VITALCHURCH
MINISTRY

Christ Community Church

Carmichael, CA

Ministry Assessment
Final Report

March 2024
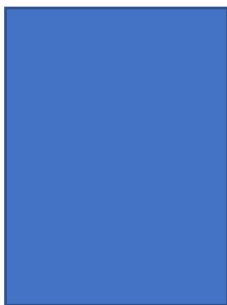
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At VitalChurch Ministry it is our mission to revitalize churches in crisis or transition and see them reconciled and restored to unity, with gifted leadership in place, gospel values embedded, effective governance established, an exciting mission agreed on, and discipleship pathways engaged. We are distinctive because we are pastors with pastors' hearts who've banded to do something together.

VitalChurch accomplishes strategic and effective ministry mainly through two divisions:

1. *Church Diagnostics* (Gregg Caruso, VitalChurch Managing Partner and Director, Diagnostic Division)

2. *Intentional Interim Pastorates* (Dave Miles, VitalChurch Founding Partner and Director, Intentional Interim Pastor Division)

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I. Introduction

How to Make the Most of This Report

By God's grace, this ministry assessment report will be **a mirror** back to your church reflecting what the people of Christ Community Church (CCC) in Carmichael, CA have said, and **a map** forward on a biblical pathway of church revitalization. This report has three sections:

1. **Begin in this Introduction** by reading the biblical basis for ministry assessment and the critical questions. These are for both personal and all-church consideration.

2. **Next, read the Executive Summary**, which is the "heart" of the report. It identifies strengths to build on and highlights issues and recommendations made in response to the issues discerned through the online survey data analysis and input sessions.

3. **Then, peruse the Survey Data** section. Charts and graphs tell the story of your church. As mentioned above, they mirror the responses you gave in the initial data collection. This database and analysis section, including verbatim responses, will help you better understand the core issues and recommendations.

A Biblical Basis for Ministry Assessment

If Jesus visited Christ Community Church and walked discreetly around during your worship services, community groups, mission, service, evangelism projects, or Bible studies, how would he evaluate your church? If Jesus took a few minutes after your worship service to speak to you, what might he say? These are sobering questions for any church. They are questions that you would do well to consider. When Jesus addressed the seven churches in the book of Revelation, he spoke both affirmation and admonition. The objective of this report is similar.

1 Timothy 4:15-16 is one passage of Scripture that provides a biblical reference point for this assessment. The Apostle Paul, as a father in the faith, is instructing young Pastor Timothy in pastoral responsibilities by saying:

> *Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.* (1 Timothy 4:15-16 NASB)

These two verses offer a context for ministry evaluation. Note that the stated goal is not perfection, but progress (v.15); and, that a consistent and thorough evaluation of

yourselves and your message leads to the furtherance of the gospel (v.16). This process requires courage because you must be willing to consider and confront the most brutal facts of your current reality, whatever they might be.

In addition to being a biblical principle, confronting the most brutal facts of your current reality is also a key concept from the best-selling business book titled, *Good to Great* by Jim Collins.[1] He, with his team, conducted a 5-year research project comparing teams that helped organizations move from good to great. Collins suggests there are three primary components to confronting the brutal facts:

1. Create a climate where truth is heard.
2. Get the data.
3. Embrace the Stockdale Paradox: "Never confuse faith that you will prevail in the end with the discipline to confront the most brutal facts of your current reality, whatever that might be." –Vice Admiral James Stockdale

Critical Questions

This diagnostic assessment began with the admission that apart from outside input and intervention, CCC would be less likely to understand the core issues that are hindering the life of your church at this time. The VitalChurch Team asks your church to respond to three critical questions during this transition season:

1. Will you face the real issues? (The <u>presenting</u> "issue" is rarely the <u>real</u> issue.)
2. Will you own up to your part of the issues or problems?
3. Will you, by God's grace, do whatever is necessary to change and grow?

In short, we are asking you, "Do you want to get better?" Jesus asked that very question to a man who lay beside the pool of Siloam (John 5:6). That man, who had been at the pool for many years, would be faced with an entirely new reality and way of living. While being paralyzed was difficult and challenging, it was at least familiar. Was he willing to face and embrace a totally new kind of life? It would take humility and faith, and most of all it would take the intervention of Jesus. A small seed of faith was revealed in his statement: "Sir, I have no one to help me into the pool." Jesus' response was powerful and authoritative. "Get up. Pick up your mat and walk." Rising up, the former invalid walked for the first time in 38 years. The same can be true for a local church if we don't become complacent in our woundedness.

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[1] HarperBusiness, 2001.

Jesus is the Head of the Church and is (ultimately) the healer of all people and every church. Organizational reengineering may help a congregation to run more efficiently, but what is really needed is a fresh encounter with Jesus! The inner life transformation that flows from receiving the effects of the cross and resurrection of Christ must begin on the personal level, and then move into the corporate life of your congregation.

II. Executive Summary

Definition of Terms

Vital and recurring terms in this report include:

Tenure Groups (how long people have attended CCC)
- New Attenders: those who have attended your church for 5 years or less.
- Intermediate Attenders: those who have attended your church for 6-19 years.
- Pioneers: those who have attended your church for 20 years or more.

Generation Groups:
- Gen Zers: people who are currently 18-26 years of age
- Millennials: people who are currently 27-43 years of age
- Gen Xers: people who are currently 44-58 years of age
- Boomers: people who are currently 59-77 years of age
- Silents: 78 years of age or older

Scope of the Report

The criterion for a satisfactory survey sample is to have at least half of the year's average number of people in attendance take the survey. 451 people participated in taking your survey. Given a recent attendance figure of over 600 in both services and online, we have a response rate of almost 75%, which is very good.

Additionally, the VitalChurch Discernment Team was able to meet with 93 people through input sessions, including former Pastor Greg Alderman. The survey results, coupled with the input sessions, should accurately reflect the current reality at CCC (the *mirror*), with the primary objective being to develop a pathway forward for God's preferred future at CCC (the *map*).

Strengths to Build On

God has taken care of Christ Community Church over the past sixty and more years. So, the following section is intended to assist you in celebrating just a few of the many strengths that you have been blessed with, by God's grace. The data from your online survey reveals numerous areas and ministries where CCC is flourishing:

1. Your first great strength is **how you assessed** a large number of your ministries. Any ministry rated above 75% is considered strong and moving toward flourishing. Here are your top-rated ministries:

Ministry	Rating
Sermons/Preaching	85%
Celebrate Recovery	84%
Children's Ministry (Birth - 5th Grade)	82%
Church Facilities	82%
Hospitality Ministry - Campus Hosts/Ushers/Welcome Center/Cafe	81%
Middle School Ministry	78%
Care & Prayer Ministries	77%
Traditional Worship Music (Worship Services)	77%
Church Communications (Website, Church Wide Email, Bulletin, Ministry Handouts, Social Media, Podcast, etc.)	77%
Worship Audio/Visual (Worship Services)	76%
In-Person Traditional Sunday Worship Services (overall experience)	76%
Missions	76%
LAF Track Courses	75%
Women's Ministry	75%
High School Ministry	75%
In-Person Contemporary Sunday Worship Services (overall experience)	75%

2. Now we can see **what keeps people coming** to CCC:

    - 45% Bible Study/Sermons
    - 28% Relationships

While we can see that CCC is strong in its sermons, something that is interesting is that the church also showed an exceptionally high rate of *experienced quality of fellowship*. As we will see below, CCC has not been good at attracting and sponsoring people into the church, yet once they're in, the potential for fellowship is strong.

3. **Quality of Fellowship**—*Koinonia* (See **Section 4: Quality of Fellowship** in the Appendices for full discussion).

Overall Quality of Fellowship (percentiles)
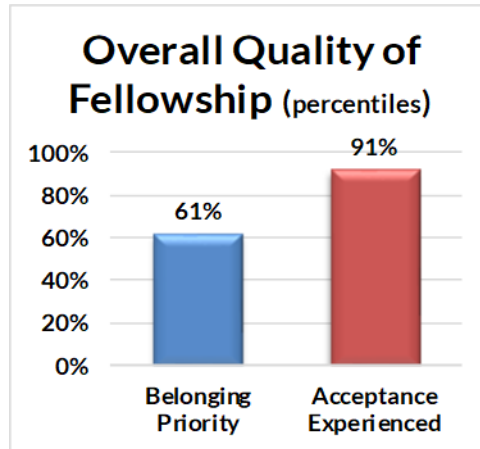
Priority is in the "High Normal" range.
Experienced is in the "High" range.

- CCC is in the 91%ile of people feel like they are experiencing acceptance. That is amazing!

Christ Community is <u>exceptional</u> in that you have managed to maintain a high focus in both sermons and fellowship (once people are in). That also shows in the relational qualities at your church:

Relational Qualities At Your Church

Grieve Losses	86%
Open & Vulnerable	75%
Honest About Emotions	76%
OKAY to Say "No"	78%
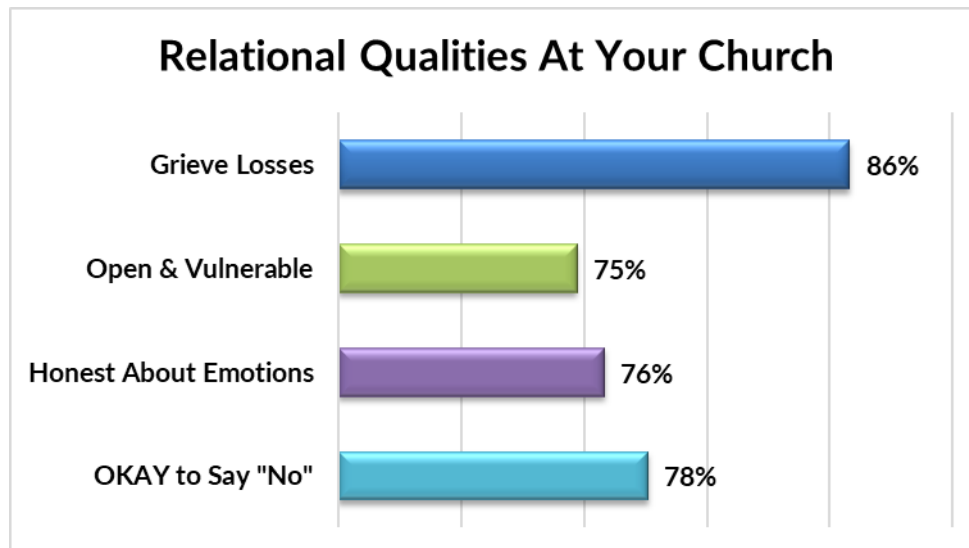
The minimum ideal score on these characteristics is 70%.

These emotional health questions help measure the degree to which CCC's attenders become involved in each other's lives. And CCC is doing a great job in this category.

4. And once you're here, and you feel accepted, another strength is that **you feel your needs are being met.**

Needs Met	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Definitely	48%	54%	49%	43%	40%	54%	47%	46%	51%
Satisfactorily	32%	30%	34%	31%	20%	37%	29%	33%	30%
Somewhat	14%	14%	13%	15%	30%	8%	17%	13%	16%
Not really	6%	2%	4%	11%	10%	1%	7%	8%	4%

- 80% of you said your needs are being met at a satisfactory or more level.

5. With a people who are satisfied, it also means they are committed to living on **mission, doing evangelism, and serving** at Christ Community.

Commitment to Mission/Evangelism

Should share faith	98%
Unchurched relationships	97%
6+ Unchurched relationships	62%
Confident to share gospel	72%
Shared the Gospel in past 12 months	61%
Would participate in local outreach	33%
Willingness to spend 1+ hr/wk	85%
Willingness to spend 4+ hr/wk	38%
Rate of Evangelism	7%
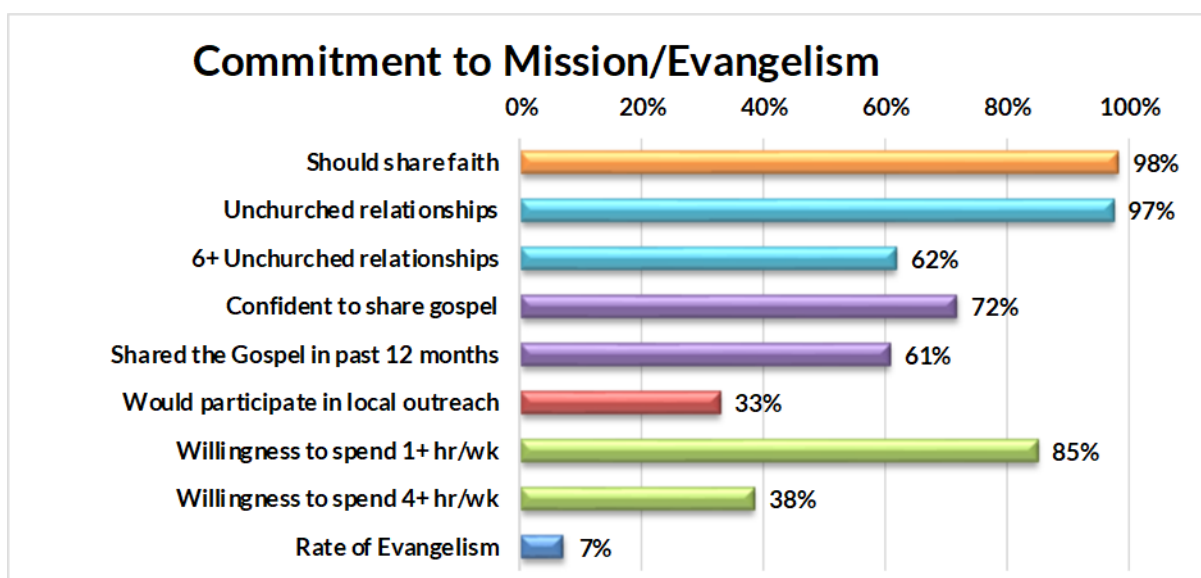
- 97% have non-Christian friends, 62% have 6 or more.
- 98% Say Christians should find ways to share their faith.
- So, you are in your community and willing to share your faith with the people you interact with.
- 85% are willing to volunteer an hour or more per week supporting the mission of the church.
- 38% Willing to spend 4 or more volunteer hours (Excellent)
- CCC has a mass of volunteers who are ready and willing to help this church succeed.

6. Now that we have a group of volunteers who are ready, a huge benefit is that **your staff members are good at mentoring and training people to participate in their area of ministry.**

Staff Mentoring	Congregation	Leaders	Staff
Excellent	24%	0%	31%
Good	46%	75%	56%
Hit and Miss	22%	25%	6%
Tendency to do their area of ministry on their own	8%	0%	6%
Red Total	30%	25%	13%
Don't know	35%	27%	0%

- 70% of the congregation feels the staff does a great job, and the staff also seem to enjoy doing it at 87%.

All in all, God has certainly blessed Christ Community Church! Those are just a few of the many things to build on as you enter the next season of fruitful ministry.

Introduction

In Deuteronomy 1:2-3 Moses addressed the Israelites as they were about to enter the Promised Land, and he clearly stated that what would normally take about eleven days has taken them forty years.

Sinful attitudes like grumbling, murmuring, disputing, and complaining don't reflect God's heart and purposes, and they lead us down a long and winding road that can prolong our anxiety and our longing for stability and control. And, as most of us know, a whole generation of people died during the forty-year-long journey through the wilderness.

I [Gregg] became a Jesus follower in the early '70's in the SoCal Jesus Movement (e.g., the *Jesus Revolution* movie), and I still remember a particular song from those days. It was titled, "Walkin' Sinai" and the chorus went like this:

> *Go on and take another lap around Mount Sinai,*
> *'Til you've learned your lesson,*
> *'Til you stop your whining and you quit your rebellin',*
> *'Til you learn to stand in your day of testing, by trustin' and obeyin' the Lord.*

God wants to teach us deep and fruitful lessons in a season of transition but, like Jonah, Jacob, David, Peter, and countless other biblical characters, we are prone to run from what God wants to teach us in the moment. In the end we find that God is patiently providing us with the opportunity to learn as we grow closer to him and to one another.

Here are some important questions for you, CCC: What is God trying to teach you in this transition season? Are you humble? Are you listening? Have you surrendered your personal preferences?

Considering the Israelites and the Exodus as a helpful metaphor for the spiritual journey of a church in transition, here are six basic stages:[2]

1. **Pre-Awareness** begins with a general sense of dis-ease—yet we are not fully aware of God is up to and we often try to find ways to maintain the status quo.

2. **Awareness** comes when an event, or an accumulation of events, happens and we can no longer dismiss or ignore that God is wanting our attention.

3. **A Turning (or Tipping) Point** occurs when we finally "wake up" and face the pain of our need to surrender afresh and change.

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[2] Adapted from *Strengthening the Soul of Leadership: Seeking God in the Crucible of Ministry* by Ruth Haley Barton, IVP Books 2008/2018:87-100 (Chap 6).

4. **A Time of Testing**, like when the ancient Israelites found themselves standing at the Red Sea with the Egyptian army bearing down on them. They were initially convinced that God had abandoned them, and they wanted to surrender and go back to Egypt.

5. **Learning to Trust**, like in Exodus 14:13-14, *Moses said to the people, "Do not fear! Stand by and see the salvation of the LORD which he will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.* [14] *The LORD will fight for you while you keep silent."*

6. **Training in Our Waiting** can be compared to a dark season of the soul when we realize that without God's intervention there is very little hope. As we surrender afresh our lives and our church to God and prayerfully seek his guidance, wisdom, and direction. This means placing all of our personal preferences up on the table.

Most of us have not had much training in waiting—and there is no grad-school or seminary course that teaches us how to wait well. However, here's something that many people miss in the Exodus narrative: Moses had already been through 40 years of wilderness testing and training and he was well prepared to lead the Israelites on their prolonged journey.

We will be referring to these stages as we move through the rest of this report.

Addressing the Issues

We will now move on to what has been hindering your vitality. While CCC has a plethora of strengths to build on, this report will show there are some very real and current threats that should not be ignored. CCC is at a distinct crossroads, and we would encourage you to relinquish your *status quo*. In our reports we often use the language of Taproot and Branch Root Issues to identify the current threats to your church's vitality.

The *VitalChurch* Discernment Team, through analyzing the data, conducting input sessions, prayer, and with decades of experience sees **one taproot issue** and **three branch root issues** as the *primary hindering factors* at this time. These will need to be addressed with humility, confession, repentance, prayer, planning, and waiting—even as you take the time to celebrate and build on to your strengths.

Taproot Issue: **You have allowed conflict to engulf significant portions of the church during this transition season, which has shifted your focus away from trusting Jesus to care, lead, and provide for your church during this time. Our encouragement is to surrender this church afresh and return to the feet of Jesus.**

"Mary, who was seated at the Lord's feet, listening to his word." –Luke 10:39b

There is little doubt that we are living in a time of heightened levels of unresolved conflict and contentiousness. With that being said, it is not the conflict itself that is the problem but how inevitable conflict is attended to. Conflict will always present us with the opportunity to grow—and in a church context, we have the opportunity to deepen our relationships with one another as well as with God when we commit to handling conflict biblically.

What does the New Testament say about our conflicts? It's almost too blunt:

"Do you know where your fights and arguments come from? They come from the selfish desires that war within you." (James 4:1)

Your Verbatim Responses indicate that many of you have been in a **Pre-Awareness (Dis-Ease) Stage**. It is our hope that by reading this report and dialoguing with others, that CCC will move into a church-wide **Awareness Stage** that will usher you into the **Turning Point Stage**. (Then there are the trials of **Testing**, **Trusting**, and **Training**.)

Here are two Verbatim Responses that indicate **Pre-Awareness**:

- "I feel like if I'm honest...our church hasn't sought out the Holy Spirit in this whole process. We've been trying to do it in our own strength. It's not working."
- "We need to let Christ be head of the church, be humble, and let Christ lead."

In the six transition stages we mentioned above, significant conflicts clearly send the message that there is a need to move from **Pre-Awareness** to **Awareness**—and that God wants your full attention. Think of it like the oil light on the dashboard of a car: if it starts flashing, we had better pay attention.

In addition to the stated verbatim responses the data clearly reveals that significant conflict has worked its way into the system.

Taproot Rationale (Mirror)

Only 32% of survey respondents said that CCC and your leaders are good at conflict resolution. Any score under 70% is cause for concern.

And you even told us what much of the conflict is about, which we will examine on the following pages.

Conflict Is Usually About …

	assets, expenditures, use of space	poor communication	gossip	program changes, starting something new	between specific people or groups
Overall	4%	33%	11%	12%	40%
Congregation	4%	35%	8%	13%	40%
Leaders	0%	9%	18%	0%	73%
Staff	0%	22%	39%	11%	28%
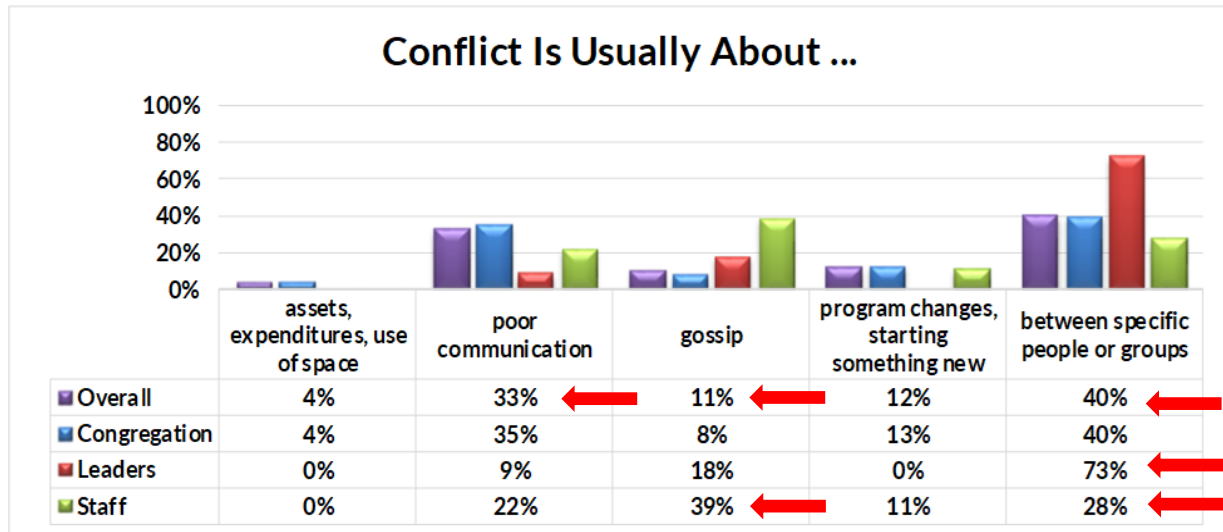
a. Overall, 40% of survey respondents said that conflict is between specific people or groups of people.

    1) 40% of the congregation as a whole sees conflict between groups as THE most significant issue.

    2) 73% of the Session see conflict.

    3) 28% Staff's second highest rating (behind gossip 39%).

b. 33% of the survey respondents said conflict is about Poor Communication.

c. About a tenth of the survey respondents (11%) said Gossip is an issue, with almost 40% of the Staff (39%) saying that Gossip is causing conflict.

You also told us about the Degree of Conflict:

| Describe the current atmosphere of your church.	All	New	Inter	Pi's	Zers	Mills	Xers	Boomers	Silents	Board	Staff	Traditional	Contemporary
Everyone is getting along	22%	39%	22%	11%	30%	35%	23%	21%	12%	0%	13%	19%	27%
Mostly everyone is getting along	35%	39%	38%	28%	50%	34%	37%	36%	30%	27%	44%	32%	38%
Some distinct undercurrents/ conflicts/disagreements	37%	21%	36%	50%	10%	27%	37%	37%	49%	64%	38%	43%	31%
Situation is highly conflicted	6%	1%	4%	12%	10%	3%	4%	6%	9%	9%	6%	6%	4%
Green total	57%	78%	61%	38%	80%	69%	59%	57%	43%	27%	56%	51%	64%
Red total	43%	22%	39%	62%	20%	31%	41%	43%	57%	73%	44%	49%	36%

In this graph, the Board and Staff are considered separately and are not included in tenure, generation, or service data but are included in the "All" entries.

We are primarily concerned with the bottom *Green total* and *Red total* rows…

a. At 73%, the Session is most aware of conflict.

b. Among all survey participants, 43% report there are some undercurrents, conflicts, and disagreements in your church.

c. Among tenure groups, Pioneers reported the highest level of conflict (62%).

d. Among generational groups, Silents (78+) reported the highest level of conflict (57%).

e. Those attending the In-Person Traditional Service (49%) are more aware of conflict than those attending the In-Person Contemporary Service (36%).

f. Gen Zers are giving you the benefit of the doubt at 80%!

Conflict that is not managed well will erode trust.
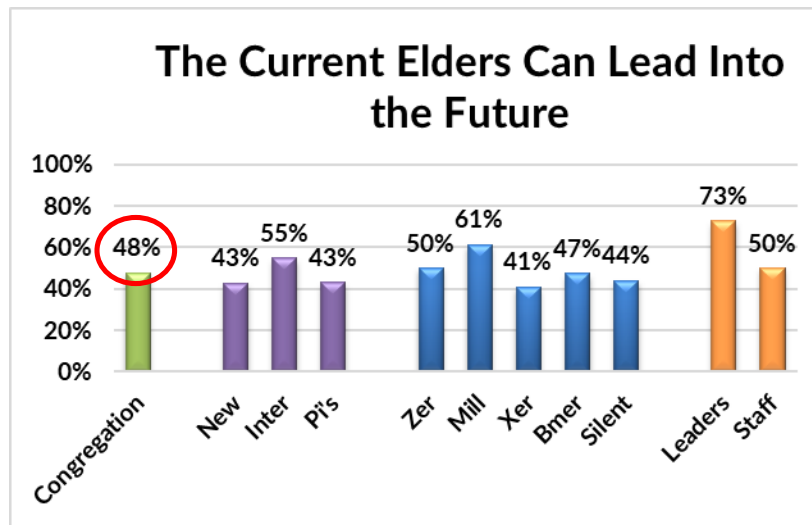
a. Notice that almost half (48%) of your survey respondents think the Session can lead into the future.

b. How teams (or committees or sessions or leadership) handle conflict can make or break trust within an organization.

c. If conflicts are ignored or poorly managed, trust will be eroded. Trust is vital for high-functioning teams so when trust is strained, taking steps to restore it is critical.

d. Trust is restored through care.

Three Branch Issues

1. CCC has been a pastor-focused church—sometimes to the detriment of being a Jesus-focused church.
2. You are aging out as a congregation and have become institutionalized.
3. There is a need for CCC to re/focus and re/clarify your values, mission, and vision before you call a permanent Lead Pastor.

The Rationale (Mirror)

1. **CCC has been a pastor-focused church—sometimes to the detriment of being a Jesus-focused church.**

    a. While there is not an all-encompassing definition or description of a "Pastor-Focused Church," nor is there a research-based method to verify it, one author has compared it to "the sun [and] the solar system, he is the person (or should I say *persona*) around whom much of the church revolves...this is the pastor-[focused] church."[3]

    b. CCC has been privileged to be served by several long-tenured pastors. You had Dave Schutt for 13 years (11/93-5/06) and then Greg Alderman for 15 years (11/06-6/22). Long-tenured pastorates are not necessarily wrong or bad (in fact more of them are needed), and yet when that long-tenured pastor is a strong leader there can be an overdependence on him as the keeper of the vision and the maker of decisions.

    c. And when there is a leadership vacuum, things can go sideways pretty quickly. Just as water fills a vacuum, someone or something will seek to fill in where there is a void.

    d. The writer of Judges summarizes the leadership vacuum which existed in Israel after the death of two long tenured leaders (Joshua and Caleb) by declaring, *"In those days there was no king in Israel; everyone did what was right in his own eyes."* (Judges 21:25; see also 17:6, 18:1, and 19:1.)

    e. A strong and competent leader can hold groups of people together that have different views regarding theology, liturgy, ministry, or internal governance structures. And when the leader leaves, people tend to see that as an opportunity promote their particular views (or "pet doctrines").

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[3] Yancey Arrington, "The Pastor-Centered Church" (YanceyArrington.com, 9/29/09. Arrington employs the term "Pastor-Centered," which VitalChurch Ministry views as an equivalent.

f.   Also, a long-tenured, strong leader can spend more time making decisions for a church rather than developing decision-makers in the church, and consequently the elders/session have not been sufficiently trained to step into the leadership vacuum.

g.   Here are some Verbatim Responses that indicate a pastor-focus and possible leadership vacuum:

- "Jesus Christ must be the main focus of any church. CCC has lost this because it has become a body of [people] who are [seeking to build] their own kingdom."

- "Let's stop wasting time, recenter the mission of the church…We can't be 'Christ Community Church' if we lose sight of Christ and the community."

h.   A Jesus-focused church is characterized by fruitfulness, prayer, humility, joy, sacrifice, generosity, mission, and evangelistic effectiveness as well as doctrinal depth. A congregation can tell if they have been pastor-focused by what happens when s/he leaves. What fills the vacuum? At CCC there has been infighting, division, gossip, and other conflicts. Now is the time to humble yourselves and return to feet of Jesus.

2. CCC is *aging out* as a congregation and you have become institutionalized.[4]

a.   There is a very serious pattern at CCC that VitalChurch Ministry calls "Aging Out."

1) The average age of your survey respondents is 62 years.
2) The average age of New Attenders is 56.
3) The average age of Session members is 67.

b.   The initial warning sign of aging out is when the adults in a congregation pass an average age of 55. The point of no return (without very serious effort to address the issue) is 60 years of age. An average of 4,000 churches in America close their doors each year, most of which are aging out.

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[4] Tim Keller addresses this well in his book *Center Church*. An overview can be found here: https://timothykeller.com/blog/2010/7/27/ministry-movements

c. Here is the distribution of generations at your church:
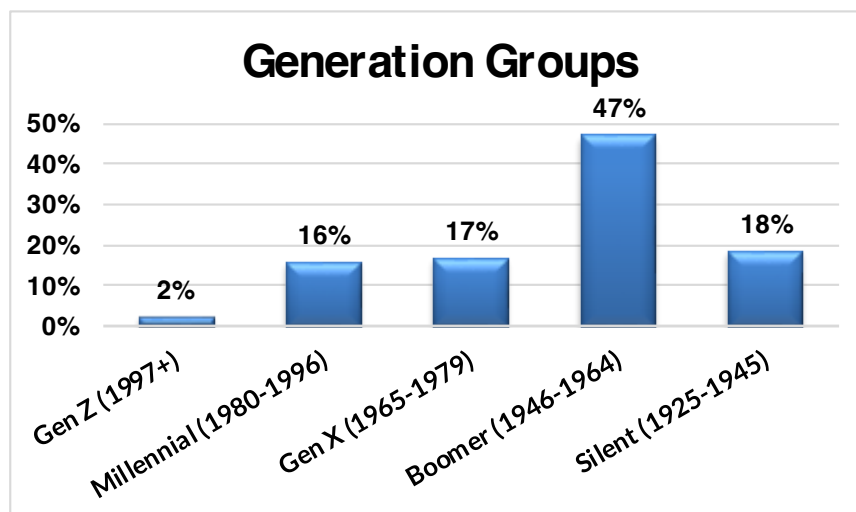
- CCC is attracting mostly Boomers (46%) and Silents (18%).
- 53% of your New Attenders are Boomers (44%) and Silents (9%).
- CCC is not attracting, let alone keeping, younger generations.

d. CCC has taken on some of the traits of an Institutionalized Church, which occurs when a church moves away from an <u>outward</u> focus (of enthusiastic mission and evangelism) and circles the wagons creating an <u>inward</u> focus (taking care of itself). When a church becomes institutionalized, maintaining the status quo becomes a priority and resistance to change can become normal. If this issue is not addressed, it can become a terminal disease.

e. This institutionalization can be seen in your lack of evangelism (among adults).

	All	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Number who were not Christians when they came	41	4	10	27	4	15	6	13	3
Still Seeking	1	1	0	0	0	1	0	0	0
Number currently attending who came with their parents and have since become Christians	9	1	3	5	3	4	2	0	0
Net conversions from the world	31	2	7	22	1	10	4	13	3
Rate of Evangelism	7%	2%	4%	14%					

1) While you have a high level of <u>agreement</u> on mission/evangelism, there has been very little evangelism in the last five years.

2) The overall rate of evangelism among your survey respondents is 7%. A vital church would have a rate of evangelism of between 15-20%.

3) Most evangelism took place more than 20 years ago. In the past 5 years, your rate of evangelism is 2%.

4) There is some good news: 38% of your survey respondents are willing to spend 4 or more volunteer hours a week in evangelistic efforts.

f. Institutionalization can also be seen in the low rate of New Attenders (23%). A vital and growing church would have 40% or more of New Attenders. At 23% CCC has been in a pattern of decline:
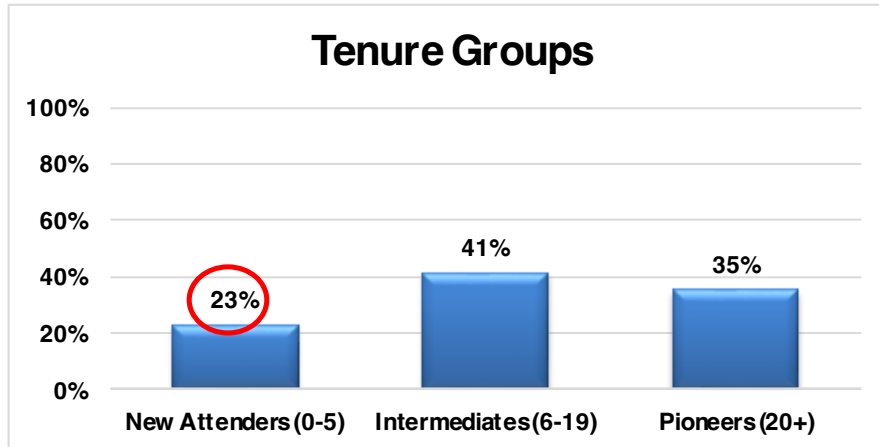
- You may be a friendly church, but you have ceased to be a welcoming church.

- People are not being welcomed and sponsored into the church as they once were.

g. And finally, we can see institutionalization in that it will be difficult for you to navigate change. [The survey question was: **At our church the following is most true.**]

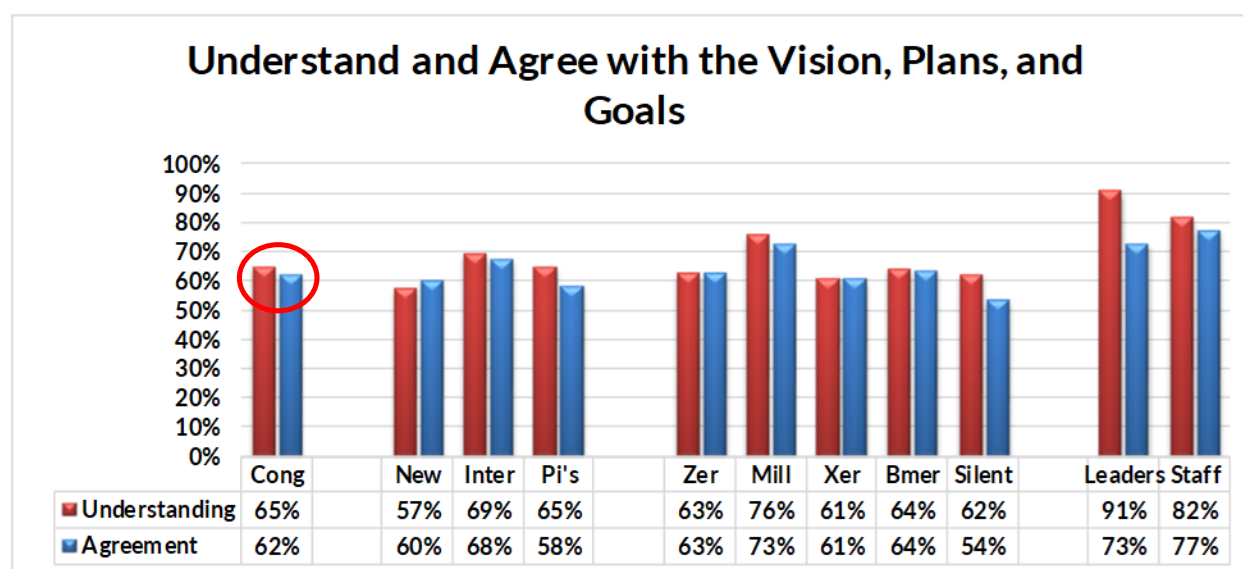|		Congregation	Leaders	Staff
	Progressive Total	**61%**	**27%**	**73%**
Radicals	We anticipate and value change	17%	9%	18%
Progressives	We are open to change	44%	18%	55%
Conservatives	We do not navigate change well	28%	64%	18%
Traditionalists	We tend to resist change	10%	9%	9%
	Conservative Total	**39%**	**73%**	**27%**

h. Interrelatedness

1) A factor that often affects how people experience fellowship in the church is interrelatedness. The question used to measure interrelatedness is "Do you have relatives living outside your home who attend this church?"

Relatedness	Zer	Mill	Xer	Bmer	Silent	Total
New Attenders	67%	38%	23%	15%	0%	**22%**
Intermediates	50%	42%	37%	20%	24%	**29%**
Pioneers	0%	91%	56%	30%	27%	**36%**
Totals	50%	48%	37%	23%	23%	**30%**
						Overall

2) Research shows that when interrelatedness in a church (or group within the church) surpasses 20%, the ability to effectively include new people is usually compromised because families (grandparents, adult children, grandkids, etc.) "bunch-up" after a service.

3) CCC has an overall rate of interrelatedness of **30%**. Among the 451 people who took the survey, 134 individuals reported having relatives in the church who live outside their homes.

