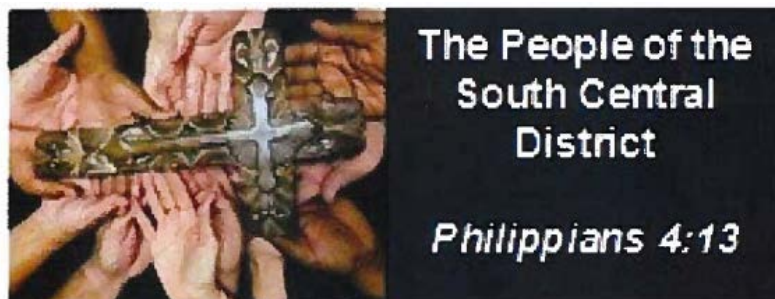




Church Transformation Process Nehemiah Project Facilitator Guide

July 2016





**The People of the
South Central
District**

Philippians 4:13

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The People of the
South Central
District

Philippians 4:13

Thank you!

Thank you for agreeing to facilitate this very important process. Through your work, God's work can grow and prosper through new beginnings.

Please find here session agendas and resources to help you in your facilitation. We actively solicit suggestions. This is an organic process that will improve through your passion and dedication. Your input is critical.

We pray that your churches will feel God's presence through the process and welcome you as a gift.



South Central District, Florida Conference, The United Methodist Church

Dr. Walter E. Monroe, Jr. - District Superintendent

202 W. Reynolds Street, Plant City, FL 33563

P – 813-719-7270 F – 813-719-7273 www.flumc-scdist.org

The South Central District is a connection of United Methodist serving together in Jesus Christ.

We create and shepherd vital Wesleyan Church communities to further the Kingdom of God both near and far.



South Central District

<u>Agenda for Assessment of Local Church Sessions</u>	
SESSION 1: ORIENTATION	Communion Service (optional)—led by the church’s pastor
	1) Orientation Session
	a. Open with Transformational Church Prayer (<i>provided in Facilitator Guide</i>)
	b. Create Covenant for the Task Force—ask if willing to pray Transformational Church Prayer daily (<i>provided in Facilitator Guide</i>)
	c. Case study: Movement from Written Letters to Text Messaging (<i>RESOURCE article provided in Facilitator Guide</i>) i. Implications for United Methodist Churches? ii. Implications for your church?
	d. Bible Study Matthew 28:16-20 (<i>provided in Facilitator Guide</i>) i. Introduction to the Process 1. Description of Nehemiah Project (<i>provided in Facilitator Guide</i>) 2. Your choice in how you use this time together 3. Discuss Goals of the process: There is a natural life cycle for each of our churches. a. Desire to honor our call b. Discern what God is calling this church to—what is the season for this church c. Re-focus in order to thrive or celebrate as a legacy ii. Discuss: The key to becoming a Spirit-energized, people-loving, life-giving, community-transforming congregation, says Jim Harnish (Retired UMC minister, Florida Conference), is really very simple: All you have to do is be willing to die. Harnish suggests God calls each congregation to a specific mission, grants discernment to understand what that mission is, and the congregation to die to its entrenched attitudes and behaviors in order to be resurrected to a new life of ministry and witness. Thoughts?
	e. Role of Task Force (<i>provided in Facilitator Guide</i>)
	f. Celebrating the church’s history—Journey Wall (<i>provided in Facilitator Guide</i>)
	g. Homework Assignment: i. Prayer walk/Prayer drive—In preparation of gathering information about your community, please pray over your community by being physically in the community. ii. Interviews of community leaders for insight on growth, changes, needs (<i>HANDOUT provided in Facilitator Guide</i>) iii. Explore what nearby faith communities are experiencing, targeting and doing (<i>HANDOUT provided in Facilitator Guide</i>) iv. Pull MissionInsite Reports on Church area (10 minute drive-time) (<i>Instruction HANDOUT provided in Facilitator Guide</i>)
SESSION 2	2) Assess Community
	a. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)

FACILITATOR OVERALL PHASE 1 ASSESSMENT PROCESS AGENDA

	b. Bible Study: Acts 1:8 & the Early Church (<i>provided in Facilitator Guide</i>)
	c. Reflections on Book of Discipline Para 201, 202, 203, and 204 (<i>provided in Facilitator Guide</i>)
	d. Discovering who our neighbor is—Part 1 i. Review of Demographics (MissionInsite Quick Report) (<i>sample provided in Facilitator Guide</i>)
	e. Next meeting confirmed & homework i. Review of Community Interviews (<i>Handout provided in Session 1 of Facilitator Guide</i>) ii. Review of Faith Community Interviews (<i>Handout provided in Session 1 of Facilitator Guide</i>)Review congregational snapshot (<i>Instructions to retrieve in Session 1 of Facilitator Guide; Sample provided in Facilitator Guide</i>) iii. Current and previous 3-year financial reports (<i>FACILITATOR NOTE: These requested at Pre-meeting with Pastor and Lay Leader to be provided to the facilitator during Session 1. Facilitator was to send to District Office for Review and development of additional questions for Session 3. Please contact District Office for the additional questions prior to next session</i>) iv. Stewardship campaign description v. Current year Budget
	f. Next Meeting & Closing Prayer

FACILITATOR OVERALL PHASE 1 ASSESSMENT PROCESS AGENDA

SESSION 3: CHURCH	3) Assess Your Church
	a. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)
	b. Bible Study Acts 2 (<i>provided in the Facilitator Guide</i>)
	c. Getting to Know your neighbors—Part 2 [15 min.] i. What are the needs you assume people in your community have? 1. Relational: friendship, life purpose/direction, a way to use their time and talents 2. Physical: food, clothing, shelter, medical care, pregnancy, care 3. Socioeconomic: abuse protection or healing, freedom from addiction, financial advice, marital or parental counseling 4. Circumstantial: widowed, divorced, job training, language training, unique job situation (travel, dangerous, etc) ii. Share about each church using Neighboring Faith Communities form as a guide. (<i>this information was homework for Session 2 and provided in Session 2 of the Facilitator Guide</i>) 1. How are the Faith Communities similar? 2. How are they different? 3. How are they meeting the community's needs?
	d. Knowing and understanding community needs gives the church the opportunity to become an integral part of the community. Consider these 2 examples: i. Example 1. A church in an area with a high number of retired people may assume they should provide medical services or social events for senior adults. A thorough community needs assessment reveals that the primary need is for these senior adults to feel useful. So their church plan features ways to connect people with volunteer opportunities that allow them to serve others locally and around the world. ii. Example 2. A church located in a hurricane-prone area has a beautiful building with a long history. Through discussions the community leaders, they learn there is a need for emergency shelter facilities. The church offers their building to be that shelter and hosts hurricane preparation clinics, conducted by the local emergency services.
	e. From these examples discuss the following: i. How did the church connect their values/vision to the communities' needs? ii. What did the church have to change in order to meet those needs? (What did they start doing and what did they stop doing?) iii. What about the church stayed the same? iv. Do these stories prompt any new thoughts about your church?
	f. Finances i. In reviewing last three years of your finances, what are the trends? What do you notice so far this year? ii. How much of your budget is supported by facility rental? Fundraisers? iii. How much indebtedness do you have? How much savings do you have? iv. Do you have an annual stewardship campaign? v. How is your budget developed? vi. Additional Questions District Office has provided

FACILITATOR OVERALL PHASE 1 ASSESSMENT PROCESS AGENDA

	g. Facilities and safety aspects i. How are your facilities meeting current needs? ii. How inviting are your facilities for visitors? iii. What deferred maintenance issues are there and what is the estimated cost of their repair? iv. What safety issues are there? v. What facility improvements would make your church better suited to meet the needs of your community?
	h. Homework i. Gather church's mission and vision statements ii. Gather leadership structure iii. Be ready to discuss church decision-making process iv. List of current ministries and outreach: description, population served, what's unique, church's participation
	i. Wrap up and Closing Prayer
SESSION 4: MINISTRIES & LEADERSHIP	4) Ministries & Leadership Assessment
	a. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)
	b. Bible Study Luke 10: 27-37 (<i>provided in the Facilitator Guide</i>)
	c. Church Leadership i. Review the leadership structure. ii. Discuss the decision-making processes used by your committees and teams (prayer, voting, consensus, approval by church council). How effective are they? iii. What are the leadership styles of your leaders? iv. How are congregational concerns about ministries and decisions addressed?
	d. Mission Insite Quad Report (<i>provided in the Facilitator Guide</i>) i. What surprised you in this report? ii. What were you affirmed with by this report? iii. Let's take a special look at page 10 in the report. Are there any potential ministries that occur to you from this data?
	e. Ministries (<i>Tool provided in Facilitator Guide that can be used to create flip charts for the discussion</i>) i. Review your ministries. ii. How many are focused on congregational vs. outreach? iii. What areas of need are not being served or are under-served? iv. In what ways are the ministries of the church changing lives? v. How effective are they in making new and better disciples?
	f. Mission & Vision-Discussion i. What is your mission and vision? ii. How are your ministries currently supporting this mission and vision? iii. What do you need to add in order to live out God's current vision for your church? iv. What are you willing to give up in order live out God's current vision for your church?

