

# Ministry Assessment Final Report



**KING'S HARBOR** CHURCH

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## Introduction

### HOW TO MAKE THE MOST OF THIS REPORT

By God's grace, this ministry assessment report will be *a mirror* back to the church reflecting what the people have said and *a map* forward on a biblical pathway of church revitalization. The report is organized in three sections:

- A. **Begin in this *Introduction*** by reading the biblical basis for ministry assessment and the critical questions. These are for both personal and corporate consideration.
- B. **Next, read the *Executive Summary***, which is the "heart" of the report and identifies the key strengths King's Harbor Church (hereafter KHC) can build on as well as highlighting strategic conclusions ("core issues") with specific recommendations made by the onsite team as on-line survey data was synthesized with interviews and team group discernment. This section brings up issues of both concern and opportunity and also offers practical recommendations for addressing the highlighted issues. Taking these recommendations to heart will assist both leaders and congregants of KHC to make the most of this transition season. Please note that recommendations are related primarily to the spiritual life of the church. Corporate renewal begins with personal renewal - so while systems and policies and strategies may need to be reviewed and updated, the substantive issues are primarily spiritual.
- C. **Then, peruse the *Database with Analysis*** section. Charts and graphs tell some of the story of your church. Like a mirror, they reflect the responses you gave in the initial data collection. This database and analysis section, including Verbatims, will help you better understand core issues and recommendations.

### A BIBLICAL BASIS FOR MINISTRY ASSESSMENT

If Jesus visited KHC and walked discreetly around during your worship services, children's ministry classes, life groups, and other ministries - how would He evaluate KHC? If Jesus took five minutes after one of your worship services to speak to you, what might He say? These are sobering questions for any church. They are questions it would do you well to consider. When Jesus addressed seven churches in the book of Revelation, He spoke both affirmation and rebuke. The objective of this report is similar.

I Timothy 4:15-16 (NASB) 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 Tim. 4:15-16)*

These two verses offer a context for ministry evaluation. Note that the stated goal is not *perfection*, but *progress* (v.15) and that consistent and *thorough evaluation* of yourselves and your message leads to a 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 that might be.

In addition to being a biblical principle, confronting the most brutal facts of your current reality is also a key concept from a best selling business book titled *Good to Great*, by Jim Collins<sup>1</sup>. 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, and 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).

Assessment involves godly discernment about current reality. The Bible also instructs us to “*Do not fear! These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates*” (Zechariah 8:15b-16 NASB) and in “*speaking the truth in love, we will in all things grow up...*” (Ephesians 4:15-16). By “*setting forth the truth plainly we commend ourselves to every man’s conscience in the sight of God*” (2 Corinthians 4:2).

## **CRITICAL QUESTIONS**

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

1. Will you discern and face the real issues? (The presenting ‘issue’ is rarely the real issue.)

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<sup>1</sup> HarperBusiness, 2001.

2. Will you own up to your part of any 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.

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 the congregation.

## THE DIAGNOSTIC TEAM

Church Resource Ministries (CRM) empowers leaders to **revitalize** the Church, **take new ground** beyond reach of traditional Church, and **bring transformation among the poor**, so that communities are transformed and disciples are made among the nations. **reTurn** is a U.S. based (ChurchNext) CRM team focused on church revitalization by bringing restoration to churches in transition and returning churches to a place of **intimacy with God, community with each other**, and **missional ministry**. The *reTurn* team has three parts to its ministry: Church Diagnostics, Intentional Interim Pastorates, and Follow up Coaching. This onsite team included church leaders from Sierra Madre Congregational Church in Sierra Madre, CA and Sunridge Community Church in Temecula, CA where *reTurn* has previously served.

**Rev. Tom Wilkens** - *reTurn*/CRM Principal and Assessment Team Leader (ThM, PhD).

Married to Jan for 33 years and living in Castle Rock, CO. Tom studied at Dallas Theological Seminary and the University of Denver with special interest in how marriages, teams, and organizations develop and grow well. He currently serves as Intentional Interim Pastor at Crossroads Neighborhood Church in the Seattle area.

**Rev. David Brooks** - *reTurn*/CRM Principal and Assessment Team Leader (ThM, DMin). Married to Kathy for 35 years and living in Manchester, NH. David studied at Dallas Theological Seminary and Gordon-Conwell Theological Seminary with special interest in congregational renewal through family systems. David is a Principal Leader of the *reTurn* team, specializing in Coaching.

**Rev. Chet Ainsworth** - *reTurn*/CRM Lead Analyst, Diagnostic Team (MDiv, DMin). Chet is married to Rochelle and living in Mountain Center, CA. Chet earned his graduate degrees at Fuller Theological Seminary. He is a Senior GripBirkman Consultant/Trainer coaching ministry teams and individuals and helps pastoral search teams make good choices. Chet specializes in diagnostic analysis with the *reTurn* team.

**Rochelle Ainsworth** - *reTurn*/CRM Editor and Collaborator (MA) She is married to Chet and serves as editor/collaborator for Chet's *reTurn* projects. Rochelle is a retired educator and is a GripBirkman Trainer doing church leader individual coaching and team building with her husband. She plays piano on the praise team at her local church and has served in AWANA ministry for the past ten years.

**Meredith Spezia** - *reTurn* /CRM On-Site Administrator and Church Liaison (MA) Meredith lives in St. Louis, MO with Matt, her husband of 10 years, and their two girls. She studied at Hope University and has experience as a pastor's kid, serving with her husband in church plants, and serving as a board member at different churches during times of transition.

**Mike Merwin** - *reTurn*/CRM Director of Operations  
Mike and Bev recently relocated to San Clemente, CA after he retired as an executive with BIC Corporation. He served as Elder chairperson in a Connecticut church where *reTurn* did a ministry assessment and intentional interim pastorate. Mike and Bev are active in their local church doing mentoring, discipling and teaching.

**Tyler Carey** - Diagnostic Team Member (MA)  
Tyler and his wife, Brittnee, recently moved to Seattle, WA. His graduate study was in industrial and organizational psychology. Tyler works for T-Mobile facilitating enterprise surveys. He has a passion for transforming the workplace by equipping leaders on how to help employees be more successful.

**Rev. Steve & Marlene Miller** - Diagnostic Team Members (MDiv, DMin)  
Married to Marlene for 39 years and lives in Sierra Madre, CA. They have four adult children and four grandchildren. Steve earned a D.Min. from Talbot Theological Seminary with focus on Peacemaking and Conflict Resolution. He currently serves as Interim Pastor of Sierra Madre Congregational Church.

**Steve Ignash** – Diagnostic Team Member

Steve is finishing his theology degree at Talbot Seminary in La Mirada, CA and works as a paramedic in Los Angeles County. In his spare time he enjoys working out, reading, and spending time with his 6 year old niece Adrianna. Steve serves regularly with *reTurn* as a Diagnostic Team Member.

**Ken Munsey** – Diagnostic Team Member

Ken is Connections Pastor at Sunridge Community Church in Temecula, California. He retired as an Operations Battalion Chief after 26 years with the San Bernardino County Fire Department. Ken has been married for 39 years to Debbie who is active in women's and children's ministry at Sunridge Community Church.

**Heidi Fatter** – Diagnostic Team Member (MA)

Heidi has been married to David for 15 years and lives in the Temecula Valley where they are raising three sons. Heidi studied at Biola University and Western Oregon University. She is a lay leader at Sunridge Community Church and served on the transition team during the *reTurn*/CRM intentional interim.

**Brian Purvis** – Diagnostic Team Member

Brian currently serves as the Chair of the Elder Board at Sunridge Community Church. He has also served in children's ministry, middle school small group, and on the facilities team. He has been married to Leslee for 24 years. Brian manages a team of service account managers at Novell/NetIQ/ SUSE for North American customers.

**Kris Sension** – Diagnostic Team Member (MA)

Kris worked full-time on a church staff leading outreach, support groups, and connections ministries. She currently teaches writing to immigrants and foreign students attending community college. She has been married to Scott for 22 years. Kris served on the transition team at Sunridge Community Church during *reTurn*/CRM ministry season.

**Eric Anderson** – Diagnostic Team Member

Eric is a husband of 14 years, father of three children, and a middle school teacher. He served as a member of the transition team at Sunridge Community Church along with *reTurn*/CRM and facilitated the Pastoral Search Team.

**Alyce Donahue** – Diagnostic Team Member

Alyce is an Educational Specialist for Springs Charter Schools in Temecula, California. She is married to Brian and has two grown daughters. Alice serves in women's and assimilation ministries at Sunridge Community Church and was on the transition team at Sunridge Community Church during *reTurn*/CRM intentional interim ministry.

**Rev. David & Laura McKinley** – Diagnostic Team Members (DMin, ThD)

David is married to Laura and lives in Monterey Park, CA. He studied at Trinity International University and the University of Santo Tomas. David has been a pastor, missionary professor in the Philippines, and executive director of a mission organization. He currently teaches at International Theological Seminary and serves as a church elder.

**Steve Kress** – Diagnostic Team Member

Steve has been married to Allison for 29 years and lives in La Verne, CA. They met, married, and raised their family at Sierra Madre Congregational Church where he has served in children's Sunday School, on the Missions Commission and Elder Council, and in music ministry. Steve recently retired from the Pasadena Police Department.

**Renee Smith** – Diagnostic Team Member

Renee has been married to Jim for 31 years and lives in Pasadena, CA. She works in Corporate Real Estate and Facilities Management. Renee is a lay ministry leader and member of the Sierra Madre Congregational Church transitional team.

**Mary Jo Robison** – Diagnostic Team Member (PhD)

Mary Jo is married to Richard who is an Azusa Pacific University professor. They raised and homeschooled ten children. She has taught women's Bible studies and led small groups at Sierra Madre Congregational Church. Mary Jo now works as a post-doctoral fellow in a counseling center in Pasadena, CA.

**Elizabeth Robison** – Diagnostic Team Member

Born in Pasadena and raised in Sierra Madre, Elizabeth has always considered Sierra Madre Congregational Church home. She currently works as a nurse practitioner at Children's Hospital Los Angeles. Elizabeth has done frequent work and ministry in Africa.

## II. KHC EXECUTIVE SUMMARY

### THE SCOPE OF THIS REPORT

Five hundred and sixty-three people took the online congregational survey. Two percent of survey respondents reported that they no longer attend KHC. Given that average attendance for 2015 at KHC is 848 at the weekend worship services, this is an excellent response rate and very good sample. A large percent of people appear to be interested in the church and this transition season as evidenced by their participation. The Preserve, Avoid, and Achieve Verbatims totaled over 110 pages of single-spaced material and these comments were reviewed and were catalogued in a P.A.A. analysis summarized at the conclusion of this report.

During the onsite interview weekend, approximately 290 current KHC attenders were interviewed in 260 interviews. Seven former leaders, who are no longer at the church were also interviewed, including an off site interview with former pastor Chris Cannon. A 2-hour forum Saturday morning was attended by forty adults from Church On The Beach. The forum was an opportunity for this group to respond to structured questions and gave input about KHC staff and ministries. In all, 337 people gave input to the diagnostic team via interviews and the Church on the Beach forum.

### SUMMARY OF STRENGTHS

Surveys and interviews indicate that KHC reaches people from a variety of church backgrounds. It is a “magnet” church because of its philosophy of ministry. It is focused on community outreach, is slowly getting younger with 20% of adults in their 20's and 30's, has a high percentage of people who desire discipleship and leadership training and are willing to invest time serving the mission of the church, and has an very good overall understanding of basic Bible doctrines (grace was the least understood of the basic Bible doctrines, see below). Consider the following reported church strengths.

Strengths from the report:

1. Top-Rated Ministries at KHC (80%+ Approval Rating)
  1. Royal Family Kids Club & Camp (for foster kids) 91%
  2. Facilities (upkeep, appearance, signage, church services team, etc.) 89%
  3. Vacation Bible School 87%
  4. Easter Egg Hunt 86%
  5. Sharefest 85%
  6. CM

- a. Nursery (Weekend services) 85%
  - b. Butterflies (18 months - 2 years) (Weekend services) 84%
  - c. Preschool (3 & 4 year olds) (Weekend services) 84%
  - d. Pre-K (Weekend services) 84%
  7. Easter Sunrise Service 83%
  8. Elementary (K-5<sup>th</sup> grade) (Weekend services) 82%
2. 20% of KHC are in their 20's (7%) and 30's (13%) (this is unusually strong)
  3. Millennials (<36) and Gen Xers (36-50) are both increasing in size
    - a. 46% of Millennials are New Attenders
    - b. 43% of Gen Xers are New Attenders
  4. KHC is getting younger (slowly) -- Average age of an adults 49.4
  5. KHC is a "magnet" church because of its philosophy of ministry (A "magnet" church attracts more than 50% of its new attenders from other local churches because of some special feature of its ministry).
  6. KHC reaches people from a variety of church backgrounds
    - a. 41% Evangelical
    - b. 26% Catholic
    - c. 17% Pentecostal/Charismatic
    - d. 13% No church background
  7. Good "side doors"—people coming first to something other than a Sunday worship service ("Side door" ministries include Sat night service, COTB, Student Ministries, Men's Ministries, Recovery Ministries, Easter Egg Hunt, Missions Trips, Women's Ministries – including Mom's Inc.
  8. Four Worship Services
  9. What Keeps People Coming: Relationships 51%, Sermons 29%, Music 14%, Right thing to do 5%
  10. People live close to KHC: Average drive to church 5.9 miles, 90% live closer than 10 miles
  1. Long-Time Christians: Average number of years a Christian 29.2 years, New Attenders 27.7 years (94% were Christians when they came to KHC)
  12. High level of commitment to mission/evangelism
    - a. 97% say Christians should find ways to share their faith
    - b. 98% have non-Christian friends, 66% have 6 or more
    - c. 76% are confident to share the gospel
    - d. 72% have shared the gospel with a non-Christian in past 12 months



e. 41% would like to be part of a local evangelism program (*compared to other churches, this is a good average*)

f. 90% are willing to spend an hour or more per week serving the mission of the church, 37% willing to spend 4 or more hours

13. Strong giving church: 62% give 10% or more of their income to all causes, 45% give 10% or more of their income to KHC (\$2442 annual giving per giving unit)

14. Well-defined evangelistic strategy: we are focused on going out and serving the community so they can become Christians—88%; 12% said we are focused on trying to get people to come to church so they can become Christians.

15. Leadership Training wanted: 75% of current leaders want leadership training and 63% of survey respondents want leadership training

16. Assets for Evangelism/Assimilation

a. 84% comfortable bringing non-Christians to church

b. 83% visitors will hear the gospel

c. 48% sincere efforts to welcome newcomers (**very, very low**)

d. KHC encourages redemptive relationships (70%)

e. Pre-Christians encouraged to participate (57%) (**Low**)

17. KHC is reasonably matched to the community

a. Similar age groups

Both strongest in 36-54 age group

Community stronger in young adults

KHC stronger in 55-74 age group

b. Similar gender ratios

KHC 55% female/45% male

Torrance 52% female/48% male

c. Dissimilar Relational Statuses

Married KHC 78%; Torrance 52%

Singles KHC 15%; Torrance 29%

Divorced KHC 5%; Torrance 9%

Widowed KHC 2%; Torrance 7%

d. Dissimilar Ethnic Mix

Anglo KHC 78%; Torrance 43%

Asian KHC 7%; Torrance 33%

Hispanic KHC 7%; Torrance 15%

e. Similar Employment—varied, but tendency toward professional

f. Similar Education

KHC 52% BA/BS or higher

Torrance 42% BA/BS or higher

g. Income (Both higher than average)

KHC average family income \$101,783

Torrance average family income \$76,590

18. High level of agreement on style of worship music

19. Good understanding of the basic Bible doctrines

a. Bible inspired 98%

b. Justification (1) 94%

c. Mission/Evangelism 98%

d. Understanding of the gospel 97%

e. Lifestyle repentance 96%

f. Resurrection 95%

g. Literal Heaven and Hell 96%

h. Assurance of Salvation 95%

i. Justification (2) 92%

j. Christology 83%

k. Growing spiritually 77%

l. Grace (1) 70% (a little low)

## **SUMMARY OF THREATS**

Only 37% of survey respondents said they believe that the Elders (those who were leading under Chris Cannon) have the ability to lead the church into the future. Furthermore, many of the interviews support our conclusion that there is a significant lack of confidence in current Elders as leaders. Interviews also supported the survey findings that many people are seriously disappointed with the church.

Millennials and new attenders are expressing particular discouragement and may be considering leaving KHC if they do not see changes coming soon. People see a profound weakness in conflict resolution and serious weakness in being welcoming, inclusive, and hospitable. The hub of KHC, according to input, was Pastor Cannon. There is now a need for hearts to return to Jesus, to develop systems and structures to support church ministries, and to unify around defined theological essentials and a new compelling vision.

## **PRESCRIPTIVE PROPOSAL**

Through group prayer and discernment the diagnostic team was drawn to Luke 10:38-42 as a basis for this prescriptive proposal. It may be a point of reference as KHC prepares for its next season of ministry fruitfulness...

*“Now as they were traveling along, He (Jesus) entered a village; and a woman named Martha welcomed Him into her home. She had a sister called Mary, who was seated at the Lord’s feet, listening to His word. But Martha was distracted with all her preparations; and she came up to Him and said, “Lord do you not care that my sister has left me to do all the serving alone? Then tell her to help me.” But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.”*”

This is what the discernment team is asking each person at KHC to consider:

1. Do you have a heart like Mary? Mary chose the good part; the “one thing.” Her affection and attention was focused first and foremost on Jesus.
2. Do you have hands like Martha? She served others, but in a manner that she was distracted and worried and bothered about many things. Martha was in danger of missing the essential “one thing” of really being with Jesus.
3. Will you choose the good part by having your affection and attention focused first on Jesus Christ?

## The Root Problem



Interestingly enough, most of you expressed the sense that the real issue was getting distracted and allowing yourselves to be **“more Chris-centered than Christ-centered as a church.”** This phrase prompted a noticeable and visceral response when it was spoken at the initial oral report to the church. Some in the interviews referred to “the vacuum” or “the big hole” that was left when Pastor Cannon resigned. A couple of you wondered if the church had lost your first love (Jesus).

Here are related some interview verbatims:

- “Culture at KHC was based around pleasing Chris.”
- “People used to call this Chris Cannon’s church.”
- “Chris was the hub of the wheel.”
- “I don’t think we worshipped Chris, but we relied too much on him...he was KHC.”
- “We are bent to want a hero...Chris was a likable guy who people followed.”

In light of this, the discernment team sensed that the **ROOT ISSUE** at KHC is:

***You, at King's Harbor Church, lost focus on who you are in Christ.***

This is akin to losing the heart of Mary while serving with the hands of Martha. This relates to losing focus on being WITH Christ and growing IN Christ. This results in a life and identity rooted in something, or someone, other than Jesus. This is a form of idolatry—something that will be addressed below just prior to the recommendations. Therefore, the discernment team is calling you to live according to Colossians 2:6-7 *“Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.”*

Jim Van Yperen, in his book *Making Peace*, says that “churches formed around the personality and skills of a pastor set up our churches and our pastors for failure”<sup>2</sup>. King's Harbor Church must re-form around things other than the personality and skills of a pastor; any pastor! In short, the congregation must be re-formed around Jesus.

Based on the synthesized data and review of interview themes, the *reTurn/CRM* diagnostic team strongly recommends that KHC prayerfully consider and earnestly address four critical issues and prioritize twelve recommendations outlined in this executive summary.

### **Four Critical Issues**

Four issues came up repeatedly in the interviews and survey data. Many congregants expressed concern that these issues, if ignored, would significantly hinder the future fruitfulness of the church. The diagnostic team agrees. Furthermore, it's been the *reTurn/CRM* team's experience that the best time to address these kinds of issues is during a transition time like the one you are in now. We believe that if addressed, these issues will become redemptive in the life of the church. It's also the team's conclusion that the problems at KHC go well beyond the struggles related to your former senior pastor. It's our hope that each congregant will take responsibility for their part of the problem. Keep in mind that some of these issues are rooted deeply in the life of the church and must be dealt with systemically. In fact, many of these are sin issues and they need to be seen as such, addressed, repented of, and corrected. Here are the four critical areas of concern:

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<sup>2</sup> p. 86.

## 1. Leadership and Structure

There is a serious lack of confidence in the current Elders as leaders. Additionally, leadership structures and systems are either broken or very inadequate.

**Danger: Division** over leadership issues and structures (“my leader”).

## 2. Theological Diversity

People from a variety of church backgrounds have come to KHC. There is lack of clarity (primarily) on the secondary issues of the Christian faith<sup>3</sup>.

**Danger: Dissension** over theology (“my beliefs”).

## 3. Life in Community

People have experienced leaders as lacking authenticity and transparency. People run into “cliques” and broken processes when attempting to join in.

**Danger: Exclusion** of those not already in (“my group”).

## 4. Outreach to the South Bay

Outreach has not been evaluated in light of the Great Commission. While KHC is very busy and motivated in great causes the fruit of new converts attending and maturing in the faith is not evident.

**Danger: Pride** in boasting about doing outreach (“my ministry”).

Who you are personally and corporately is impacted by who your leaders are, what your beliefs are, which group you belong to, and where you serve. These are important matters, but do not allow such issues to capture your focus or energy. By God's grace, keep your focus on who you are in Christ. Return to being Christ-centered by not allowing anyone or anything else to substitute for Jesus.

## A Call to Repentance

What the *reTurn*/CRM team is calling KHC to is nothing less than radical repentance in each of these four areas of personal and corporate church life. The term *repent* is taken from the Greek word meaning change your mind. Steven Childers in his excellent article, “True Spirituality” puts it like this; “There is a lot of confusion

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<sup>3</sup> Al Mohler suggests there are three different levels of theological urgency. First-level theological issues would include those doctrines most central and essential to the Christian faith, including the Trinity, the full deity and humanity of Jesus Christ, justification by faith, and the authority of Scripture. (see <http://www.albertmohler.com/2004/05/20/a-call-for-theological-triage-and-christian-maturity-2/>)

today about repentance. Many people see repentance as morbid self-flagellation, leading the [one repenting] into despair. Repentance is seen as a kind of evangelical penance reserved only for those special times when you've been really bad and need to humble yourself before God. This view of repentance reflects how so few Christians today seem to have grasped the first thesis of Martin Luther's Ninety-Five Theses, which he nailed to the door of the Wittenberg church, giving birth to the Protestant Reformation. In the first thesis, Luther writes, 'When our Lord and Master Jesus Christ said, 'Repent' (Matt. 4:17), he willed the entire life of believers to be one of repentance.' This understanding of repentance as an ongoing, way-of-life experience for the believer seems to be almost unknown today. What we must rediscover is that true repentance does not lead us to despair but to joy. The more we learn to see the depth of our sin, the more we'll see the depth of God's grace. The cross of Christ is not only deeply precious, it is only 'electric', to daily 'repenters' who see the depth of their sin. When Jesus calls us to repent, He is not calling us to beat up on ourselves or merely to clean up our lives. Instead, He is calling us to a radical change of heart<sup>4</sup>."

In short, for the joy set before you, KHC must view its division, dissension, exclusion, and pride as sin and change your mind about them. The result will be a Christ focused church that's compelling, not because of your leadership, good theology, creative worship, good community, and mission, but because of the beauty and loveliness of Christ. Here is what we've learned over the years: the degree to which there is humility and brokenness in a church, as seen through their repentance, the greater you'll experience the grace of God. James 4:6 says, "*God opposes the proud but gives grace to the humble.*" The more you genuinely repent of sin, and the more you are saddened by those things that break the heart of God, the more you experience God's grace. Do you want that? Be broken before your God, KHC!! And you will experience an outpouring of his grace.

## **Areas of Consideration**

### **Personal Life**

These issues must be addressed first and foremost on a personal level. Ask yourself the following questions, or take a risk and ask trusted friends for feedback.

1. Am I contributing to divisiveness or dissension or exclusion of others at KHC?
2. Is there pride in my heart?

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<sup>4</sup> Childers, pg. 5. ([http://www.hopechurch.org.nz/kids/True\\_Spirituality\\_by\\_Childers.pdf](http://www.hopechurch.org.nz/kids/True_Spirituality_by_Childers.pdf))

### 3. Do I boast in something other than Christ?

If so, confess your sin and repent. Change your mind about your sin and turn to Jesus. *"Be rooted and built up in Christ and established in the faith"* (Col. 2:6-7). In the interviews you talked about serving others but you rarely, if ever, talked about serving Christ. This leads to the issue mentioned above: idolatry.

Idolatry is an attitude of the heart that replaces faith in God with dependence on something less than God (i.e., when good things become ultimate things; it could be your fitness, your children, your job, your spouse, etc.). It comes from taking some incomplete joy of the world and building one's life around it. Whenever we think or feel that something other than God will satisfy our needs, make us happy, cause us to feel significant or valued, or give us what we really want, we have trod into the murky waters of idolatry. When a church takes its primary joy in the great speaking gift of its pastor, its creative worship service, its stellar outreach, excellent sense of community, etc. idolatry is almost always part of the problem. Idols steal our heart's affection away from God. The apostle John in his letter on how to live in vital fellowship with Christ closes his letter with these words. *"Dear children, keep yourself from idols"* (1 John 5:21). Idolatry breaks the heart of God. And because we were created to be worshippers, we literally become what we worship (cf. Rom 1:20-32). We reflect what we worship. When we worship the true God we begin to resemble the true God; we take on qualities of Christ likeness, we live out the fruit of the Spirit. The converse is also true. If we worship false Gods, we begin to take on, and reflect, the qualities of that God. The writer of Psalm 115 notes that idolatry results in spiritual insensitivity. *"Their idols are silver and gold, made by the hands of men. They have mouths but they cannot speak, eyes but they cannot see...those who make them will be like them, and so will all who trust in them"* (Ps 115:4-5).

### **Church Life with Recommendations**

With all the above in mind, there are twelve recommendations outlined within the four critical issues. More information about these issues and recommendations is available in the Database with Analysis Section, which follows this Executive Summary.

## **TWELVE RECOMMENDATIONS**

### **I. Recommendations for Leadership and Structure Issues**

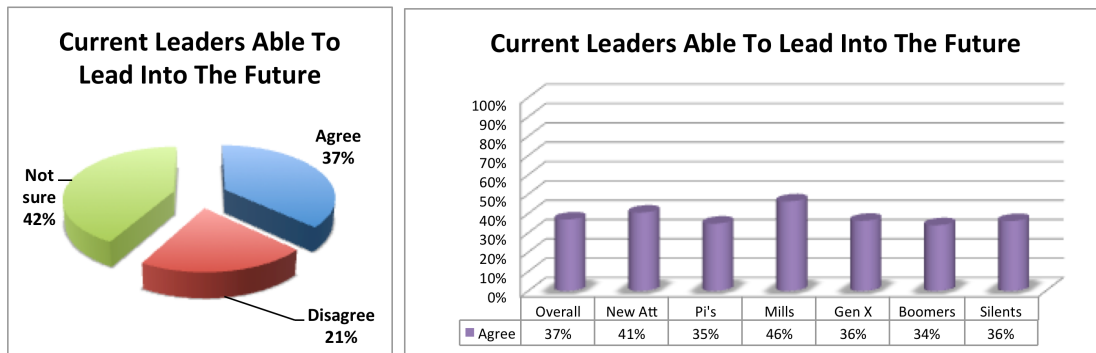
#### **1. Strengthen Confidence in Leadership**

Only 37% of the survey respondents believe the current Elders (those who were elders at the time the survey was taken) have the ability to lead KHC into the future. Any score under 70% is cause for concern, so 37% is a clear vote of no confidence.

Note from the graphs below that the pattern of disapproval is significant and is consistent across all age groups. The sad reality is that as a church you have legitimate issues of trust when it comes to leadership. First, your senior pastor broke your trust by breaking his marriage vows. This is unacceptable. Second, the elders broke your trust by telling the congregation they would have input in the choosing of a new permanent pastor. Instead they simply chose one themselves, bypassing congregational participation. This is also unacceptable. You have good reason to not trust leaders.

Christian psychologist Dan Allender summarizes the damage of distrust (or betrayal) as “the deepening conviction that [authentic] relationship can neither be enjoyed, trusted nor expected to last<sup>5</sup>.” He points out in relationships this can act out in some very strong and potentially destructive behavior patterns including hypervigilance, extreme suspiciousness, distortion, and denial. All of these patterns were experienced in the interviews.

Consider the graphs below.



Also note that 59 of the 563 survey respondents took time to write a variety of verbatim concerns about church leadership.

We would suggest that you do the following to strengthen confidence in leadership:

- a. Leaders, all leaders, listen to heart cries of the people and take their concerns seriously. Many of their concerns have biblical roots.
- b. Continue to use the Transition Team (hereafter TT) of spiritually mature servant leaders to help guide KHC through this transition season alongside the Intentional Interim Pastor (hereafter IIP). In addition to planning all-church events, the TT can launch or begin task forces that deal with the issues brought

<sup>5</sup> Dan Allender. *The Wounded Heart*, NAV Press 1990:121.



up in the report. This will help increase the number of people involved in the interim transition process.

- c. Continue the process of reconstituting the Elder team at KHC. We affirm the decision of the former elders to step down and encourage you to recruit and equip biblically qualified Elders to replace them.
- d. Use the following helpful ways to communicate with the church about progress on these ministry assessment recommendations and about church finances: (1) Town hall meetings, (2) Consistent pastoral communication of some type such as email blasts (3) Regular updates on giving and other financial matters as appropriate. (How this occurs varies from to church. Some churches put it the bulletin. Use what fits you best.) (4) Some type of "transition season" online blog. (5) Use the reconstituted elder board to communicate these matters with the congregation.
- e. Use *Being Leaders: The Nature of Authentic Christian Leadership* by Aubrey Malphurs, to become aware of qualities that contribute to leadership credibility. There are five biblical guidelines presented to help leaders regain lost credibility: 1) Admit mistakes, 2) Acknowledge responsibility, 3) Apologize, 4) Accept the consequences and, 5) Act to correct the situation<sup>6</sup>.

Consider the following relevant verbatims:

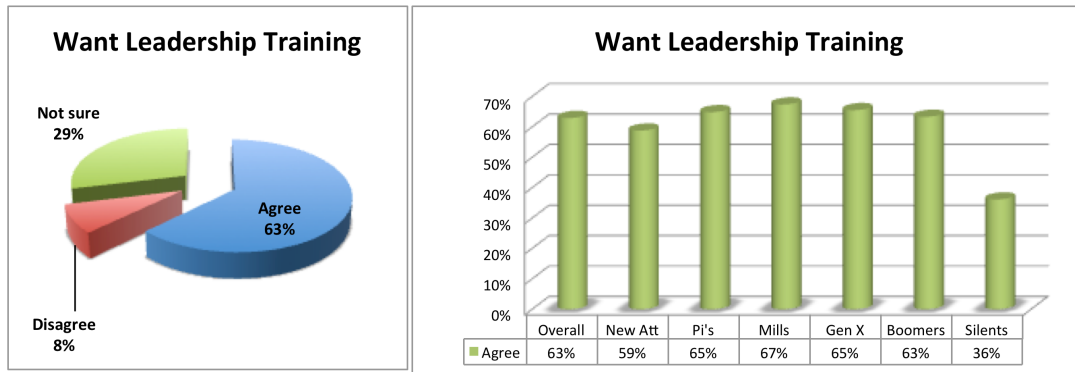
- "We need a new kind of leadership that is transparent and respectful"
- "Leaders seem to not have a plan"
- "After Chris left, the elders made horrible decisions"
- "Leaders have made excuses and have not listened"
- "I have never heard an elder apologize"

## **2. Design and Implement Elder, Staff, and Lay Leader Training**

More than half of the survey respondents (63%) said they desire leadership training. Effective training has a prerequisite of identifying and recruiting people who are biblically qualified and spiritually gifted to serve in leadership roles.

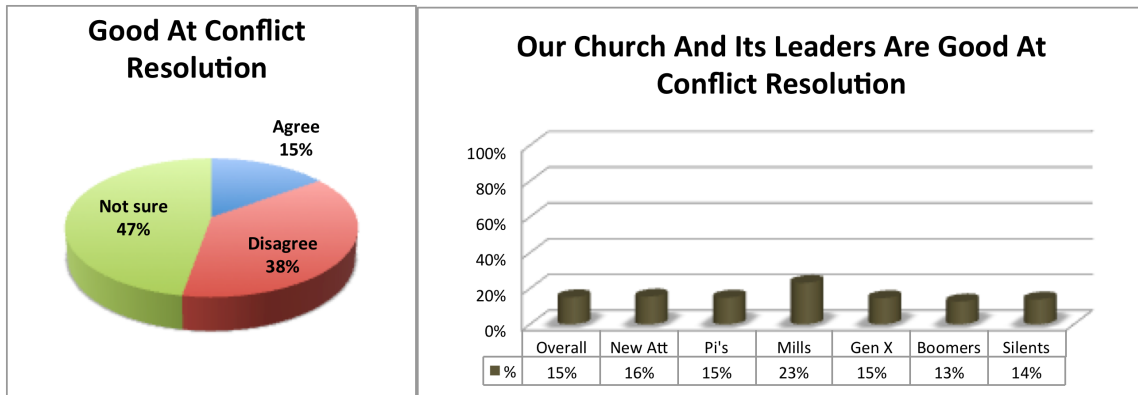
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<sup>6</sup> Pgs. 66-69.



- a. **Elders:** Keep in mind that it will take a significant amount of time to reconstitute the elder board and get them up to speed. This process should probably include reading *Biblical Eldership* by Strauch and *Leading leaders* by Aubrey Malphurs. It will also include learning to function and lead like a team. We also highly recommend a serious study of the book *Christ in Church Leadership: A Handbook for Elders and Pastors* by Paul Winslow and Dorman Followwill. This will introduce them to their roles as elders and prepare them for church governance decisions. This should also result in the development of a new governance model. We recommend policy governance. That will be further developed later on in the report.
- b. **Staff and lay leaders:** We encourage all leaders to engage in some kind of training. Leaders need not wait for training events to receive this. Reading books, informal or formal mentoring, listening to pod casts, hanging around people who have the qualities and skills that you need as a leader are indispensable elements of leadership training. We especially encourage some kind of coaching with a mature mentor for personal and spiritual development. Continue to use Leadership Community Gatherings (LCG's) where all staff and lay leaders engage in training in order to:
  1. *Inspire* leaders by recasting vision and expressing "thank you" to those who serve.
  2. *Instruct* leaders in practical leadership skills.
  3. *Interact* as leaders and problem solve in ministry related huddles.
  4. *Intercede* with leaders about personal and ministry related issues.
- c. **Conflict Resolution:** Continue to use *Making Peace* by Jim Van Yperen as training material for all church leaders and congregants. This could also include the corresponding *Conflict Style Assessment*. Both of these excellent resources can be used in small groups, in forums and seminars, and for personal study. It may even be helpful to have a one-day intensive on resolving conflict for the leaders at KHC. Note that only 15% of the survey

respondents agreed that the church and its leaders are good at conflict resolution. More will be written on conflict in recommendation #7.



Verbatims:

- “...Many in leadership roles were unable to engage in conflict resolution”
- “Leaders...were untrained for their positions”
- “There are a lot of needs and a lot of problems without structures or systems to effectively put them together.

### 3. Research and Implement A New Church Governance Model

Adopting a governance model can contribute to the role clarity of elders, lead pastor, and staff. KHC is currently a large church with a small church structure. Now is the time to implement a governance structure appropriate for KHC dynamics. *reTurn/CRM* encourages a policy (or outcome) based governance model which sets policy to accomplish the values, mission, and vision of the church. Policy based governance divides the church’s ministry into ‘ends’ and ‘means.’ From an ‘ends’ perspective, we suggest the church governing board, which includes the lead pastor, oversees the church’s general direction, policy, doctrine, biblical discipline, and legal responsibilities. Together with the Lead Pastor, the Church Board forms a plurality of leaders sharing the oversight of the congregation. From the ‘means’ perspective, we suggest you delegate the management of all ministries to the Lead Pastor (through Associate and Assistant Pastors, Administrative Staff, and Lay Leaders) who is accountable to the governing board through consistent performance reviews. All are charged with the responsibility to defend correct doctrine and refute those who contradict it (however, special honor is given to he who excels in preaching and teaching, 1 Tim 5:17).

- Read *Leading Leaders* by Aubrey Malphurs on elders and policy governance.
- Implement a biblical church polity and leadership qualifications, a nomination process, elder tenure mandates, means of congregation input,

- plurality of leadership, and a collegial staff team approach to ministry, including help from staff gifted in administration.
- c. Guide Elders into being the servant-leaders required in Scripture and then train the church to recognize their authority as explained in Scripture.
  - d. Update the church Constitution/By-Laws and Employee Handbook in light of the adopted governance model.

Verbatims:

- “We are absent of frameworks to live in and under”
- “There is a leadership ‘in crowd’ that is like an elite club...hard to break in...”
- “We had a flat model of siloed ministries run by a visionary.”
- “We need policy and procedures and systems for this church to work.”

**4. Keep the Intentional Interim Pastor (IIP) focused on preaching, training, leadership, and facilitating recommendations in this report.**

Do not expect your interim pastor to carry out all the functions of a normal lead pastor. Instead have him work on executing the recommendations of the report which will include, but not be limited to:

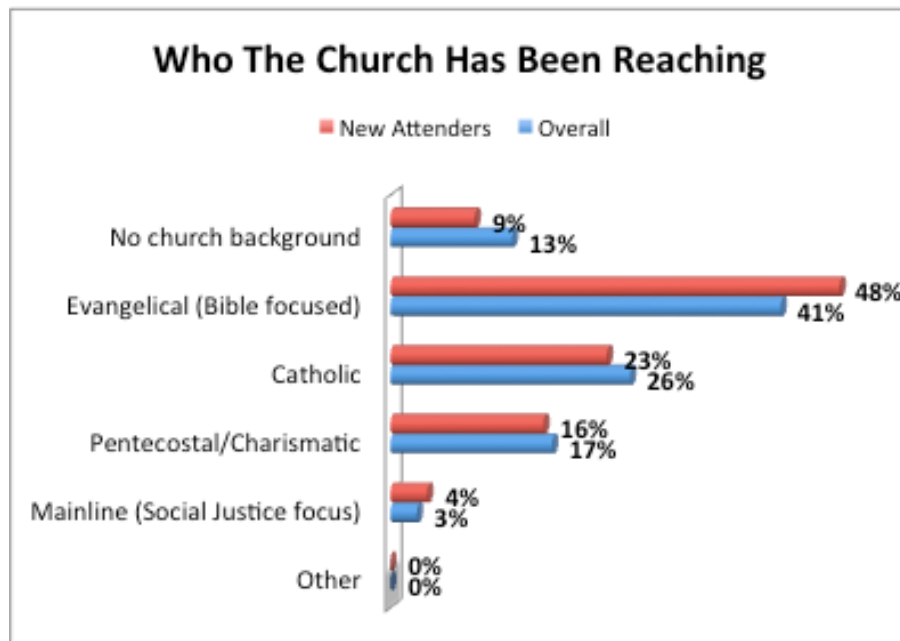
- a. Resolving any unresolved conflict.
- b. Updating and developing systems, policies, and procedures.
- c. Make polity and governance changes with the input from the reconstituted Eldership Team, Staff, TT, Ministry Leaders, and the congregation (through a study of the Scriptures).
- d. Equipping lay leaders for the work of ministry.
- e. Preparing sermons and sermon series’ that explore Scripture in ways that speak directly to the current revealed, Holy Spirit breathed needs of KHC and the un-churched population of the South Bay.

The result will be KHC elders, staff, ministry leaders, members, and attendees released to minister to one another in ways the IIP cannot. Then at the appropriate time, the IIP will work with the elders to develop, and coach a Search Team to identify the next permanent lead pastor of KHC.

We also think it would be good to consider staffing an Interim Executive Pastor or Interim Associate Pastor to help the IIP do his job. Use the TT and task forces they develop to handle the many problem areas in the church. In short, don’t expect your intentional interim pastor to pastor like a normal pastor.

## II. Recommendations for Theological Diversity Issues

People at King's Harbor Church come from a variety of church backgrounds. This is a contributing factor to the current theological diversity. Consider the graph below, which details the people at KHC who are from many backgrounds. In light of this diversity we recommend the following two recommendations:



### 5. Define Your Theological Framework

Discern and document the essentials of the Christian faith in a position paper.

- a. Use *"What Are The Essentials of the Christian Faith?"* (Sept. 2013) as reference. This article, by Kevin DeYoung, is posted on The Gospel Coalition (TGC) website. It outlines *10 Essential Behaviors and 10 Essential Beliefs* with Scripture to study. Note: While this paper does a great job of expounding many helpful behaviors, it does not include or highlight evangelism and mission.
- b. Update the KHC statement of faith. Distribute and communicate it to the congregation. Require all church leaders be in agreement with it.
- c. Preach a sermon series on the "Essentials of the Faith" that includes biblical instruction on how to have humble and redemptive conversations with those who have different viewpoints. This could include practicing reflective listening skills. The goal is to have a shared commitment at KHC to continue to define your theological center.
- d. Pray for, and promote, biblical unity in the midst of your theological diversity. Theological diversity can create tension. Promoting biblical unity in

the midst of diversity will involve the following: (1) Keep the main thing the main thing. Jesus, and the gospel of grace, is the main thing. There is historical precedent for this kind of gracious tolerance in a well-known story about John Wesley and Charles Simeon. Wesley was an Arminian and Simeon a Calvinist. Simeon and Wesley agreed to “put away daggers” and focus instead on their mutual faith in Christ. (2) Choose a position and hold onto it with grace and tact. Theology is important. Don't let diversity keep you from having a strong theological center. (3) Celebrate this diversity in church life through the medium of biography (in some cases biography in sermons), observance of special holidays (e.g. Reformation Day), and gracious dialogue with those who differ.

## **6. Research the Potential of Denominational Affiliation**

Consider the following action steps:

- a. Facilitate a small task group (some Transition Team members and church members) to research options and make recommendations to Elders about affiliating with a network or denomination.
- b. Coordinate this research and proposal with desired church governance model and clarity on essentials of the Christian faith.
- c. The Governance model, theological framework, and denominational affiliation are all significant issues to clarify/implement in the life of the church. This will take a lot of time in study, prayer, and research to make this a reality. The goal is to discern what God wants for the future of KHC. Decisions on these issues will strongly inform the profile for the new lead pastor search process.

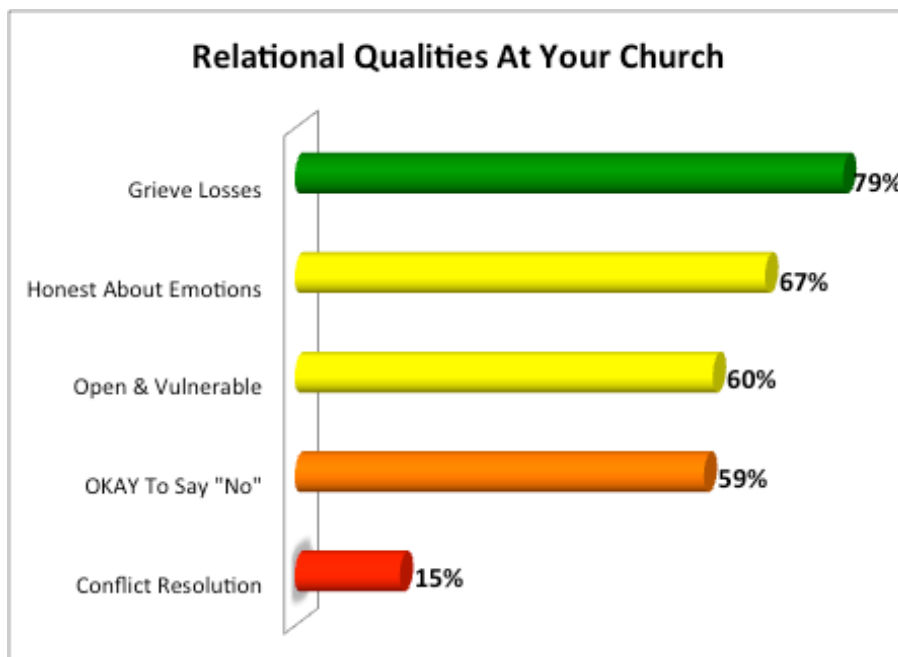
Verbatim: “We need resources and a covering to help when things are difficult”

## **III. Recommendations for Life in Community Issues**

### **7. Learn and Practice Biblical Reconciliation**

Years ago, the noted theologian Dietrich Bonhoeffer wrote, “Innumerable times, a whole Christian community has broken down because it had sprung from a wish dream. The serious Christian, set down for the first time in a Christian community, is likely to bring with him a very definite idea of what Christian life together should be and to try to realize it. But God's grace speedily shatters such dreams. Just as surely as God desires to lead us to a knowledge of genuine Christian fellowship, so surely must we be overwhelmed by a great disillusionment with others, with Christians in general, and, if we are fortunate, with ourselves...A community which cannot bear

and cannot survive such a crisis, which insists upon keeping its illusion when it should be shattered, permanently loses in that moment the promise of Christian community" (*Life Together*, p. 26-27). This statement deserves careful consideration at KHC. Data and verbatims indicate that many people are discouraged and that KHC is currently a church with a lot of unresolved conflict. The chart below shows that conflict resolution skills are at a miserable 15%. It will be critical to learn and engage in biblical conflict resolution steps such as: (1) Identify and own the "log" in your own eye (Matt. 7:5) (2) Forgive each other, just as in Christ God forgave you (Eph. 4:32) (3) Commit to making things right when you've offended someone and be reconciled with them (Matt. 5:23-24) (4) Learn to speak truth in love and lovingly confront one another (Eph. 4:15). (5) Restore your brother or sister with gentleness (Gal. 6:1-2)



Here are several more ideas for this recommendation

- a. Continue to Use Jim Van Yperen's book *Making Peace: Growing Redemptive Community* to learn biblical principles and engage in resolving conflict well. This may include using the Conflict Style Assessment that goes with the book. Use these materials in small groups and other educational environments to grow in your understanding and practice of conflict resolution. An additional resource would be *Relationships: A Mess Worth Making* by Timothy Lane & Paul David Tripp. Lane and Trip discuss issues that drive our reactions, choices, and behaviors that affect our relationships. Either, or both, of these

- books are good in leadership teams and for study and discussion in small groups.
- b. Quickly put into affect the following simple conflict resolution skill. It's been our experience that nine out of ten conflicts can be resolved, or more easily negotiated, if one question is sincerely asked those you have a conflict with: "Help me to understand the reason you..." This simple question prods the one doing the asking to listen to the other person's perspective on what occurred.
  - c. Use the conflict guidelines sheet in the back of this report as a training tool in conflict resolution. It is a practical one-page guide to resolving conflict.
  - d. Learn to forgive one another from the heart. Genuine forgiveness is more than saying "I'm sorry." And meaningful reconciliation is more than hopefully, and glibly, saying "We're good." Forgiveness is the choice to bear the wounds of another person against you (Mark 11:25). Genuine forgiveness can lead to relational reconciliation but they are not the same thing (Matt 18:15). Furthermore, reconciliation is a prerequisite to biblical restoration (restoration being the return of one caught in sin to full fellowship), but again they are not the same thing (Gal 6:1). All this can be a very long and difficult journey. It's not within the scope of this small section of the report to explain all this adequately. However, consider this: Lewis Smeedes once said that true forgiveness occurs when we (1) See people's humanity (we often vilify those who have hurt us and make them less than human) (2) Bear their hurt and (3) Seek their good. For this reason, the gospel helps us to forgive from the heart. Jesus not only sees us as human but became human himself on our behalf. On the cross he bore our sin. When we turn from our sin and put our faith in his work on our behalf, he adopts us as sons, gives us his Holy Spirit, and promises us heaven. In short, he seeks our good. We can forgive others because Jesus forgave us.
  - e. Preach a series on the "One Another Commands" in the New Testament and a series on Conflict Resolution.

