

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-5th 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

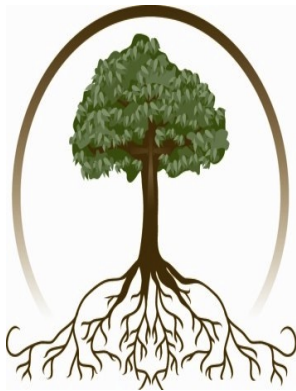
preparations; and she came up to Him and said, "Lord do you not care that my sister has left me to do all the serving alone? Then tell her to help me." But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary 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”¹. 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:

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.

¹ p. 86.

There is lack of clarity (primarily) on the secondary issues of the Christian faith².
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 Community

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 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

² 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/>)

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 heart³."

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?
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

³ Childers, pg. 5. (http://www.hopechurch.org.nz/kids/True_Spirituality_by_Childers.pdf)

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

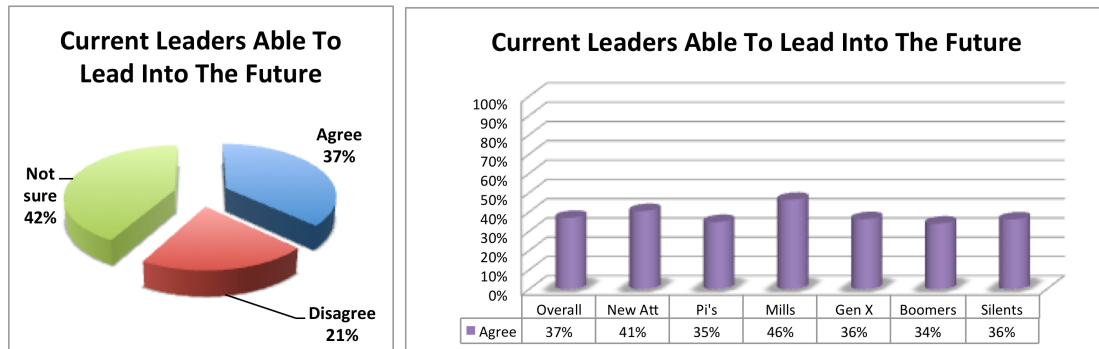
Only 37% of the survey respondents believe the current Elders (those who were elders at the time the survey was taken) have the ability to lead KHC into the future. Any score under 70% is cause for concern, so 37% is a clear vote of no confidence. Note from the graphs below that the pattern of disapproval 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 last⁴." He points out in relationships this can act out in some very strong and potentially destructive behavior patterns including hypervigilance, extreme

⁴ Dan Allender. *The Wounded Heart*, NAV Press 1990:121.

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 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:

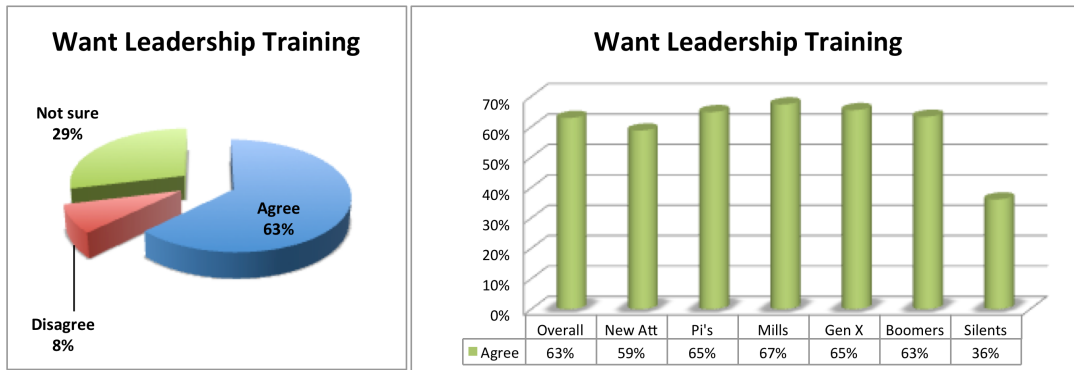
1) Admit mistakes, 2) Acknowledge responsibility, 3) Apologize, 4) Accept the consequences and, 5) Act to correct the situation⁵.

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.

