%	7%
Camp or retreat .....	1%	2%
Facebook.....	10%	17%
Guest speaker at a congregation.....	7%	8%
News story .....	11%	30%
PC(USA) website .....	20%	36%
Presbyterian News Service.....	12%	33%
Presbytery meeting .....	17%	53%
Presbytery sponsored 1001 event .....	2%	9%
Synod meeting.....	1%	3%
The Starting New Worshiping Communities resource available in both print and downloadable formats .....	8%	21%
Workshop .....	2%	6%
Other (please specify).....	20%	22%
Not sure/Don't remember .....	28%	8%
3. In the past year, have you personally had any of the following connections or experiences with a PC(USA) new worshiping community (NWC)? <i>(Fill in all that apply.)</i>		
	n=476	n=799
I have led (or helped to lead) a NWC .....	2%	6%
I have regularly attended one or more NWCs.....	3%	4%
A close friend or family member has attended a NWC .....	5%	14%
I have given a financial donation directly to one or more NWCs.....	4%	10%
I have prayed for one or more NWCs .....	14%	37%
I have helped one or more NWCs in some other way (e.g., serving on a support committee, helping them develop a class or event, helping them design or carry out a worship service, helping them with another ministry, etc.) .....	7%	19%

Note: Percentages may not add to 100 due to either rounding or the ability to select more than one option  
n = number of respondents who replied to this question

3 cont. In the past year, have you personally had any of the following connections or experiences with a PC(USA) new worshipping community (NWC)? <i>(Fill in all that apply.)</i>		
Other <i>(please specify)</i> : .....	4%	11%
I haven't personally had any connections or experiences with a PC(USA) NWC in the past year .....	77%	47%

**Congregations Partnering with NWCs**

4. Is your congregation involved in any way with a new worshipping community?	n=463	n=790
Yes .....	17%	14%
No .....	49%	72%
Not sure .....	32%	5%
I am not part of a congregation .....	2%	10%
5. If yes, in which of the following ways is your congregation involved? <i>(Fill in all that apply.)</i>	n=161	n=292
Participates in events intentionally organized to build relationships between the church and new worshipping community.....	26%	18%
Partners in service work with the new worshipping community (local or international missions, volunteering, activism, etc.).....	18%	12%
Provides financial support .....	26%	21%
Provides session oversight .....	9%	11%
Shares its staff .....	12%	9%
Shares office space .....	9%	10%
Shares space for studies/small groups .....	11%	12%
Shares worship space .....	12%	11%
Shares other resources with them besides money, staff, or space (i.e., musical instruments, Bibles, other print materials, etc.).....	10%	11%
We pray for one another .....	23%	24%
Other <i>(please specify)</i> .....	9%	5%
I don't know.....	5%	1%
6. How much has your congregation's relationship with the NWC:	n=87	n=113
<i>Energized your congregation?</i>		
Very much.....	10%	20%
Somewhat .....	22%	29%
Slightly .....	25%	26%
Not at all .....	17%	20%
Don't know/No opinion .....	25%	5%
<i>Helped your congregation to grow numerically?</i>		
Very much.....	5%	5%
Somewhat .....	13%	7%
Slightly .....	15%	18%
Not at all .....	38%	55%
Don't know/No opinion .....	31%	14%
<i>Increased your congregation's engagement with the community?</i>		
Very much.....	16%	13%
Somewhat .....	18%	22%
Slightly .....	30%	27%
Not at all .....	12%	26%
Don't know/No opinion .....	24%	12%

7. If your congregation were to partner with a NWC, do you expect that you would *personally* do each of the following? (If your congregation currently partners with a NWC, answer based on whether you have done each of the following.)

	n=444	n=705
<i>Include the NWC in my personal prayers</i>		
Yes.....	79%	92%
No.....	7%	3%
Not sure .....	14%	5%
 <i>Make a personal financial contribution to support the NWC</i>		
Yes.....	31%	46%
No.....	25%	18%
Not sure .....	44%	37%
 <i>Make a personal commitment to attend services at the NWC</i>		
Yes.....	27%	42%
No.....	21%	22%
Not sure .....	52%	36%
 <i>Make a personal commitment to help the NWC in some other way (such as serving on a support committee, helping them develop a class or event, leading a class or event, helping them design or carry out a worship service, helping them with another ministry, etc.)</i>		
Yes.....	45%	70%
No.....	14%	7%
Not sure .....	41%	23%