Verbatims:

- "We need a place to be welcomed, safe, and recognized as part of the body..."
- "People substituted Chris' likability for genuine community..."

## **8. Learn and Practice Biblical Restoration**

When someone in the church is caught in a sin, those who are spiritual are to restore them gently (Gal 6:1). Biblical restoration involves the renewing of the mind and the rebuilding of relationships, which have been damaged or destroyed by sin.



- a. Pray about and identify people whose relationships have been damaged due to sin. Start training leaders in biblical restoration for the spiritual and relational well-being of the church.
- b. Use the booklet *Restoring Fallen Leaders* by Richard Germaine (2006) which is available through Barnabas Ministries ([www.baranabasministriesinc.org](http://www.baranabasministriesinc.org)) to take next steps in reconciling with your former pastor Chris Cannon. This in no way assumes Chris will be restored to his former position on staff. Pray that you will see him in a renewed close relationship with God, in a genuine acceptance of himself as a forgiven child of God, in improved relationship with his spouse and family and to the body of Christ. Reengage this process once the reconstituted eldership team is in place.

## **9. Prepare for and engage in Sacred Assembly**

It is also the team's recommendation that you plan a time of Sacred Assembly where you formally repent of your sin, confess the failures of the church, and return anew to God and His purposes. The concept of Sacred Assembly comes from the Old Testament books of Joel and Nehemiah. The prophet Joel describes a situation in which the Jewish nation finds itself at odds with God because of their sin. He describes an invasion of locusts that took away from Israel the very source of life itself (Joel 1:4). Without food they are destined to suffering and misery (Joel 1:5, 9-12). All joy is gone. Even worship is cut off (Joel 1:9). This evil happened because Israel left the Lord (Joel 2:13). They are commanded to return--repent. Because God is gracious and kind, He is more than willing to meet people's needs when they humbly respond to His loving chastisement. Israel is commanded to come to a time of sacred assembly, a time of fasting, weeping, and consecration for everyone including young children and young couples ready to marry. All are asked to put aside their personal joys and comforts for the sake of the community (Joel 2:16-17). God's answer is to take pity on His people and bless them (2:18-27). A warning is sounded at the start of chapter two. The temptation is to make this sacred event nothing more than a perfunctory rending of the garments. The prophet Joel challenges Israel to rend their hearts (Joel 2:13). For your reference, Nehemiah 9:3-38 is another example of a Sacred Assembly held by the people of Israel.

Furthermore, in the New Testament, the churches in Asia Minor are repeatedly commanded to repent (Rev 2:5, 16, 21, 22; 3:3, 19). Jesus calls them to a time of repentance and seeking God's face. Help in practicing this Sacred Assembly may be found in Chapter 10 in the *reTurn Resource Kit* by Dave Miles, or the book *Reunitus* by Joe Aldrich (formally called *Prayer Summits*). We'd suggest you convene a Sacred Assembly within the next 12 months. Consider doing the following:

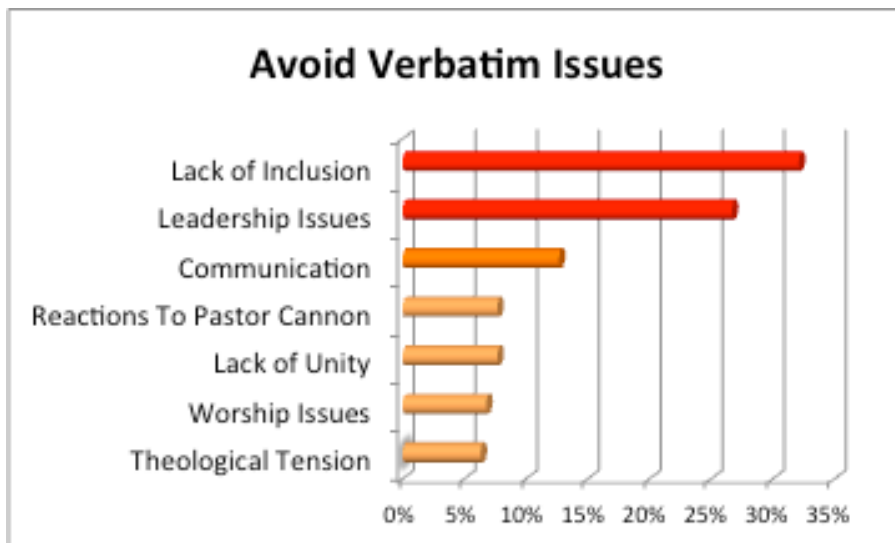
- a. Prepare for Sacred Assembly by calling church members individually and corporately to a time of prayer, fasting, confession and repentance sin. Concerts of prayer with extended time in scripture reading and worship may also be helpful as would preaching through the book of Nehemiah.
- b. Humble yourselves before God. Surrender completely to Christ and receive his forgiveness and grace.
- c. Starting with leaders, each attendee at KHC is called to willingly own his or her part of the current crisis and make things right with brothers and sisters. In some cases this will mean public repentance of sin during the Sacred Assembly.
- d. Make a commitment before God to biblical confession and reconciliation.

Verbatims:

- “...Not a lot of genuine forgiveness flowing here”
- “There seems to be a lack of godly sorrow and discernment in leadership”

### 10. Rethink and Redesign Your Assimilation and Discipleship Process

The most often non-theological area of concern mentioned in the survey “Avoid” Verbatims was lack of inclusiveness at KHC. The most common word used to describe this condition was (some variation of) “cliques.” In a variety of ways people referred to the church as not being friendly and lacking hospitality. Consider the chart below.



While some people at KHC are pleased and satisfied with quality of relationship and fellowship, it needs to be noted that ***Assimilation/Connecting ministry is the lowest rated ministry in the church*** (34<sup>th</sup> of 34). Consider doing the following:

- a. First and foremost, KHC needs to repent of its inaccessibility to people who are in need of fellowship. Open your hearts to those who seek to connect at KHC -- and let people in.
- b. Teach, model, and encourage biblical hospitality (Romans 12:13).
- c. The congregation must actively and intentionally reconstitute assimilation ministry by recruiting, training, and encouraging both formal and informal greeters.
- d. Recruit, staff, and equip lay leaders to develop more robust and effective small groups. The "Life Group" ministry was rated lower than it should be by survey respondents with only a 71% approval rating. Groups should be open to those from the outside and work towards building godly and authentic Christian community.
- e. Only a very small percent of people (21%) think that the church has an intentional discipleship process in place. See Recommendation 12a for more information on discipleship and the local church. Pursuing some kind of easily reproducible discipleship model in KHC would go a long way towards building community and promoting evangelism.
- f. **WARNING:** When gospel centered discipleship is lacking, there may be a congregational tendency towards moralism. The reTurn/CRM team has seen this so often it's worth mentioning even though it wasn't the most overt issue in the assessment. By moralism we mean the belief that we're saved by faith but have to work hard on our own—even if done with the Spirit's help—to achieve a righteous life. While this definition has commendable parts to it, the most important thing to remember about moralism is that it's not so much legalistic as it is a personal or practical righteousness that we achieve apart from the work of Christ.<sup>7</sup> It can lead to arrogance and condescension if the moralist can actually live up to what appears to be an overtly righteous life, or guilt and despair if they can't. Moralists' motto is "Just try harder<sup>8</sup>." They try harder to read their bibles and pray. They try harder to be good and kind to others. The problem with moralism is that it can be exhausting. Ultimately, the moralist roots his or her righteousness not in the excruciating

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<sup>7</sup> Legalism may be defined as adding human rules to the Law of God and teaching these human rules as the way of Christian obedience, See Barrs, *Delighting in the Law of the Lord*, pg. 179.

<sup>8</sup> The moralist will often identify the goal of the Christian life as obedience. Not so, according to Q-1 of the Westminster Catechism.

work done by Christ on the cross, but on the hard work they do to be good. Moralism is more prevalent in the church in America than most of us are willing to admit. Beware! Moralists can be difficult to get along with, inflexible in their thinking and actions, and self-righteous. From our perspective, KHC may be set up for a barrage of moralism. The solution to moralism is to root your hard work of obedience in the hard work done for you on the cross. Because of what Christ did for us on the cross, we can do the hard work of obedience as an act of faith. The motivation then for obedience is grace and the beauty of the one who died for us (1 Cor 15:10; Gal 3:2; Titus 2:11). Obedience then becomes the duty of beauty. Or, as John Piper calls it, it's the duty of delight.

#### **IV. Recommendations for Outreach to the South Bay Issues**

##### **11. Lead the church in a ReFocusing Process**

Work through the following refocusing questions in a series of all church meetings to seek congregational input while asking for God's wisdom and direction:

- a. Who has God shaped us to be? What do we value? (Reaffirm core values)
- b. Why do we exist as a church? (Reaffirm biblical mission)
- c. Where is God leading us in the future? (Reaffirm God's vision for KHC)
- d. Whom has God called us to reach? (Reaffirm ministry focus)
- e. What strategy best facilitates our vision? (Rework ministry model)
- f. How will we accomplish our vision? (Require ministry goals/objectives)
- g. What is our plan for ministry for the next 30 years? (Develop a strategic
- h. map that includes ministry goals and mobilization of members as ministers)

*"A vision without a task is but a dream; a task without a vision is only drudgery; but a vision and a task is the hope of the world!"*

*-from a church in Sussex, England, ca. 1730*

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*Where there is no revelation (vision) people cast off restraint;  
but blessed is the one who heeds wisdom's instruction.*

*-Proverbs 29:18 (NIV)*

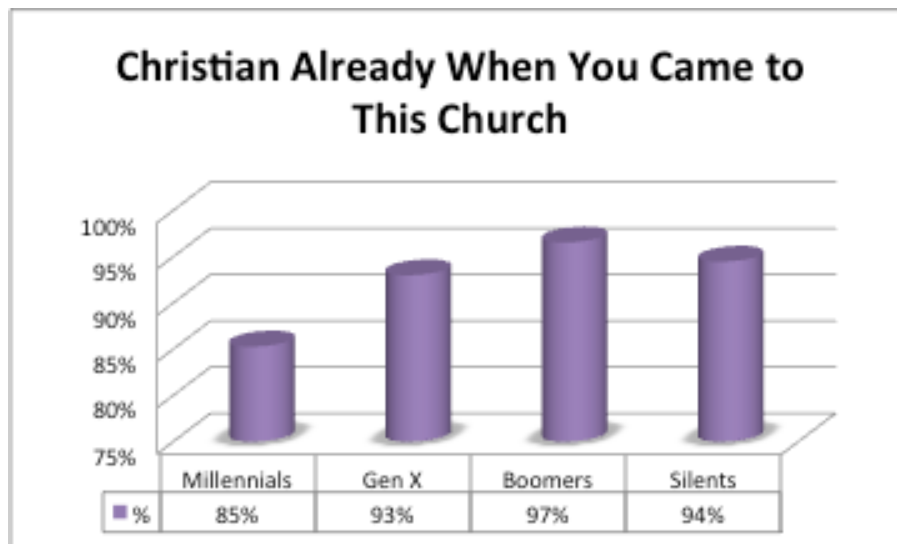
Verbatim: "Leaders need to think long-term impact vs. short-term helps and excitement"

## 12. Evaluate your Outreach Ministries in light of the Great Commission

Build on the current value and strengths of reaching out to the local community. We want to affirm Royal Family Kids and Sharefest. These are marvelous outreach ministries and should be continued! The highest rated ministry was Royal Family Kids Club & Camp. These are great ministries yet the on-going focus needs to be on evangelism that leads people into a personal relationship with Jesus Christ and locates them in KHC for the purpose of discipleship and equipping. Outreach garnered the most positive responses to the "What would you like to preserve?" survey verbatims section. See the highly rated ministries in the appendices.



But while there is a high expressed interest in, and commitment to evangelism and discipling, the data says that there is a very low rate of evangelism: only 5% of the survey respondents trusted Christ at KHC. There are relatively few new Christians at KHC. This is puzzling in light of your commitment to outreach. Notice the graph below. Most people who come to KHC are Christians before they attend.



Here are a couple of suggestions to develop mission at KHC.

- a. Focus outreach ministries on making disciples instead of just bringing people into church (Matthew 28:19-20). Outreach that's not connected to discipleship is not spiritually fruitful. All Elders, Pastoral Staff and Transition Team members should read and discuss the book *Spent Matches: Igniting the Signal Fire for the Spiritually Dissatisfied* by Roy Moran. This book is cutting edge disciple making in today's church. Consider how to use concepts from this book to cast vision, mobilize and train the many KHC attenders who are currently under mobilized.
- b. Read *Center Church* by Tim Keller and prayerfully implement the following five features of a missional church. The missional church:
  - 1) Shares the gospel in the vernacular of the culture. That is avoiding we/them language, or tribal terminology, and when meeting in public, assumes that people from the neighborhood are present.
  - 2) Contextualizes the gospel by showing that the culture's deep desires are only met in Christ.
  - 3) Trains and sends people out into public life so that on their jobs, and in neighborhoods, they live out distinctly kingdom values.
  - 4) Lives in a counter cultural Christian community that shows the culture how radically different society is with regards to money, sex, and power, law, etc.
  - 5) Seeks the peace and prosperity of the region that it's part of even if that city, town, or county is distinctly secular – *"for in its welfare you will have welfare"* (Jer 29:7).

Verbatims:

- “The church does a good job trying to be salt and light in the local community”
- “In the community it is our desire to be ‘Jesus with skin on’”
- “Community service - a mainstay for KHC”
- “Outreach events can easily take the place of evangelism and discipleship”
- “I sense the Holy Spirit is saying - focus on Jesus”

**NEXT STEPS - WHERE DO WE GO FROM HERE?**

Wise decisions concerning your future will involve a renewed focus on who you are in Christ. Look to Ephesians 1:1-14, which highlights our spiritual blessings and new identity “*in Christ*” as the basis for who we are and how we are to live. Wise decisions concerning your future will also include respect for and preservation of the strengths of your evangelical heritage and the authority of the Scriptures.

1. Celebrate what God has done in and through KHC to expand Christ's Kingdom.
2. Make prayer a central and essential part of the life of King's Harbor Church.
3. Continue a church-wide dialogue to consider the recommendations in this report.
4. Choose to accept and adopt the recommendations in this report.
5. Go deep with God and one another - and find joy in this journey of life in Christ.

## 1-PAGE OVERVIEW OF ISSUES & RECOMMENDATIONS

### ROOT ISSUE:

*You, at King's Harbor Church, lost focus on who you are in Christ.*

This is akin to losing the heart of Mary while serving with the hands of Martha. This relates to losing focus on being WITH Christ and growing IN Christ.

### Four Critical Issues

Many congregants expressed concern that these issues, if ignored, would significantly hinder the future fruitfulness of the church. The best time to address these issues is during this transition time. If addressed, these issues will become redemptive in the life of KHC. It's also the diagnostic team's conclusion that the problems at KHC go well beyond the struggles related to your former senior pastor. It's our hope that each congregant will take responsibility for their part of the problem. Keep in mind that some of these issues are rooted deeply in the life of the church and must be dealt with systemically. In fact, many of these are sin issues and they need to be seen as such, addressed, repented of, and corrected. Here are the four critical areas of concern with recommendations:

#### LEADERSHIP AND STRUCTURE ISSUES

1. Strengthen confidence in leadership
2. Design and implement elder, staff, and lay leader training
3. Research and implement a new church governance model
4. Keep the Intentional Interim Pastor (IIP) focused on preaching, training, leadership, and facilitating recommendations in this report - not expecting him to carry out all the normal duties of a lead pastor

#### THEOLOGICAL DIVERSITY ISSUES

5. Define your theological framework
6. Research the potential of denominational affiliation

#### LIFE IN COMMUNITY ISSUES

7. Learn and practice biblical reconciliation
8. Learn and practice biblical restoration
9. Prepare for and engage in Sacred Assembly
10. Rethink and redesign your assimilation and discipleship process

#### OUTREACH TO THE COMMUNITY ISSUES

11. Lead the church in a ReFocusing process
12. Evaluate your outreach ministries in light of the Great Commission

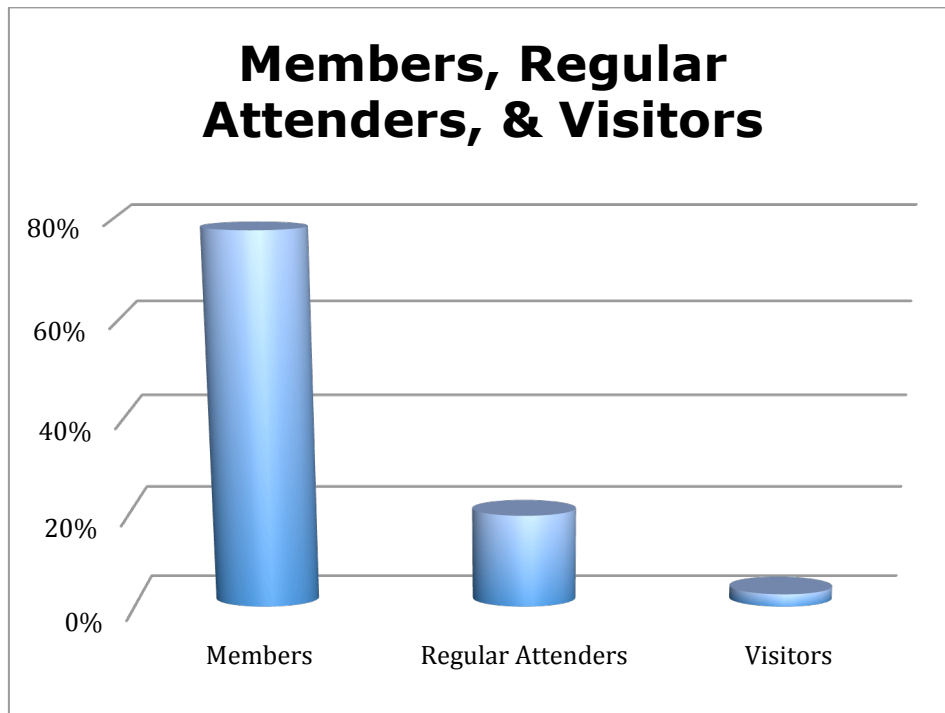


### III. DATABASE WITH INITIAL ANALYSIS

Charts and graphs in this report tell a story of KHC and reflect information from KHC Pre-Pac provided by church leaders and the answers given by survey respondents. Articles and commentaries are included in the body of this analysis that highlight and summarize important issues.

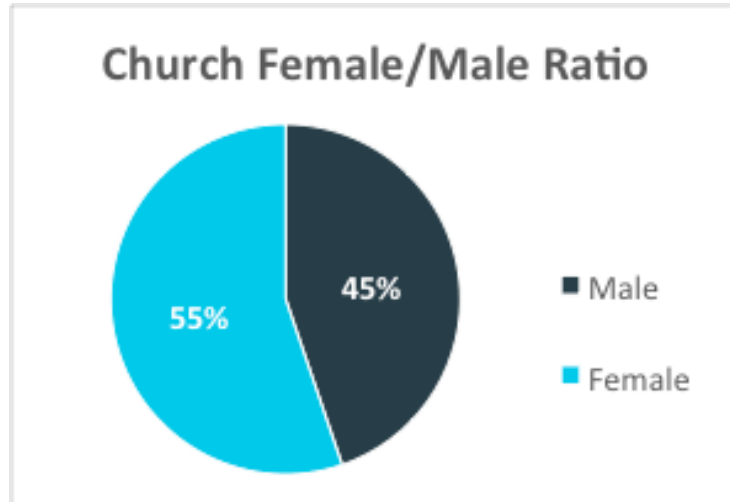
#### Section 1: Who Are We? (Internal Demographic Data)

**Q: Do you consider yourself to be a member of this church (very committed), a regular attender (this is the church you attend), or a visitor (attended here once or a few times)?**



In regard to membership, KHC is a traditional church. Many modern churches put little emphasis on membership. Other survey questions show that KHC draws its new attenders mostly from other local churches and secondarily from those new in the community. Almost all of these newcomers are well-churched people. Thus, generally within a relatively short period of time, most people become members.

**Q: What is your gender?**



At KHC 45% of survey respondents were male and the remaining 55% are female. It is typical of American churches to have a few more women than men. A 45% men/55% women ratio is normal. Torrance, the community, is composed of 48% men and 52% women.

The American church attracts women better than men. Some authors and leaders refer to this imbalance as the “Feminization of Christianity.” This is something for KHC to prayerfully consider. When it comes time for the pastoral search process to commence, look for a pastor who has a proven track record of reaching and discipling men.

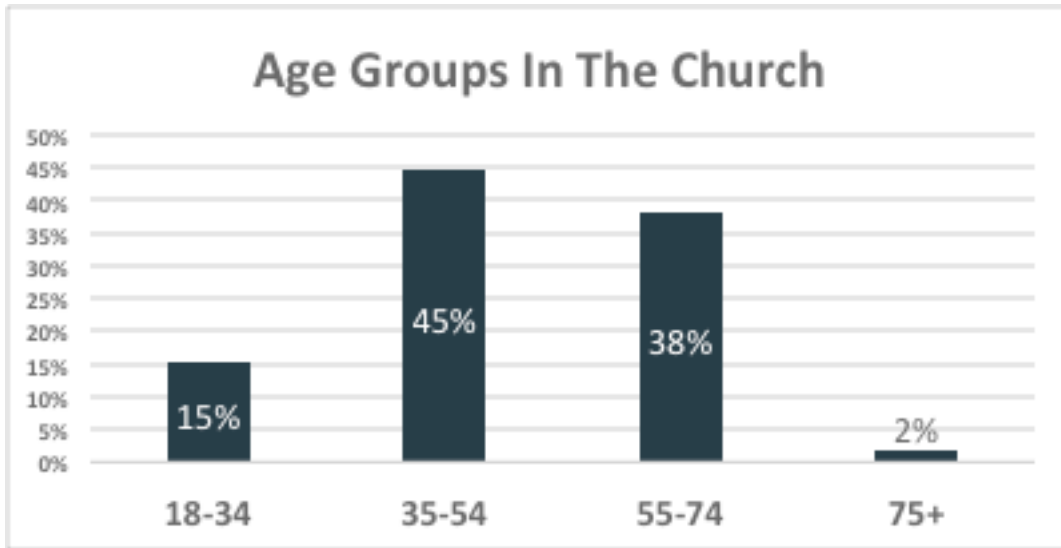
**Men are good for the church...**

A study from Hartford Seminary found that the presence of involved men was statistically correlated with church growth, health, and harmony. Meanwhile, a lack of male participation was strongly associated with congregational decline.

Resources to consider:

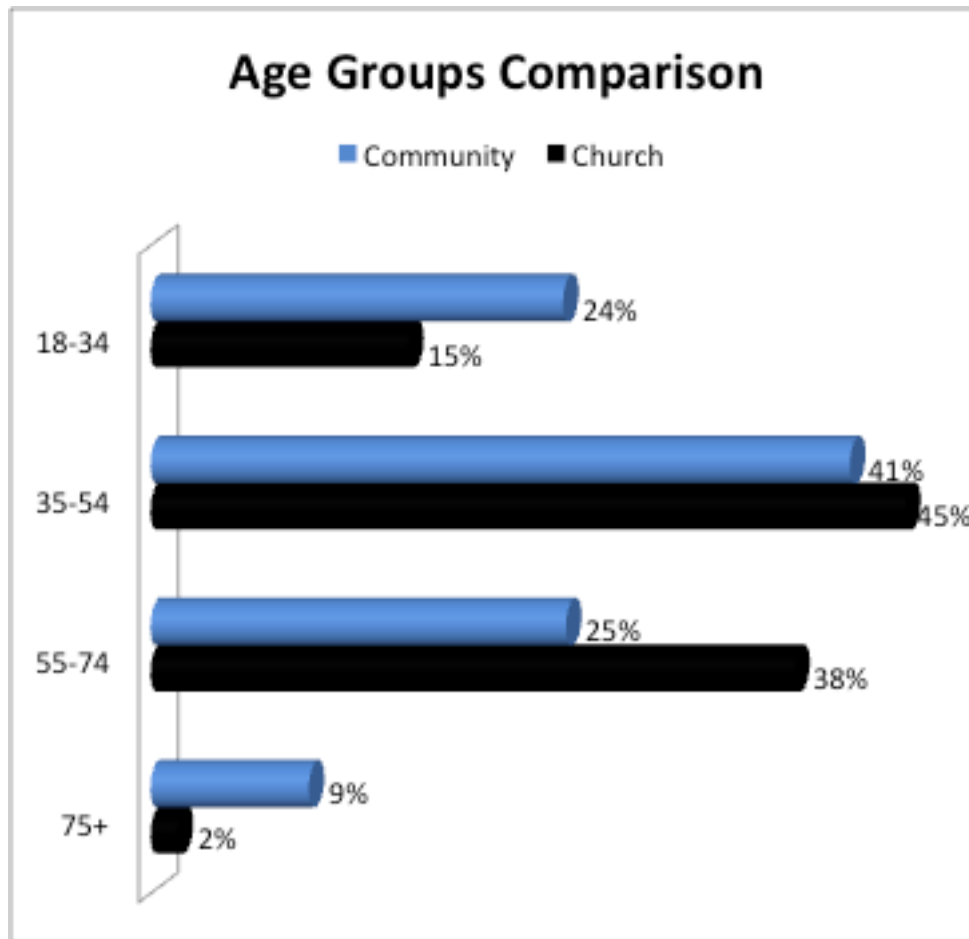
- *Disciplines of A Godly Man*, Crossway; Kent Hughes, Crossway 10<sup>th</sup> Anv ed: 2006.
- *A Godly Man’s Picture*, Thomas Watson, Banner of Truth: 1992.
- *Why Men Hate Going to Church*, David Murrow, Thomas Nelson: 2004

**Q: What is your age group?**



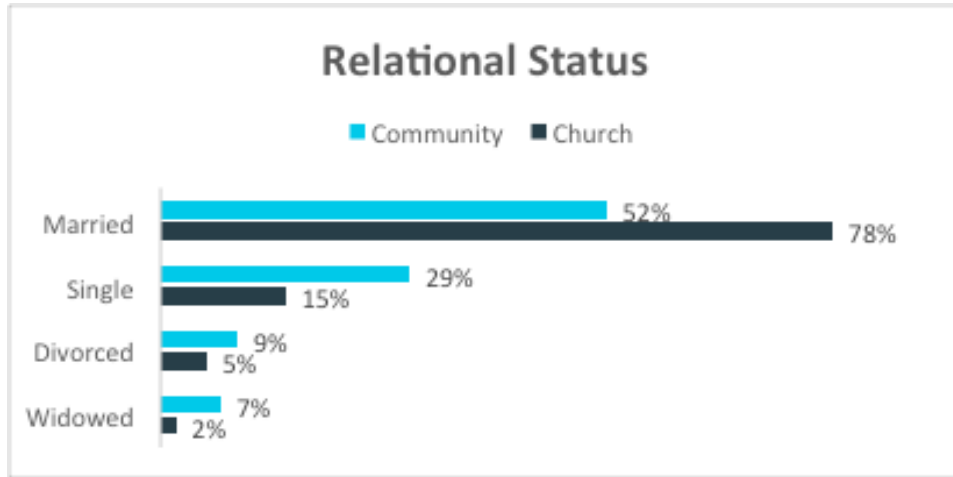
- The church has the most individuals in the 35-54 age category. The second largest is the 55-74 age group. Young Adults in the 18-34 category are next with those 75 and beyond being the smallest age group. The average age of KHC's adult attender is 49.4.

Here is how the church compares to the community.



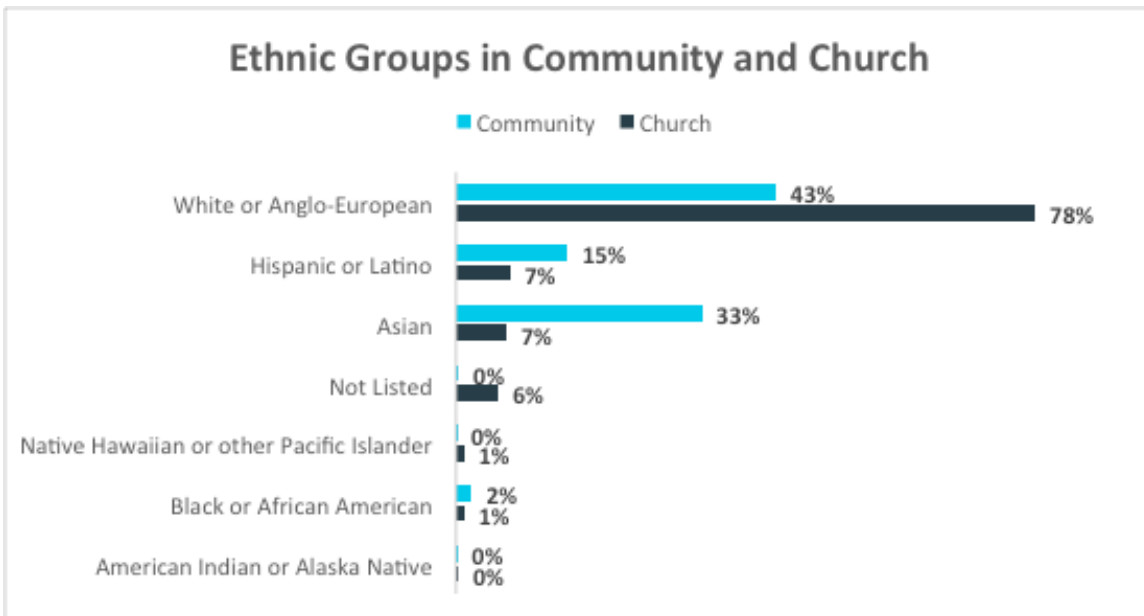
The largest age group in both the community and the church is in the 35-54 range. However, the two move in opposite directions after that. The community is stronger in the younger age ranges. The church is stronger in the older age ranges except in the 75+ range. In general, KHC tends to be older than the community.

**Q: What is your relational status?**



As is typical of evangelical churches, KHC has more married people and less single people than the community. Most programming in evangelical churches is family oriented. Few churches attempt ministries to other than families. KHC has programs for a wider variety of situations than most churches.

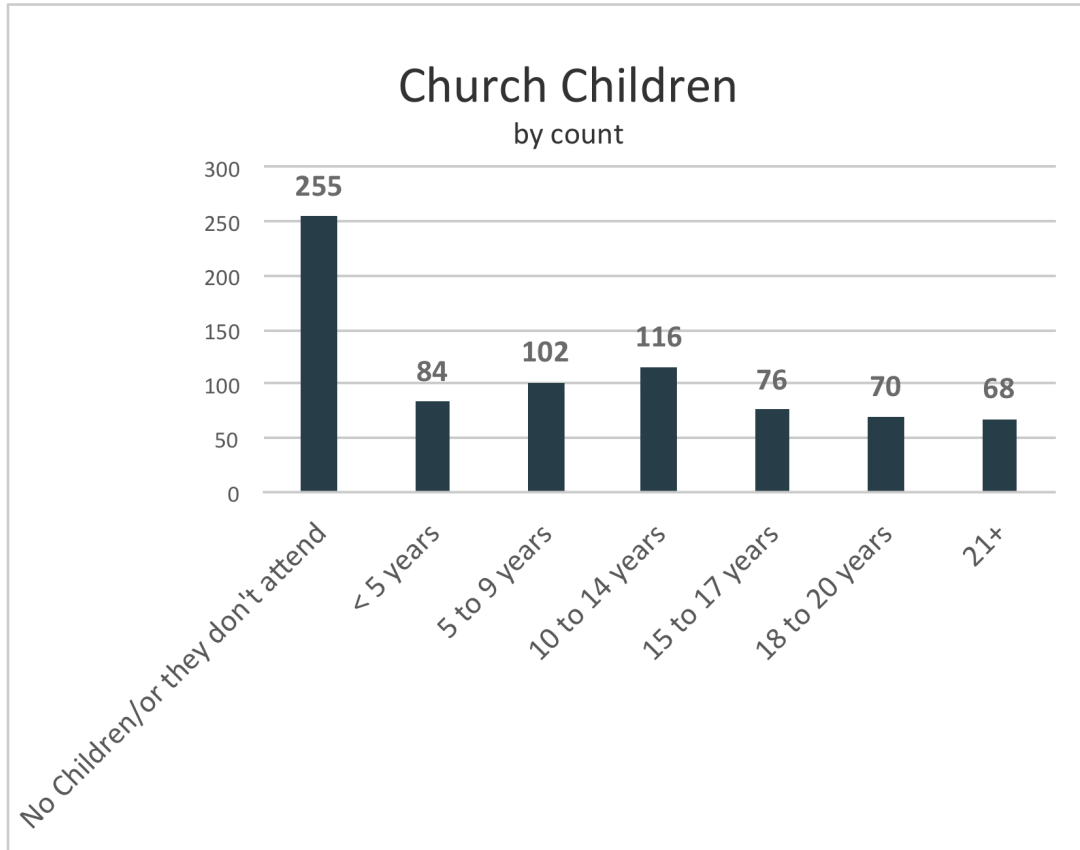
**Q: What ethnic group describes you?**



KHC is mostly a “Anglo-European” church. In fact, it is 78% “Anglo”. The largest group in the community is “Anglo” complimented by a presence of Asians (33%) and Hispanic or Latinos (15%). This large population of minorities (57%) in the Torrance community reveals that KHC is primarily homogeneous, rather than

diverse in its ethnic appeal. KHC only partially reflects the ethnic diversity of the community.

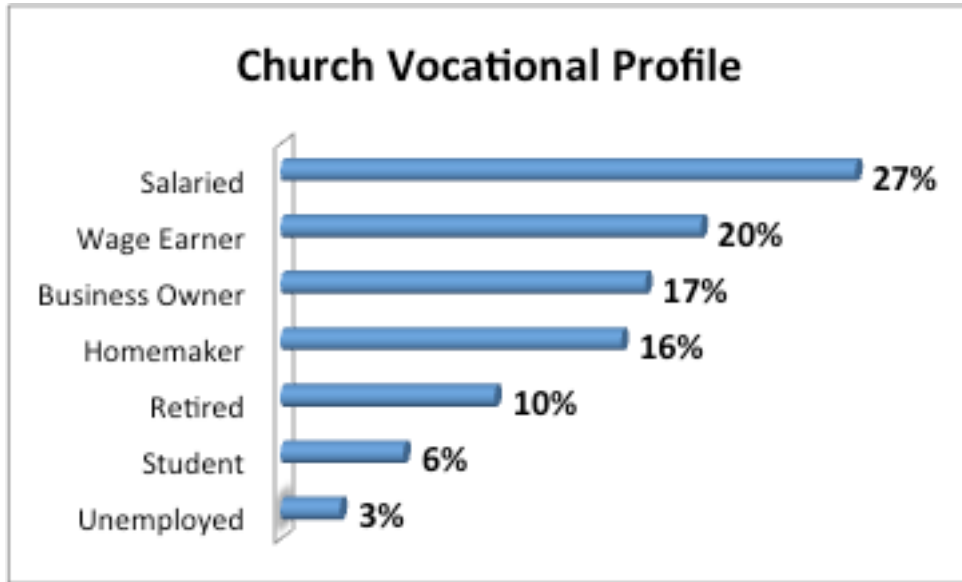
**Q: Age/s of children who attend the church: (multiple answers allowed; include shared custody)**



Total Church Children 516+

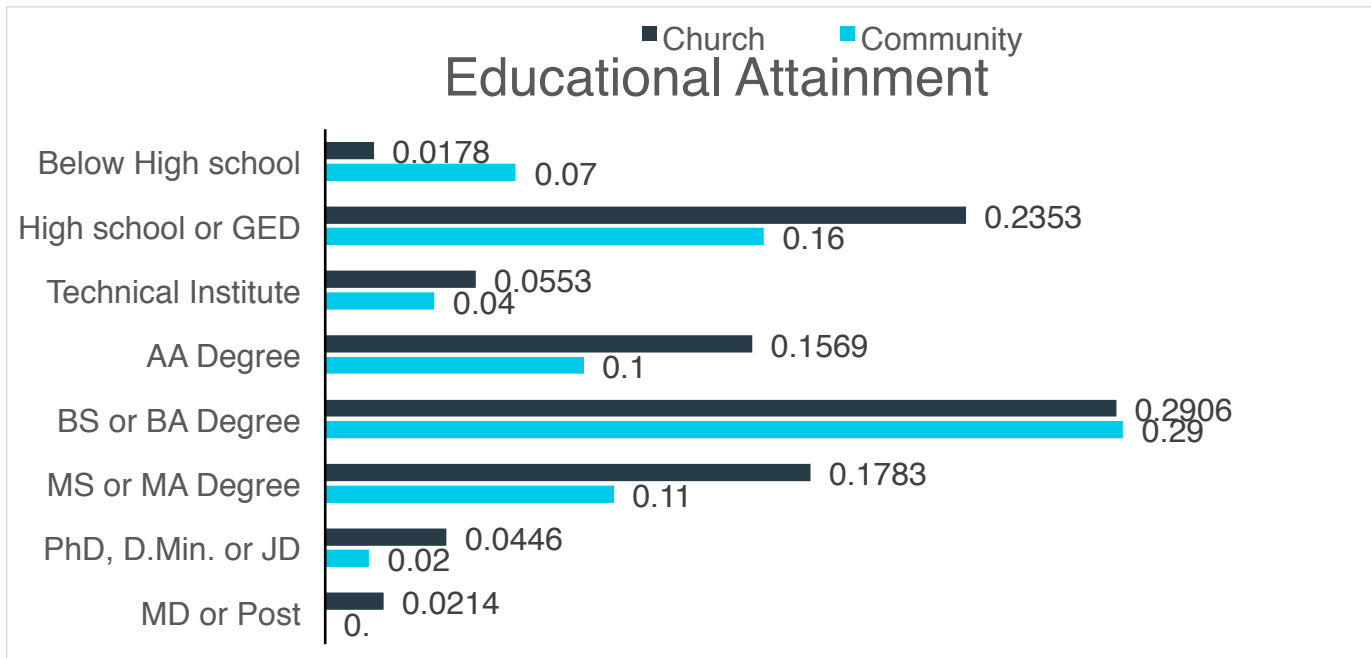
This question shows KHC's potential for children's programming. 255 out of the 563 survey participants indicated they do not have children or their children do not attend (45%). However, there are at least 516 children in the church.

**Q: What is your occupational status?**



Especially when the vocational profile is combined with the income profile, KHC tends to be on the more professional side of the scale.

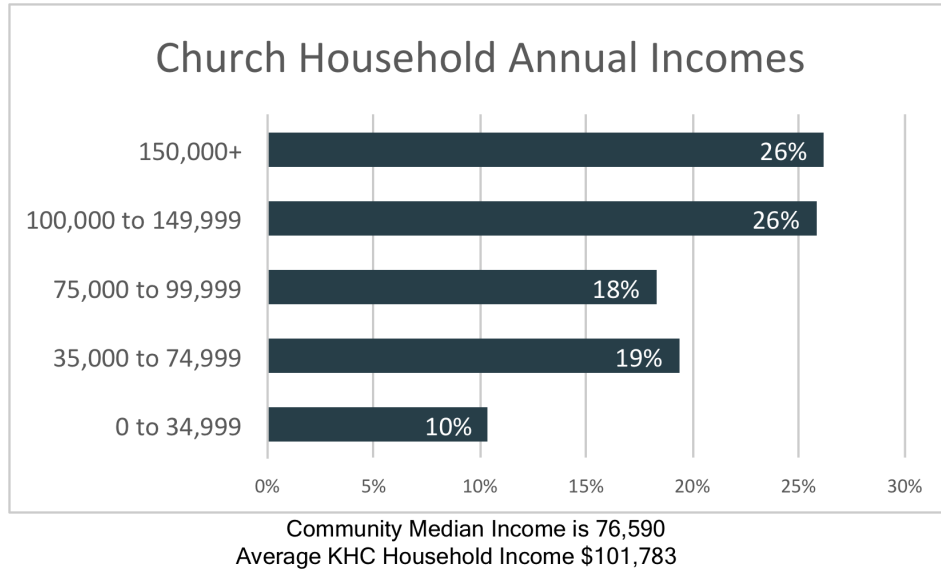
**Q: What is your highest education level completed?**



People at KHC tend to be slightly more educated than people in the community. 52% of people at KHC have a BA/BS degree or higher, whereas 42% of the Torrance

community has a BA/BS degree or higher. However, the overall difference in educational level is minor.

**Q: Yearly household income:**



Members of the KHC tend to have a higher income than the community in general.

Conclusions

KHC is ideally situated to provide ministry to the South Bay area of Los Angeles County. With the church's historic commitment to outreach, community-oriented ministry, it has and should continue to have an impact on the whole area. This first section provides data on who KHC tends to be and characteristics of the community of which it is a part.

One of the few ways in which KHC is "traditional" is that it tends to attract highly committed, well-churched attenders. (See Section 2) This kind of people tend to "join" a church when they are sure it will be their church home. Therefore, the rate of membership among attenders at KHC is high.

The gender ratio at KHC is a typical for American churches 55% female/45% male ratio. KHC seems proud of its men's program and its ability to involve men in ministry.

Almost half (46%) of KHC attenders are in the 35-54 year age group, a characteristic that the church shares with the community. However, the community tends to have many more younger people than the church. The church has many more older people than the community until the over 75 age group is reached. The community has more actual senior citizens.



As is typical of American churches, KHC attracts many more married people than are usually found in the community and only half as many single people as are in the community. While KHC has many specialized programs to reach specific groups of people, it is no more effective than most churches in reaching the divorced or widowed.

While numerous verbatim spoke of a desire for KHC to be more diverse in reaching a variety of people of different ethnic backgrounds, it is primarily a homogeneous Anglo church. In a community where the majority (57%) are "minorities", KHC is 78% Anglo with a few from the two larger minority groups, Asian (7%) and Latino (7%).

Even though half of KHCers report that they have no children who attend the church, there is a large group of church family children, 516+. KHC starts with a solid foundation for almost any children's/youth program based on the children in the church alone. These programs remain vital to reaching families in the community.

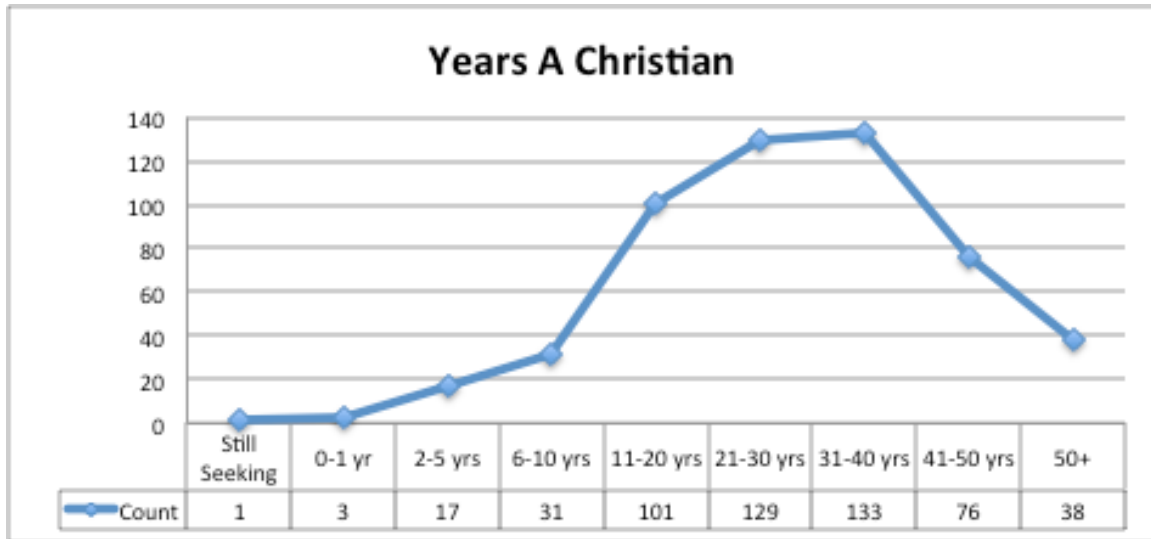
Both the church and the community tend to match in terms of education, types of employment and incomes. Both the church and the community tend to be well-educated. Both have a variety of employment types, but tend toward the professional. Incomes in Torrance tend to be higher than average (L A County median Family Income \$54,243), though KHC tends to have incomes higher than the community.