3. **There is a need for CCC to re/focus and re/clarify your values, mission, and vision before you call a permanent Lead Pastor.**

   a. CCC is weak in Vision, Plans, and Goals. Proverbs 29:18 (NASB) says, *"Where there is no vision, the people are unrestrained."* During this transition season CCC has not been retrained to a vision, which is reminiscent of the verses from Judges cited above regarding each person doing what is right in their own eyes.

   b. The chart below tells us that 65% of your survey respondents understand the vision of CCC, and 63% are in agreement with the vision.

Understand and Agree with the Vision, Plans, and Goals

	Cong		New	Inter	Pi's		Zer	Mill	Xer	Bmer	Silent		Leaders	Staff
Understanding	65%		57%	69%	65%		63%	76%	61%	64%	62%		91%	82%
Agreement	62%		60%	68%	58%		63%	73%	61%	64%	54%		73%	77%

c. Any score below 70% is cause for concern, although these scores are only somewhat low. Having said that, a vital church is unified around a clear and compelling vision of what the church is trying to accomplish.

d. Some of the previous data related to institutionalization is also an indication that CCC has been coasting along on the path of least resistance:

   1) The lack of evangelism. Most evangelism took place more than 20 years ago. In the past 5 years, the rate of evangelism is only 2%.

   2) The low number of New Attenders (23%)

   3) The Leaders/Session acknowledging that they either don't navigate change well (68%) or that they even tend to resist change (9%)—and with the average age of the Leadership/Session being 67, it seems that change is difficult and the status quo is preferred.

e. While the phrase "love, acceptance, and forgiveness"[5] was heard with regularity, it is time to revisit and refresh CCC's core values, mission, and vision as you prepare for your next season of fruitful ministry.

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[5] Likely from the book *Love, Acceptance, and Forgiveness: Being a Christian in a Non-Christian World* by Jerry Cook and Stanley Baldwin, Bethany House 1979.

Recommendations: The MAP

To be refreshed and revitalized will require serious commitment and sacrifice. Stated simply, at CCC you desperately need to take the time to integrate your head knowledge with what every heart longs for—a growing intimacy with God and one another through an increased understanding of the deep implications of the gospel to redeem and shape all parts of your lives. Another way to say this is, when Doctrine (knowledge) and Doxology (worship) are united, we experience God.[6] It is with this conviction in mind that we make the following eight recommendations to address the issues that are currently preventing CCC from flourishing:

1. Seek to Restore Peace and Repair Relationships

A church-wide refresher course in biblical conflict resolution will be critically important for CCC to get back on track during the remainder of this transition season. Truth and love are meant to work together—truth sanctifies and love sacrifices. Church conflict is ultimately a leadership issue. So, church expectations in the area of conflict resolution are set by church leaders. If church leaders do not model good biblical conflict resolution skills, creating an expectation that issues will be addressed in reasonable time frames and with fairness, then the rest of the congregation is unlikely to rise above the level of resolution set by your church leaders.

Conflict is inevitable and is an instrument God uses to develop qualities in our lives that aren't developed any other way. When faced with conflicts we must ask, "What is God trying to teach me?" In Acts 6:1-7 church conflict was used by God to release a greater number of leaders into the fledgling church and bring to light a grievous sin (in their case, it was racism). Conflict becomes redemptive when it highlights areas of needed growth and brings clarity to God's sanctifying plan for our personal lives and for our church.

- Begin to practice straightforward biblical conflict resolution steps like:
    - Focus your efforts on identifying and owning the log/s in your own eye before you attempt to remove the speck in another's (Matt 7:5).
    - Commit to making things right when you've been offended by someone or offended someone—proactively seek to be reconciled (Matt 5:23-24).
    - Learn how to speak the truth in love to one another (Eph 4:15).
    - Restore your brother or sister with graceful gentleness (Gal 6:2).

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[6] This is what's happening in the doxologies of Paul, Peter, and John in Eph 1:3-14, 1 Pet 1:3-9, and 1 Jn 3. We experience each one of them experiencing God.

- Take personal responsibility for your own growth and development as a follower of Jesus. Church-wide renewal begins with personal renewal, and personal renewal begins with the humble acknowledgement of our need for God's grace and mercy to do IN us and THROUGH us what we cannot do on our own.

- Cultivate a lifestyle of repentance. Martin Luther said, "The whole life of believers should be repentance."[7] While this lifestyle may appear to be paradoxical, it becomes the unlikely route to a deep and lasting joy.

- Read, reflect on, and put into practice:

  o James 4:6-12. Gospel-driven humility will be manifest in us as we acknowledge and turn from our sins.

  o The Beatitudes (Mat 5:3-10). There is an emptying and then a filling. The journey begins with humbly owning our own poverty of spirit, mourning over brokenness and sin, becoming humble learners. As we are emptied, a hunger and thirst for righteous begins to fill our hungry souls—and then mercy, purity, peace, and persecution are added to our lives.

- Seek to understand the deeper issues at work beneath the conflicts you are experiencing at CCC. Family of origin issues[8] can deeply affect our ability to relate to others in healthy ways, which underscores our need for grace-empowered transformation. When a system (either familial or organizational) is confused, deceptive, or unable to deal with situations in a straightforward manner, every problem is allowed to continue to the point of crisis."[9] The conflicts at CCC need to be viewed and addressed with this in mind.

Therefore:
- Invite the whole congregation to read *Making Peace: Growing Redemptive Community* by Jim Van Yperen. This very practical and straightforward book will provide CCC with common language, definitions, and context for understanding and applying healthy and biblical conflict resolution skills from a systemic viewpoint.

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[7] https://www.ligonier.org/learn/articles/repentance-first-last/

[8] Family of origin issues may include having grown up in an alcoholic or chemically dependent family system; witnessing domestic violence; having lost a parent through death; having an absent parent; being adopted; being a child of divorced parents; or having had step-family issues; being a survivor of childhood neglect or emotional/physical/sexual abuse; having a parent who was a ragger or a workaholic; growing up in a family system plagued with eating disorders; having had a mentally ill parent or a sex-addicted parent; or having been brought up with a "Christian" legalistic or moralistic orientation that somehow causes spiritual and emotional conflicts in adulthood. Yes, you are a new creature (2 Cor 5:17), yet these are experiences we bring into our new Christian life that need to be embraced and processed biblically (see Mal 3:2-3).

[9] *The Addictive Organization*, Anne Wilson Schaef, HarperOne: 1990.

- Additional helpful books include:
  - *Emotionally Healthy Spirituality: It's Impossible to Be Spiritually Mature, While Remaining Emotionally Immature* by Peter Scazzero.
  - *Crucial Conversations* by Patterson, Grenny, McMilland and Switzler.
  - *The Peacemaker* by Ken Sande.
  - *Relationships—A Mess Worth Making* by Timothy S. Lane and Paul David Tripp.
  - **Church leaders should read** *Family Systems and Congregational Life: A Map for Ministry* by R. Robert Creech.

2. Reclaim Spiritual Discernment by Pursuing Emotionally Healthy Discipleship

It is good to be reminded that wisdom is ours for the asking and that discernment is not only a grace-gift but can be finetuned through practice.

- *"If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you."* (James 1:5, NIV)
- *"But solid food is for the mature, who because of practice have their senses trained to discern good and evil."* (Heb 5:14, NASB)

How does this discernment come? It comes from building holy habits and by regularly practicing, nourishing, and shaping our spiritual senses with the Word of God. Discernment is what happens naturally when the milk of God's promises is so savored and so satisfying that it gives us the mind of Christ.[10] Discerning Christians have had their spiritual, intellectual, and emotional faculties trained by experience and practice to discern good from evil. With input from the Presbytery, develop resources to reclaim spiritual discernment and emotionally healthy spirituality by engaging in books, training materials of Emotionally Healthy Discipleship, etc.

3. Engage in a Church-Wide *Focusing the Church* Process[11]

Appoint and train a "Re/Focusing Team" made up of some (8-10) godly men and women (preferably under 50 years old) who possess a heart and desire for CCC to be "re/focused" on your missionary calling to Sacramento and beyond. The goal is to begin by creating a "Journey Wall" that looks back at the successes as well as the difficult times of CCC; celebrate your successes, learn from your mistakes, identify and embrace

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[10] Adapted from John Piper's sermon, "By This Time You Ought to Be Teachers."
[11] VitalChurch Ministry has significant resources and trainers to either coach or lead the *Focusing the Church* process.

your current reality; and begin seeking the Lord for his intended future, which will include reaffirming or readjusting CCC's core values, mission, and vision. The more you accomplish in this transition season the higher caliber of pastor you will attract when it's time to conduct a search for a permanent pastor.

Take the next few months with as many people from CCC who are willing and work through the following three focusing questions:

- Where have we been?
- Where are we going?
- How will we get there?

This will help you to prepare a job profile for a permanent Lead Pastor and you will know exactly what giftings, experience, and skill sets you are looking for.

4. Strengthen the Confidence in Leadership.

Currently only 48% of your survey respondents believe the current Session/Leaders have the ability to lead the church into the future. (Any score under 70% is cause for concern.)

- Work closely with Mark Eshoff and The Presbytery of the Pacific Southwest to train Session members, Staff, and Congregants using EPC's "Leadership Training Guide: A Resource for Pastors, Elders and Church Leaders of the Evangelical Presbyterian Church" which covers history, theology, church governance, and what it means to be emotionally and spiritually healthy.

- Strong and effective servant leadership starts with clearly discerning God's will for this congregation and learning how to recruit and train biblical leaders. Plan a process that includes leadership training for potential Session members. Good hearts and intentions alone are not adequate criteria for serving in these roles. Become the *"sons of Issachar...who understood the times, with knowledge of what [CCC] should do"* (1 Chr. 12:32). To restore this confidence, the minimum your leaders need to do is:

  o Listen well to the heart cries of members and attenders, and take seriously their biblical concerns.
  o Continue to clearly, regularly, and creatively communicate with members both the *what*, and more importantly the *why*, of ministry decisions.
  o The congregation at CCC is asking the leaders to deal with the conflict "between specific people or groups" (40%), "poor communication" (33%), and "gossip" (11%).

o   One of the most important things members need in order to maintain leader confidence is an explanation and accounting of how the monies are be spent.

When trust is strained it can be difficult to regain. The opposite of mistrust is not trust, but care. Continuing to grow the credibility and trust of the Session in their roles of casting a godly vision, teaching sound doctrine, shepherding the flock, administering church discipline, and oversight of budget assumptions are vital.

5. Consider How You Will Re-Join the Mission of God.

Christian community is ultimately about God's glory being displayed IN and THROUGH the church. Community, however, is not the final destination: it is the means by which the church joins Jesus to live on mission (see Jn 13:35 and Matt 28:19). The data and input sessions strongly suggest that CCC is currently (and has been for a while) an inward-focused church and is institutionalized. During this transition season, intensify church-wide efforts to connect with unchurched family, friends, and acquaintances in the marketplace, in clubs, etc. as well as in neighborhoods. Unchurched and de-churched people are longing to connect with authentic and transparent people. Be honest about your faults and failures as a church. Seek to become genuine and vulnerable. Invite people on this journey with you.

A missionary learns about the people and lifestyle preferences of those s/he is trying to reach with the gospel. Moreover, a missionary incarnates the gospel within that culture or lifestyle group. This requires humility and the sacrifice of personal preferences to serve this group in receiving the gospel. In a similar way, new structures and forms are sorely needed at CCC.

Read *Center Church* by Tim Keller and prayerfully implement the following five features of a missional church:

- Contextualize the gospel by showing that the secular culture's deepest desires are met only in Christ.
- Share the gospel in the vernacular of the culture. That is, avoiding we/them language, or tribal terminology, and when meeting in public, assumes that unchurched people are present.
- Train and send people out into public life so that on their jobs and in neighborhoods they live out distinctly kingdom values with convictional civility.

- Live out your faith in a counter-cultural Christian context that shows the culture how radically different society is with regards to money, sex, power, law, justice, etc.

- Seek the peace and prosperity of the city, *"for in its welfare you will have welfare"* (Jer 29:7).

6. Enter a Season of Repentance as a Congregation

The VitalChurch Discernment Team invites you, as a congregation, to take a deep look inside yourselves through entering a season of repentance, prayer, and fasting—seeking God's face for a fresh infusion of God's grace. Where there is great humility, there is great grace (James 4:10).

In Nehemiah 1, when he heard about the broken-down walls and the people were in distress and reproach, Nehemiah *"sat down and wept and mourned for days"* (Neh 1:4). And then for the rest of the chapter he repents on behalf of the whole Hebrew people. He even takes responsibility for the nation's sin, declaring, *"I and my father's house have sinned"* (Neh 1:6c). Nehemiah then spent the next four months repenting, fasting, praying—and planning—before he approached the king to put his plan into action.

Now is the time to seek God's vision and purpose for the next season of fruitful ministry at CCC. We even encourage that this time culminate with a time of *Sacred Assembly*[12] where you formally repent of and confess the failures and missteps of your church and return afresh to God's purposes.

- This should go well beyond regularly scheduled prayer meetings and involve prayer in people's homes, individual and corporate fasting, repentance, and concerts of prayer with extended worship.

- Humble yourselves before Christ. Surrender completely to Christ and receive his grace.

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[12] Plan a time of *Sacred Assembly* where you confess the failures of the church and return anew to God and his purposes. VitalChurch Ministry has resources to help plan and carry out a Sacred Assembly. (Some Bible translations render it *Solemn Assembly*.) In times of severe struggle and pain a church may have no recourse but to cry out to God in humility and repentance. Those times of corporate repentance and confession are known as a Sacred Assembly. The term and concept of Sacred Assembly is used several times in Scripture. In Leviticus 23, each feast of Israel was to be a Sacred Assembly (23:2); each Sabbath was to be a Sacred Assembly (23:3). (Note also 23:7, 8, 21, 24, and 35.) The concept is further developed by the Old Testament prophet Joel and from the book of Nehemiah. Joel describes a situation where the nation finds itself at odds with God because of their sin. Nehemiah 9:3-38 is an example of a Sacred Assembly. Though the term is not used, the concepts are clearly articulated. Revelation 2-3 could be described as a New Testament call for a Sacred Assembly.

- Change business as usual. Avoiding inevitable conflict, fighting over personal preferences and traditions, and being resistant to change are not what it means to worship Jesus.

- During this season of repentance, prayer, and worship each attendee must willingly own his, or her, part of the current dysfunctions and make things right with brothers and sisters—both inside and outside the church. Start today by committing to biblical reconciliation.

VitalChurch adamantly asserts that every church (and every person) has a collection of sins and sinful patterns that require active and ongoing repentance. We do not believe that you should find a call to repent demoralizing; we would like you to find it to be liberating and transforming—as did Paul as he leads us from the end of Romans 7 into Romans 8 (see Rom. 7:14-8:1).

7. Staff a Transitional Pastor

Remember, Moses had forty years of wilderness training before the Lord sent him back to lead Israel through another forty years in the wilderness.

8. Address the Needs and Listen to the Pioneer Boomers and Silents Who Are Feeling Disenfranchised.

The data strongly suggests that the Session made staff-cutting decisions and have done a number of things without addressing issues with those who were once the backbone of CCC. While the moves may have been necessary, there is the need to clearly and honestly communicate with those who have been affected. The reasons for the low approval rating of the Session are addressed above.

As noted above, poor communication is an ongoing issue at CCC. Again, 35% of your survey respondents identified poor communication as a leading source of conflict. Vital churches have built communication systems that regularly communicate the "what's?" and the "why's?" of ministry decisions, usually in regularly scheduled "town hall gatherings."

Conclusion

As you navigate the remainder of this transition season, it will be important to remember that the primary objective is NOT to secure a permanent Lead Pastor, but to view this as a spiritual journey. While this journey has, and may again, felt like a wilderness experience, view it as an opportunity to listen to God and one another as you move through the various stages. Hopefully this diagnostic assessment can provide you with a turning point, but know that testing, trusting, and training in waiting are still to come:

1. Pre-Awareness
2. Awareness
3. A Turning Point
4. A Time of Testing
5. Learning to Trust
6. Training in the Waiting

The most direct pathway to renewal is a wholehearted reconnection and recommitment to the GOSPEL.

The word *gospel* means *good news* and is not simply the entry point into the Christian life, but it is also the foundation and power that shapes all we do as followers of Jesus Christ—both in our daily lives and in our experience as a community of Christ-followers. The Good News of Jesus Christ is not only the *fire* that ignites the Christian life, but also the *fuel* that keeps Christians going and growing each day.

The gospel is the gloriously great announcement of what God has done through the birth, ministry, death, resurrection, and ascension of Jesus Christ to satisfy (or settle) the opposition against sin which God's holy nature requires, and to secure unrestricted access to God that includes the free gift of eternal life, a free and perfect righteousness for all who trust in Christ alone for salvation, the empowering gift of the Holy Spirit, and a coming new creation free from decay, disasters, disease, evil, sin, and death.

Therefore, the gospel is central because it is not what God *requires*—it is what God *provides*. The gospel is not an *imperative*, demanding things we must *do*. The gospel is an *indicative*, declaring what God has *done*. The gospel is not about *human activity*—it is about *divine achievement*.

As a congregation, in the days ahead, focus on making the gospel beautiful. All church-wide renewal begins with individual renewal; and all individual renewal begins with each of us owning our own issues. We will close this Executive Summary with the following verse and then briefly provide you with some practical next steps.

"Therefore, repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord." (Acts 3:19)

Next Steps:

1. Acknowledge Jesus Christ as the Senior Pastor and Chief Shepherd of CCC and ask him to lead, guide, protect, and unleash his presence afresh on you, on Carmichael, Sacramento, and the surrounding region.

2. Continue to learn how to disagree agreeably. Humble, prayerful, civil, and convictional dialogue is the way forward.

3. Celebrate the strengths that need to be reinforced and built upon.

4. Repent of your lack of welcoming and enfolding new people into the life of the church, and your lack of evangelism.

5. Be openhanded with your personal preferences as you consider what God has for the future of CCC.

6. Dialogue with one another regarding this report.

7. Choose to accept the recommendations and begin to prioritize and implement the recommendations.

8. Pray, pray, pray, and pray some more.

9. The wisest decisions concerning your future will include respect for and preservation of the strength that is rooted in the authority of the Scriptures as well as your newfound faith family, the Evangelical Presbyterian Church.

One Page Overview

Taproot Issue: You have allowed conflict to engulf significant portions of the church during this transition season, which has shifted your focus away from trusting Jesus to care, lead, and provide for your church during this time. Our encouragement is to surrender this church afresh and return to the feet of Jesus.

"Mary, who was seated at the Lord's feet, listening to his word." (Luke 10:39b)

Rationale (The Mirror): Three Branch Root Categories

1. CCC has been a pastor-focused church (sometimes to the detriment of being a Jesus-focused church).
2. You are aging out as a congregation and have become institutionalized.
3. CCC needs to re-focus and re-clarify your values, mission, and vision (before you call a permanent Lead Pastor).

Recommendations (The Map):

1. Seek to Restore Peace and Repair Relationships.
2. Reclaim Spiritual Discernment by Pursuing Emotionally Healthy Discipleship.
3. Engage a Church-Wide Focusing the Church Process.
4. Strengthen the confidence in leadership.
5. Consider How You Will Re-Join the Mission of God.
6. Enter a Season of Repentance as a Congregation.
7. Staff a Transitional Pastor.
8. Address the Needs of and Listen to the Pioneer Boomers and Silents Who Are Feeling Disenfranchised.

III. Appendices

SWOT Analysis

A SWOT Analysis is a specialized summary of the survey report that organizes the data into four categories: Strengths, Weaknesses, Opportunities, and Threats. A SWOT is a useful tool to organize related pieces of data that are often separated in the report itself. The SWOT is not an alternative to reading the actual report since many important explanations are found only in the larger report.

Strengths:

1. Highest-rated ministries from Ministries Assessments—75%+ rating.[13]
    (How survey participants rated CCC ministries.)

[Missing from this list is Church Staff, which received a 78% approval rating.]

Ministry	Rating
Sermons/Preaching	85%
Celebrate Recovery	84%
Children's Ministry (Birth - 5th Grade)	82%
Church Facilities	82%
Hospitality Ministry - Campus Hosts/Ushers/Welcome Center/Cafe	81%
Middle School Ministry	78%
Care & Prayer Ministries	77%
Traditional Worship Music (Worship Services)	77%
Church Communications (Website, Church Wide Email, Bulletin, Ministry Handouts, Social Media, Podcast, etc.)	77%
Worship Audio/Visual (Worship Services)	76%
In-Person Traditional Sunday Worship Services (overall experience)	76%
Missions	76%
LAF Track Courses	75%
Women's Ministry	75%
High School Ministry	75%
In-Person Contemporary Sunday Worship Services (overall experience)	75%

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[13] This is a less detailed version of the Ministries Assessments found in Section 7.

2. Tenure/Generational Pattern[14]

Tenure	Zers	Mill	Xers	Bmer	Silent	Totals
New Attenders	3	24	22	46	9	104
Intermediates	6	36	35	85	25	187
Pioneers	1	11	18	81	49	160
Totals	10	71	75	212	83	451

Tenure	Zers	Mill	Xers	Bmer	Silent	Totals
New Attenders	1%	5%	5%	10%	2%	23%
Intermediates	1%	8%	8%	19%	6%	41%
Pioneers	0%	2%	4%	18%	11%	35%
Totals	2%	16%	17%	47%	18%	100%

a. Tenure Pattern
   i.   23% New Attenders (104) (very low)
   ii. 41% Intermediates (187)
   iii. 35% Pioneers (160)
b. Generational Pattern
   i.   47% Boomers (212)
   ii. 18% Silents (83)
   iii. 17% Gen Xers (75)
   iv. 16% Millennials (71)
   v.   2% Gen Zers (10)

3. Recent Sources of **New People** (last five years)

Status When Began Attending

Did not attend any church — Overall 18%, New 20%
Transferred from another church in the same general area — Overall 52%, New 49%
Moved into the area — Overall 25%, New 28%
Began attending with parents — Overall 6%, New 3%

■ Overall ■ New

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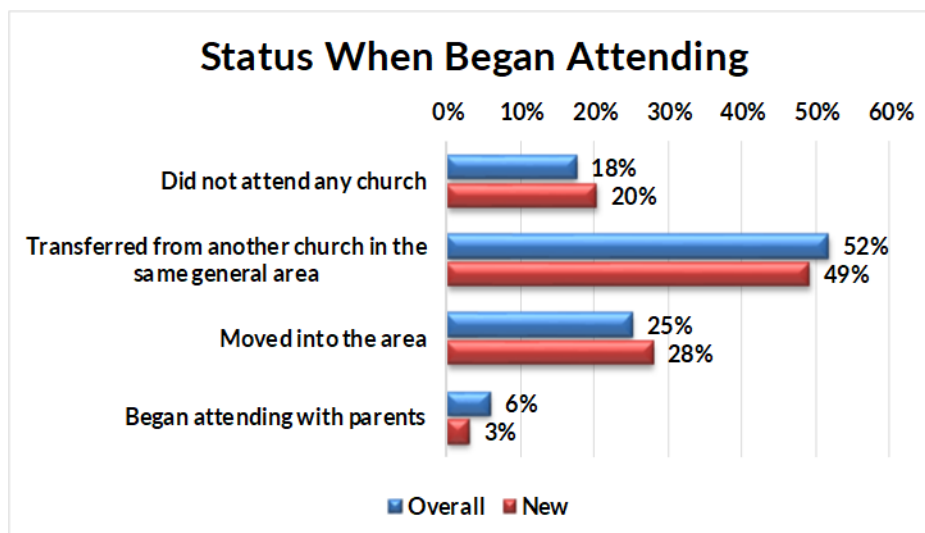
[14] In **Section 2: Shared Pilgrimage** there is a detailed analysis of the tenure/generational pattern of the four worship services offered at CCC.

a. 49% From churches in the area
b. 28% Moved into the area
c. 20% Not attending any church
d. 3% Began attending with parents

4. Prior Church Backgrounds of those who attend CCC:

Prior Church Background
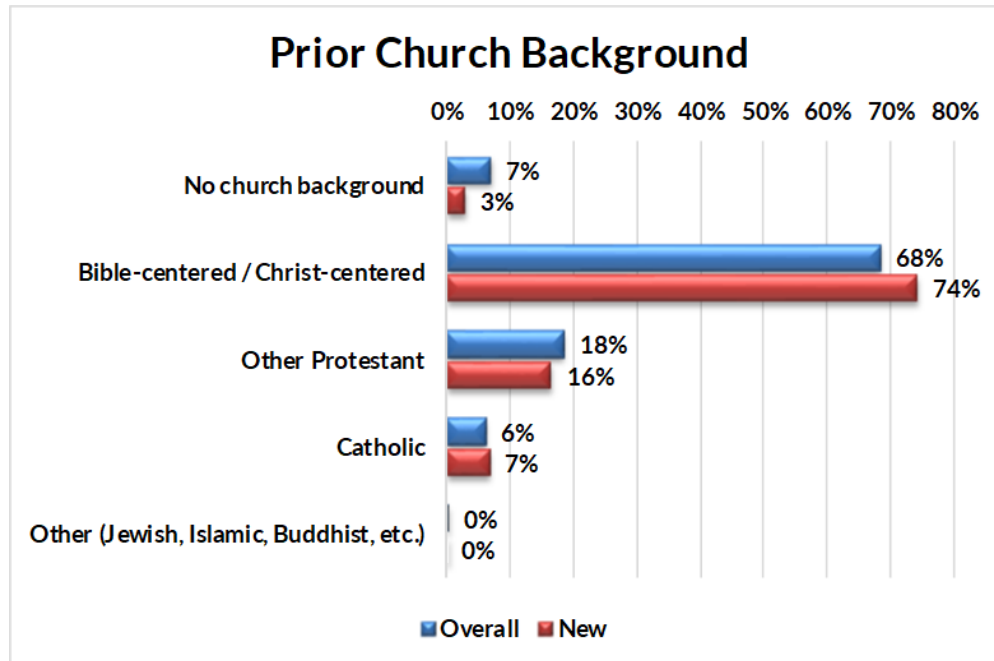
a. 68% Bible-Centered/Christ-Centered (74% New Attenders) (primary source)
b. 18% Other Protestant (16% New Attenders)
c. 6% Catholic (7% New Attenders)
d. 7% No church background (3% New Attenders)
e. 0% Other (0% New Attenders)

5. What generally keeps you coming to this church?

Keeps you coming	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Bible Study/Sermons	45%	53%	47%	38%	20%	35%	37%	51%	48%
Relationships	28%	17%	32%	31%	40%	37%	32%	26%	22%
Music	7%	7%	6%	8%	0%	6%	5%	6%	13%
Right thing to do	8%	6%	5%	12%	10%	1%	7%	10%	7%
In-church ministries	12%	16%	9%	12%	30%	21%	19%	6%	10%
Support outreach ministries	0%	1%	0%	0%	0%	0%	0%	0%	0%

30-50%   Over 50%

a. 45% Bible Study/Sermons (almost 2 to 1 over Relationships)
b. 28% Relationships

Note: Sermons are the highest rated ministry in **Section 7: Ministries Assessments**. In **Section 4: Quality of Fellowship**, CCC showed an exceptionally high rate of experienced quality of fellowship. **CCC is exceptional in that it has managed to maintain a high focus in both areas.**

6. What do you value most from this church?

What do you value most?	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Being spiritually fed	67%	59%	70%	69%	20%	56%	59%	68%	86%
Finding a sense of family/fellowship	24%	24%	24%	24%	70%	31%	25%	24%	12%
Having my family's needs met	3%	6%	3%	3%	0%	3%	11%	2%	0%
Finding a place of service	6%	12%	4%	4%	10%	10%	5%	6%	2%

30-50%   Over 50%

a. 67% Being spiritually fed: highest for Intermediates (70%), Boomers (68%) and Silents (86%)
b. 24% Finding a sense of family/fellowship: highest for Gen Zers and Millennials
c. 6% Finding a place to serve
d. 3% Having my family's needs met

7. **Are you and your family's needs being adequately met at this church?**

Needs Met	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Definitely	48%	54%	49%	43%	40%	54%	47%	46%	51%
Satisfactorily	32%	30%	34%	31%	20%	37%	29%	33%	30%
Somewhat	14%	14%	13%	15%	30%	8%	17%	13%	16%
Not really	6%	2%	4%	11%	10%	1%	7%	8%	4%

Note: The majority (80%: "definitely" 48% + "satisfactorily" 32%) of survey respondents felt that their needs were being adequately met at your church.

8. Quality of Fellowship—*Koinonia* (See **Section 4: Quality of Fellowship** for full discussion)
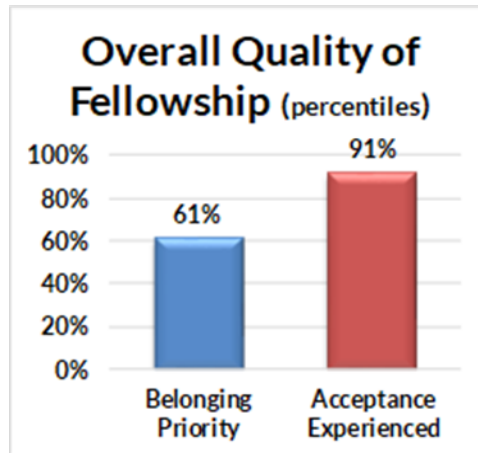
Priority is in the "High Normal" range.
Experienced is in the "High" range.

- Overall Quality of Fellowship

  o On average, those who attend CCC are looking to find close fellowship at their church. Compared to other churches of similar size in the VitalChurch database, CCCers expect and want relationships at their church in the "*High Normal*" range.

  o On average, those who attend CCC reported that they are experiencing acceptance and belonging at a "High" level compared to similar-sized churches.

- Tenure Groups: All tenure groups are above average for both "Belonging Priority" and "Acceptance Experienced."

Experienced Acceptance and Belonging Among Tenure Groups (percentiles)

	New	Inter	Pi
Belonging Priority	70%	61%	61%
Acceptance Experienced	67%	88%	98%
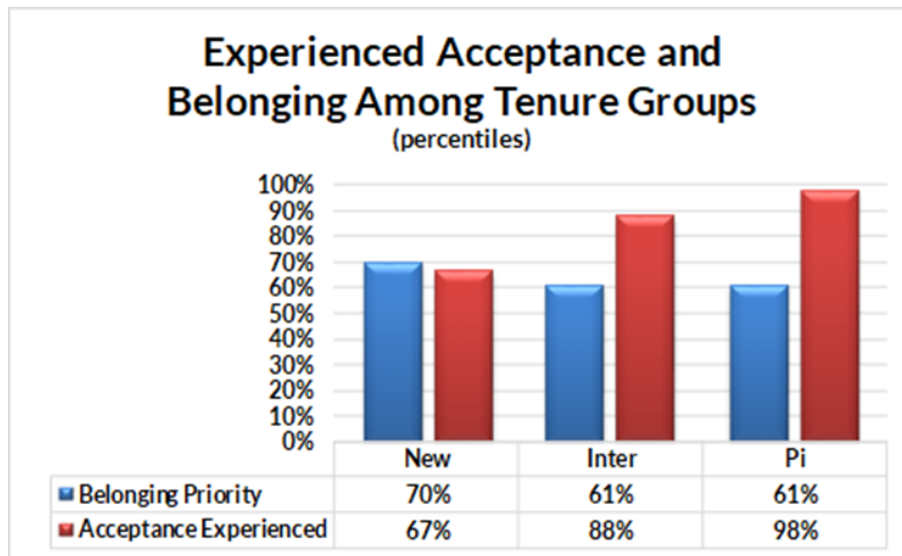
- Among Generation Groups: Except for the Gen Zers, all generational groups reported exceptional quality of fellowship.

Experienced Acceptance and Belonging Among Generational Groups (percentiles)

	Zer	Mill	Xer	Bmer	Silent
Belonging Priority	96%	61%	52%	43%	96%
Acceptance Experienced	15%	99%	73%	79%	100%
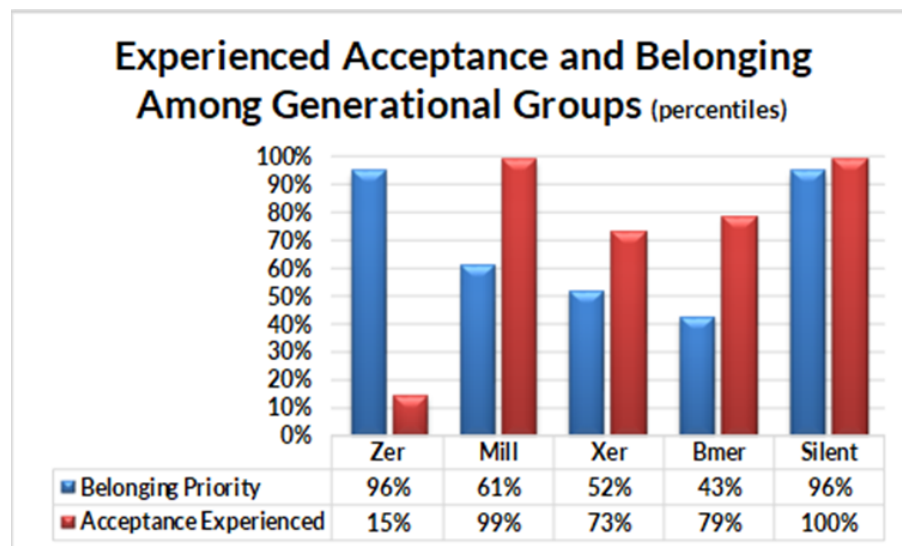
- Generational New Attender Experience: All New Attender generational groups came with expectations of finding close fellowship, and all reported finding relationships in at least the "normal" range. (exceptional)

- Emotional Health: All scores are in the healthy range.