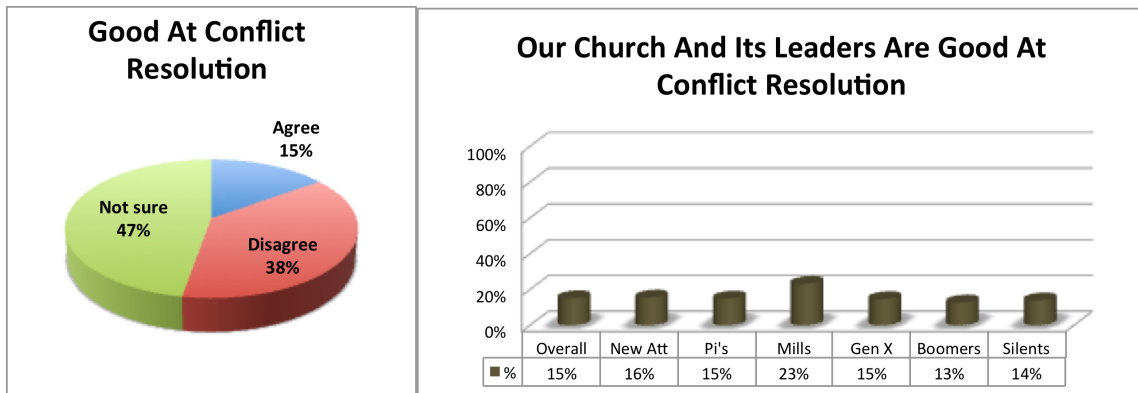


- Elders:** Keep in mind that it will take a significant amount of time to reconstitute the elder board and get them up to speed. This process should probably include reading *Biblical Eldership* by Strauch and *Leading leaders* by Aubrey Malphurs. It will also include learning to function and lead like 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.
- 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

⁵ Pgs. 66-69.

indispensible 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).

- a. Read *Leading Leaders* by Aubrey Malphurs on elders and policy governance.
- b. 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).

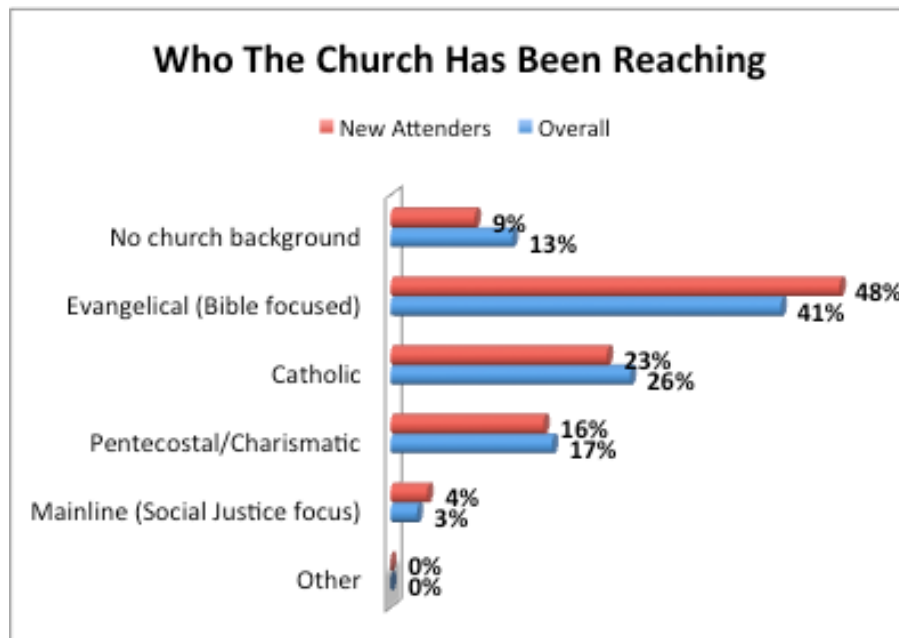
- d. Equipping lay leaders for the work of ministry.
- e. Preparing sermons and sermon series' that explore Scripture in ways that speak directly to the current revealed, Holy Spirit breathed needs of KHC and the un-churched population of the South Bay.

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:

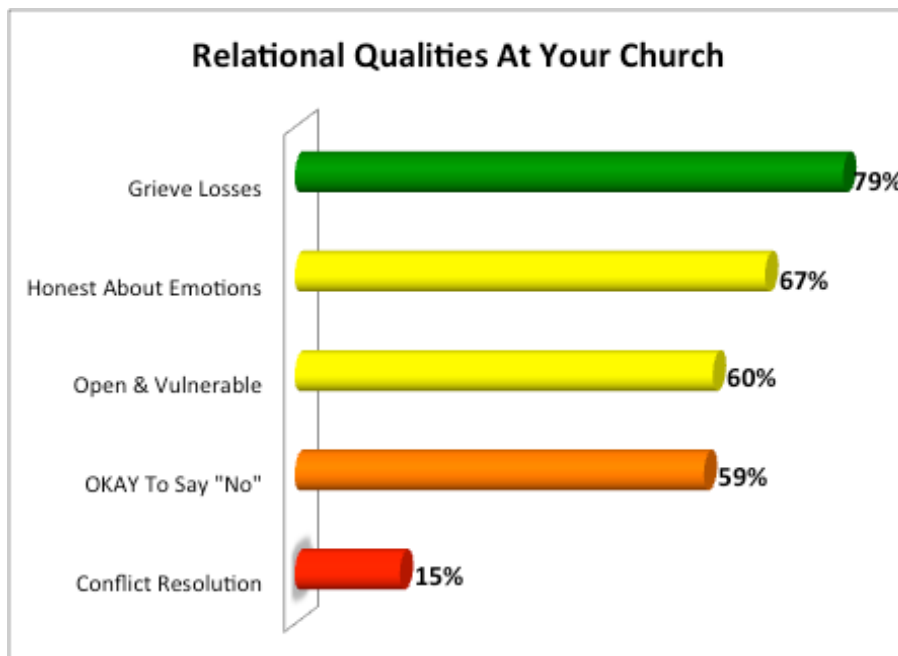
- a. Facilitate a small task group (some Transition Team members and church members) to research options and make recommendations to Elders about affiliating with a network or denomination.
- b. Coordinate this research and proposal with desired church governance model and clarity on essentials of the 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) 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:

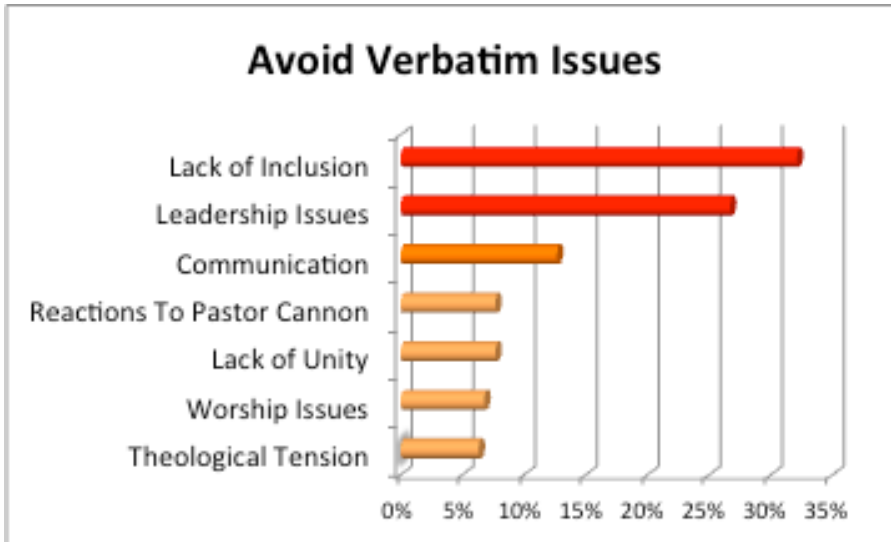
- a. Prepare for Sacred Assembly by calling church members individually and corporately to a time of prayer, fasting, confession and repentance sin. Concerts of prayer with extended time in scripture reading and worship may also be helpful as would preaching through the book of Nehemiah.
- b. Humble 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*** (34th 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.⁶ 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"⁷. 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 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 Community 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)

⁶ 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.

⁷ The moralist will often identify the goal of the Christian life as obedience. Not so, according to Q-1 of the Westminster Catechism.

“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

*Where there is no revelation (vision) people cast off restraint;
but blessed is the one who heeds wisdom’s instruction.*
-Proverbs 29:18 (NIV)

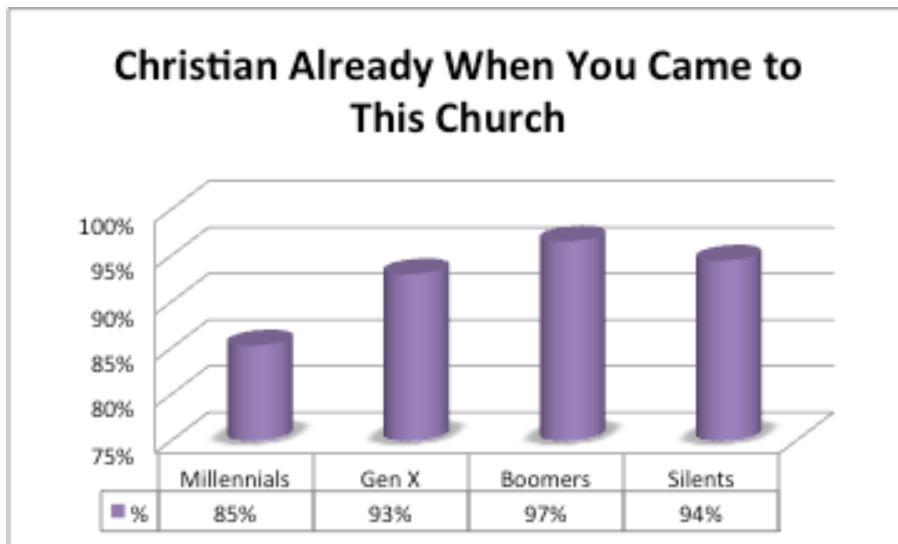
Verbatim: “Leaders need to think long-term impact vs. short-term helps and excitement”

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 28:81-20). 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.