FACILITATOR OVERALL PHASE 1 ASSESSMENT PROCESS AGENDA

	g. Closing Prayer
5 PRE-SESSION	5) Meeting with Clergy and Lay Leader to review Options available to the church per Book of Discipline Paragraph 213 (<i>provided in Facilitator Guide</i>) and pre-select one or two for Nehemiah Project Team to process in Session 5.
SESSION 5: OPTIONS	6) Discerning the Future
	a. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)
	b. Bible Study Philippians 2 (<i>provided in Facilitator Guide</i>)
	c. Review Clergy/Lay Leader pre-selected options, ask for group agreement on their selection
	d. Options-discussion of Kingdom Gains and Losses for each selected option (<i>provided in Facilitator Guide</i>) i. Serve your community with a renewed focus on fulfilling its spiritual and physical needs with nurture, outreach and witness ministries ii. Work in a cooperative parish ministry model with one or more other United Methodist Congregations iii. Merge with another United Methodist Congregation? iv. Work in ecumenical shared ministries with other United Methodist churches in your community v. Work in ecumenical shared ministries with other non-United Methodist churches in your community vi. Re-develop the mission and ministries of your congregation by creating new and different ways of using your church facilities and resources that will respond to the spiritual and physical needs of your community vii. Relocate your congregation viii. Discontinue your church as it currently exists and determine the best transition of your community of faith: to fulfill God's call by moving forward to join into the spiritual life of other worshipping communities
	e. Discussion: i. What are you willing to give up in order to live out God's current vision for your church? ii. Are you setting realistic goals for what the congregation is willing, able and ready to do to make this a reality? iii. Are you setting realistic goals for what the congregation is willing, able and ready to do to make this a reality? iv. What is the Nehemiah Task Team's recommendation to the Church Conference?
	f. Next Steps [5 min.] i. Prepare report to the congregation and DS (<i>sample Handout provided in Facilitator Guide</i>)

FACILITATOR OVERALL PHASE 1 ASSESSMENT PROCESS AGENDA

	ii. Church schedule Church Conference with District Superintendent, Nehemiah Project facilitators & congregation (<i>Handout of Church Conference Agenda provided in Facilitator Guide</i>)
	g. Wrap-up & Prayer [5 min.]

FACILITATOR OVERALL PHASE 1 ASSESSMENT PROCESS AGENDA



The People of the
South Central
District

Philippians 4:13

Dear Pastor <Pastor's First Name> and <Church Council Leader>,

As I recently shared with you, the Florida Annual Conference has initiated the Nehemiah Project to faithfully consider the vitality of our local churches. The Conference offers this introduction to the initiative: "From the earliest days of our faith, God's people have been people of resurrection and rebirth, rebuilding and reclaiming and identifying new places for God's people and God's purpose. Every church has a legacy and a life cycle, which requires faithful stewardship from us in every season. The Nehemiah Project is designing an intentional and transparent process to ensure our churches' legacies inform each stage of their life cycles, from growing and thriving to repurposing."

While honoring our local church legacy, the Nehemiah Project incorporates our Book of Discipline. The Discipline calls our local church to constantly consider our ministries and witness to our changing communities especially from an economic and cultural standpoint.

We have identified Dover UMC as a Nehemiah Project church. Within the South Central District we have established a facilitated laity-clergy assessment process that will provide the church an opportunity to assess its current mission, outreach and financial condition. Our prayer is that through this self-examination, the church will identify ways that it can be revitalized and continue to build God's Kingdom in Dover.

Five (5) sessions will be facilitated by Beth Potter and another facilitator from our District Transition Team. Each session will be approximately 1.5 to 2 hours long and include scripture reflection, data review and homework. At the conclusion of the facilitated sessions, your church team will be asked to create a report with recommendations that will be presented for vote at a church conference that I will attend.

This is an opportunity for you and your congregation to focus on your church, your community and God's call. Please make the most of this process. We have seen great things happen with other churches in our district who have embraced the process and affected change. To get the most out of the process, please consider:

Pastor's Role

- Including a vision and mission focus in your sermon preparation.

FACILITATOR PRE-ASSESSMENT SESSION

- Engaging your congregation in a discipline of prayer focused on God's call for the church.
- Encouraging open hearts and minds in the process.
- Actively attending each meeting, setting an example of positive consideration for new possibilities.
- Identifying and inviting key leaders (formal and informal) to join the task force (ideally 8-10 lay members including Staff Parish, Finance, Trustee, and Lay Leader).

Church Council Chair's Role

- Including vision and mission focus when discussing church ministries.
- Working with your pastor to identify and invite key leaders (formal and informal) to join the task force (ideally 8-10 lay members including Staff Parish, Finance, Trustee, and Lay Leader).
- Encouraging open hearts and minds in the process.
- Actively attending each meeting, setting an example of positive consideration for new possibilities.
- Reporting at Church Conference the Assessment Summary and calling for a church vote.

Your Task Team's Role

- Praying actively to listen for God through the process.
- Engaging in the process through active participation, open mindedness, and positive representation back to the congregation.
- Remaining objective and look for options.
- Approaching the "homework assignments" of data gathering and interviewing with a servant heart.
- Valuing the journey, not just the outcome.

One of your transitional facilitators will be calling you shortly to schedule your first session. Thank you in advance for warmly welcoming and supporting them. If you have questions on the process, please reach out to our District's Transitional Specialist, Beth Potter (beth.potter@flumc.org). Beth and her team of facilitators want to create a positive, meaningful experience for Dover UMC as you begin this journey.

Trusting in God's grace and wisdom through this process.

<DS Signature>



**The People of the
South Central
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Philippians 4:13

Assessment Process Initial Visit

Meet with Pastor and Lay Leader to:

- Review details of Nehemiah Project Assessment Process
- Give the pastor and lay leader a list of documents that they will need to prepare for upcoming assessment
- Do a diagnostic test – “A Church Leader’s “Healthy Church Assessment’ Tool” (Adapted by North Georgia Conference Office of Connectional Ministries from General Board of Discipleship tool).
- Discuss assessment timeline and choose preliminary dates to begin assessment
- Bring results to next transition team meeting so we can discuss:
 - o What do we see in the results of the diagnostic test?
 - o Can we do a standard assessment, or does it need to be tailored?

Florida Conference of the United Methodist Church
South Central District Office
202 W. Reynolds Street
Plant City, FL



List of Documents for Assessment Process

1. Church History information
2. Copies of Any prior 213 Assessments
3. Copy of Most Recent Charge Conference Paperwork
4. Mission Insite Report (10 minute Drive Time)
5. 3 years of Financial Reports (to be provided to District Facilitator at Session 1)
6. List of Current Ministries and Missions
7. Facility Overview
 - a. Hospitable?
 - b. ADA compliant?
 - c. Safety issues?
 - d. Repairs needed?

Florida Conference of the United Methodist Church
South Central District Office
202 W. Reynolds Street
Plant City, FL



MissionInsite Sign-On Directions

As a part of the Florida Conference United Methodist Church you have free access to MissionInsite (www.missioninsite.com) and the demographics around your church after you register and login. This free service is provided to you and your church by the Florida Conference New Church Development office. To register as a first time user of MissionInsite:

1. Go to: <http://maps.missioninsite.com/registration.aspx>
2. Enter the Agency Account Number: OFIFU to enter the Florida Conference UMC
3. Follow sign in directions as outlined on screen

Congregational Snapshot & Mission Vital Signs: Where to find them

1. Go to the Florida Annual UMC website at <http://www.flumc.org/>
2. Scroll to near bottom of the website (any page) and look for vertical rectangular box labelled: FORMS
3. Using your “mouse” hover over Congregational Snapshot/Missional Vital Signs and select
4. On the next page that comes in you may enter your GCFA number if known; or you may select our district, South Central, click on “search” On next screen scroll down until you see your church’s name. Select “details” to the left of your church’s name. The Congregational Snapshot/Missional Vital Signs will appear in the next screen.

A Church Leader's "Healthy Church Assessment" Tool



Churches who are living God's vision for themselves are healthy. A healthy congregation is one that is alive and pursuing the purpose for which God created them - making disciples for the transformation of the world. Congregational health is one of the fruits of redeeming souls and circumstances. The questions below are intended to help you assess the current health of your congregation and point to areas where some intentional interventions should be considered as you seek to be faithful, fruitful and bold.

CHARACTERISTICS

1 LOW SPIRITUALITY

God seems distant and uninvolved. Most people in our congregation have little expectation that God will be active in their life or through our church.

-1 2 3 4 5

HIGH SPIRITUALITY

Most people practice prayer, Bible study and other means of grace on a daily basis. As a result, there is an ongoing, meaningful experience of the Holy Spirit's activity in our personal and corporate life.