Relational Qualities At Your Church

Grieve Losses	86%
Open & Vulnerable	75%
Honest About Emotions	76%
OKAY to Say "No"	78%

9. Distance to Church

Miles from Church Building

	0-1	2-5	6-10	11-19	20+
Overall	8%	56%	23%	8%	5%
New	9%	70%	13%	5%	3%
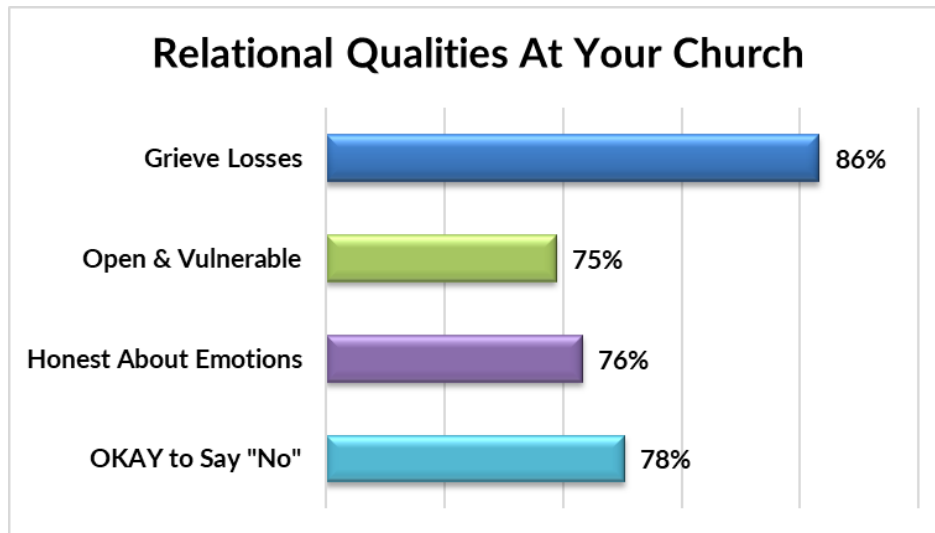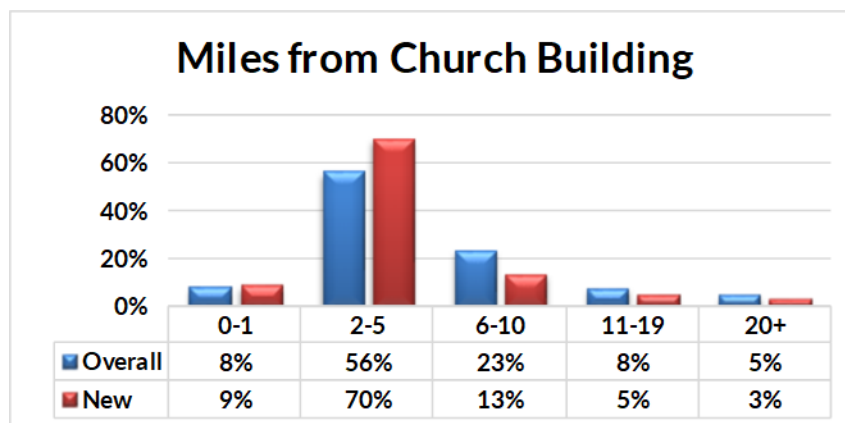
a. Average drive to church 6.3 miles (8.0 miles average in VitalChurch database)
b. New Attenders travel an average of 5.1 miles.
c. 87% drive 10 miles or less

10. Mature Christians
a. 94% Christians more than 10 years
b. 85% Christians more than 20 years
c. 2% Christians 5 years or less

11. High Level of <u>Agreement</u> on Mission/Evangelism:

Commitment to Mission/Evangelism

Should share faith	98%
Unchurched relationships	97%
6+ Unchurched relationships	62%
Confident to share gospel	72%
Shared the Gospel in past 12 months	61%
Would participate in local outreach	33%
Willingness to spend 1+ hr/wk	85%
Willingness to spend 4+ hr/wk	38%
Rate of Evangelism	7%

   a. 98% Say Christians should find ways to share their faith.

   b. 97% Have non-Christian friends, 62% have 6 or more.

   c. 72% Are confident to share the gospel. (69% database average)

   d. 61% Shared the gospel in past 12 months. (59% database average)
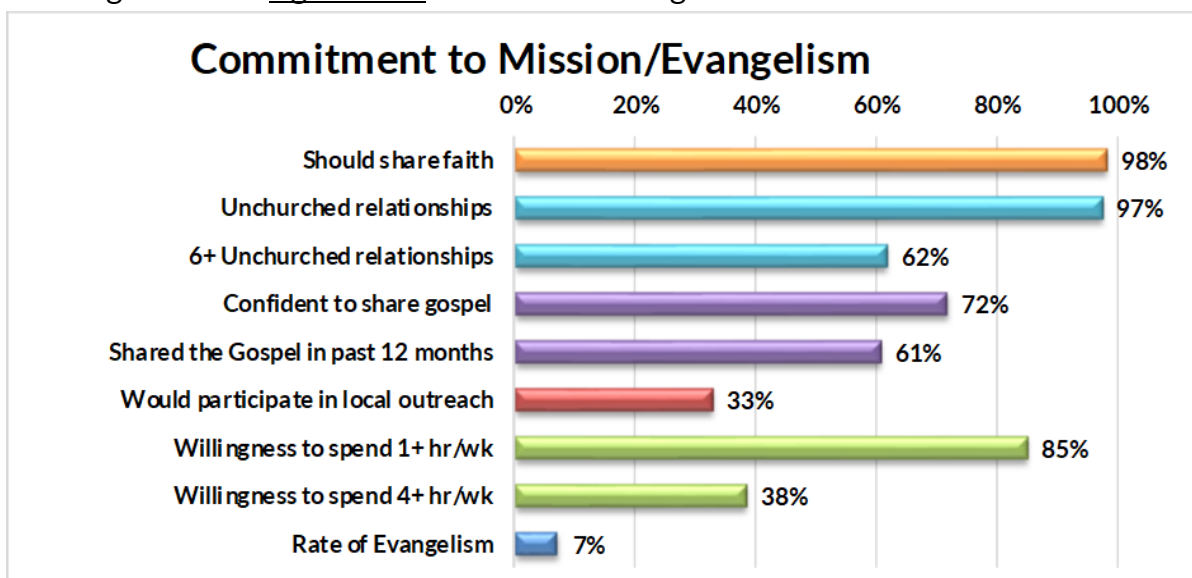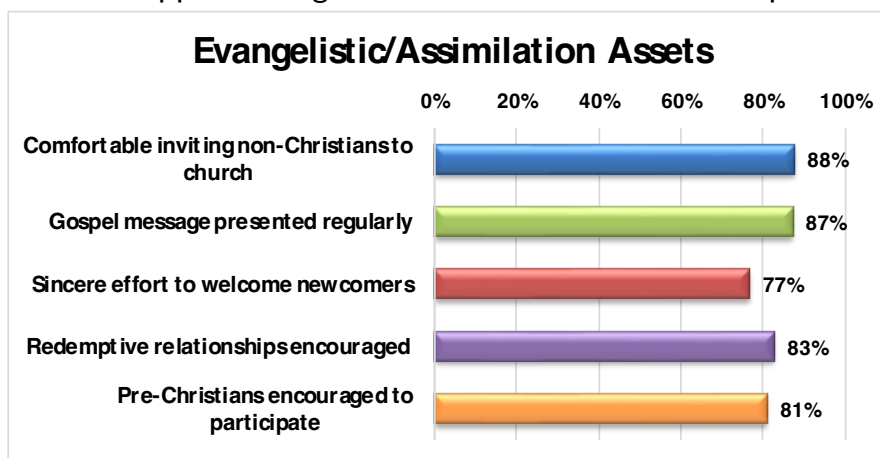
   e. 33% Desire to participate in local evangelism. (33% database average)

   f. 85% Are willing to volunteer an hour or more per week supporting the mission of the church.

   g. 38% Willing to spend 4 or more volunteer hours. (Excellent)

   h. 7% overall rate of adult evangelism. (Though most evangelism took place 20 or more years ago. In the past 5 years, the rate of evangelism is 2%)

12. Good Assets to support Evangelism and Inclusion of New People:

Evangelistic/Assimilation Assets

Comfortable inviting non-Christians to church	88%
Gospel message presented regularly	87%
Sincere effort to welcome newcomers	77%
Redemptive relationships encouraged	83%
Pre-Christians encouraged to participate	81%

Please note: *Our target value on this Asset List is 80% or above.*

13. Welcoming and including newcomers:
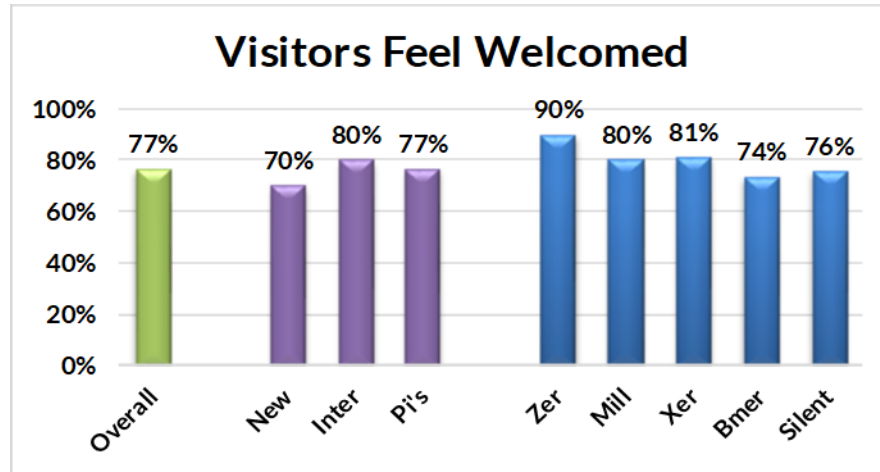
80% is the minimum ideal score on this question.

14. Church Giving:
   a. 56% give 10% or more of their income to all causes for the work of Christ.
   b. 40% give 10% or more of their income to CCC.

15. CCC Compared to Community:
   a. Age: The average age of an adult (18+) survey participant at CCC is 62 years. The average age of an adult (18+) in the area around the church is 49.3 years.
   b. Gender ratios
      i. CCC 61% female/39% male
      ii. Area 48% female/52% male
   c. Different relational statuses
      i. Currently married CCC 75%; area 46%
      ii. Never married CCC 7%; area 36%
      iii. Divorced/Separated CCC 11%; area 13%
      iv. Widowed CCC 10%; area 6%
   d. Ethnic Backgrounds
      i. Anglo-European CCC 90%; area 55%
      ii. Asian CCC 2%; area 7%
      iii. African American CCC 1%; area 7%
      iv. Hispanic CCC 2%; area 19%
   e. Education (over 25 years of age)
      i. CCC 57% college graduates or more

ii. Community 28% college graduates or more
f. Family Income: Similar to community
  i. CCC $111,715 per year
  ii. Community $98,315 per year

16. Pattern of participation

Activities Participation	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Current Official Board	2%	0%	3%	3%	0%	0%	3%	4%	1%
Ministry Staff	4%	1%	6%	3%	20%	13%	3%	1%	0%
Administrative Staff	1%	0%	3%	1%	0%	3%	3%	1%	0%
Worship service	82%	78%	81%	85%	40%	82%	88%	82%	81%
Groups (i.e. small groups, Adult Sunday School, Bible study)	58%	49%	58%	64%	30%	59%	56%	58%	60%
Celebrate Recovery	7%	11%	6%	7%	0%	6%	7%	10%	2%
Care & Prayer	11%	4%	7%	19%	0%	8%	5%	11%	17%
Men's Ministry	31%	24%	30%	37%	0%	12%	25%	41%	36%
Women's Ministry	44%	26%	47%	52%	25%	42%	30%	45%	57%
Group Leader or Teacher	8%	6%	7%	9%	0%	13%	8%	7%	5%
Children's or Youth ministry	12%	13%	15%	8%	40%	39%	21%	2%	1%
Young Adults	1%	2%	1%	1%	40%	1%	0%	0%	0%
Hospitality Ministry	12%	8%	13%	13%	10%	8%	15%	11%	13%
Missions (Local, regional, global)	10%	6%	12%	11%	10%	4%	5%	12%	14%

17. Leadership training wanted—Overall 47% (willingness to be involved in leadership)

Leadership Training is Welcomed

Congregation 47%, New 46%, Inter 54%, Pi's 43%, Zer 63%, Mill 66%, Xer 58%, Bmer 43%, Silent 35%, Leaders 82%, Staff 86%
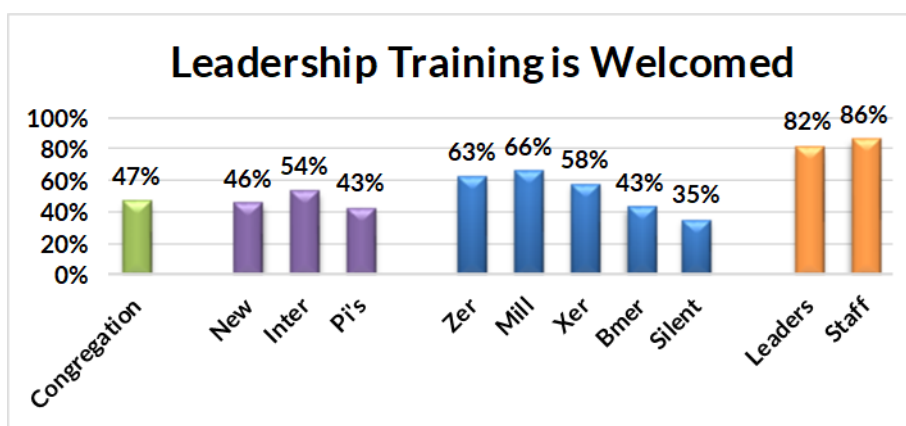
18. Staff members are consistent at mentoring people in the areas of ministry specialty.

Staff Mentoring	Congregation	Leaders	Staff
Excellent	24%	0%	31%
Good	46%	75%	56%
Hit and Miss	22%	25%	6%
Tendency to do their area of ministry on their own	8%	0%	6%
Red Total	30%	25%	13%
Don't know	35%	27%	0%

19. Biblical Beliefs (See Section 6: Biblical Beliefs for more detail) (Good)

Overall Biblical Beliefs Profile

Category	Value
Christology	98%
Evangelism	98%
Bible	96%
Repentance	96%
Gospel	96%
Salvation	95%
Resurrection	95%
Heaven/Hell	94%
Holiness	94%
Marriage	91%
Assurance	90%
Righteousness	76%
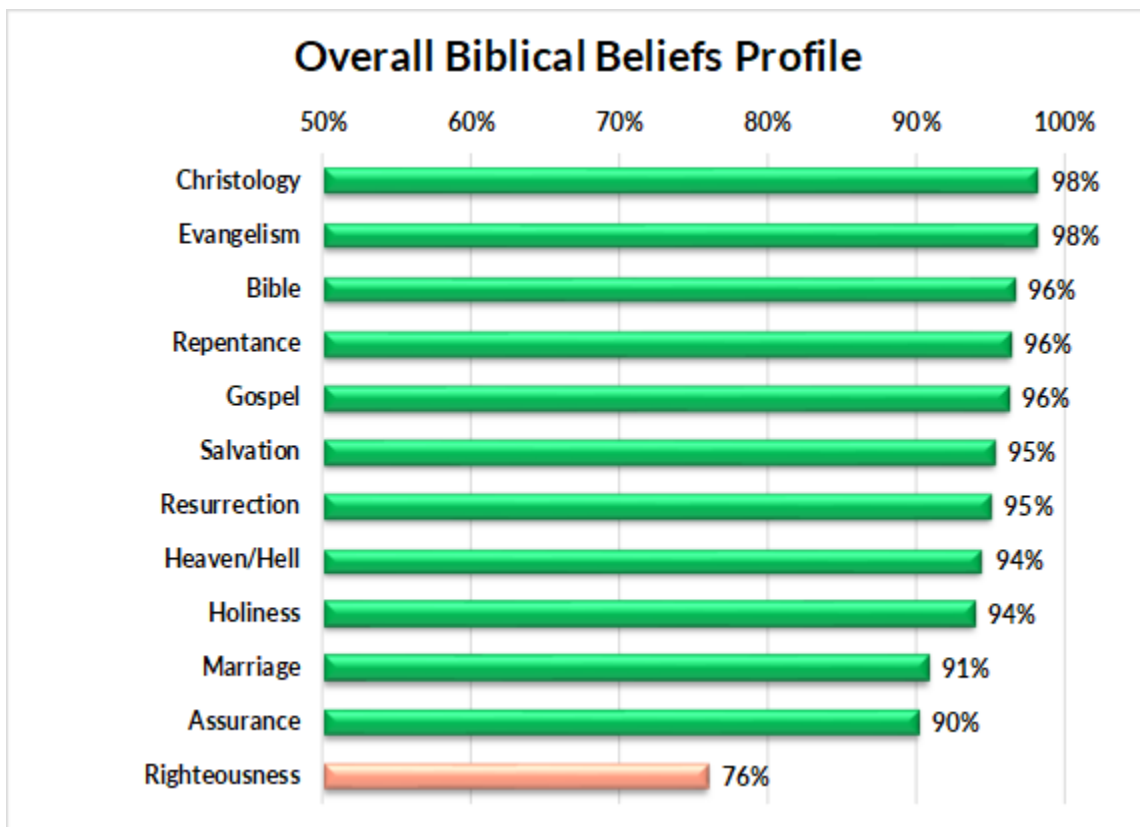
Weaknesses:

The distinction between "weaknesses" and "threats" is that weaknesses are less serious. Weaknesses can be identified and directly addressed. Threats are more serious and can be fatal if <u>not</u> addressed. Unaddressed weaknesses can become threats.

1. Acknowledged Weaker Ministries (Approval Rating less than 71%)

Ministry	Rating
Connections Ministry - How guests take their next step in getting connected	70%
Online Contemporary Sunday Worship Services (overall experience)	70%
Young Adults Ministry	69%
Online Traditional Sunday Worship Services (overall experience)	67%
Session/Board	61%
Overall Average	*75%*

2. Long-term plateaued pattern followed by a recent pattern of substantial decline:

Church Attendance History
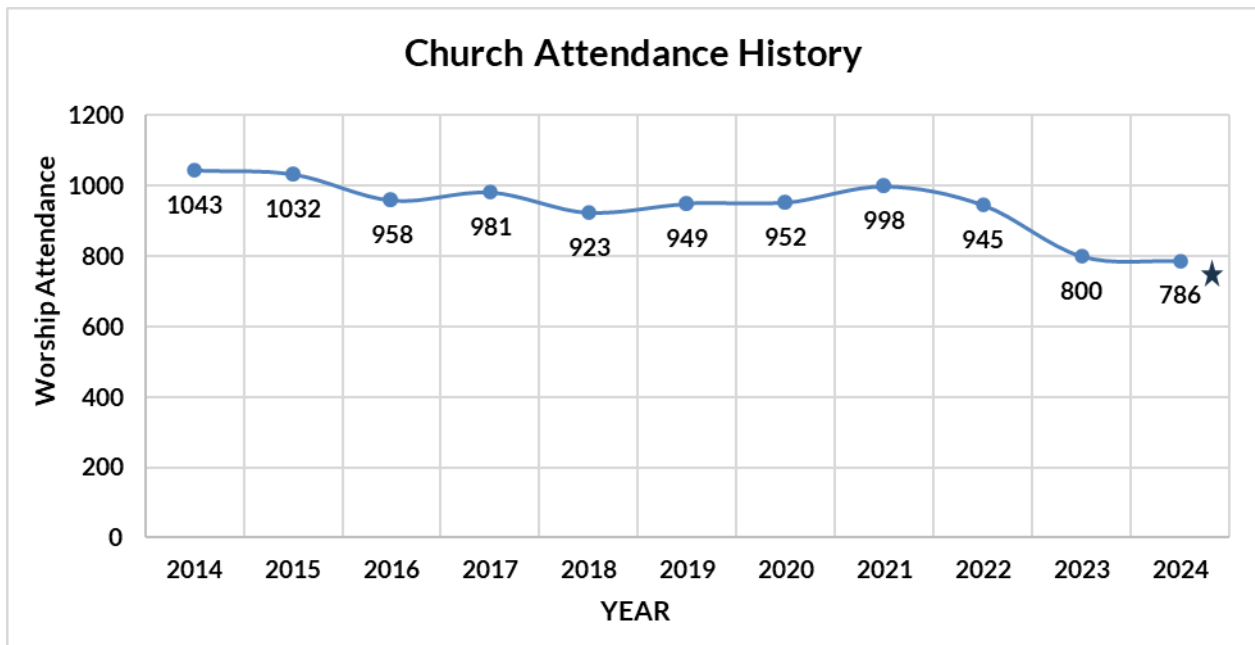
* 2024 figure is the average attendance for January 2024.*

3. Tenure Analysis shows the church has been very weak in attracting and assimilating new people. (40% New Attenders needed to grow; 30-39% needed to hold even.)

Tenure Groups

New Attenders (0-5)	Intermediates (6-19)	Pioneers (20+)
23%	41%	35%
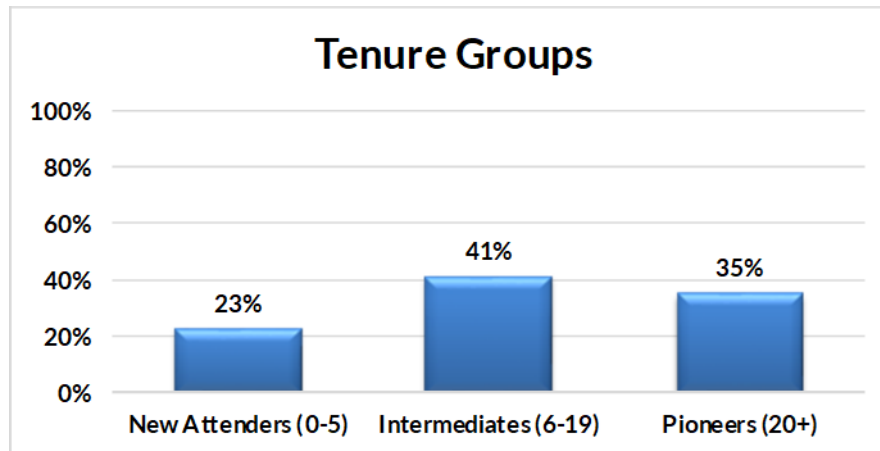
   a. 23% New Attenders (Seriously low—recent failure to attract and keep New Attenders)
   b. 41% Intermediate Attenders
   c. 35% Pioneers (Seriously high)
   d. 17.4 Years average tenure (very high—a result of low rate of New Attenders)

4. Serious "Aging Out" Pattern
   a. Average age of adults is 62 years
   b. Average Tenure is 17.4 years
   c. Average age of New Attenders is 56
   Note: The initial warning flag of "aging out" is when the adults in the congregation pass an average age of 55. The point of no return (without serious effort to address the issue) is 60 years of age. An average of 4,000 churches in America age out each year.

5. Weak on Vision, Plans, and Goals: these scores are only somewhat low. There are serious issues at CCC, but dissatisfaction with the Vision, Plans, and Goals of the church is not perceived as a major one.

Understand and Agree with the Vision, Plans, and Goals

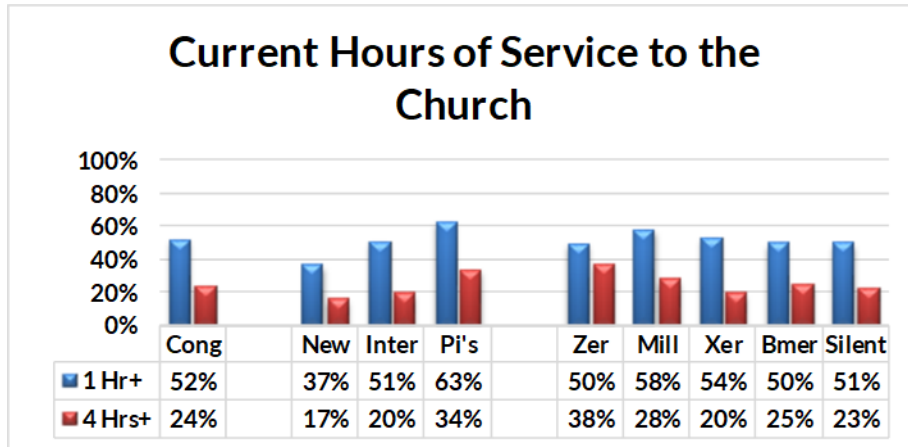|	Cong		New	Inter	Pi's		Zer	Mill	Xer	Bmer	Silent		Leaders	Staff
Understanding	65%		57%	69%	65%		63%	76%	61%	64%	62%		91%	82%
Agreement	62%		60%	68%	58%		63%	73%	61%	64%	54%		73%	77%
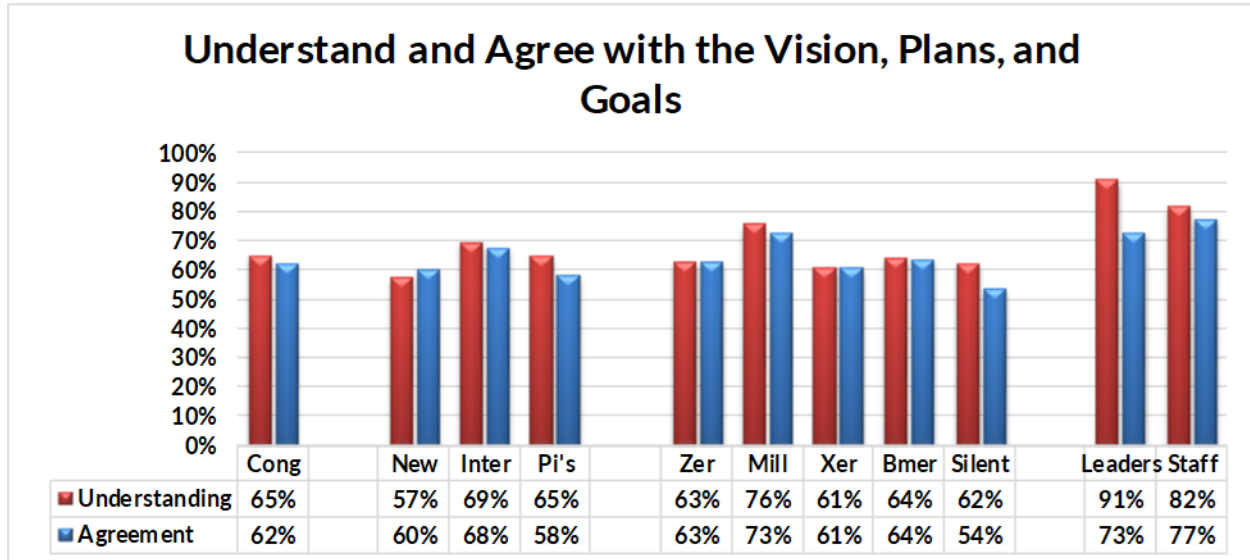
6. An average overall belief that the church has good potential for Growth: (Average database score on this question is 84%)
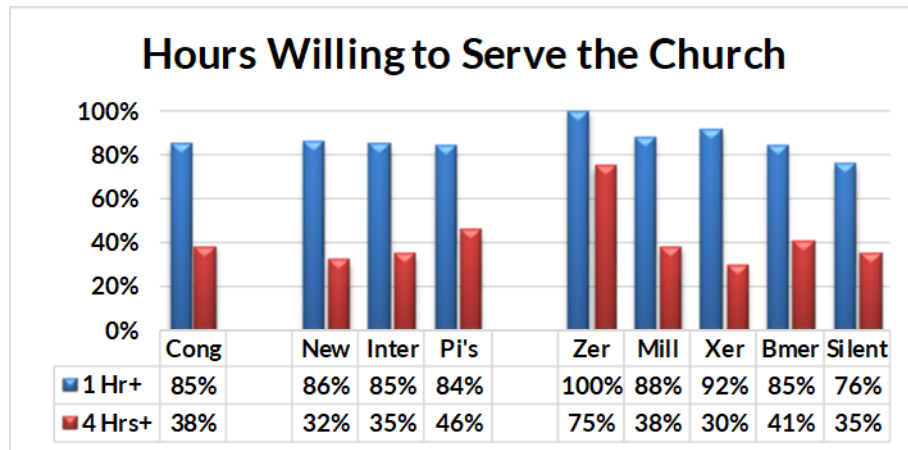
Church Has Good Growth Potential

Congregation 84%, New 87%, Inter 87%, Pi's 78%, Zer 75%, Mill 94%, Xer 89%, Bmer 84%, Silent 73%, Leaders 91%, Staff 95%
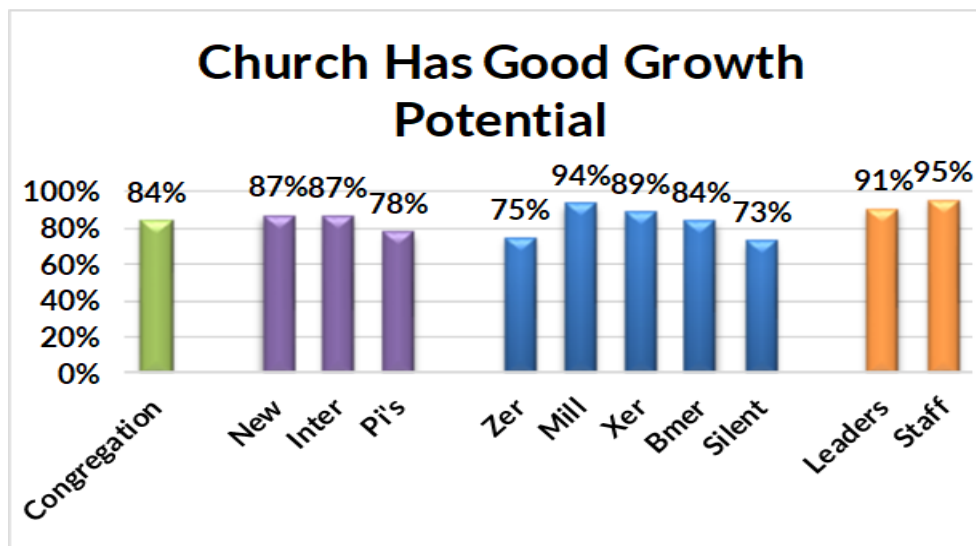
7. Mobilization
    a. Current Mobilization: (60% or more is ideal standard)

Current Hours of Service to the Church

	Cong		New	Inter	Pi's		Zer	Mill	Xer	Bmer	Silent
1 Hr+	52%		37%	51%	63%		50%	58%	54%	50%	51%
4 Hrs+	24%		17%	20%	34%		38%	28%	20%	25%	23%

    i. 52% of current attenders spend an hour or more per week supporting the ministries of this church
    ii. 24% of current attenders 4 hours or more per week

    b. Good *Potential* Mobilization:

Hours Willing to Serve the Church

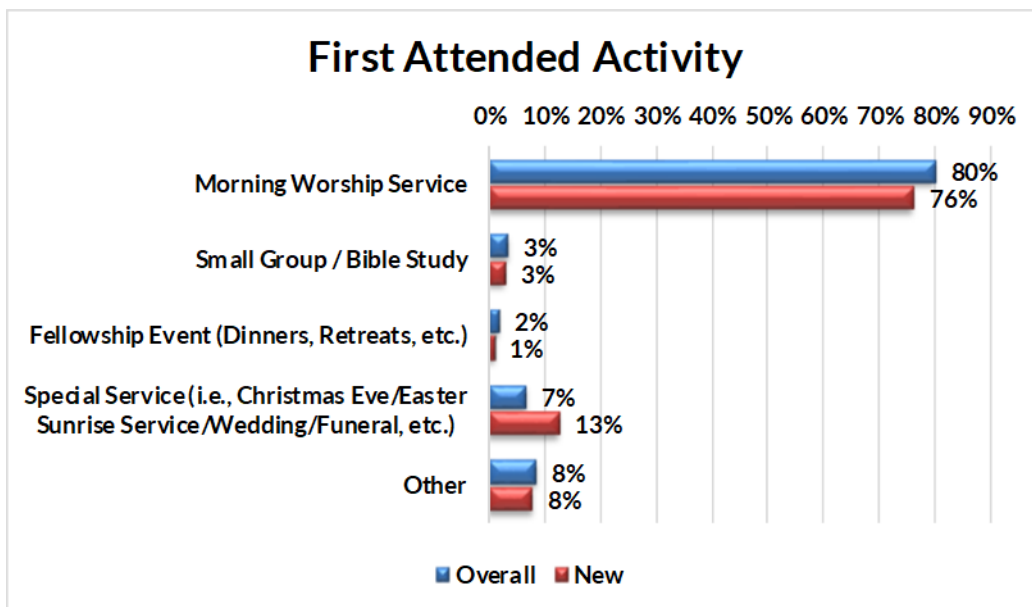|	Cong		New	Inter	Pi's		Zer	Mill	Xer	Bmer	Silent
1 Hr+	85%		86%	85%	84%		100%	88%	92%	85%	76%
4 Hrs+	38%		32%	35%	46%		75%	38%	30%	41%	35%

    i. 85% of current attenders willing to spend an hour or more per week supporting the ministries of this church
    ii. 38% of current attenders 4 hours or more per week

8. Limited use of side-door entrances to the church:


First Attended Activity

Note: In many churches 90% of potential attenders initially come on their own without or minimal prior contact with church people. At CCC, 8% Overall came to something other than the morning worship service; 11% of New Attenders. The pattern of New Attenders shows what has been happening the past five years.

    a. 80% Historically came to the morning worship service first; 76% of New Attenders first came to a morning worship service
    b. 7% Historically came to Special Service; 13% of New Attenders
    c. 3% Historically came a small group/Bible study; 3% New Attenders
    d. 2% Historically came to a Fellowship Event; 1% New Attenders
    e. 8% "Other" (See **Section 2: Shared Pilgrimage** for listing of Others)

9. Leadership Issues (Elders) (See **Section 5: Leadership**)

Confidence in Leadership

a. Low confidence (48%) that current elders can lead into the future (in the church a 70% or more is needed for a good approval rating)
    i. All congregational groups give current elders a low approval rating.
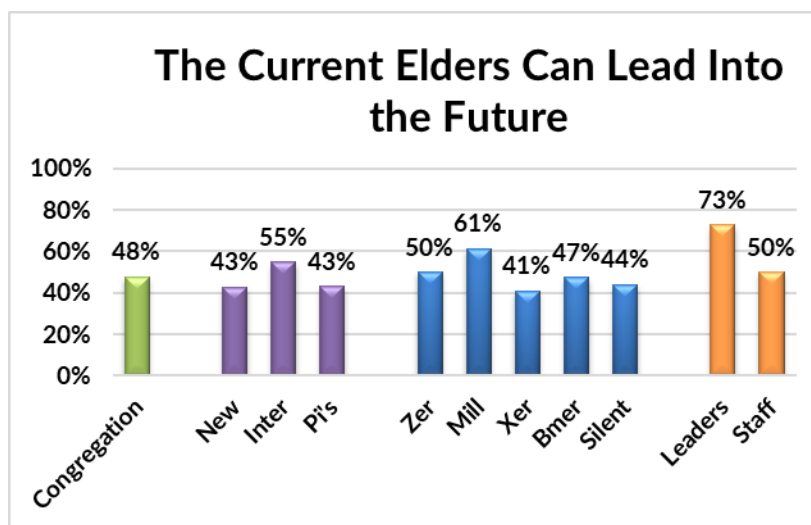
The Current Elders Can Lead Into the Future

The Elders and Staff are considered separately and are not included in the Congregation, tenure, or generational data. The minimum critera for this assessment is 70%

    ii. Low ratings from additional groups

Current Elders Can Lead into the Future (Congregation Only)	
In-Person Traditional Service	44%
In-Person Contemporary Service	51%
Pioneer Boomers + Silents	29%

Note: The combination with the lowest approval ratings for the Session was the Pioneer Boomers and Silents.

    iii. In **Section 8: Ministries Assessment,** the Session is the lowest-rated ministry.

b. Limited leadership training is available: 37% say leadership training is available.
c. Many (47%) would welcome leadership training and to be more involved in church leadership.
d. Consensus that conflict resolution is a weakness. Only 32% say the church and its leaders are good at conflict resolution.

Church & Leaders Good at Conflict Resolution

10. Typical Conflict Issues

Conflict Is Usually About …

	assets, expenditures, use of space	poor communication	gossip	program changes, starting something new	between specific people or groups
Overall	4%	33%	11%	12%	40%
Congregation	4%	35%	8%	13%	40%
Leaders	0%	9%	18%	0%	73%
Staff	0%	22%	39%	11%	28%
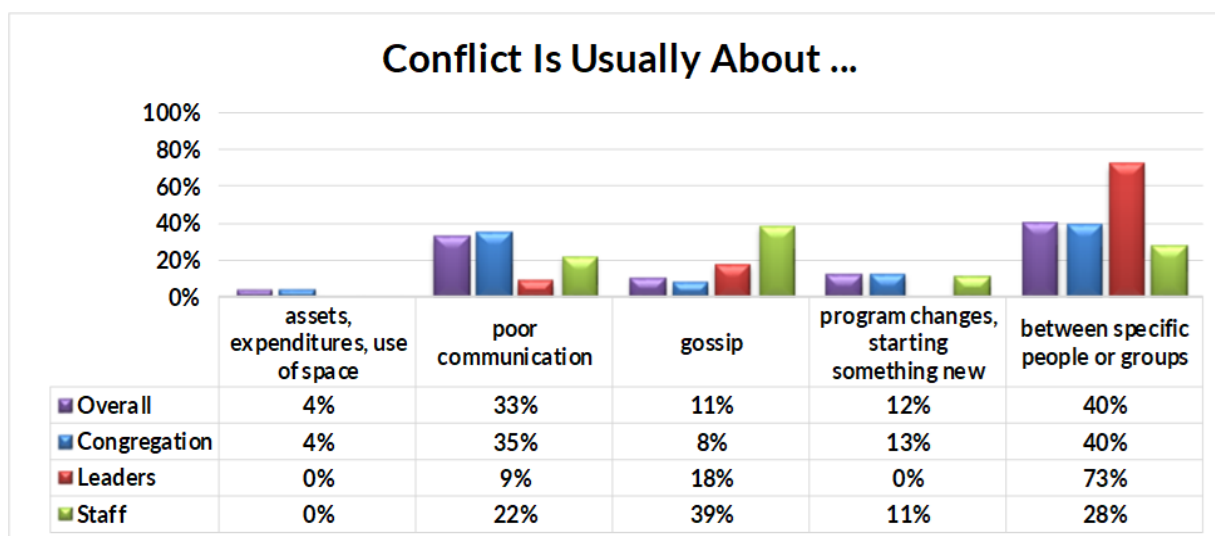
     a. 40% Leading issue: between specific people or groups
         i. 73% Elders see conflict between groups as most significant issue
        ii. 40% Congregation gives its highest rating
      iii. 28% Staff's second highest rating
     b. 33% Poor Communication
     c. 12% Program Changes, starting something new
     d. 11% Gossip (highest rated by Staff at 39%)

11. Degree of Conflict

Describe the current atmosphere of your church.	All	New	Inter	Pi's	Zers	Mills	Xers	Boomers	Silents	Board	Staff	Traditional	Contemporary
Everyone is getting along	22%	39%	22%	11%	30%	35%	23%	21%	12%	0%	13%	19%	27%
Mostly everyone is getting along	35%	39%	38%	28%	50%	34%	37%	36%	30%	27%	44%	32%	38%
Some distinct undercurrents/ conflicts/disagreements	37%	21%	36%	50%	10%	27%	37%	37%	49%	64%	38%	43%	31%
Situation is highly conflicted	6%	1%	4%	12%	10%	3%	4%	6%	9%	9%	6%	6%	4%
Green total	57%	78%	61%	38%	80%	69%	59%	57%	43%	27%	56%	51%	64%
Red total	43%	22%	39%	62%	20%	31%	41%	43%	57%	73%	44%	49%	36%

In this graph, the Board and Staff are considered separately and are not included in tenure, generation, or service data but are included in the "All" entries.

a. At 73%, the Session is most aware of conflict.
b. Among all survey participants, 43% report there are some undercurrents, conflicts, and disagreements in your church

c. Among tenure groups, Pioneers reported the highest level of conflict.
d. Among generational groups, Silents reported the highest level of conflict.
e. Those attending the In-Person Traditional Service (49%) are more aware of conflict than those attending the In-Person Contemporary Service (36%).

12. Appearance of Session and Staff Bias: A significant percentage of both the Elders and Staff reported their participation in the In-Person Contemporary Service.

Leaders and Staff Worship Participation

	Leaders	Staff
In-Person Traditional	36%	19%
In-Person Contemporary	64%	81%
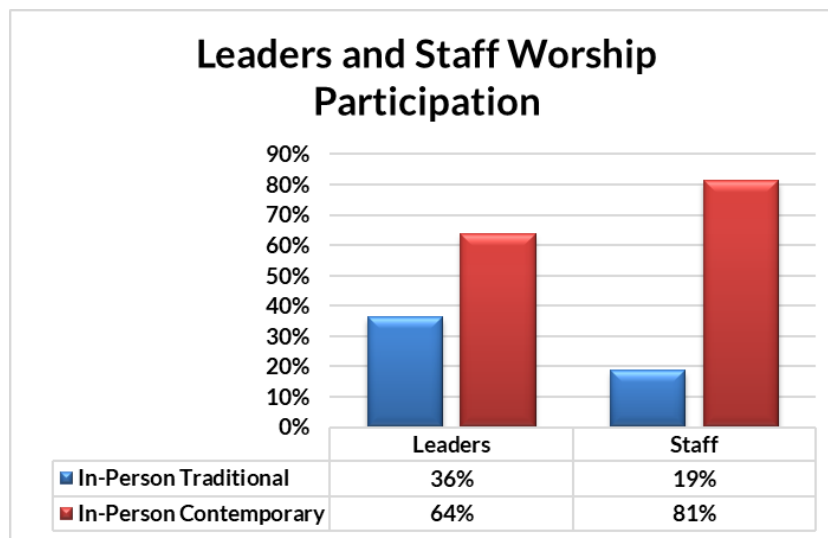
Note: the current conflict at CCC tends to be between the Session and to a large degree Staff versus those who can be classified as Traditionalists, who mostly attend the In-Person Traditional Service and who feel underrepresented and neglected. The overwhelming pattern of Elder and Staff participation in the In-Person Contemporary Service gives the appearance of bias.