8. Suppose you had \$100 to donate to help existing congregations, start new worshiping communities, or both. Indicate how you would split that amount between the two options:

	n=435	n=1126
<i>Assistance to existing congregations</i>		
average .....	\$60.26	\$54.20
median .....	\$50.00	\$50.00
 <i>Development of new worshiping communities</i>		
average .....	\$39.74	\$45.80
median .....	\$50.00	\$50.00

9. How do you feel about the idea (or reality) of your congregation partnering with a NWC? (Fill in **all** that apply.)

	n=442	n=692
I think partnering with a NWC is an exciting opportunity to revitalize our congregation..	32%	43%
I think it is a great way to reach out to people who would not normally attend our congregation.....	69%	68%
It would give us more ways to grow in our faith.....	52%	60%
I worry it will lure away members from our congregation .....	7%	7%
I worry it will divide our resources .....	24%	16%
I worry about the theology taught in NWCs that is not guided by someone with a seminary education.....	22%	20%
I don't really care either way .....	6%	5%
Other .....	9%	13%

10. How supportive would you be if your congregation were to partner with a NWC in each of the following ways? (If it already partners with a NWC in any of these ways, answer about how supportive you are of this type of partnership.)

	n=435	n=691
<i>Allowing the NWC at no cost to use part of your congregation's building for worship space when your congregation does not normally meet for worship</i>		
Very supportive .....	54%	57%
Somewhat supportive.....	25%	27%
Slightly supportive .....	10%	8%
Not at all supportive.....	5%	4%
Don't know/No opinion .....	6%	5%
 <i>Allowing the NWC at no cost to use some part of your congregation's building for office space</i>		
Very supportive .....	35%	46%
Somewhat supportive.....	29%	27%
Slightly supportive .....	16%	14%
Not at all supportive.....	10%	7%
Don't know/No opinion .....	11%	6%
 <i>Allowing the NWC at no cost to use some part of your congregation's building for small groups and/or meetings during the week</i>		
Very supportive .....	56%	62%
Somewhat supportive.....	24%	24%
Slightly supportive .....	11%	7%
Not at all supportive.....	4%	3%
Don't know/No opinion .....	5%	4%
 <i>Sharing space with the NWC if the NWC paid rent to use space in your congregation's building</i>		
Very supportive .....	47%	57%
Somewhat supportive.....	25%	22%
Slightly supportive .....	11%	10%
Not at all supportive.....	7%	6%
Don't know/No opinion .....	10%	6%
 <i>Sharing your congregation's pastor with the NWC at no cost to the NWC</i>		
Very supportive .....	19%	25%
Somewhat supportive.....	24%	29%
Slightly supportive .....	20%	21%
Not at all supportive.....	25%	16%
Don't know/No opinion .....	13%	10%
 <i>Sharing other staff in your congregation with the NWC at no cost to the NWC</i>		
Very supportive .....	16%	21%
Somewhat supportive.....	20%	27%
Slightly supportive .....	27%	23%
Not at all supportive.....	24%	16%
Don't know/No opinion .....	13%	13%
 <i>Sharing your congregation's pastor or other staff with the NWC if the NWC paid part of their salaries</i>		
Very supportive .....	28%	36%
Somewhat supportive.....	26%	30%
Slightly supportive .....	19%	15%
Not at all supportive.....	15%	9%
Don't know/No opinion .....	12%	9%



10cont. How supportive would you be if your congregation were to partner with a NWC in each of the following ways? (If it already partners with a NWC in any of these ways, answer about how supportive you are of this type of partnership.)