-1 2 3 4 5

2 LOW CLARITY OF MISSION

Only a few people understand God's reason for the church existing. Church is mostly a social place for us and our kind of people. Church meetings deal with routine "business" of fellowship and maintenance.

-1 2 3 4 5

HIGH CLARITY OF MISSION

Most know the church exists in and for the world, to reach people with the gospel so souls and circumstances can be redeemed. Governing bodies focus on this mission. Decisions are made based on how it advances God's mission rather than on whether it satisfies one's preference and/or will "keep the peace."

-1 2 3 4 5

3 LOW QUALITY WORSHIP

Worship lacks energy and seems perfunctory or lacking preparation. We come to worship out of habit - expecting little to happen.

-1 2 3 4 5

HIGH QUALITY WORSHIP

Worship is alive, has energy and substance. People are inspired. People come to glorify God and to experience a fresh encounter with the living God.

-1 2 3 4 5

4 LOW FAITH FORMATION

Few classes or groups exist with none recently started. Most classes are not serious about deepening one's walk. There is little sense that people are on a journey toward mature faith. We can't remember when someone in our church responded to God's call to a vocation of Christian service.

-1 2 3 4 5

HIGH FAITH FORMATION

We intentionally have adequate numbers of classes and groups studying the Bible, Christian faith and doctrines of the church. Learning leads to persons practicing faith in their everyday life and sharing faith with others. New groups are started each year. Many are growing as mature disciples who witness, serve, lead, or teach. We expect some will respond to a vocation of Christian service.

-1 2 3 4 5

5 LOW EVANGELISTIC PASSION

Beyond our children and youth confirmation classes, we rarely have an adult make a profession of faith. We don't reach out to non-Christians in any organized way. We seldom invite people to church and have few visitors.

-1 2 3 4 5

HIGH EVANGELISTIC PASSION

We regularly have new people professing faith in Jesus Christ for the first time. We are constantly thinking of ways to communicate the gospel in order to connect with the unchurched and open them to a wonderful life-changing relationship with Jesus Christ.

-1 2 3 4 5

6 LOW HOSPITALITY

We think we are friendly, but we have few repeat visitors. We would rather keep things comfortable than make adjustments to reach others who are different from us.

-1 2 3 4 5

HIGH HOSPITALITY

We are intentional at making people feel welcome and helping them find a place in the community without being too pushy. We willingly seek new ways to reach the people who live in our community.

-1 2 3 4 5

7 LOW DIVERSITY

We rarely reach out to people who are of a different ethnic group. Seldom do we have a visitor of a different racial group.

-1 2 3 4 5

HIGH DIVERSITY

We take intentional steps to be a racially and ethnically diverse community of faith. We regularly adapt/expand ministries to be inviting to people of different backgrounds to meet their spiritual needs, enabling us to experience the full richness of Christ's community.

-1 2 3 4 5

8 LOW PRIORITY FOR CHILDREN, YOUTH, & YOUNG ADULTS

All our children have grown up and moved away. We have no young people who are part of our church.

-1 2 3 4 5

HIGH PRIORITY FOR CHILDREN, YOUTH, & YOUNG ADULTS

We have a good cross-section of all ages - particularly children, youth and young adults. We are constantly adapting or expanding our ministries in ways that are inviting to young people and meet their spiritual needs.

-1 2 3 4 5

9 LOW COMMUNICATION

We use word of mouth and announcements at church to get the news out to our participants. People often complain about not knowing what is going on. Little or no effort is made to communicate with outsiders through media. We don't see advertising as a significant tool for ministry outreach or evangelism.

-1 2 3 4 5

HIGH COMMUNICATION

We regularly expand our communications within the church family and beyond. We use websites and e-mail to enhance our contacts for ministry. We send articles to the paper and use advertising as an intentional strategy for reaching people outside our church with our desire to serve them and offer them the gifts of faith.

-1 2 3 4 5

10 LOW CARE FOR FACILITIES

Our facilities and yard are not maintained. Repairs are neglected. We have poor signage throughout the building and grounds, or no signs at all. Our main entrances are hard for newcomers to find. We assume everyone knows where to go and how to get there.

-1 2 3 4 5

HIGH CARE FOR FACILITIES

Facilities are well cared for, appealing and clean. Repairs and maintenance are timely and regular. The building is used throughout the week. Our building is inviting. We honor God by the way we care for and utilize these facilities as a ministry resource.

-1 2 3 4 5

11 LOW OUTREACH & MISSION

Our needs are the first priority. A seasonal food drive or similar projects stretch us to the limit. We occasionally talk about "adopting a needy child" or supporting a missionary or one of our church agencies but we rarely follow through.

-1 2 3 4 5

HIGH OUTREACH & MISSION

We believe through reaching out we truly become the Body of Christ in the community and the world. We offer many opportunities for hands-on involvement in meeting human needs and relieving suffering in the name of Christ. We go outside our walls into our community and world - to extend God's reach.

-1 2 3 4 5

12 LOW ADVOCACY & JUSTICE

Our church rarely joins the cry of those hurt by societal circumstances that diminish the Divine worth of any human (i.e., injustice, bias, racism, poverty, etc.).

-1 2 3 4 5

HIGH ADVOCACY & JUSTICE

Our church is sensitive to the suffering caused by injustice, bias, racism, poverty and other social ills of our society. Our church is intentional about teaching the Social Principles of the United Methodist Church and seeks to make a positive impact on at least one issue each year.

-1 2 3 4 5

13 LOW STEWARDSHIP & GENEROSITY

People give little more than their "extra money" to support the church. Giving is viewed as "paying our dues." Our church has a scarcity mindset that limits ministry.

-1 2 3 4 5

HIGH STEWARDSHIP & GENEROSITY

An increasing number of people are moving toward giving the first 10% of their income (tithing) and beyond to the work of God with attitudes of sacrifice, generosity and joy. People see the abundance of God's provision and adjust their lifestyle to advance God's mission.

-1 2 3 4 5

14 LOW CONNECTIONALISM

Our church is "congregational" in nature. We don't see ourselves as being part of the church universal and rarely part of the United Methodist connection. We see apportionments as taxes that take limited ministry resources out of our congregation. We are connectional only when it suits or serves us.

-1 2 3 4 5

HIGH CONNECTIONALISM

We recognize that being part of the Body of Christ connects to other United Methodists and other Christian denominations. We gladly share in expanding God's mission throughout the world through apportioned giving. We know we can do far more together than any of us can by ourselves. The connection is a blessing to us.

-1 2 3 4 5

15 LOW ACCOUNTABILITY

There is a low level of commitment on the part of all with many unkept promises. Accountability is avoided to prevent conflict.

-1 2 3 4 5

HIGH ACCOUNTABILITY

There is a high commitment on the part of most leaders and increasingly among all the members. Accountability is done lovingly with the goal of personal growth and mission advancement.

-1 2 3 4 5

16 LOW LEADERSHIP

Few lay people are involved in the ministry of the church. Clergy and lay leaders are focused only on the bare essentials of church operation. Clergy serves as chaplain, most others are consumers.

-1 2 3 4 5

HIGH LEADERSHIP

Pastoral and lay leadership is focused on helping people identify and use their spiritual gifts to advance God's mission. We frequently conduct leadership training to help prepare people for leadership. Many people in our church feel like "ministers" engaged in Christ's work of redeeming souls and circumstances.

-1 2 3 4 5

17 LOW MEMBERSHIP SUPPORT

No new member classes or any coordinated planning to bring new members into the life of the church. New members are allowed to find their own paths of ministry as it suits them.

-1 2 3 4 5

HIGH MEMBERSHIP SUPPORT

Clear plans and leaders in place to provide ample opportunities for new members to learn, investigate and take advantage of ministry opportunities of the congregation.

-1 2 3 4 5

SCORING SUMMARY

1. 10.
2. 11.
3. 12.
4. 13.
5. 14.
6. 15.
7. 16.
8. 17.
9. Total:

WORKING WITH THIS SURVEY

Scoring: Circle a number 1 response to each question. 1 being lowest and 5 being highest.

Indicators: Note high scores and ask, "What more can be done to keep these scores high?" Keep your strengths healthy.

Note low scores, and ask, "What can be done to raise these scores?" Enhance weaknesses but not at the expense of your strengths.

Total Score: The total score is helpful when comparing surveys with others - a quick way to see variables from person to person, or group to group.

By taking the survey a second time at a later date the "total figure" indicates any perception of changes, up or down, since the survey was first completed.

Church Name: _____
District: _____

Adapted by the North Georgia Conference, 2005. Connectional Ministries, for a 2001 study at the General Board of Discipleship's Healthy Church 2005 Event. Revisited 1/2009.