13. Resistance to change tendencies.

		Congregation	Leaders	Staff
	Progressive Total	**61%**	**27%**	**73%**
Radicals	We anticipate and value change	17%	9%	18%
Progressives	We are open to change	44%	18%	55%
Conservatives	We do not navigate change well	28%	64%	18%
Traditionalists	We tend to resist change	10%	9%	9%
	Conservative Total	**39%**	**73%**	**27%**

Note: Both the congregation and staff see the church and its leaders as open to change. The Elders strongly affirmed that "We do not navigate change well."

14. Significant Discouragement

My Feelings Toward This Church	All	New	Inter	Pioneers	Gen Z	Mills	Gen X	Bmers	Silents	Board	Staff	Traditional	Contemporary
I am very involved and excited about my church (high enthusiasm)	103	21	46	36	2	25	13	40	23	2	9	39	63
I am currently involved in supporting my church (moderate enthusiasm)	177	42	75	60	4	30	32	82	29	6	4	63	103
I am attending and participating in church life (neutral enthusiasm)	102	36	41	25	3	10	19	55	15	0	2	39	51
I am beginning to get discouraged with my church (low enthusiasm)	45	4	17	24	0	5	8	19	13	3	1	19	20
I am barely hanging on (no enthusiasm)	24	1	8	15	1	1	3	16	3	0	0	9	9
"green" total	85%	95%	87%	76%	90%	92%	85%	83%	81%	73%	94%	83%	88%
"red" total	15%	5%	13%	24%	10%	8%	15%	17%	19%	27%	6%	17%	12%

a. At 27% Session members are the most discouraged
b. At 24% Pioneers are the most discouraged among tenure groups
c. Boomers (17%) and Silents (19%) most discouraged among generational groups
d. Those who attend the In-Person Traditional Service are more discouraged than those who attend the In-Person Contemporary Service.

Note: Discouragement has a clear pattern—the longer the tenure, the higher the level of discouragement. The older the participants, the greater the level of discouragement.

The combination of Pioneer Boomers and Silents have a "red score" of 25 (not shown in graph).
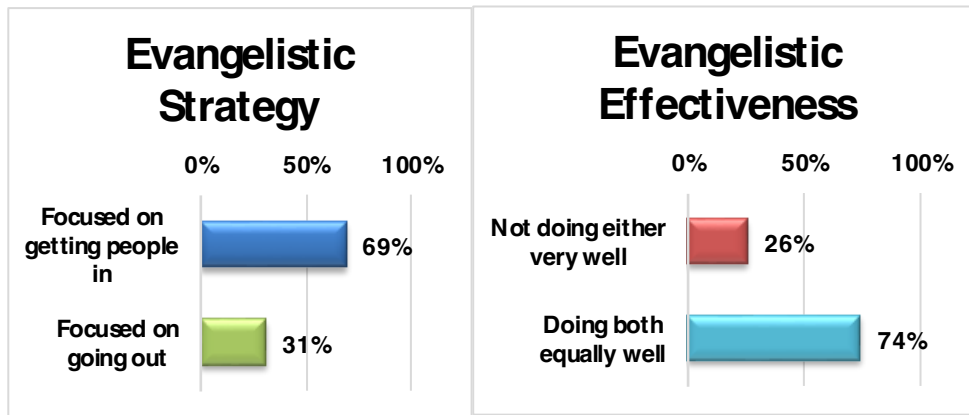
15. Evangelism

a. Little recent evangelism (in past five years)

	All	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Number who were not Christians when they came	41	4	10	27	4	15	6	13	3
Still Seeking	1	1	0	0	0	1	0	0	0
Number currently attending who came with their parents and have since become Christians	9	1	3	5	3	4	2	0	0
Net conversions from the world	31	2	7	22	1	10	4	13	3
Rate of Evangelism	7%	2%	4%	14%					

    i. CCC's overall rate of evangelism is 7% but 29 of the 31 who came to faith after coming to CCC occurred more than 5 years ago.

   ii. CCC's recent rate (last 5 years) is 2%.

b. Unawareness of the lack of evangelism

    i. Primary Evangelistic Strategy: bringing people to church to hear the gospel rather than going out to share the gospel.

   ii. Mistaken perception that CCC has been effective both going out to share the gospel and bringing people in to hear the gospel.

Opportunities:

1. Opportunity to resolve the internal conflicts dividing the church.

2. Opportunity for Elders and Staff to model reconciliation skills.

3. Opportunity for Elders and Staff to engage in good communication skills.

4. Opportunity to define a new, unifying, compelling set of visions, plans, and goals to guide CCC into the future.

5. Opportunity to make evangelism an intentional goal.

Threats:

(Threats tend toward fatal outcomes if appropriate interventions do not take place.)

1. Failure to resolve internal conflict will likely lead to further losses and continuing distrust of both the Session and Staff.
2. Failure of Session and offending staff to practice reconciliation skills will result in continuing conflict.
3. Failure of Session to engage in transparent, open communication will perpetuate the current level of distrust in leadership.
4. Failure to reach a unifying compelling set of vision, plans, and goals will perpetuate the current conflict and divisiveness.
5. Failure to focus on evangelism will tend to make CCC a "Christians-Only Club" that is not obeying the Great Commission.
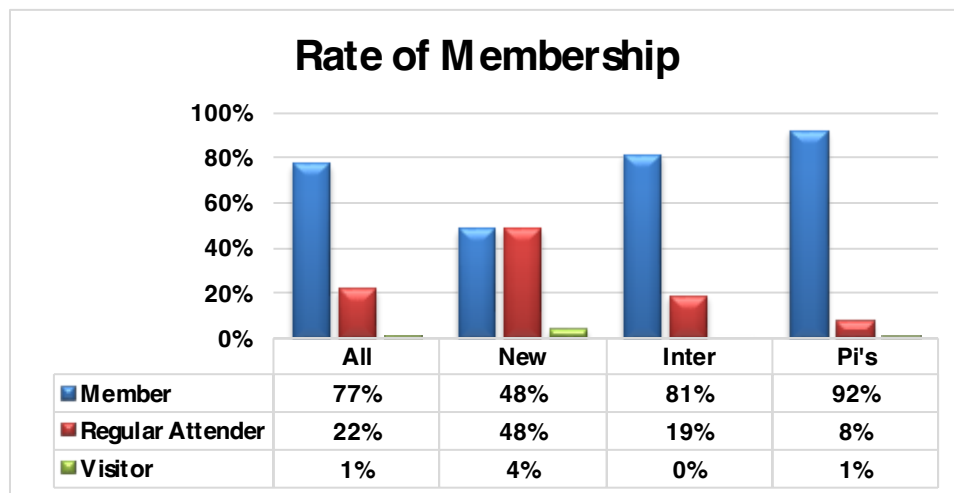
Section 1: Who Are We? (Demographic Data)

This section looks at the demographic characteristics of your church and its community. Church data is based on your survey responses. Community data is based on the *Church Answers: Know Your Community Report.* The ministry area is defined as a 10-minute drive time to your church. By that definition, CCC is well-located to serve a population of 89,688 people, which is projected to decrease slowly to 87,643 by 2027.

How many years have you been attending this church?

The average survey participant has attended CCC for 17.4 years. We will discuss this statistic in **Section 2: Shared Pilgrimage** under "Tenure Analysis."
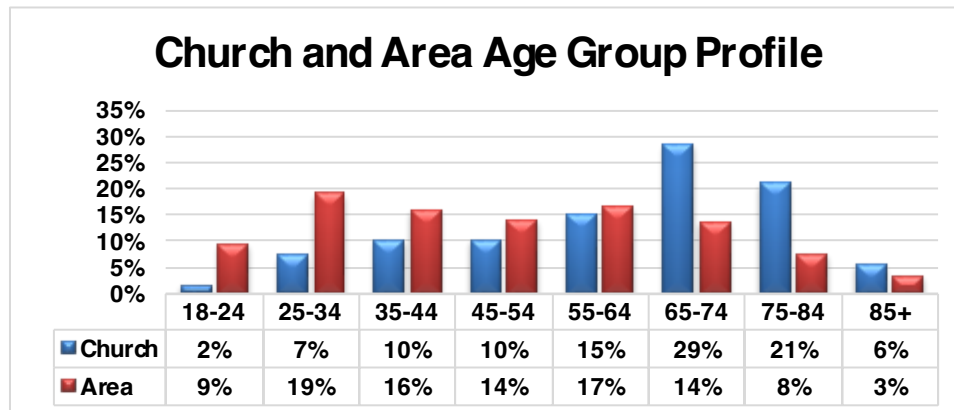
Are you a member of this church (done what is necessary to become a member), a regular attender (this is the church you attend) or a visitor (attended here once or a few times)?

Rate of Membership

	All	New	Inter	Pi's
Member	77%	48%	81%	92%
Regular Attender	22%	48%	19%	8%
Visitor	1%	4%	0%	1%

In traditional churches, membership is generally perceived as a measure of commitment. The database average for similar-sized churches is 71%.

- Overall, CCC has a rate of membership of 77%.
- The New Attender rate of membership is 48% and may indicate a weak commitment to CCC.

What is the year of your birth?

Church and Area Age Group Profile

	18-24	25-34	35-44	45-54	55-64	65-74	75-84	85+
■ Church	2%	7%	10%	10%	15%	29%	21%	6%
■ Area	9%	19%	16%	14%	17%	14%	8%	3%

All data is for people 18 years of age or older.

The database average age for churches of similar size is 54 years.

- The average age of adult participants at CCC is 62 years old.
- The average age of those adults (18 or older) who live in the area is 49.3 years old.
- CCC has considerably more than the community in the 65+ age groups.
- CCC is considerably older than similar-sized churches in the VitalChurch database.
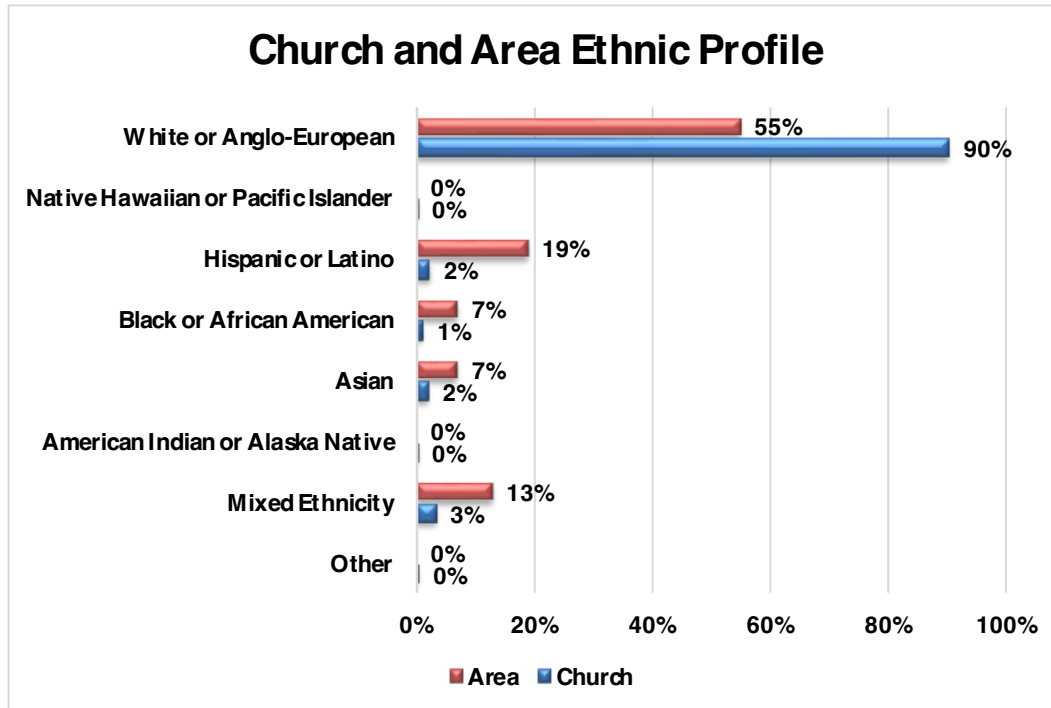
What is your gender?

Gender Ratios

	Female	Male
Church	61%	39%
Area	48%	52%
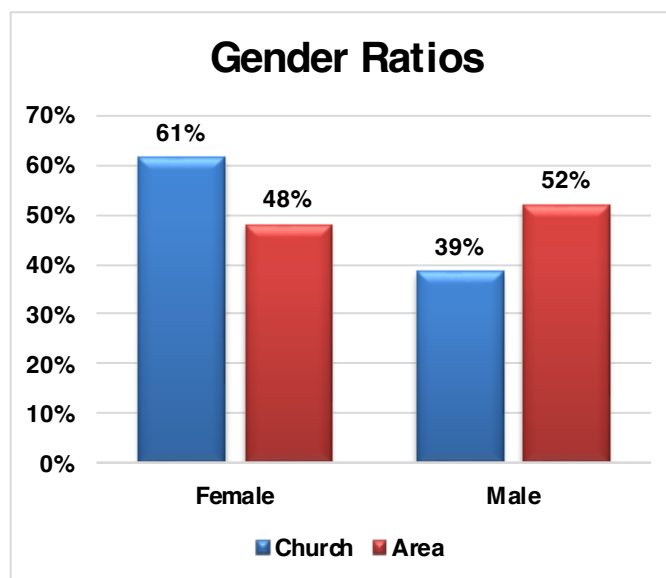
The VitalChurch database average for similar-sized churches is 60% females and 40% males.

What is your current relational status?

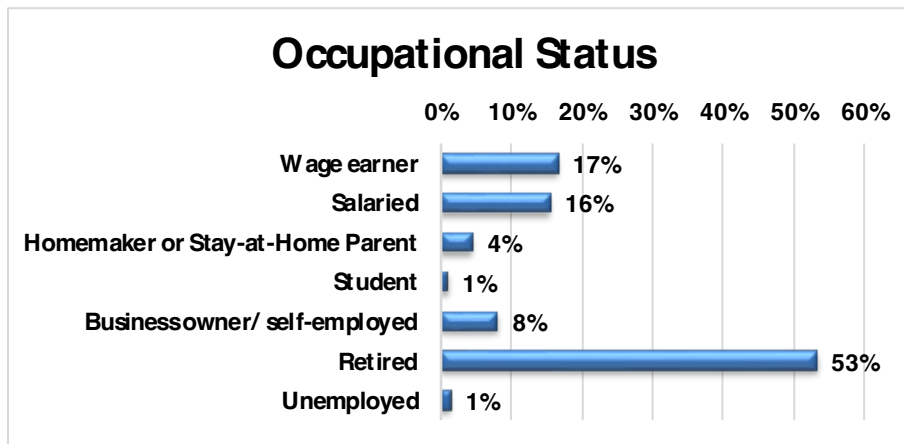Church and Area Relational Status

Church ■ Area
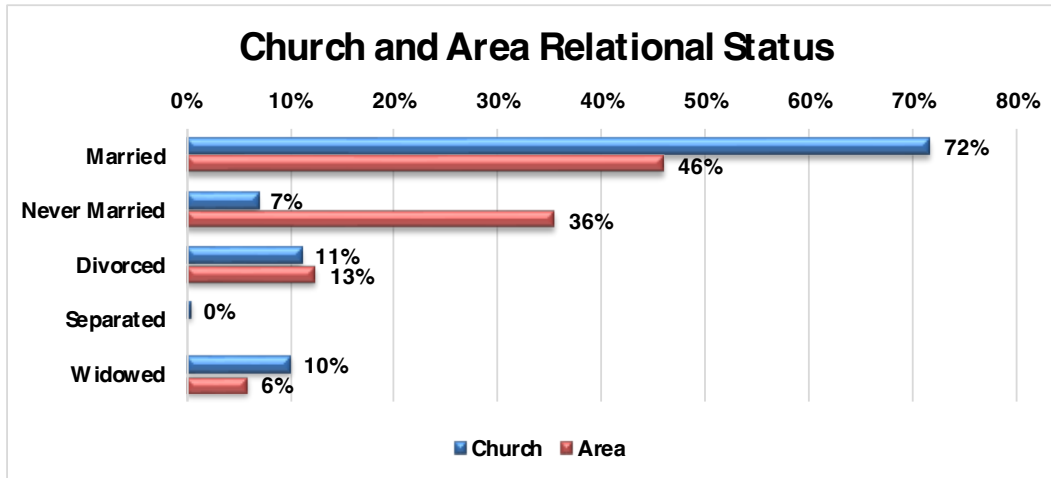
- The rate of "Married" adults is 72% compared to the community average of 46%.
- The rate of singles in your church is 7%, whereas the rate of singles in the community is 36%.
- *Know Your Community*, the demographic resource, combines divorced and separated.
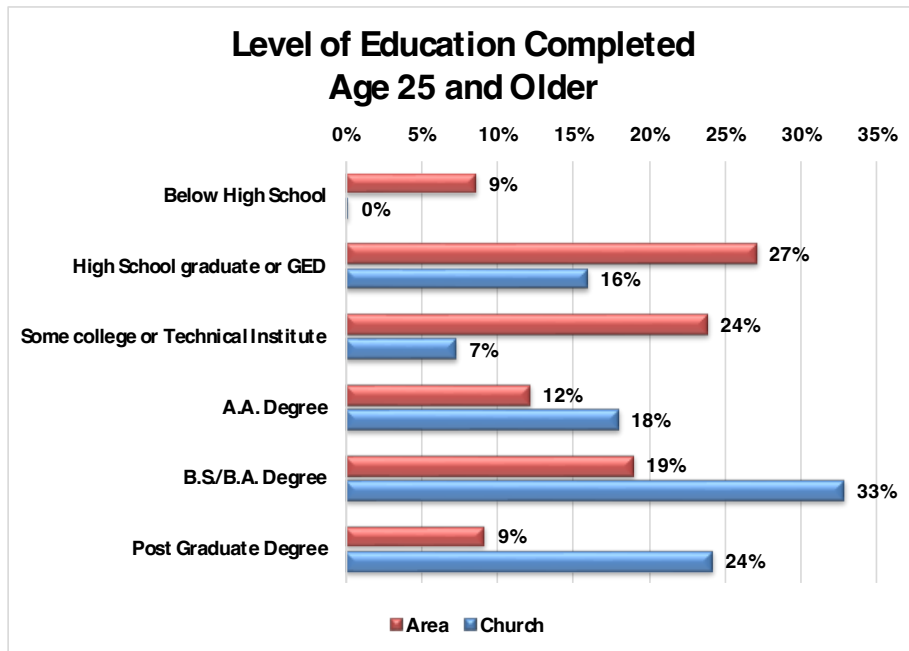
What ethnic group best describes you?

Church and Area Ethnic Profile

Ethnic Group	Area	Church
White or Anglo-European	55%	90%
Native Hawaiian or Pacific Islander	0%	0%
Hispanic or Latino	19%	2%
Black or African American	7%	1%
Asian	7%	2%
American Indian or Alaska Native	0%	0%
Mixed Ethnicity	13%	3%
Other	0%	0%

- The majority (90%) of survey participants reported their ethnicity as "White or Anglo-European."
- The "White/Anglo" population in the area is 55%.

What is your current occupational status?

Occupational Status

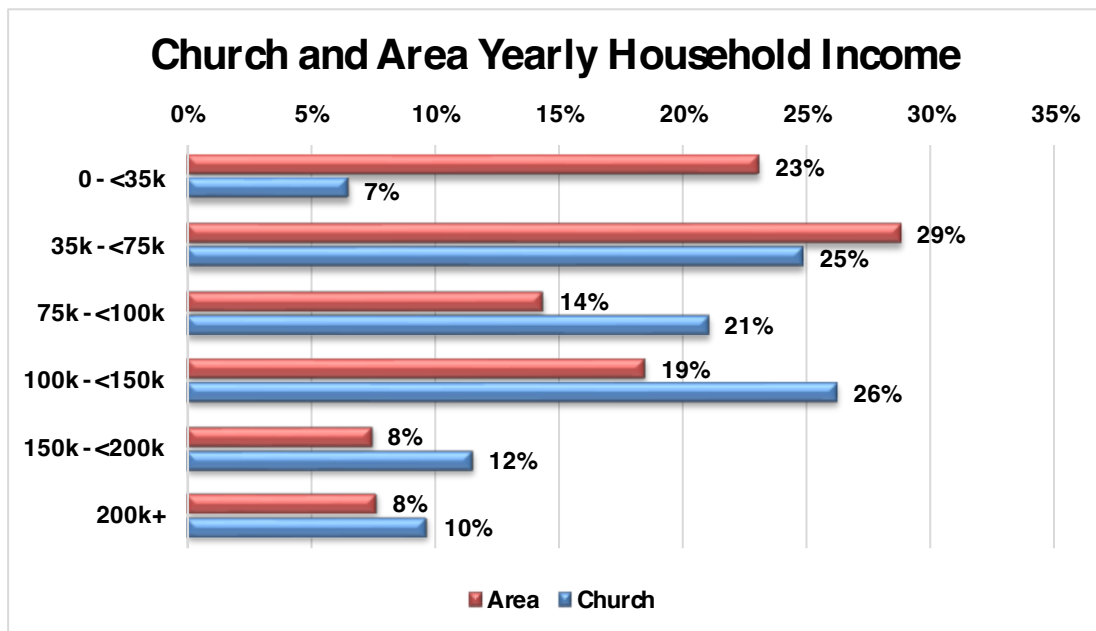|	
Wage earner	17%
Salaried	16%
Homemaker or Stay-at-Home Parent	4%
Student	1%
Business owner/ self-employed	8%
Retired	53%
Unemployed	1%

- The white collar/blue collar ratio in the community is 64%/36%.
- Among area residents, 23% receive retirement income whereas the church has 53% retirees.

What is your highest educational level completed?

**Level of Education Completed
Age 25 and Older**

Below High School	Area 9% / Church 0%
High School graduate or GED	Area 27% / Church 16%
Some college or Technical Institute	Area 24% / Church 7%
A.A. Degree	Area 12% / Church 18%
B.S/B.A. Degree	Area 19% / Church 33%
Post Graduate Degree	Area 9% / Church 24%

■ Area ■ Church

- College graduates make up 57% of the congregation, whereas college graduates in the area are at 28%.

Yearly household income:

Church and Area Yearly Household Income

|	
0 - <35k	Area 23% / Church 7%
35k - <75k	Area 29% / Church 25%
75k - <100k	Area 14% / Church 21%
100k - <150k	Area 19% / Church 26%
150k - <200k	Area 8% / Church 12%
200k+	Area 8% / Church 10%

■ Area ■ Church

- The approximate average family income in your church is $111,715. The average family income in the area is $98,315.

Section 2: Shared Pilgrimage

The shared pilgrimage section focuses upon the patterns of shared life of those who attend CCC.

**How many years have you been a Christian?**

Number of Years a Christian
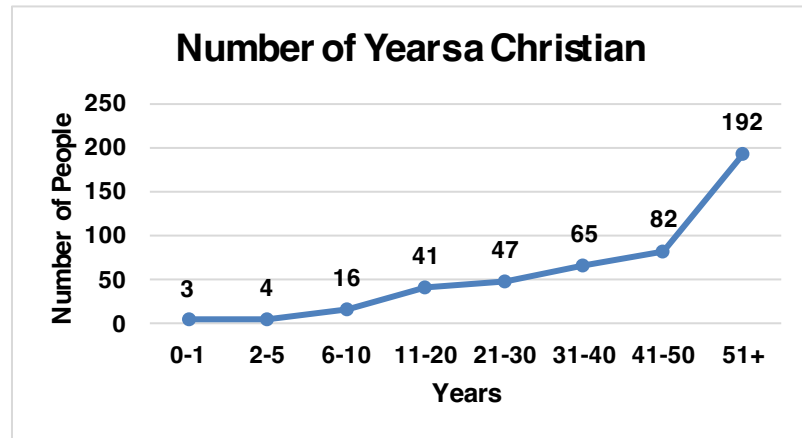
Years a Christian	Generation Groups					Total %
	GenZ	Mill	GenX	Bmer	Silent	
Seeking	0	1	0	0	0	0%
0-1	1	1	1	0	0	1%
2-5	0	1	0	2	1	1%
6-10	3	6	2	4	1	4%
11-20	3	19	6	10	3	9%
21-30	3	24	10	10	0	10%
31-40	0	17	19	24	5	14%
41-50	0	2	29	47	4	18%
51+	0	0	8	115	69	43%

- 2% have been Christians 5 years or less.
- Many (94%) have been Christians for more than 10 years.
- Among survey participants, 85% have been Christians for more than 20 years.
- There were 192 participants (43%) who have been Christians for 51 or more years.

Attendance Patterns

Church Attendance History

1043	
1032	
958	
981	
923	
949	
952	
998	
945	
800	
786	
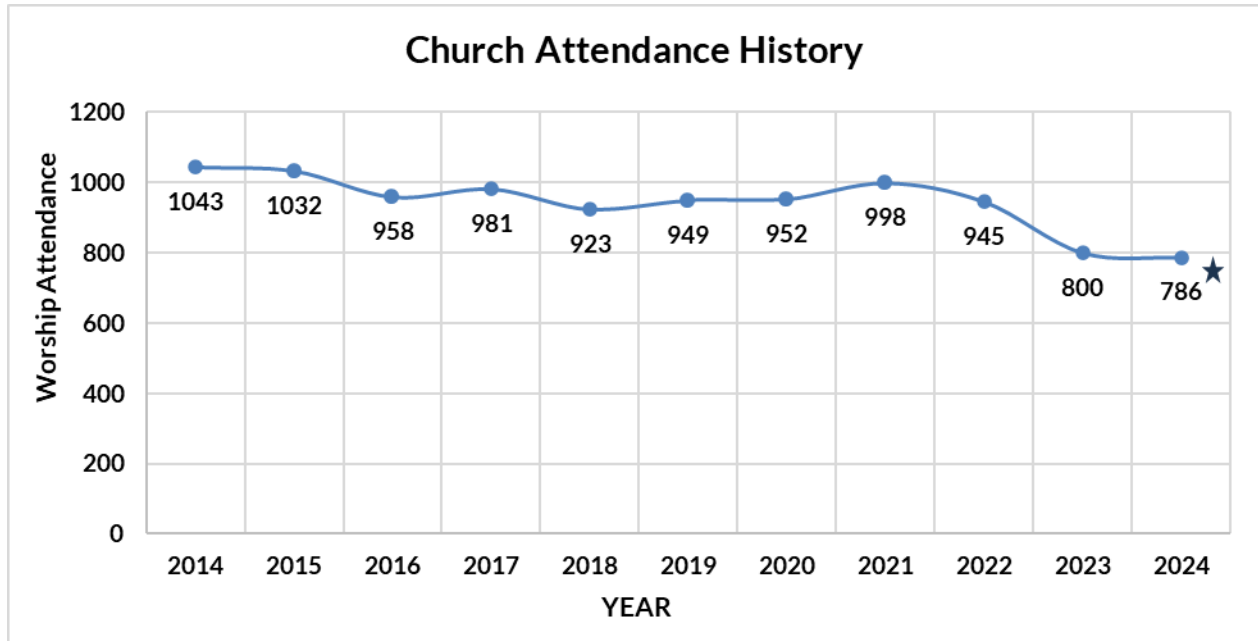
* 2024 figure is the average attendance for January 2024.

- While showing a slight pattern of gradual decline, the overall pattern between 2014 and 2022 is a plateaued pattern.
- The sudden break in the pattern suggests that something happened since 2022 that has caused CCC to lose a significant number of its attenders.

Tenure Analysis

By the time a church reaches 20 years old, certain identifiable groups emerge:

New Attenders have attended the church for **5 years or less.**
- Trying to find their place—new friends, activities, places of service.
- Most fragile group with many[15] dropping out. Most common reason: failure to feel included.

**Intermediates** have attended **6 to 19 years.**
- Have had time to develop relationships and get involved in activities and places of service.
- A large group of Intermediates indicates that those who started attending the church are tending to stay.

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[15] Research shows that one-half to two-thirds of New Attenders drop out in less than 5 years.

Pioneers have attended for **20 years or more.**
- Have had a long-term commitment and are proud of church's heritage.
- Usually set the standards for the church
- Often have a high level of influence and control over what happens.

How many years have you attended this church?

Tenure Groups

	New Attenders (0-5)	Intermediates (6-19)	Pioneers (20+)
	23%	41%	35%
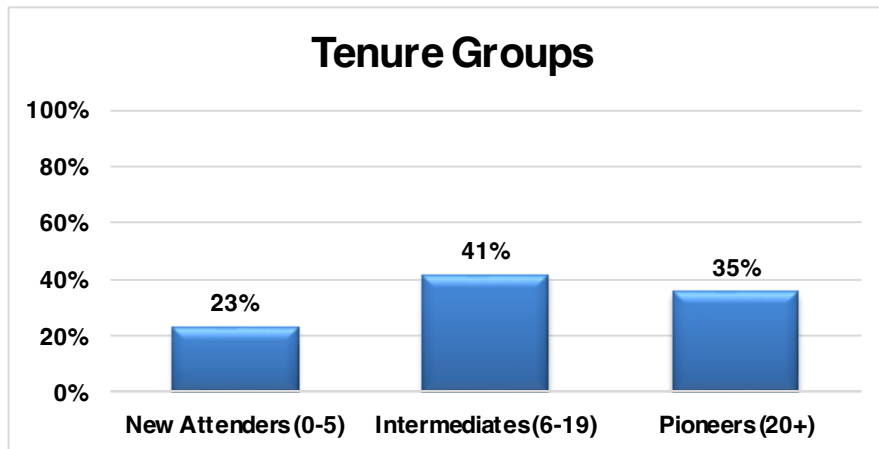
The **Average Tenure** measure focuses on the pattern of how long people have attended your church. Ideally the Average Tenure should be between 12 and 14 years.

- The average time a survey participant has attended your church is 17 years. This number is higher than ideal due to a lower than ideal rate of New Attenders and a higher than ideal percentage of Pioneers.

The normal guide for interpreting this data is as follows:

Interpretive Guidelines
New Attenders
• 40% plus generally indicates a growing church
• Should be the largest of the three groups
• 30-39% usually indicates a plateaued church
• Less that 30% usually indicates a declining church
Intermediate Attenders
• Ideal--smaller than New Attenders but larger than the Pioneer Group
• A low figure usually indicates a pattern of poor assimilation or history of strife especially if the smallest of the 3 groups
Pioneer Group
• Ideal--less than 25% and smallest of the three groups
• Probable serious pathology if 40% or more

- At 23% New Attenders, your church would be expected to be slowly declining.
- 41% Intermediate Attenders suggests that people who began attending your church 6 to 19 years ago have tended to stay.
- 35% Pioneers is high due to the low rate of New Attenders.

Age Factor in Tenure Pattern
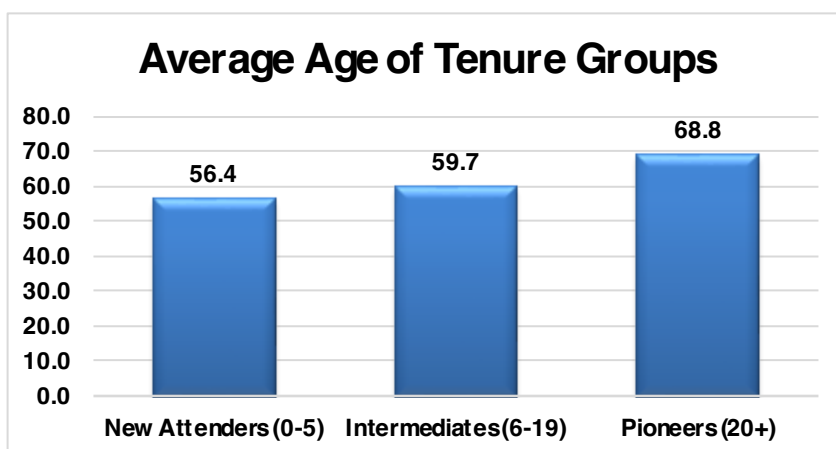
In America 4,000 churches a year are closed because of a condition called "aging out." The first warning sign of aging out is when the average age of adults in the church passes 55 years of age. At an average age of 60 years or more, the threat needs to be taken seriously.

- The average age of adult attenders (18+) at CCC is 62 years.
- The average age of all of the tenure groups is higher than the first warning sign of aging out.

Mark the group in which your birth year appears.

- 1925-1945 (Silent Generation) 78-98 years of age
- 1946-1964 (Boomer Generation) 59-77 years of age
- 1965-1979 (Gen X Generation) 44-58 years of age
- 1980-1996 (Millennial Generation) 27-43 years of age
- 1997-2007 (Gen Z Generation) 18-26 years of age

A person's generation affects how they see life and what they perceive as their options. **Silents** will want to work within structures and feel strongly about traditional family values that they tend to see as being largely lost. **Boomers** are comfortable creating new structures and work from the perspective that they can successfully change things. **Gen Xers** compose the smallest of modern generations and have less confidence in their

ability to change things and many have <u>not</u> found jobs, marriage, or institutions to be reliable or stable. Gen Xers have been described as cynical, yet self-sufficient. **Millennials** are even more unique with their focus on technology and communication. Millennials tend to be very relational compared to older generations. The older **Gen Zers** are just turning 28 years old this year and most are still determining the direction of their lives.

Here is the distribution of generations at your church.
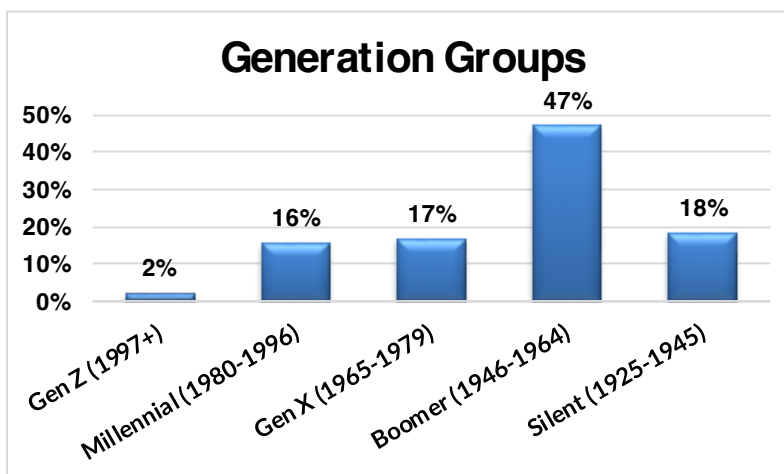
Generation Groups

The next two tables show the Generation/Tenure groups represented in the survey.

Tenure	Zers	Mill	Xers	Bmer	Silent	Totals
New Attenders	3	24	22	46	9	104
Intermediates	6	36	35	85	25	187
Pioneers	1	11	18	81	49	160
Totals	10	71	75	212	83	451

Tenure	Zers	Mill	Xers	Bmer	Silent	Totals
New Attenders	1%	5%	5%	10%	2%	23%
Intermediates	1%	8%	8%	19%	6%	41%
Pioneers	0%	2%	4%	18%	11%	35%
Totals	2%	16%	17%	47%	18%	100%

The first table shows the actual number of people in each tenure/generational group who took the survey. The second table shows the proportional size percentage of each generational/tenure subgroup.

Tenure Observations

- The largest tenure group is the Intermediates (41%).
- The Pioneers (35%) are the next largest tenure group.
- The New Attenders (23%) are the smallest tenure group.
- The following chart shows the pattern of New Attenders by generation group.

Generational Pattern of New Attenders					
Zers	Mill	Xers	Bmer	Silent	Totals
3	24	22	46	9	104
3%	23%	21%	44%	9%	100%

- CCC is currently attracting Boomers most effectively making up 44% of New Attenders.

The following graph shows the proportional New Attender additions to generational groups.

New Attender Analysis					
	Gen Z	Mills	Gen X	Bmers	Silents
% of New Attenders	30%	34%	29%	22%	11%
Average Tenure	12	11	13	18	26

- Only Gen Zers and Millennials are meeting the 30% criterion for holding even, with Gen Xers just barely missing that mark.
- Boomers and Silents are most likely losing ground.

In which worship service do you usually attend and/or participate?
CCC has four Sunday worship opportunities: In-Person Traditional, In-Person Contemporary, Online Traditional, and Online Contemporary. A fifth option was "I no longer attend this church." The next several graphs show the characteristics of each of these services. The first graph gives the actual number of survey participants who marked the various options along with the average age of those who participate in each of the four worship services.

Worship Service	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent	Average Age
In-Person Traditional	169	32	56	81	0	9	13	86	61	72
In-Person Contemporary	246	66	118	62	10	57	60	110	9	55
Online Traditional Worship	19	3	4	12	0	0	0	7	12	79
Online Contemporary Worship	12	2	8	2	0	4	2	5	1	56
I no longer attend this church	5	1	1	3	0	1	0	4	0	57
Total	**451**	**104**	**187**	**160**	**10**	**71**	**75**	**212**	**83**	

The next graph shows the percentage of current attenders in the tenure and generational groups:

Worship Service	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
In-Person Traditional	37%	31%	30%	51%	0%	13%	17%	41%	73%
In-Person Contemporary	55%	63%	63%	39%	100%	80%	80%	52%	11%
Online Traditional Worship	4%	3%	2%	8%	0%	0%	0%	3%	14%
Online Contemporary Worship	3%	2%	4%	1%	0%	6%	3%	2%	1%
I no longer attend this church	1%	1%	1%	2%	0%	1%	0%	2%	0%
Totals	100%	100%	100%	100%	100%	100%	100%	100%	100%

- The In-Person Contemporary Service attracts 55% of worship participants, while the In-Person Traditional Service attracts 37%.
- Almost 2/3rds of New Attenders (63%) and Intermediate Attenders (63%) participate in the In-Person Contemporary Service.
- Pioneers tend to attend the In-Person Traditional Service, with 51% In-Person Traditional Service and 39% In-Person Contemporary Service.
- All Gen Zers and 80% of both Millennials and Gen Xers participate in the In-Person Contemporary Service.
- Boomers, by a limited margin, attend the In-Person Contemporary Service (52% to 41%).
- Only the Silents have a large majority who participate in the In-Person Traditional Service (73% to 11%).
- A total of 7% overall participate in the two Online Services with 19 people reporting participation in the Online Traditional Service and 12 people reporting participation in the Contemporary Service.