This data indicates that KHC is better matched to its community and more involved in it than most churches.

## Section 2: Shared Pilgrimages

This section develops a profile of the collective spiritual experiences of the people in the church. In some ways, this section is the most diagnostic. The patterns revealed in this section define how well the church is functioning.

### **Q: How many years have you been a Christian?**



The first point that we should see in this graph is that all but one of the 563 participants in this study considers him/herself a Christian. In the theology section we see that there is a good understanding of what constitutes being a Christian. While it is not news to KHCites that the church is well within the evangelical camp, it is reassuring to see this fact supported by data.

The second thing to see is that the large majority of KHCites have been Christians for a long time. The average adult attender of KHC has been a Christian 29.2 years. New Attenders have been Christians a little less long at 27.7 year. However, they, as we shall see, are also somewhat younger.

Stated another way, there are relatively few new Christians at KHC.

The following table presents further explanation.

Yrs a Christian	Age Groups				Total %
	up to 35	36-50	51-69	70+	
0-1	1	0	2	0	1%
2-5	6	6	5	0	3%
6-10	16	10	8	0	6%
11-20	43	38	20	2	18%
21-30	26	53	51	4	24%
31-40	2	52	78	8	25%
41-50	0	12	62	10	15%
50+	0	0	32	12	8%
					100%

Summary

% <5 yrs	7.4%	3.5%	2.7%	0.0%
% >20 yrs	30%	68%	86%	94%

The upper table has the actual number of survey participants in each category. For example, there are three people who have been Christians 0-1 year (0-1 row), one in the “up to 35” group and two in the 51-69 age group. Twenty people (green-shaded area) have been Christians five years or less (total of 0-1 and 2-5 rows). This amounts to 3.8% of current attenders.

The lower table summarizes the data. The percent less than 5 years (% <5 yrs) row show this percentage for each age group. As would be expected because they are younger, the young adults (up to 35) have the highest percentage at 7.6%. Percentages go down hill from there.

Also in the lower table, the percent of current attenders who have been Christians over 20 years (% >20 yrs) row shows the percentage in each age group that have been Christians more than 20 years. The Silent Generation (70+) has the highest percentage at 94%.

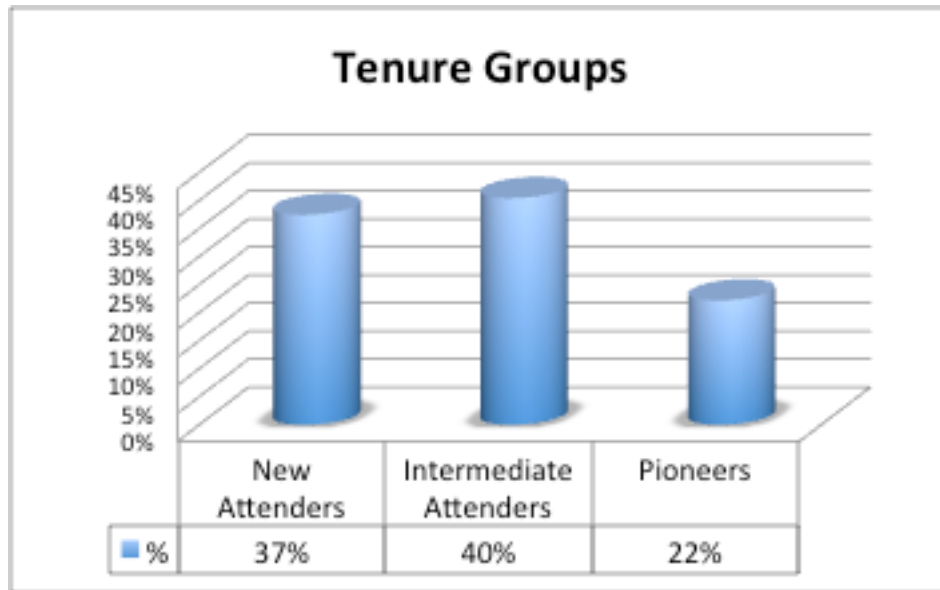
The pink column in the upper table shows the percentage of people in each “Yrs a Christian” category. It is not until 11-20 Years a Christian that double digits are reached.

One has to conclude that in spite of innovative programs like Church On The Beach, Royal Family Club, and Sharefest, ***KHC is mostly attracting people who are already Christians to its fellowship.*** We will further analyze evangelistic effectiveness in later questions.

## **Tenure Analysis**

### **Q: How many years have you been attending THIS church?**

This question introduces what is called Tenure Analysis. In simplest terms, the premise of Tenure Analysis is that you can tell a lot about a church by knowing how long people have been attending that church. How long a person has attended a church often determines their perspective on a whole range of issues. While this may not be true for specific individuals, it generally proves to be true for the groups that share similar tenure at a church.



Normally in tenure analysis, the congregation is divided into three groups based on how long people have attended the church. In a church less than 20 years old like KHC, the Pioneer Group is defined as those present the first five years. These are the people who started the church and who shaped what the church was to become. They are the heritage group. Twenty-two percent of current attenders are Pioneers by this definition. The positive side of Pioneers is that they have a long-term commitment to the church. The downside is they sometimes feel like the church is their church. While church attenders may not call these people Pioneers, most people who attend church regularly know who they are.

New Attenders are those who have attended the church for five years or less. It generally takes five years for a person to become fully assimilated into the life of a church so that the person is likely to remain even if the church goes through a hard time such as a pastoral change or a split. Being fully incorporated involves developing friendships and relationships that lead to acceptance and belonging in the church and finding a place of service to the church. Thirty-seven percent of current attenders fit into this group.

Intermediate Attenders at KHC have attended the church more than five years but less than 13 years. But this time, they should have developed good relationships in the church and are often some of the best workers. Intermediates are generally well aware they are not yet Pioneers. Forty percent of current attenders fit in this category.

Here are the guidelines normally used to interpret these results.

<b>Interpretative Guidelines</b>	
<b>New Attenders</b>	
•	40% plus indicates a growing church
•	Should be largest of three groups
•	30-40% usually indicates a plateaued church
•	Less than 30% usually indicates a declining church
<b>Intermediate Attenders</b>	
•	Ideal—smaller than New Members, but larger than Pioneer Group
•	A low figure usually indicates a pattern of poor historic assimilation or history of strife especially if this is the smallest of the three groups.
<b>Pioneer Group</b>	
•	Ideal—less than 25% and smallest of three groups
•	Probable serious pathology if 40% or more

By these results, KHC should be a plateaued church with 37% New Attenders. The Pioneer percentage sounds good at 22% (less than 25%). Intermediate Attenders is good at 40%. However, as we shall see, these results do not match growth history.

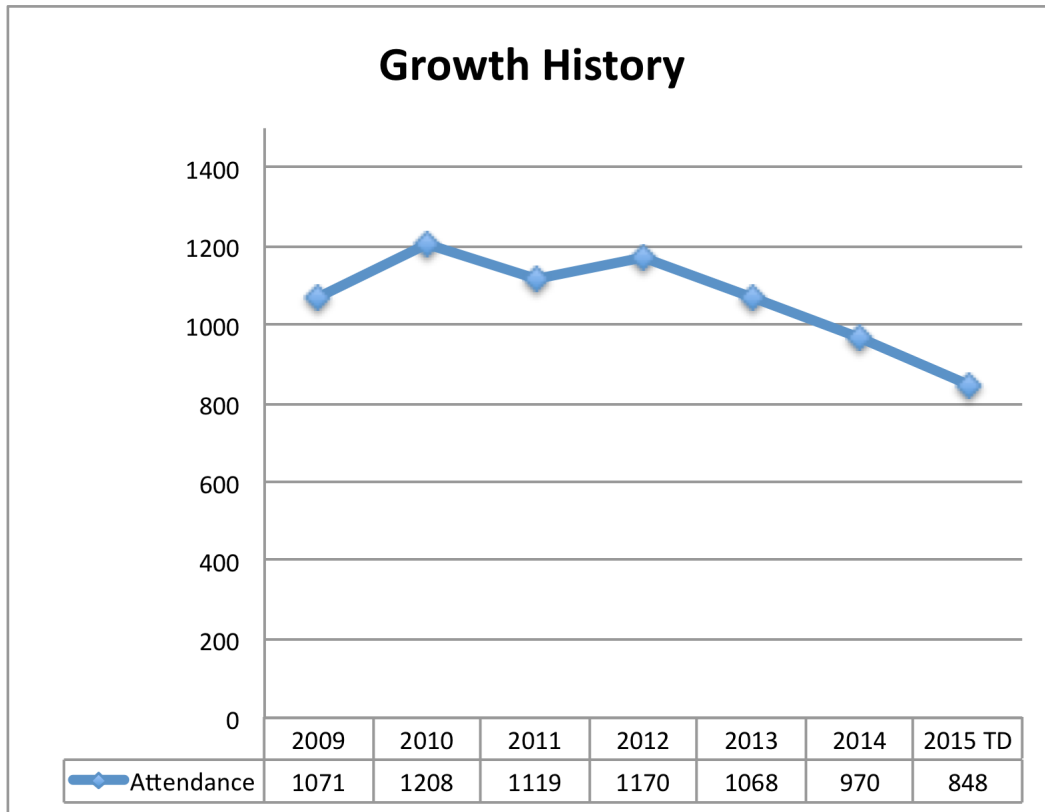
### **Growth History of KHC**

KHC began as a church 18 years ago in 1997 when the Foursquare group of churches sent Pastor Chris Cannon to Redondo Beach. There was a pre-existing fellowship from which a few remain (ten participated in the survey), but for 98% of current attenders, the starting point was 1997.

Chris Cannon was the lead pastor until recently. He was the only lead pastor for the period until he resigned. That he was a popular, well-regarded pastor for most of this time is strongly affirmed. One of the verbatim actually said, "Chris Cannon was our church." This may be an overstatement in some ways, but it seems to have the ring of truth.

Determining the degree to which Chris Cannon was the glue that held KHC together is one of major puzzles for this diagnostic to determine. It is indeed unfortunate the Pastor Cannon did not finish his tenure at KHC well.

As a starting point, it important to understand the growth history of KHC. The following chart is based on official records.



Plateaued Pattern 2010 to 2012  
3 Year Pattern of Decline 2012 to Present  
30% loss from 2010 to Present

These figures represent the total attendance at all weekend worship services including children. These figures come from the past seven years. During this seven-year period, the peak year was 2010 when the attendance totaled 1208 people. The next two years are a plateaued pattern (staying basically the same). After 2012, there is a distinct pattern of decline. The to-date average of 2015 is 848. That is a 30% drop in attendance from 2010 to 2015. ***It is significant to note that the decline precedes the resignation of Pastor Cannon by several years. The pattern of decline was not new when the resignation took place.***

When we combine the fact that KHC has been in significant decline for past several years with the tenure percentages, the following conclusions can be made.

1. More people have been leaving KHC than have been joining for the past several years.
2. While all tenure groups have been losing people, the greatest losses have been among the Pioneers and, secondarily, the Intermediate Attenders—those who knew and worked with Pastor Cannon the longest. In most pastoral transitions, the greatest losses are usually among New Attenders. However, at KHC the greatest losses have been in the more tenured groups, the Pioneers and Intermediate Attenders. People have been seriously hurt and disillusioned by what has happened. Many cannot handle what happened and have left.

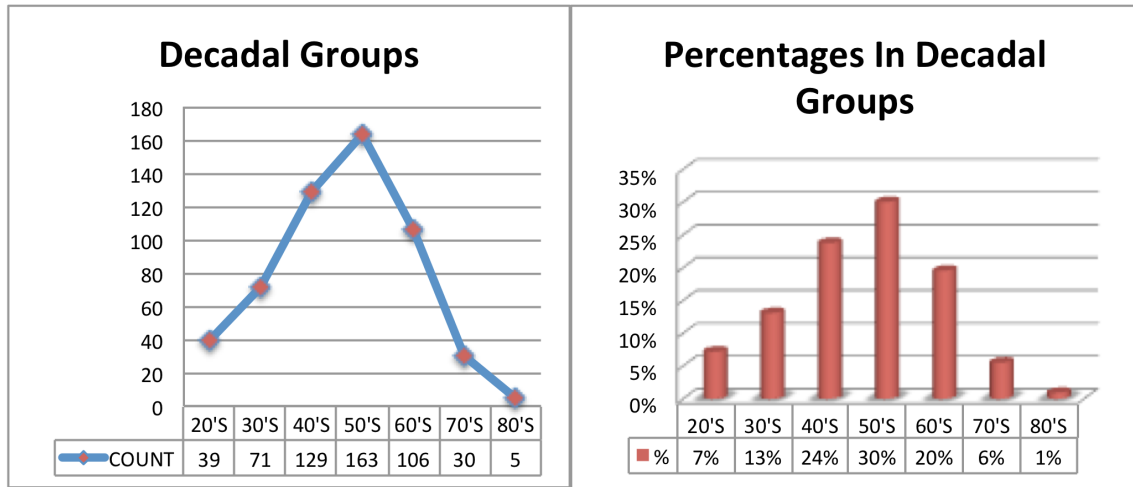
## **Analysis Groups**

Normally in Tenure Analysis, data will be sorted into New Attenders, Intermediate Attenders, and Pioneers. For reasons not fully understood, this division rarely produces contrasting data at KHC. The most plausible reason for this consistency is that KHC has a very distinct philosophy of ministry that has been an attraction to many throughout the years. Because so many came for the same reason, they tend to have similar perspectives on many questions.

The Avoid Verbatim show that there definitely is a Pioneer group at KHC. People have no problem identifying that there is a group that goes back to the beginning in 1997 who tend to show ownership and tend to expect privilege. However, in survey data, the Pioneers and the Intermediates tend to answer questions in pretty much the same way. Thus, in the remainder of this report, data will be sorted into New Attenders whose perspectives we need to track and what we will call Pioneers. However, Pioneer and Intermediate Attenders will in most cases be combined unless otherwise noted.

## **Understanding The Groups In Your Church**

Tenure Analysis is very helpful in understanding the current make-up of the congregation. Here are two graphic representations of the age groups at KHC.



What is immediately apparent is that KHC may be “young at heart”, but it tends to be middle aged. Almost three fourths (74%) are between 40 and 69 years of age. There is 20% in the 20’s and 30’s age groups. This young adult presence (20’s and 30’s) is certainly better than most churches and is, as we shall see, an area of growth. Gray heads are in short supply at KHC with 7% total of individuals 70 and over.

Typically in a diagnostic like we are going, it is common to divide people into different age groups. One can use decadal ages like the previous set of graphs that has the advantage of being easy to understand, but seems to assume that the only difference between people is how many years that they have accumulated. The one the CRM-reTurn Team typically uses is a slightly broader set of divisions such as **Young Adults (<36)**, **Middle Adults (36-50)**, **Empty-Nesters (51-69)**, and **Seniors (70+)**. This set of divisions allows a focus on life-stages.

This time we are trying something different. Sociologists divide people into generations and identify the events that shaped each group of people and focusing on the values that shaped their response to the world they grew up in. The age divisions are still the same. Only generational names have been added.

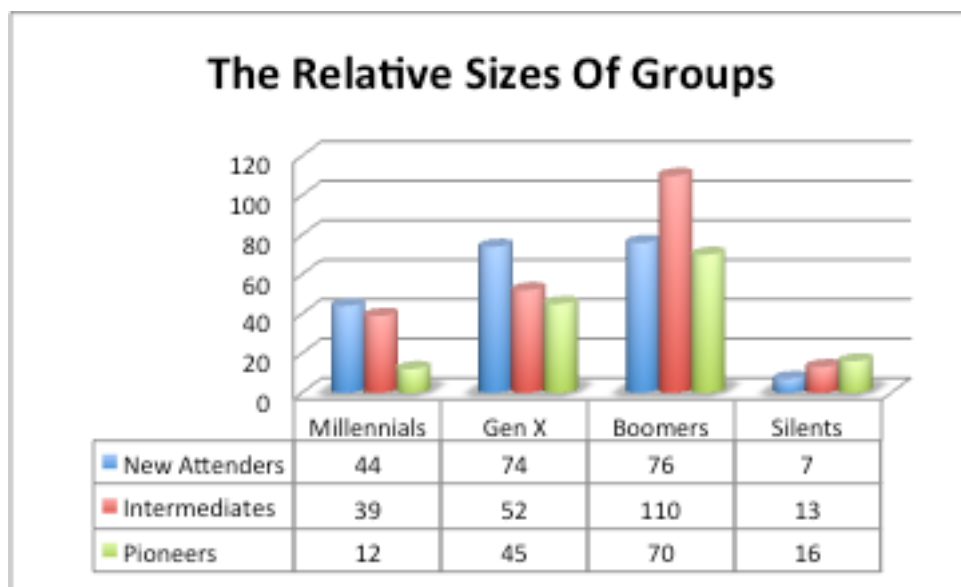
The names are easy to remember. Millennials are the Young Adults under 36. The Silents are the Seniors 70-90. Everyone knows the Baby Boomers who were born after WWII and are now Empty-Nesters between 51 and 69. Which leaves the only hard to remember one—the Gen Xers who are the middle adults 36 to 50. At the end of this Tenure Analysis section, a description of each generation will be provided. Another way to remember the names is that they are almost always listed in age-accumulating order: Millennials, Gen Xers, Boomers, and Silents.



The next level of analysis is to see how long the various age groups have been attending KHC. The next table shows the Age/Tenure groups of the current attenders. The numbers are the actual counts of currently attending survey-takers in each category. This table provides the actual data for the next several graphs. This is a reference chart since it shows the actual sizes of each subgroup.

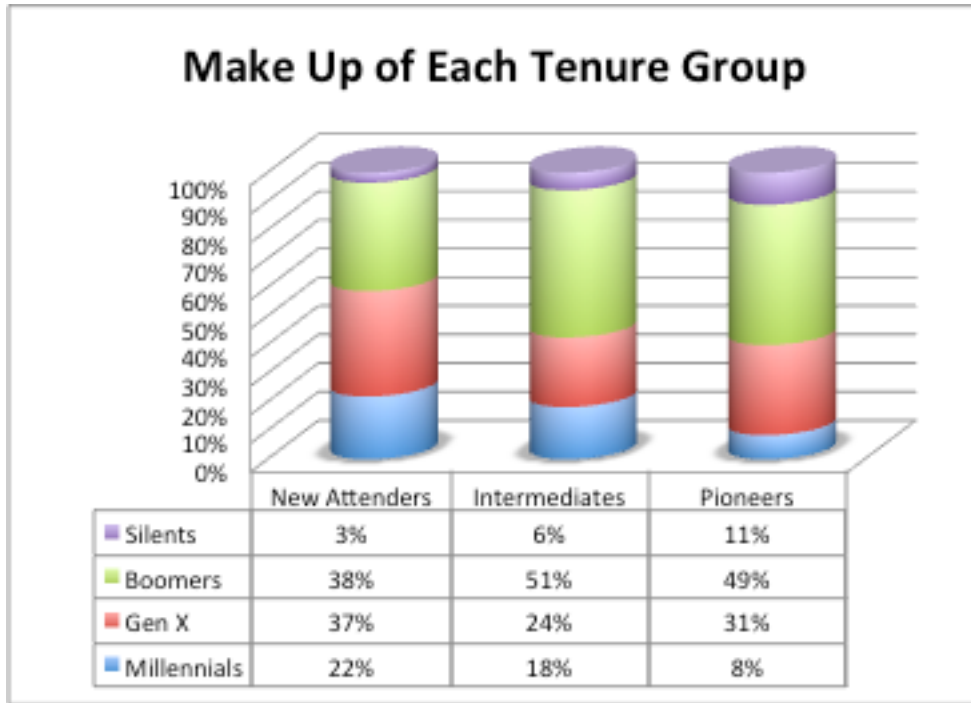
	Millennials	Gen X	Boomers	Silents	Totals
New Attenders	44	74	76	7	201
Intermediates	39	52	110	13	214
Pioneers	12	45	70	16	143
Totals	95	171	256	36	558

*A few people did not supply necessary data to be included*



This chart provides a good visualization of the size and make-up of each subgroup. The Boomers are clearly the largest and have the largest number in each tenure group. The Silents (70-90) are clearly the smallest group and are made up of almost half Pioneers.

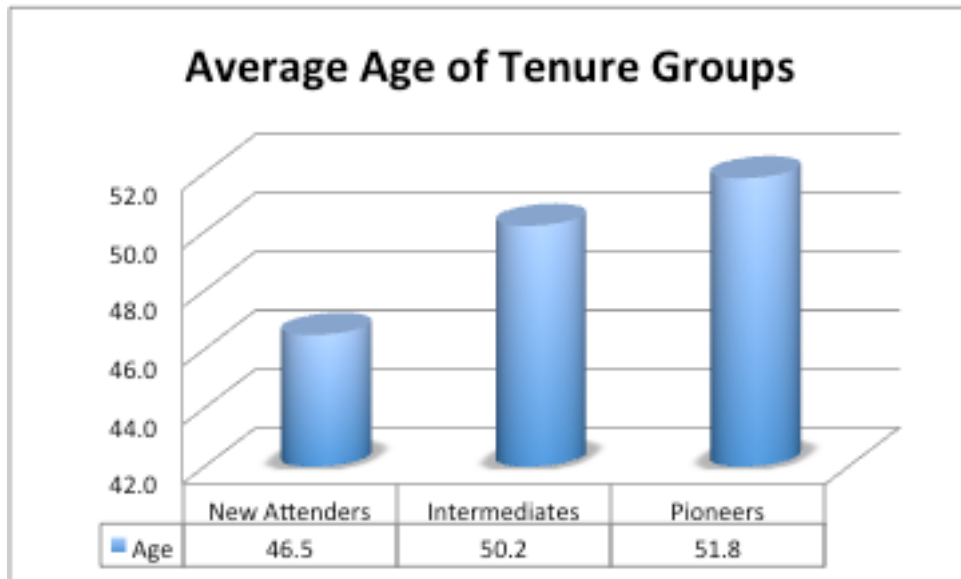
The next graph uses the table information above to focus on the make up of each tenure group.



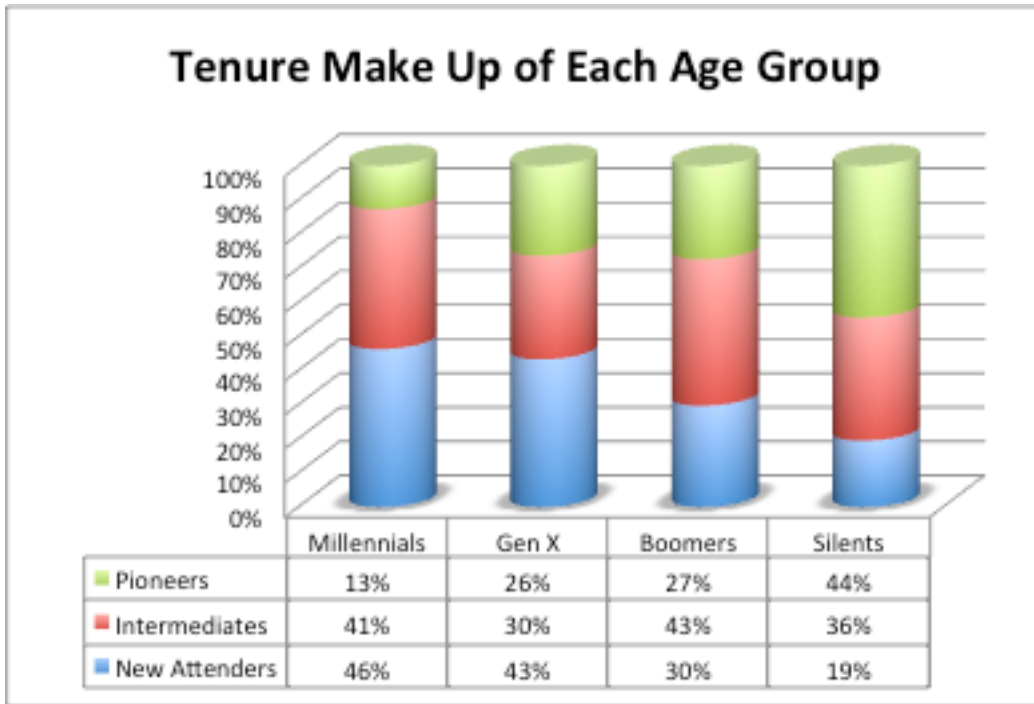
*Columns total 100% +/-1%*

Statements that can be made based on the chart above:

1. Pioneers are 60% over 50 years of age (Silents plus Boomers).
2. New Attenders are 59% under 50 years of age (Gen X plus Millennials)
3. Conclusion, **KHC is gradually getting younger**. See graph below.



The next graph focuses on the tenure divisions among the four age groups.



*Columns total 100% +/-1%*

The value in focusing on the tenure make-up of the generation groups is that it is a measure of how well each group welcomes new people in its age group. The normal criterion for growth is 40% New Attenders for a given group. The Millennials (46%) and Gen Xers (43%) are doing the best job. The Boomers are marginal at 30%. The Silents have only added 19% New Attenders.

**Understanding the Generations<sup>9</sup>**

*Every person is to a significant degree a product of their experiences and environment. This is true of generations as well as individuals. Every generation is to some degree a product of its time. The goal of this article is to focus on the characteristics of each generation that impact the church.*

**G1 Generation—1904-1924 (90+ years old)**

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<sup>9</sup> Information for this article came from three sources.  
 Marston, Cam. *Generational Insights*. Mobile, AL: Generational Insights, 2010.  
 Rainer, Tom S. and Jess W. Rainer. *The Millennials, Connecting With America's Largest Generation*. Nashville, TN: B & H Publishing Group, 2011.  
 Stetzer, Ed, Richie Stanley, and Jason Hayes. *Lost and Found, The Younger Unchurched and the Churches That Reach Them*. Nashville, TN: B & H Publishing Group, 2009.

*This generation produced some of the greatest leaders our nation has known. All of them remember the Great Depression. Most remember World War I. All remember World War II and the enormous sacrifices to win it. Their motto tended to be, "Hard work pays off." Graduating from high school was adequate preparation for a good job for this generation. There are not too many of this generation left.*

*One person at KHC who took the survey identified themselves as a GI Generation participant.*

### **Silents/Traditionalists—1925 to 1945 (70-90 years old) (Seniors)**

*This is the second smallest of modern generations. The birthrate was low because of the uncertainty of the times. The two shaping events for this generation were the Great Depression and World War II. They have been called the Silents because of their conservativeness and tendency **not** to rock the boat. They worked within established institutions. They were strong on family values. Their motto tended to be "Waste not, want not." Many began in rural settings, but moved to cities after WWII. Some can remember when movies became "talkies." All can remember before television was commonly available.*

*The ethos of Silents is to persevere and not complain. This group has the hardest time sharing what is happening in their lives in small groups or any other setting. They are the most likely to feel that what is happening in their lives is "their business", and certainly "none of yours".*

*KHC is overall made up of six percent Silents, but the New Attenders have only 3%.*

### **Boomers/Baby Boomers—1946 to 1964 (51-69 years old) (Empty-nesters)**

*Everyone has heard of the Baby Boomers. All of the children that had been put off because of World War II came as a wave in the years that followed that war. Most of these children grew up with TV. News and ideas traveled much faster with television. It was a heady time for America recovering and rebuilding normalcy after the war. The Boomers are/were hard workers. The term "workaholic" was invented to describe them. Commitment tended to be measured in hours worked.*

*Boomers felt they could change things and they did. There were reasons for optimism. Major progress was made in health care such as developing antibiotics and eradication of polio. Technology advanced including sending men to the moon.*

*Most of the children of this period were still raised by stay-at-home moms. Think "Leave It To Beaver". Also, think TV, though not necessarily in color.*

*This generation ended up being as anti-establishment, counter cultural, and anti-authoritarian as the Silents had been conventional. Part of this was reaction to events like the Civil Rights Movement, the Cold War, and the Viet Nam War as well as both Kennedy assassinations and the assassination of Martin Luther King. Protests and sit-ins as well as the women's and environmental movements are products of this period and this generation.*

*This generation believed they were "right" and could change things. They tended to experience success in life and were "optimistic." Ultimately, their idealism gave way to a conspicuous lifestyle that showed their level of success.*

*Almost half (46%) of KHC overall is made up of Boomers, but only 38% of New Attenders.*

### **Gen X—1965-1979 (36 to 50 years of age) (Middle Adults)**

*The high wave of births following WWII ended in 1964. The next 19 years produced the smallest of modern Generations. This generation had less reason to be optimistic than the Boomers. This generation saw the emergence of AIDS, the end of the Cold War, and Watergate. They also were the first to experience computers, Hip-Hop, and MTV. Another innovation was the "pill".*

*The economy was not nearly as robust for them and good jobs were harder to find. Unlike previous generations, Gen Xers tended not to secure jobs that would last a lifetime. If this generation wanted to experience to the good life of the previous generation, mom had to work. This was the latch-key generation. People married young and had the highest divorce rate of any generation.*

*The description of this generation is “cynical”, but self-sufficient. Financial success that had come easily to the Boomers was more difficult for Gen Xers. Most major institutions that had been considered trustworthy including the government, the church (moral failures both Catholic and Protestant) and major corporations had scandals. Gen Xers have been failed by the institutions that previous generation have trusted and feel far more uncertain of their retirement prospects.*

*They brought informality to the work places and other places. They wanted open communication even with bosses—a new concept for bosses.*

*Thirty percent of KHC (overall) is made up of Gen Xers and 37% of New Attenders.*

### **Millennials—1980-2000 (15 to 35 years of age)**

*The Millennials are today's **Young Adults** (and younger) and make up the largest generation ever with 77.9 million members.*

*This generation has grown up with technology—computers, cell phones, internet as well as tablets and smart phones. Many do not think that life exists without social media. This generation wants open, constant communication (think social media). They share the intimate details of what is going on in their lives to a degree that amazes people of earlier generations. Another surprise is that they want people to hold them accountable. The communication style of the Millennials shocks people of older generations.*

*The Millennials are the most educated generation ever, but have been hit the worst by what some are calling the Great Recession. Many have college degrees but cannot find the jobs for which they are trained.*

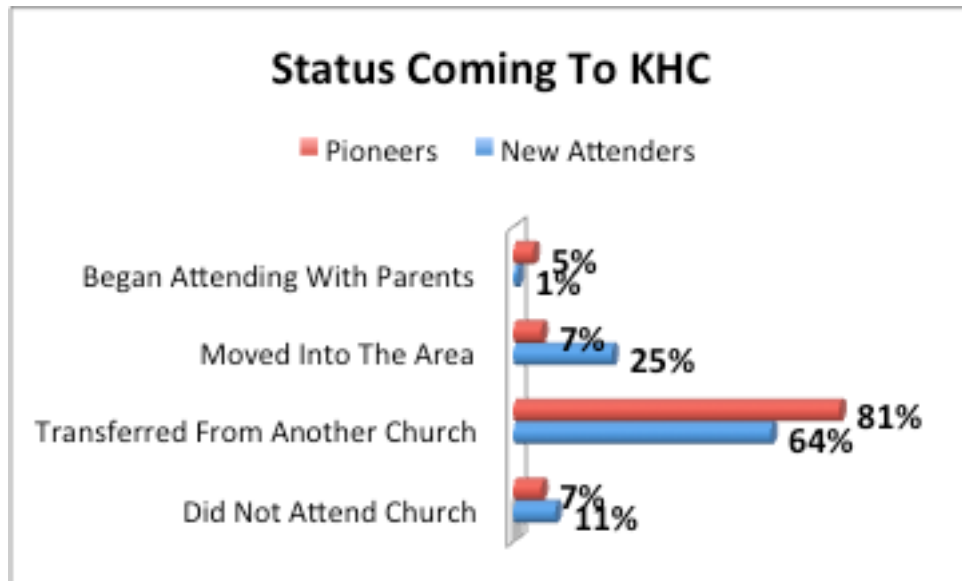
*Millennials have reacted to the Gen Xers. They are against divorce and so often don't get married until they are sure that the marriage will work. They also get married later because most of the women are also involved in careers. When they eventually have children, they tend to raise their children in sheltered environments and with a focus on building the child's self-esteem. Millennials tend to be devoted parents. They are concerned about the quality of life. They are not workaholics. If given a choice between a raise and more vacation, the vacation may well be their choice.*

*Millennials are the hardest group for traditional churches to reach. For the most part, they embrace the modern, secularist philosophy. They may or may not be anti-church. Mostly, they see the church as irrelevant—a group that is behind the times and an impediment to social progress. As a group, Millennials are tolerant on social issues and acceptant of change. As a group, they want to contribute to society and are involved with causes that appeal to them.*

*Millennials make up 17% of KHC overall and 21% of New Attenders.*

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**Q: What was your status when you began attending this church?**



*In this graph, Pioneers include all who have attended KHC more than 5 years*

It is important to understand the four categories. All four define the status of a person when they came to KHC. Some “began attending with their parents” as children. Overall, 5% of Pioneers fit into this category.

Some responders indicated that they “moved into area”. These people moved to the South Bay area and decided to give KHC a try. For the most part, these people are coming from other churches in other non-adjacent communities. Twenty-five percent of New Attenders came by this means. Among Pioneers, fewer people (7%) came for this reason. Reaching new people in the area is the second most important source of newcomers currently.

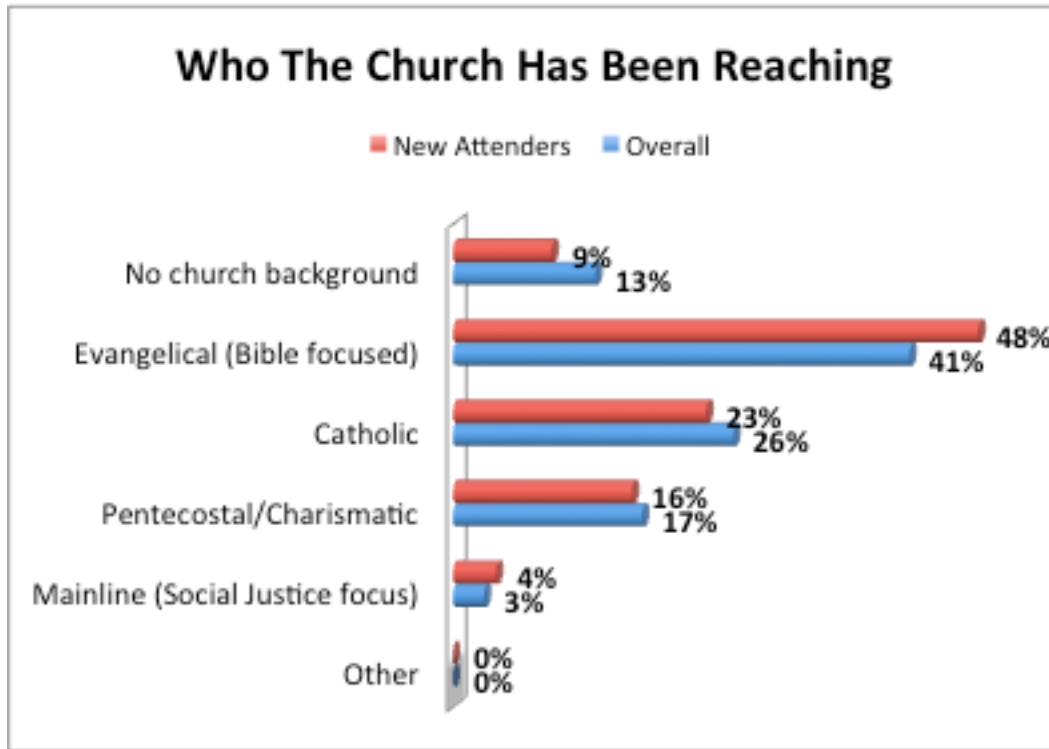
Another category of transfer growth is “attending another church in the community”. These people are from other churches in your community or close by.

***Here is an amazing statistic. In the 13 years leading up to the peak attendance in 2010, 81% of newcomers came from other local churches. In the past 5 years, 64% have come from other local churches. KHC seems to have always been a “magnet” church attracting people from other local churches.***

***A “magnet” church attracts more than 50% of its new attenders from other local churches, usually because of some unique ministry.***

The most interesting group is the “Not attending any church” group. Basically two groups of people fit in this category. People are either new converts or are people who have drifted away from the church but have now returned (recovery of previously churched). In the past five years, 11% fit this category at KHC. Other questions (to come) will help define the “not attending any church” category.

**Q: What is your historic family church background?**

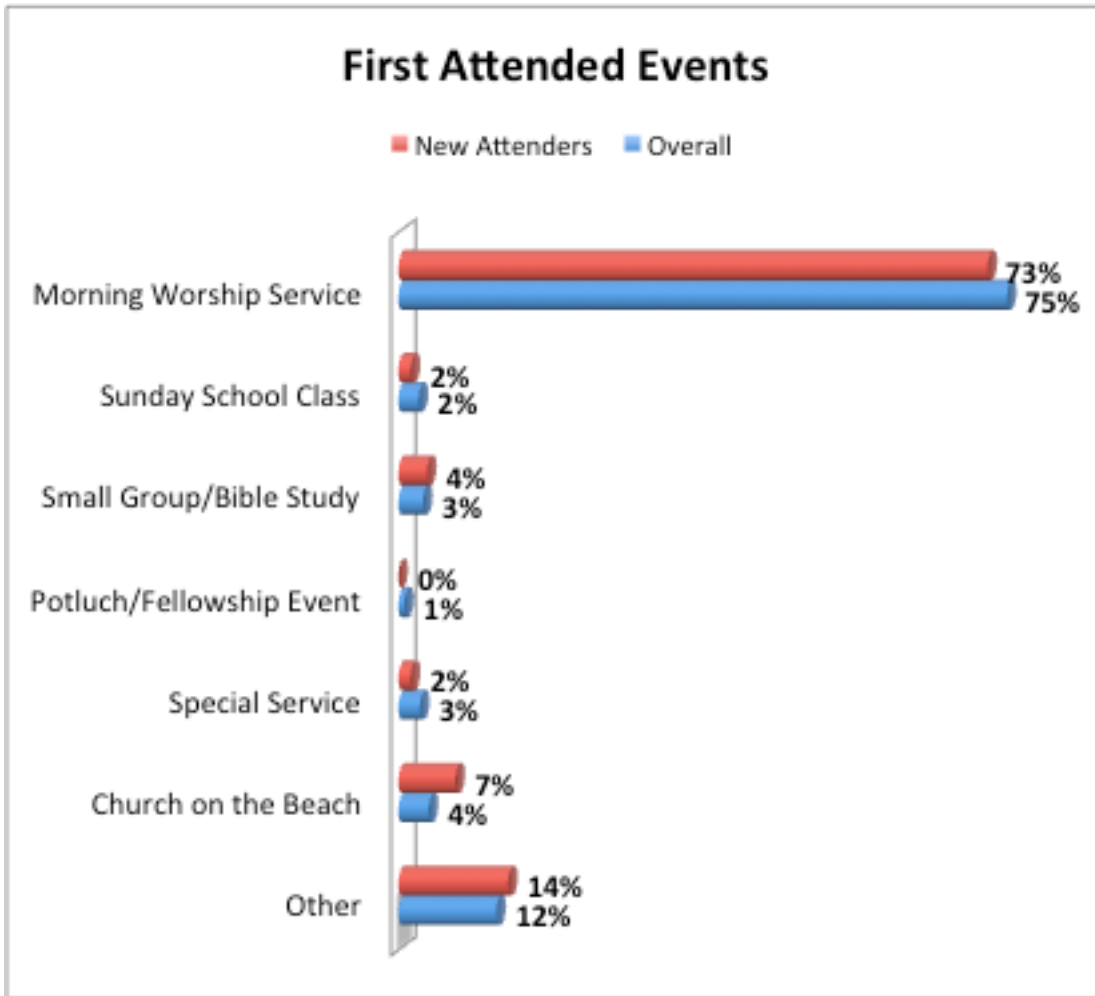


This question focuses on the church backgrounds of those who are attracted to KHC. It is clear that KHC tends to draw its attenders from within the evangelical (Bible-focused) family. Overall, 41% of current attenders came from this source. The trend is even stronger among New Attenders—48%.

KHC also reaches a significant number of people from a Catholic background both overall and among New Attenders (23% among New Attenders and 26% Overall). The percentage of those from Pentecostal/Charismatic background remains stable in the 16-17% range.

Reaching people with no church background is an important measure of evangelism. Overall 13% came from no church background. However, in the past 5 years, this percentage has been decreasing.

**Q: What activity did you first attend?**



Approximately 80 mentioned specific “Other” activities. “Other” activities plays an unusually important role at KHC. Here is a list of those with multiple mentions.

Others	
Saturday church	28
Youth Group	9
Specific Men's Activities	6
Recovery With Jesus	5
Easter Egg Hunt	5
Mission Trips	3
Specific Women's Activities	2
Dave Ramsey's FPU	2
MOPS	2
Video series by R C Sproul	2

Depending on one’s perspective, “What did you attend first?” seems a strange one. For well-churched people, the expected answer is the “Morning Worship Service.”



In almost every church, the morning worship service is the highest response category. If a church is **only** expecting well-churched people, it remains a pretty good answer, but not the best.

Well-churched people generally seek out a new church on their own. The graph above shows both what has been historically important as well as what has been true the past five years. At KHC, there is very little difference between the two lists.

KHC actually is better than many churches in this category. In many churches over 90% of people go to the morning worship service first. The significance of the question lies in how a church is expecting new people to find their church. Are people coming because they are invited or because they looked your church up in the phone book. (Some people still use phone books, especially if they are over 50.) Internet and social media sites are more important at this point.

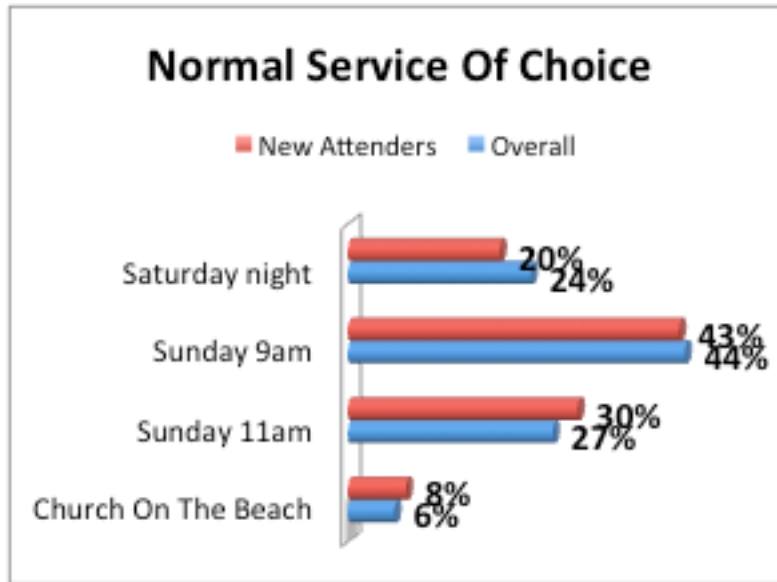
If people come to something other than the morning worship service, they may well have been invited. If you are hoping to attract someone by the quality of fellowship at your church, one of the smaller fellowship-oriented groups is clearly the better choice. People who attend growing churches often report 30% or more of the time that they attended a Bible study, small group, pancake breakfast, women's group or other fellowship-oriented activity first.

These side-door entrances are especially effective if those invited are not yet Christians. It certainly is possible to invite someone to a worship service, but it is a better option if they are well-churched. However, getting to know people and getting them involved in the life of the church generally happens better in the other activities of the church.

Twelve percent picked "Other". Among the "other(s)" specifically listed, the Saturday Night Service was the overwhelmingly largest specific program mentioned with 28.

Church on the Beach was already a specific category and garnered 21 selections of which 14 are New Attenders.

**Q: Which Service do you normally attend?**



The largest service is the Sunday 9AM followed by the Sunday 11AM. The Saturday night service is the solid third. The Church On The Beach is the smallest but the most specialized. Here is some interesting data on the various services and who goes to them.

Sat Night	Mills	Gen X	Boomers	Silents	Count	%
New Attenders	7	10	21	1	39	30%
Pioneers	14	21	51	7	93	70%
Totals	21	31	72	8	132	
Percentage	16%	23%	55%	6%		

The Saturday night service reaches mostly the Boomers (55%) and secondarily Gen Xers (36-50) (23%). That service is made up 70% of people who have attended KHC more than 5 years. As we have seen, the Saturday evening time slot has been a major attraction for many people.