Agenda for Local Church Assessment—Session 1

<u>Facilitator</u>	<u>Agenda Item</u>
	1) Items to take with you: flipchart and markers; printout of scripture; homework printouts
	2) Communion Service (optional)—led by the church’s pastor
	3) Orientation Session
	a. Introductions (10 min.) - By church - By gifts - By leadership position - By age - By length in current church
	b. Open with Transformational Church Prayer (<i>provided in Facilitator Guide</i>) Ask if they will pray the prayer daily
	c. Create Covenant for the Task Force—ask if willing to pray Transformational Church Prayer daily (<i>provided in Facilitator Guide</i>)
	d. Case study: Movement from Written Letters to Text Messaging (<i>RESOURCE article provided in Facilitator Guide</i>) - Implications for United Methodist Churches? - Are we relevant in how we communicate? - Only 17% of people go to church on a given Sunday - UMC, 1940 average age 30, 2000 average age 60 - FL AC, in the last 10 years lost 20% of membership and 10% of congregations - Good news – churches can become vital
	e. Bible Study Matthew 28:16-20 (10 min.) (<i>Provided in Facilitator Guide</i>) What it doesn’t say (do the same thing in the same place) What it does say Look at the Verbs - Went v. 16 - Saw, worshipped, doubted v. 17 - Go, make, baptize, teach, obey, (command) v. 19, 20 - I AM v. 20
	f. Nehemiah Initiative: A discussion (10 min.) - Description of Nehemiah Project (<i>provided in Facilitator Guide</i>) plus DS has requested your church to be part of Nehemiah based on the criteria. HAVING AN ASSESSMENT DOES NOT MEAN THE DISTRICT IS GOING TO CLOSE YOUR CHURCH! This is an opportunity for you as church leaders to look at your current reality and discern where and how you are being called into the future. - Your choice in how you use this time together - Discuss Goals of the process: There is a natural life cycle for each of our churches. - Desire to honor our call

	b. Discern what God is calling this church to—what is the season for this church c. Re-focus in order to thrive or celebrate as a legacy iv. Discuss: The key to becoming a Spirit-energized, people-loving, life-giving, community-transforming congregation, says Jim Harnish (Retired UMC minister, Florida Conference), is really very simple: All you have to do is be willing to die. Harnish suggests God calls each congregation to a specific mission, grants discernment to understand what that mission is, and the congregation to die to its entrenched attitudes and behaviors in order to be resurrected to a new life of ministry and witness. Thoughts?
	g. Role of Task Force (5 min.) <i>(provided in Facilitator Guide)</i>
	h. Journey Wall activity (5 min.) <i>(Please refer to instructions in Facilitator Guide)</i> i. Introduction & Small group processing (35 min.)—may be one group depending on number in attendance ii. Collective reflection on Journey Wall (20 min.)—time may be dramatically reduced if only one group
	i. NOTE: COLLECT FINANCIALS THAT FACILITATOR WILL FORWARD TO DISTRICT OFFICE FOR REVIEW. FINANCIALS WILL BE DISCUSSED IN SESSION 3.
	j. Homework Assignment: i. Prayer walk/Prayer drive—In preparation of gathering information about your community, please pray over your community by being physically in the community. ii. Interviews of community leaders for insight on growth, changes, needs <i>(HANDOUT provided in Facilitator Guide)</i> iii. Explore what nearby faith communities are experiencing, targeting and doing <i>(HANDOUT provided in Facilitator Guide)</i> iv. Pull MissionInsite Reports on Church area (10 minute drive-time) <i>(Instruction HANDOUT provided in Facilitator Guide)</i>
	k. Wrap Up and Closing Prayer (5 min.)
	l. Next meeting date confirmed



Church Transformation Prayer

Lord,

Let us be thankful enough to appreciate and remember the work of those who have gone before us.

Let us be humble enough to know what we have always done is not necessarily what we need to continue doing.

Let us be open enough to let new voices be heard, new hands pitch in and new people serve in ministry.

Let us be trusting enough to know that when we serve You with a true servant's heart You will lead us in the ways we should go.

Lord, transform us; individually and corporately, that others may see a glimpse of your Kingdom within the work of this church.

Amen.

What is a Group Covenant?

Rooted in the examples of how God related to His people and how He established guidelines for how that relationship would function, a Group Covenant spells out—sometimes simply verbally, but often in written form—how members of a group will relate to one another and the “rules” they will follow as they participate together in a group.

Neal McBride defines the covenant as “a written compact or agreement that sets forth specific details, principles, and practices the group members commit themselves to uphold for the specific period of time they meet together as a group.” (McBride, *How to Build a Small Groups Ministry*, 91.) Stated another way, covenants are “expressions of group values, expectations, or behaviors for which we hold ourselves mutually accountable.” (Bill Donahue, *Leading Life-Changing Small Groups*, 85.)

Why a Group Covenant?

Group Covenants are important because they clarify expectations for current members and potential new members, they set norms, and they give a standard for evaluating groups. More than once, a crisis has arisen in a group I have been a part of that was solved simply by being able to remind group members of the covenant they had made to one another. Unfortunately, I have also experienced situations when a covenant was not in place and there were no stated expectations for the (in this case, inappropriate) behaviors of group members. The simple process of defining behavior and expectations helps individuals feel more comfortable about how they go about being a part of a group, which in turn allows them to be a better participant within that group, aiding in the overall success of a group.

How do you form a Group Covenant?

A Group Covenant is derived by the entire group. You cannot simply give the group what you think the covenant should be. A covenant also takes more than one meeting to create. You need to introduce the idea, give the group some time to think about their expectations, collect these expectations, and then form a consensus from them.

Some groups establish a covenant from scratch. Some groups find it easiest to begin with some general questions or prompts and then edit/alter them as they answer the questions together as a group.

The general process goes something like this:

Tell your group that you will be forming a Group Covenant, and group members should be thinking about the expectations they have for the group. What behaviors or actions are they hoping to see be a part of group life? This is usually done the first week a group meets.

The following week, have your group members share the expectations they thought of during the previous week. This may include writing everything down together on a white board, or it may simply be having members write their expectations on a piece of paper you collect. One other way to go about doing this is to have a list of questions that give a sort of outline for your discussion. Many groups have general expectations for their group, but they also spell out some specifics, like when we meet, how long a meeting goes, etc.

Compile the thoughts you have collected. You will find that these ideas usually can be grouped together under common headings. Do this during the week and if you are able, hand out (email) these to group members prior to the next meeting so they can be thinking about them for the next meeting.

(Continued on page 2)

How do you form... (cont.)

At the next meeting, take a few minutes (Do not make this be the entire focus on any meeting, but rather, something that is done for a few minutes at the beginning or end of your time together.) to discuss the list as you have compiled it. Ask group members to agree or disagree that the items listed should be included as listed. If they disagree, find out what needs to be changed. Be sure to ask if there is anything that needs to be added.

Pray that the guidelines you have set forth in the Group Covenant will be a blessing to your life as a group.

At this point, some groups will type up a more “formal” document so that every member of the group can have a copy. Some groups ask for a signature—on a document that only the signee keeps—to help emphasize the importance of the covenant. Personally, I think simply having a typed document typically serves the purpose well.

Regularly, revisit the Group Covenant to remind the group of the expectations it has set forth for members.

Possible Group Covenant Questions

Here are some possible questions or topics that you may want to address as you create your Group Covenant. While many of these may be addressed in the ideas given by group members, if they are not, you might want to ask: Do we have any expectations for ... agenda, format, etc. Use these questions to help shape your thinking as you define and identify expectations.

1. In addition to the general goals guiding all groups sponsored by South Plains, are there any unique goals our group has adopted?
2. Will our group function as a 1 Group?
3. How will we ensure we are focusing on the 7 areas of the 1 Vision?
4. When (day, time) and where will/does our group meet?
5. What is our basic agenda, format, curriculum, etc? (What will we do?)
6. What are attendance expectations?
7. What are participation “norms” or expectations?
8. How will the group communicate information between one another?
9. How will we handle a crisis or disagreement that arises in the group?
10. How will we handle confidential things that have been shared in the group?
11. How will we deal with visitors and/or new group members?
12. If appropriate, how will refreshments/hospitality be handled?
13. If applicable, what do we plan to do with our children during group meetings?
14. What roles will or do individuals need to fulfill in order for our group to be successful?
15. What are other issues we as a group want to include?

The next three pages include a copy of an email with a list of covenant ideas that we collected and then presented to our group last year. We then spent some time discussing these items. Also included are two sample covenants prepared by other churches (just for your reference to show how some groups do this).

Group:

Below is the information I wrote down when we talked about a covenant a couple of weeks ago (except for the part about no karate.) [NOTE: Our children, on their own, developed a covenant amongst themselves which included "No karate." And no, I have no idea where it came from!]

I need each of you to spend a few minutes looking over this and then decide:

Is this accurate? Is this what you meant to communicate? (In other words, did I write it down right?)

What changes do you see needs to be made to this?

What needs to be added?

Anything you cannot live with?

Either this week or next, we will spend a few minutes reviewing this, making any edits we need to, then I will make a "final" list for us to use to guide how we "do" group together.