If we look at each service separately, we learn additional characteristics about each of the four services:

In-Person Traditional 37%	All	New	Inter	Pi's	Zers	Mills	Xers	Bmer	Silents	Average Age	Average Tenure
Count	169	32	56	81	0	9	13	86	61	72	22
Percentages		19%	33%	48%	0%	5%	8%	51%	36%		

- 37% (169) of current attenders participate in the In-Person Traditional Service.
- Almost half (48%) are Pioneers, a third (33%) are Intermediates, and only 19% are New Attenders.
- Average tenure of 22 years.
- Average age of 72 years old. 87% are either Boomers (51%) or Silents (36%).

In-Person Contemporary 55%	All	New	Inter	Pi's	Zers	Mills	Xers	Bmer	Silents	Average Age	Average Tenure
Count	246	66	118	62	10	57	60	110	9	55	14
Percentages		27%	48%	25%	4%	23%	24%	45%	4%		

- 55% (246) of current attenders participate in the In-Person Contemporary Service.
- Intermediates make up almost half at 48% with almost equal numbers of New Attenders (27%) and Pioneers (25%). Only 9 Silents participate in this service.
- While Boomers make up almost half (45%) of the attenders, most of the rest are Millennials (57) and Gen Xers (60) in almost equal numbers.
- Average age is 55 years old.
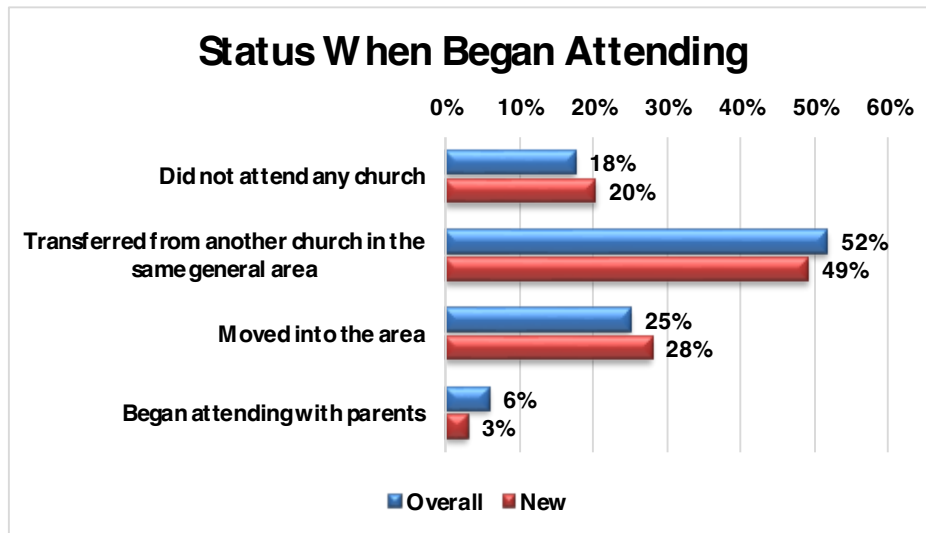- Average tenure of 14 years.

Online Traditional 4%	All	New	Inter	Pi's	Zers	Mills	Xers	Bmer	Silents	Average Age	Average Tenure
Count	19	3	4	12	0	0	0	7	12	79	27
Percentages		16%	21%	63%	0%	0%	0%	37%	63%		

- 4% (19) reported participation in the Online Traditional Service.
- Nearly 2/3rds are Pioneers at an average age of 79, who have attended the church an average of 27 years. All reported to be Boomers (37%) or Silents (63%).

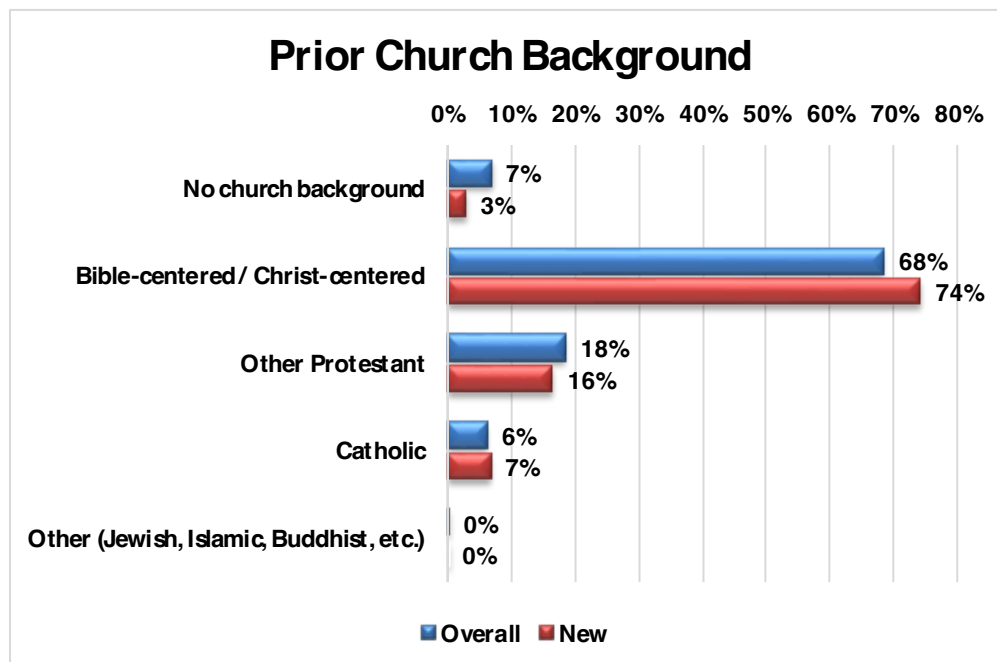| Online Contemporary 3%	All	New	Inter	Pi's	Zers	Mills	Xers	Bmer	Silents	Average Age	Average Tenure
Count	12	2	8	2	0	4	2	5	1	56	16
Percentages		17%	67%	17%	0%	33%	17%	42%	8%		

- 3% (12) reported participation in the Online Contemporary Service.
- 2/3rds (67%) are Intermediates
- Generationally, it is a well-mixed group with an average age of 56 years and who have attended CCC an average of 16 years.

What was your status when you began attending this church?

Status When Began Attending

Did not attend any church	Overall 18% / New 20%
Transferred from another church in the same general area	Overall 52% / New 49%
Moved into the area	Overall 25% / New 28%
Began attending with parents	Overall 6% / New 3%

■ Overall ■ New

- Both overall and in the past 5 years (New Attender period), the primary sources of New Attenders are transfers from other area churches and those who have moved into the area—with those from other local churches outnumbering those new to the community by close to a 2 to 1 margin.

What was your church background prior to coming to this church?

Prior Church Background

No church background	Overall 7% / New 3%
Bible-centered / Christ-centered	Overall 68% / New 74%
Other Protestant	Overall 18% / New 16%
Catholic	Overall 6% / New 7%
Other (Jewish, Islamic, Buddhist, etc.)	Overall 0% / New 0%

■ Overall ■ New

- Both overall and during the New Attender period, most have come from "Bible-centered/Christ-centered" churches.
- Relatively few came to CCC without a church background.
- Almost a fourth came from other church traditions (Other Protestant and Catholic).

What activity did you first attend?

First Attended Activity

	Overall	New
Morning Worship Service	80%	76%
Small Group / Bible Study	3%	3%
Fellowship Event (Dinners, Retreats, etc.)	2%	1%
Special Service (i.e., Christmas Eve/Easter Sunrise Service/Wedding/Funeral, etc.)	7%	13%
Other	8%	8%
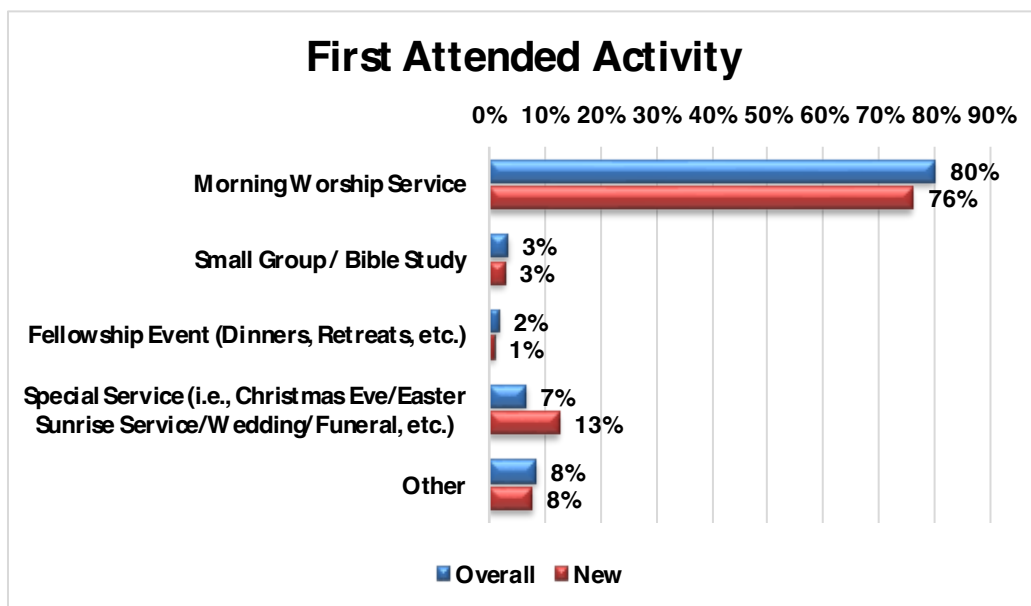
- Both overall and in recent years, most new people first attended a worship service.
- Use of other activities to invite people seems limited.

Some survey participants opted to indicate specifically what activity they first attended. Here are those results for those that appeared more than once:

Overall	
14	Celebrate Recovery
8	Choir/Traditional Musi
5	Youth Ministry
5	Women's Ministry
4	Singles Ministry
3	Holiday/Special
2	Sunday School
2	Children's Ministry

Among New Attenders	
4	Celebrate Recovery
1	Traditional Music

What generally keeps you coming to this church?

Keeps you coming	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Bible Study/Sermons	45%	53%	47%	38%	20%	35%	37%	51%	48%
Relationships	28%	17%	32%	31%	40%	37%	32%	26%	22%
Music	7%	7%	6%	8%	0%	6%	5%	6%	13%
Right thing to do	8%	6%	5%	12%	10%	1%	7%	10%	7%
In-church ministries	12%	16%	9%	12%	30%	21%	19%	6%	10%
Support outreach ministries	0%	1%	0%	0%	0%	0%	0%	0%	0%

	30-50%		Over 50%

- Bible Study and Sermons seem to be the most common reasons people keep coming to your church.

What do you value most from this church?

What do you value most?	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Being spiritually fed	67%	59%	70%	69%	20%	56%	59%	68%	86%
Finding a sense of family/fellowship	24%	24%	24%	24%	70%	31%	25%	24%	12%
Having my family's needs met	3%	6%	3%	3%	0%	3%	11%	2%	0%
Finding a place of service	6%	12%	4%	4%	10%	10%	5%	6%	2%

	30-50%		Over 50%

- "Being spiritually fed" is a measurement of a desire to focus on a correct understanding of the Bible.
- "Finding a sense of family/fellowship" is an indicator of the desire for community.
- All groups except Gen Zers chose "being spiritually fed."

Are you and your family's needs being adequately met at this church?

Needs Met	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Definitely	48%	54%	49%	43%	40%	54%	47%	46%	51%
Satisfactorily	32%	30%	34%	31%	20%	37%	29%	33%	30%
Somewhat	14%	14%	13%	15%	30%	8%	17%	13%	16%
Not really	6%	2%	4%	11%	10%	1%	7%	8%	4%

- The majority (80%: "definitely" 48% + "satisfactorily" 32%) of survey respondents felt that their needs were being adequately met at your church.

Approximately how many miles away do you live from the church building?

Miles To Church Building

	0-1	2-5	6-10	11-19	20+
Overall	8%	56%	23%	8%	5%
New	9%	70%	13%	5%	3%
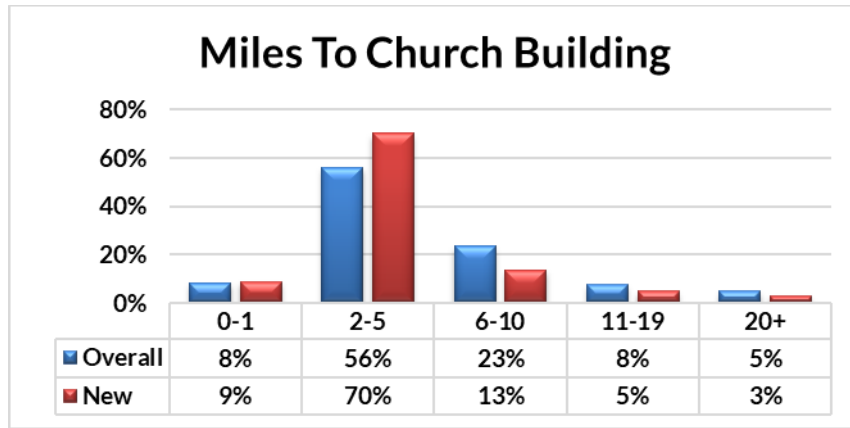
Average Attender travels 6.3 miles to church.
Average New Attender travels 5.1 miles to church.

- Overall, 87% of respondents live within 10 miles of your church while 92% of New Attenders live within 10 miles of your church.
- The VitalChurch Ministry database average is about 8 miles. When the distance traveled to attend church exceeds 10 miles, it tends to inhibit attenders from participating in multiple events in a week.

Which of the following most influenced you to initially attend this church?

Lyle Schaller, a well-known church consultant, offers insight into the significance of these results. He states that in a **healthy church,** *"two-thirds to nine-tenths of people are attracted to a church by friendship or kinship ties, 15 to 20% by the pastor, and 5 to 10% are walk-ins."*

	Schaller's Ideal	Overall this church	New Attender
Invited/Relational	66-90%	55%	52%
Pastor/Staff	15-20%	11%	9%
Walk-in's	5-10%	34%	39%

Influenced to Attend	Overall	New
Relationships		
Friend	32%	30%
Family Member	24%	22%
Totals	55%	52%
Pastor or Staff	11%	9%
Walk-in's		
Location/Lived Nearby	14%	19%
Ads/Website	2%	2%
Word of Mouth	4%	6%
Transfer	4%	2%
Other/Specific Ministry	9%	11%
Totals	34%	39%

- Over half of people came because of relationships.
- The Walk-In's percentage rate is higher than the ideal.

Coming for relational reasons does two things:

1. It gives a person a significant immediate connection to the congregation—they already know someone at the church and that person from the church can more or less sponsor the new person into the life of the church.
2. The stronger a person's personal connections to the church, the more likely they are to remain through difficult times.

Were you a Christian when you first attended this church or its activities?

- **Yes**   **394**   **87%**
- **No**   **36**   **8%**
- **New**   **16**   **4%**
- **Not Sure**   **5**   **1%**

The goal of this question is to measure the evangelistic effectiveness of your church as measured by new adult converts in the fellowship of your church. How many of the adults currently attending came to faith through the ministry of your church?

<u>Your Rate of Evangelism</u>

	All	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Number who were not Christians when they came	41	4	10	27	4	15	6	13	3
Still Seeking	1	1	0	0	0	1	0	0	0
Number currently attending who came with their parents and have since become Christians	9	1	3	5	3	4	2	0	0
Net conversions from the world	**31**	**2**	**7**	**22**	**1**	**10**	**4**	**13**	**3**
Rate of Evangelism	*7%*	*2%*	*4%*	*14%*					

By combining the data from several questions, we can identify how many adults came to your church prior to making their faith commitment to Christ as Lord and Savior and have since put their faith in Christ as the result of the ministries of your church.

- The overall Rate of Evangelism for adults at CCC is 7% and the recent rate of conversions (within the past 5 years) is 2%.
- Most evangelism took place during the Pioneer period 20 or more years ago (22 of 31).
- The VitalChurch Ministry database average for overall Rate of Evangelism is 4%.

In what church activities do you regularly attend and/or participate? (Check all that are appropriate.)

Activities Participation	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Current Official Board	11	0	6	5	0	0	2	8	1
Ministry Staff	16	1	11	4	2	9	2	3	0
Administrative Staff	6	0	5	1	0	2	2	2	0
Worship service	369	81	152	136	4	58	66	174	67
Groups (i.e. small groups, Adult Sunday School, Bible study)	261	51	108	102	3	42	42	124	50
Celebrate Recovery	33	11	11	11	0	4	5	22	2
Care & Prayer	48	4	14	30	0	6	4	24	14
Men's Ministry	54	9	21	24	0	3	8	29	14
Women's Ministry	121	17	55	49	1	19	13	63	25
Group Leader or Teacher	34	6	14	14	0	9	6	15	4
Children's or Youth ministry	54	14	28	12	4	28	16	5	1
Young Adults	5	2	2	1	4	1	0	0	0
Hospitality Ministry	53	8	24	21	1	6	11	24	11
Missions (Local, regional, global)	46	6	23	17	1	3	4	26	12

Activities Participation	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
Current Official Board	2%	0%	3%	3%	0%	0%	3%	4%	1%
Ministry Staff	4%	1%	6%	3%	20%	13%	3%	1%	0%
Administrative Staff	1%	0%	3%	1%	0%	3%	3%	1%	0%
Worship service	82%	78%	81%	85%	40%	82%	88%	82%	81%
Groups (i.e. small groups, Adult Sunday School, Bible study)	58%	49%	58%	64%	30%	59%	56%	58%	60%
Celebrate Recovery	7%	11%	6%	7%	0%	6%	7%	10%	2%
Care & Prayer	11%	4%	7%	19%	0%	8%	5%	11%	17%
Men's Ministry	31%	24%	30%	37%	0%	12%	25%	41%	36%
Women's Ministry	44%	26%	47%	52%	25%	42%	30%	45%	57%
Group Leader or Teacher	8%	6%	7%	9%	0%	13%	8%	7%	5%
Children's or Youth ministry	12%	13%	15%	8%	40%	39%	21%	2%	1%
Young Adults	1%	2%	1%	1%	40%	1%	0%	0%	0%
Hospitality Ministry	12%	8%	13%	13%	10%	8%	15%	11%	13%
Missions (Local, regional, global)	10%	6%	12%	11%	10%	4%	5%	12%	14%

Among tenure groups, the blue shading identifies the highest level of participation.
Among generational groups, the green shading identifies the highest level of participation.

Section 3: Ministry Potential

### Commitment to Mission/Evangelism
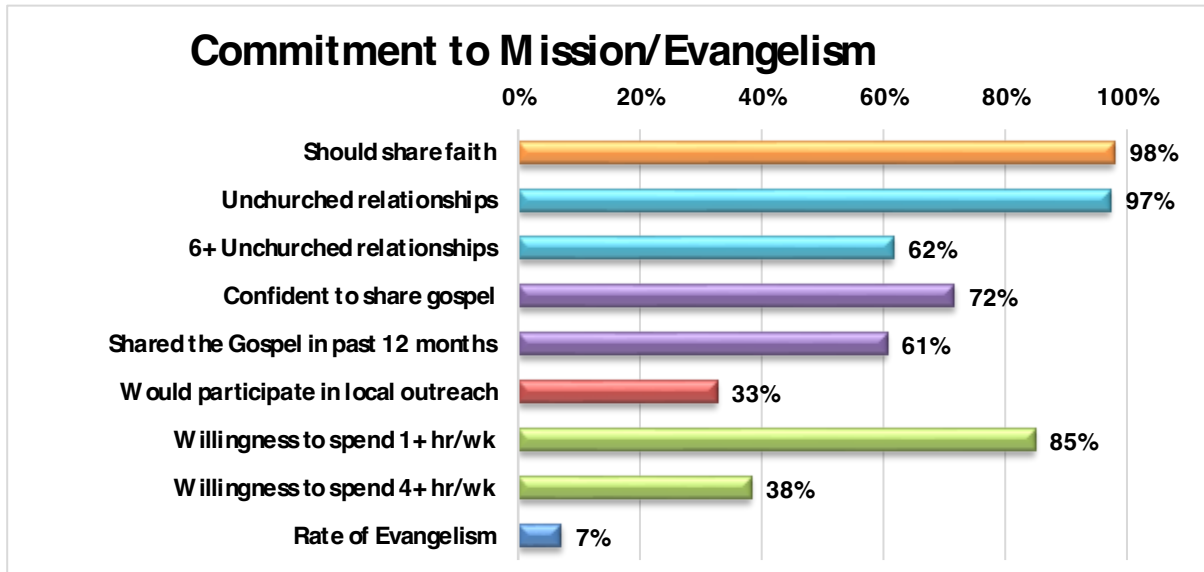
This graph combines the answers to seven different questions to provide a picture of the views and actions that influence the potential for mission and evangelism.

I believe that the Bible instructs every Christian to find ways to share his/her faith with non-Christians.

- **Agree**   442   **98%**
- **Disagree**   2   **0%**
- **Not Sure**   7   **2%**

- Almost everyone (98%) agrees that Christians should find ways to share their faith.
- The VitalChurch Ministry average positive response rate for this question is 96%.

Approximately how many persons comprise your network of close friends, co-workers, and/or local family who do not attend any church?
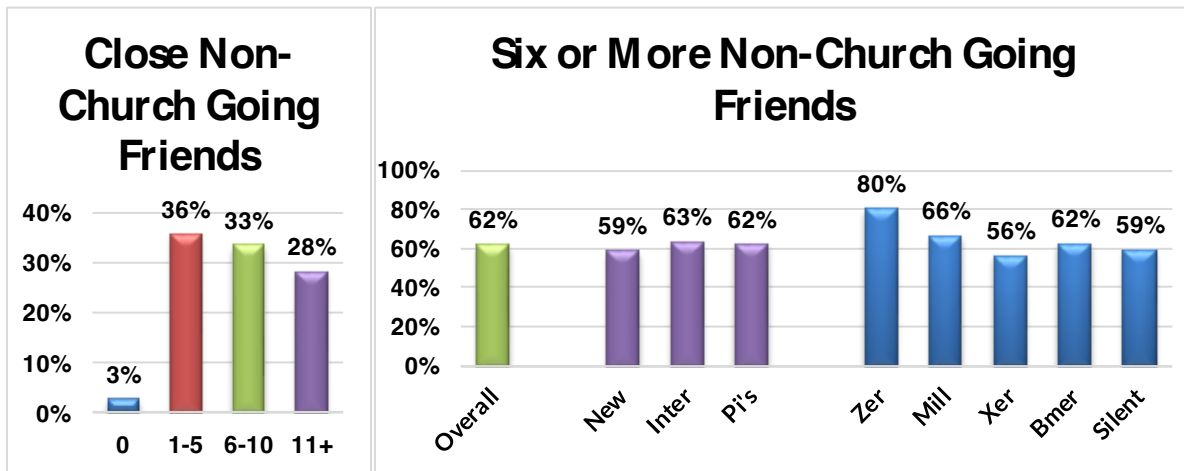
- Most people have numerous close, non-churchgoing friends.

How many people at this church do you consider to be close friends?
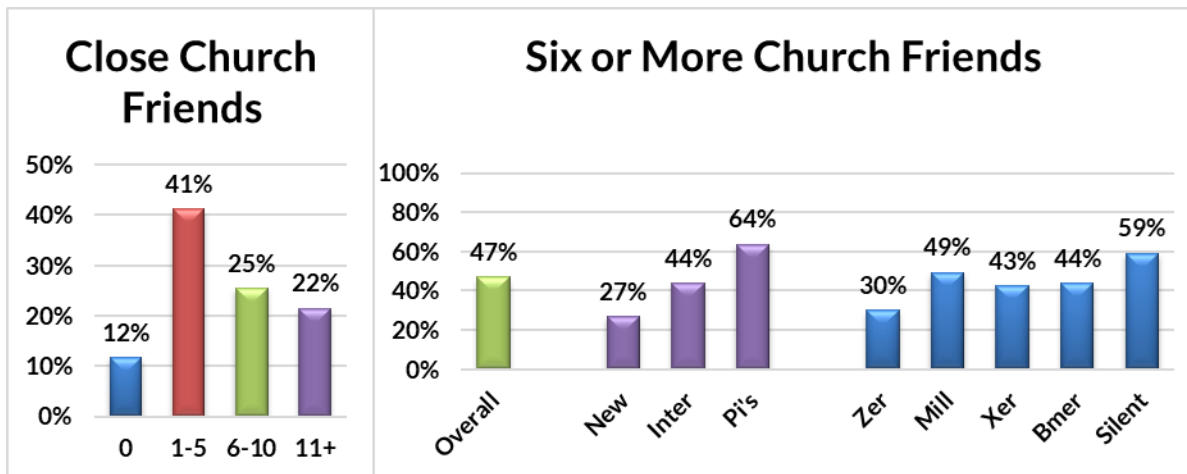
- Note that New Attenders have fewer in-church friends.
- Of the New Attenders, 22% reported having no close friends at your church (not shown on the graph).
- Gen Zers and Millennials have fewer close friends at your church, and of the Gen Zers, 30% have no close friends (not shown on graph).

I feel confident to share the gospel of Jesus Christ with others.

Confident Sharing the Gospel

	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
%	72%	64%	75%	72%	80%	73%	76%	70%	70%
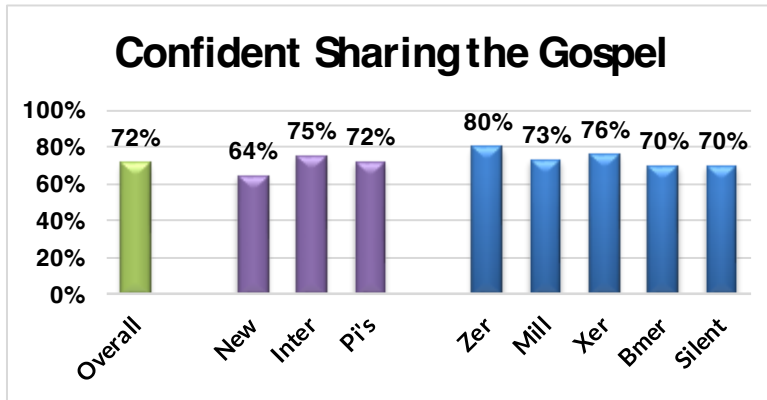
VitalChurch database average is 69% on similar-sized churches.

Have you shared the gospel message with a non-Christian in the last twelve months?

Shared Gospel in Past Year

	Overall	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
%	61%	63%	66%	52%	80%	75%	63%	60%	45%
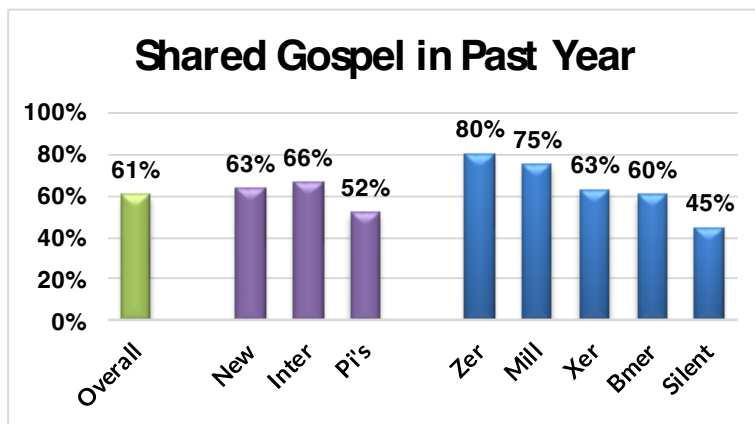
Database average is 59% for similar-sized churches.

I would like to participate in local evangelistic efforts.

Willing to Participate

Overall: 33%, New: 36%, Inter: 37%, Pi's: 26%, Zer: 60%, Mill: 48%, Xer: 39%, Bmer: 29%, Silent: 20%
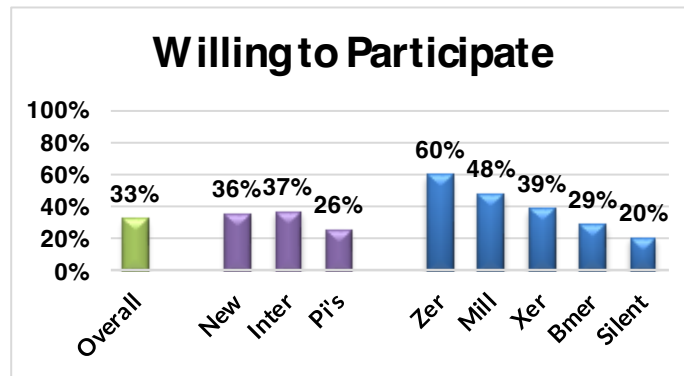
VitalChurch database average is 33%.

Discipleship in Your Church

Churches that, for the most part, only attract well-churched people sometimes have no organized plan of discipleship. *Discipleship* is the traditional word for purposefully training Christians in their faith. The modern term for discipleship is "spiritual formation." Churches who have effective evangelism are very organized, with several programs designed to encourage growth in the faith.

I am growing spiritually at this church.

Growing Spiritually

Overall: 82%, New: 88%, Inter: 83%, Pi's: 76%, Zer: 70%, Mill: 90%, Xer: 83%, Bmer: 78%, Silent: 84%
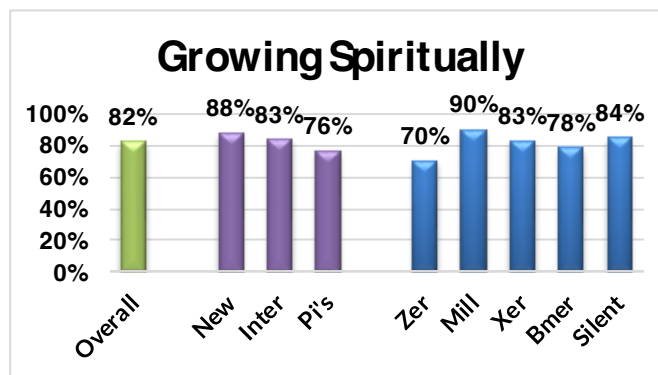
VitalChurch database average is 74%.

- Almost all (82%) of current attenders reported that they are growing spiritually.

The next question looks at the church organizational side of this question.

Our church has an intentional discipleship process/spiritual formation path in place for new believers that helps them develop into mature Christians.
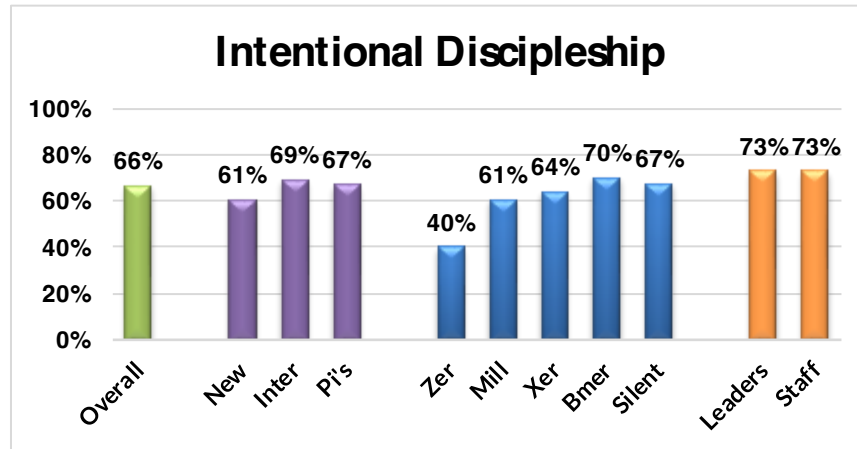
VitalChurch database average is 39%.

- 66% believe CCC provides intentional discipleship for those who attend the church.

Ministry Mobilization

How many hours do you currently spend each week in your volunteer ministry callings on behalf of this church?

	Cong		New	Inter	Pi's		Zer	Mill	Xer	Bmer	Silent
1 Hr+	52%		37%	51%	63%		50%	58%	54%	50%	51%
4 Hrs+	24%		17%	20%	34%		38%	28%	20%	25%	23%
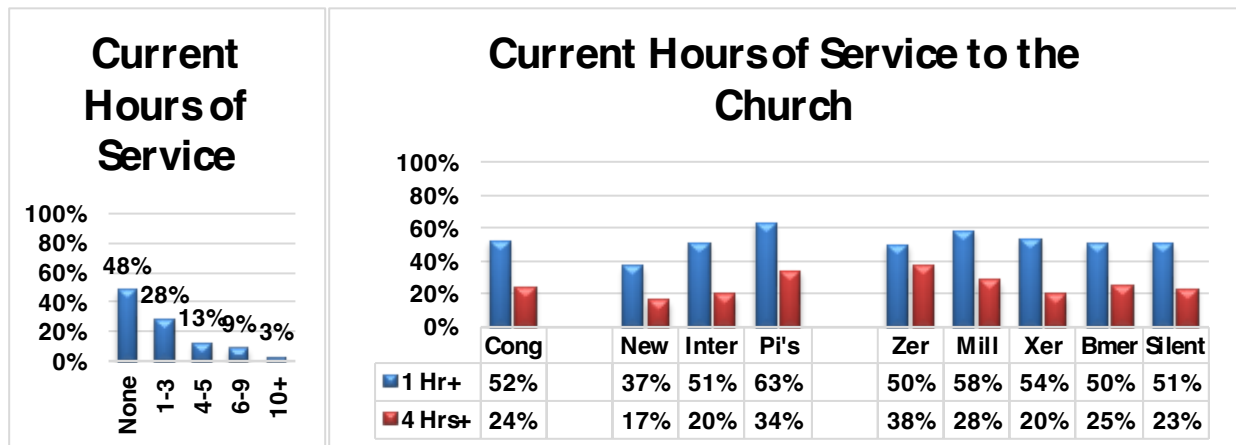
Staff are not included in this graph.
The VitalChurch Ministry database average is 61%.

- A healthy norm for good deployment is around **60%** spending an hour or more per week in the service of their church.
- New Attenders are weakly mobilized.

How many hours a week are you WILLING to spend in volunteer ministry serving the mission of this church?
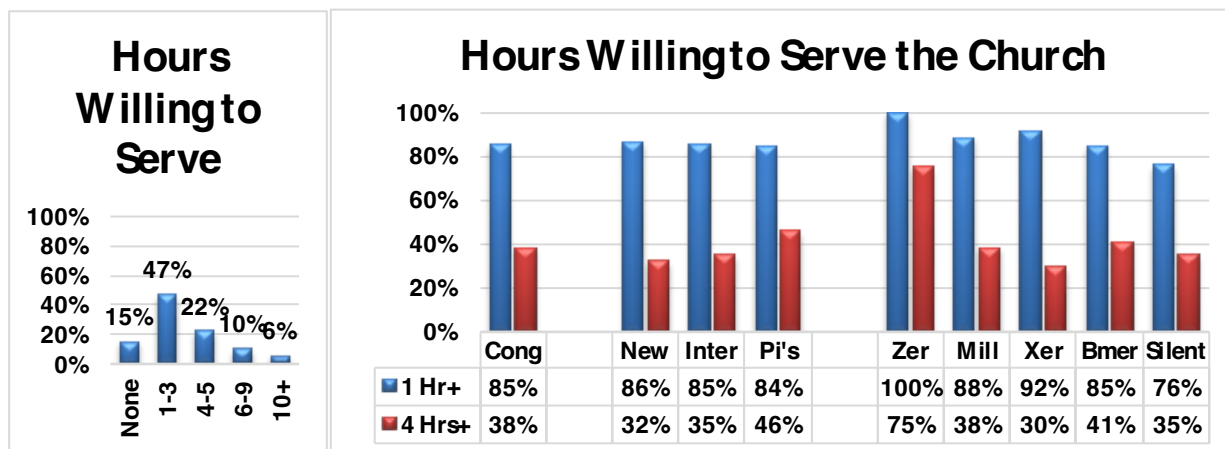
Hours Willing to Serve

	None	1-3	4-5	6-9	10+
	15%	47%	22%	10%	6%

Hours Willing to Serve the Church

	Cong	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
1 Hr+	85%	86%	85%	84%	100%	88%	92%	85%	76%
4 Hrs+	38%	32%	35%	46%	75%	38%	30%	41%	35%

Staff are not included in this graph.

The VitalChurch Ministry database average on this question is 85%. Very few churches do a good job recruiting and training/mentoring new ministry leaders and volunteers.

- There is significant potential for increased mobilization.

Do you feel adequately trained for the ministry you do?