Sun 9AM	Mills	Gen X	Boomers	Silents	Count	%
New Attenders	26	35	24	0	85	35%
Pioneers	22	49	74	13	158	65%
Totals	48	84	98	13	243	
Percentage	20%	35%	40%	5%		

The Sunday 9AM service is clearly the largest service. By a small margin, the Sunday 9AM service seems to be the choice of the Millennials with 48 of the 95 people in this age group.

Sun 11AM	Mills	Gen X	Boomers	Silents	Count	%
New Attenders	9	23	23	4	59	40%
Pioneers	13	22	49	6	90	60%
Totals	22	45	72	10	149	
Percentage	15%	30%	48%	7%		

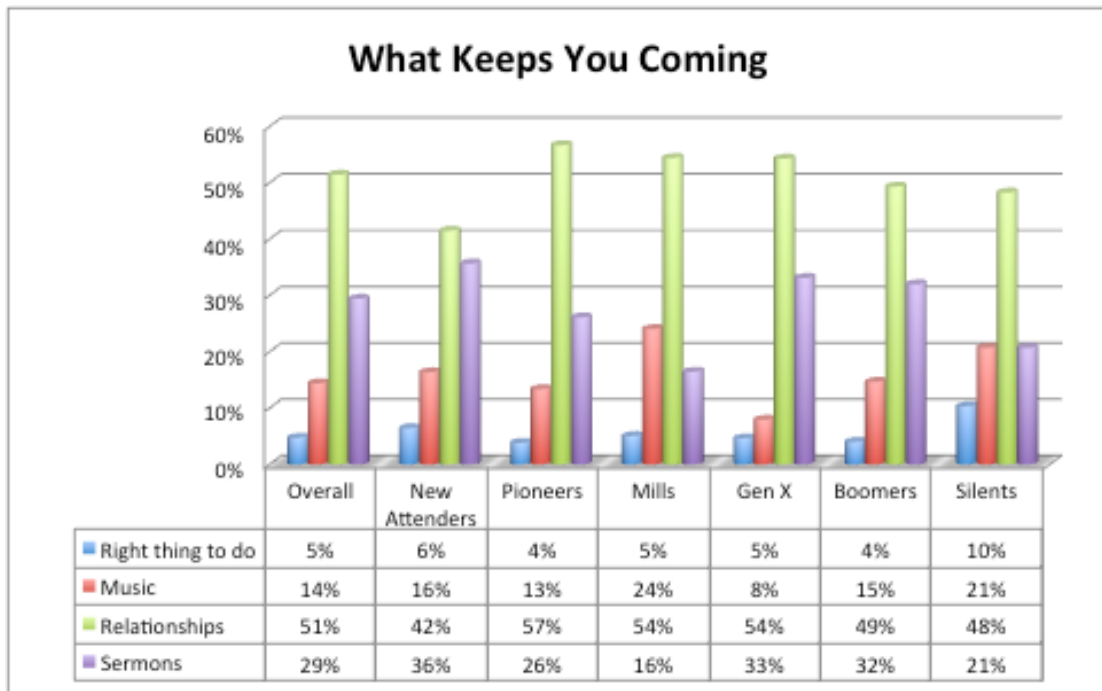
The Sunday 11AM service is similar to the Sunday 9AM service, just smaller.

COTB	Mills	Gen X	Boomers	Silents	Count	%
New Attenders	0	6	8	1	15	44%
Pioneers	4	5	7	3	19	56%
Totals	4	11	15	4	34	
Percentage	12%	32%	44%	12%		

The Church On The Beach service involves the least people, but has the highest percentage of New Attenders. From the previous questions, we know that this service is the second most common place where people initially visit your church for the first time besides the other worship services.

The four services are amazingly homogeneous. All trends are relatively minor.

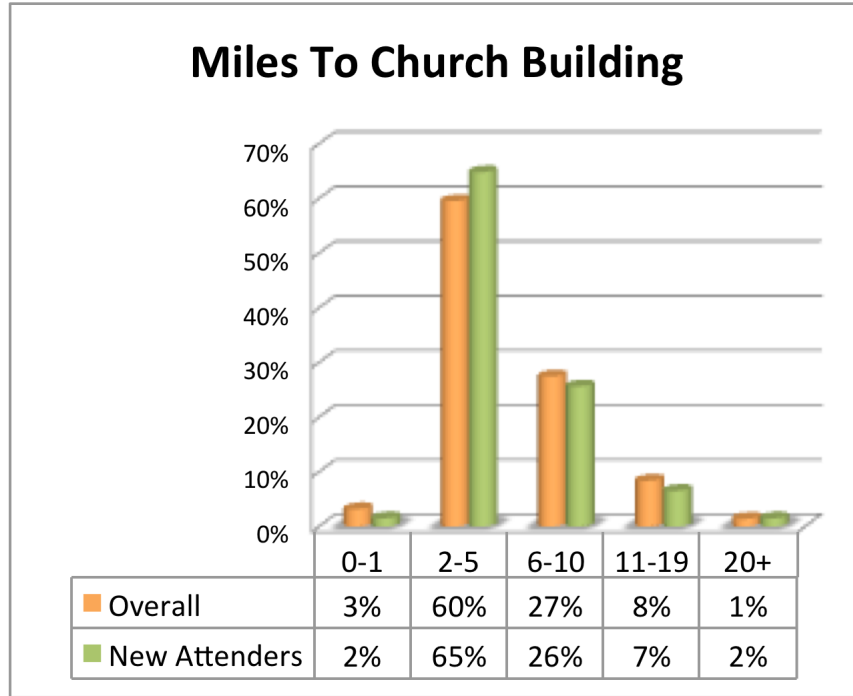
**Q: What keeps you coming to this church?**



This question is another way of looking at what is doing well and meeting needs at KHC. Of the options, relationships and sermons account for more than 3/4ths of the responses. New Attenders tend to favor sermons more than the Pioneers, while

Pioneers point to relationships. It should be pointed out that participation from a sense of duty, "the right thing to do", is the weakest alternative in all groups.

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

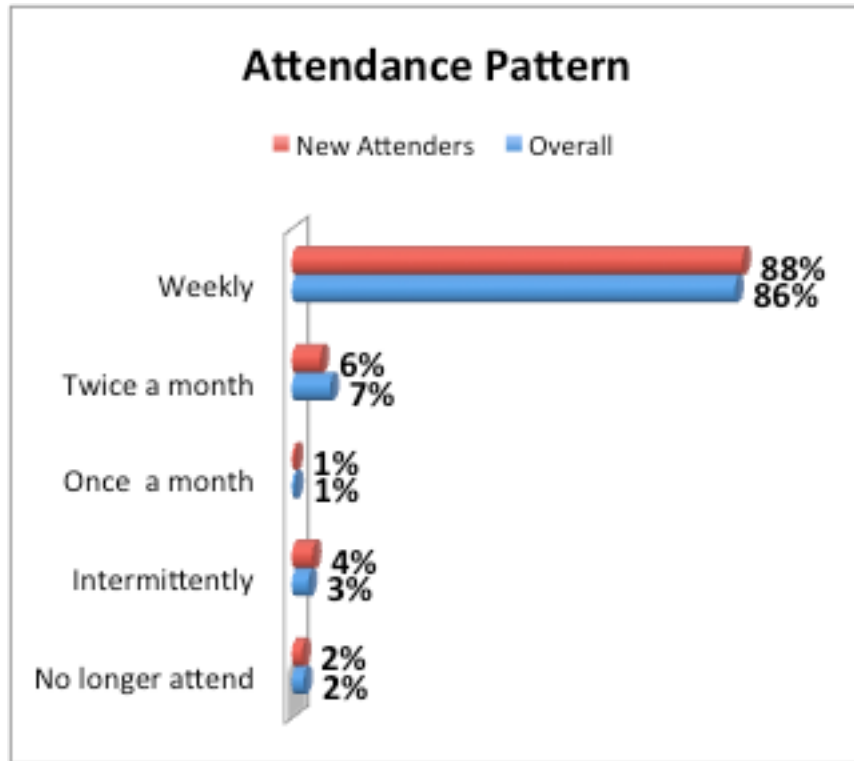


Average Attender travels 5.9 miles to KHC  
90% travel less than 10 Miles

For the most part, the day of people selecting a church solely on the basis of proximity is over. People today are willing to travel considerable distance to find a church that they like and/or that has the programs they like. However, there is a downside to increased driving time. People who travel significant distances to attend church are more resistant to multiple involvements at church. How far is too far? After ten miles, it is harder to get people to church more than once a week. Twenty miles is clearly detrimental to deeper levels of involvement.

KHC attenders tend to travel about an average distance of 5.9 miles to attend their church. Sixty-three percent live within 5 miles. Ninety percent travel ten miles or less. For the most part, distance to church is not a major detriment to multiple involvements at KHC.

**Q: How often do you attend worship services?**

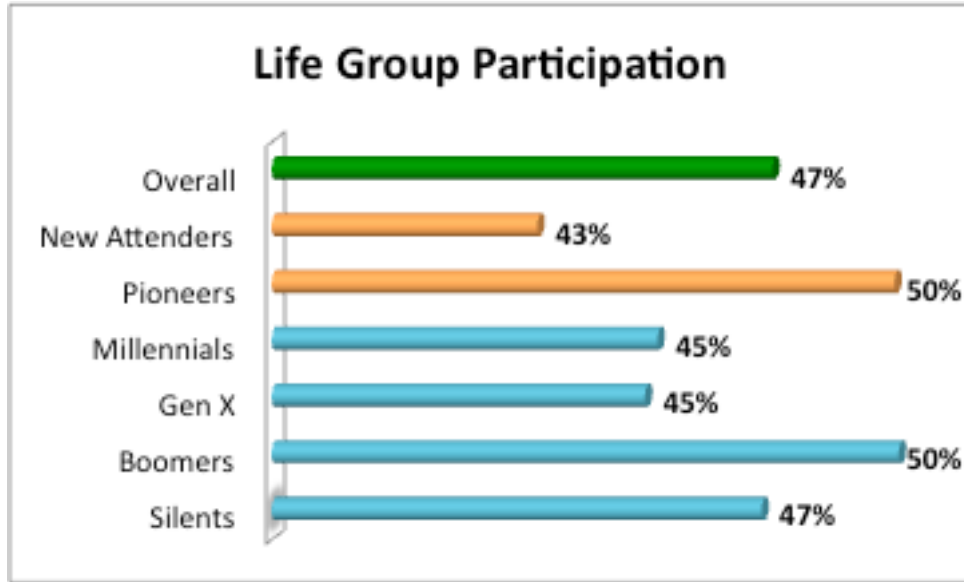


Overall eighty-six percent of current attenders attend weekly. Another 7% attend bi-weekly. The total of weekly and bi-weekly attendance totals 93%.

In some ways, this is a quality control question. This part of the assessment process is based on the information supplied by survey participants. Are those who took the survey a good representation of the church? The vast majority of survey respondents are well involved in the life of the church. We have almost as many survey-takers who are current attenders as the average morning worship attendance. We should be able to take what they say seriously. Survey results should be a good reflection of what current attenders have to say.

**Q: How often do you attend a Life Group?**

In many churches, some small group programs are weekly and others are biweekly. If we apply a bi-weekly criterion, the following results are obtained for the various age groups.

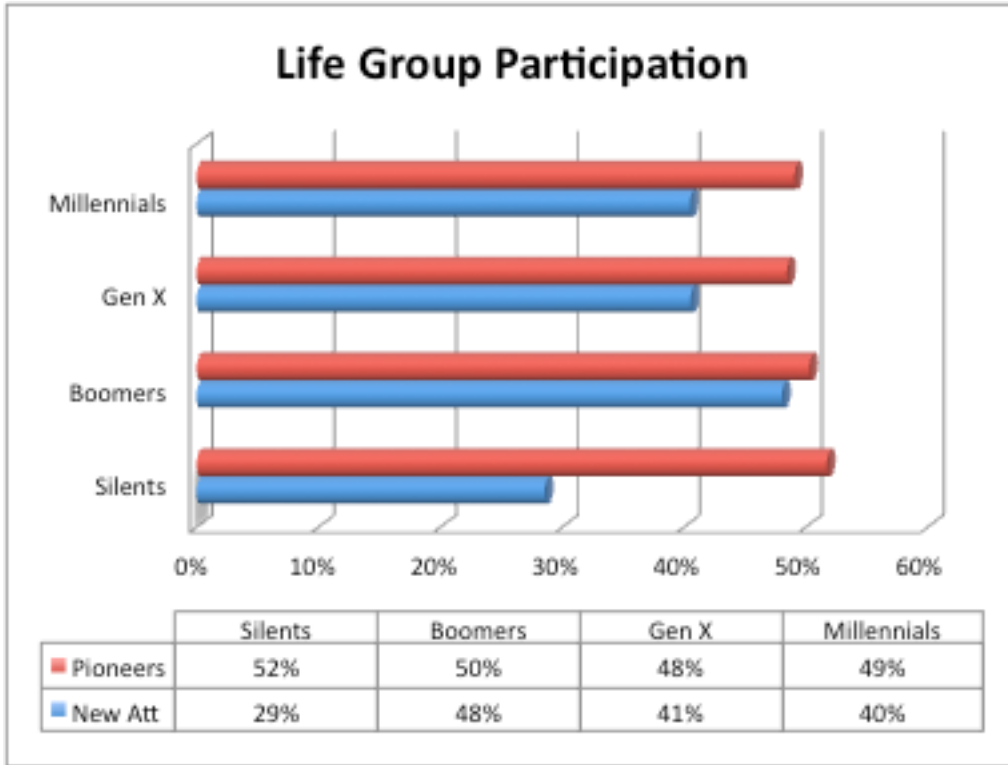


Overall, 47% of current attenders participate in Life Group at least bi-weekly. Rates for the various groups in the church range from 43% for New Attenders to 50% for both Pioneers and Boomers.

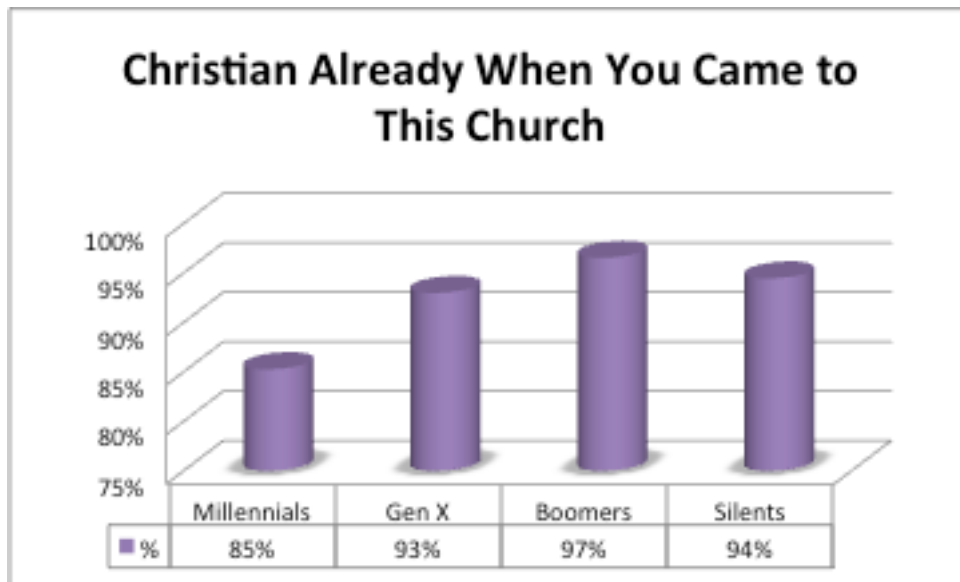
In most churches, small groups are where people get to know each other and new people get included. It is where people can support each other, pray for each other and the Christian faith becomes practical. KHC has many activities many of them community oriented where people of similar ministry interest meet. However, compared to other churches, an overall participation rate of 47% in Life Groups is low. Most healthy churches have participation in small group rates of over 60%. With less than this rate, new attenders often fail to develop relationships in the church increasing the drop-out rate.

The data in the first graph suggested that KHC is currently slow in getting newcomers involved in Life Groups. The next graph looks at the rate of New Attenders involvement for each generational group. It is apparent that newer attending Silents (70-90 year olds) are slow to get involved in Life Groups.

Verbatim data suggests that one of the real problems in attracting new people to small groups is that the Life Groups are not seeking or welcoming new people. Some groups have been meeting together for 15 years or more and are essentially closed groups. (See Lack of Inclusiveness in the Avoid Verbatim)



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



The point of this question is to measure the evangelistic effectiveness of the church as measured by new adult converts in the actual fellowship of the church. How many of current actual attenders of KHC came to faith through the ministry of KHC? The answer is that 36 survey participants report that they were not Christians when

they came to KHC. All but one survey-takers reported that they were now Christians.

Particularly on the mission field, it is the custom to make the distinction between “biological” and “conversion” additions to the church. Biological additions are the children who are raised in the church. While not minimizing the need for biological additions to accept Christ as savior, it is assumed that children raised in the church have an inside track and, in most cases, continue in the faith. “Conversion” additions represent a more radical process of being saved out of the world. While applying the distinction in specific cases can be tricky, the concept is clear enough.

When the characteristic “began attending with parents” is applied to this question, 6 of 36 said they were not Christians when they began attending KHC. By the mission field criterion, they are “biological” additions. See graph below.

	Overall	New	Pioneers	Mills	Gen X	Boomers	Silents
Number who were not Christians when they came	36	11	25	14	12	9	1
Number "not sure/still seeking"	1	0	1	0	0	0	1
Number currently attending who came with parents and have since become Christians	6	0	6	6	0	0	0
Net Conversions from the World	29	11	18	8	12	9	0
Rate of Evangelism	5%	6%	5%	8%	7%	3%	0%

#### RATE OF EVANGELISM - CONVERSION

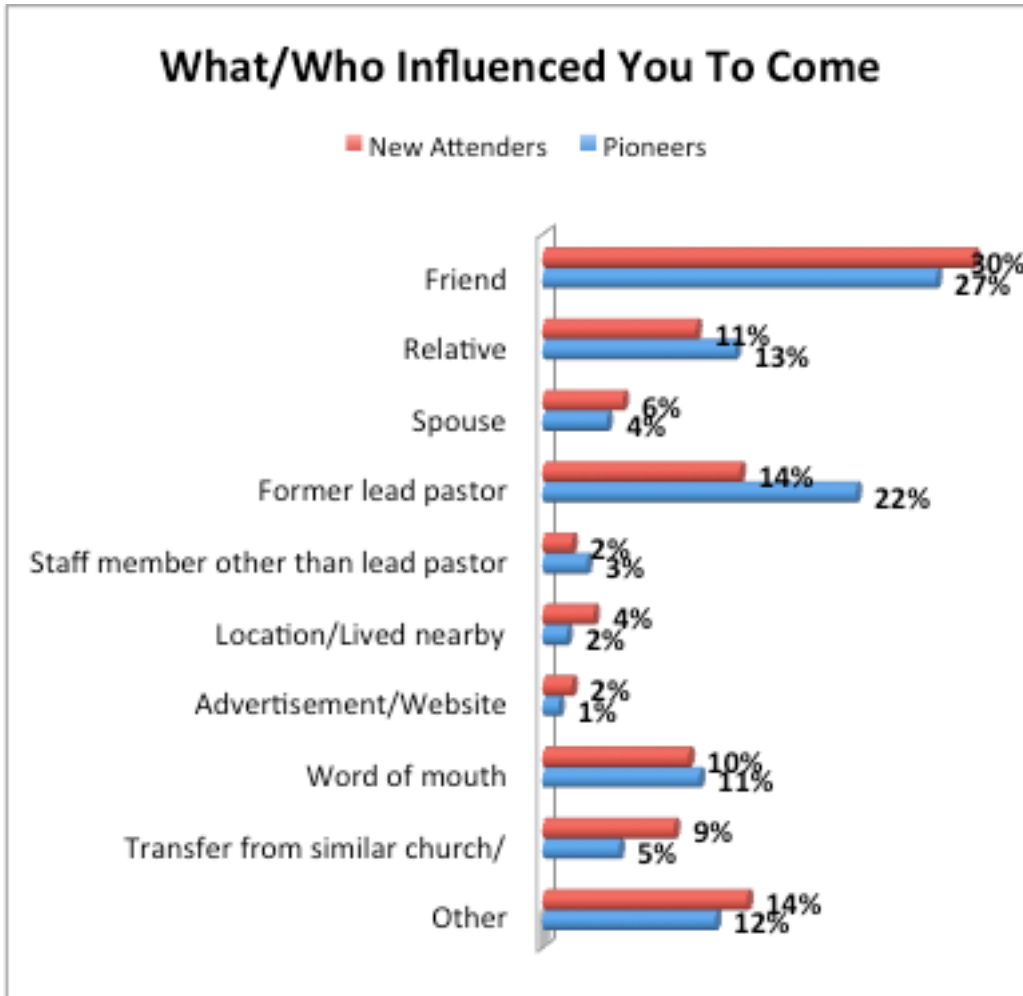
When those who came with their parents who have since become Christians are removed, the “Net Conversions from the world” are left. Twenty-nine people among current attenders qualified as conversions from the world or a 5% conversion rate (overall). This is a very low rate of conversion.

Many of the community-oriented activities such as Royal Family Camp and Club and Sharefest do not necessarily produce people in the pews, but are clearly evangelistic in intent and nature. Without doubt many of the children’s programs have a significant evangelistic component. ***What this question establishes is that few among adult attenders are conversions due to the ministry of KHC.***

We have gone one step further—we have determined the conversion rate for both tenure groups and the four adult age groups. The Millennials have the highest conversion rate.



**Q: Which of the following most influenced you to initially attend this church? (choose one)**



*In this chart, Pioneers were all who had attended KHC more than 5 years. "Others" included another 16 references to Pastor Cannon or his sermons. Specific ministries were also named with Church On The Beach, Children's and Youth Ministries getting about 5 mentions each.*

This question looks at the most important reason why people decided to give KHC a try as their new church. The graph has two sets of data. The blue bars show what factors have been important to the Pioneers. The red bars are what have been important in to the New Attenders.

Lyle Schaller, a well-known church consultant, 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 Formula	
Invited by friend or relative	66-90%
Attracted by pastor	15-20%
Walk-ins	5-10%

The essence of “invited by friend, relative, or spouse” is that a person has been personally invited to attend the church or some activity in the church by a church attender. Of our available categories, three fit in this group: “invited by friend”, “invited by a relative,” and “invited by a spouse.”

Attracted by “Former Lead Pastor” means that the person came to KHC because of Pastor Cannon.

Walk-ins are people who came without any personal contact with congregation members or staff prior to their coming. Factors that fit in this category include “Location”, “Word of mouth”, “transferred from similar church”, and “advertisement/website”.

Here is how KHC compares to the Schaller ideal:

	Schaller Ideal	KHC
Invited/Relational	66-90%	45%
Former Lead Pastor	15-20%	22%*
Walk-ins	5-10%	33%

\*Pioneers

This graph can be developed using either the Pioneer or New Attender data. Both are on the graph. The data varies very little except for the role of the Former Lead Pastor. For those that have attended KHC more than five years, Pastor Cannon was a major attraction. *Twenty-two percent of the Pioneers say that Pastor Cannon was the influencer that brought them to KHC. For New Attenders, Pastor Cannon’s role is still important but drops to 14%. **These results suggest that KHC has been a pastor-focused church. If there was any doubt that KHC was a pastor-focused church, the issue is resolved in the Avoid Verbatim. If this assessment is correct, it explains the degree of struggle KHC is facing because of the loss of its source of focus.***

Beyond that point, it should be noted that KHC is weak in inviting people compared to the Schaller ideal and far too dependent on Walk-ins. More people should be

coming because they are invited to one of KHC's excellent programs including its four worship services.

**Q: How involved are you in the life of the church? What activities do you regularly participate in besides the Sunday worship service?**

In what activities do you regularly participate?	Overall	New Att	Pioneers	Mills	Gen X	Boomers	Silents
Weekend worship service	91%	88%	92%	81%	92%	91%	91%
Church on the Beach	18%	16%	19%	14%	17%	17%	22%
Life Group	44%	41%	46%	33%	46%	47%	40%
Prayer Meeting	7%	4%	9%	11%	11%	3%	5%
Men or Women's Ministry	37%	34%	39%	36%	41%	37%	28%
Teaching a class	3%	1%	5%	3%	4%	3%	3%
Children's Ministry	20%	19%	20%	0%	13%	27%	32%
Student Ministries	10%	9%	11%	0%	3%	11%	35%
Bible Study	19%	17%	21%	33%	24%	16%	8%
Special Needs Ministry i.e. elderly, shut-ins	2%	0%	4%	3%	2%	4%	3%
Elder	1%	0%	2%	0%	3%	1%	0%
Deacon	1%	0%	1%	3%	1%	1%	0%

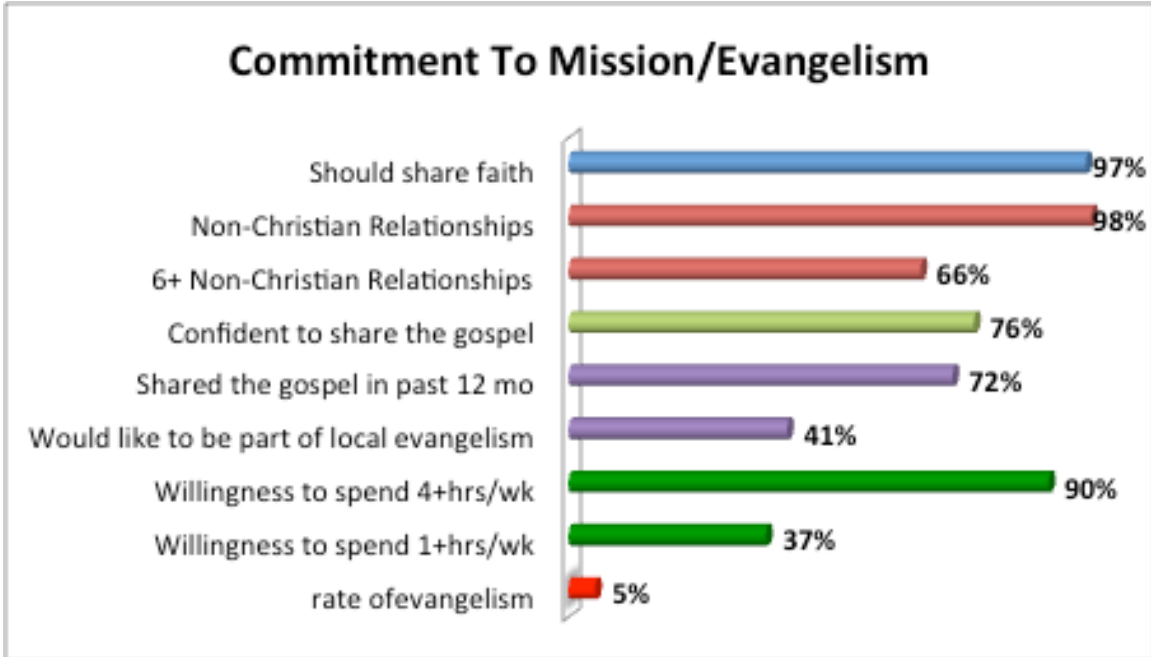
This question develops some very complex data because it contains 12 pieces of information about each group. The purpose is to see what activities each group regularly participates in. The highest two groups in each row have been highlighted.

Sample observations:

1. Church On The Beach seems to be the vision of Silents (22%) and the Boomers (17%) who have been around more than five years (Pioneers 19%) than by the Millennials—young adults.
2. The Life Group program is most supported by the Boomers (47%) and Pioneers (46%).
3. The Elders are mostly Pioneers of the Gen X generation (36-50).
4. Pioneers and Boomers are biggest supporters of Special Needs Ministries.

### Section 3: Ministry Potential

#### Commitment to Mission/Evangelism

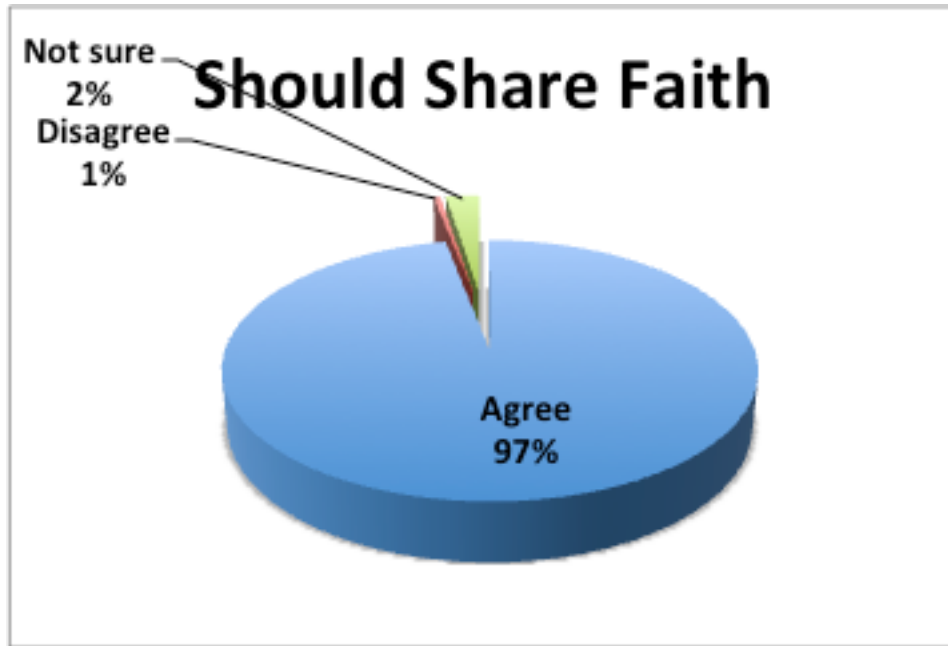


The preceding graphic combines the answers to seven different questions to provide a picture of the views and actions that impact the potential for missions and evangelism at KHC.

A high percentage of survey participants (97%) believe that the gospel should be shared. There is ample opportunity to share, represented by the large number of survey participants who have close, non-Christian friends. Ninety-eight percent have non-Christian friends. Sixty-six percent have 6 or more. Seventy-six percent feel confident to share the gospel. Seventy-two percent have shared their faith with a non-Christian in the past 12 months. Forty-one percent would like to be part of a local evangelism program. There is also a strong willingness to invest time in ministry if properly trained (90%). Thirty-seven percent are willing to spend four or more hours per week. The rate of evangelism (as we saw earlier) is 5%.

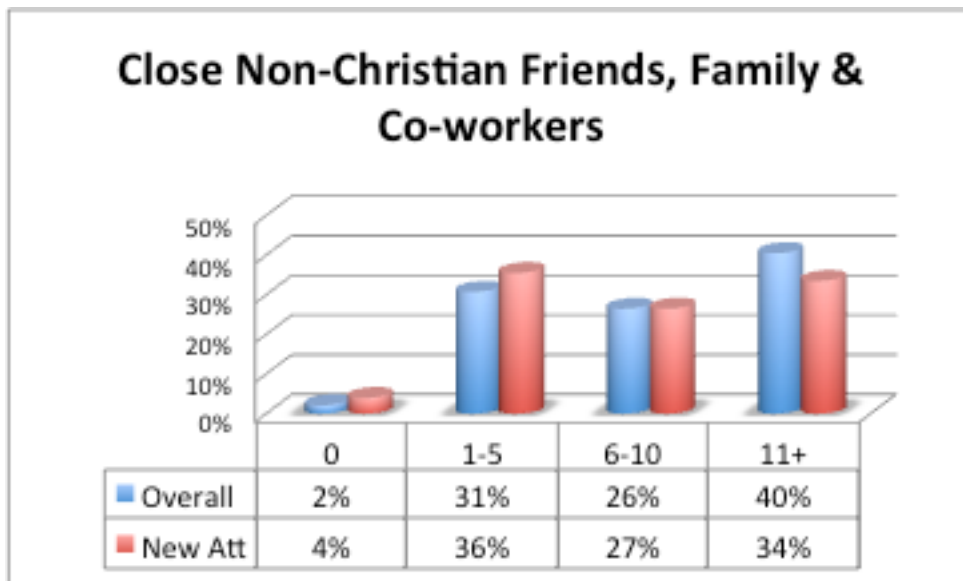
Let us look at the questions that are the basis for the graphic above:

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



Not surprisingly, there is a very high level of agreement on this issue.

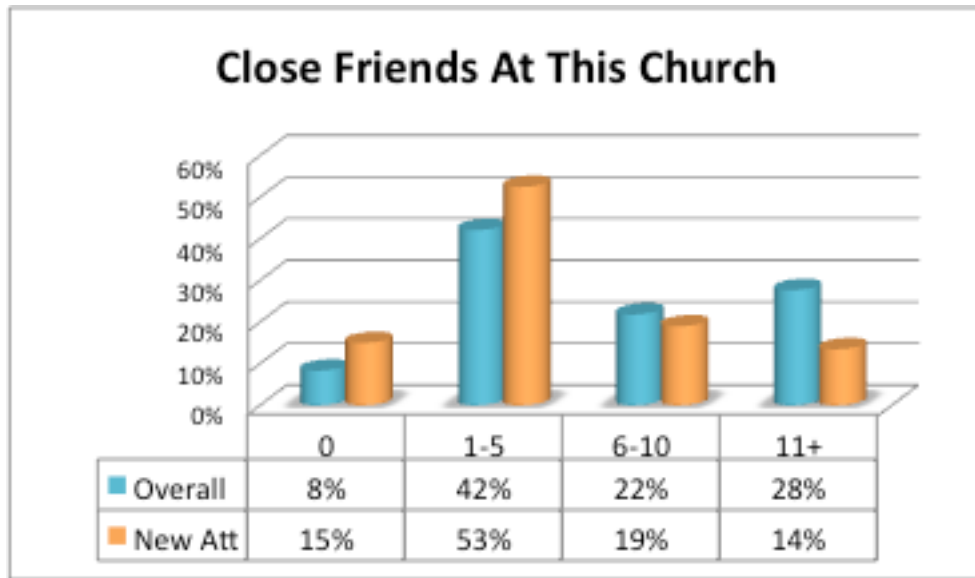
**Q: Approximately how many persons comprise your network of close friends, co-workers, and or family who do not attend any church?**



Most people at KHC have plenty of friends who do not attend any church. Only 2%

overall lack non-Christian friends. Sixty-six percent (26% + 40%) have six or more such friends. Sometimes people are so highly involved in their church they tend to get shut-off from those who still need Christ. However, the majority of people at KHC seem to have plenty of unchurched friends who could be encouraged/invited to participate in the life of KHC.

**Q: How many people at this church do you consider to be good friends?**

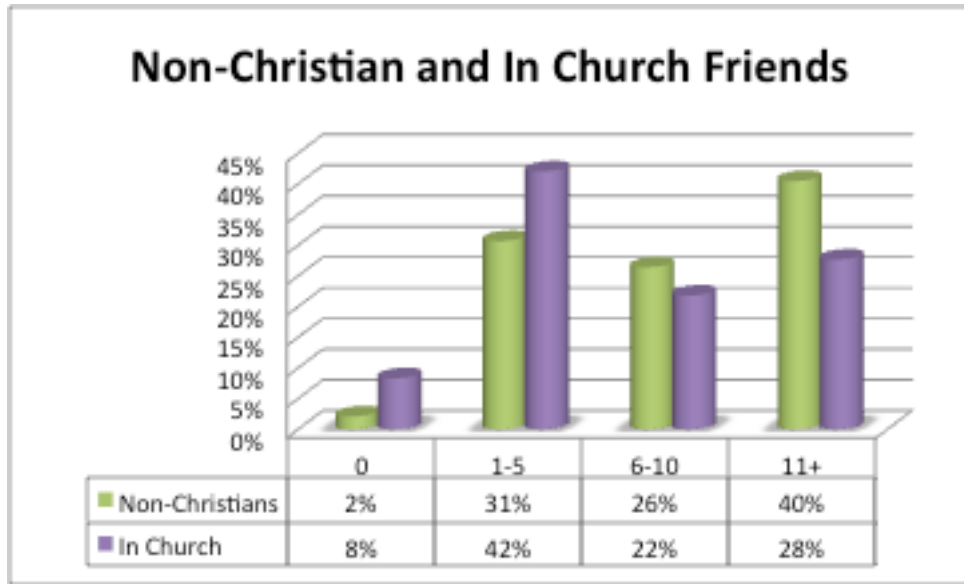


There are several purposes explored in this chart. First, one gets a sense of how social people are within the KHC church family. Some people are very social and have many acquaintances wherever they go—the 6-10 friends group and especially the 11+ group. Some have fewer, often more intimate relationships—the 1-5 group. A few are even less social. At KHC, overall about half (22% + 28% = 50%) are in more outgoing category. About 40% specialize in fewer, but usually closer relationships. About 8% have loner tendencies.

What this chart also tells us is that New Attenders are sometimes slow to build up the relationships that would be good for them and for the church. Fifteen percent of New Attenders report not having any close friends at KHC. What is encouraging is that 36% of the New Attenders report having 1-5 close non-Christian friends, but 53% have 1-5 close friends in the church.

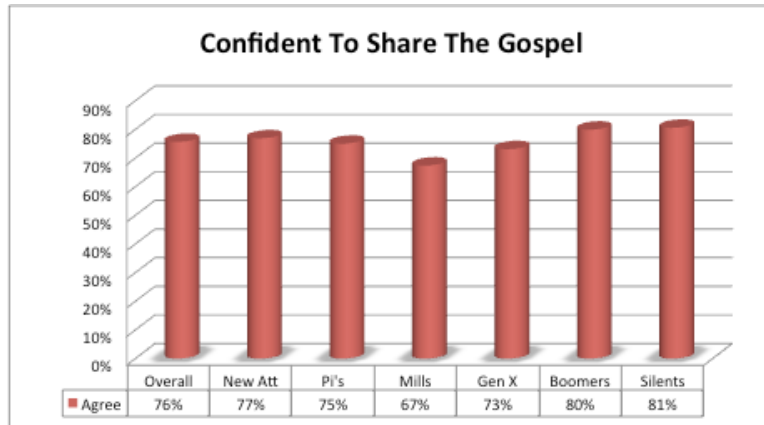
In the Quality of Fellowship Section, we will see a general acknowledgement that KHC is not currently doing a good job of welcoming and including visitors. Another factor is the degree to which people get involved in small group programs like the Life Groups. KHC has a lower level of participation in their Life Groups than is generally considered healthy. The larger the church, the more important that good

levels of participation in small groups take place. Sixty percent is a good starting point. KHC is running in the 40% range.



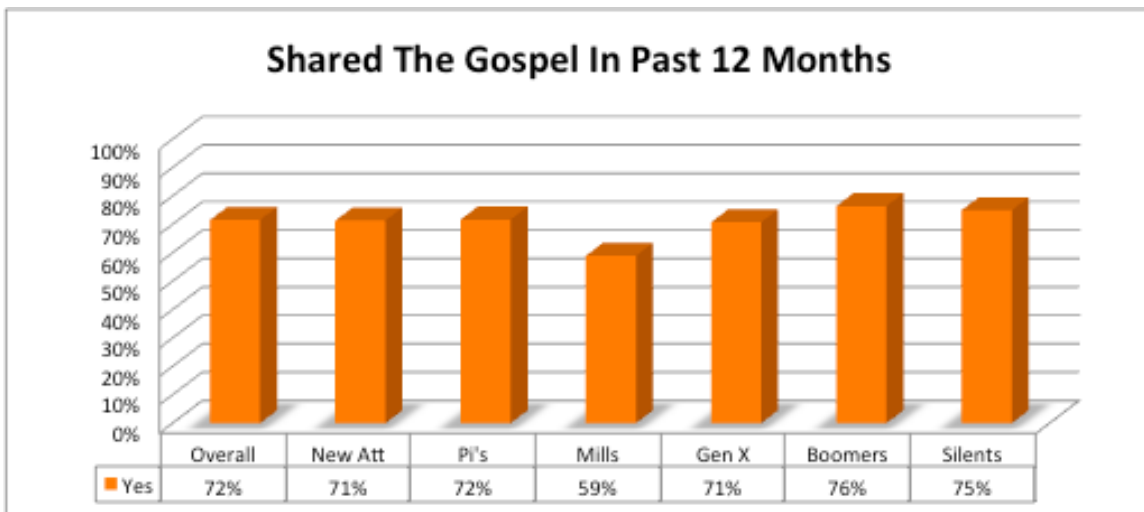
The next chart compares the overall level of close non-Christian friends to close in-church friends. This comparison gives us a glimpse as the degree people are looking to their church as a place to find friends, find fellowship, find mutual support, and, hopefully, find discipleship and accountability. As one looks at the chart, it is clear that people tend to be less involved with their friends in church than they are with friends outside the church including non-Christian friends. More people report not having any close friends in church. Fifty percent have five or fewer friends while 66% report having more than 6 non-Christian friends. *KHCers are **not** particularly looking to their church as a place to find close friends and find the level of spiritual support that would be appropriate.*

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



More than 3/4ths (76%) of survey-takers feel confident to share the gospel. This is above average for evangelical churches. It is interesting to note that the older a person is, the more confident they are in sharing the gospel.

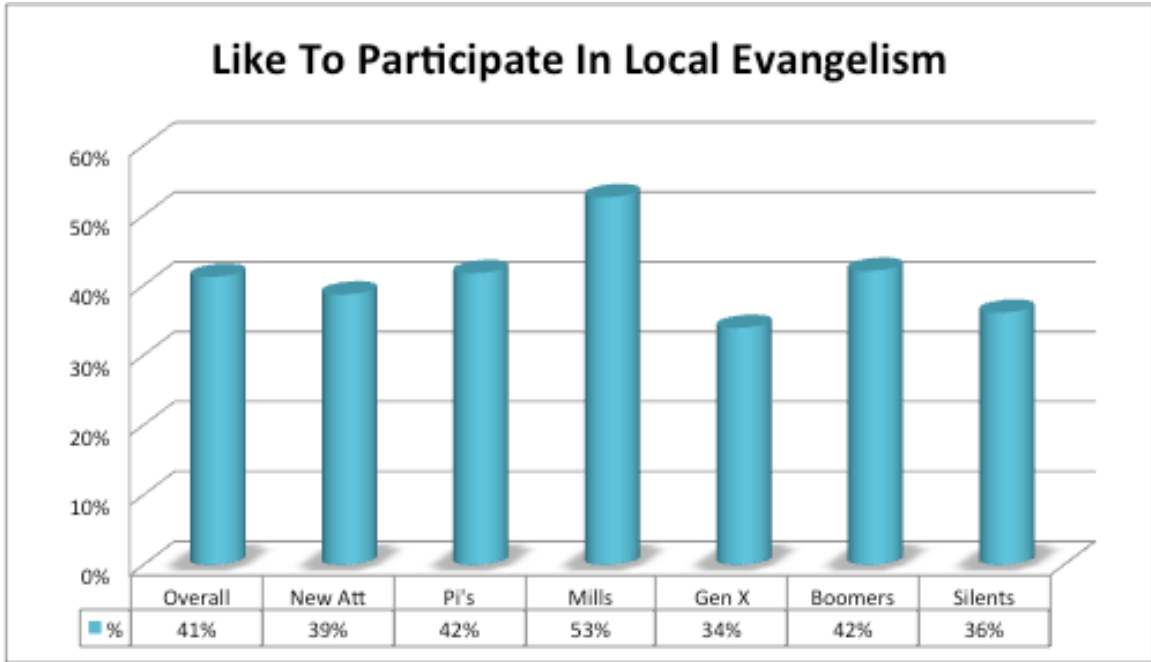
**Q: Have you shared the gospel message with a non-Christian in the last twelve months?**



This is a good rate of sharing the gospel but one has to be puzzled by the lack of results.