By the way, please be honest about this. If you would like to see something changed, but do not say it, in the long run, you will make yourself miserable, not the rest of us. Nobody wants that!

Thanks for your thoughts and prayers on this!

Rob

Thoughts on Covenant:

- We like the food themes and put out a general call to fill our possible themes list.
- We will meet 1 night per month somewhere besides the Roberson's. (Anderson/Richardson volunteered.)
- We expressed interest in having a "getaway" to a hotel or something similar.
- We want studies that help us love Jesus more.
- We also want studies that help us show our children what that means.
- We especially like ways to communicate this that may be "outside the box" and not a typical sit down and talk type lesson. Activities with our children are good. (Trent and Rob agreed to begin looking at topics and activities to use for upcoming lessons.)
- We recognize that each one of us is less effective at helping our children learn what it means to love like Jesus than all of us together are and so expect that all groups members will love, encourage, and mentor our children together.
- We also recognize the importance of older members mentoring younger members and will not only structure our gatherings to encourage this to happen, but also our membership.
- We will be committed to studying/reading/examining any material we have chosen to study together, knowing that without all of our participation, we will not be as effective as we could be.
- We want to invite others to be a part of the group.
- We like the idea of a family movie night or some other fun get-together.
- We are fine with the current structure and schedule of the group.
- We think that conflicts should be addressed with the person with whom the conflict originated or needs to be responsible for handling the conflict.
- If we need to deal with issues beyond that person, we will do them face-to-face, with the entire group, asking for a few minutes at the next meeting to address the conflict together.
- We will use email to communicate to one another about schedule and food themes.
- We will respond as quickly as possible to group meeting "invitation" emails so that people who are planning/preparing food will be able to do so effectively and not rushing at the last minute.
- We will try to avoid things that conflict with group meeting times, including last-minute things.
- If we do have to change our plan, we will let someone at group know to alleviate concern.

An Example of a “Relational” Group Covenant

Our small group gives us the opportunity to develop the relationships and fellowship necessary within the Body of Christ. Genuine biblical fellowship *is possible*, with God’s help, through our individual and mutual commitment. To assist us as group members in achieving the goals of identification, love, caring, and accountability to God, and to guide us in our mutual commitment to one another as brothers and sisters in Jesus Christ, we agree to abide by the following covenants:

1. *THE COVENANT OF AFFIRMATION AND ACCEPTANCE*: I pledge to accept you. I may not agree with your every attitude or action, but I will attempt to love you as God’s child and do all I can to express God’s affirming love. I need you; we need each other.
2. *THE COVENANT OF AVAILABILITY*: My resources—time, energy, insight, possessions—are at your disposal if you need them. As part of this availability, I pledge to meet with you in this group on a regular basis.
3. *THE COVENANT OF PRAYER*: I promise to pray for you regularly.
4. *THE COVENANT OF HONESTY*: I agree to strive to become a more open and honest person, to share my true opinions, feelings, struggles, joys, and hurts as well as I am able. I trust you with my dreams and problems.
5. *THE COVENANT OF FEEDBACK*: I pledge to mirror back to you what I am hearing you say and what you are feeling. If this means risking pain for either of us, I trust our relationship enough to take the risk, realizing it is in “speaking the truth in love, we are all able to grow up in all aspects unto Him, who is the head” (Ephesians 4:15). I will try to express this feedback in a sensitive and controlled manner, in keeping with the circumstances.
6. *THE COVENANT OF SENSITIVITY*: Even as I desire for you to know and understand me, I pledge my sensitivity to you and your needs to the best of my ability. I want to hear you, see your point of view, and understand your feelings.
7. *THE COVENANT OF CONFIDENTIALITY*: I promise never to divulge anything shared within this group in confidence outside this group. I vow not to push you to share things about yourself that you would prefer to keep undisclosed.

In full acceptance of these covenants, I affix my name to this document in recognition of my commitment to God and the members of this group. I shall keep this document as a reminder of this voluntary covenant I’ve entered into on this date.

Signature

Date

(Your signature is for your own commitment; you retain this document.)

Connection Group Covenant

Because Connection Groups are based on three biblical patterns, CONNECTING to one another, CHANGING into the likeness of Jesus, and CULTIVATING a missional life of service, I will agree to strive for the following:

Connect

I will make attending the group a priority and will call the host if I cannot attend or know I will be late.

- I will keep any shared information within the group and I will not gossip.
- I will allow each group member to share without interruption.
- I will value other group members by communicating with them during the week through phone calls, notes or email.

Change

I will come prepared to participate.

- I agree that each member should be encouraged to share what they think without judgment and I will show Christian love without condition.
- I will encourage other group members in their Christian walk.

Cultivate

I will look for ways to serve other group members and for ways to reach out and serve the community around us.

GROUP LOGISTICS:

- The meetings will begin at (time) _____ and end at _____.
- We will meet at the home of _____
address _____
phone _____
- Refreshments – Our plan for sharing food and refreshments is...



Sample Covenant for Assessment Task Force

for <Church Name>

<Date>

The Task Force Covenants to function under the following guidelines:

- The Task Force will meet at <location> on the last Wednesday of each month from <time> with the first meeting under these guidelines to be held on <date>.
- Coffee will be provided for each meeting with occasional cookies or snacks.
- No funding will be required for Task Force Meetings.
- The participants agree to listen to all opinions and to speak with love when disagreements occur (to disagree in an agreeable manner).
- The participants agree to support the majority opinion on occasions where a minority of the Task Force does not agree.
- The participants pledge to attend the Task Force meetings with open minds, and come prepared to set aside all personal agendas for the meetings.
- The participants agree to keep meeting contents confidential until the time arrives to present a report to the Congregation.
- The participants pledge to keep the process grounded in prayer and to keep Team members bathed in prayer throughout the course of this Task Force's existence.
- This prayer process will include but not be limited to drawing the name of a Task Force Member from a basket each month and praying specifically for that person until the next meeting occurs.
- The participants agree to lift the Assessment Task Force members in

prayer each Sunday morning using a method upon which the members agree.

How Do Our Young People Communicate Today: What is the Downside and What Can We Do About It? Part One

[Healing Emotional Pain and Loss](#) By [Bob Livingstone, LCSW](#) Dec 1, 2010

Children and adolescents seem to communicate with their peers more electronically than face to face. They chat with their friends through instant messaging, texting, social network sites such as Facebook and email. Often times they are multi-tasking; they may be texting several of their friends while chatting via instant message and at the same time listening to the latest music download.

There world is insular, in constant motion and seemingly never ending. There is information sharing in these messages which appear to be slightly exaggerated sound bites. Discussions about homework, sports and the latest trends are shared. Drama and conflict are also included in these conversations, but there is no real means to resolve them.

Their online conversations tend to be short, but the back and forth dialogue with a multitude of friends can last for hours and simultaneously they are playing the latest video game. They also consider playing online games with their friends as meaningful contact and conversation. This seems more like parallel play as opposed to really being engaged with one another

Many young people prefer to communicate electronically rather than face to face. This is because face to face communication has become foreign to them since they have limited experience communicating live-in person.

Lack of experience talking directly to each other has caused this means of discussion to become threatening. Online chats are communicated through keyboard strokes and can be discontinued at any time. It would be awkward to end a face to face discussion abruptly. It is probably even more uncomfortable for kids to begin a face to face discussion.

Multi-tasking electronically creates anxiety and diminishes meaningful discussion and relationships. Many children and adolescents feel like their life is empty if they don't devote an inordinate amount of time each day to multi-tasking. It seems that the absence of moving from one text to another then to an online chat and then to one's Facebook page creates an alarming boredom. This sense that there is nothing to do eventually creates an anxiety that causes emotional outbursts or increased sadness.

Mastery of face to face or direct communication is important because connecting deeply with others is one of the most rewarding aspects of being alive. It is also an important life skill. It still is not possible to conduct a job interview in a text message. Young folks need to learn how to ask and answer direct questions.

Lack of face to face communication eliminates the process of attempting to problem solve together. Sometimes you have conflicts with those you love that require a real commitment to working through these issues. This process takes time and energy. It is also very fulfilling once you obtain real resolution.

The use of electronics as the main means of communication does not support this intensity or sense of purpose. The reliance on these gadgets causes kids to not have the patience for long, meaningful discussion.

How do young people communicate face to face if they have limited experience doing so? One of the pitfalls here is that they don't learn effective listening skills or even the ability to act like they are paying attention to someone else in the room.

They either talk over the other person or they don't pay attention to anyone else around them. If you enter any family restaurant you will notice the parents talking with each other while their children are either listening to their Ipods, playing on a Gameboy or texting a friend.

When I have worked with kids and their parents at eliminating or reducing their screen time, the children tend to have reactions that are similar to drug withdrawal. They become extremely moody and agitated. They are relentless in wanting access to their devices. They may develop sleep or appetite disturbance.