I Feel Adequately Trained

	Cong	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent
I feel well trained	71%	64%	70%	76%	50%	68%	74%	68%	84%
More training	24%	28%	26%	20%	33%	24%	21%	27%	16%
Figure out by myself	5%	8%	4%	4%	17%	8%	5%	5%	0%
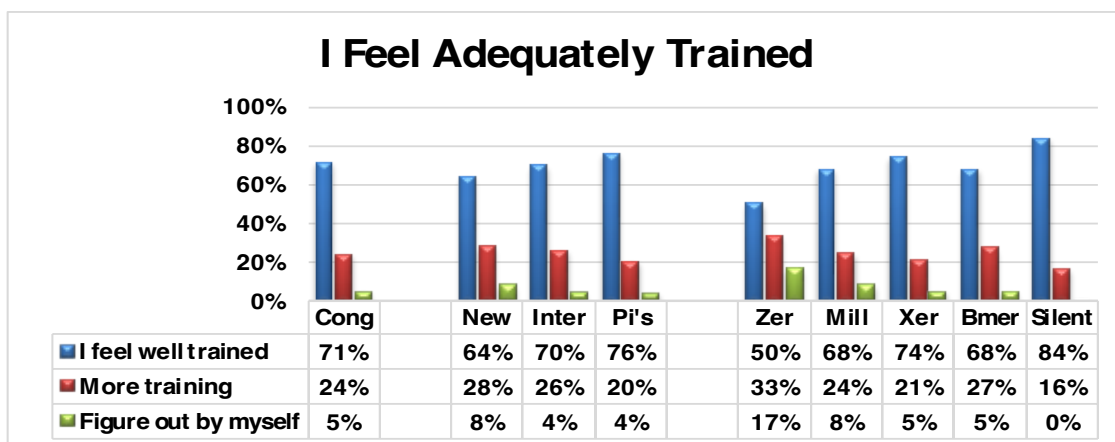
The VitalChurch Ministry database average for "feeling well trained" is 38%.

- Most (71%) feel well trained.
- Many (24%) would like more training.

Evangelism/Assimilation Strategy and Setting

Which statement is most true?
- **As a church we are more focused on trying to get people to come to church to hear the gospel.**
- **As a church we are more focused on going out and serving the community so we can share the gospel.**
- **I don't think we do either very well.**
- **I think we are doing both equally well.**
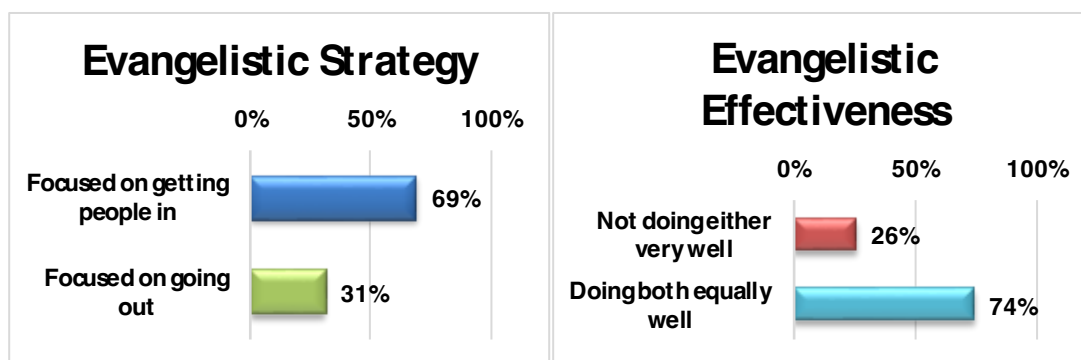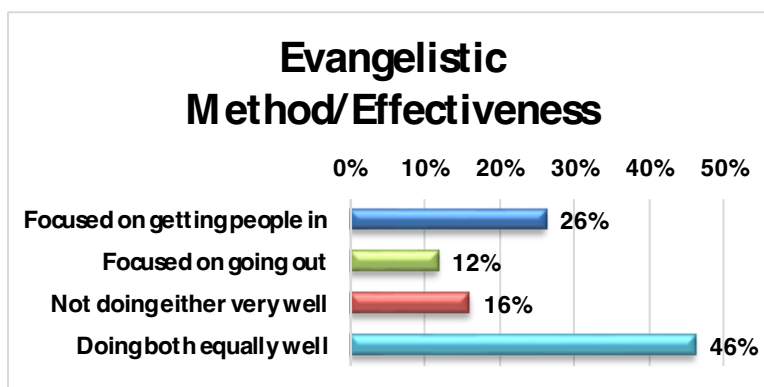
This question measures both <u>evangelism strategy</u> (first two options) and <u>evangelism effectiveness</u> (second two options). As it is set up, the question asks the survey participant to choose the option that they feel most strongly about. Thus, we know both what each participant feels most strongly about as well as get a reading on your church's evangelism strategy and effectiveness.

- The perceived evangelistic strategy is "focused on trying to get people to come to church to hear the gospel." In today's much more secular world, the most effective evangelism approach to focus on going out and serving to gain opportunities to share the gospel.

- The perceived effectiveness of evangelistic efforts is "I think we are doing both equally well." The reality would seem to indicate that your church's strategy is not very effective considering that the recent rate of evangelistic is 2%.[16]

Your church's evangelistic/assimilation assets:
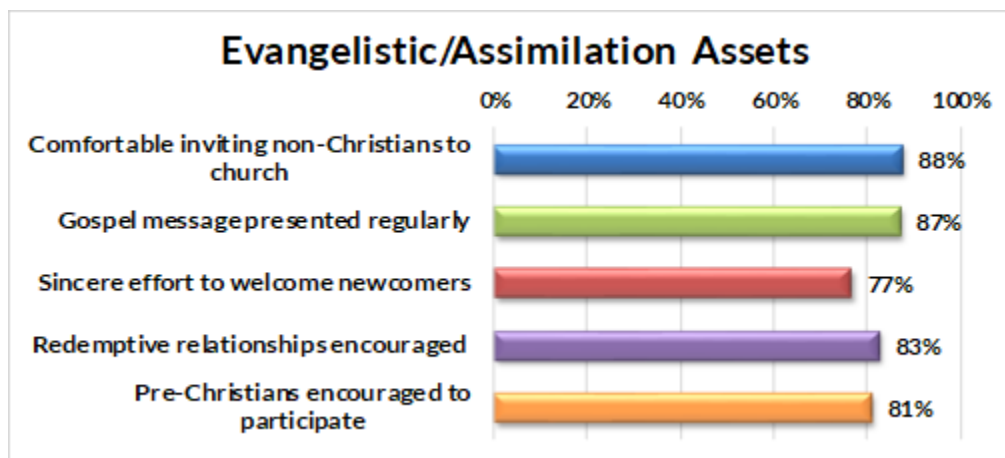
This graphic combines the answers to five different questions to provide a picture of the evangelistic and assimilation assets you have at your church.

The following are the questions on which the graph above is based:

Would you feel comfortable bringing a non-Christian to a church service?
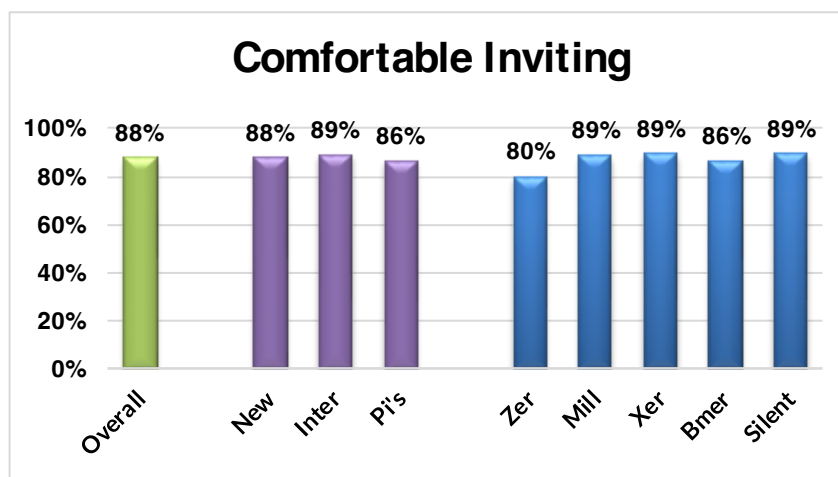
The VitalChurch Ministry database average for this question is 81%.

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[16] The rate of evangelism is discussed in **Section 2: Shared Pilgrimage**.

Non-Christians are likely to hear the gospel message during worship services at this church.

Gospel Message is Heard
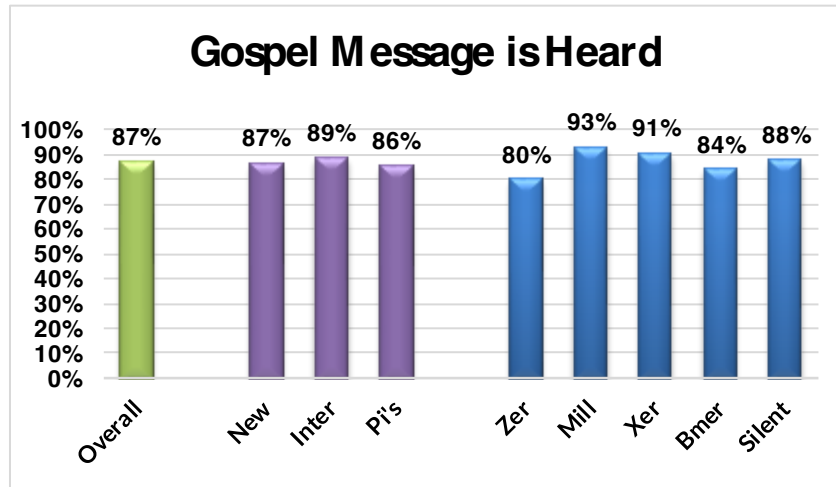
The database average for this question is 80%.

Church members and attendees make a sincere effort to help visitors and newcomers feel welcomed into the life of the church.

Visitors Feel Welcomed
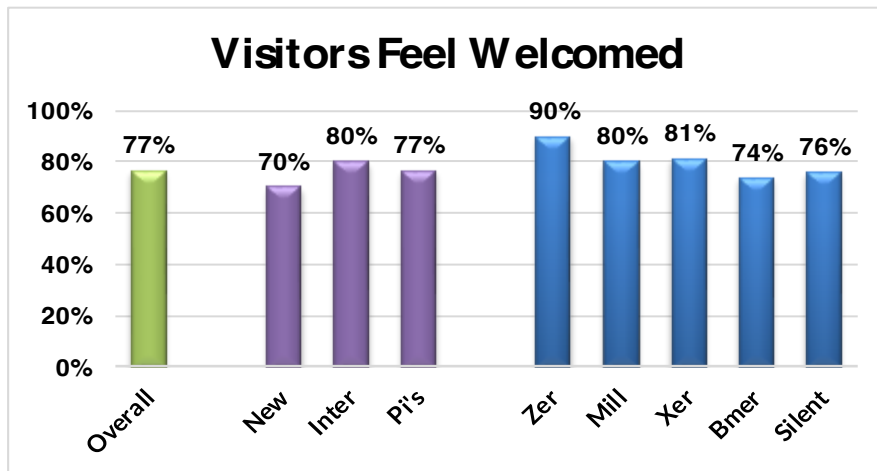
The VitalChurch Ministry database average for this question is 66%.

- The assessment of most (77%) is that CCCers do a good job of making people feel welcomed.

Those who attend this church are encouraged to build redemptive relationships with non-Christians with the hope of influencing them with the gospel.
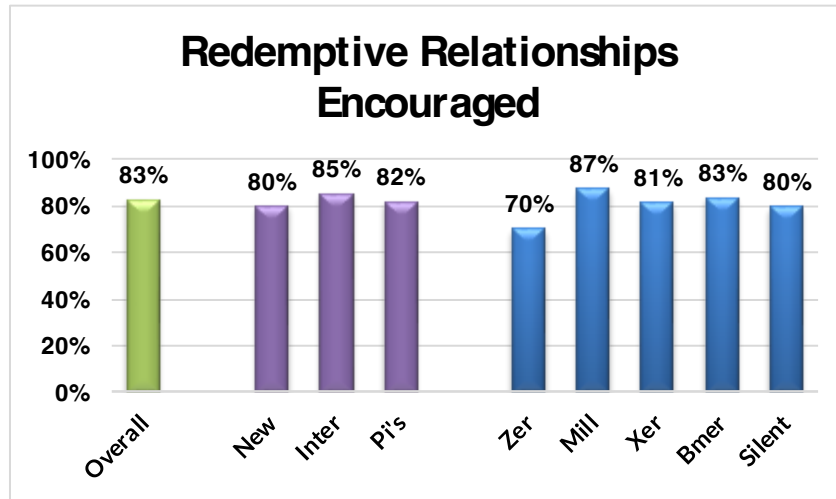
The VitalChurch Ministry database average on this question is 72%.

- Most agree that people are encouraged to build redemptive relationships to gain opportunities to share the gospel.

At this church people are accepted and allowed to participate in the life of the church before they are actually followers of Jesus.
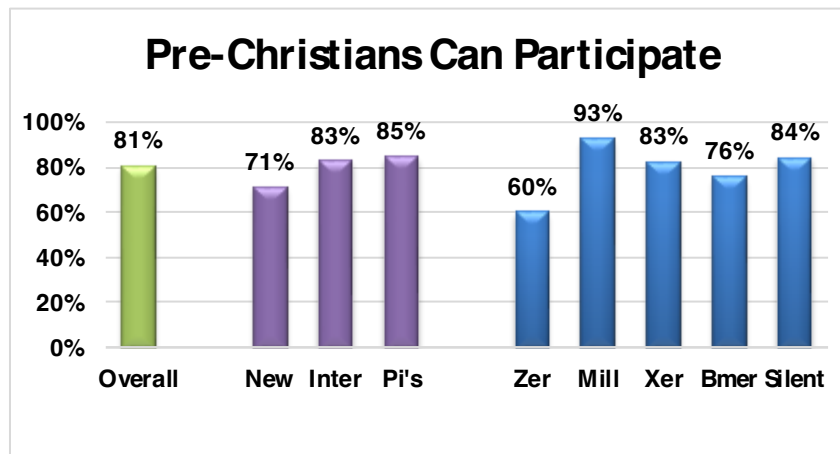
The VitalChurch Ministry database average on this question is 67%.

- CCCers encourage those who have not yet made faith commitments to participate in church life.

Financial Factors

This section combines the information from the following two questions:

What percentage of your gross annual (household) income do you give to the work of Christ (this church and other ministries)?

What percentage of your gross annual (household) income do you give to this church?
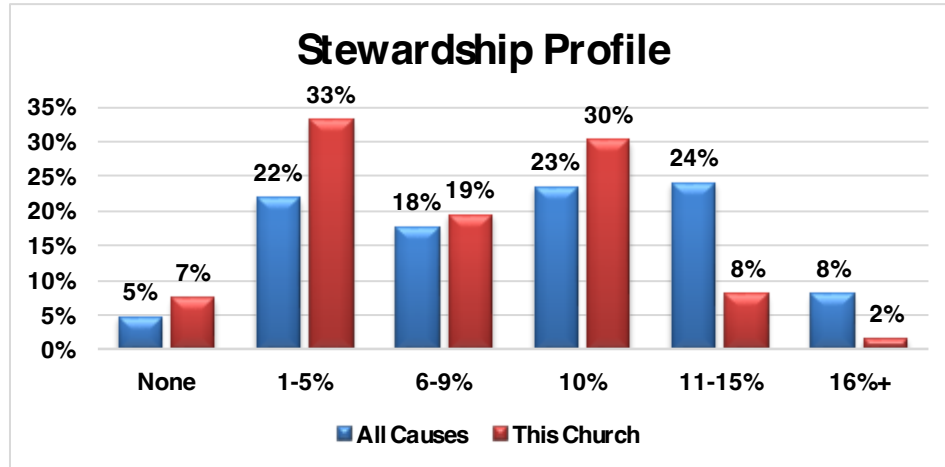
- The VitalChurch Ministry database average for those giving to *all causes* for the work of Christ is 96% and the average for those giving to their own church is 93%.
- Those at your church who are tithing (10%+) to all gospel causes is 55%.
- Those who are tithing to CCC is 40%.

Section 4: Quality of Fellowship

Koinonia (the close fellowship of believers in the New Testament) is the focus of this section. Research has shown that 90% of those looking for a new church home are seeking a church that will offer the level of acceptance and belonging that they desire. It is this factor, quality of fellowship, that often defines a church that is reaching people for Christ as well as attracting new church members. The failure of people to find acceptance and belonging in the church is the number one reason why people drop out of a church.

Introduction to Acceptance and Belonging—Quality of Fellowship

Here are the two survey questions that are the basis for this part of the report:

To what degree is finding acceptance and belonging important in your church relationships?

To what degree do you <u>personally</u> feel like you belong or are accepted as part of this church?

Both questions offer the same four alternative answers:
- A great deal
- Quite a bit
- Some
- Little/not at all

Quality of Fellowship/Koinonia *is a very big issue.*

<u>Scoring Note</u> This section looks at two aspects:

1. **Priority** of acceptance and belonging is based on the first question. This is ***the quality of fellowship that people say they want in their church relationships compared to similar-sized churches in the VitalChurch database.***[17] The important thing that this first question measures is the degree to which finding family-like relationships is a priority to those who attend the church. Collectively, this question shows the degree to which a church intentionally or consciously focuses on finding acceptance and belonging in their church relationships, and then seeks to provide *koinonia* to all who attend the church.

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[17] More than 16,000 people have taken the VitalChurch Survey that includes these two questions on acceptance and belonging. CCC is only being compared to other churches in the database within the 400+ average worship attendance range.

2. **Experienced** acceptance and belonging is based on the second question. It is *the quality of fellowship that people report they are* actually *experiencing at the church compared to all the churches of similar size in the VitalChurch database*.

It is important to realize that the **Priority** and **Experienced** scores are determined totally separately and a wide range of scores and relationships between the two scores are possible.

Before we look at CCC's results, it is helpful to know some of the variables that impact quality of fellowship. **Churches vary greatly on the level of quality of fellowship they want or idealize**. Let's consider some of the options. Some churches are all about a great preacher—people come for great sermons. A few churches are all about supporting missions. Some churches may have a special ministry appropriate to their area, such as meeting the needs of people in the inner city or working with refugees. A few churches are primarily about fulfilling religious duty. Some are almost clans based on a few extended families or an ethnic identity. Many have a high commitment to a particular theological position or denominational family. However, *churches that are attracting new people, especially if they are reaching new people for Christ, usually major both on providing acceptance and belonging to its members and underlined: consciously extending that quality of fellowship to New Attenders.*

The average for both measures of quality of fellowship is in the 50%ile because CCC's results are being compared to the VitalChurch Ministry database.[18] The following scale is helpful in evaluating the specific scores:

Extremely High	99%ile +
High	85-98%
High Normal	61-84%
Normal	40-60%ile
Low normal	16-39%ile
Low	2-15%ile
Extremely low	1%ile

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[18] When a CCC score is compared to the VitalChurch database, the result is a *percentile* (%ile). Most scores in this section are percentiles.
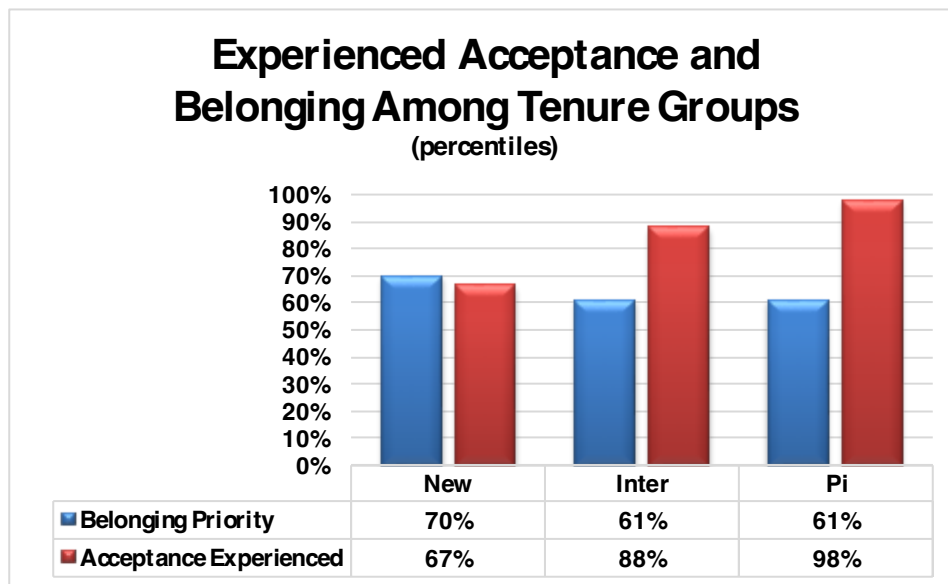
Quality of Fellowship Measurements
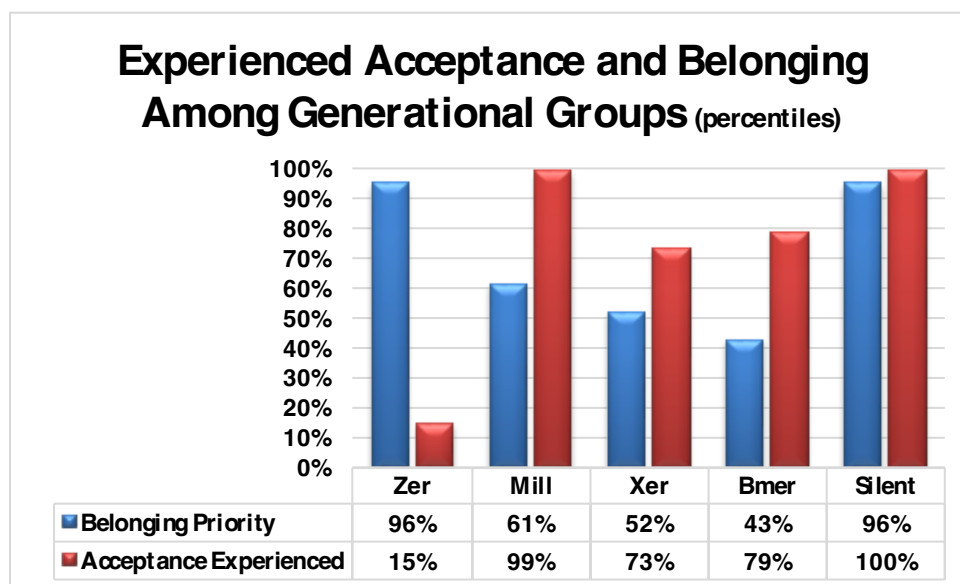
Here is the overall data for CCC in both categories:

Overall Quality of Fellowship (percentiles)
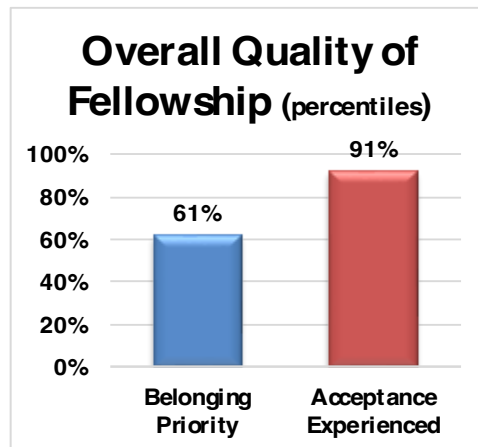
Priority is in the "High Normal" range.
Experienced is in the "High" range.

- On average, those who attend CCC are looking to find close fellowship at their church. Compared to other churches of similar size in the VitalChurch database, CCCers reported their expectation in the "*High Normal*" range.
- On average, those who attend CCC reported that they are experiencing acceptance and belonging at a "High" level compared to similar-sized churches.

Note: For the averages to be so high makes CCC an exceptional church in providing meaningful relationships to those who attend.
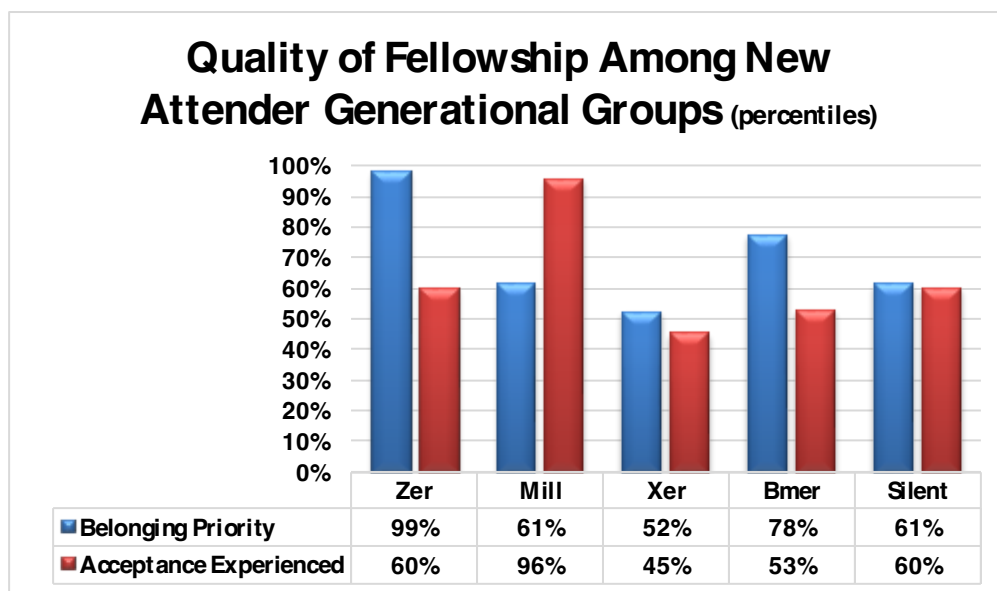
Experienced Acceptance and Belonging Among Tenure Groups
(percentiles)

	New	Inter	Pi
Belonging Priority	70%	61%	61%
Acceptance Experienced	67%	88%	98%

- New Attenders are in the "*High Normal*" range in their priority of finding acceptance and belonging in their church, and are experiencing quality of fellowship in the "*High Normal*" range.
- Intermediates are in the "*High Normal*" range in their priority of finding acceptance and belonging in their church, and are experiencing quality of fellowship in the "*High*" range.
- Pioneers are in the "*High Normal*" range in their priority of finding acceptance and belonging in their church, and are experiencing quality of fellowship in the "*High*" range.

Experienced Acceptance and Belonging Among Generational Groups (percentiles)

	Zer	Mill	Xer	Bmer	Silent
■ Belonging Priority	96%	61%	52%	43%	96%
■ Acceptance Experienced	15%	99%	73%	79%	100%

- Gen Zers are in the "High" range in their priority of finding acceptance and belonging in their church and are experiencing quality of fellowship in the "Low" range.
- Millennials are in the "*High Normal*" range in their priority of finding acceptance and belonging in their church and reported experiencing quality of fellowship in the "*Extremely High*" range.
- Gen Xers are in the "*Normal*" range in their priority of finding acceptance and belonging in their church and are experiencing quality of fellowship in the "*High Normal*" range.
- Boomers are in the "*Normal*" range in their priority of finding acceptance and belonging in their church and are experiencing quality of fellowship in the "*High Normal*" range.

- Silents are in the "*High*" range in their priority of finding acceptance and belonging in their church and are experiencing quality of fellowship in the "*Extremely High*" range.

The next graph looks at the relational expectations of the **New Attenders** of each generational group, as well as the level of acceptance and belonging that they report experiencing at CCC.

Quality of Fellowship Among New Attender Generational Groups (percentiles)

	Zer	Mill	Xer	Bmer	Silent
Belonging Priority	99%	61%	52%	78%	61%
Acceptance Experienced	60%	96%	45%	53%	60%

- All New Attending Generational groups came to CCC with above average expectations of finding close relationships at your church.
- All groups except the Gen Xers reported <u>experiencing</u> above average relationships. Even they are in the *"Normal"* range (40-60%ile).
- New Attending Millennials at 96%ile "Acceptance Experienced" is truly exceptional!

In a church the size of CCC, there are always some who are not looking for close fellowship as well as some who fail to find the level of relationships that they hoped for. The next graph identifies the proportion of each tenure and generational group who are *"Seriously Disappointed"*[19] in the quality of fellowship that they have found at CCC.

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[19] The criterion for being *"Seriously Disappointed"* is if a survey participant marked that they hoped for "a great deal" but only experienced "some," then it qualifies. If they marked "quite a bit" as their acceptance/priority but reported "little/not at all," then that qualifies.

Seriously Disappointed
(2 or more levels)
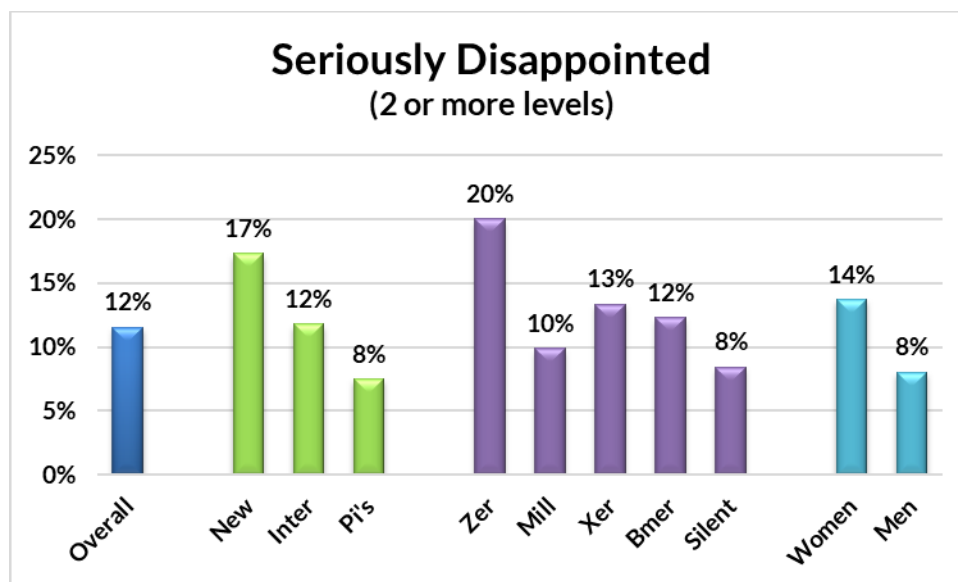
- Overall, 12% of survey participants qualified as *"Seriously Disappointed."*
- Among tenure groups, New Attenders had the highest rate and Pioneers had the lowest rate.
- Except for the Gen Zers, the other generational groups hovered around the 12% average.
- At CCC, women (14%) had a higher rate of being seriously disappointed compared to men (8%).
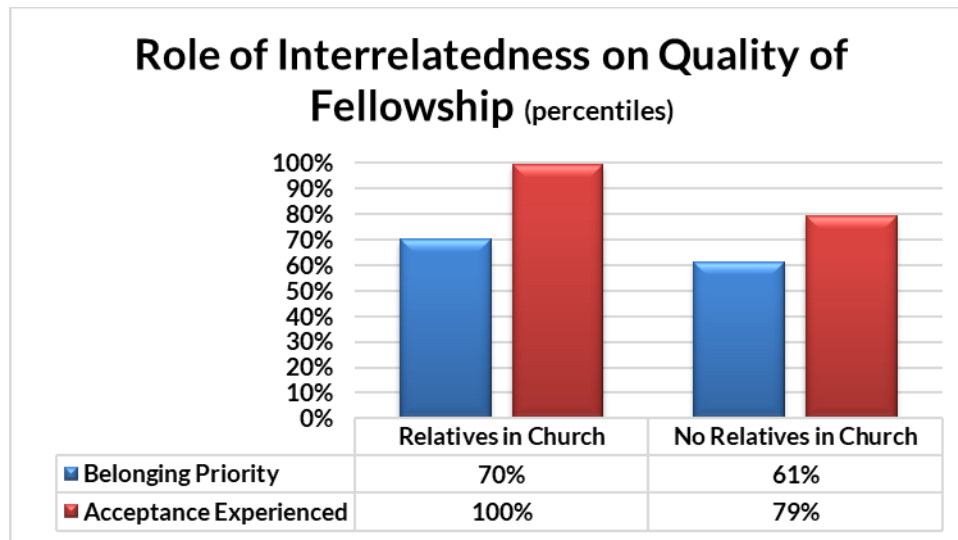
Other Factors

Interrelatedness

A factor that often affects how people experience fellowship in the church is *interrelatedness*. The question that is used to measure interrelatedness is **"Do you have relatives living outside your home who attend this church?"**

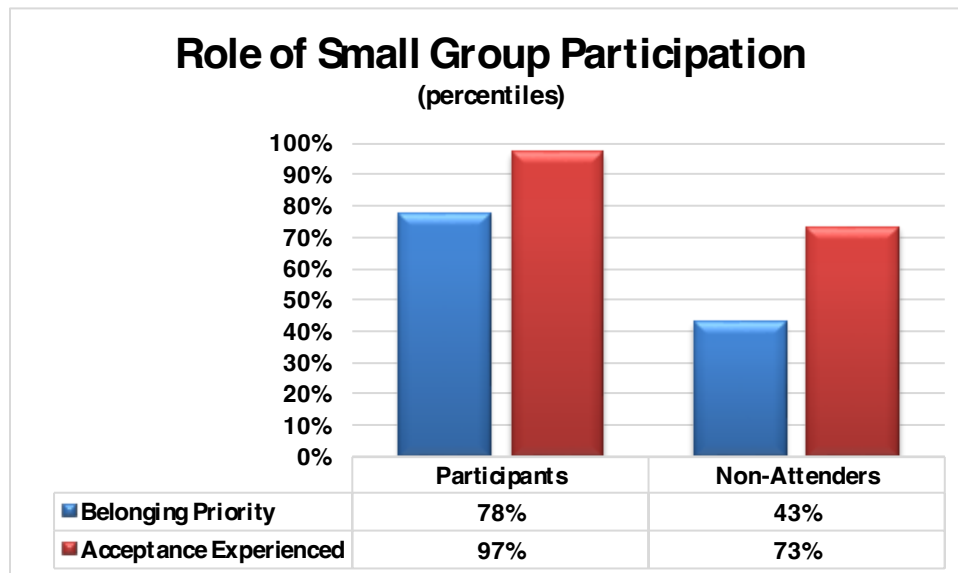| Relatedness	Zer	Mill	Xer	Bmer	Silent	Total
New Attenders	67%	38%	23%	15%	0%	22%
Intermediates	50%	42%	37%	20%	24%	29%
Pioneers	0%	91%	56%	30%	27%	36%
Totals	50%	48%	37%	23%	23%	30% Overall

Research shows that when interrelatedness in a church (or group within the church) surpasses 20%, the ability to effectively include new people is usually compromised.

- CCC has an overall rate of interrelatedness of **30%**. Among the 451 people who took the survey, 134 individuals reported having relatives in the church who live outside their homes.

Role of Interrelatedness on Quality of Fellowship (percentiles)

	Relatives in Church	No Relatives in Church
Belonging Priority	70%	61%
Acceptance Experienced	100%	79%

- The graph above shows that interrelatedness has some effect on experienced quality of fellowship. However, even those without relatives in the church reported experiencing relationships in the "high normal" range.

Small Groups: Often a major factor affecting experienced quality of fellowship.

Role of Small Group Participation (percentiles)

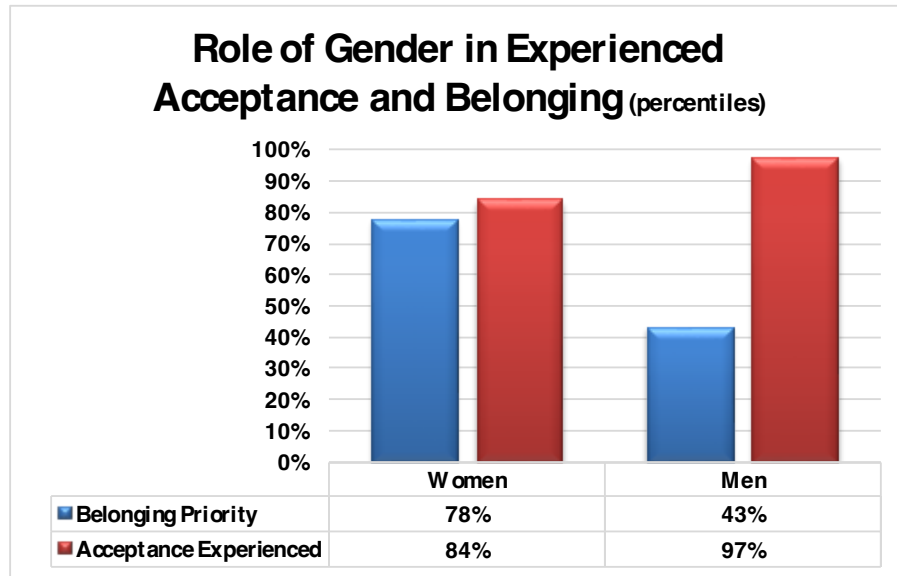|	Participants	Non-Attenders
Belonging Priority	78%	43%
Acceptance Experienced	97%	73%

- Participants in various small groups at CCC reported experiencing truly exceptional quality of fellowship that is somewhat higher than those who do not.
- However, even those who do not participate in any small group still reported experiencing acceptance and belonging in the "high normal" range.
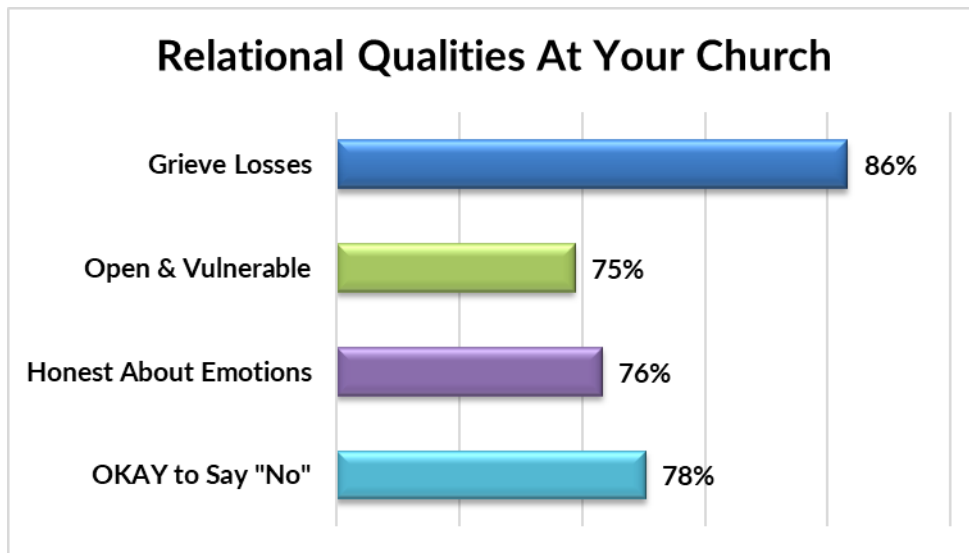
Gender

Churches do not always facilitate quality of fellowship equally between men and women.