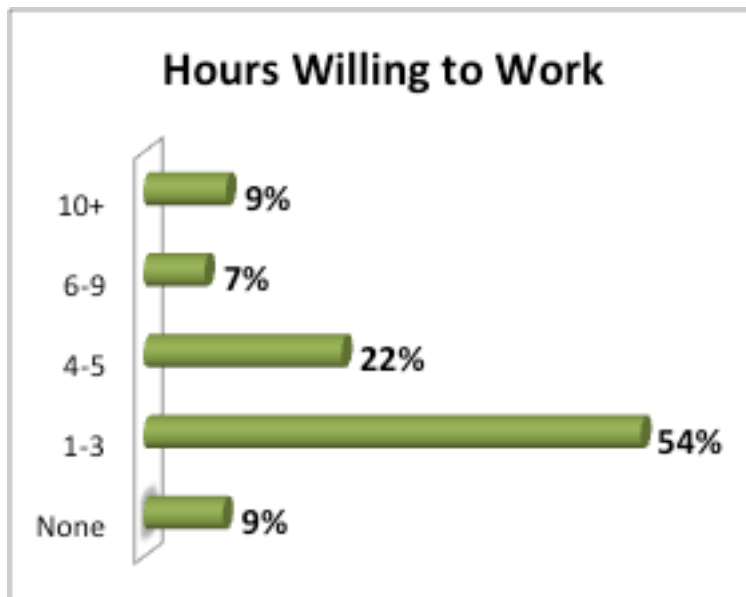


**Q: I would like to participate in a local evangelistic effort.**

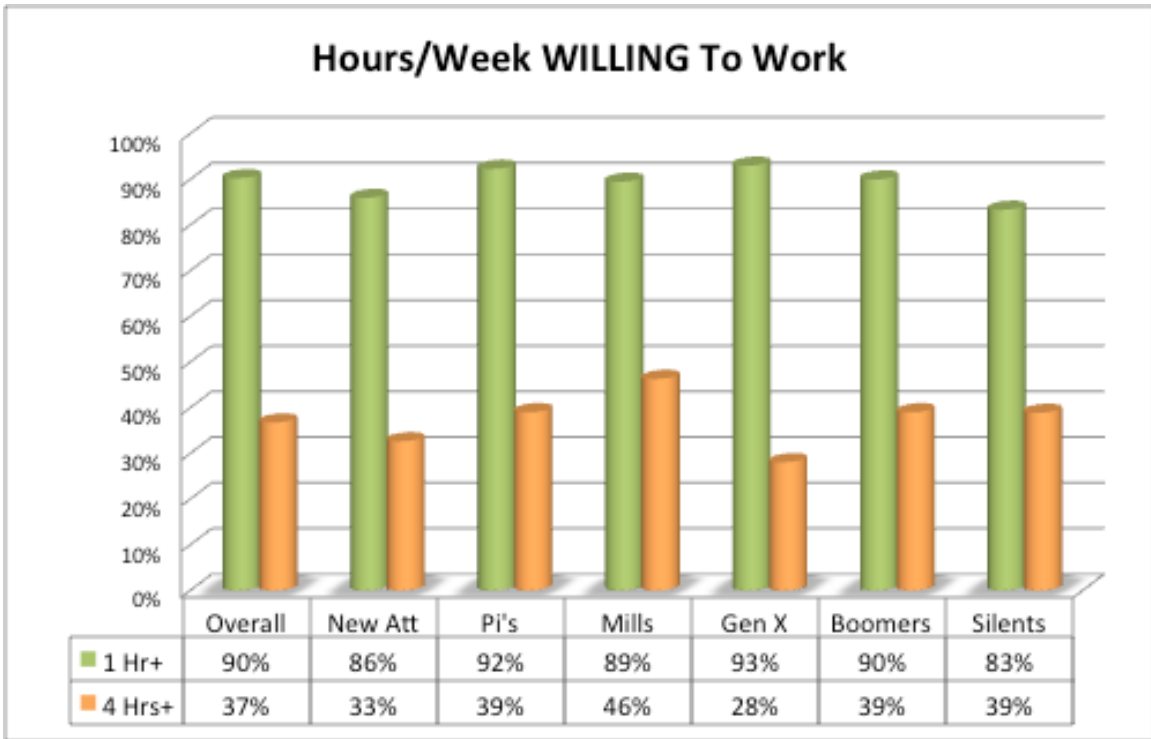


Forty-one percent of survey-takers would like to participate in a local evangelism outreach. This number is a good representation. Evangelism is clearly a concern at KHC.

**Q: How many hours per week are you *willing* to spend serving the mission of this church? (Assume you are well trained.)**



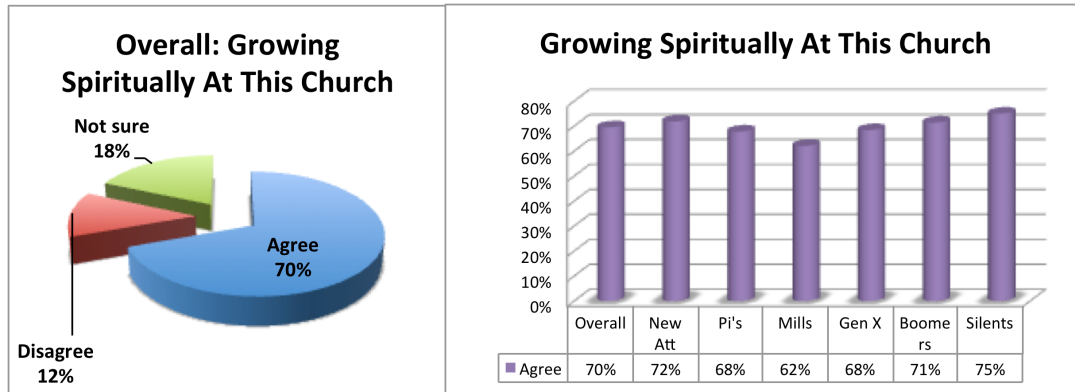
This question measures the willingness of people to work in support of the ministry of their church. In a later question we will look at the actually amount time people are actually spending. At present, we are looking at willingness. Only 9% are unwilling or unable to spend time supporting the ministry of the church. That means that 91% are willing to work an hour or more per week (due to rounding off, the next graph says 90%). Here is how that willingness looks across the tenure and age groups:



## Discipleship in the Church

Churches who for the most part only attract well-churched people sometimes have absolutely no organized plan of discipleship. Other churches that have effective evangelism programs are very organized with several programs to encourage growth in the faith. A church with no intentional discipleship program usually does little discipling.

**Q: I am growing spiritually at this church.**



The overall score of 70% is distinctly in the low average range. The level of response is clearly less than enthusiastic. The question conveys the feelings but not the reason for the weakness in spiritual growth. Among the various current attending groups, the Millennials seem to be the least enthusiastic on this question at 62%. The Silents, perhaps because of the more independent nature, are the most enthusiastic at 75%.

This question can be considered to have two parts. The more important part can be stated, "Am I growing spiritually?" This approach to the question is more personal. If only 70% of people at KHC are growing spiritually in a personal sense, that is discouraging.

The second part could be "at this church". Is the church providing an environment that favors spiritual growth? This is a critical question. One could argue that while the church is vitally important in the lives of God's people, people cannot be dependent on the church as their sole support/resource for their spiritual growth. Growing in one's relationship to Christ is basically an individual's responsibility and should be taking place even in a less than ideal church setting. Of course, the church should be doing all it can to support spiritual growth among its members.

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

**Q: Our church has an intentional discipleship process in place for new believers that helps them develop into mature Christians.**

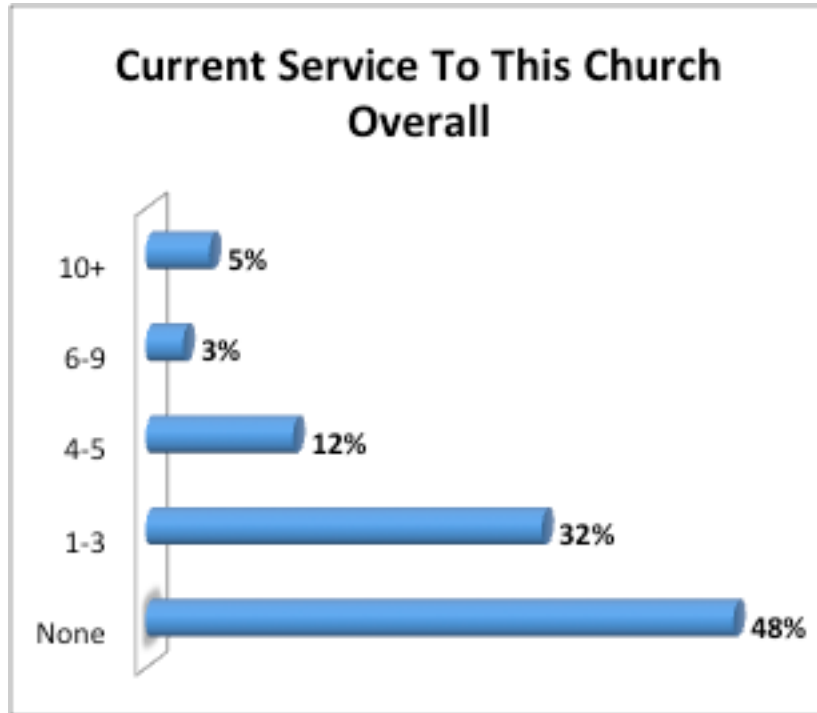


Most survey-takers question if there is adequate intentional discipleship at KHC. One of the ministries that is part of the Ministries Assessment Section is King's Harbor School of Discipleship. However, the response to the question suggests that the need is not really being met. KSOD is also poorly assessed in the Ministries Assessment section.

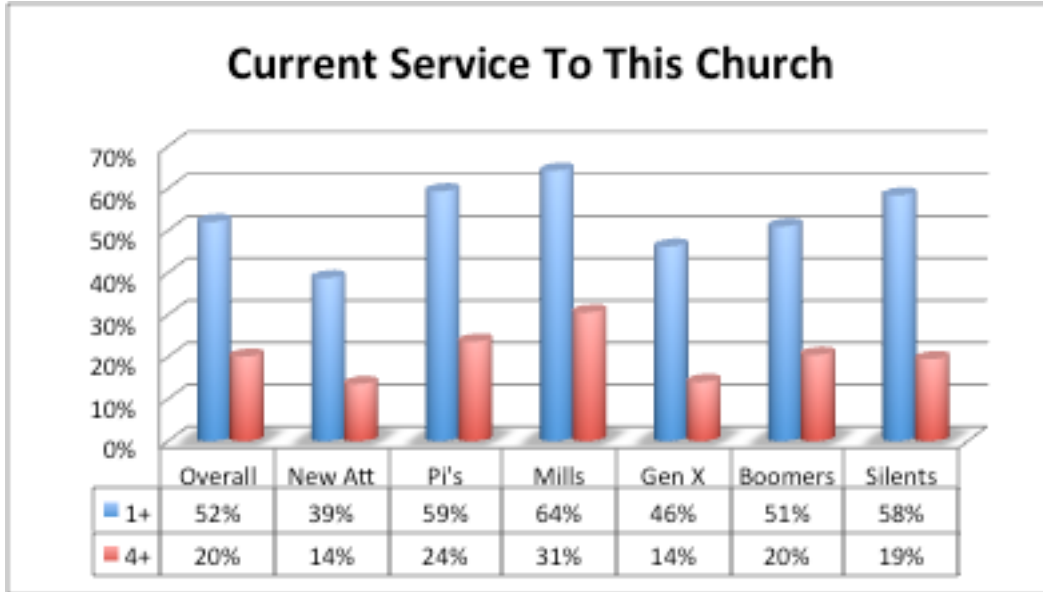
### **Membership Mobilization**

This section consists of three questions. Essentially, three ideas are compared. First, the **current** deployment of volunteer services is determined. Second, the number of hours volunteers are **willing** to work for the mission of the church (if training is provided) is measured. The two levels are compared. Third, the question is asked, "Would you like leadership training?"

**Q: How many hours do you spend each week in your ministry callings on behalf of this church?**

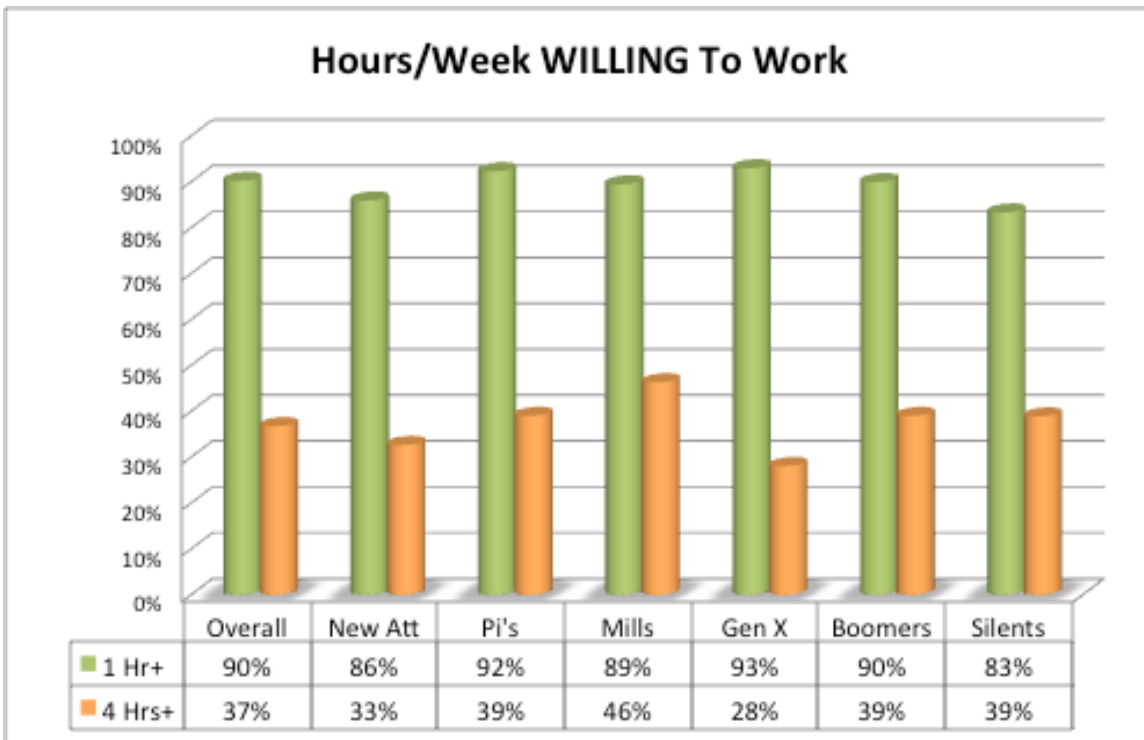


The first graph says several important things about KHC. Forty-eight percent of current attenders are not involved in serving the church. Fifty-two percent (100%-48%) percent of survey-takers are currently working at least one hour a week in support of the ministry of the church. The normal minimum criterion for good deployment is 60%. While it may be a temporary and atypical situation, KHC is currently under-mobilized. There are many good workers at KHC. Twenty percent work four or more hours per week. Only the Millennials break the 60% mobilization criterion.



One of the issues at KHC could be that the church tends to be staff oriented. Staff may be expected to do the ministry of the church.

**Q: How many hours per week are you *willing* to spend serving the mission of this church? (Assume you are well trained.)**

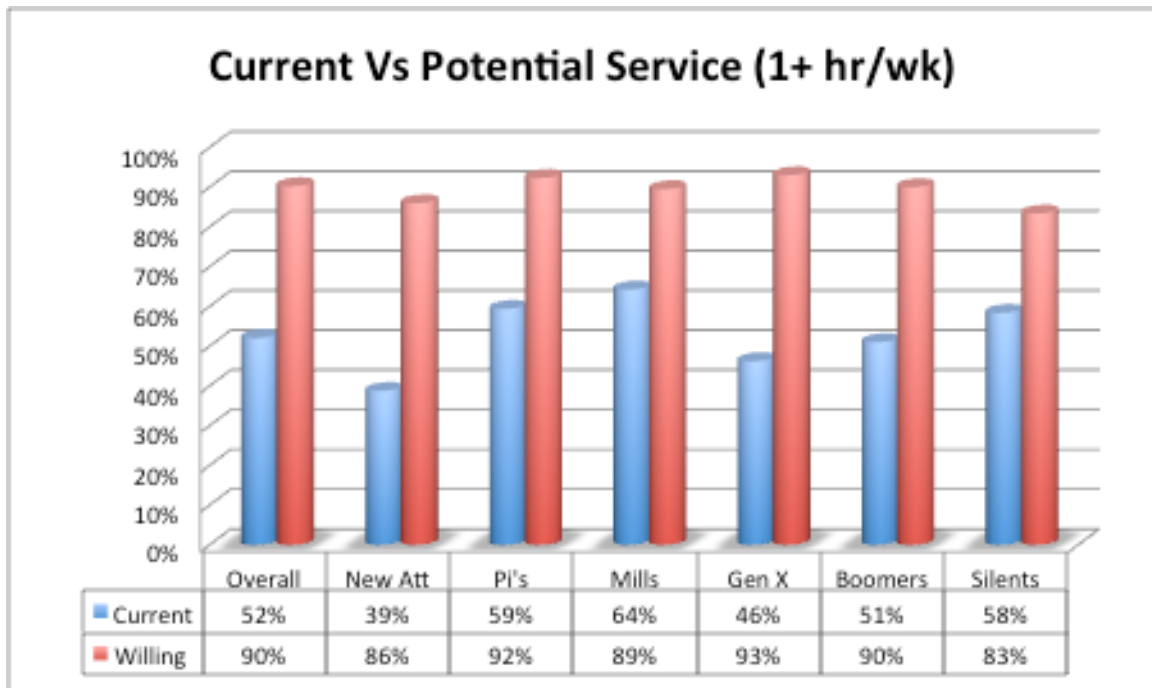


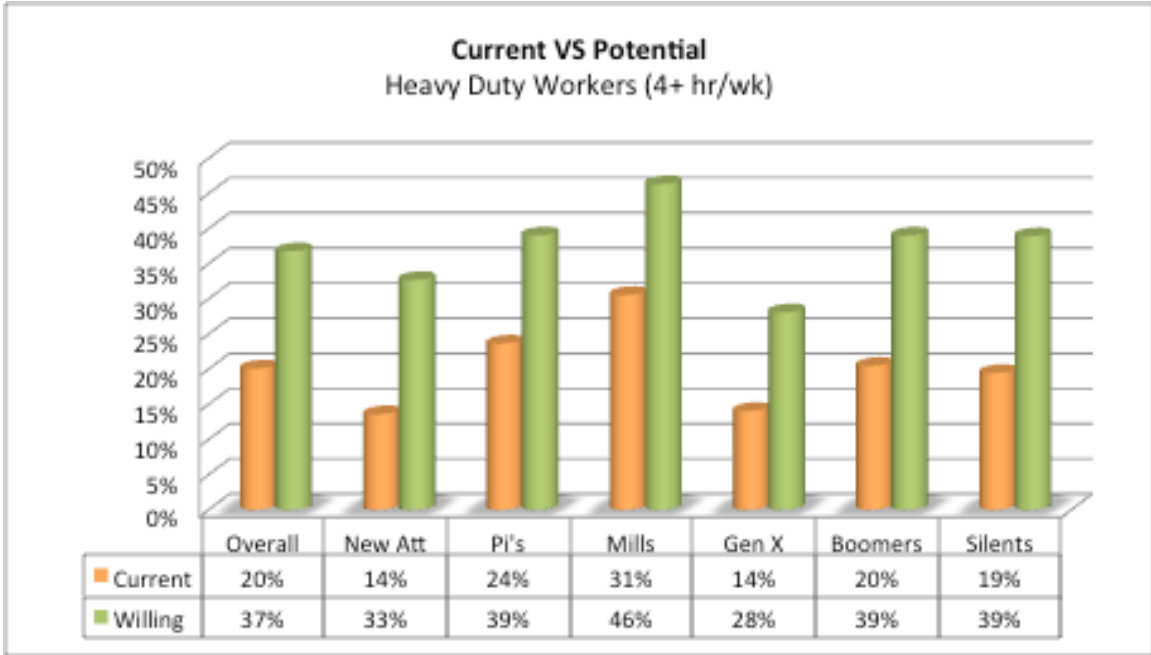
This question is similar to, but different in one important aspect, from the previous question. The previous question asks survey-takers how much time they are spending now in behalf of the ministry of the church. This question asks how much they are ***WILLING*** to work. Ninety percent of current attenders say they are willing to work at least an hour a week in support of the ministry of KHC. It is quite apparent that there are more people willing to work in the church than are currently working. Many are also willing to work more hours than they do now.

One can say, "Talk is cheap!" pointing to fact that many who are saying they are willing to work are not working. One would not want to try to deny that there is some truth here. However, there is another truth as well.

Few churches do a very good job in recruiting and training new leaders. What the graphs illustrate is that the potential of workers in the church is almost always higher than is being realized.

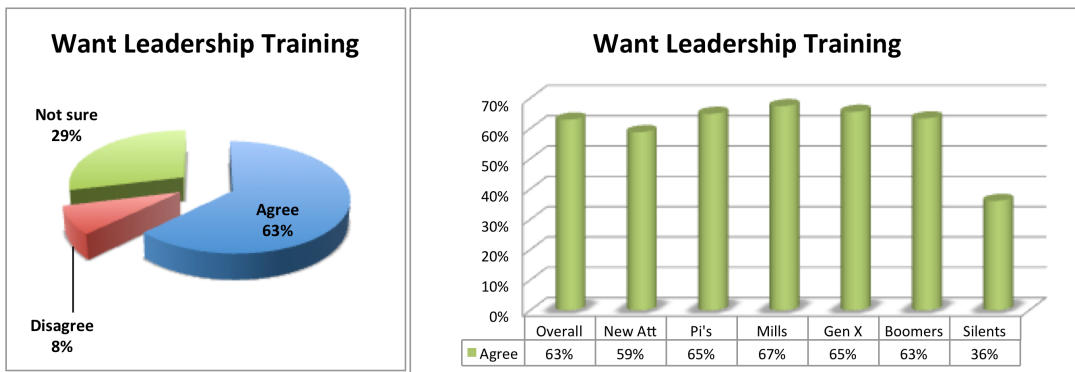
Here is a comparison of current levels of mobilization with the potential mobilization:





KHC currently has 52% of current attenders mobilized. KHC is currently under mobilized. However, 90% are willing to be mobilized. Twenty percent are currently “Heavy Duty Workers” (working four or more hours), but 37% are willing to be. Think of what could be done if KHC could increase its current mobilization by even 10%. Note where there is untapped potential for both workers and leaders. ***One of the factors holding involvement back is training.***

**Q: I would welcome some leadership training.**

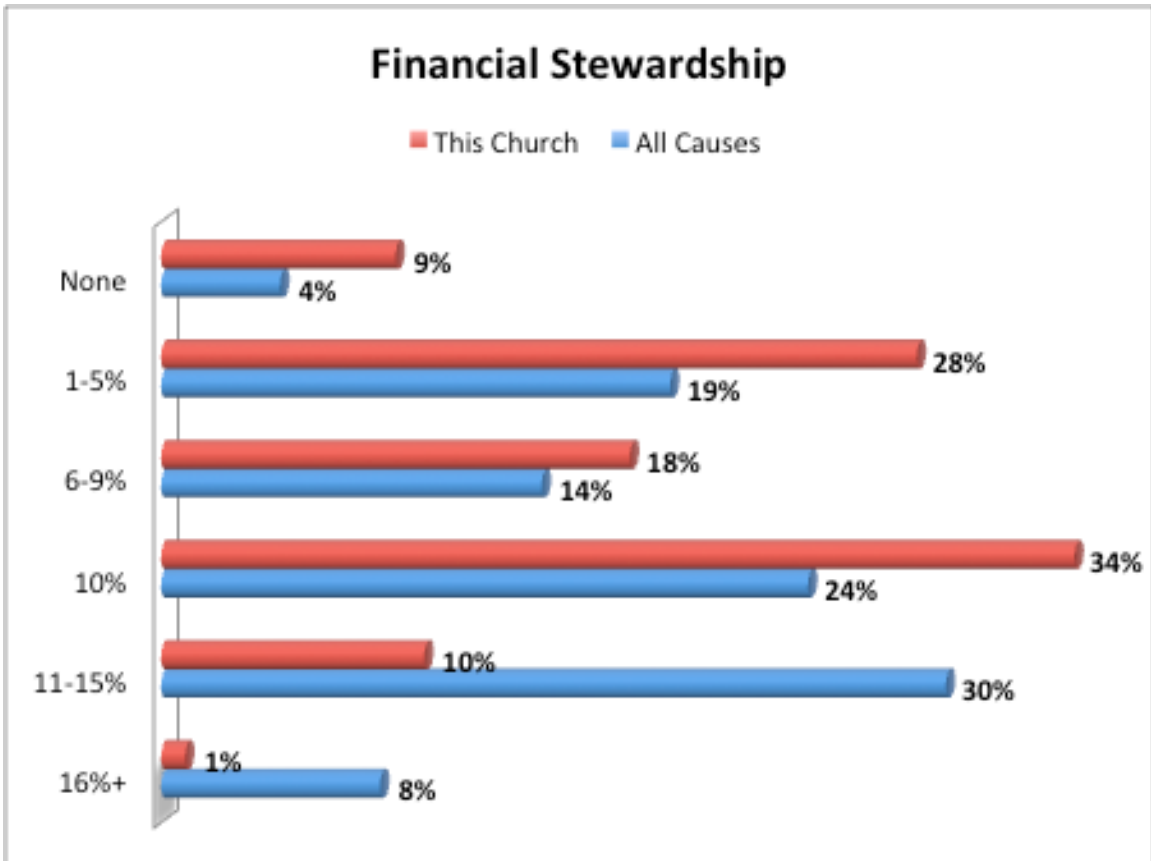


Over half of all but one group want leadership training. Seventy-five percent (6 of 8) of those who identified themselves as being part of the Board of Elders want leadership training.

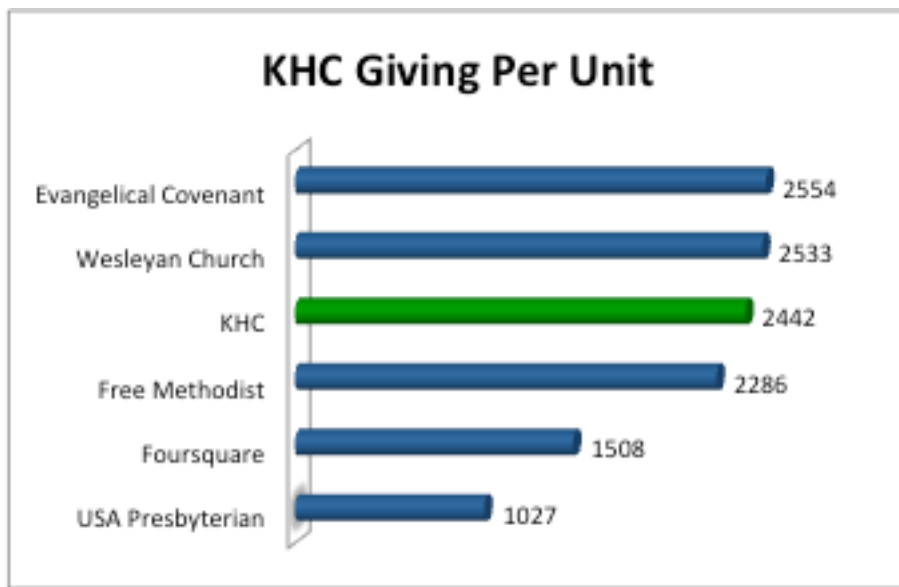
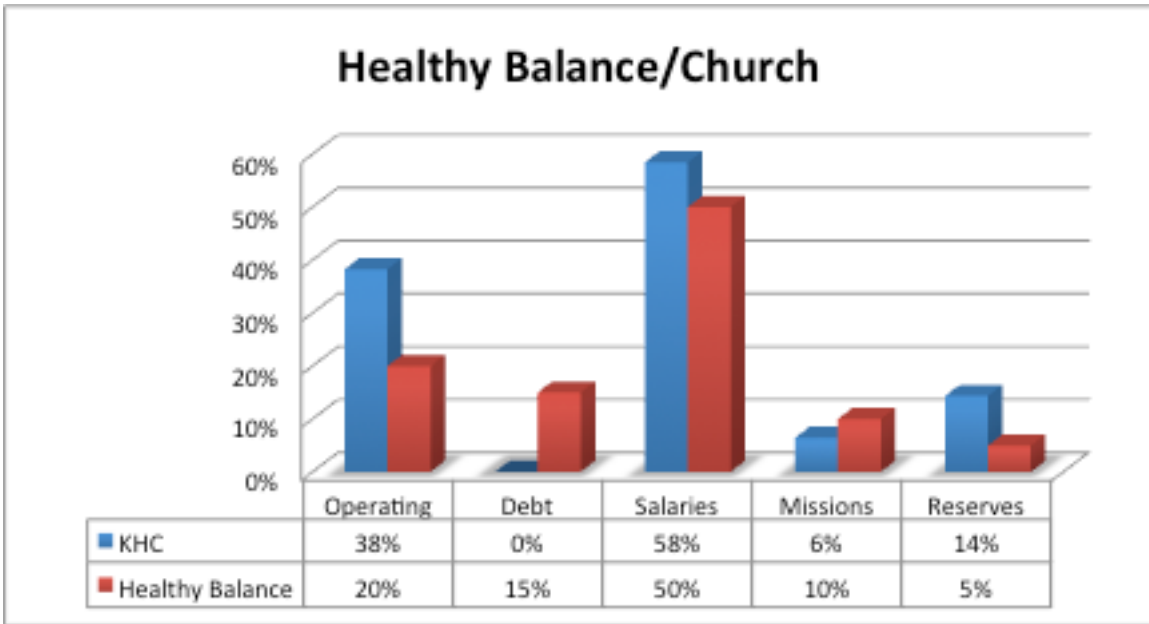


Churches are well-known for asking people to do things without training or mentoring. We can also add, "Without considering how the person is gifted." Considering gifting and then providing training and mentoring puts the volunteer endeavors at a church on a whole different level. ***Sixty-three percent of KHC attenders want training.***

**Financial Factors**



Sixty-two percent of current attenders give 10% or more of their household income to all causes including this church. Forty-five percent of current attenders give 10% or more of their household income to this church.



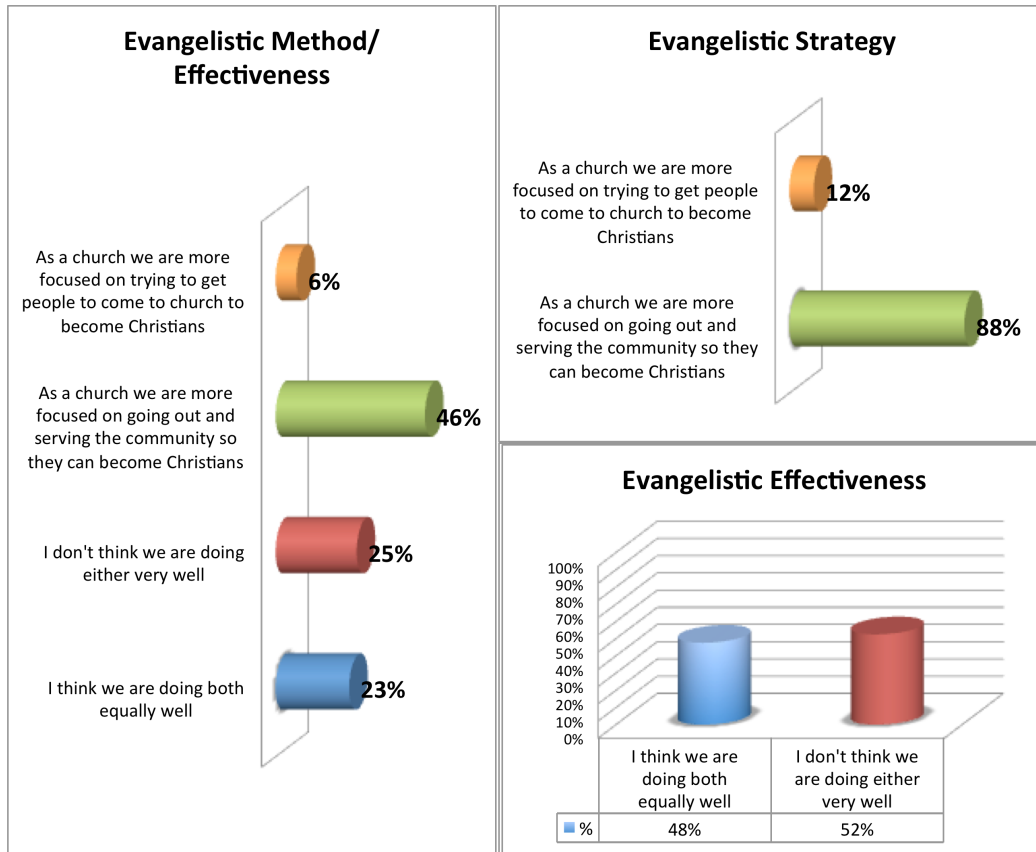
**Evangelism/Assimilation Strategy and Setting**

**Q: Which statement is most true?**

- **As a church we are more focused on trying to get people to come to church so they can become Christians.**
- **As a church we are more focused on going out and serving the community so they can become Christians.**
- **I don't think we do either very well.**

- **I think that we are doing both equally well.**

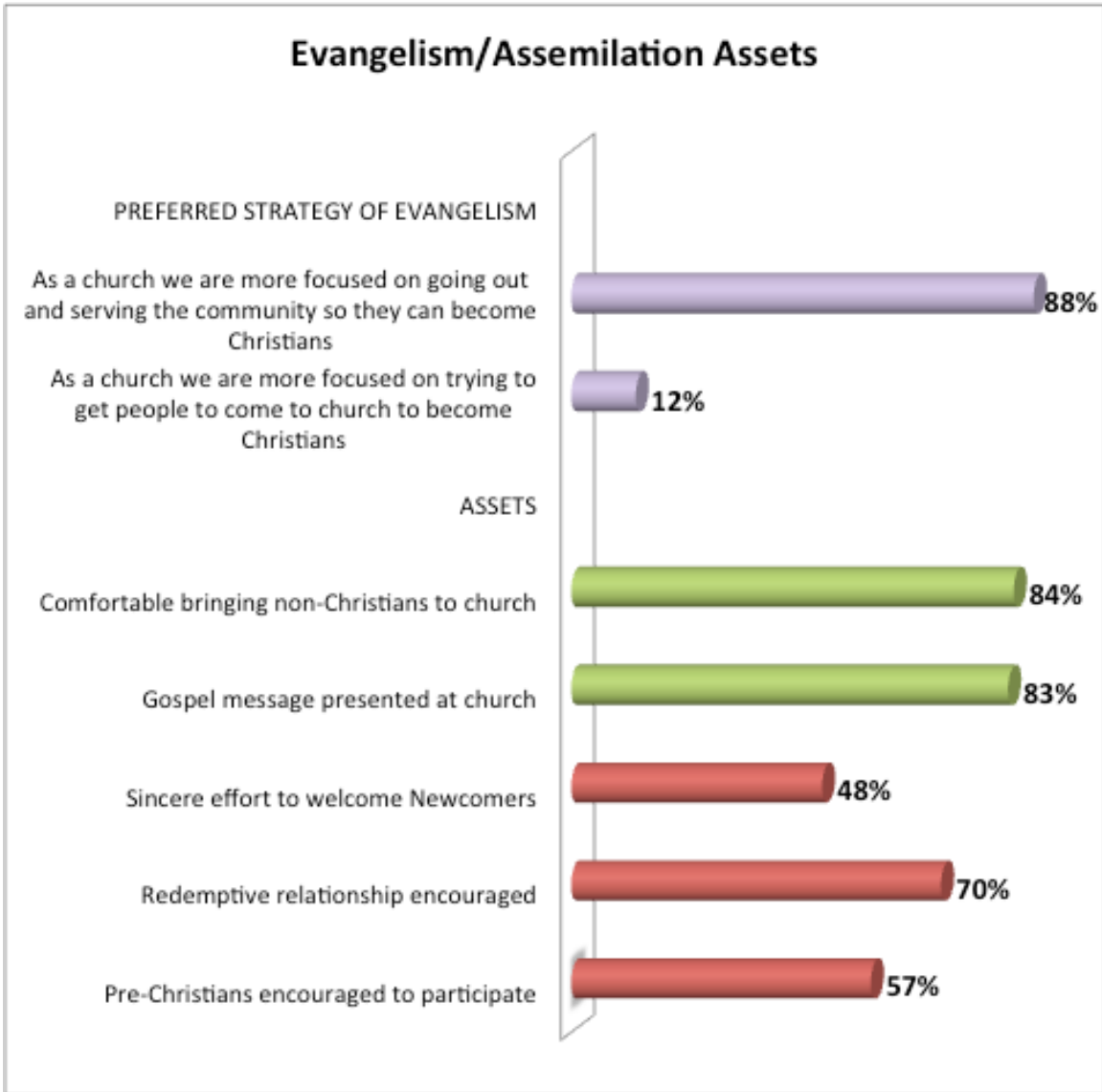
The question has four alternatives. Effectively the four options mix evangelistic strategy with evangelistic effectiveness. The assumption is that survey-takers will choose the option that they feel most strongly about. Some churches clearly say that their evangelistic strategy is to “get people to come to church to hear the gospel”. Others feel compelled to admit that they “don’t think we do either (evangelistic effectiveness) very well.”



Of the four options, almost half (46%) choose, “As a church we are more focused on going out and serving the community so they can become Christians.” If the two strategy options only are utilized, 88% see going to where people are as the primary option. If only those who were part of KHC the first five years are asked this question, the percentage rises to 97%. Even New Attenders are at 85%.

The Church on the Beach is the prime example of going out to where people are to reach them for Christ. Royal Family Camp and Club and Sharefest are others. ***The choice to go where people are to share the gospel is a very distinct choice and one that separates KHC from most American churches.*** The default position of most churches is to bring people to church so they can become Christians. Most of the other half were divided on the effectiveness of KHC's evangelistic efforts.

Regardless of which strategy or combinations of evangelistic strategies KHC decides to employ, it will be important that the church be ready to receive those new to the faith or looking for a new church home. Let us look at KHC's evangelistic/assimilation assets.



Most traditional churches are the most comfortable bringing people to church or church activities to hear the gospel as an evangelistic strategy. However, many in our increasingly secular society will not be reached by such a strategy. KHC has clearly opted for the going out to where non-Christians are as its primary strategy. Regardless of the evangelistic strategy, the church body needs to be properly prepared to not only reach people for Christ, but to be able to make them feel at home so that they can be assimilated into the Body of Christ.

Certain assets need to be present to effectively include new people into the life of the church whether the church is reaching new converts, recovering former church

goers, or incorporating people transferring from other churches. People need to be comfortable bringing people to church and/or church activities. One needs to have confidence that people will hear the gospel if they come. Not that an evangelistic service will take place every week, but one should be learning about the gospel on a weekly basis.

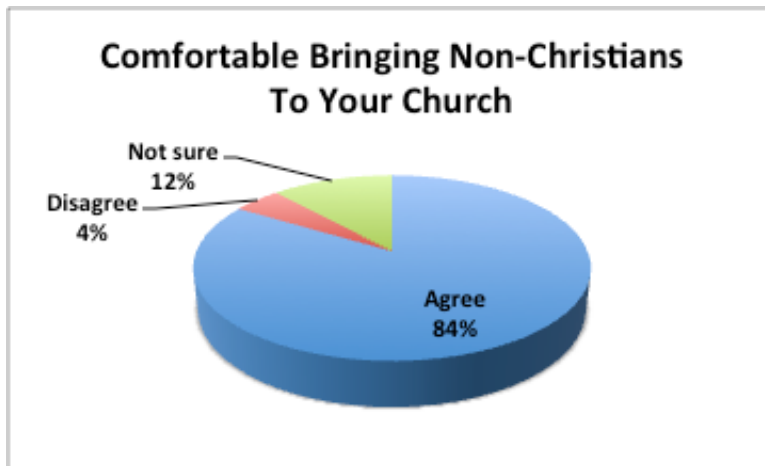
People need to be encouraged to be building *redemptive relationships* with non-Christians. How else will people ever be reached except Christians build relationships with them and are able to speak to them when the opportunity arises. If there are people who come to church who have not yet made their faith commitment, they need to be encouraged and supported. For far too many church-attending people, the church is perceived effectively as a Christian-Only Club.

***Churches need to strategize to be supportive of those who are moving towards faith.***

Finally, a church needs to polish up its inclusive, hospitality skills so that all will feel welcomed in the family of God. This is needed for reaching any and all people. ***None of the items on the Asset List should be under 80%. How well a church welcomes and includes newcomers should be a very high priority.***

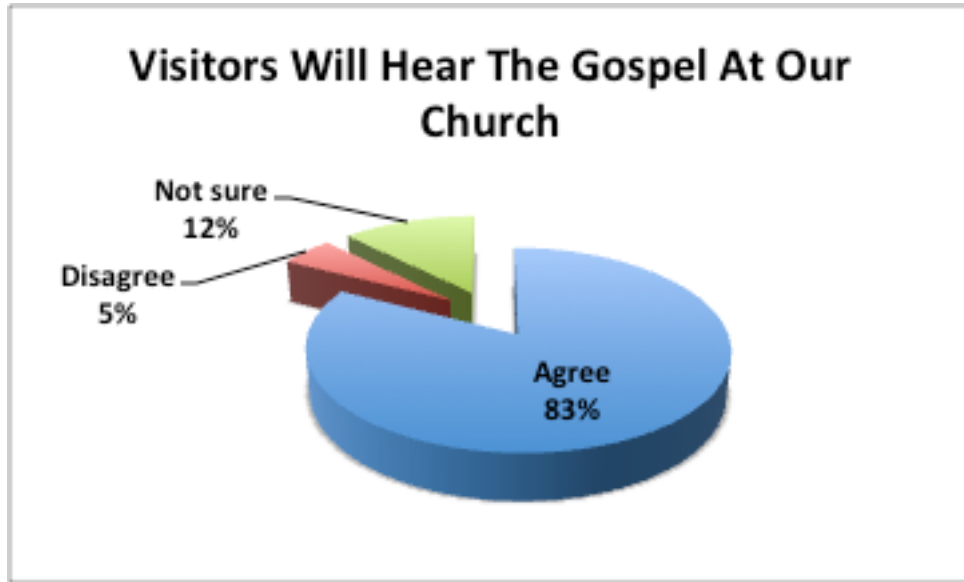
Here are the questions on which the previous graph is based.

**Q: Would you feel comfortable bringing a non-Christian to a church service?**



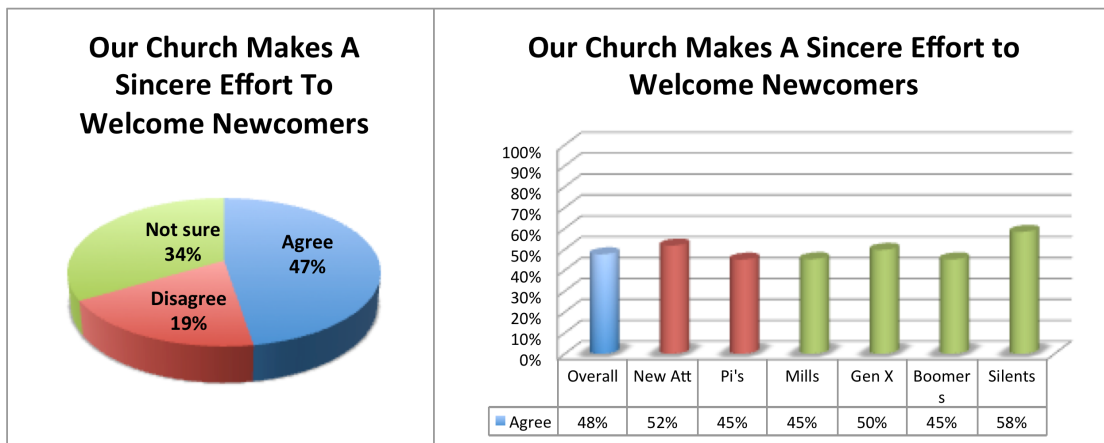
Eighty-four percent is a good rating. Most people are comfortable bringing people including non-Christians to KHC.

**Q: Non-Christians are likely to be exposed to the gospel message during a worship service at this church.**



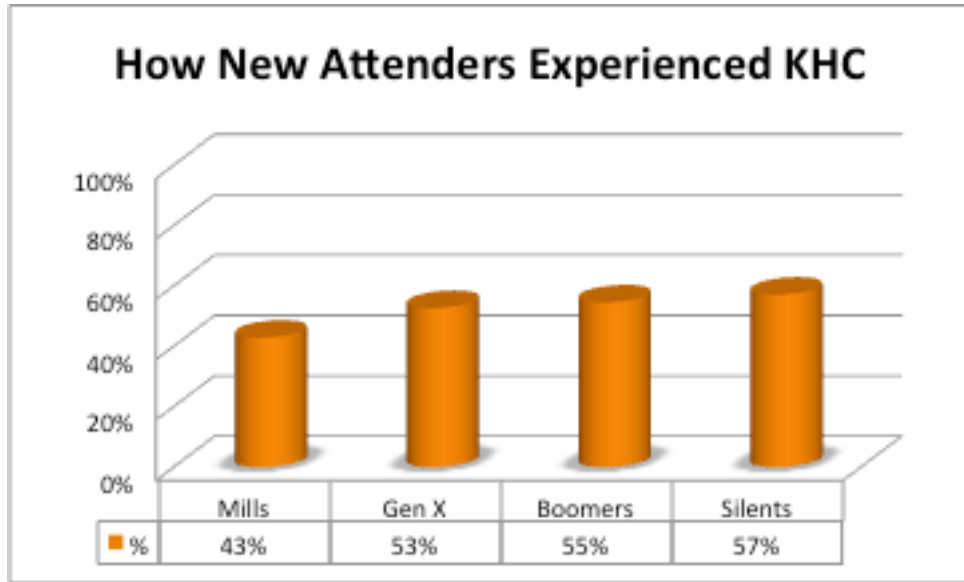
For the most part, people feel that visitors will hear the gospel if they attend KHC. It is not that there will be a salvation message every Sunday, but overtime a person would come to understand the gospel from attending KHC.

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



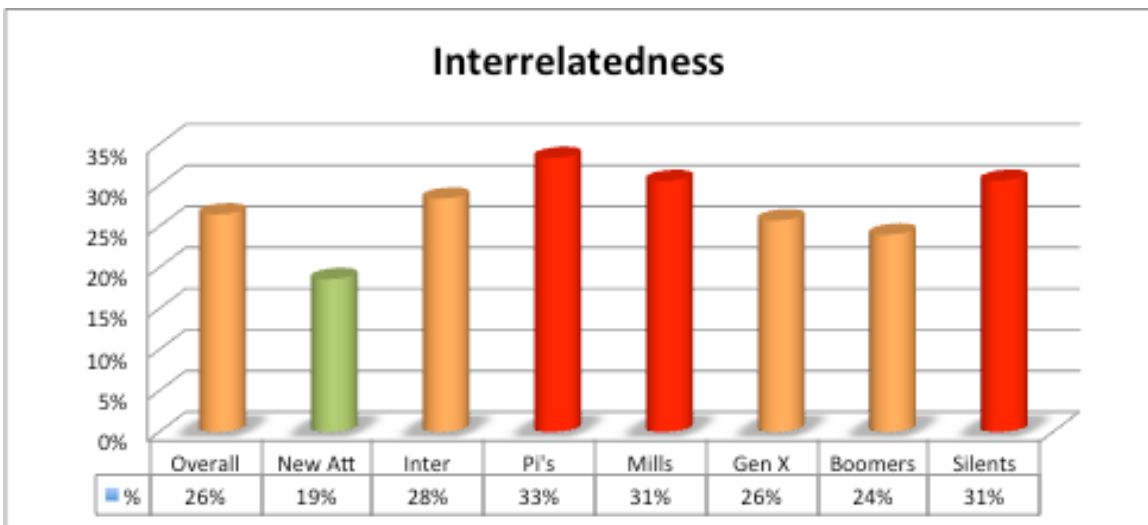
This is clearly one of the questions where 80% should be the minimum. Forty-seven percent is not even close to 80%. This is a serious short-coming. Perhaps it is a temporary condition, but it definitely needs to be addressed.