Children and adolescents mostly utilize cell phones for their main mode of communicating-text messages. Parents buy their kids cell phones for the false sense of security that they will be able to reach them at all times, but many kids will simply not answer their phones when their parent's caller ID phone number comes up.

What can parents do about this phenomenon? You can model effective communication with other adults in your life as well as your children. You can insist that they not have ear bugs on while you are attempting to talk with them. You can also limit your children's time on these gadgets.

Being a parent is the most difficult job in the world. It is especially tough now with the downfall of the economy. These days' parents have to work many hours during the week often traveling much of the time.

Try to spend quality time with your kids talking about how they feel about school, their future and their relationship with you. Help them get beyond one word responses.

Matthew 28:16-20 New International Version (NIV)

The Great Commission

16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. **17** When they saw him, they worshiped him; but some doubted. **18** Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. **19** Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Major initiatives fact sheet:

the Nehemiah project

*“A green Shoot will sprout from Jesse’s stump,
from his roots a budding Branch.*

The life-giving Spirit of God will hover over him,

the Spirit that brings wisdom and understanding,

The Spirit that gives direction and builds strength.” (The Message, Isaiah 11:1-2)

Imagine a future where the legacy of every church is honored and the incredible faithfulness of those who have gone before us is invested in a future with hope. Echoing Isaiah’s prophecy, the best is clearly yet to come.

From the earliest days of our faith, God’s people have been people of resurrection and rebirth, rebuilding and reclaiming and identifying new places for God’s people and God’s purpose. Every church has a legacy and a life cycle, which requires faithful stewardship from us in every season. The Nehemiah Project is designing an intentional and transparent process to ensure our churches’ legacies inform each stage of their life cycles, from growing and thriving to repurposing.

In 2015 Bishop Carter, the Cabinet and the Nehemiah Project team will implement this process to assist and walk with churches needing legacy conversations and possible repurposing of their ministries. It will include appropriate time for prayer, legacy conversations and transition. The purpose is to help congregations assess their current reality with clarity and to see themselves in new ways. The team is committed to reinvest the spiritual and resource legacies of all churches into the growth, vitality and mission of the Florida Conference. And, particular care will be given to ensure the spiritual and resource legacies of our ethnic churches are reinvested into new ethnic ministries.

Beginning in the fall of 2015, each District Superintendent will meet with those churches in his or her district that have a compelling need for a legacy conversation. This will initiate the journey of rebirth and rebuilding. A clear process for the journey will be communicated to clergy, as well as local lay leadership, so that everyone involved can steward their church’s resources for maximum kingdom impact.

Current plans for the Nehemiah Project team include a summit in the fall of 2015 to provide further clarity about our crucial next steps and to define the resources and support for our churches in the process. For more information, contact Rev. Dr. E. Dale Locke dale.locke@flumc.org.

“To everything there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted...” (KJV, Ecclesiastes 3:1-2)

NEHEMIAH PROJECT

Roles and Responsibilities

This is an opportunity for you and your congregation to focus on your church, your community and God's call. Please make the most of this process. We have seen great things happen with other churches in our district who have embraced the process and affected change.

Pastor's Role

- Including a vision and mission focus in your sermon preparation.
- Engaging your congregation in a discipline of prayer focused on God's call for the church.
- Encouraging open hearts and minds in the process.
- Actively attending each meeting, setting an example of positive consideration for new possibilities.
- Identifying and inviting key leaders (formal and informal) to join the task force (ideally 8-10 lay members including Staff Parish, Finance, Trustee, and Lay Leader).

Church Council Chair's Role

- Including vision and mission focus when discussing church ministries.
- Working with your pastor to identify and invite key leaders (formal and informal) to join the task force (ideally 8-10 lay members including Staff Parish, Finance, Trustee, and Lay Leader).
- Encouraging open hearts and minds in the process.
- Actively attending each meeting, setting an example of positive consideration for new possibilities.
- Reporting at Church Conference the Assessment Summary and calling for a church vote.

Your Task Team's Role

- Praying actively to listen for God through the process.
- Engaging in the process through active participation, open mindedness, and positive representation back to the congregation.
- Remaining objective and look for options.
- Approaching the "homework assignments" of data gathering and interviewing with a servant heart.
- Valuing the journey, not just the outcome.

Journey Wall Exercise (60 minutes) For group 213

The Journey Wall Exercise is a great tool to create a visual history of the congregation and to identify the people, circumstances, events and activities that have brought them to this chapter in their story as a congregation.

Invite all attendees to document on flip charts hung around the room. (25 minutes)

(Facilitator Note: Hang flip charts using blue painters tape. Hang them horizontally with 20 year periods identified at the top. Invite attendees to enter on the top section of the chart, church events on the top portion of the chart. On the bottom portion, enter local/national/world events. E.g., 1940's would have WWII entered for world events. Church may have discontinued worship during those years. An entry would be made on the top portion.)

Table discussion (25 minutes)

When all the participants have completed the exercise ask them to share the items with the other members of their group.

- Ask the group(s) to reflect on the 'best practices' – activities, people, events – that exemplify the best their congregation has to offer.
- Ask them to additionally reflect on the influence local/national/world events have had on the church (i.e. during WWII no worship service as men were serving overseas).

Invite the group to reflect on the story of congregation's journey portrayed on the wall:

- What trends do you identify as you look at the history of your congregation?
- Are there identifiable turning points? If so, identify these with a red dot on the timeline. Turning points can be described as moments, decisions or events through which the direction of the congregational life changes significantly.

Personal Reflection: (10 minutes)

- Ask each member to consider major events, activities in the life of the church over its history.
- On Flip Charts poster around the meeting room with date ranges indicated, ask members to list these events accordingly in the top half on the charts.
- Then ask members to also indicate on the bottom half of each appropriate chart local/national/world events that occurred during each time period.



Discovering Your Neighborhood & Community —A Tool

Getting to know the community...personally! While demographic studies are a very valuable tool, nothing beats “boots on the ground” when it comes to understanding the community you have been called to serve. Interview with community leaders are an excellent way to uncover where the congregation can build bridges into the community.

Who might be helpful to interview? Think of persons who would be able to give you insights into community trends and needs. Such persons in your community may include:

- Mayor
- Councilperson
- Police Chief
- Fire Chief
- Home Owners’ Association
- Realtors
- School Principals
- Hospital Administrator
- Social Service Agencies
- Pastors of other churches
- Chamber of Commerce
- Service Providers (hair stylists, waiters, grocery clerks)
- Neighbors in your community

Who should perform the interviews? Involve people in the interviews who will represent the congregation well and who will be at ease speaking with community leaders. It also needs to be people who are able to ask leading questions and then listen and learn from what they hear.

Keep the interviews simple. The purpose of the interview is to listen. After greetings, give a simple explanation that your congregation is conducting a series of community leader interviews to discover ways in which the church can be of greater service to others. Then ask the community leader the following open-ended questions...and let them talk! The first question is designed to be an easy opening:

- What do you like most about living in this community?
- What are the greatest needs that you see in the community?
- How might the church be of service to you and the community?
- Where do you already see people coming together to make good things happen?

Preparing a summary report to share: A summary report is typically only one or two pages. Include information such as:

- Interviewer’s name
- Interviewee’s name and title/position
- Summary of greatest needs in the community
- Your opinion based upon the interviews where and how the congregation could be a blessing to the community
- Your “God sightings” of where God is already at work with others that the congregation may choose to support



Discovering Where and How God is Already Working in your Community

Interviewing clergy of neighboring faith communities can provide insight into where and how God is already present in your community. Consider interviewing clergy from all faiths: other United Methodist Churches, other churches, Jewish Synagogues, Mosques, Buddhist Temples, etc.

Keep the interviews simple. The purpose of the interview is to listen. After greetings, give a simple explanation that your congregation is conducting a series of interviews to discover ways in which the church can be of greater service to others. Then ask the community leader the following open-ended questions...and let them talk! The first question is designed to be an easy opening:

- What do you like most about living in this community?
- What are the greatest needs that you see in the community?
- How might the church be of service to you and the community?
- Where do you already see people coming together to make good things happen?