Role of Gender in Experienced Acceptance and Belonging (percentiles)

	Women	Men
Belonging Priority	78%	43%
Acceptance Experienced	84%	97%

- Women at CCC place a "*High Normal*" level of priority on finding acceptance and belonging in their church and also report "experiencing" a "*High Normal*" level of quality of fellowship.
- Men at CCC place a "*Normal*" level of priority of finding acceptance and belonging in their church but report "experiencing" a "*High*" level of quality of fellowship.

Emotional Health

*The minimum ideal score on these characteristics is 70%.*

The emotional health questions are designed to measure the degree to which CCC attenders become involved in each other's lives. Supporting one another is an important component of New Testament "koinonia."

At this church we are encouraged to grieve our disappointments and life losses—and it is okay to be sad when times are difficult.
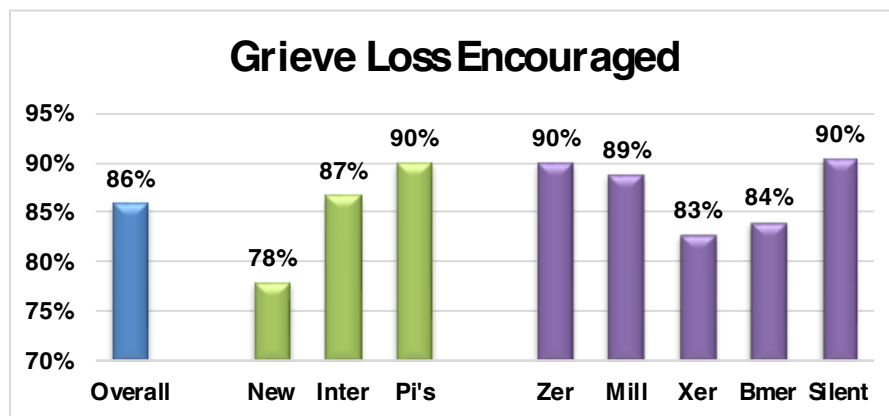

- Overwhelmingly, CCC attenders affirm that grieving in a time of loss or disappointment is appropriate. All tenure and generational groups rate this question 82% or higher.

This is a safe church where people can be open and vulnerable with what is going on in their lives.
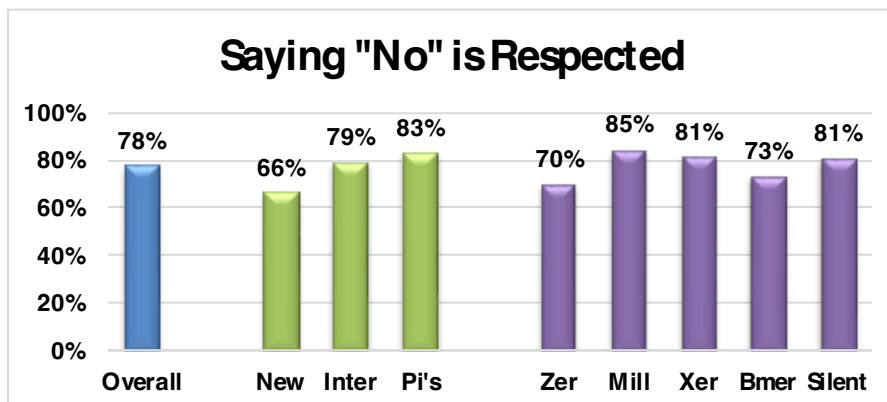
Church is a Safe Place
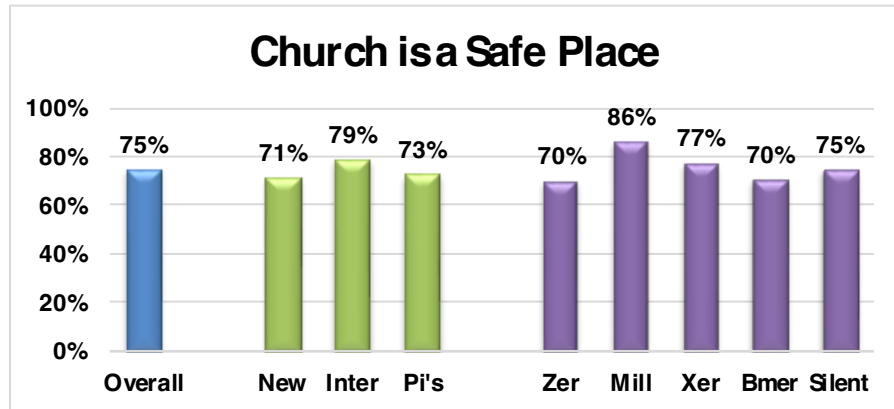
- All groups rated this question 70% or higher.

Are there places in this church where a person can be honest about his/her feelings without fear of criticism?

We Can Be Honest About Our Feelings
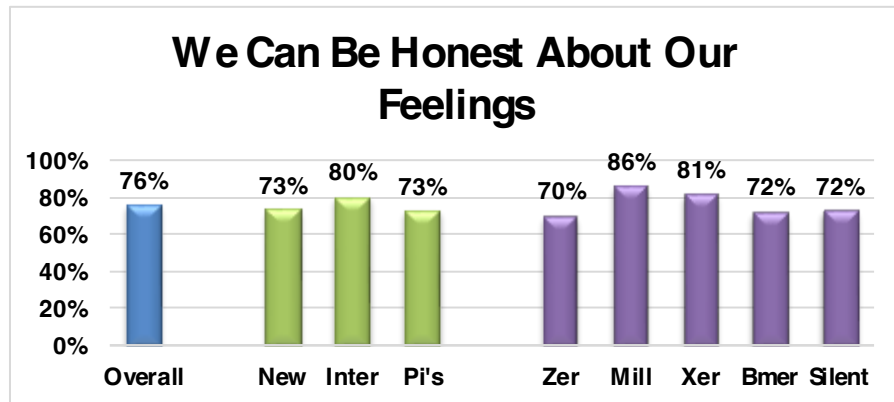
- All groups rated this question 70% or higher.

At this church, saying "No" to ministry invitations or participation is okay and respected.

- Except for the New Attenders, all groups scored 70% or more on this question. New Attenders are not yet sure of the effects of saying "No", but 66% is not a seriously low score.

Corporate and Personal Feelings

Describe the current atmosphere of your church.

Current Atmosphere	Cong	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent	Leader	Staff	Traditional	Contemporary
Everyone is getting along	22%	39%	22%	11%	38%	37%	23%	21%	12%	0%	14%	19%	27%
Mostly everyone is getting along	35%	39%	39%	28%	38%	35%	38%	36%	30%	27%	36%	32%	38%
Some distinct undercurrents/conflicts/disagreements	37%	21%	35%	50%	13%	25%	36%	37%	49%	64%	41%	43%	31%
Situation is highly conflicted	6%	1%	4%	11%	13%	3%	3%	6%	9%	9%	9%	6%	4%
Green Total	57%	78%	61%	39%	75%	72%	61%	57%	43%	27%	50%	51%	65%
Red Total	43%	22%	39%	61%	25%	28%	39%	43%	57%	73%	50%	49%	35%

The Board and Staff are considered separately and are not included in tenure, generation, or service data.

- Among all survey participants, 43% report there are some undercurrents, conflicts, and disagreements in your church.
- Among tenure groups, Pioneers reported the highest level of awareness of conflict.
- Among generational groups, Silents reported the highest level of awareness of conflict.

- Those who reported attending the In-Person Traditional Service reported higher levels of awareness of conflict.
- Board members reported the highest level of awareness of conflict.

Two Patterns

- The longer a person has attended your church, the higher the level of conflict they perceive.
- The older a person is, the higher the level of conflict they perceive.

The next question gets down to the personal level—how people currently feel about their relationship with the church.

How do you currently feel about your relationship to this church?

Feelings Toward Church	Cong	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent	Leader	Staff	Traditional	Contemporary
Very Involved/Excited	21%	19%	19%	24%	13%	28%	17%	18%	28%	18%	59%	24%	22%
Involved/Supporting	40%	41%	42%	37%	38%	48%	43%	38%	34%	55%	23%	35%	44%
Neutral - attending, participating	24%	35%	24%	16%	38%	13%	28%	28%	18%	0%	9%	24%	23%
Getting discouraged	10%	4%	10%	14%	0%	8%	9%	9%	16%	27%	5%	12%	7%
Barely hanging on	6%	1%	5%	9%	13%	2%	3%	8%	4%	0%	5%	6%	4%

	Cong	New	Inter	Pi's	Zer	Mill	Xer	Bmer	Silent	Leader	Staff	Traditional	Contemporary
Green Total	85%	95%	85%	77%	88%	90%	88%	83%	80%	73%	91%	83%	89%
Red Total	15%	5%	15%	23%	13%	10%	12%	17%	20%	27%	9%	17%	11%

The Board and Staff are considered separately and are not included in tenure, generation, or service data.

- Among the tenure groups, Pioneers have the highest level of discouragement with the church (24%).
- Among generational groups, Boomers (17%) and Silents (20%) have higher than average levels of discouragement.
- Those who attend the In-Person Traditional service reported a higher level of discouragement than those attending the In-Person Contemporary Service.
- Members of the Session reported the highest level of discouragement.

Section 5: Church Leadership

The goal of this section is to look at the current leadership of your church. First, we will identify and describe your church leadership. Your church currently has two identified leadership groups: the Session and the Staff Team.

Leaders	Zer	Mill	Xer	Bmer	Silent	Totals
New Attender	0	0	0	0	0	0
Intermediate Attender	0	0	1	5	0	6
Pioneer Attender	0	0	1	3	1	5
Totals	0	0	2	8	1	11

For the purposes of this report, the Leaders are the identified lay leadership team at your church. It consists of the lay members of the Session. There were 11 participants who identified as being members of the Leadership team.

- The average age of this group is 67 years old.
- Their average tenure is 20 years attending your church.
- All are long-term Christians.

Staff Team	Zer	Mill	Xer	Bmer	Silent	Totals
New Attender	0	1	0	0	0	1
Intermediate Attender	2	7	0	2	0	11
Pioneer Attender	0	1	2	1	0	4
Totals	2	9	2	3	0	16

- There were 16 participants who identified as being part of the Staff Team.
- The average age of Staff members is 44 years old.
- Their average tenure is 15 years attending your church.

For the purposes of this section, the responses from the Session (**Leaders**) and the Staff Team (**Staff**) will often be broken out from the Congregation's numbers to display their unique perspectives. The Congregation data displayed will not include either the Leaders' or Staff's data.

CCC has two distinct in-person worship services, with one being traditional and the other being contemporary in style. An important factor to note is which service the Elders and Staff attend.
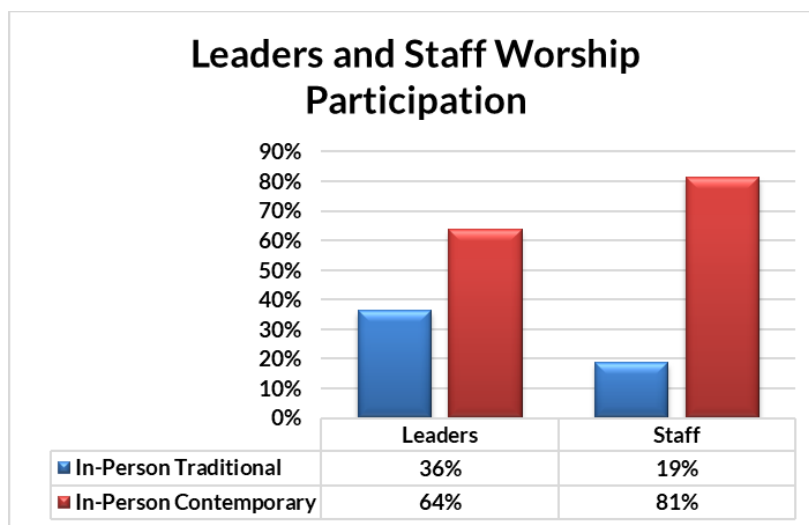
- Two-thirds of the Elders reported attending the In-Person Contemporary Service.
- Staff by a large percentage (81%) attend the In-Person Contemporary Service.

Our staff members are good at mentoring and training people to participate in their area of ministry.

An important question for staff is the degree to which they are purposefully mentoring and training people in their area of specialty. Here is how your current staff is perceived:

Staff Mentoring	Congregation	Leaders	Staff
Excellent	24%	0%	31%
Good	46%	75%	56%
Hit and Miss	22%	25%	6%
Tendency to do their area of ministry on their own	8%	0%	6%
Red Total	30%	25%	13%
Don't know	35%	27%	0%

An important distinction in churches with multiple staff members is the role the staff takes in training and supervising people in their areas of ministry, because the job is often more than one person can effectively handle. Failure by staff to equip and train lay leaders in their specialty becomes a bottleneck for further numerical growth.

- While the Congregation sees room for improvement (Red total of 30%), the consensus of all three groups is that most staff are good to excellent in training people in their area of expertise.

The remainder of this Leadership Section consists of several parts. The first part measures confidence in the current leaders and consists of four questions. There is also a question on conflict issues. The next part of this section measures awareness and level of agreement with the vision, plans, and goals—as well as the policies—of your church. The third part deals with openness to change.

Confidence in Leadership

The graph above summarizes the following four questions about your church's Leadership.

I believe the current Session/Elders have the ability to lead this church into the future.
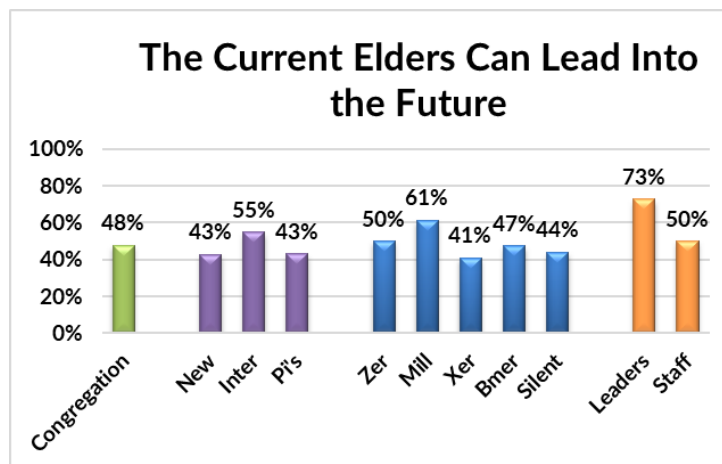
The Elders and Staff are considered separately and are not included in the Congregation, tenure, or generational data. The minimum ideal critera for this assessment is 70%.

This question can be seen as a vote of confidence for your current Leaders. This question does not say with what component people are satisfied or unsatisfied; it is only an indication of how satisfied people currently are with their leadership. Like any other polling question, it is subject to change based on ongoing events in the life of your church.

- The overall Congregational rating of the current Elders at your church is 48% with a consistent low pattern of approval.
- The Staff's confidence rating of Elders was 50%.
- The Elders gave themselves a rating of 73%.

There is an additional set of patterns that should be noted in relationship to the graph above:

Current Elders Can Lead into the Future (Congregation Only)	
In-Person Traditional Service	44%
In-Person Contemporary Service	51%
Pioneer Boomers + Silents	29%

- Those who attend the In-Person Traditional Service are less supportive (44%) of the current elders than those who attend the In-Person Contemporary Service (51%).
- The demographic showing the least support for the current elders are the Pioneer Boomers and Silents who gave the current elders a 29% approval rating.

To a more limited extent, the Staff are included in this criticism. In **Section 8: Verbatim Catalog** in the "Additional Analysis of Verbatim of Pioneer/Boomers and Silents," there are a number of concerns mentioned about staff not taking time with them, not listening to them, and being discourteous with them. While not extreme, this group also rates church Staff lower in **Section 7: Ministries Assessments**.

Leadership Training

There is quality leadership training available at this church.

**Quality Leadership Training is Available**

The VitalChurch database average on this question is 28%.

Lack of leadership training is a common issue at many churches.

- The data shown in this graph makes it clear that your church is weak in providing leadership training.
- While rating the question slightly higher than the Congregation, Leaders indicate only limited awareness of leadership training.
- The higher Staff score may reflect their efforts to train people in the area of their specialties.

I would welcome some leadership training.

Leadership Training is Welcomed
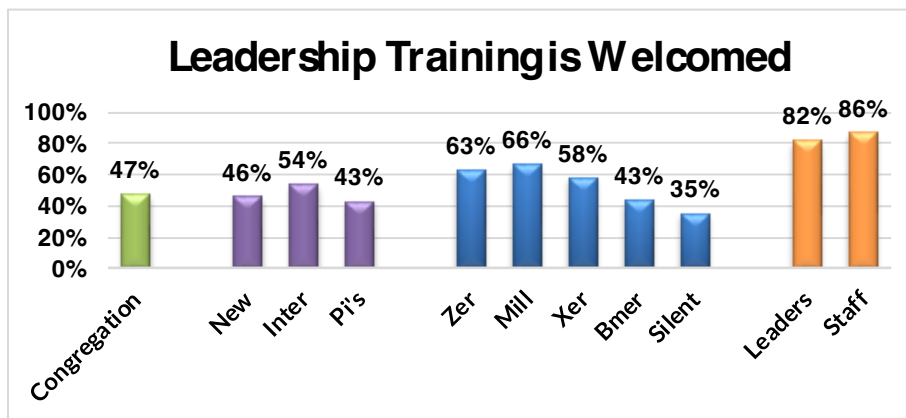
Our database average on this question is 53%.

In most churches there are those who want to be trained and participate in leadership but feel like they are being denied the opportunity. The important point made by the graph above is that there are many at your church who would like to have leadership training and participate in church leadership, especially younger people.

- Elders and Staff both want additional training.

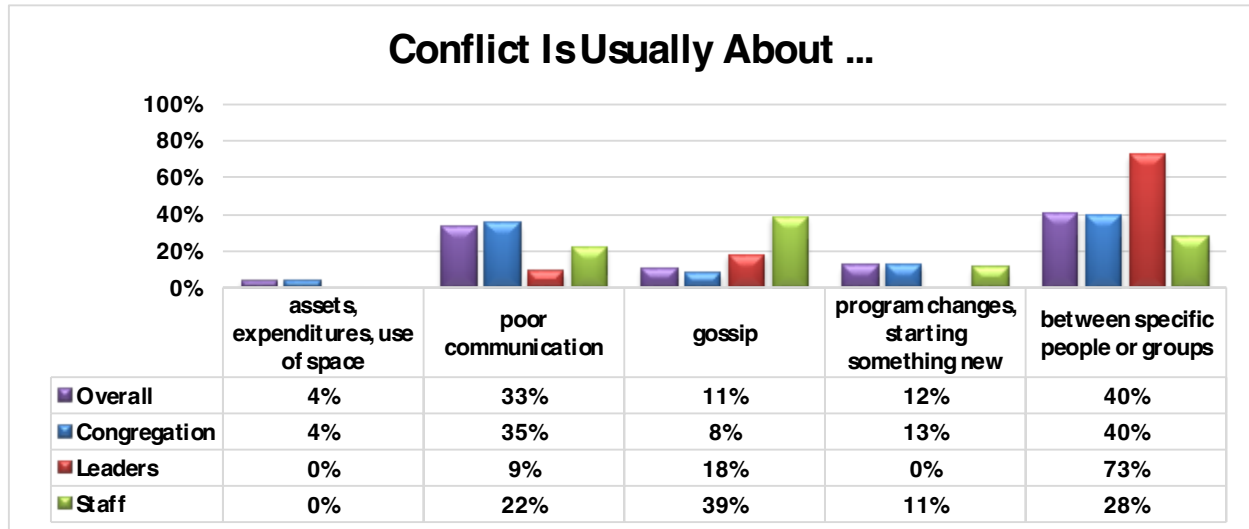**Our church and its leaders are good at resolving conflict.**

The database average on this question is 30%.

Weak conflict resolution is a very common problem in churches and is ultimately a leadership issue. Failure can mean either failing to resolve issues or showing favoritism to parts of the church. The result of weak conflict resolution tends to be discord in the church.

- ***A congregational rating of 32% on handling conflict well is seriously low.***

- One of the points shown in the graph above is that the Congregation rates conflict resolution about the same as the Leaders and Staff.

The point of this question is not _if_ there is conflict. The next question shows that there are some areas of conflict and the nature of that conflict.

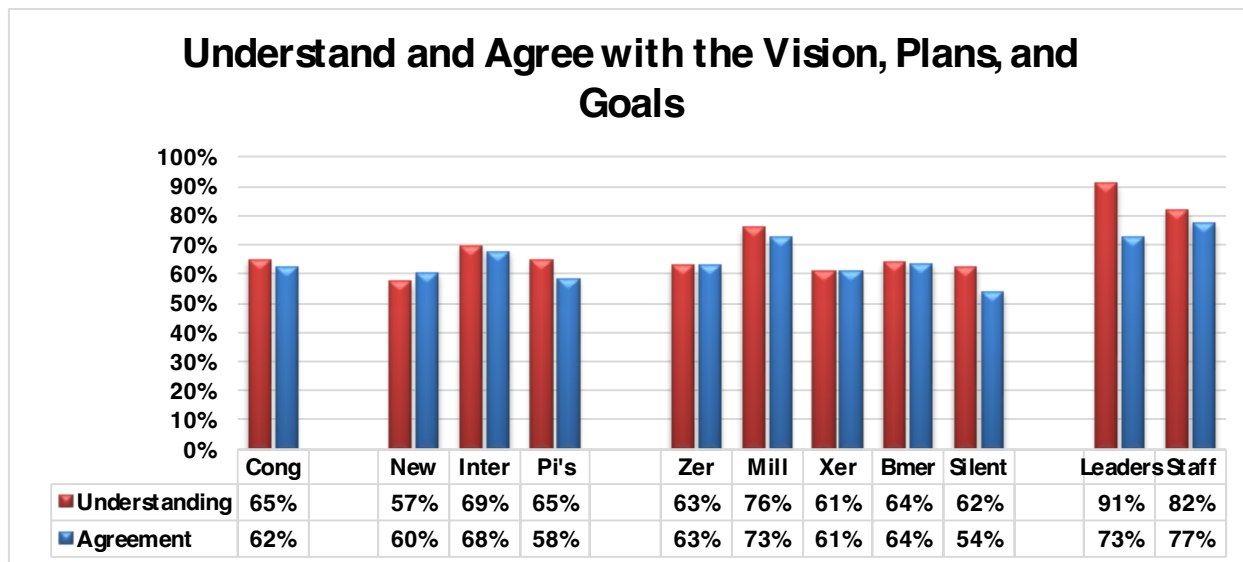**At our church, when conflict occurs, it is usually about...**

Conflict Is Usually About ...

	assets, expenditures, use of space	poor communication	gossip	program changes, starting something new	between specific people or groups
Overall	4%	33%	11%	12%	40%
Congregation	4%	35%	8%	13%	40%
Leaders	0%	9%	18%	0%	73%
Staff	0%	22%	39%	11%	28%

- Overall, it appears that the primary sources of conflict at your church are conflict "between specific people or groups" and "poor communication."
- Leaders strongly selected "between specific people or groups" as the primary issue.
- The Staff reported "gossip" as the biggest issue.
- The Congregation saw both conflict "between specific people or groups" and "poor communication" as being the most common issues.

Leadership Communication

I understand the vision, plans, and goals of this church.
I am in agreement with the vision, plans, and goals of this church.

Understand and Agree with the Vision, Plans, and Goals

	Cong		New	Inter	Pi's		Zer	Mill	Xer	Bmer	Silent		Leaders	Staff
Understanding	65%		57%	69%	65%		63%	76%	61%	64%	62%		91%	82%
Agreement	62%		60%	68%	58%		63%	73%	61%	64%	54%		73%	77%

The minimum ideal percentage for both "understanding" and "agreeing" for a healthy church is 70% or more.

This set of questions has two primary applications. The first question focuses on the degree to which people *Understand* what their church is about and/or what is going on in their church. The second question focuses on whether people *Agree* with the established vision, plans, and goals of your church.

- The Leaders and Staff reported having a better understanding and support of the direction of your church than the congregants.
- It appears that the congregants are generally a little weak in their understanding and support of the direction of their church.

Note: These scores are lower than the 70% criteria for these two questions but not by a significant amount. ***While there are specific issues troubling CCC, there is not a general unhappiness with the vision, plans, and goals of the church.***

Openness to Change

It is generally expected that as a church reaches the end of its second decade, its ability to make changes will have shifted from spontaneous adjustment to new situations into an institutional maintenance mode, in which maintaining the status quo becomes a priority and resistance to change becomes the norm.

In this segment, there is one question on growth potential and three questions on resistance to change.

I believe that this church has good potential for healthy growth in the future.
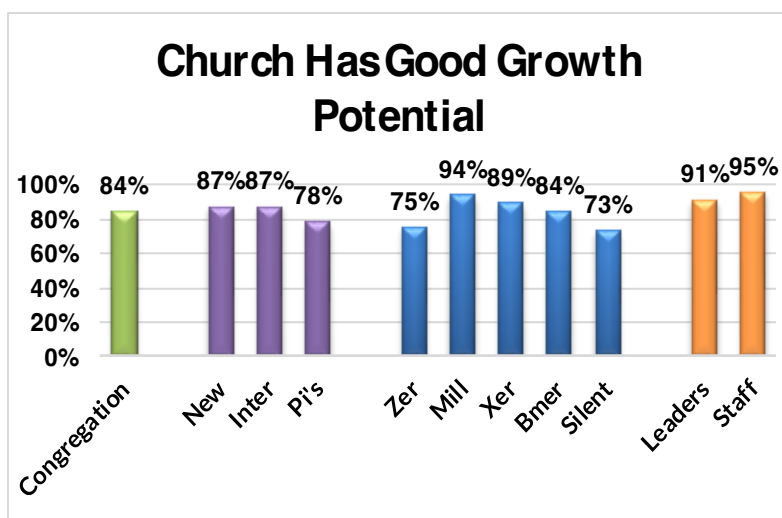
The VitalChurch database average on this question is 84%.

This question is generally the ultimate bellwether for your church as it measures the corporate level of enthusiasm for the future of your church. Other churches in your church's size range, even if they are going through difficult times, are generally optimistic for the future of their church.

- Congregational scores are close to the database average, with Elders and Staff somewhat more optimistic.

The following questions about change are evaluated according to the following continuum:

Radicals: These individuals are very pro-change. They are willing to try all kinds of things with minimal concern about how things already in place may be affected. *They have a very low commitment to the status quo including programs already in place.*

Progressives: These individuals are still open to change. Their concern is not to miss opportunities. They have a limited commitment to maintaining the status quo. *They are*

willing to make changes in the church to accommodate new opportunities if the changes are consistent with the goals of the church.

Conservatives: These individuals tend to value stability and are not generally seeking change. They need a compelling reason to consider change. The criterion by which they will consider change is "*Will this change bring benefit while not sacrificing the good things we already have in place?"*

Traditionalists: These individuals find it hard to even discuss change. *Their first question is "Why is change needed?"* They tend to specialize in explanations of why "something new will not work at our church."

There are three sets of questions from which survey participants chose to identify the one description that is most true of your church. The first two options represent openness to change. The last two options represent resistance to change.

At our church the following is most true.

		Congregation	Leaders	Staff
	Progressive Total	61%	27%	73%
Radicals	We anticipate and value change	17%	9%	18%
Progressives	We are open to change	44%	18%	55%
Conservatives	We do not navigate change well	28%	64%	18%
Traditionalists	We tend to resist change	10%	9%	9%
	Conservative Total	39%	73%	27%

For the three questions the percentage for each column is color-shaded from white for low to orange for high.
The Progressive total is the combined scores for Radicals and Progressives.
The Conservative total is the combined scores for Conservatives and Traditionalists.

This question looks at the overall openness of your <u>church</u> towards change.
- It would appear that the congregation and Staff see the church as being open to change.
- The Leaders acknowledge that change is difficult for your church.

When considering possible change, our Session/Elders are:

		Congregation	Leaders	Staff
	Progressive Total	**44%**	**55%**	**59%**
Radicals	Eager to try a variety of new things	9%	0%	14%
Progressives	Likely to ask if the change will bring new ministry opportunities that should not be missed	35%	55%	45%
Conservatives	Likely to be concerned how the change will affect the good things the church currently enjoys	36%	45%	23%
Traditionalists	Likely to ask, "Is this change necessary?"	20%	0%	18%
	Conservative Total	**56%**	**45%**	**41%**

This question looks at the overall tendency of the Session/Elders in regard to change.

- There are mixed opinions as to whether the Leaders are open to change. The congregation is split with the slight leaning toward the belief that the leaders would have the tendency to be conservative.
- The Elders with Staff agree, rating themselves as tending to be more open to change than the how the congregation sees them.

If you personally brought a new idea to the church leaders, their first response is likely to be:

		Congregation	Leaders	Staff
	Progressive Total	**64%**	**64%**	**55%**
Radicals	to plan how the idea could be implemented even if it affects existing programs	11%	0%	9%
Progressives	to ask if the idea is better than what the church has traditionally done	53%	64%	45%
Conservatives	to ask if the idea is worth changing things	25%	36%	27%
Traditionalists	to find reasons why the idea would not work in our church	11%	0%	18%
	Conservative Total	**36%**	**36%**	**45%**

This final question is similar to the previous question but has a different purpose; it is looking to see if people feel that the Leaders would be open to their ideas.

- The majority opinion is that the Leaders would listen to their ideas with the greatest criterion being "to ask if the idea is better than what the church has traditionally done."

If you had to choose between the following pastoral options, which would you choose?

- **The pastor as your close friend, the church remains intimate and close.**
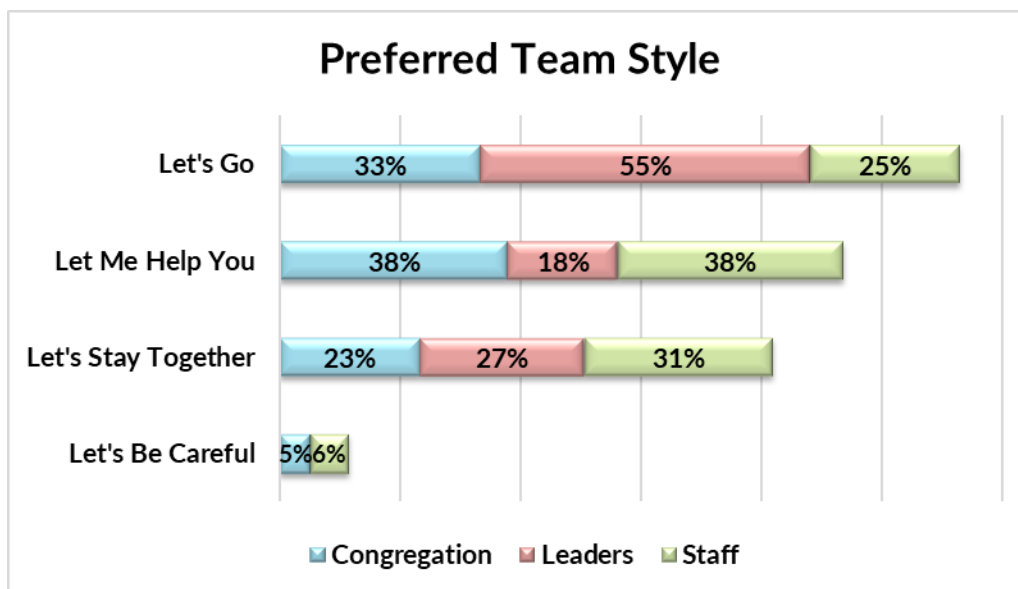- **The pastor as leader, the church grows to where you don't know everybody.**

	Cong	New	Inter	Pl's	Zer	Mill	Xer	Bmer	Silent	Leaders	Staff
The pastor as a close friend	37%	48%	43%	23%	88%	53%	46%	29%	32%	9%	23%
The pastor as a leader	63%	52%	57%	77%	13%	47%	54%	71%	68%	91%	77%

The relationship that people expect from their pastor is an important question. If the expectation is for the pastor to be a friend, that model only works with smaller churches, with less than 200 in worship attendance. In larger churches, being personable is a positive trait for the pastor to have, but his primary contribution needs to be a leader.

- Most (63%) survey participants correctly see that CCC needs a pastor who is a leader.
- Gen Zers are hoping the pastor will be a close friend, with Millennials tending in that direction.
- New Attenders are close to being equally divided on this question.

What leadership approach would be most appropriate in your church?

- **Helping people, including mentoring (Let me help you)**
- **Careful planning and risk assessment (Let's be careful)**
- **Focus on accomplishing the goals of the church (Let's go)**
- **Priority on keeping people together, promoting unity (Let's stay together)**

Preferred Team Style

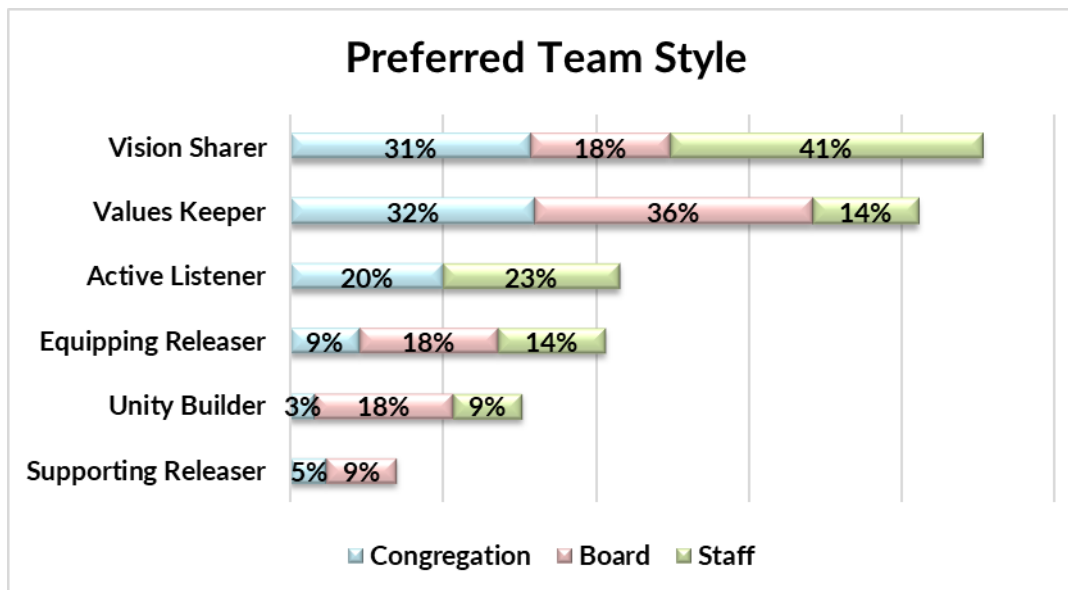|	Congregation	Leaders	Staff
Let's Go	33%	55%	25%
Let Me Help You	38%	18%	38%
Let's Stay Together	23%	27%	31%
Let's Be Careful	5%		6%

All four of these categories are needed from church leadership, but what does your church need most? Here are the opinions of several groups in your church:

- Overall, the consensus of the three groups is "Focus on accomplishing the goals of the church (Let's Go)." This is the first choice of the Session, the second choice of Congregation, and third choice of Staff.
- The second overall choice was "Helping people, including mentoring (Let me help you)." It was the first choice of the Congregation and Staff but third choice of the Session.
- "Priority on keeping people together, promoting unity (Let's stay together)" is the third overall choice and the second choice for both the Staff and Session.

What outcomes from Session/Elders would be most appreciated in your church?

- Hearing what people say and promoting understanding (Active Listener)
- Mentoring and training people for ministry (Equipping Releaser)
- Working behind the scenes to facilitate the ministry of others (Supporting Releaser)
- Focus on keeping people united (Unity Builder)

- Focus on maintaining the church's values and principles (Values Keeper)
- Keeping the vision of where the church needs to go in front of the people (Vision Sharer)

Preferred Team Style

Team Style	Congregation	Board	Staff
Vision Sharer	31%	18%	41%
Values Keeper	32%	36%	14%
Active Listener	20%		23%
Equipping Releaser	9%	18%	14%
Unity Builder	3%	18%	9%
Supporting Releaser	5%	9%	

☐ Congregation   ☐ Board   ☐ Staff

Again, all of these are desirable and needed outcomes from Session/Elder leadership. What does your church think it needs most?
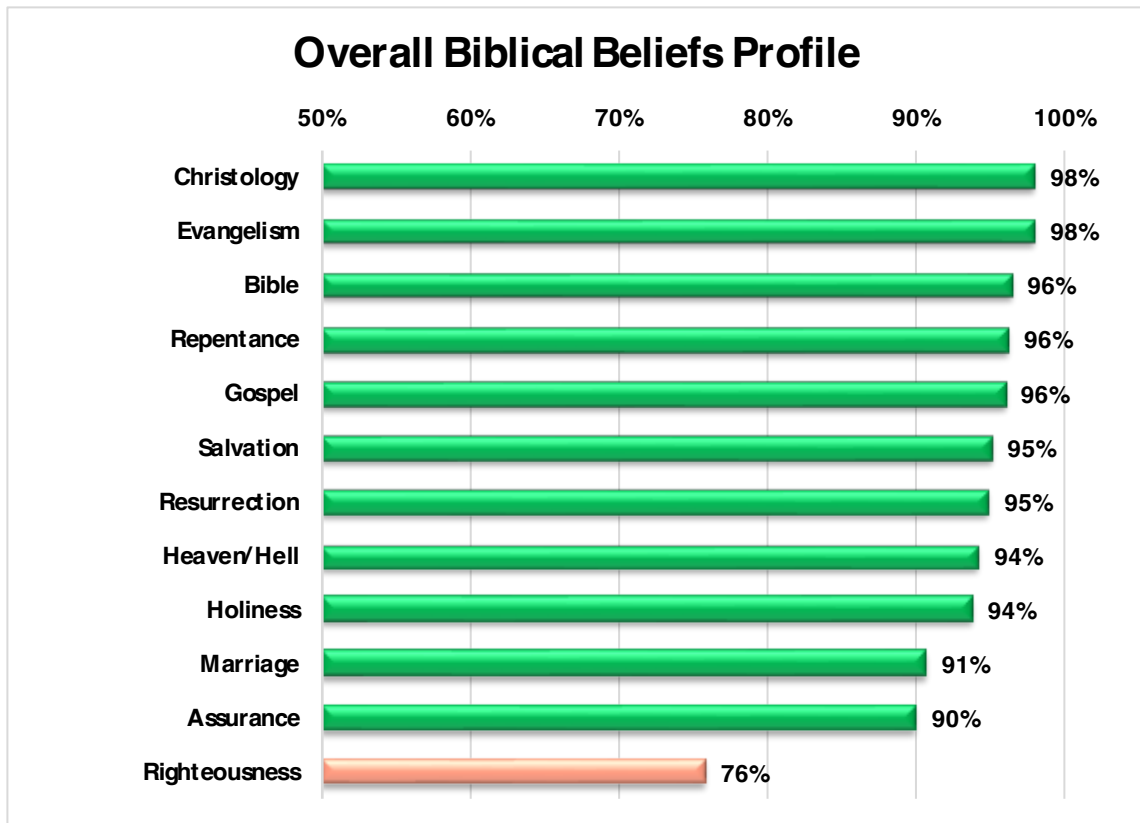
- Overall, "Values Keeper" and "Vision Sharer" are almost equal, getting a combined total of more than 50% of the choices each group made. "Vision Sharer" is the top choice for both the Session and the Congregation. Staff's first choice is "Values Keeper."