If 48% actually reflects the true condition at KHC, it needs to be a priority to be addressed. Here is how the New Attenders of each generation reported their inclusion experience.



One of the factors that sometimes interfere with doing an excellent job of welcoming and including newcomers is interrelatedness. The next question explores this condition.

**Q: Do you have relatives living outside your home who attend this church?**



It is a wonderful blessing to extended families when they attend the same church. Attending church becomes an occasion to visit with family on a weekly basis.

However, there is a down side to having a substantial number of extended families in the church. If pushed too far, a church can seem like a clan to outsiders especially

if interrelatedness is too apparent. At a less extreme level, research has shown that when a church is more than 20% interrelated, it tends to be weak in including newcomers. Newcomers who do not feel included do not stay. Interrelatedness at KHC is at 26% overall. Pioneers (those who began attending between 1997 and 2002) are 33% interrelated. Millennials and Silents are all at 31%. Intermediate Attenders (those who began attending between 2003 and 2010) are 28%. Only the New Attenders are below the criterion.

The mechanism for interrelatedness interfering with the inclusion of new people is no mystery. If one of your priorities is to see Aunt Jane at church every week, you may neglect welcoming that new family sitting next to you because of your concern for seeing Aunt Jane. People with relatives in the church tend to get their relational needs met differently than those who have no relatives.

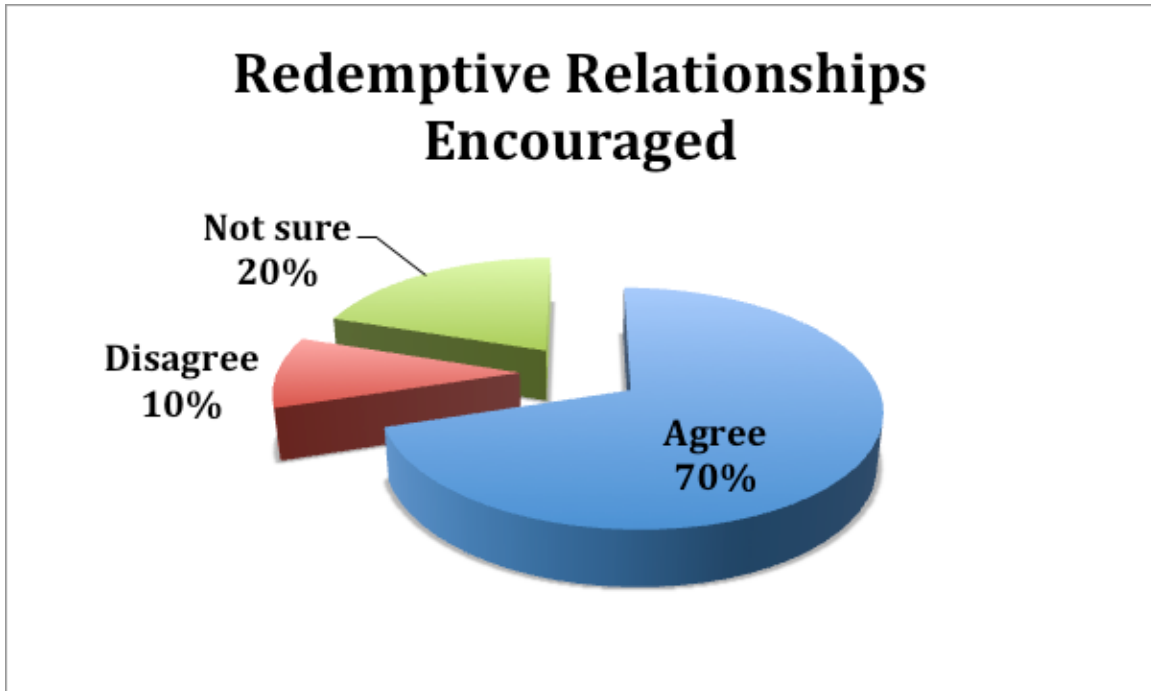
	Mills	Gen X	Boomers	Silents
New Attenders	16%	16%	22%	14%
Intermediates	41%	33%	23%	23%
Pioneers	50%	33%	27%	44%

As the table above shows, the extended family phenomena is quite prominent at KHC. Five of the 12 categories are over 30%. Another four are over 20% but less than 30%. Stated another way, interrelatedness is a significant dynamic with both the Pioneers and Intermediate Attenders. Only ***New Attenders come with limited extended family support.***

The solution is not to kick out all your relatives, but it does mean that ***KHC must deliberately focus on the inclusion of newcomers or few will stay. The inclusion of new people must be seen as a very positive and necessary ministry deserving the attention of your best, most hospitable people.***

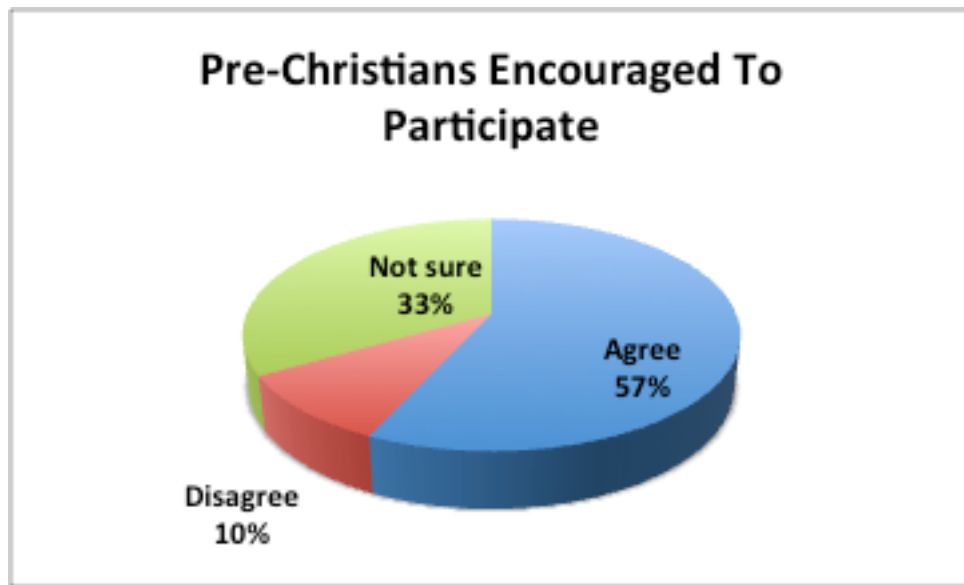


**Q: Those who attend this church are encouraged to build redemptive relationships with non-Christians with the hope of influencing them with the gospel:**



Most evangelism is a relational process. People are most likely to hear what we have to say if we have built a relationship with them. Most people at KHC recognize that to reach people for Christ, it is necessary to build relationships so that when the Holy Spirit provides opportunity, we can speak into their lives. It would be better if the approach were better supported.

**Q: At this church, people are accepted and allowed to participate in the life of the church before they actually believe in Jesus.**

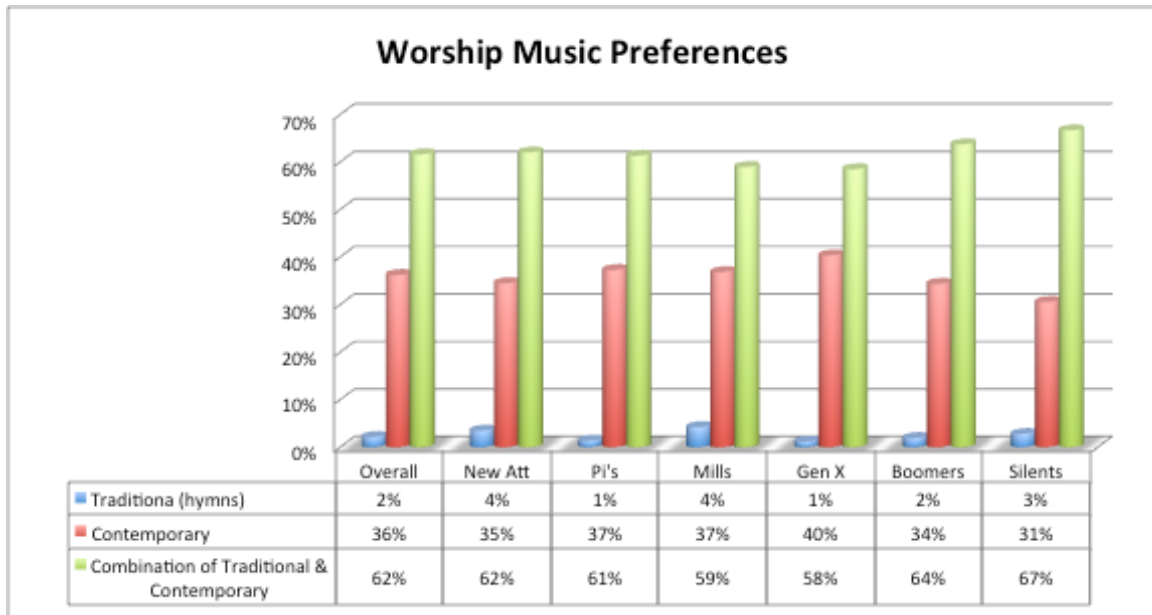


Like the previous question, this question touches on something very basic to evangelism. The response is weaker than it ought to be. The church must intentionally build redemptive relationships and learn to encourage people to make a faith commitment including allowing and encouraging them to participate in the life of the church. Certainly there are roles in the church that should only be filled by persons of faith. However, the blessing of Christian fellowship should be offered to all who are willing to participate. It is one of our strongest attractions to those in a lost world.

***Conclusion***

***KHC is actively focused on ministries to the community while in many ways is failing to provide support for those who might come to faith by coming to the church.***

**Q: My preferred style of music in worship is (choose only one).**



There is an amazing lack of diversity in these results. All groups agree that the style of Worship music style should be blended, but tending toward contemporary.

## Section 4: Quality of Fellowship

### Special Introduction for KHC

This could easily be the hardest section for leaders at KHC to read. Long-term KHCers could easily say, “We don’t want to go there.” It will be hard to hear. It is addressing a long-term part of KHC’s DNA. There is a generational aspect to the subject. Silents (70+) prefer to keep relationships on a more formal level and are more reluctant to really share what is going on in their lives. When times are personally hard for them, they prefer to “tough it out”, rather than share or seek the support of others. They tend to see their personal lives as appropriately private.

With each succeeding generation in our world, there is pressure for greater openness. The Millennial crowd specializes in sharing everything good and/or bad in their lives, if not in person, then, by all the various forms of social media. If they are going through a hard time, they seek the support of others and want to be held accountable for dealing with their issues. Mixing the two extremes of ages is very much like trying to mix oil and water. There are reasons why it is hard to mix generations.

What needs to be recognized is that one of the very strongest appeals that Christianity has to non-Christians of every age is to provide a place where they feel

acceptance and belonging. Even for long-term Christians of all ages, after they are comfortable with a church's theological stripes, will generally choose the church that is the most relational—where they can easily fit-in and feel a part as well as have their family's needs met. As we shall see, KHC has been and continues to be only moderately successful in this area (not because CRM reTurn Team says so, but because it is what survey-takers have said). As painful as it may be to read this section, it is really important.

A ministry assessment such as this covers a great deal of material ranging from demographics, to leadership assessment, to a Biblical beliefs evaluation. Three sections can be characterized as “ministry focuses”:

1. Section 3: Ministry Potential (focuses primarily on Evangelism/Mission)
2. Section 7: Biblical Beliefs
3. Section 4: Quality of Fellowship

This section focuses on the Quality of Fellowship. This area is one where most students of the Bible can elaborate the fine points, but have trouble seeing how it works in the modern world. An amazing number of evangelical churches have major blind spots in this area. Part of the problem has to do with church people being very influenced by the culture we live in. Our culture does not encourage getting involved in each other's lives. Christianity does. A goal is to maintain an appropriate balance between all three focuses.

**Christianity by it's nature is profoundly relational.** It is first a relationship between God and man. Then it becomes a relationship with men created in the image of God. An essential outcome of true faith must be a love of people and commitment to their welfare (including spiritual) with special deference to the family of God.

*Therefore as we have opportunity, let us do good to all people, especially to those who belong to the family of believers. Galatians 6:10*

As we try to construct a Biblical model for Quality of Fellowship, we can start with the heady days of the early church before persecution became the norm.

*All believers were one in heart and mind. No one claimed that any of his possessions were his own, but shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was with them. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need. Acts 4:32-35*

Jesus' foremost distinctive of being one of his disciples is love.

*All men will know that you are my disciples if you love one another.  
John 13:35 NIV*

New Testament Christians cared about each other and were involved in each other's lives.

*Carry each other's burdens and so fulfill the law of Christ. Galatians 6:2 NIV*

People even took responsibility for each other's spiritual growth.

*... let us consider how we may spur one another toward love and good deeds.  
Hebrew 10:24 NIV*

The New Testament model even pushes us toward a new appreciation of what is right, correcting one another, and resolving issues in a biblical way.

*Instead, speaking the truth in love, we will in all things grow up into him who is the head, that is, Christ. Ephesians 6:4 NIV*

If there were any doubts about the role of love and relationships, it is fully resolved by I Corinthians 13 where it clearly says that no matter what gift (prophecy, tongues, knowledge, or other) a person has, without love (expressed in relationships) it is NOTHING.

Measuring the quality of relationships is somewhat harder than the more concrete quality of Biblical knowledge. Two sets of questions are utilized. The first is a set of questions on acceptance and belonging. Unconditional acceptance and belonging should be the mark of the church. Jesus modeled it. We should be doing it.

As it turns out, acceptance and belonging are what people are most commonly looking for in a church home. As we have previously seen in Section 2: Common Pilgrimages, Lyle Schaller finds that the failure of people to find acceptance and belonging in the church to be the number one reason why people drop out of a church.

Here are the two survey questions.

**To what degree is a sense of belonging and acceptance important to you in your church relationship?**

**To what degree do you feel like you belong and are accepted as part of this church?**

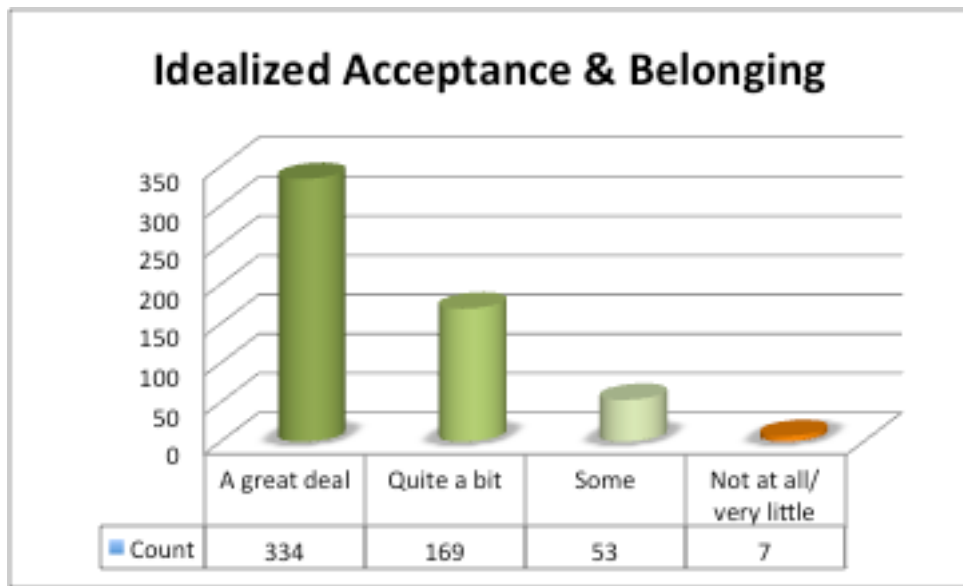
Both of these questions offer four alternative answers:

- A great deal

- Quite a bit
- Some
- Little/not at all

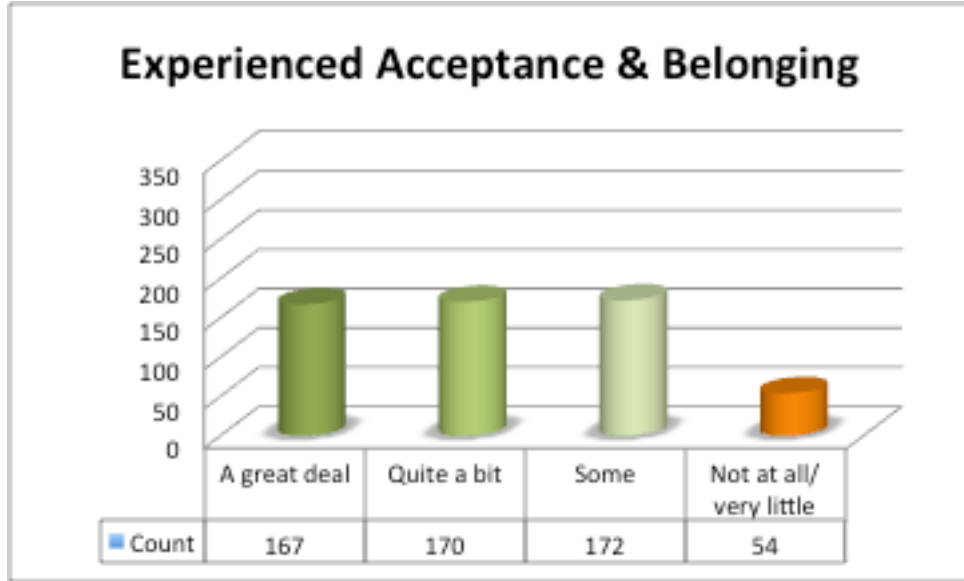
The question that is on the minds of almost everyone who begins attending a church is “Will my family and I find the acceptance and belonging that we want here?” Related to this question is often a second, “Will my family’s needs be met here?” Research shows that one-half to two-thirds of people who begin attending a church will drop out before five years are up. The most common reason for them leaving is that they did not find the acceptance and belonging they were seeking. **This is a very big issue.**

On the first of the two questions, most churches that participate in this ministry assessment process find that around 90% of their people say that “acceptance and belonging” are “A great deal” or “Quite a bit” of importance to them in their church relationships. Here is how current attenders at KHC responded:

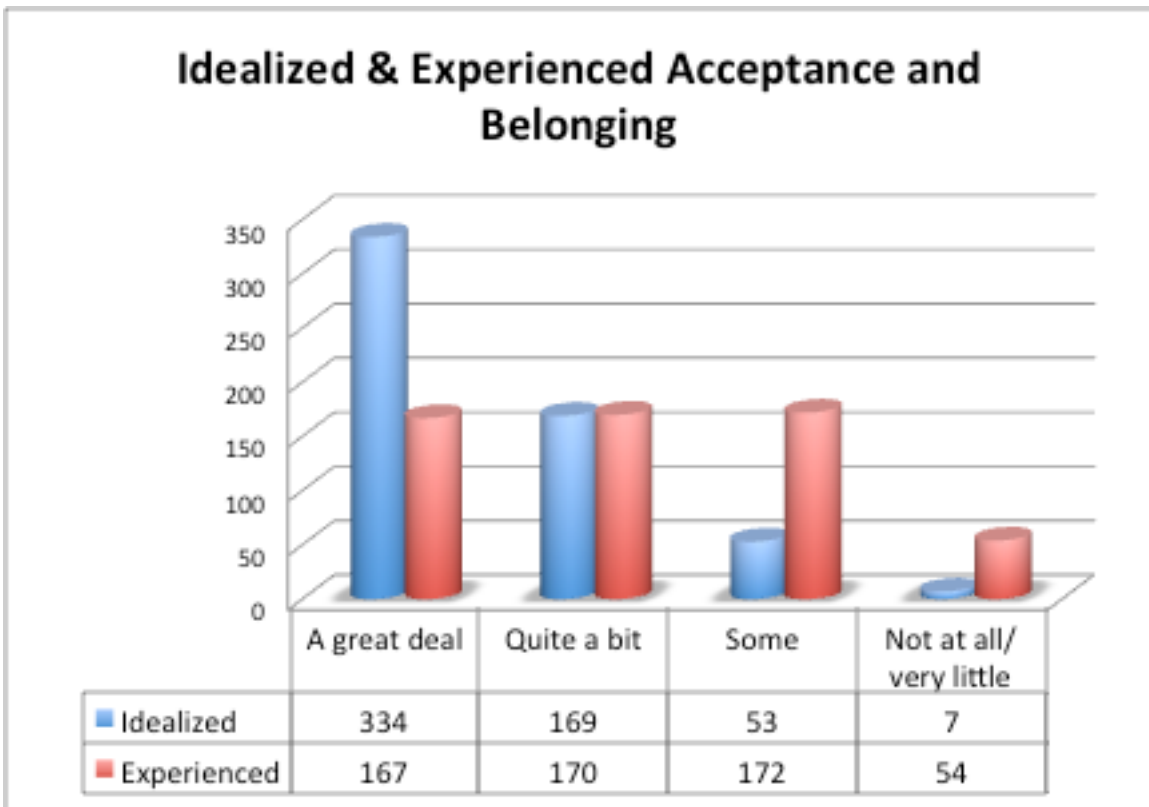


At KHC, 334 people checked “A great deal” and another 169 checked “Quite a bit”. Thus, for 503 survey participants (out of 563) acceptance and belonging is of significant importance in their church relationships. This works out to 89%.

When the same approach is applied to the second question, “To what degree do you feel like you belong and are accepted as part of this church?”, following results are obtained.



Here are the two graphs combined.



Now it becomes clear that there is a difference in the number of people who wanted “A great deal” and who experienced it at KHC. Three hundred thirty-four people wanted to experience “a great deal” of acceptance and belonging, but only 167 did.

This leaves exactly half of those people who are to some degree disappointed. On the right side of the graph, far more people experience “very little” acceptance and belonging, but had wanted more. There are ways to quantify the “Disappointment Gap” so that it can more easily be understood.

It is hard to keep track of the four response categories. The return Team has developed two special scales, one for “Idealized” and another for “Experienced” acceptance and belonging that combines the four categories into a single number based on churches where the CRM reTurn Team has been.

These are the most important details about the two scales:

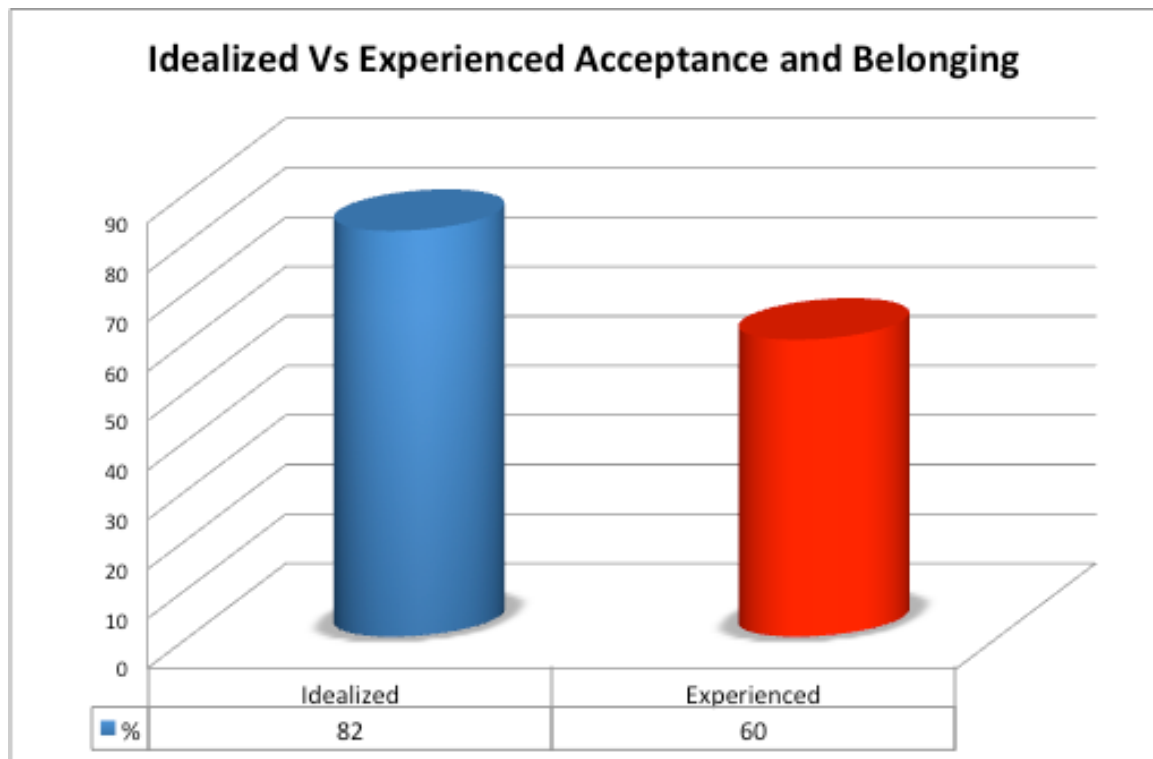
### High Points of Acceptance and Belonging Scales\*

Average Idealized Score: 83
Average Experienced Score: 73
Average Disappointment Gap: 10

\*based on other churches where the reTurn Team has been

Here is how the data from the previous graph about KHC looks in our scale.





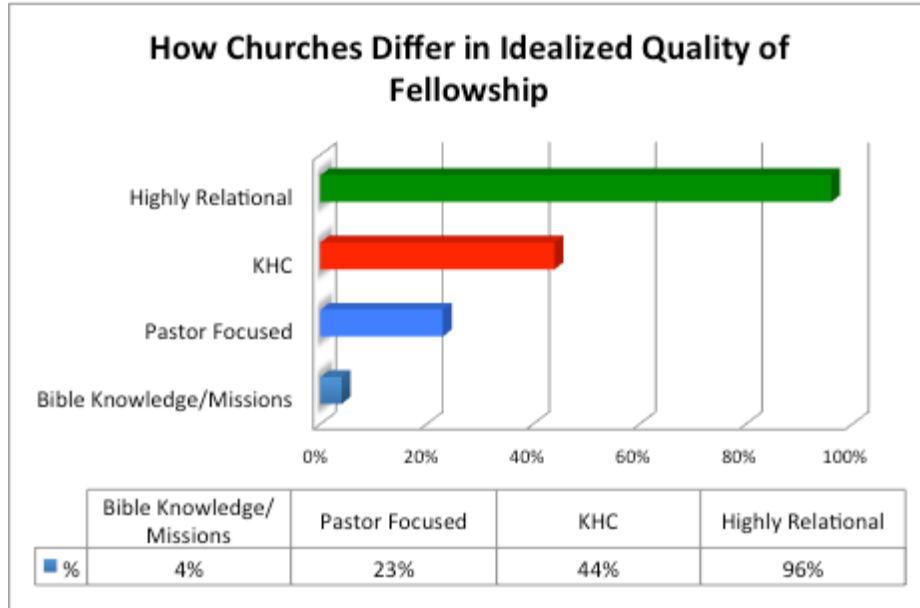
Since the average of the “idealized” scale is 83 and KHC scored 82, KHCers attenders idealize (want) their level of acceptance and belonging a little lower than average level. It is important and, perhaps, *sobering to realize that KHC is not exceptional in it's desired quality of fellowship*. Quality of Fellowship at KHC is important, but is not the primary attraction for most to KHC.

There are alternatives to exceptional acceptance and belonging at a church. Consider the following actual examples from other churches where the CRM reTurn Team has been.

1. One church had had a very charismatic or excellent teaching pastor whose personality and/or teaching-preaching ability attracted many. The tendency in this kind of setting is for people to identify with the pastor and not to develop relationships with the other people in the church. It would have still been possible to develop strong small groups, but it was not done. When the pastor developed health issues and was not able to continue, the church fell apart.
2. Another church had as its motto, “Building relationships that last to Eternity.” That church was very relational living up to its motto. Almost every activity at the church had a fellowship/church family focus.

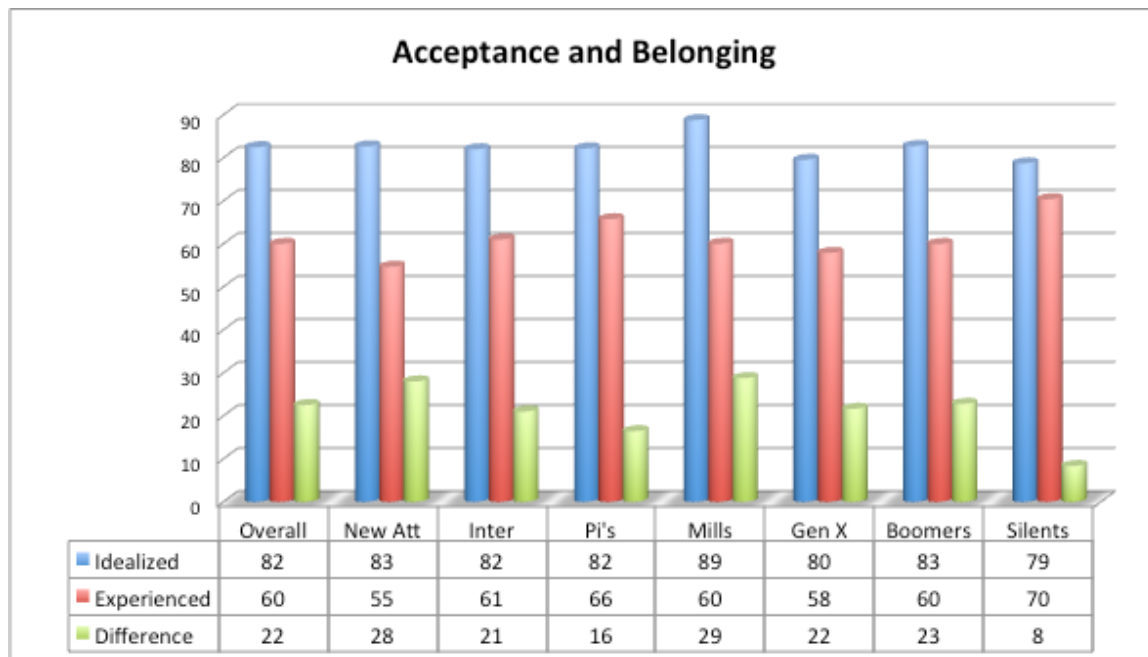
- Another church had as its focuses both Bible knowledge and the support of foreign missions. Almost all activities had either a Bible study or missions focus. They gave generously to foreign missions. However, they had a very weak focus on relationships (quality of fellowship) with neither an Adult Sunday School nor small group program.

Here are how those three churches and KHC scored on Idealized Acceptance and Belonging:



The graph above shows how these various churches actually measured on this question set. The church that was “building relationships that last into eternity” scored an amazing 96%ile. The pastor-focused church with poorly developed fellowship support systems scored 23%ile. The church with the Bible knowledge/foreign missions focus with a minimal focus on building relationships scored 4%ile. KHC scored 44%ile on the first question in this set. Average would have 50%ile. KHC places a slightly lower than average emphasis on the quality of relationships compared to other churches.

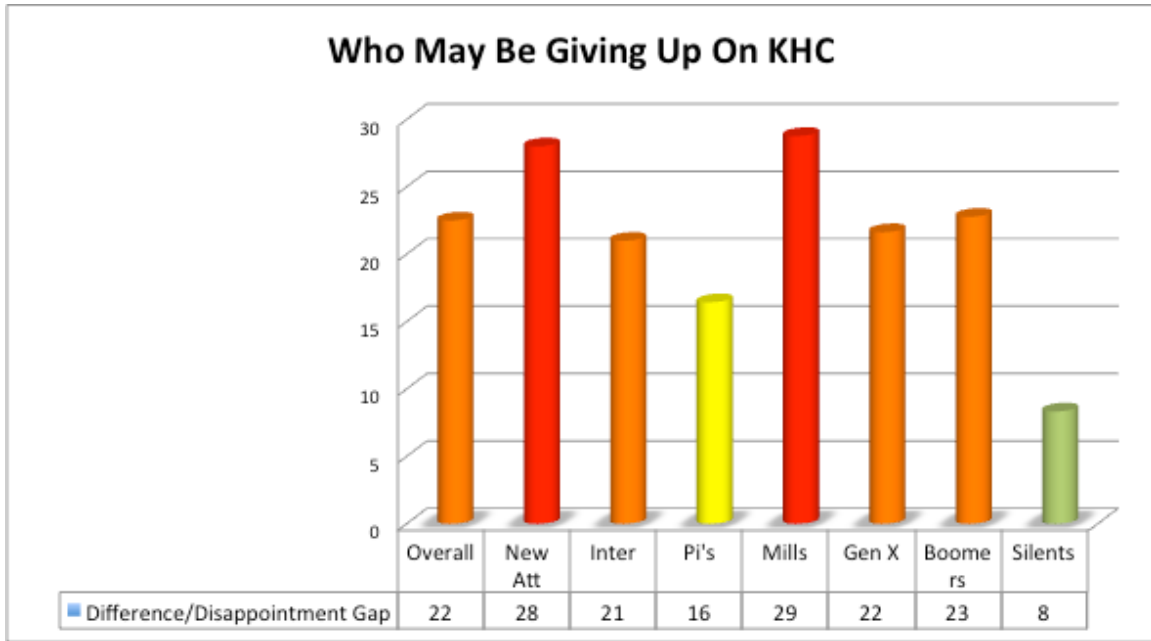
Not all individuals or groups within the church necessarily place the same emphasis on acceptance and belonging. The following graph show how the various groups at KHC differ.



*In this graph Pioneers and Intermediate Attenders have been separated*

At present, we are only focusing on the “idealized” row—the level of acceptance and belonging that people want to experience. Eighty-three on this scale is average. Overall, KHC scored 82—equal to 44%ile. Overall, KHC is slightly below average. Here are some other observations that can be made from this data.

1. At KHC all of the Pioneers, in this case—those who became part of the church the first 5 years (1997-2002), set the standard for the church. With a score of 82, the bar for quality of fellowship was set for slightly below average from the very beginning.
2. The Intermediate Attenders who started between 2003 and 2010 continued to set the bar at 82.
3. New Attenders who have come since 2011 came to KHC hoping for a slightly higher level of acceptance and belonging with a score of 83.
4. **Young Adults** want a far higher quality of fellowship at KHC. A score of 89 is equal to the 93%ile. They **are like “Highly Relational” church**. This is an important point to remember. Millennials are much more relational than the older generations.
5. Silents (70-90) were raised in a time when self-reliance was a high value and when people tended not to share what was going on in their lives. Silents generally have the hardest time sharing their lives in a small group. Their score of 79 on this scale is not surprising.



### **Levels of Disappointment**

The chart above is the “difference” row from the previous chart. The second question was, “To what degree do you feel like you belong and are accepted as part of this church?” Most people are hoping to find acceptance and belonging in their church. Failure to find their desired quality of relationship is the most commonly cited reason why people drop out of a church. However, this side of heaven, it is inevitable that a level of disappointment will take place. On the scale that CRM-reTurn uses, the average difference between what a person idealizes in terms of acceptance and belonging and what they actually experience is 10 points. The overall idealized score at KHC is 82. The overall experienced score, if it were normal, would be around 72, a ten point difference. The overall experienced score is 60, a difference of 22 points. The chart above shows the Disappointment Gap for each subgroup at KHC.

The normal use of the “difference” or “disappointment gap” is to assess the degree that a person or group of people is disappointed in the acceptance and belonging that they are experiencing in the church. However, these scores are telling more than just how people are experiencing fellowship at KHC.

***Interpretational Note: Past experience has shown that “experienced acceptance and belonging” is also a barometer to show the degree to which people are discouraged with their church. Under stress, the “idealized” number remains stable, but the “experienced” score goes down to the degree that people are discouraged with their church. When disappointment gaps are greater than 15, the issue tends to shift from an evaluation of acceptance and belonging in relationships to discouragement and disappointment in their church. Large (15+) “disappointment gaps” identify those who are the most discouraged at***

***KHC and may be considering leaving. The verbatims indicate the KHC is currently a very conflicted church. These disappointment gaps confirm it.***

It should be noted the groups who are most discouraged.

1. Millennials are the most discouraged with a 29 point disappointment gap. This is discouraging for several reasons.
  - a. They are the hardest group for the modern church to reach—a shame to lose them.
  - b. The Millennials have been one of the growing groups at KHC.
2. New Attenders are the next most discouraged with a disappointment gap of 28. New Attenders are the most fragile group in the church. They are still trying to find their place in the church. If they do not find it, they will go elsewhere.
3. The Pioneers in most churches are generally the least discouraged. They have well-established relationships in the church and usually hang-in through hard times. However, at a difference score of 16, they are not feeling good about things. Many who were the most disappointed have already left KHC.
4. Only the Silents (70-90) are doing well. They are basically happy with their quality of fellowship.
5. All but the Silents exceed the 15 point criterion and are discouraged with their church.

### **Quality of Fellowship—Putting the Pieces Together**

*The subject of this section is Quality of Fellowship. While we can and have measured the quality of fellowship, we need to understand the specific factors that determine the score.*

*The first factor that needs to be understood is where quality of fellowship is ranked on the scale of priorities at KHC. Acceptance and belonging are important, but quality of fellowship is clearly not the church's highest priority. In another place we will attempt to rank the priorities or figure out the basic DNA of KHC. At present we shall say that the highest-ranking priority at KHC seems to be related to ministry outside the walls of the church. **KHC has not idealized being a "warm, fuzzy church" as the most important end product.** It much more of a church that highly idealizes taking the gospel to the community and the world through a variety of ministries such as Church on the Beach, Royal Family Camp and Club, Sharefest, etc. There are more current ministries with a community focus and the Achieve verbatims show that people would*

*like to see even more of these community oriented ministries. **Community-oriented ministries are the highest priority at KHC.***

*The second important point that needs to be understood is that of the three sample churches shown in the How Churches Differ In Idealized Quality of Fellowship graph, KHC by far has the most in common with the Pastor Focused Church. Here is what was said about that church:*

One church had had a very charismatic, excellent teaching pastor whose personality and/or teaching-preaching ability attracted many. The tendency in this kind of setting is for people to identify with the pastor and not to develop relationships with the other people in the church. It would have still been possible to develop strong small groups, but it was not done. When the pastor developed health issues and was not able to continue, the church fell apart.

***It is hard to see KHC as having been anything other than a pastor-focused church.*** *We shall develop this theme in another place. KHC clearly has had in common with the sample church a heavy dependence on Pastor Cannon for leadership and vision. In the presence of a dynamic pastor, KHC relaxed at least somewhat its quality of fellowship standards. For some, their commitment to the pastor was greater than their commitment to the fellowship of the church. Unlike the sample church, KHC did develop a system of LIFE groups that seem very important to some, but a frustration to others as shown in the Avoid Verbatims. KHC like the sample church also fell apart when Pastor Cannon left.*

*Most church activities that people share together have a positive effect on acceptance and belonging. Small groups, if correctly run, are specifically supposed to enhance the quality of fellowship in a church.*

*Small groups are supposed to serve primarily two functions. The first is to provide a setting in our modern world where people actually get to know each other, learn to support and pray for each other, and provide an environment where Christianity becomes practical in our lives. This part of the equation seems to be working well for some people at KHC, but not for many others.*

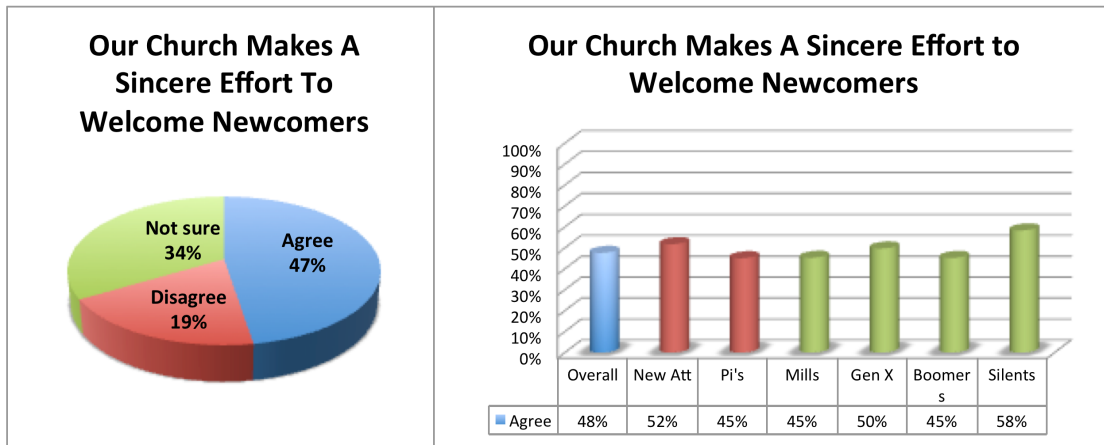
*The second function of small groups is to provide a setting in which new people get to know church people and church people get to know new people so that new people experience the acceptance and belonging that they desired when they came to KHC. Function two is **not** working well at KHC.*

*KHCers responded in detail to the Avoid, Preserve, and Achieve verbatim questions with over 100 pages, single spaced. The overwhelmingly most common word appearing in the Avoid verbatim was "cliques". The word appeared many times in a variety of contexts. Cliques, they said, needed to be avoided, because they are currently such a problem to those excluded from those ministries, small groups, Bible studies, or other groups. The verbatims are full of stories of people who have tried to join small groups only to find that the groups are not really open to new people. Some groups*

*have been meeting together for 15 years or more and they really do not want new people. There seems to be a reason why New Attenders are not becoming part of the Life groups program. There are not enough openings and few new groups.*

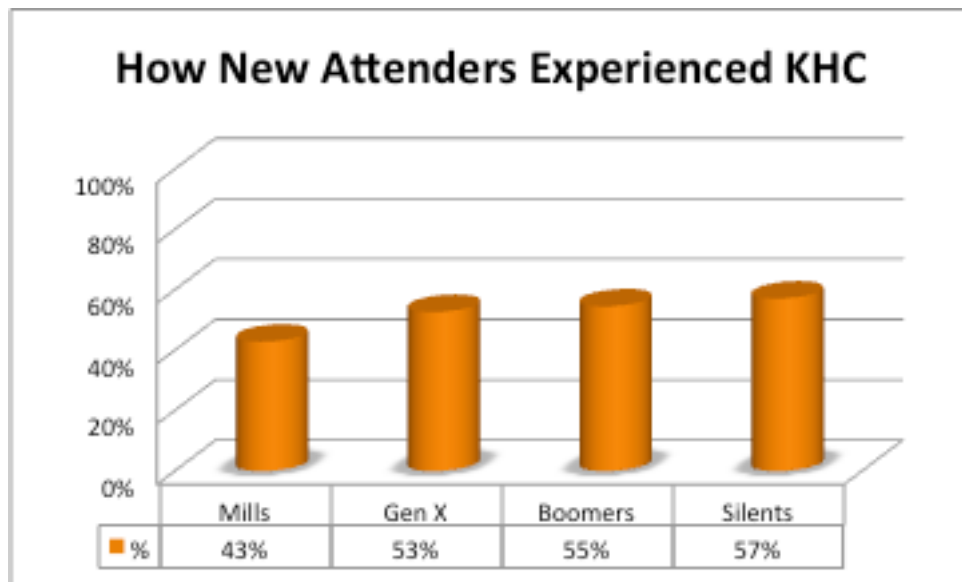
*C. Peter Wagner, father of the American Church Growth Movement, called this condition **Koinonitis**—the point where fellowship becomes self-centered and pathological. Evidence suggests that KHC has a serious case of Koinonitis that extends to more than just the Life groups.*

*In a related area, many people expressed frustration because they wanted to participate in a given ministry and were unable to find out how get involved or were unappreciated when they did come. KHC seems to have multiple ministries that are not really open to including new people. Part of a ministry's function needs to be including and training new people for that ministry. The fulfillment of ministry is intended to be shared with others.*



The 1% difference between the graphs is due to rounding off

*One of those pieces of evidence supporting closed ministries is the general acknowledgement that KHC does a poor job of welcoming and including newcomers. New Attenders in all four generational groups are in agreement that they were not well welcomed or included when they came. As the next graph shows, less than half (48% overall) felt welcomed when they came to KHC. The Silents (70-90) felt the most welcomed at 57%. None of these scores should be less than 80%.*

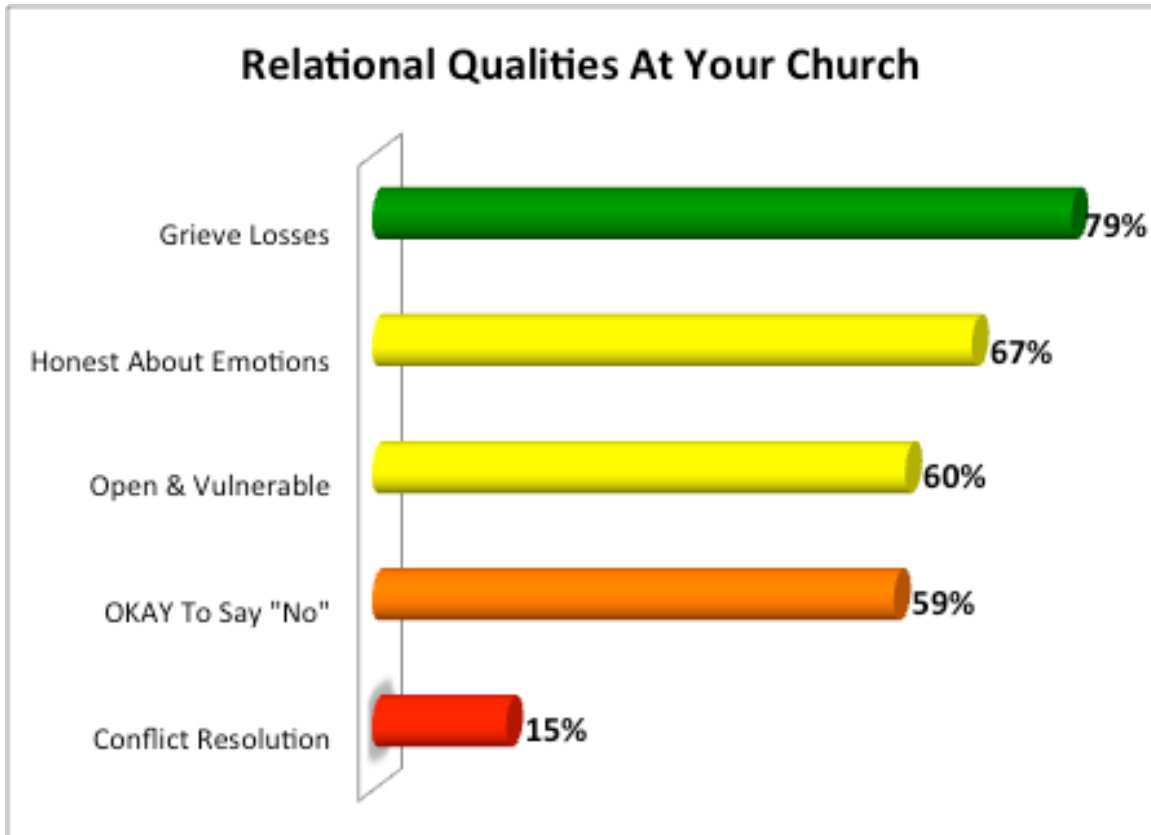


*That KHC has many unique and special ministries is clearly a given. However, it seems apparent that the whole attitude in which ministry is done and how people are encouraged to share in those ministries needs to be a major overhaul. More importantly, KHC needs to rethink how it includes those who would be part of KHC fellowship and its ministries.*

### **Emotional Health**

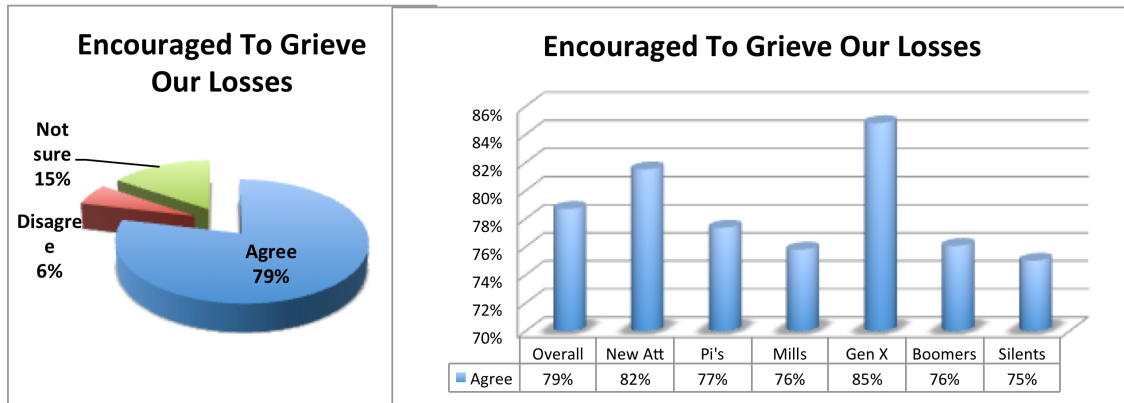
The second part of the Quality of Fellowship section is a series of questions that focus on specific aspects of relationships within the fellowship of the church. These questions show the degree to which people get involved in each other's lives within the KHC fellowship. Low scores suggest superficial relationships. Higher scores generally indicate a higher level of interpersonal involvement.