Preparing a summary report to share: A summary report is typically only one or two pages. Include information such as:

- Interviewer's name
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- Summary of greatest needs in the community
- Your opinion based upon the interviews where and how the congregation could be a blessing to the community
- Your "God sightings" of where God is already at work with others that the congregation may choose to support



Discovering Where and How God is
Already Working in your Community
-Interview Tool

Interviewer's Name: _____

Date of Interview: _____

Faith Community Name & Address: _____

Name & Title of Person Interviewed: _____

Distance from your church: _____

Website address: _____

Worship: _____

When: _____

Average worship attendance: _____

Worship Style: (Circle One) Traditional Contemporary Causal



Characteristics of attendees (e.g., age, gender, ethnicity, education, economics)

Discipleship—Learning about the Faith (e.g., studies, small groups)

Outreach:

Primary goal/focus:

Examples of what they are providing in the community:

Partnerships with other faith communities and/or non-profits:

Agenda for Local Church Assessment—Session 2

<u>Facilitator</u>	<u>Agenda Item</u>
	1) Facilitator needs a copy of the MissionInsite 10 mile radius Quick View Report. (if you cannot pull it, please contact the District Office)
	2) Assess Community
	A. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)
	B. Bible Study: Acts 1:8 & the Early Church (<i>provided in Facilitator Guide</i>)
	C. Reflections on Book of Discipline Para 201, 202, 203, and 204 (<i>provided in Facilitator Guide</i>)
	D. Discovering who our neighbor is—Part 1 i. Review of Demographics (MissionInsite Quick Report) (<i>sample provided in Facilitator Guide</i>) Note: while pulled “Quad Report” it will be used in Session 4
	E. Discussion
	F. Next meeting confirmed & homework i. Review of Community Interviews (<i>Handout provided in Session 1 of Facilitator Guide</i>) ii. Review of Faith Community Interviews (<i>Handout provided in Session 1 of Facilitator Guide</i>) iii. Review congregational snapshot (<i>Instructions to retrieve in Session 1 of Facilitator Guide; Sample provided in Facilitator Guide</i>) iv. Current and previous 3-year financial reports (<i>FACILITATOR NOTE: These requested at Pre-meeting with Pastor and Lay Leader to be provided to the facilitator during Session 1. Facilitator was to send to District Office for Review and development of additional questions for Session 3. Please contact District Office for the additional questions prior to next session</i>) v. Stewardship campaign description vi. Current year Budget
	G. Next Meeting & Closing Prayer

Viewing our Community through Acts 1:8 (50 minutes)

The following exercise is designed to assist participants recognize their current assumptions about who lives in their community and what their needs are. This part of the workshop is completed before introducing the demographic information or the community interviews.

Table group discussion (20 minutes): Invite participants to turn to the Acts 1:8 section of their participant workbook, page 12, and as table groups to provide the description of each of these community groups. Ask them to record their thoughts as a table group on the summary page on their table.

Introduce the exercise by helping participants understand the analogies for Jerusalem, Judea, Samaria and the ends of the earth.

Jerusalem: This is “us,” our current congregation. These are the people whose names we know, whose faces we recognize. We are comfortable with them.

- How would we describe ourselves?
- What are our gifts?
- What do we value most?
- What are our hopes?

Judea: This is people “like us” in our community, but they are not part of our congregation. We may not know their names or recognize their faces, but when they show up we know that they are like us and we welcome them. It is expected that everyone makes a pilgrimage to Jerusalem at some time, so when these people show up on holy days or in times of personal challenge, we are comfortable with them.

- Where do we find people “like us” in our community?
- How do we treat “Judeans” when they make a pilgrimage to our congregation?
- How could we encourage them to join us?
- What do we have to offer them?

- What do we think they have to offer us?

Samaria: This is people “not like us.” We see them as different, and sometimes perceive them as difficult or dangerous. Their difference may involve race, language, economics, educational, politics, age or cultural. Samaria may be nearby but, given the choice, people will often walk around it rather than go through it and risk relating with those who are different. When people from Samaria show up in the congregation, we notice they are different and we are unsure how to relate to them.

- Who are the Samaritans in our community who make us uncomfortable?
- How do we usually treat these outsiders?
- What is our responsibility to and for Samaritans?
- What would it take to connect with them as followers of Jesus?

The ends of the earth: These people live far beyond our area. We will never know their names. We may never see their faces. Nonetheless, as Disciples of Christ, we have a responsibility even to them or for them, too.

- Who are the people at the ends of the earth for us?
- How do we reach out to these people?
- What does our faith expect from us in relationship with these people?

Large group discussion (30 minutes): As a large group exercise, have the table groups present their summaries and build a composite profile on newsprint for all four groups based on the insights from all table groups

Book of Discipline Paragraphs 201-204

Part VI ORGANIZATION AND ADMINISTRATION

Chapter One THE LOCAL CHURCH

Section I. The Church and Pastoral Charge

¶ **201.** *Definition of a Local Church*—The local church provides the most significant arena through which disciple-making occurs. It is a community of true believers under the Lordship of Christ. It is the redemptive fellowship in which the Word of God is preached by persons divinely called and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit, the church exists for the maintenance of worship, the edification of believers, and the redemption of the world.

¶ **202.** *The Function of the Local Church*—The church of Jesus Christ exists in and for the world. It is primarily at the level of the charge consisting of one or more local churches that the church encounters the world. The local church is a strategic base from which Christians move out to the structures of society. The function of the local church, under the guidance of the Holy Spirit, is to help people to accept and confess Jesus Christ as Lord and Savior and to live their daily lives in light of their relationship with God. Therefore, the local church is to minister to persons in the community where the church is located, to provide appropriate training and nurture to all,

to cooperate in ministry with other local churches, to defend God's creation and live as an ecologically responsible community, and to participate in the worldwide mission of the church, as minimal expectations of an authentic church.

¶ **203.** *Relation to the Wider Church*—The local church is a connectional society of persons who have been baptized, have professed their faith in Christ, and have assumed the vows of membership in The United Methodist Church. They gather in fellowship to hear the Word of God, receive the sacraments, praise and worship the triune God, and carry forward the work that Christ has committed to his church. Such a society of believers, being within The United Methodist Church and subject to its *Discipline*, is also an inherent part of the church universal, which is composed of all who accept Jesus Christ as Lord and Savior, and which in the Apostles' Creed we declare to be the holy catholic church.

¶ **204.** *Care of Members*—Each local church shall have a definite evangelistic, nurture, and witness responsibility for its members and the surrounding area and a missional outreach responsibility to the local and global community. It shall be responsible for ministering to all its members, wherever they live, and for persons who choose it as their church.

FACILITATOR SESSION 2



Built upon the latest 2010 Census including current year and five year projections for population, households and families in the study area, as well as ten year forecasts for population and households.

MissionInsite provides an extrapolation of data of a surrounding community, and empowers faith-based and nonprofit organizations with the tools they need to visualize and cultivate their current and prospective members, donors and volunteers to become aware of their most difficult challenges.



**** Quadrennium is a current national religious survey of American Beliefs, Preferences and Practices. **** Survey data includes local community information for beliefs about God, beliefs about Jesus, and beliefs about social and moral issues. In addition, the survey includes religious affiliations and preferences, faith and religious involvement, reasons for non-participation, life concerns and program or ministry preferences.

A look at quick demographics in your area.

The QuickInsite Report

Prepared for:	Good Shepherd 10 mi radius
Study area:	10 mile radius - 2815 N Galloway Rd, Lakeland, FL 33810, USA
Base State:	FL
Current Year Estimate:	2016
5 Year Projection:	2021
10 Year Projection:	2026
Date:	7/5/2016
Semi-Annual Projection:	Spring

About the QuickInsite Report

The QuickInsite report is designed to provide a quick look at a geography defined by a user. It provides an initial impression of a study area through a set of 12 demographic variables, the top 10 Mosaic Segments and 5 Religious Beliefs and Practices derived from the Simmons National Consumer research data.

NOTE: Not all of the demographic variables available in the MI System are found in this report. The FullInsite or ExecutiveInsite Reports will give a more comprehensive view of an area's demographics and ViewPoint a fuller view of its beliefs and practices.

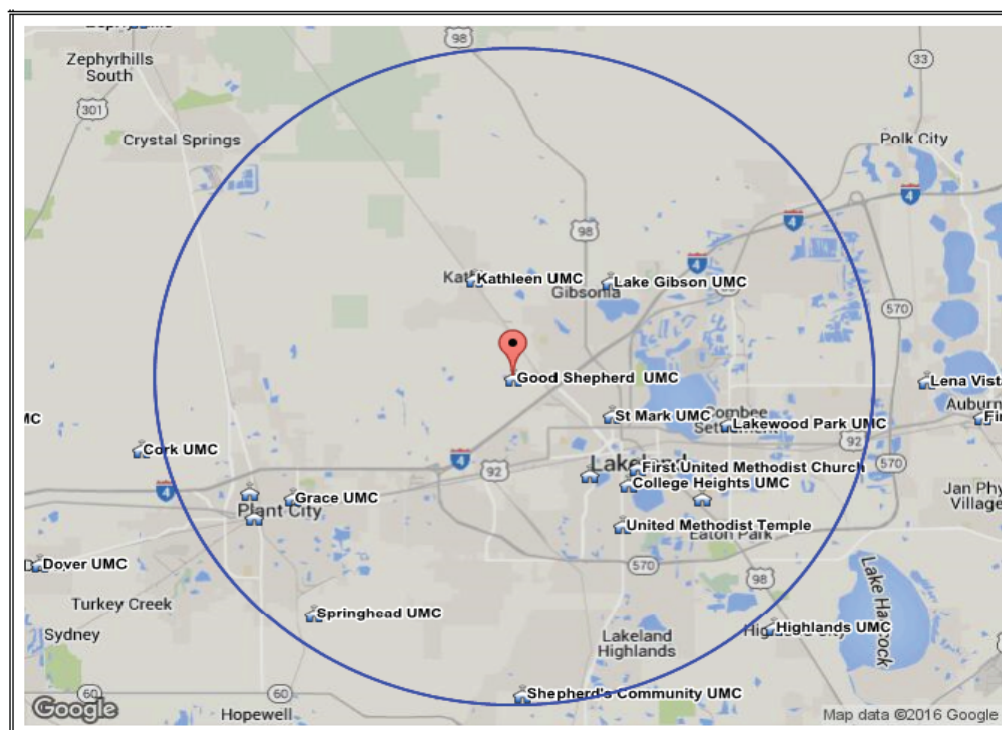
Two Sections

Two reports are provided on the following pages.