Vision Sharer focuses on providing leadership toward identified and shared goals. Vision Sharing assumes the goal is making progress toward those visions. Growing churches are unified by a clear and compelling vision which is reinforced by church leadership including the pastor as well as the Session.

Values Keeper, while absolute essential, tends to be highest in plateaued and declining churches because it tends to be passive/non-action oriented. The best role for Values Keeping is guiding the process of accomplishing the visions of the church. The ideal pattern is for Vision Sharing to be the highest supported by clear, strong values.

Section 6: Biblical Beliefs

The purpose of this section is to measure the degree to which the church understands the basic orthodox doctrines of the Christian faith. Among survey participants, 94% have been Christians for more than ten years and 85% have been Christians for more than 20 years. Additionally, 68% came from "Bible-centered" churches prior to attending this church. Therefore, we would expect a fairly high degree of agreement with orthodox doctrines. What is taught and reinforced from the pulpit will tend to set the standard by which doctrines are clarified, taught, and followed. The Overall Orthodoxy rating for your church is 93%. Most evangelical churches rate at about 90%.

Overall Biblical Beliefs Profile

Category	Percentage
Christology	98%
Evangelism	98%
Bible	96%
Repentance	96%
Gospel	96%
Salvation	95%
Resurrection	95%
Heaven/Hell	94%
Holiness	94%
Marriage	91%
Assurance	90%
Righteousness	76%

This graph summarizes the biblical beliefs questions. The following is the question that fell below the average of 90%. *(Please Note: Totals for each question may be +/-1% due to rounding.)*

Righteousness: How do we become acceptable to God?

	Overall
• continually trying to be like Jesus throughout one's life	22%
• not being like the rest of the world in word and deed	1%
• disciplined effort on one's part	1%
• **God declaring one righteous when he/she trusts in Jesus as Lord and Savior**	**76%**

Note: The lower score for righteousness indicates there could likely be some moralism lurking at CCC. It is important to remind people of the "Great Exchange"—that our righteousness is a free gift (Rom. 5:17) that became available to us when Jesus, who knew no sin, paid the penalty of our sin so that we might have his righteousness before God (2 Cor. 5:21).

<u>**Interpretive Notes:**</u>

While we did not break out various groups within this discussion, here are some interesting generalizations which we can note.
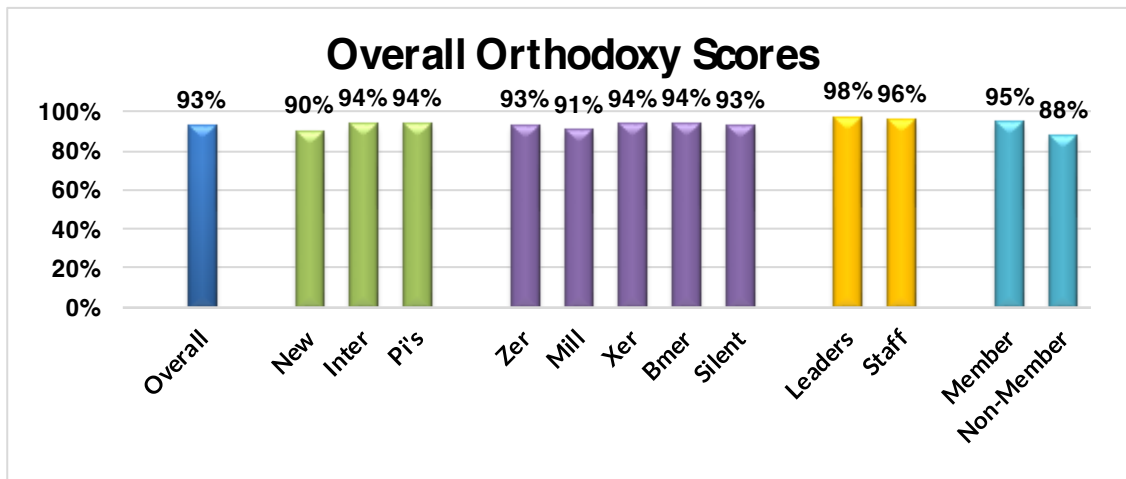
Section 7: Ministries Assessment

Church leaders provided us with a list of programs and ministries to be evaluated. The fact that a ministry was chosen to be listed generally says that it is something that church members do or should care about.

The value of this Ministries Assessment section is that it shows how people collectively feel about the various ministries of your church. It is helpful to know objectively how the congregation perceives these activities and their effectiveness in church life. From a diagnostic perspective, Ministries Assessment tells VitalChurch Ministry as well as your church what ministries congregants feel good about, and identifies the ones that are not as good as they could or should be.

Ministry	Rating
* Sermons/Preaching - Contemporary	87%
* Sermons/Preaching - Traditional	84%
In-Person Contemporary Sunday Worship Services (overall experience)	84%
Celebrate Recovery	84%
* Worship Audio/Visual (Worship Services) - Contemporary	83%
Children's Ministry (Birth - 5th Grade)	82%
* Contemporary Worship Music (Worship Services)	82%
Church Facilities	82%
Hospitality Ministry - Campus Hosts/Ushers/Welcome Center/Cafe	81%
* Traditional Worship Music (Worship Services)	81%
* In-Person Traditional Sunday Worship Services (overall experience)	80%
Middle School Ministry	78%
Care & Prayer Ministries	77%
Church Communications (Website, Church Wide Email, Bulletin, Ministry Handouts, Social Media, Podcast, etc.)	77%
Missions	76%
LAF Track Courses	75%
* Online Contemporary Sunday Worship Services (overall experience)	75%
Women's Ministry	75%
High School Ministry	75%
Groups Ministry	72%
Men's Ministry	72%
Connections Ministry - How guests take their next step in getting connected	70%
Young Adults Ministry	69%
* Worship Audio/Visual (Worship Services) - Traditional	67%
* Online Traditional Sunday Worship Services (overall experience)	65%
Session/Board	61%
Overall Average	*75%*

* Note: Ratings given for those who attend the given service

Here is additional analysis of two ministries:

Session Ratings

All	61%
Congregation	62%
In-Person Traditional Service	61%
In-Person Contemporary Service	64%
Pioneer/Boomers & Silents	56%

- The Session received the lowest overall rating of all the ministries evaluated. Even breaking out these groups, it remains the lowest.

Church Staff Ratings

All	78%
Congregation	77%
In-Person Traditional Service	75%
In-Person Contemporary Service	83%
Pioneer/Boomers & Silents	70%

- Church staff in the original graph in this section had 78% approval, putting it close to the center of all the ministries evaluated. However, support for staff did vary from group to group, with those who attend the In-Person Contemporary Service giving the highest rating at 83% approval to a low of 70% approval from the Pioneer/Boomers and Silents.

Section 8: Verbatim Catalog

There were three open-ended questions in the survey where respondents could say anything they wanted to the VitalChurch Ministry Team. While not all the individual details can be shared in this report, the VitalChurch Ministry Team learned more about what was important to the survey participants. The goal of this Verbatim Catalog is to summarize what people said.

The first question was, "*What would you like to see preserved of your church's ministry?*" The focus of this question is to identify the things that survey participants felt your church is currently doing right that need to be maintained.

The second question was, "*What would you like to see avoided in your church's ministry?*" This question collects what people fear, what they hope will not happen, and it often collects complaints about things that have happened that people do not like. It is important to know what people do not want for whatever reason.

The third question was, "*What would you like to see achieved in your church's ministry?*" This is the future-oriented question. What new goals does this local church body want to accomplish? This question seeks to uncover areas perceived as needing improvement at your church; the responses may be a reaction to apparent current shortcomings.

Like the majority of churches, most of the comments across the three questions focus on subjects occurring within your church.

It is worth noting that themes will appear in multiple verbatim response sections depending on how respondents feel about the subject. These themes are typically ones that will need special attention. For example, the theme of *Church Culture* is a major theme in all three questions. The differences in responses depended on the participant's perspective on the subject. If a congregant is well connected with your church, they will likely have knowledge of the cultural dynamics of your church. However, if an attendee is not well connected, they may be unaware of subtle undercurrents of your church culture, giving them a very different opinion.

What do you want to PRESERVE?

342 out of 451 survey respondents wrote about what they would most like to see *Preserved*. Some (109) did not respond to this question. Overall, participants made 530 comments, generating 58 comment subcategories from which we cataloged the six major Preserve themes that were on the minds of survey respondents. Eight (8) respondents said they wanted to "Preserve Everything." The major themes are as follows:

- Programs (132)
- Worship (116)
- Leadership (96)
- Teaching/Preaching (92)
- Church Culture (64)
- Outreach (30)

1. The first major theme of **Programs** had 132 comments. There were many different ministries mentioned that respondents wanted to Preserve with Small Groups (26), Youth Ministry (22), Children's Ministry (18), Discipleship (8), Women's Ministry (7) and Celebrate Recovery (7) cited the most. Other ministries included: Prayer and Worship Night (6), Fellowship Events (5), Bible Study (5), Young Adult Ministry (5), Senior Ministry (4), Sunday School (4), Life with Spice (3), Care Ministry (2), and Men's Ministry (2). There were eight people who mentioned preserving All Programs.

   Sample Quotes

   > I love how Jackie Lambert interacts with my kids. She is the sweetest children's pastor. The prayer team also has been such a blessing to me and my family. Love the all church barbecues and fall fun fest. The children's choir is wonderful.

   > Sunday school classes, women's ministry, and Bible Study.

   > Having both a strong investment into the next generation - kids, youth and young adults.

   > Small groups and other ways to create bonds and build relationships.

   > Celebrate Recovery is critical to my husband's walk with Jesus. We also enjoy the Friday night prayer service.

2. The second major theme of **Worship** had 116 comments. Participants wanted to "Preserve" the Traditional Worship Service (33), Two Different Worship Styles (22), the Music (14), the Traditional Music (13), Contemporary Worship Style (8),

orchestra/choir (7), engaging/authentic worship (5), Fellowship Time (4), online service (3), and prayer (2). Baptismal, Service Times, Worship format, Alter Calls, and Communion were all mentioned one time.

Sample Quotes

I enjoy the contemporary service. The music and the pastor.

That we would be able to worship in both Traditional and Contemporary styles as this makes a welcoming space for many.

I would like to see the Traditional Service preserved, even though it has suffered since Grady left. I think it will take time for it to recover. When Grady left at the same time as Pastor Greg it was too much for everyone to accept and Grady's replacement did not work out that well. Still struggles it seems. But I love the music and the hymns.

Multi-generational worship and service.

worship music: orchestra, bells, choir.

3. **Leadership** was the next theme with 96 comments. Most participants mentioned wanted to "Preserve" "Hire Pastor Ryan" (38) and 29 respondents mentioned wanting to preserve both Ryan and Dustin. There was also a desire to preserve current Leadership/Staff (12), Vision/Mission/Values (8), communication (4) and transparency/integrity of Leadership (2). Preserving the past, connection with the congregation, and communication were each mentioned one time.

Sample Quotes

Pastor Ryan should be appointed permanent Senior Pastor as soon as possible. I believe is doing an excellent job leading the Church towards our commitment to "make fully committed followers of Jesus Christ. The length Pastoral search has caused a significant amount of confusion and dissension in the Church. With Ryan as Senior Pastor I believe the church can start to move forward again. Also, with stability and direction I and possibly many other regular church attenders will become members.

Ryan Balbi and Dustin Devriend hired as our pastors permanently.

Our vision to make fully committed followers of Jesus Christ through Love, Acceptance, and Forgiveness.

Love, Acceptance and Forgiveness; Transparency and humility from Leadership.

4. **Teaching/Preaching** is the fourth Preserve theme with 92 comments. The majority of comments from the participants specifically talked about wanting to preserve Bible-based, gospel-centered (71) sermons and excellent sermons (16). Expository preaching was mentioned two times. Doctrine, application, and inerrancy of the Bible were each mentioned once.

   Sample Quotes

   > The Christ centered, Bible based worship and teaching in the worship services.

   > The belief and dependance on the authority of scripture and that it is the divinely inspired word of God and is historical and accurate, and that the only way to salvation is through belief and acceptance of Jesus' forgiveness for our sin. That the bible is the divinely inspired word of God and is historic and accurate.

   > Teaching focus in preaching.

5. The next major theme of **Church Culture** had 64 comments. The responses reflected the need to preserve the Spiritual and Relational characteristics of your church body. The **Relational** (39) characteristics included welcoming and accepting one another (15) close family-like relationships (15), multi-generational (4), welcoming of new people (3), and being small/intimate (2). The **Spiritual** (25) characteristics included spiritual growth (13), unity (6), and pursuit of God's will (6).

   Sample Quotes

   > I would like the intimacy and emphasis of fellowship preserved. There are so many churches that people can attend. People go where they are welcomed, comfortable and plug in. Facilitating fellowship opportunities is vital in my opinion.

   > The welcoming atmosphere, awesome sermons, love seeing pastors and staff at church functions.

   > Unity most of all, the church has gone through a lot over the last few years and I feel it's slowly beginning to creep to it's breaking point if not dealt with.

6. The final Preserve theme on participants' minds was **Outreach** (30). Most of the remarks centered around the continued support of Missions (16). There was also mention of local outreach (6), evangelism (6), and equipping for outreach (2).

> **Sample Quotes**
>
> The high priority CCC puts on Missions.
>
> Love & Unity as Family of God and Ministries to the lost and those in needs locally and worldwide.
>
> To continue on the vision to reach Carmichael and raise up disciples through love, acceptance and forgiveness.

What do you want to AVOID?

A total of 294 out of 451 survey respondents wrote about what they would most like to see **Avoided** at CCC. One hundred fifty-seven survey participants did not respond to this question. There were 362 separate participant comments, generating 79 remark subcategories from which we cataloged 6 major Avoid themes. The major themes are as follows:

- Leadership (147)
- Church Culture (131)
- Preaching/Teaching (34)
- Worship (30)
- Programs (11)
- Outreach (9)

1. **Leadership** was the first major Avoid theme with 147 responses.

   Participants cited the following issues that would impact *Leadership Effectiveness* (94): poor communication (39), poor decision making (10), lack of leader transparency (10), and lack of change due to tradition/fear were mentioned most. Unresolved conflict (6), closed leadership (6), leadership conflict (5), quick changes/trends (4), leader turnover (2), and ultra conservative views (2) were talked about. Having too many outside groups using the church, poor HR procedures, too much communication, legalism, LGBTQ in leadership, lack of training, staff burnout, lack of staff support, and unrealistic expectations on staff were all mentioned once.

   Thirty-eight comments addressing *Leadership Structure* involve wanting to avoid replacing Pastor Ryan (11), promoting current pastors (6), replacing current pastors (6), hiring a Senior pastor (4), too many pastors (4), having pastor as head (3), business model church (2), interim pastor (1), and purchase property (1).

   Fifteen comments were made addressing *Character*: Lack of connection to the congregation (6), unqualified leaders (6), leaders that can't be trusted (2), and selfish/prideful leaders (1).

   ### Sample Quotes

   > Church has a history of recklessly dismissing staff that have served well and faithfully and are essential to the functioning and health of the church while preserving ineffectual leadership. Created a culture of mistrust between pastoral care and congregation that makes the church an unsafe place to raise my children. I fear the perpetuation of religious trauma being

passed on and grieve the loss of community that was a direct result of continuous poor leadership and stewardship.

Keep Ryan Balbi at our church- his leadership and teaching is spot on, he is familiar with the culture of both church and community. I suspect several fully devoted followers would leave if the current teaching/executive pastors were replaced. The current leadership is dynamic, relevant, and welcoming while challenging all to seek Him first. Avoid changes without notifying the congregation.

I don't want to see our church compromised and changed to fit modern trends and sensibilities. I want to avoid promoting people to positions based on relationships and not qualifications. I want to see our church steer away from this current era of zero transparency within leadership and poor communication about church business with members.

Gossip due to lack of communication from leadership/ leadership among family.

There has been a lack of communication between the leadership & the congregation. There needs to be open & prompt communication of changes, events, issues that impact on the church as a whole.

2. **Church Culture** was the second major Avoid theme with 131 survey responses. Three subthemes emerged from this major theme: Relational, Spiritual and Numerical.

The **Relational** (89) body issues were spread across a wide variety of subcategories. Avoiding being judgmental/gossip (48), cliques (15), people leaving (7), politicizing (7), generational divide (6), and unwelcoming (3) were mentioned most. Catering to a single demographic, apathy, and liberal culture were each mentioned one time.

The **Spiritual** (39) issues focused on disunity (34) and un-Christlike behaviors (5).

The **Numerical** (3) issues centered around becoming too large and focusing on numbers.

Sample Quotes

Division. While we don't all think or feel the same way, we have the same mission and need to listen to differing points of view to be the best version of ourselves we can be.

> Conflict, division and lack of communication caused major attrition of membership during this leadership search.
>
> Snubbing those who don't live so called appropriate lives.
>
> Calling out people who are different than us and not welcoming all.
>
> Classifying members into groups (Life Stages), discord among members, gossip, elevating the value of one area of ministry over another.

3. The next major Avoid theme was **Preaching and Teaching** (34). A majority of the commenters wanted to avoid a lack of substance, poor sermons (13), reflecting world values (5), focus on culture and politics (4), liberal theology (3), woke (3), social issues/current events (2), and lack of clarity on social issues (2). Avoiding LGBTQ+ doctrine and single doctrine philosophy were mentioned one time.

   Sample Quotes

   > Compromising the gospel to fit in with the latest fads in society.
   >
   > Pivoting away from biblical teachings for the sake of increasing membership and making sure "feelings" aren't hurt. Shouldn't worry about worldly PC.
   >
   > Woke, worldly & LGBTQ doctrine.
   >
   > The undertone that everything needs to be true to a conservative, single doctrine philosophy.
   >
   > Unbiblical teachings/ traditions/rituals, worldliness, fleshly lusts, the pride of life, foolishness, unwise ways, ungodliness, CA culture, political excessiveness, pro-abortion position, marriage redefined from the Word of God.

4. The next major theme of **Worship** had 30 comments. Too much music (7) was mentioned most. Dark sanctuary, combining services, and removing traditional service were each mentioned 3 times. Flashy worship, contemporary music, and using technology were mentioned 2 times. Secular music, worship leader speaking, music too loud, contemporary music in traditional service, complicated services, alter calls, current method of communion, and being too formal were all mentioned once.

   Sample Quotes

   > Too much music & announcements, use bulletin for that.

Inordinate reliance on music groups in worship; new songs that most people don't know well enough to sing with confidence. songs with shallow lyrics and too much repetition.

I don't like how they interrupt the worship music and have us sit down in between for announcements. I like continuous singing and then announcements.

Casually dressed ministers in traditional service.

Choir director sticks to music, omits preachy testimonials. Leave that part to the pastors. Gabe is very talented with orchestra, bells, choir, anything musical but please, no speaking. That's what pastors do. Gabe, your music touches me emotionally. Thank u for that.

5. **Programs** was the next major Avoid theme with 11 comments. Wanting to avoid ineffective ministry (6), not enough ministries (2), Trunk or Treat (2), and conflicting events (1) were mentioned.

   Sample Quotes

   I don't like the age grouping for all elementary children together. The age range is too large and older kids are not being served as well as they could be.

   Teaching biblical truth through videos only in children's ministry.

6. The final major theme of **Outreach** had 9 comments. The respondents mentioned avoiding being inward focused (6), too much focus on missions (2), and ineffective evangelism (1)

   Sample Quotes

   Legalism and being too inward focused.

   Stop sending the money raised outside our locals. Los Angeles is almost a 3rd world country and needs our help.

Additional Analysis of Pioneer/Boomer and Silent Avoid Verbatim Themes

Lack of Communication

LACK of transparency. Poor communication.

I would appreciate better communication and the church staff is making a concerted effort to communicate better.

MUCH more communication from Session

Session/Staff Concerns

Our Staff acting like they are much far too busy to make eye contact with you as you have such little value

A few people derailing the process of selecting new leaders.

Focusing on one single ministry

Ministry that lacks vision, staff and ley leaders that hold too tightly to control subsequently   pushing others out of participating.

a lack of transparency from session, mistreatment of church members by staff

I want to see our church steer away from this current era of zero transparency within leadership and poor communication about church business with member

autocratic pastoral leadership; invisible session, aloof staff

leaders that hold too tightly to control

Division

conflict and split into young and older members

I would like to see conflict between church members avoided in determining the future of our church.

we have just had a Church split over "Pride issues".

Over emphasis on groups by ages instead of intergenerational.

Staff & church Board, as well as lay people in special committees not making judgements & decisions behind walls of secrecy.

There needs to be a sober reckoning of the root causes for the distress the church is in.

division between Traditional and Contemporary services

Generational Issues

Getting away from traditional Christian values

I don't want to see our church compromised and changed to fit modern trends and sensibilities.

Multiple References to Letting Staff Go

Losing a great pastor due to selfish desires and wants.

The nonsense that has occurred this last year w the removal of key people

unhealthy protocol for letting go of staff

Making major job cuts without properly informing the congregation

What do you want to ACHIEVE?

A total of 332 out of 451 survey respondents wrote about what they would most like to see *Achieved* at CCC. One hundred nineteen (119) survey respondents did not answer this question. Participants generated 411 different comments, creating 61 comment subcategories from which we cataloged the six major Achieve themes that were on the minds of survey respondents. Two (2) respondents mentioned wanting to continue everything. The major themes are as follows:

- Leadership (125)
- Church Culture (105)
- Programs (71)
- Outreach (65)
- Worship (23)
- Teaching/Preaching (22)

1. Achievements in **Leadership** was the first major theme with 125 comments.

   Most of the remarks centered around the subtheme of *Leadership Effectiveness* (69). These included: Effective communication (30), strong/effective leadership (12), unifying vision (9), leadership training (7), transparency (4), and new leadership (3). Conflict resolution, staff support, consistency, and returning to previous denomination were each mentioned once.

   The *New Pastor* (47) was also talked about, 24 mentioned wanting to hire a new Senior pastor. Twenty specifically mentioned hiring Pastor Ryan. Hiring new pastoral staff was mentioned three times.

   Five talked about *Structure:* repair current facility (3) debt free (1), and new church building (1).

   Four mentioned *Character:* Relational pastor/approachable.

   ### Sample Quotes

   > I think that Dustin should be made senior pastor and Ryan should remain preaching. They are excellent and thinking of a new pastor makes me anxious and unsure about future attendance.

   > Mature youth ministry leadership, taking our youth in-depth and challenging them through scripture.

There needs to be better communication and transparency between the session the staff towards the congregation.

Let the congregation have something to say. Dave Stroder was let go with NO INPUT WHATSOEVER FROM THE PEOPLE HE SERVED! The flimsy excuse was, "we don't want to focus on age groups," yet the younger pastors who focus on age groups are still here! Dave was a mature Christian mentor to the other younger pastors.

Staff needs extroverted strong leadership to get excitement back in the church body. Also need mentor leader to the young leadership in place.

Our young staff are led and supported by a more veteran leader. More robust and well-rounded discipleship and leadership courses (e.g. Emotionally Healthy Discipleship, Relationships & Leadership courses).

More open communication from the Session to the Staff/Congregation. I understand there's confidential things, but there are times I feel there can be a little more information given about things going on.

2. **Church Culture** was the second major Achieve theme with 105 comments. Three subthemes emerged in what respondents would like to see achieved: Relational growth, Spiritual growth, and Numerical growth.

People wanted to see growth in their *Relationships* (47) by being more welcoming and accepting (22), cross-generational diversity/unity (14), grow relationships (7), more openness/transparency and connect with newcomers (4).

They wanted to see growth in their *Spiritual* (31) life through unity (25) and participation/ownership (6).

They also desired the *Numerical* (27) growth of your church focused on increasing attendance.

Sample Quotes

Growth! More new attenders becoming members and more people attending.

Would like to see lots of intergenerational activities and encouragement for groups not to be always age-based. I think the "life stages" idea is a bit divisive and would like to see people of all ages interacting and learning from each other.

Christ's Love, Holiness, Joy, Peace, Hope and Unity in this changing and challenging culture.

Increased emotional spiritual health and transparency.

A continued growth of passionate worshippers of Jesus, unity, and new faces.

3. **Programs** was the third major Achieve theme with 71 responses. Participants spoke about their desire to have discipleship (14) more fellowship events (8), more small groups (8), better youth ministry (8), men's ministry (8), children's ministry (5) women's ministry (5), single's ministry (4), and more care ministries (3). Bible studies and more ministries were mentioned twice. Better curriculum, young adult, senior ministry, and theology classes were mentioned one time.

<u>Sample Quotes</u>

Better youth ministry, better young adults/ men's ministry options.

Discipleship, Mentoring, Men's Retreat, leadership training.

Provide support for people of all ages, including the elderly.

More opportunities for women who work or who don't have families. It seems like the current Women's ministry is very focused towards women who are stay at home moms with kids (weekday mornings, etc). While that is important, it's hard for those of us who support ourselves, or even married women or moms who work during the week.

I would like to see more leadership growth training, more intergenerational mentoring. I would like to see more involvement in discipling our young staff members.

More focus on small group involvement, more attention to leadership development/ discipleship of small group leaders, more attention to young men and youth that are questioning their faith in high school and college- instead of them being afraid to come to church and get in trouble, more attention to men's ministry- especially the men who are quirky/ outsiders, nursery ministry would be more put together- it feels very laid back- not safe for babies.

4. The fourth major theme on survey participants' minds was achieving stronger **Outreach** (65). The two areas that were mentioned most included the desire to have increased evangelism (24) and a more effective outreach to the community (23). Service to the community (8), mission support (6), evangelism training (2), and community leadership (2) were also mentioned.

   <u>Sample Quotes</u>

   > Ministry that reaches non-believers and speaks to the times and culture we find ourselves in now, so congregants are equipped to help metabolize the culture and times with the non-believers in their lives.

   > Reaching the lost. I'd like our outreach to be 12-15% of our ministry. Seems too large a proportion of our budget is related to staff salaries and taking care of our own.

   > I would like to see CCC continue to be a lighthouse in the community & expand the outreach further into Carmichael & the surrounding areas.

   > Reach people for Jesus. Build leaders. Plant churches. Help people get connected.

5. Twenty-three (23) comments addressed the next major theme of **Worship**. Multiple areas were mentioned including authentic worship, better online experience, reverence in the sanctuary, improved services, more contemporary music, more traditional music, prayer, sharing praises/concerns, testimonies, and altar calls.

   <u>Sample Quotes</u>

   > More regular invitations to receive Christ as Savior and Lord. More from Pulpit to unite in prayers together as Congregation regarding current events and for political leaders.

   > Better quality of online sound of the Traditional service, with an emphasis on in-person attendance.

   > Fewer songs, more content. Today in service, we stood for 5 songs in a row. I avoid getting to church on time because I don't like all the singing. I really enjoy the sermons though.

   > A more reverent feeling. Leave the sweatshirts and too casual appearance for after church.

6. Achievements in **Teaching/Learning** was the final major theme with 22 comments. The remarks centered around Bible-centered sermons (16), addressing current issues (4), more expository preaching, and strong teaching (1).

> **Sample Quotes**
>
> Real world issues NOW due to so many prophecies coming true, without worry of offending & losing $$, More sermon time.
>
> Boldness of preaching the truth of the Gospel. Speaking truth from the pulpit about the sickness that has infected our culture.
>
> More Holy Spirit teaching and evidence of God's healings still happening in the congregation.
>
> Expanded teaching on grammar and textual conflicts and confusions in the Bible. Some attempt to bring God's creation into the church.

Diagnostic Team

CCC Discernment Team

Gregg Caruso

Gregg (M.A. Leadership), director of the diagnostic division, has been married to Linda, since 1978. They have four adult children and six grandsons. Gregg earned his M.A. at Fuller Theological Seminary and served as a "permanent pastor" for 16 years. Since 1998, Gregg has served as an intentional interim pastor in such varied places as Amsterdam, Barcelona, Hawaii, the San Francisco Bay area, New Hampshire, California, and Massachusetts. Gregg has also participated in or led more than 70 diagnostics. Gregg is a Trustee of VitalChurch UK and enjoys gospel-centered theology, trying to keep up with technology, road biking, paddle boarding, and really good coffee.

Rob Acker

Robert Acker pastored for 42 years in Southern California and now serves part-time with Standing Stone Ministry. He loves the local church and the men and women who serve there. His education was UCLA (econ), Western Seminary, Portland (pastoral), and Fuller Seminary (D.Min). He's married to Kathleen (from Seattle), has four grown and married children, and now 13 grandchildren. And for fun, nourishment, and growth there's always books to read and golf courses calling!

Nathan Kimbrough

Nathan has been in full time ministry for over two decades working as a consultant across the world helping churches solve their struggles, structure their systems and heal their hurts. He has also served as pastor and revitalizationist for churches ranging from 35 to 3500. Nathan has his Bachelors from Missouri State University (Mass Media Communication) and his Masters from Midwestern Baptist Theological Seminary (Church Leadership). Nathan and his wife, Jennie, have been married for 17 years and enjoy traveling, theatre, hiking, art, and being all around foodies.

CCC Discernment Team

Janet Miles

Janet (M.A.) coaches pastors, lay, and ministry leaders to identify their passion, calling, and priorities and work through change and transition. She also coaches people with the Enneagram personality assessment to understand how the Gospel impacts their personality. Jan has a passion to see people grow spiritually, challenging them to grow into their destiny as a child of God. She retired from her career as a physical education teacher but continues to serve as a Commissioner for the NYC Public Schools Athletic League. Jan and her husband, Dave, have three children and seven grandchildren. Janet loves to camp, hike, kayak, and read around the campfire.

Dave Holmlund

Dave Holmlund lives with his wife and five school aged kids in Fort Washington, PA, where he works as a Presbyterian church planter. Dave's ministry interests include congregational life, team building, regional church planting, training church leaders abroad, and denominational health challenges.

Debbie Gale

Foremost I love Jesus and His church and desire that His bride be healthy relational and 'vital' to the community they serve, to love others to join and belong in this walk of faith. I'm a 70 year old retired dental hygienist, married 49 years to Mostyn Gale, mother of 2 daughters and Mimi to 4 grandchildren. We have lived in Santa Barbara over 40 years and have been actively involved in several churches here. The last 15 years at Santa Barbara Community Church, a healthy stable church of about 800. I read a lot topics ranging from recipes crochet patterns to Christianity Today to Maisie Dobbs(iykyk!), and my Bible with several daily readings my favorite being Oswald Chambers. I love to be helpful and people would say my love language is gifts of service and giving gifts.

CCC Discernment Team

Todd Coulter

Todd (M.B.A.) retired from almost 40 years in engineering management and executive roles in the automotive industry serving with Ford Motor Company, Paccar Inc, and Les Schwab Tire Centers. He and his wife served for 20 years in Germany doing full-time and vocational missions. Currently, he and Lori, his wife, lead a community group in their home and provide support for the leadership team. I appreciate the hard work and methodical approach VitalChurch executes to bring healing and renewal to groups of believers that are in need of support and growth to become the body the Father desires.

Valarie Hulderman

Valarie serves on the missions committee at Five Points Community Church in Auburn Hills, MI. From forestry major, to USAF avionics technician, to teacher, to editor, to pharmacy tech, Valerie has led an eclectic life which has uniquely equipped her to see most problems from various angles. Having served on missions committees for 20+ years she has been intimately involved in helping missionaries through many of the trials that beset people in ministry. Valerie has learned through her years of walking with the LORD, studying His word and seeking His face, that the Lord brings healing to the broken hearted and restoration to the outcast.

Tina Combs

An Associate Pastor at Hood River Alliance Church in Hood River, OR. I am a wife, foster/adoptive parent, lover of golden doodles, math, and pinnacle. Our church has recently been through the assessment process with Vital Church and I have personally gleaned so much from the journey that I am happy to provide a listening ear to individuals as well as to the Lord as part of the process.

CCC Discernment Team

Anthony Chrisostomo

Anthony Chrisostomo is a seasoned production leader with extensive experience managing and directing ultra high-end, white-glove audio/visual build-outs and implementation as a managing director at Home Theater of Long Island and now at his own company Alegria. Anthony served as a lead project manager and production manager, overseeing over 100 installations at The Plaza Private Residences and The Ritz Carlton Private Residence in Battery Park, NY. Anthony served as a youth pastor before having kids and moving into his career in tech. He resides on Long Island with his wife, Anne, and their three kids.

Rosemary Lukens

Rosemary (M.A.) has provided services to a diverse array of people and organizations, including churches, by helping them with their relationships, strategy, and goal-setting, as well as building cultures that embrace change, improve performance, and optimize talent. Rosemary is the moderator of the National Leadership Team for the Evangelical Presbyterian Church denomination. Her husband, David, was a physician, and they have many grandchildren whom they lavish with love. Rosemary loves to coach and mentor younger women in their faith walk with Jesus. She also loves to read and study and play in her garden.

Skylar Krajewski

Skylar Krajewski is excited to be serving as the Diagnostic Coordinator and Host for this year's IIP Training. She has a passion to build up and edify the body of Christ. Skylar's journey with VitalChurch began during her junior year of high school when the organization made a profound impact on her church during a challenging transition. Ever sense, she has felt a call on her life to join what God is doing through VitalChurch. Skylar has a B.S. in Non-profit Leadership and Intercultural Studies from University of Northwestern St. Paul. Currently residing in Rochester, MN. Skylar and her husband, Andrew, find joy in the great outdoors. They share a love for snowboarding, camping, and cherish spending quality time with their friends and family.

Report Writers

Gregg Caruso earned his M.A. in Leadership and Mission at Fuller Theological Seminary and served as a "permanent pastor" for 16 years, and then four years as the Director of Training for a Europe-based missions agency. Since 1998, Gregg has served as an intentional interim pastor in such varied places as Amsterdam, Barcelona, Hawaii, Iowa, the San Francisco Bay area, New Hampshire, Southern California, Massachusetts, and most recently Hood River, Oregon. Gregg has also participated in or led more than 100 diagnostics across the U.S. and in Europe. Gregg is a Trustee on the VitalChurch U.K. Team and enjoys a gospel-centered hermeneutic, trying to keep up with technology, pickleball, cycling, paddle boarding, and really good coffee. Gregg has been married to Linda since 1978 and they have four adult children and seven grandsons.

Nathan Kimbrough After two decades of helping churches throughout the world navigate their struggles, structure their systems, and heal their hurts, Nathan is excited to bring his experience to the VitalChurch Ministry team. Nathan has also served as pastor and transitional pastor for both small and megachurches. Nathan has his bachelor's from Missouri State University (Mass Media Communication) and his master's from Midwestern Baptist Theological Seminary (Church Leadership). Nathan and his wife, Jennie, have been married since 2006 and enjoy traveling, theatre, hiking, art, and being all-around foodies.

Chet Ainsworth (D.Min.), VitalChurch diagnostic lead analyst, is married to Rochelle and lives in Mountain Center, CA. Chet earned his doctorate in Church Growth and is also a graduate of Diagnosis with Impact (Church Consultant Training) from the Charles E. Fuller Institute of Evangelism and Church Growth. He is also Master Certified Birkman Professional coaching ministry teams and individuals as well as helping pastoral search teams make good choices. His hobbies include astronomy and ham radio.

Robert Samsel (D. Min.), VitalChurch diagnostic specialist and contributor to report, is a pastor and family therapist. He is married to Dawn and lives on the North Shore of Boston. He earned his M.Div. from Bethel Theological Seminary and his D.Min. in Family and Marriage Counseling from Gordon-Conwell Theological Seminary. He has been part of the Diagnostic Team since 2014.

Brianna Ray is Communications Coordinator for VitalChurch Ministry and is married to Craig, a VitalChurch IIP. Together they have three rambunctious sons. She has a B.A. in Ancient & Classical Languages from Northwestern University, St. Paul, MN. She has volunteered alongside Craig in church planting, small group ministry, and revitalization; and lately at a church in transition with VitalChurch Ministries. They live in central Massachusetts where she gets to hike, kayak, garden, landscape, and bake with her growing boys.