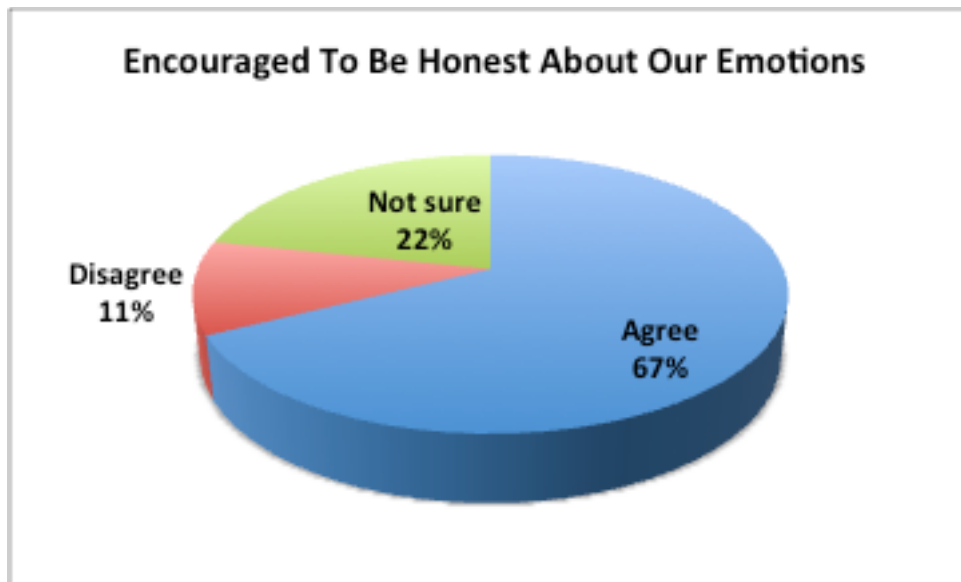
There are five assessment questions to be evaluated by survey participants regarding specific issues at KHC in this section. The old fashioned grading system sets a reasonable standard on these questions. An "A" is 90% or higher. A "B" is in the 80's. A "C" is in the 70's. Below 70 is getting down in the "D" and failing range.

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



Of the 5 questions, KHC did the best on this one at 79%. By the old grading scale, it is a C+, almost a B-. Not too many years ago, there would have been pressure not to grieve. Then, grieving was often perceived as a failure of faith. We now recognize that life has losses and it is appropriate to grieve. Jesus himself grieved on numerous occasions. The qualification would seem that we can grieve, “but not as those who have no hope.” (I Thessalonians 4:13)

**Q: At our church we are encouraged to be honest about our emotions as part of our growth in Christ.**



The traditional evangelical church has struggled with handling emotions in a Christlike way. Sometimes the attitude seems to be: Christians should not have emotional struggles. If they do, they should pretend they don't. Reality is that

Christians do have emotional struggles. The church needs to be a place of sharing our hurts along with our emotions as well as receiving healing in the family of God.

*"Carry each other's burdens and so fulfill the law of Christ." Gal 6:2 NIV*

**Q: This is a safe church. It is okay to be open and vulnerable with what is going on in our lives.**



The desire for acceptance and belonging brings with them the hope/expectation that a person will be accepted even if they are less than perfect and/or even if their frailties are apparent. The question could be: "Will people still accept and value me even if I am divorced or my children are making a mess of their lives?" A person needs to feel that they can share their hurts and struggles in the church and still be accepted. We are not talking about tolerating sin. We are talking about being honest with our struggles as Christians.

KHC is low on this question. It is not really okay to be "open and vulnerable" with one's struggles at KHC. If you attend KHC, you are supposed to be okay or at least don't talk about it. Meeting this need requires a much *less* superficial approach to relationships between people than is often the case in the modern church.

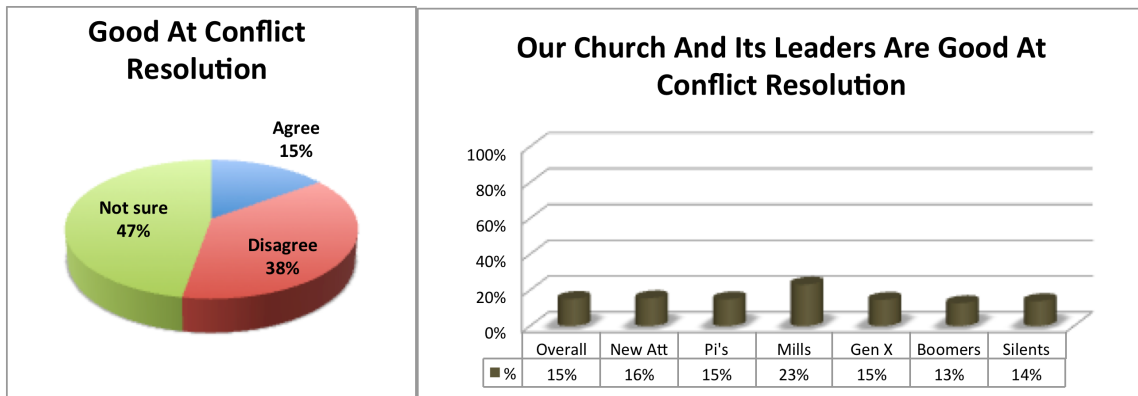
One would hope that KHC would provide a place for the struggling to share and to find the support of the family of God for their healing. It is the consensus of survey takers that it does not happen enough at KHC. People are tending to hurt alone without the support of the church family.

**Q: At this church, saying "No" is okay and respected.**



Relationships in a church can be manipulative. Churches can put people under pressure to conform to a variety of behavior, opinions, or points of view. People may feel afraid to say "No". They may feel that their acceptance in the church is at risk. In today's world, such churches rarely are growing. If churches are manipulative, people don't stay. Sometimes, this question may point to why a church is not reaching new people. Fifty-nine percent is a weak score.

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



Jesus included in the Beatitudes, "Blessed are the peacemakers, for they will be called the sons of God." (Matthew 5:9 NIV) Peacemakers bring peace where there has not been peace. Bringing peace means not ducking issues, but actually bringing peace and deciding issues. It also presumes the maturity on the part of the parties to accept the resolution.

Absolutely every group at KHC agrees that the church and its leaders are extremely weak in conflict resolution. With such a weak history of conflict resolution, it is not surprising that people get frustrated and leave, especially since they know that the issues of conflict will not be resolved.

## **Conclusions**

### **Acceptance and Belonging**

Quality of Fellowship is a secondary priority at KHC behind providing community service. Compared to other churches where the CRM-reTurn team has been, KHC idealizes a 44<sup>th</sup> percentile level of acceptance and belonging. This statement does not mean that quality of fellowship is not important, but it is not the primary emphasis of the church.

The group desiring/idealizing the highest level of acceptance and belonging is the Millennials. As is typical of young adults, they thrive on close relationships that include sharing what is going on in their lives and desiring the support of others.

At present, people are very discouraged with their church. Their very low scores on experienced acceptance and belonging show the degree to which people are in dismay at KHC's present situation. New Attenders are the most discouraged, followed by the Boomers. Every group except Silents (70-90) exceeds the 15 point "difference/disappointment gap" score.

### **Emotional Health**

The five emotional health question measures the degree that people actually get involved in each other's lives. Grieving your losses is okay at KHC (79%). It is less okay to be honest about your emotions (67%). You may be over the line if you are open and vulnerable about what is going on in your life (60%). There would be a significant degree of social pressure to conform at KHC—it is not really okay to say, "NO" at 59%.

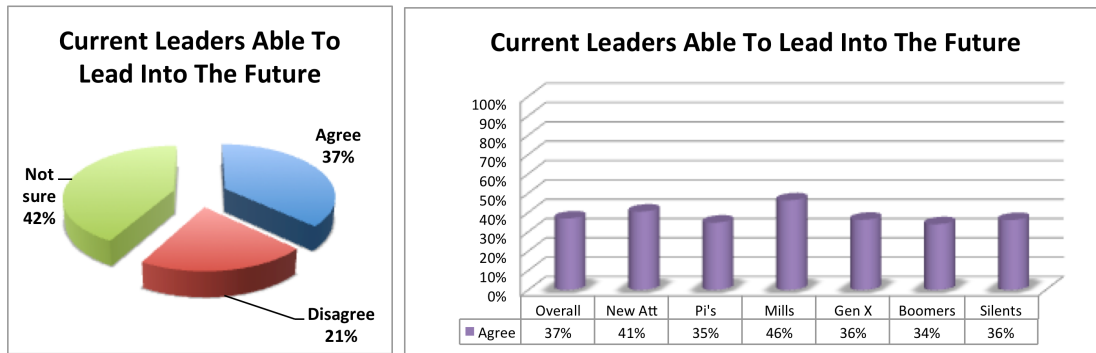
The trait that is truly significantly lacking is conflict resolution at 15%. Eighty-five percent of people either felt the church and its leaders were deficient in this area or were not sure. The verbatims leave little doubt that conflicts at KHC are not being resolved.

## Section 5: Church Leadership

The Leadership Section consists of several parts. The first section measures confidence in the current leaders and consists of four questions. Section 2 measures awareness and level of agreement with the plans and policies of the church. The third section deals with resistance to change.

### Confidence in Leadership

**Q: I believe the current Elders have the ability to lead the church into the future.**



This is a vote-of-confidence question like the president's approval rating. This question does not say what people are happy or unhappy about. It is only an indication of how happy or unhappy people currently are with the leadership. Like any other polling question, it is subject to change based on ongoing events in the life of the church. The traditional criterion for a positive assessment on this question is 70%. Anything less than 70% should be considered an unsatisfactory approval rating.

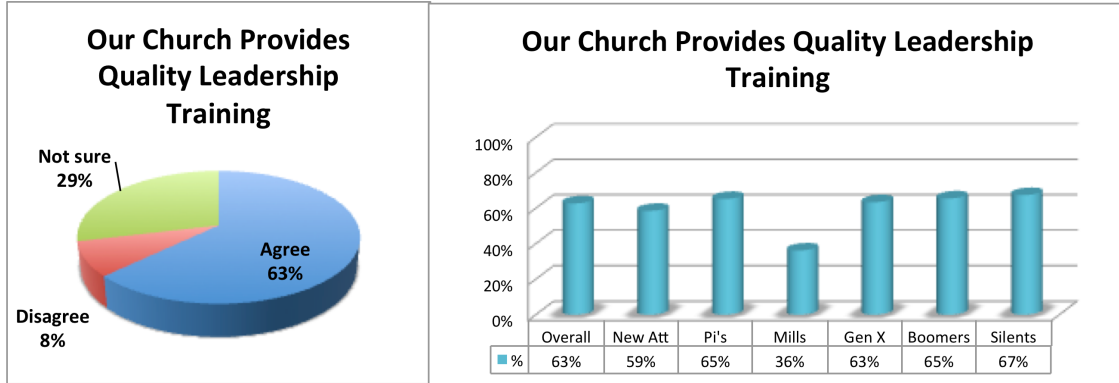
An overall rating of 37% is very low. The pattern of disapproval is significant and is consistent across all groups. Even the Pioneers (35%) who generally support leadership since they often make up much of it are not offering approval.

The question is always whether the problem is the Elders being unwilling to lead or the people being unwilling to follow. Leadership requires followership. Lack of followership brings chaos. Chaos would seem to be an appropriate description of KHC. The results of this question only show that there is a serious problem, but does not resolve the leadership/followership issue.

A frequent verbatim theme regarding leadership is the lack of communication. People do not feel like they know what is going on. Frequent communication that includes transparency, willingness to admit mistakes, and openness to the opinions of others generally does wonders for depressed approval ratings.

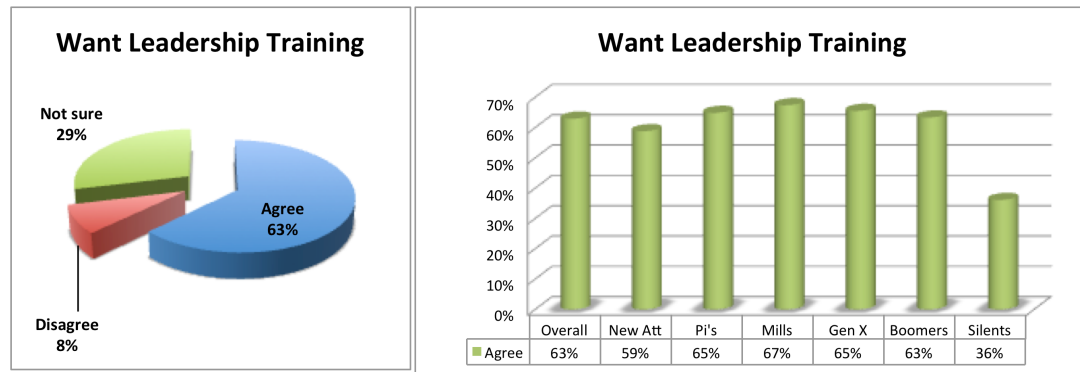
However, we must not fail to appreciate the magnitude of a 37%ile approval rating. KHCers are very unhappy with the current leaders.

**Q: There is high-quality leadership training at this church.**



Historically, leadership training has been part of the program at KHC. Whether it is currently happening is unknown. Perhaps, these marginal scores are a reflection of the general unhappiness with leaders.

**Q: I would appreciate leadership training.**



This question was originally covered in the Ministry Potential Section. What is significant is that over half of current attenders would like leadership training including 6 of the 8 elders.

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

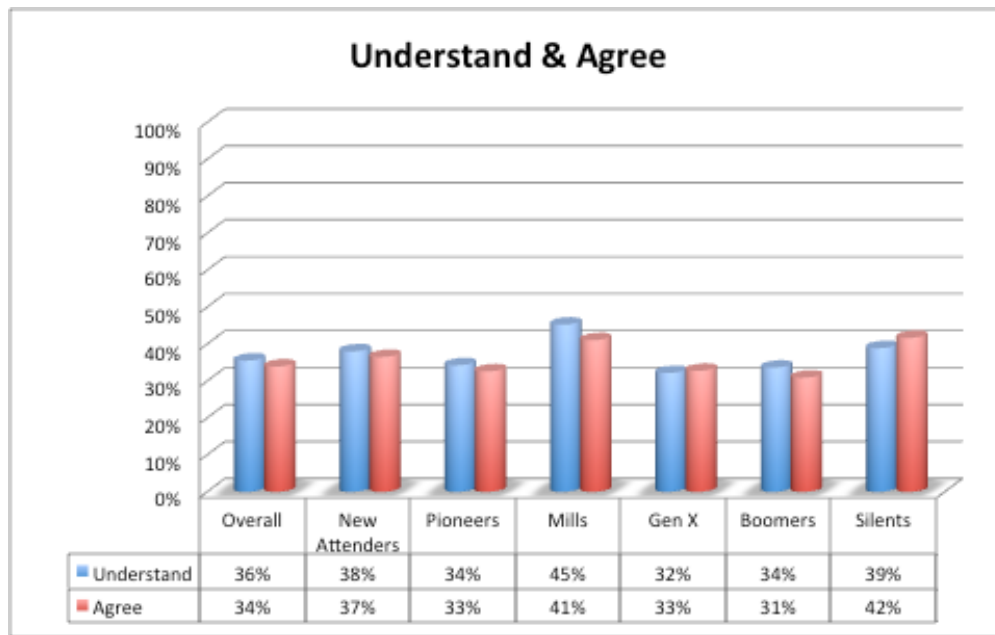


This subject was discussed in the previous section. It is again brought up here since conflict resolution is ultimately a leadership issue. If the leaders aren't practicing good conflict resolution skills, it is highly unlikely that others will rise to the cause.

**Leadership Communication**

**Q: I understand the vision, plans and goals of this church:**

**Q: I am in agreement with the vision, plans and goals of this church:**





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. In most healthy, growing churches, people in the pews (or chairs as the case may be) will be able to explain to others what their church is about and what its goals are. They are able to do this because they hear a regular and consistent message from the leaders of the church. ***If people do not know and understand what is going on in their church, it is a leadership communication issue. At KHC, only 36% (about 1/3) feel they are hearing what they need to hear from their leaders.*** This is another question where the minimum acceptable criterion is 70%. This condition is a serious short fall.

***At the most basic level, the conclusion based on the first question is that KHC at the present time lacks any clear vision, plans and goals.*** If the church does have vision, plans, and goals, they are not generally understood. ***Certainly, any vision, plans or goals that exist are not unifying the church nor are they compelling—leading to a culture of sacrifice—the trait of a healthy, growing church.***

Since it very clear that people understand the historic philosophy of ministry of the church, the responses to this question have to do with uncertainty concerning the future and what is currently going on in their church.

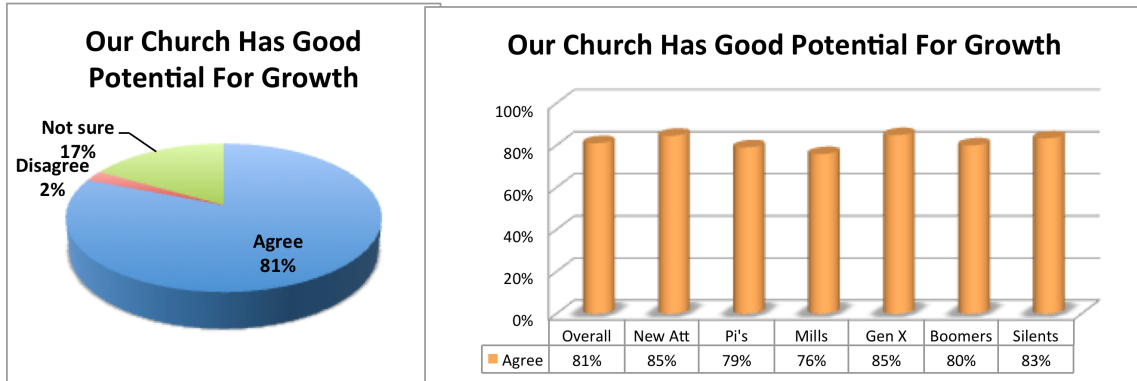
A consistent theme in the verbatims is that people do not feel like they know what is going on in their church. Leaders at KHC need to be transparent and provide open clear leadership. The lack of communication is easily addressable, but does require intentional action.

### **Openness To Change**

It is generally expected that by the time a church is 20 years old that 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 normal.*** KHC is only 18 years old, but is close enough to 20 to look at these questions carefully.

In this section there is one question on potential and three questions on resistance to change.

**Q: I believe that this church has good potential for healthy growth in the future.**



The question is generally the ultimate bellwether for the church. Most churches, even if they are going through a hard time, rate this one at around 90%. Eighty-one is low, but it could be worse. It is important to note that the Pioneers are more discouraged than the New Attenders. Pioneers had the longest and closest relationship to Pastor Cannon and have been hurt the worst by events of the past years. This is an important clue to understanding the situation at KHC.

The questions on 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 a 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 and may even favor change to relieve boredom.

**Progressives:** These individuals are very open to change. Their concern is that opportunities not be missed. They have a limited commitment to maintaining the status quo. They are willing to try new things but they want to be sure that a proposed change does represent progress toward important goals. If they believe it is, then they are for it. They are willing to make changes in the church to accommodate the new opportunities.

**Conservatives:** These individuals tend to value things the way they are and are not generally seeking change. They need a reason to consider a change. The criterion by which they will consider change is “will this change bring benefit while not losing any of the good things we already have in place?”.

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

Change threatens them. Their working assumption is that a change must fit the church, rather than make adjustments in the church to accommodate change. If change comes, they may grudgingly adjust, but will continue to resist further change.

There are three sets of questions from which survey-takers choose the one in each set that is most descriptive of KHC. The first two options represent openness to change. The last two options represent resistance to change.

**Q: At our church the following is most true:**

Radicals	We anticipate and value change	11%
Progressives	We are open to change	29%
Conservatives	We do not navigate change well	40%
Traditionalists	We tend to resist change	21%

The results of this question are very definitive. Over half (61%) acknowledge that change is hard for KHC and does not come easily. Forty percent took the Conservative option—“We do not navigate change well.” Another 21% go the extra step to saying KHC is actually resistant to change. A full 61% put KHC on the difficult to make change side.

**Q: When considering possible change, our leaders are:**

Radicals	Eager to try a variety of things	11%
Progressives	Ask if the change will bring new ministry opportunities	16%
Conservatives	Ask if the change will affect the good things the church currently enjoys	47%
Traditionalists	Ask if this change necessary	27%

The results on this question are even more distinct with 47% choosing the conservative option and another 27% selecting the Traditionalist perspective. A total of 74% put KHC & its leaders on the change resistant side.

**Q: If someone brings a new idea to the Elders, their first concern is likely to be:**

Radicals	to consider how the idea could be implemented at our church	49%
Progressives	to evaluate if the idea provides a ministry opportunity that should not be missed	13%
Conservatives	to evaluate effects the idea would have on existing programs	17%
Traditionalists	to ask, "Does the idea fit our church?"	20%

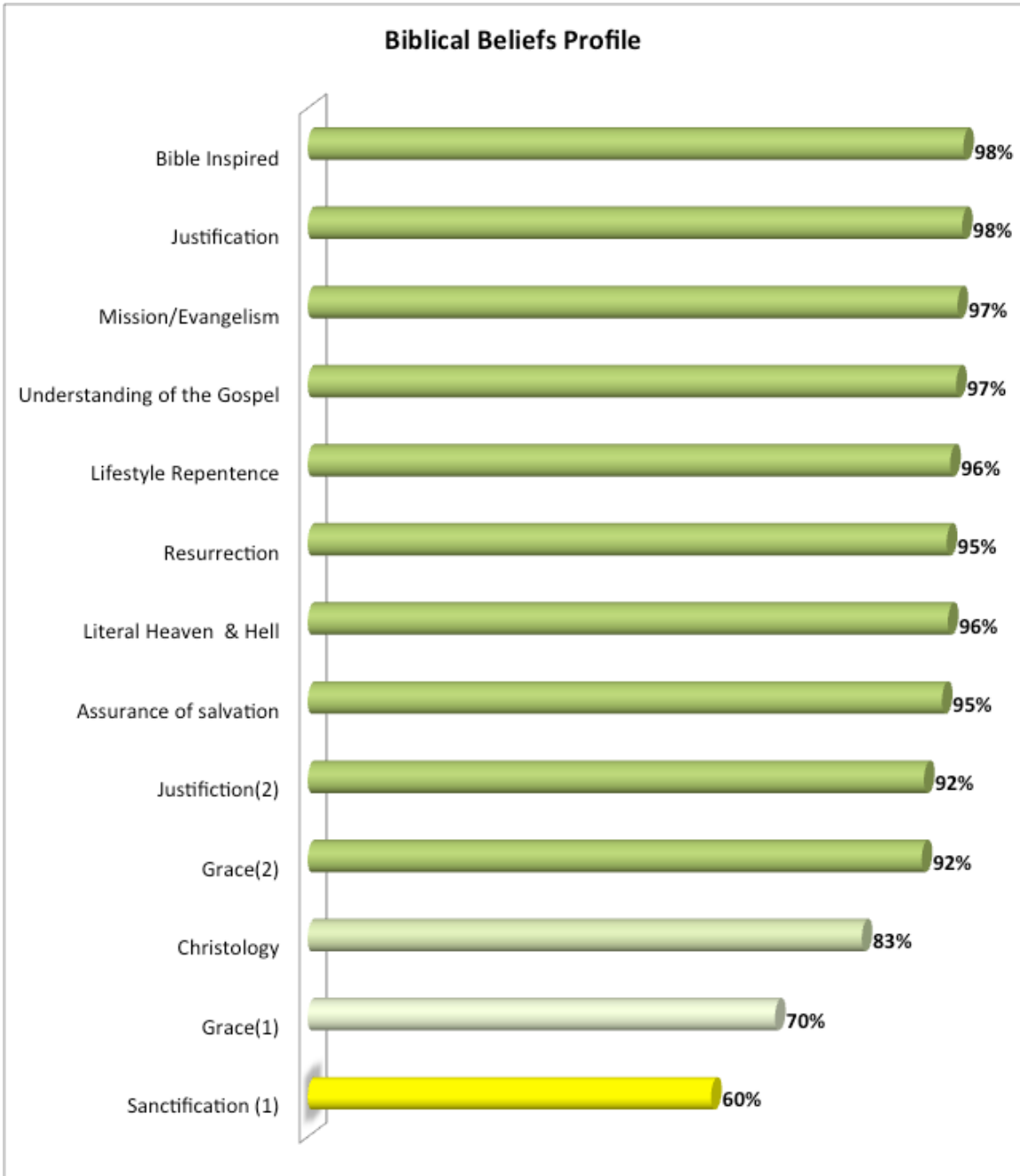
The results of this question do not seem to fit with the other two questions. There seems to be a shift from the conservative/traditional to the radical, pro-change position. Perhaps we have stumbled upon one of defining characteristics of KHC.

***KHC likes to do things that other churches don't do.*** The ethos of KHC is to have unique, many community oriented programs such as the Royal Family Camp and Club, Church On The Beach, a Saturday night service, multiple worship services, and programs oriented toward groups most churches tend to neglect. Even if other things are in disorder, KHCers and the leaders are looking for new ministries.

People at KHC see their church as innovative in its approach to particularly community ministries, but struggling with mundane changes needed on a day-to-day basis.

## Section 6: Biblical Beliefs

The purpose of this section is to measure the degree to which the church understands the most basic doctrines of the Christian faith as well as several related issues.



Here are the questions that form the basis for the graph in the order of their appearance in the graph above.

Bible Inspired Q: I believe that the Bible is the inspired word of God. 98%

Justification (1) Q: Faith in Jesus is the only way to obtain God's salvation. 98%

Mission/Evangelism Q: I believe the Bible instructs every Christian to find ways to share his/her faith with non-Christians. 97%

Understanding the Gospel Q: Which of the following statements best articulates the message of the gospel? 97% (best choice underlined)

- The golden rule: "Do unto others. . ."
- Try hard to be a good person—or at least a become a better person
- Relationship to God is a "gift" by believing in Jesus Christ
- I am not sure

Lifestyle Repentance Q: God seems to regularly identify areas in my life that I need to repent of and seek His help to change. 96%

Resurrection Q: I believe Jesus actually came back to life in a physical body after his crucifixion. 95%

Literal Heaven and Hell Q: I believe in a literal heaven and hell. 96%

Assurance of Salvation Q: I am fully confident that I have eternal life and would go to heaven if I died today. 95%

Justification (2) and Grace (2) Q: My justification (being declared righteous in Christ) is from God's grace alone. It is total and complete, and does not require any work or merit on my part. 92%

Christology Q: I believe that Jesus, as the second member of the Trinity, is the only true God. 83%

Grace (1) Q: In this church we are taught that our righteousness is a gift from God. 88%

Sanctification (1) Q: My sanctification (being transformed to be more like Christ) means that is now up to me to make good moral choices. **The correct answer is "disagree"—60%.**

***KHC has done exceptionally well on the basic Christian doctrines.***

The last question has to do with a proper understanding of sanctification—how we are transformed to the likeness of Christ. While we need to want sanctification and do make good moral choices as the result, actual sanctification is a process that God works in us.

*"... Continue to work out your salvation with fear and trembling, for it is God who works in you to will and act according to his purpose."*

Philippians 12b-13 NIV

### **The Importance of Doctrine**

- Noted Church experts, Thom Rainer and George Barna have both stated, "Doctrine is...the single most critical issue in reaching people."<sup>10</sup> 91% of the formerly unchurched indicated that doctrine was an important factor that attracted them to church. In many cases the "unchurched" were more concerned about doctrine than Christians who had transferred from another church."<sup>11</sup>
- Churches with a growing doctrinal certitude tend to be activists in their beliefs and passionately evangelistic in their approach to the lost - *always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence* (1 Pet 3:15).

### **Section 7: Ministries Evaluation**

KHC leaders provided the CRM reTURN Team with a list of programs and ministries to be evaluated. These ratings are something like the approval rating the President of the United States receives. The ratings reveal how positively the survey-takers perceive these programs/ministries to be. It does not tell you specifically what they like or dislike. Survey participants are asked to rate each of the listed programs as:

- Excellent (3)
- Good (2)
- Fair (1)
- Poor (0)

Each rating is given the value for that rating shown in the parenthesis. The total for each ministry is divided by maximum available score resulting in an Approval Rating expressed as a percentage. (This is the same procedure that was used in determining acceptance and belonging ratings.)

#### Example

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<sup>10</sup> Rainer, Thom S. *Surprising Insights from the Unchurched*, Zondervan 2002: 129.

<sup>11</sup> *Ibid*: 62.

If 100 people participated in the survey and

25 rated the program as Excellent	$25 \times 3 = 75$
50 rated the program as Good	$50 \times 2 = 100$
20 rated the program as Fair	$20 \times 1 = 20$
10 rated the program as Poor	$10 \times 0 = 0$
<b>Total</b>	<b>195</b>

Maximum =  $100 \times 3 = 300$

Approval Rating =  $195/300 = 65\%$

<b>Program/Ministries</b>	<b>Approval Rating</b>
Royal Family Kids Club & Camp (overall experience)	91%
Facilities (upkeep, appearance, signage, church services team, etc.)	89%
Vacation Bible School	87%
Easter Egg Hunt	86%
Sharefest	85%
Nursery (Weekend services)	85%
Butterflies (18 months - 2 years) (Weekend services)	84%
Preschool (3 & 4 year olds) (Weekend services)	84%
Pre-K (Weekend services)	84%
Easter Sunrise Service	83%
Elementary (Kinder - 5th grade) (Weekend services)	82%
Junior High Ministry (overall experience)	78%
Senior High Ministry (overall experience)	78%
Sea Horse Soccer Camp	77%
Music Ministry (worship services)	76%
Hospitality (Greeters, Ushers, Parking)	75%
Sermons	75%
Audio/Visual (Weekend Services)	75%
Main campus weekend Worship Services (overall experience)	73%
Mobilization - International (missions and missionary care)	73%
Women's Ministry (overall experience)	72%
Internet Technology (website, "The Thread" newsletter, emails, etc.)	71%
Men's Ministry (overall experience)	71%
Life Groups	71%
Church on the Beach (overall experience)	70%
Grief Share	68%
Mobilization - Local (including homeless outreach, etc.)	67%
Welcome Center (Weekend Services)	66%
Social Media (Facebook, Twitter, Instagram, etc.)	64%
KSOD - Kings Harbor School of Discipleship	63%
Congregational Care - pastoral care, counseling, and benevolence	61%
Evangelism/Discipleship	53%
Leadership Development	52%
Assimilation/Connecting (incorporating newcomers into the life of the church)	52%
<b>Average</b>	<b>74%</b>



Thirty-four ministries were provided for rating. They are arranged in the order of their ranking with a percentile rating. The percentile rating shows how positively or negatively a specific program is perceived. People at KHC tend to have a positive view of many of the ministries. The average score is 74%.

The value of the Ministries Assessment is that shows how people active in your church perceive the various ministries of your church. The Royal Family Kids Club and Camp receive an amazing 91% approval rating. The facilities at KHC must be in great shape at 89%.

At the other end of the scale - Assimilating and Connecting, Leadership Development, Evangelism/Discipleship, and Congregational Care need serious attention.

This chart is useful because it shows how the congregation views these 34 church functions and ministries.

## **Section 8: S.W.O.T. Analysis**

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

### **Strengths:**

1. Top-Rated Ministries at KHC (80%+ Approval Rating)
  - a. Royal Family Kids Club & Camp (for foster kids) 91%
  - b. Facilities (upkeep, appearance, signage, church services team, etc.) 89%
  - c. Vacation Bible School 87%
  - d. Easter Egg Hunt 86%
  - e. Sharefest 85%
  - f. Nursery (Weekend services) 85%
  - g. Butterflies (18 months - 2 years) (Weekend services) 84%
  - h. Preschool (3 & 4 year olds) (Weekend services) 84%
  - i. Pre-K (Weekend services) 84%
  - j. Easter Sunrise Service 83%
  - k. Elementary (K-5<sup>th</sup> grade) (Weekend services) 82%
  - l. ***Comment: KHCers feel good about many of their ministries. See Preserve Verbatim.***

2. Church strongest in Gen X (36-50) and Boomer (51-69) generations— together totaling 75%+ of current attenders
3. Twenty percent are in their 20's (7%) and 30's (13%) (***unusually good***)
4. Millennials (<36) and Gen Xers (36-50) are both increasing in size (while these groups are smaller than the Boomers, they are increasing in size)
  - a. 46% of Millennials are New Attenders
  - b. 43% of Gen Xers are New Attenders
5. KHC is strong in attracting (actual number of people added)
  - a. Boomers (51-69) with 38% of New Attenders (76 additions)
  - b. Gen Xers with 43% New Attenders (74 additions)
6. KHC is getting younger (slowly)
  - a. Average age of an adults 49.4
  - b. Pioneers average age 51.8
  - c. Intermediates average age 50.2
  - d. New Attenders 46.5
7. ***KHC is a "magnet" church because of its philosophy of ministry*** (A "magnet" church attracts more than 50% of its new attenders from other local churches because of some special feature of its ministry.)
  - a. During first 13 years of KHC's 18-year history, 81% of newcomers came from other local churches.
  - b. In last 5 years, 64% came from other local churches.
8. ***KHC reaches people from a variety of church backgrounds***
  - a. 41% Evangelical
  - b. 26% Catholic
  - c. 17% Pentecostal/Charismatic
  - d. 13% No church background
9. Good "side doors"—people coming first to something other than a Sunday worship service
  - a. 28 first attended the Saturday night service
  - b. 21 first attended the Church On The Beach (14 are New Attenders)
  - c. 9 Youth group
  - d. 6 Specific men's activities
  - e. 5 Recovery With Jesus
  - f. 5 Easter Egg Hunt
  - g. 3 Mission Trips
  - h. 2 Specific women's activities
  - i. 2 MOPS

10. Four Worship Services
  - a. Saturday Night 24% of total attendance (rumor has it that tacos may come with the service)
  - b. Sunday 9AM 44% of total attendance
  - c. Sunday 11AM 27% of total attendance
  - d. Church On The Beach 6%
  
11. What Keeps People Coming
  - a. Relationships 51%
  - b. Sermons 29%
  - c. Music 14%
  - d. Right thing to do 5%
  
12. People live close to KHC
  - a. Average drive to church 5.9 miles
  - b. 90% live closer than 10 miles
  
13. Mature Christians
  - a. Average number of years a Christian 29.2 years, New Attenders 27.7 years
  - b. 94% were Christians when they came to KHC
  - c. 70% say they are growing spiritually at this church (on the low side)
  
14. Small group program: Some people are very happy with small groups. Many others are not. See Lack of Inclusiveness section of the Avoid Verbatim.
  
15. High level of commitment to mission/evangelism
  - a. 97% say Christians should find ways to share their faith
  - b. 98% have non-Christian friends, 66% have 6 or more
  - c. 76% are confident to share the gospel
  - d. 72% have shared the gospel with a non-Christian in past 12 months
  - e. 41% would like to be part of a local evangelism program (**compared to other churches, this is a good average**)
  - f. 90% are willing to spend an hour or more per week serving the mission of the church, 37% willing to spend 4 or more hours
  
16. 70% report that they are growing spiritually at this church. (**low**)
  
17. Good giving church
  - a. 62% give 10% or more of their income to all causes
  - b. 45% give 10% or more of their income to KHC
  - c. \$2442 annual giving per giving unit

**18. Well-defined strategy: 88% say KHC is focused on going out and serving the community so they can become Christians; 12% say KHC attempts to get people to come to church so they can become Christians**

19. Leadership Training wanted

- a. 75% of current leaders want leadership training
- b. 63% of survey takers want leadership training

20. Assets for Evangelism/Assimilation

- a. 84% comfortable bringing non-Christians to church
- b. 83% visitors will hear the gospel
- c. 48% sincere efforts to welcome newcomers (**very, very low**)
- d. KHC encourages redemptive relationships (70%)
- e. Pre-Christians encouraged to participate (57%) (**Low**)

21. KHC is reasonably matched to the community

- a. Similar age groups
  - i. Both strongest in 36-54 age group
  - ii. Community stronger in young adults
  - iii. KHC stronger in 55-74 age group
- b. Similar gender ratios
  - i. KHC 55% female/45% male
  - ii. Torrance 52% female/48% male
- c. Dissimilar Relational Statuses
  - i. Married KHC 78%; Torrance 52%
  - ii. Singles KHC 15%; Torrance 29%
  - iii. Divorced KHC 5%; Torrance 9%
  - iv. Widowed KHC 2%; Torrance 7%
- d. Dissimilar Ethnic Mix
  - i. Anglo KHC 78%; Torrance 43%
  - ii. Asian KHC 7%; Torrance 33%
  - iii. Hispanic KHC 7%; Torrance 15%
- e. Similar Employment—varied, but tendency toward professional
- f. Similar Education
  - i. KHC 52% BA/BS or higher
  - ii. Torrance 42% BA/BS or higher
- g. Income (Both higher than average)
  - i. KHC average family income \$101,783
  - ii. Torrance average family income \$76,590

22. High level of agreement on style of worship music

23. Good understanding of the basic Bible doctrines

- a. Bible inspired 98%
- b. Justification(1) 94%
- c. Mission/Evangelism 98%

- d. Understanding of the gospel 97%
- e. Lifestyle repentance 96%
- f. Resurrection 95%
- g. Literal Heaven and Hell 96%
- h. Assurance of Salvation 95%
- i. Justification(2) 92%
- j. Christology 83%
- k. Growing spiritually 77%
- l. Grace(1) 70%

**Weaknesses** (The distinction between “weaknesses” and “threats” is that weaknesses are less serious. They can be identified and directly addressed. Threats are more serious and can be fatal if not addressed.)

1. Acknowledged weaknesses from program/ministry assessments—those with less than a 70% Approval Rating
  - a. Assimilation/Connecting (incorporating newcomers into the life of the church 52%
  - b. Leadership Development 52%
  - c. Evangelism/Discipleship 53%
  - d. Congregational Care – pastoral care, counseling, and benevolence 61%
  - e. KSOD – Kings Harbor School of Discipleship 63%
  - f. Social Media (Facebook, Twitter, Instagram, etc.) 64%
  - g. Welcome Center (Weekend Services) 66%
  - h. Mobilization – Local (including homeless outreach, etc.) 67%
  - i. Grief Share 68%
2. **Pattern of decline from a peak of 1208 in 2010 to 848 in 2015 to date—30% loss.**
  - a. Pattern of decline increases after 2012, more than 2 years before Pastor Cannon's departure
  - b. Pioneers make up 22% of current attenders (in a declining church, Pioneers usually make up 25% to 40% of congregation). Many Pioneers have left KHC presumably because they are upset over Pastor Cannon's situation.
  - c. Intermediates make up 40% of current attenders. A lower percentage of Intermediates have left.
  - d. New Attenders make up 37% of current attenders. This percentage of New Attenders would normally indicate that the church is plateaued.
  - e. Tenure pattern shows that much of the loss has been among the Pioneers (13+ years) and, to a lesser extent, the Intermediate Attenders (6 to 12 years). New Attenders seem the least affected.
3. Few New Christians: 3.8% (20 out of 563 current attenders) have been Christians 5 years or less; 10% have been Christians less than 10 years

4. 81% say KHC has good potential for growth (**most churches reTurn has surveyed rate this question around 90%**)
5. Quality of Fellowship
  - a. Lower than average idealized (what they want) acceptance and belonging—44%ile compared to other churches where the CRM reTurn Team has been.
  - b. Life groups—low rate of participation 47% overall; 43% New Attenders
  - c. The most common descriptive word in the Avoid Verbatim: “Cliques” (approximately 70 times) See Lack of Inclusiveness in Avoid Verbatim.
6. Traditionally a “pastor-focused church”
  - a. 22% of current attenders cited the former lead pastor as what influenced them to come
  - b. 14% among New Attenders.
  - c. Verbatims support the idea that KHC has been a pastor-focused church
7. Weak history of inviting people to KHC
  - a. 45% came for relational reasons—invited by a friend or relative (should be 66-90%)
  - b. 33% of first time visitors came without prior contact with church (should be 5-10%)
8. Small Group Program has serious problems
  - a. Low levels of participation
  - b. Problem of cliques and closed groups
  - c. Limited options
  - d. Lack of opportunities for new people
9. Serious weakness in welcoming and including newcomers (should have at least an 80% approval rating)
  - a. 48% Overall
  - b. 52% New Attender rating
  - c. 45% Pioneer/Intermediates
  - d. 45% Millennials
  - e. 50% Gen Xers
  - f. 45% Boomers
  - g. 58% Silents
10. Only 21% say KHC has an adequate intentional discipleship program or plan
11. Weak mobilization—

- a. 52% of current attenders spend an hour or more per week supporting the ministry of this church
  - b. 20% of current attenders spend 4 or more hours per week
12. Lack of common vision, plans and goals
- a. 36% say they understand the vision, plans and goals of KHC (should be over 70%) **(very low)**
  - b. 34% say they agree with the vision, plans and goals of KHC **(very low)**
13. Very weak overall rate of evangelism 5% (5% of adult attenders were not Christians when they came to KHC.)
14. KHC is significantly interrelated—26% overall (over 20% tends to affect a church's ability to include newcomers) Most interrelated groups:
- a. Pioneers 33%
  - b. Millennials (<36) 31%; Pioneer/Millennials 50%; Intermediate/Millennials 41%
  - c. Silents (70-90) 31%; Pioneer/Silents (70 to 90) 44%
  - d. Intermediates 28%
  - e. Only New Attenders lack extended family support at 16%
15. Weaknesses in Emotional Health—indicating superficial relationships
- a. Okay grieve losses 79% **(only satisfactory score in this group)**
  - b. A safe church—okay to be open and vulnerable 60%
  - c. Honest about emotions 67%
  - d. Okay to say “No” 59%
  - e. **Significant weakness in conflict resolution 15%**

### **Opportunities**

1. KHC has a tremendous untapped resource of workers and leaders
  - a. 90% of current attenders are willing to work one or more hours a week (52% are currently working one or more hours per week)
  - b. 37% willing to work 4+ hours per week (20% is current rate)
  - c. New workers and leaders ready to be recruited, trained and/or mentored
  - d. 63% of current attenders want leadership training, 75% of current elders want leadership training
2. Opportunity to **re**develop a new unifying/compelling vision for KHC
3. Opportunity to learn and exercise “peace-making”—resolving negative feelings and reconciling relationships at KHC

4. Increasing Quality of Fellowship—making KHC a place where people want to be including new people
5. Move beyond being a magnet church to being an evangelistic/discipling church

**Threats** (Threats tends to be outcomes if appropriate interventions do not take place.)

1. Difficulty mourning losses. What happened at KHC is tragic and heart breaking. Loss needs to be both mourned and understood. At some point, the good must be captured and celebrated while grief is processed.
2. Failure to develop a new infrastructure to support the vision and historic ministry of KHC might lead to collapse of KHC or at least a serious shrinkage.
3. Failure to recover a compelling vision that has been worth the work and sacrifice may lead to “institutionalization”. There is evidence within the survey data that KHC is shifting from being a movement of outward-focused ministry to groups wanting to have their own needs met more than accomplishing that ministry.
4. Failure to become inclusive. An important part of this report for KHC'ers to read is the “Lack of Inclusiveness” section of the Avoid Verbatim. At present, KHC is fragmented—its historical structure is broken into many pieces. However, just overcoming fragmentation is not enough. It is imperative that KHC intentionally address the issue of “inclusiveness”. KHC needs to become a friendly place for attenders, visitors, new believers, and unbelievers. ***It would be good for KHC to become as well known for hospitality as it is for its unique approach to ministry.***
5. Failure to be aware of resolve the widespread disappointment in the church. A deliberate effort needs to made by all who love your church to reach out to hurting people. Here is a list of groups with a relational “disappointment gap” of more the 15 points, **those most in danger of leaving KHC due to feeling disappointed.** The overall average Disappointment Gap is 22, seven points over criterion.
  - a. Millennials (<36) 29
  - b. New Attenders 28
  - c. Boomers (50-69) 23
  - d. Gen Xers (36-49) 22
  - e. Intermediate Attenders 21
  - f. Pioneers 16
6. Failure to overcome acrimony (definition: sharpness, harshness, or bitterness of nature, speech, disposition, etc). People who specialize in



getting things done can become impatient when things are not going well. Learning to respond well rather than react is a significant issue.