*Setting aside a portion of your congregation's budget to support the NWC for a two-year period*

Very supportive .....	18%	24%
Somewhat supportive.....	25%	25%
Slightly supportive .....	22%	25%
Not at all supportive.....	22%	16%
Don't know/No opinion.....	13%	11%

*Including the NWC in regular prayers*

Very supportive .....	74%	84%
Somewhat supportive.....	14%	11%
Slightly supportive .....	5%	2%
Not at all supportive.....	1%	2%
Don't know/No opinion.....	7%	2%

*Allowing the session to provide oversight for the NWC*

Very supportive .....	37%	42%
Somewhat supportive.....	27%	30%
Slightly supportive .....	15%	14%
Not at all supportive.....	9%	7%
Don't know/No opinion.....	12%	8%

**Opinions about the 1001 NWC Initiative**

11. Which of the following do you think NWCs are *better equipped* than traditional congregations to do? (Fill in **all** that apply.)

	n=435	n=779
Attract people who have never gone to church .....	66%	77%
Attract people who used to go to church but stopped .....	56%	64%
Attract people who belong to a different denomination.....	29%	21%
Attract people who belong to a different religion .....	23%	23%
Attract people who are anti-religious .....	24%	38%
Attract young adults.....	60%	63%
Attract young families .....	47%	36%
Develop a strong faith community .....	26%	28%
Grow the PC(USA) denomination numerically.....	24%	21%
Help individuals grow deeper in faith .....	35%	36%
Improve the public's opinion about Christianity .....	30%	29%
Offer alternative forms of worship .....	66%	73%
Reach out to the community in service and mission .....	39%	35%
Other .....	7%	7%
NWCs are not better equipped than traditional congregations in any ways .....	8%	5%

12. If there were a new worshipping community nearby, would you consider attending? (Fill in **only one**.)

	n=454	n=781
Yes, I would be excited for this opportunity.....	12%	18%
Yes, but only if the details about the NWC were relevant to me .....	12%	19%
I would visit out of curiosity but I would not be interested in joining .....	19%	20%
No, I am happy where I am .....	33%	22%
No, I prefer traditional congregations.....	15%	10%
I don't know.....	9%	13%

	<u>Members</u>	<u>Teaching Elders</u>
13. Do you think a NWC should have a goal of becoming a PC(USA) congregation?	n=455	n=784
Yes.....	30%	32%
No.....	4%	3%
It depends on the NWC.....	49%	59%
I don't know .....	17%	6%
14. In general, what <i>one</i> part of the PC(USA) is <i>best</i> equipped to start new worshipping communities? ( <i>Fill in only one.</i> )	n=453	n=784
The Presbyterian Mission Agency (the national mission and ministry agency of the PC(USA)) .....	10%	4%
Synods.....	1%	1%
Presbyteries .....	24%	33%
Seminaries .....	2%	2%
Existing congregations.....	21%	28%
Individual Presbyterians.....	9%	13%
Other ( <i>please specify</i> ) .....	1%	6%
I don't know/can't decide .....	31%	14%
15. How important do you think it is that NWCs advertise/publicize their relationship with the PC(USA)?	n=450	n=782
Extremely important.....	15%	20%
Somewhat important .....	37%	36%
Don't know/not sure .....	32%	16%
Somewhat unimportant.....	14%	22%
Extremely unimportant .....	3%	6%
16. If you were in the position of seeking a new church family, what are the three most important things you would look for? ( <i>Select up to three.</i> )	n=457	n=787
Good sermons.....	63%	61%
Adult classes and/or Bible study .....	28%	26%
Children's ministries .....	20%	15%
Friends and fellowship; sense of community.....	74%	61%
Mission, outreach, and social justice opportunities .....	56%	64%
Spiritual formation.....	34%	51%
Other ( <i>please specify</i> ) .....	14%	13%
17. Of the three items you selected above, which one is the <i>most important</i> to you? ( <i>Fill in only one.</i> )	n=453	n=777
Good sermons.....	21%	23%
Adult classes and/or Bible study .....	5%	4%
Children's ministries .....	4%	2%
Friends and fellowship; sense of community.....	30%	22%
Mission, outreach, and social justice opportunities .....	19%	23%
Spiritual formation.....	13%	17%
Other ( <i>please specify</i> ) .....	9%	9%