## Section 9: SWOT Commentary

### **The Vision That Has Guided KHC**

KHC has a very dynamic and impressive history. To grow to over 1200 in the morning worship attendance in 13 years is worthy of note. This was accomplished by a common commitment to a vision. ***KHC has specialized in serving the community and taking the gospel to people where they are.*** The default position for most American churches is trying to get people to come to church to hear the gospel. KHC takes the gospel to where people are and designs innovative ministries to reach the lost including disadvantaged groups like the homeless in many different ways. The degree to which the church is united behind this concept is amazing as the graph below shows.



Overall, 88% made this choice in identifying the evangelistic strategy. If this choice is restricted to the Pioneers who started KHC, the percentage rises to 97%. Even New Attenders come in at 85%. There is no missing that the vision that has guided the church from the very beginning is that KHC is a church that takes the gospel to where people are. In the Preserve Verbatim, the number one thing that people want to “preserve” is outreach ministries. In the Achieve Verbatim, the second most

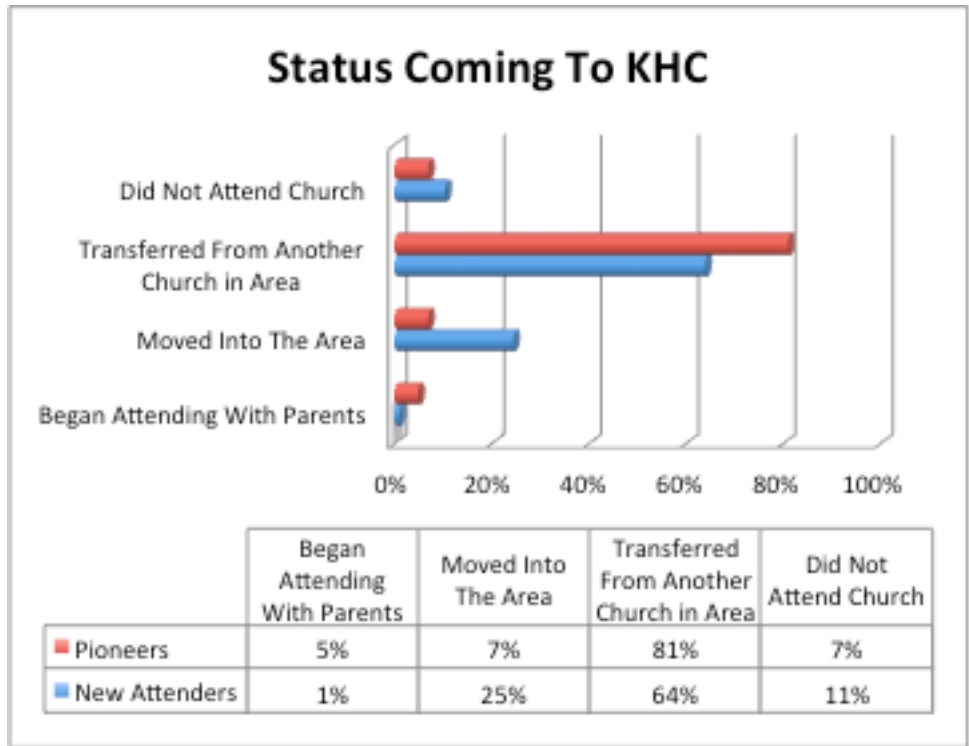
important goal behind discipleship and spiritual development is additional community outreach.

There are other elements to the vision. Most notably is emphasis on excellence in both in-church and outreach ministries. People have been attracted by and been conscious of the excellence of KHC programs, a level of excellence that people who were attracted to KHC had not found in other churches. KHC has believed in doing things right.

The vision for creative outreach ministries and community events has been amazing. The most highly rated ministry in the ministry assessment is the Royal Family Club and Camp that is dedicated to helping foster children. Church On The Beach is another.

### A Church That Vision Built

The vision did more than inspire the people attending KHC, it attracted people from other local churches in droves. Ideally, one would have expected that a church guided by this outreach vision would grow because of the people that were being lead to Christ, but this is not what happened. The vision of this outreach-oriented ministry primarily attracted people from other local churches.



*Pioneers in this case are people who began attending between 1997 to 2010*

During the growth period of the church (1997 to 2010), 81% of new attenders were from other local churches. When a church attracts more than half of its new attenders from other local churches generally due to a particular approach to ministry, it is called a “**magnet**” church. Both historically and in recent years (New Attenders), KHC qualifies as a magnet church. While evangelism is probably happening in the outreach ministries, only 5% of adults currently attending KHC became Christians after arriving at KHC. ***The onsite ministry of KHC is almost entirely directed toward Christians*** who on average have been Christians 29 years.

## **The Architect/Builder of KHC**

Knowledgeable people strongly argue that Pastor Chris Cannon was the architect/builder that designed, led, and provided the vision for what KHC became. He was there from the beginning (1997) and remained until earlier this year.

One can say that King's Harbor was a pastor-focused church, but that description does not really seem to cover the subject. Charles Swindoll created a pastor-focused church in nearby Fullerton in which the attraction was an in-depth Bible study—people came to hear him teach and take notes. Chris Cannon's style seems to have been much more visceral—he was the top-down LEADER of KHC including being the keeper of the vision, the decision-maker, the peace-maker, as well being involved in other areas. As one verbatim put it, “Chris Cannon was KHC”. Another said, (It) “seemed like he was the head of the church.” ***Pastor Cannon provided the vision and leadership that contributed to building KHC.***

Difficulties that KHC is currently facing are directly traceable to the issues related to and the reality of Pastor Cannon leaving. His exit created a huge vacuum that the existing leadership of KHC was ***not*** close to being ready to fill nor ***could have filled***. There are two parts to filling this vacuum. The first part has to do with the loss of the paternal, authoritative voice of the founding pastor. Pastor Cannon had long, well-established authority that was largely unquestioned because he was the founding pastor and had built that role for himself. The leaders that remained had two strikes against them. First, they are perceived as “peers” by most of the congregation—having a non-authority status or at least a weak authority position from which the transference of authority must be earned over a period of time. Secondly, they “dropped the ball” in the perception of many which escalated when elders hired an interim pastor who did not work out. People are slower to forgive those whom they perceive as “peers” than those who were perceived as having earned authority. It is highly unlikely that any pastor will ever have the position/authority that Pastor Cannon had at KHC. Rebuilding the leadership and leader structure needs to be a major focus. It is an accomplishable task, but one that will take time to accomplish. Leaders must earn respect. The congregation must learn to accept spiritual authority.

There is another complication in the transfer of leadership. KHC has attracted many people who are natural leaders and entrepreneurial in style. These leaders are the reason new ministries can be so easily started. Such leaders will be slow to submit to unproven leadership. There is a reason why the Lakers have done poorly since Phil Jackson retired. Phil Jackson had earned authority. The Lakers had too many strong personalities that have been slow to really accept new leadership. A focus for prayer is that God will bring new leaders for KHC and new followership on the part of the congregation.

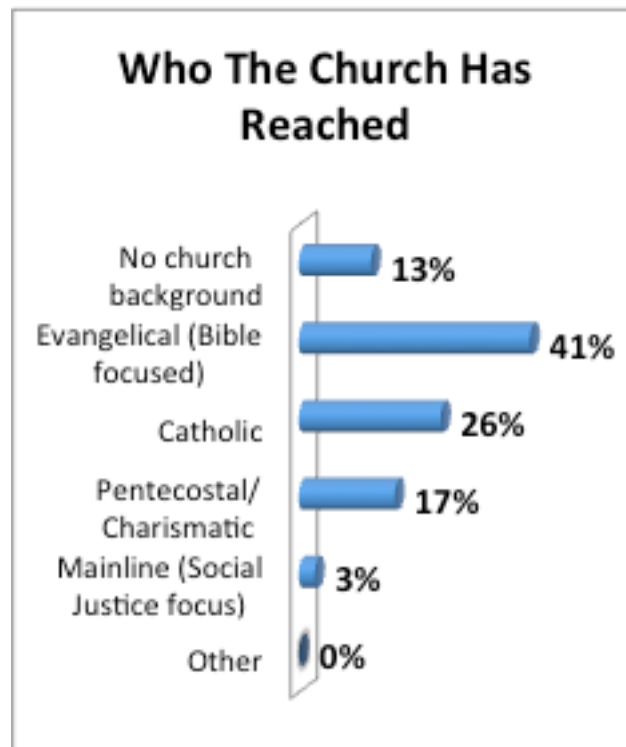
The circumstances of Pastor Cannon's exit have been hurtful especially to those who worked with him the longest. People are currently very discouraged with their church and concerned as to where it can/should go from here.

The vision that built KHC is not a mystery. A key task is to replace Pastor Cannon's "facilitating presence." New mature leaders, new infrastructure, and leadership training and development are absolutely essential. ***The people of KHC have opportunity to recover vision, retrain new leadership, and reconstruct their church.***

## **The Congregation—The Building Blocks**

The KHC congregation has three unique traits that stand out based on survey responses. The first is that KHC has attracted a congregation of high-energy activists. People at KHC like to "get it done". They also have a clear idea of why they are doing what they do. Reaching people for Jesus is the goal. Meeting people where they are is the method.

Having an activist mentality as the common bond combined with a unique philosophy of ministry has attracted an amazing variety of people of the Christian faith. The second distinctive trait is diversity. What began as a Foursquare church plant has attracted a wide variety of Christians.



The biggest group is from other evangelical churches (41%). Evangelicals make up a diverse group in both belief and practice. In most churches, the variety of evangelical factions present at KHC would be “duking it out”. The second largest is Catholic with 26%. That KHC has reached 26% of its current attenders from Catholic backgrounds is truly impressive. The third largest is the group of origin, the Pentecostal/Charismatic group at 17%. KHC was started by the Foursquare family of churches. Thirteen percent had no church background. This is an amazing diversity whose commonality is doing the gospel together.

A third characteristic is theological sophistication. It is not because of any lack of theological knowledge that all these groups have been able to work together. Theology scores on the survey are very positive. Without Pastor Cannon to mediate, the theological diversity that has always been a part of KHC is a source of division and strife. Holding this diversity together will require a gifted new pastor and forbearance on the part of KHCers in the meantime. Diversity would seem to be an important part of who KHC is.

### **The Role of Diversity In Allowing Leadership Freedom**

It is important to realize the role that diversity has played in the life of the church. As previously discussed, KHC has attracted some self-starting leaders who are reluctant to submit to the authority of others. At least part of the reason that KHC has attracted such leaders (mostly from other local churches) is that many other churches do not like the leadership approach of these people—they are too hard to

control. Churches tend to bog down at one of two points. They are either so cautious that they never reach agreement as to what to do or they insist that everyone be in agreement before moving forward. “Let’s Be Careful” and/or “Let’s Stay Together” usually smothers “Let’s Go.”<sup>12</sup> This reality seriously frustrates entrepreneurial types who want to build the Kingdom of God. It also frustrates the churches that try to control them.

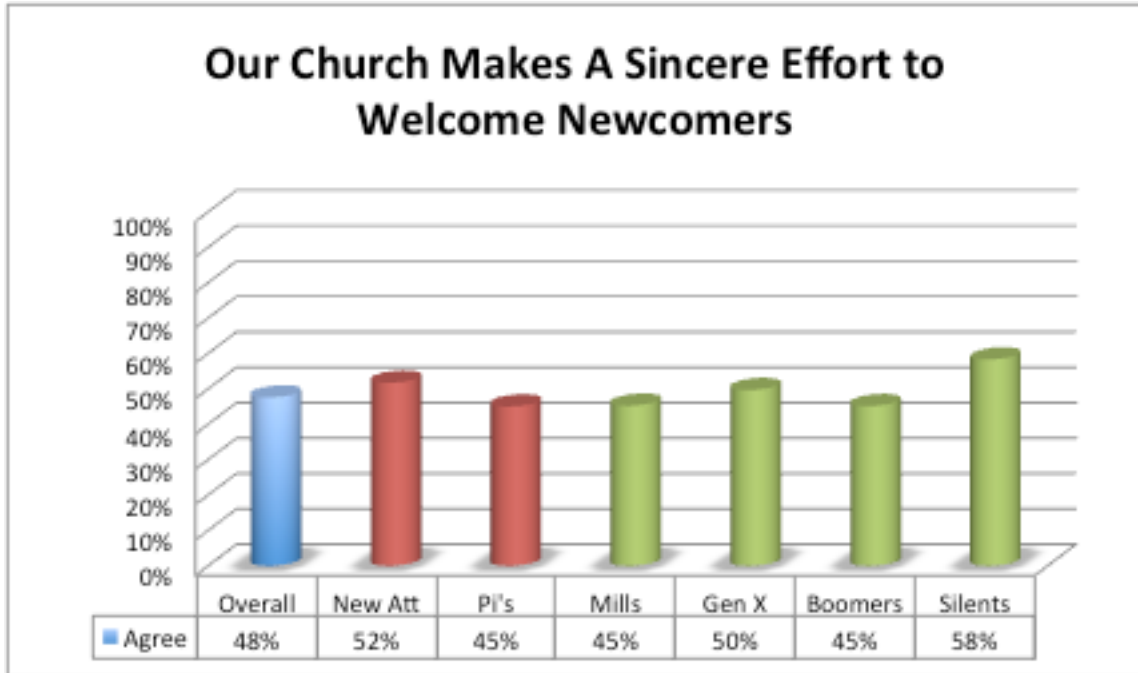
Historically, KHC has side-stepped these two tendencies by allowing diversity. In a church that allows and encourages diversity, there is not a notion that everyone has to be in agreement to start something. Entrepreneurs have been able to function in “Let’s Go” mode without either addressing the worries of all or requiring total agreement of all because KHC was committed to outreach and community-based ministry. Pastor Cannon’s judgment was apparently trusted in this area. Historically, Pastor Cannon appears to have created room for this diversity and creative ministry. *KHC needs to figure out a way to maintain that diversity so that creative ministry will continue.*

### **The Need For Mortar—The Lack of Inclusiveness**

KHC has a well-developed outward focus, but has failed to develop its internal structure to the same degree. For whatever reason or reasons, KHC has developed a series of blind spots in regards to its approach to fellowship. It is worth noting that KHC never envisioned being a “warm, fuzzy” church. Building the Kingdom of God has always seemed more important. However, KHC is currently faced with a crisis that can only be fixed by improving the quality of its relationships. For additional information, see the Quality of Relationships Section and the Avoid Verbatim.

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<sup>12</sup> Models borrowed from Paul Ford. *Your Leadership Grip*. Chicago, Il: Church Smart Publishing. 2000.



*80% is the minimum acceptable score*

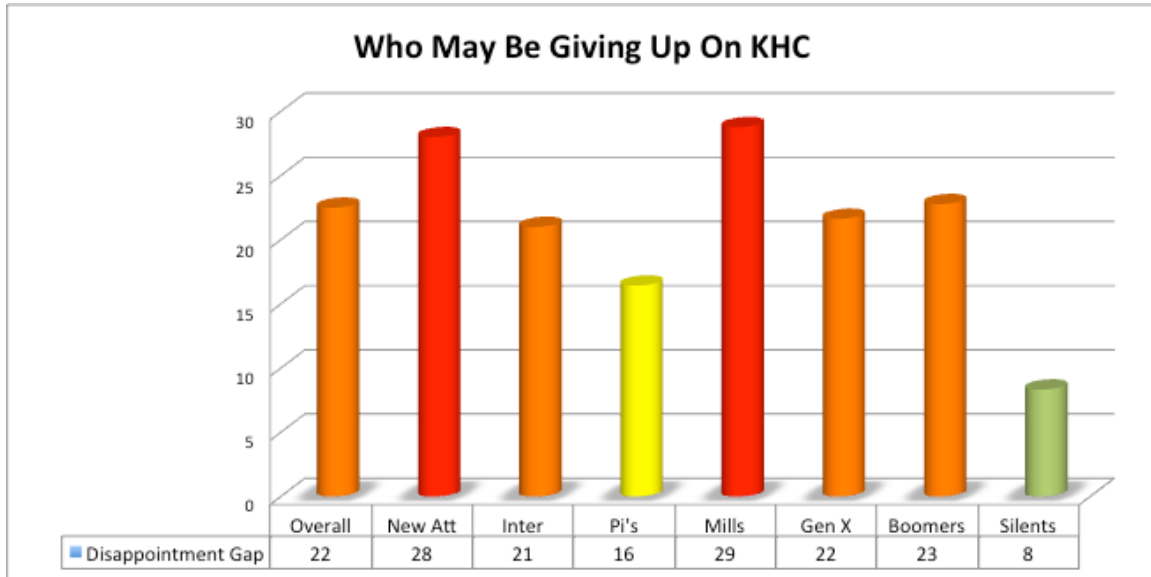
The first clue comes from how KHC treats visitors and newcomers. All tenure and age groups agree that KHC does a very marginal job of welcoming and including newcomers into the life of the church. All age groups of New Attenders confirm that they received a marginal welcome when they came and have struggled to find their way at KHC. It should not be missed that Assimilation/Connectivity is the lowest rated ministry in the Ministries Assessment.

While some people are very happy with the acceptance and belonging that they experience in the Life Groups and other activities at KFC. Many others complain of closed and/or unwelcoming groups. Others complain of not being able to find out how to participate in activities or ministries. At present, KFC is not creating an environment in which people, even those who have attended KHC for a period of time, feel welcomed. This failure is fully explained in the Avoid Verbatim under "Lack of Inclusiveness". ***KHC would do well to become as well known for hospitality as it is for outreach ministries.***

### **The Mortar Must Include Love and Forgiveness**

KHC is currently factionalized and fractionalized. People are not getting along well. People are more aware of differences than commonalities. Every age group has many who are very discouraged with their church. Many have left. Many more are holding on by a thread. It would be a really good time to love and care about each other by putting the needs of others above personal preferences.

The next graph is explained in the Quality of Fellowship Section. Under normal circumstances, the Disappointment Gap measures the difference between the acceptance and belonging level that people want versus what they experience. The average disappointment gap is 10. When it goes over 15, the significance of the score generally shifts in its significance on acceptance and belonging, to measuring discouragement that people feel towards their church.



*Scores over 15 indicate serious disappointment in their church*

What the graph shows that Millennials (<36) and New Attenders are particularly discouraged and may be considering leaving KHC. All groups except the Silents (70+) are having a hard time in their church. Now would be a very good time to show love and caring so that more will not leave the church in discouragement.

## [Section 10: Verbatim Catalogue](#)

The last three questions in the survey were open questions where people could write anything they wanted to say to the CRM reTurn Team. Around 450 responses were received on all three questions totaling more than 100 single-spaced pages of information. This is evidence that people at KHC are interested and really care.

With such an overwhelming response, it is unfortunate that more detail cannot be shared. It took many hours to read them, but the CRM reTurn Team learned what was important in them. The goal of this verbatim catalogue is to summarize what people said.

The first question was “What would you like to preserve in the church?” The focus of this question is to identify the things that KHC is currently doing right that need to be maintained.



The second question was “What would you like avoid in this church?” This question collects what people fear, what they hope will not happen, and, sometimes, it collects complaints. It is important to know what people do not want for whatever reason.

The final question is “What do you want to achieve in this church?” This is the future-oriented question. What new goals does KHC want to accomplish? It may be a reaction of a perceived short coming, but it is always a perceived improvement desired for KHC.

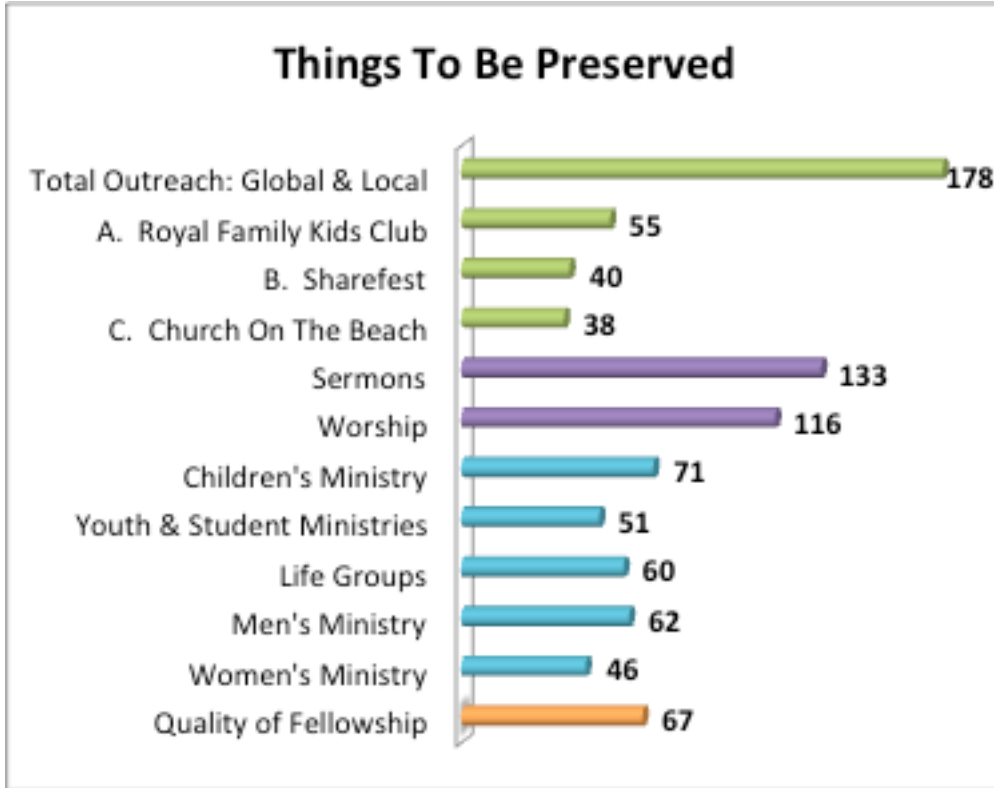
Occasionally, one set of data seems to contradict another. The prime example is Quality of Fellowship that appears in all three verbatim sets. It is something to be preserved if a person's experiences have been good. For those who experiences have been less positive, the failures in the quality of fellowship due to “cliques” are the focus. One of goals is to improve the quality of fellowship and so it becomes a focus in the Achieve Verbatim. There is something to be learned from each perspective. The verbatim catalogue is a town-hall meeting in which almost everyone has had a chance to speak.

## **KHC PRESERVE VERBATIM**

Summarized by Rochelle Ainsworth

This is a summary of 458 responses to the question “What would you like to preserve in the church?”

People at KHC are positive and excited about much that is going on because of their church. The strongest themes in this Preserve Section are 1) the outreach ministries, 2) what happens during the weekend services, 3) the many “in-church” programs and ministries, 4) the quality of fellowship, and 5) perceived common core values of KHC.



**OUTREACH MINISTRIES:**

This is the subject that garnered the most positive responses. Over 175 responses mentioned the importance of preserving outreach ministries at KHC, both global and local ministries. Missions and service projects and opportunities are part of KHC's DNA and have been for quite some time.

The church's involvement in world-wide missions is extremely important to participants. Congregants are passionate about being connected to missionaries, caring for and supporting them. Many are pleased to be a part of short-term mission trips as well.

The local community outreach is represented by many programs and ministries originated by KHC, and a few are done in connection with other churches and groups in the South Bay area. These local outreach ministries are seen as a way to extend love to their community, to be a representative of Christ to people in their area, to engage the community evangelistically, to care for and support those who are in need physically, materially, and spiritually. Involvement in outreach ministries is also a way to connect with other congregants and build relationships.

Among the many outreach ministries, the one mentioned the most often (55 mentions) was Royal Family Kids Club and Camp. A close second was ShareFest (40), followed by Church on the Beach (38), which includes positive mentions of Dusty Vroom as its former pastor. COTB is one of the services that takes place on

weekends. However, it is also considered it to be “community outreach” in purpose. Thirty-four people identified COTB as their normal service of choice.

**Sample Quotes:**

- “The church does a very good job in trying to be salt and light in the local community and the world.”
- In the community it is our desire to be “Jesus with skin on.”
- “Our culture and reputation in the South Bay as an evangelistic church through local outreach programs and worldwide missions programs”
- “Community service—a mainstay for KHC”
- “When you are involved in various ministries at KHC, you get to know people who become friends.”

**WEEKEND SERVICES:**

Many KHC attenders are happy with the weekend worship services. Many expressed that they loved the idea of having four choices of worship services: Saturday evening, Sunday morning at 9 or 11 a.m. or COTB. They enjoy the welcoming and casual, but reverent atmosphere.

There was an overwhelming number of positive comments about sermons—sermons that were “Bible-based”, “Gospel-focused”, and “Christ-Centered”. They also included appreciation of Pastor Caruso’s preaching and ministry. (Mentions of sermons in total 133)

Congregants wrote many positive comments about the “excellent” worship time, “outstanding” worship music, and “strong” worship teams (116 responses).

Saturday evening service including the fellowship time enjoying tacos received 22 positive responses.

**Sample Quotes:**

- “Preaching about ‘real life’ issues and how to use Christianity to navigate life’s bumps and challenges”
- (Preaching)...is “alive in the Spirit” . . . . “bold and courageous”
- “I love that it’s dark & we can worship freely in our own style (hands up, bodies moving, kneeling, etc.”
- “Sat. service with tacos after is a nice touch.” . . . . “breaking of bread while sitting down eating tacos—meet new people, talk and have fun.”

## **IN-CHURCH PROGRAMS AND MINISTRIES:**

There were numerous programs and ministries mentioned that are occurring at KHC that mean a great deal to many attenders. As one person noted, "There is something for everyone."

The "excellent" and "well-run" Children's Ministry garnered 71 positive mentions. Appreciation was expressed for those who are in charge and carry out the ministry for children.

The "outstanding" and "fun" Youth and Student Ministries (seemed to be blurred together) were mentioned 51 times as very important to preserve.

People were grateful for the many Bible studies, small groups, LIFE groups, and study groups that they were able to participate in. LIFE groups in particular received 60 positive mentions.

Men's Ministries and Women's Ministries received a lot of support (Men's 62, Women's 46). Ministries include special fellowship times, meetings, retreats, and studies.

### **Sample Quotes:**

- "We value the next generation and minister to them well."
- "There is strong Biblical teaching throughout the church (adult, student, children)."
- "The Children's Ministry is the best I have ever seen."
- "The Youth Group ministry has been wonderful to me and my kids. I would like to see that area increase in its importance in the church and give the high schoolers a greater 'role' in the church overall."
- "Life Groups & small group, classes...making close friends and becoming family. I have received more Spiritually, relationally, closeness to Jesus, made close friends in small group much more than in the church service."

## **QUALITY OF FELLOWSHIP:**

Sixty-seven responses talked about the value of the fellowship in their lives found at KHC. Fifteen percent (67/468) of the responses is not an overwhelming number. However, for a certain number of people KHC's quality of fellowship is very important to them.

The general feeling of fellowship is described as:

- Welcoming
- Non-judgmental and accepting
- Homey and family-like feeling

- Loving and caring

The people in KHC's fellowship are described as:

- Honest and transparent
- Humble
- Authentic, genuine
- Intimate
- Diverse

It is the opinion of survey-takers that there are many opportunities to develop relationships and make friends, including working on service/outreach projects together. A sense of purpose within the church unites people. And it was also stated by a few that the recent times of trial within the church have brought people together.

### **Sample Quotes:**

- There is "authentic community and family friendships."
- "Godly acceptance of people regardless of race, social status, lifestyle or economic position."

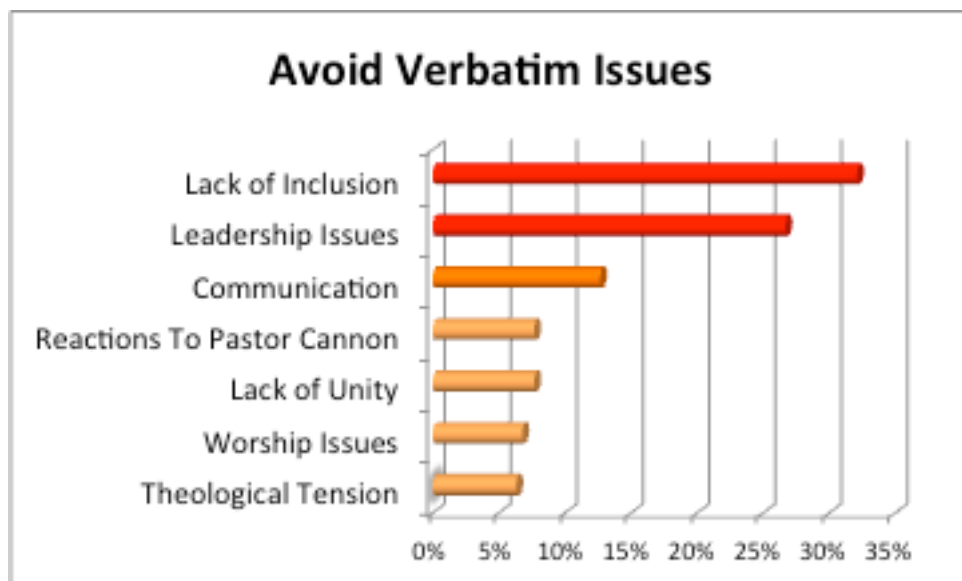
### **Avoid Verbatim Summary**

Summarized by Chet Ainsworth

The Avoid Verbatim tends to gather all the concerns of people at the church. Four hundred forty-six people made entries totaling 32 pages of single spaced material. People really care about the future of KHC. The goal will be to identify the patterns and frequencies of expressed concerns. It is not possible to address all concerns, though all have been read. We will look at the seven greatest areas of concerns—those that received 14 or more responses. It needs to be recognized that this summary is not based on what the CRM reTurn Team thinks, but based upon the expressed opinions of the 446 people who participated in answering this question.

By far, the most expressed fear on the part of the 446 respondents on this verbatim was theological concerns such as failing to be biblical or in someway becoming "liberal." There is very little danger of such things. KHC has one of the highest scores on theology that the CRM reTurn Team has seen. There would seem to be 563 or more theological watchdogs at KHC. If any of these things happened at KHC, the church would implode into a black hole.

The focus of this summary is on things that KHC can and needs to do something about. Because of the nature of the question, this part of the report tends to be the most negative, but also includes some of the things that KHCers need to hear the most.



### **Lack of Inclusiveness** (71)

The most often non-theological mentioned area of concern was the lack of inclusiveness at KHC. Seventy-one people spoke to this subject. Essentially “lack of inclusiveness” is a failure to be friendly and the failure to include others into the life of the church. By far, the most common word used around 70 times by survey takers to describe this condition was “cliques”. A number of settings were mentioned.

KHC, it was said, is not welcoming to visitors: “not typically warm and friendly to outsiders.” Another said, “KHC lacks hospitality.” Still another observed, “It would be incredibly helpful for newbies to know who to seek out/what to do - to make Kings Harbor feel more like family. It's very easy to get lost in the shuffle when you're new.” This condition is confirmed in the larger survey where it is shown that KHC does not “make sincere effort to help visitors and newcomers feel welcomed into the life of the church.”

The experience of people who start attending KHC is about the same. They tend to find “cliques—cold unwelcoming people.” Another said, “I have never felt very welcomed.” Another said they felt like “an outsider even as a regular attendee.” Another said they found “a kind of exclusiveness that people seem to have, it's sometimes hard to meet new people.” Many expressed the sentiment that “cliques are a huge problem.” Others say there is a “lack of welcoming others & (more) paying a lot of attention to those already known.”

Specific contexts were mentioned in the context of failure to be inclusive. Life groups were specifically mentioned. “Life groups that are too hard to break in to.”

Others spoke of the "closed" home groups. Another said, "we need to make a great effort to encourage fellowship and avoid clicks." Another spoke of "permanent life groups that are basically closed."

A number of women found the women's group to be not inclusive as well. "I've felt that the women's leadership felt very cliquey." "I tried to be apart of women's ministry but it was too clicky."

A large concern voiced by survey participants is the emergence of an "inner circle" of long-term families who expect privilege. "There seems to be a large, central core of people who are already good friends and it's harder to be on the outside of this group." There is a "sense of entitlement by (the) group that began the church." Another said, "Elitism - having groups that think they are more important than others." The result is "People generally do not feel they 'belong' often for a long time."

### **Leadership Issues (59)**

The leaders at KHC are seriously under fire. Fifty-nine people had concerns about the current leaders. They are accused of being arrogant, authoritarian, deceptive, sanctimonious, and secretive.

A few offered insight to the situation. "What has come to light through this circumstance of Chris Cannon stepping down is that many people in leadership roles were completely unable to engage in any type of conflict resolution." Another observed that the leaders were "untrained for their positions."

We will discuss leadership in other areas of this report. However, much seems to have already been done to address leadership issues.

### **Communication (28)**

It was a huge issue to participants in the survey that they did not feel like they knew what was going on at KHC. Sometimes it was seen as a leadership issue and at other times a staff issue. People want to know what is going on and do not feel that this need is being adequately addressed.

A number of people had concern because they could not figure out how to get involved in a ministry, small group, or other. How to participate in various programs is not being adequately communicated.

### **Reactions to Pastor Cannon's Ministry (17)**

Not included in these 17 concerns were at least another 17 who wanted to quit talking about Pastor Cannon and what happened. They wanted to move on.

However, 17 focused on lessons that they felt needed to be learned from the experience. It is the latter 17 responses that is the focus of this section.

Several were concerned with the degree that KHC was a pastor-centered church under Pastor Cannon. One person wanted to avoid "having the church be identified primarily by the senior pastor—"I go to Chris Cannon's church". Another observed, "Our church was pastor centered. KHC was Chris Cannon. I believe that led to an unhealthy leadership model. It was very difficult to disagree or even question Chris' desires. The elder board became accustomed to following Chris and found it difficult to stand up to him." Several saw KHC as a "pastor-driven ministry" with a mindset that "we do 'it' right and other churches don't." Another concluded, "Obviously the Top Down Central control and authority that Chris brought must be done away with, and we see that happening." Finally, "when he was the pastor, it kind of felt like he was the head of the church."

Another saw a link between leadership style and the current leadership crisis saying, "An elder board hand picked by the pastoral staff or senior pastor that would have a "yes" men attitude towards him rather than a balanced, challenge-approval attitude."

In another part of the report, we will address some of the residual issues from Pastor Cannon's Era of ministry.

### **Lack of Unity/Conflict (17)**

Lack of unity and conflict were issues that were assumed for many of the verbatim responses, but people tended to focus on specific issues that caused disunity and conflict.

### **Worship Issues (15)**

There were about 15 worship related issues. Ten people thought that the worship services were inadequately lit with the most common reason given, so they could read their Bibles and take notes. Another seven thought that the music was too loud.

Another set of concerns involved preaching. Several were concerned that services went over an hour and a half. Another group thought that KHC made use of unqualified preachers and wanted to avoid bad preaching including "rigid theological sermons". Several wanted to have a consistent speaker at worship services.

Several were concerned about Catholic style communion.

### **Theological Tension (14)**



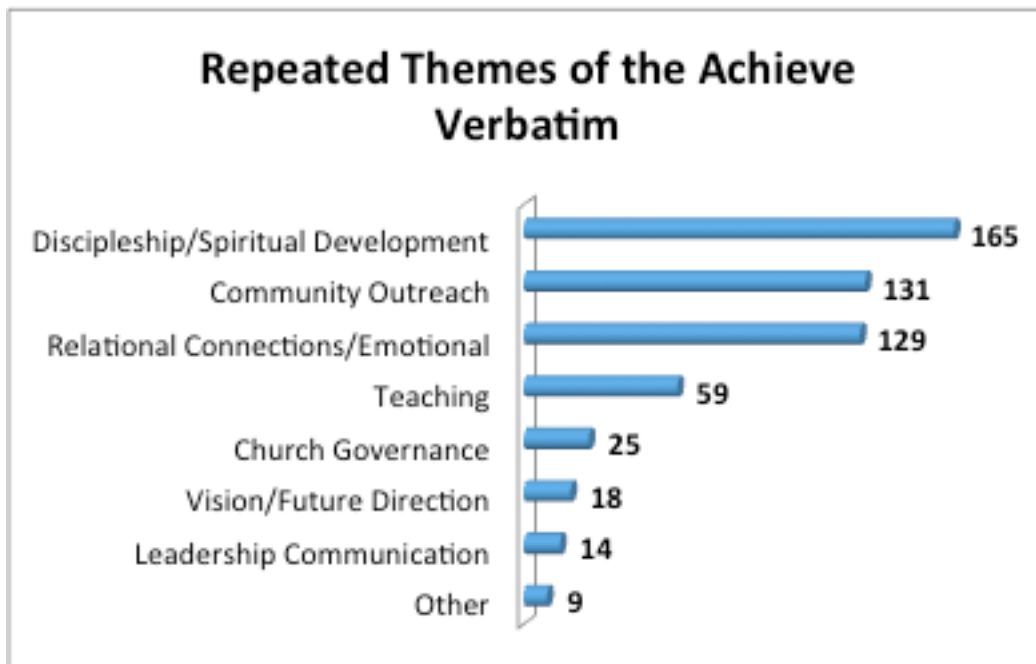
Each theological group expressed concerns about the others. It was clear that the normal theological diversity that has characterized KHC is currently a cause for concern for some parties.

## Achieve Verbatims

Summarized by Tyler Carey

The focus of Achieve Verbatim is the future. What things does KHC want to accomplish in the days to come? An Achieve statement does not necessarily infer a current deficit and much as setting a new or higher goal. Three themes dominated. People at KHC want to see more discipleship and spiritual development. KHC has good outreach programs, but people want to see more and better ones. People would like to see better relational connections and emotional health.

There are eight such themes that the 471 comments could be coded into. Many entries mentioned multiple themes. The graph below lists these themes. Then a brief description of each theme along with examples is included following the chart.



**Discipleship/Spiritual development** – The essence of this theme is described as the desire to become more like Christ. There were different channels in which participants suggested how they would like to accomplish this but the main objective was to grow in their relationship with God.

- “To be a healthy Christian who can give back to the church body, the community, and the non-believers in my life”
- “A Deeper relationship with God and love his people in the church and outside the church unconditionally...”

- “assistance in growing more intimate, obedient and purposeful in my walk with God...”

**Community Outreach** – This category captures comments regarding a desire to see the church reach out to the community even more in an effort to spread the gospel. There were suggestions about how the church can bring people into the building as well as efforts to go out into the community.

- “More direct involvement or outreach to the community.”
- “To reach out to the community around us and bring others to Christ...”
- “To be equipped to go out and reach (salvation of the lost), teach (equip those who got saved), and show them how to preach (send them out to tell others the good news)....”

**Relational connection** – This theme includes a desire for individuals within the church to develop stronger connections to each other and a desire to have the relationships within the church to be an example of healthy community.

- “A place to be welcomed, safe, and recognized as part of the body...”
- “A sense of community and help for our church family in need...”
- “A welcoming place for members to grow in Christ...”

**Teaching** – Any comment that expressed desire to learn more about a specific topic, teaching targeted towards a specific demographic or types of approaches to learning more about Biblical/Theological topics was coded as “Teaching”.

- “More marriage and family classes/events/outreaches.”
- “More teaching on apologetics”
- “strong biblical teaching presented in a challenging yet relevant manner”

**Church governance** – Comments suggesting changes to organizational structure or roles in the church were coded as church governance.

- “Our church leaders need to have accountability and some higher governing body to answer to.”
- “Would love to see women in leadership and not held back from teaching or preaching simply because they are women...”

**Vision/future direction** – Some participants cited a desire to achieve a clearer understanding of where the church is going and what’s priorities are moving forward.

- “I’d like to educate myself on what the vision is for our church and what my part is for our church...”
- “Mission statement and vision transparency...”

**Leadership communication** – Addresses how leadership communicates decisions to the congregation.

- “I would like to see the elder board and staff being more open and honest about everything.
- “I'd also like to hear more about the ministry opportunities regularly....”

**Other** – Comments that did not address any of the existing themes were coded as other.

- “It would be great to have an email setup where someone could share their issues...”
- “having a Sharefest program aimed at helping church members with special needs.”

## **Conflict Guidelines--Brief "Rules of Engagement"**

by Dave Miles

- Conflict is inevitable. Embrace it. God will use it.
- Before addressing any conflict, ask "How have I contributed?" Because, you most likely have. Own it! (Matt 7:5)
- Keep short accounts in any conflict. If you need to talk to others do so in a reasonable amount of time.
- Practice the basics religiously: (1) Take the log out (Matt 7:5) (2) Go be reconciled (Matt 5:23-24) (3) Go confront (Matt 18:15-18) (4) Be restoring (Gal 6:2). Work the basics but realize that much of what you see in conflict is rooted much deeper than the presenting issue.
- Some conflict is rooted deeply in the emotional system of a person's life (Example: Gen 37:3-4). This must be kept in mind when attempting to reconcile a conflict. When in conflict ask, "What am I feeling and what is the conflict saying about, or to me?" (Prov 15:1). Or ask, "What is behind this?" This is especially true when there is explosive behavior or deep emotional reactivity in the conflict. This allows us to face conflict systemically. Much conflict has its roots in issues much deeper than the presenting issue around which the conflict is focused. For this reason, some conflict cannot be resolved (Rom 12:18).
- The goal of conflict resolution is reconciliation. The goal is not to prove you are right, get even, or get revenge! Don't violate the spirit of the law (reconciliation) when following the letter of the law (the basics) noted above. The goal, normally, is reconciliation.
- Forbearance is a gift. Some conflict will never be resolved. Have thick skin. It is a man's glory to overlook an offense (Prov 19:11).
- Seek to understand before being understood. Examples of what this may look like (this is part of the key to lowering reactivity in others and often this alone solves the problem): "Help me to understand ....." "I am curious as to the reason you....." "I'm puzzled by what ....." (what you said, did, etc.)"
- When confronting create as much safety as possible. Examples: "I notice that you..... When you do that, it made me feel..... I'd prefer that you....."
- Give yourself grace when you make a mistake and create a conflict or make a mistake and blow addressing a conflict.
- Some conflict is resolved only by forgiving others. To forgive is to bear the wounds of the one who hurt you. When you don't forgive, you sometimes (curiously enough) take on the negative qualities of those who hurt you. Forgiveness is a process, a journey.
- Resolving conflict doesn't mean you let others trample your boundaries (by continuing to hurt you). Forgiveness does not mean you must be a "door mat." Nor does forgiveness mean you fail to hold others genuinely and justly accountable for their choices that hurt you.