- The **Story View** Report presents 10 demographic indicators of your study area.
- The **ThemeView** Report presents greater detail about those 10 indicators but organized around themes.

For more information on interpreting the various data on this report, please refer to the Supporting Information on the final page.

THE STUDY AREA



More Information

Please refer to the last page of the report for additional notes and interpretation aides in reading the report.

Significant Demographic Indicators of the Study Area's Story

1	Population Change					
	In the 10 year future, how is this area expected to change? (See Population and Families Theme)	Significant Decline	Moderate Decline	Little Change	Moderate Growth	Significant Growth
2	School Age Change					
	In the 10 year future, how is the population of school age children in this area expected to change? (See Age Theme)	Significant Decline	Moderate Decline	Little Change	Moderate Increase	Significant Increase
3	Families with Children					
	Compared to the state, are families with children more or less likely to live in two parent households? (See Population and Families Theme)	Significantly Less	Somewhat Less	About the Same	Somewhat More	Significantly More
4	Adult Educational Attainment					
	For this area, what is the general level of education of the adults 25 and older? (See Education and Career Status Theme)	Very Low	Low	Mixed	High	Very High
5	Community Diversity Index					
	How diverse is the racial/ethnic mix of this area? (See Community Diversity Theme)	Very Homogeneous	Homogeneous	Moderately Diverse	Very Diverse	Extremely Diverse
6	Median Family Income					
	How does the median family income compare to the state for this area? (See Financial Resources Theme)	Significantly Less	Somewhat Less	About the Same	Somewhat Greater	Significantly Greater
7	Poverty					
	Compared to the state, is the number of families in poverty above or below the state average? (See Financial Resources Theme)	Significantly Below	Somewhat Below	About the Same	Somewhat Above	Significantly Above
8	Blue to White Collar Occupations					
	On a continuum between blue collar and white collar occupations, where does this area fall? (See Education and Career Status Theme)	Very Blue Collar	Somewhat Blue	Closely Split	Somewhat White	Very White Collar
9	Largest Racial/Ethnic Group					
	In this area, which racial/ethnic group is the largest percentage of the population? (See Community Diversity Theme)	Asian (NH)	Black/African American (NH)	White (NH)	Hispanic or Latino	Pacific Islander/Other
10	Religiosity					
	What is the level of religiosity in this study area?	Very Low	Somewhat Low	Mixed	Somewhat High	Very High

What does this say of the local community?

ThemeView

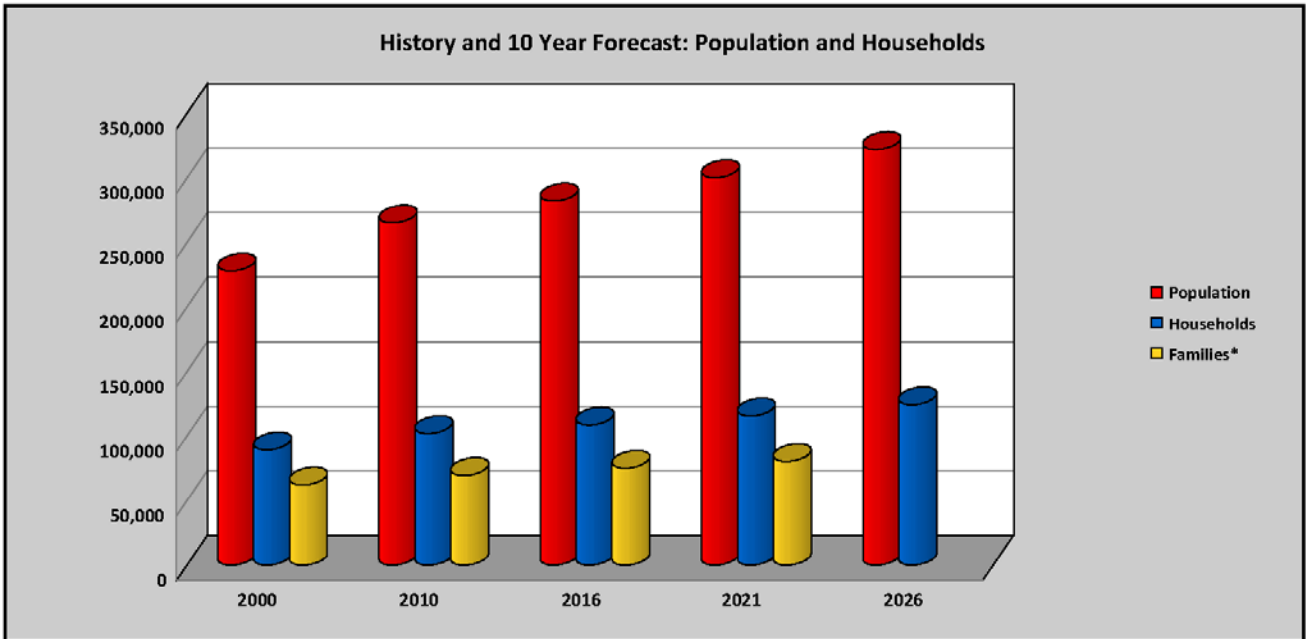
Demographic Descriptions of the Study Area

Study area: 10 mile radius - 2815 N Galloway Rd, Lakeland, FL 33810, USA

Population and Households Theme

Population is the most basic demographic characteristic. It indicates how many persons reside within an area and how that total changes over time. In addition, future population is forecasted looking out 10 years.

Population and Household History with 5 and 10 Year Projected Change



NOTE: Family Household data is not projected out 10 years.

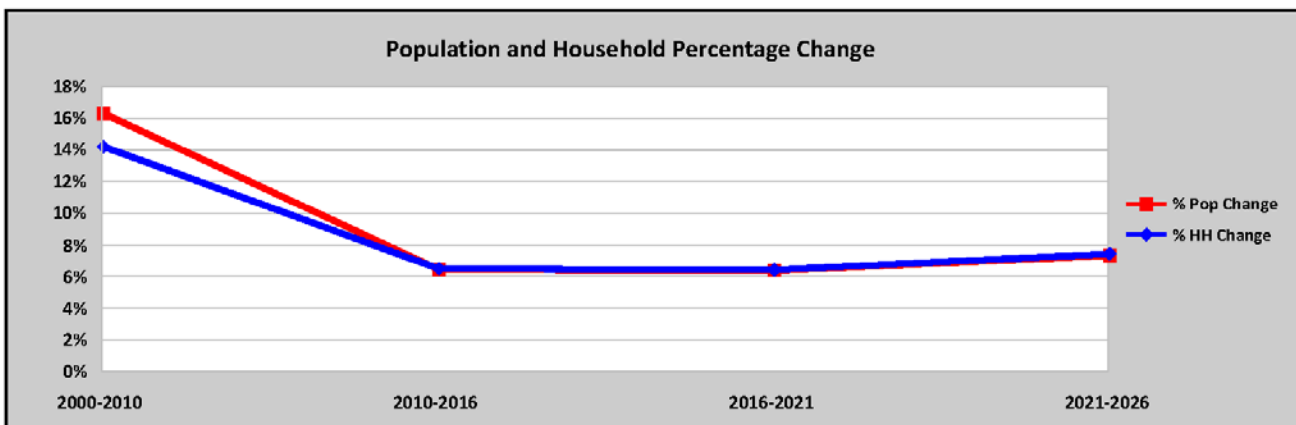
Population, Households & Families

	2000	2010	2016	2021	2026
Population	227,942	265,137	282,189	300,165	322,138
Population Change		37,195	17,052	17,976	21,973
Percent Change		16.3%	6.4%	6.4%	7.3%
Households	89,325	102,017	108,633	115,602	124,191
Households Change		12,692	6,616	6,969	8,589
Percent Change		14.2%	6.5%	6.4%	0.0%
Population / Households	2.55	2.60	2.60	2.60	2.59
Population / Households Change		0.05	-0.00	-0.00	-0.00
Percent Change		1.8%	-0.1%	0.0%	-0.1%
Family Households	62,130	69,424	75,014	80,222	
Family Households Change		7,294	5,590	5,208	
Percent Change		11.7%	8.1%	6.9%	

Pay attention to scale

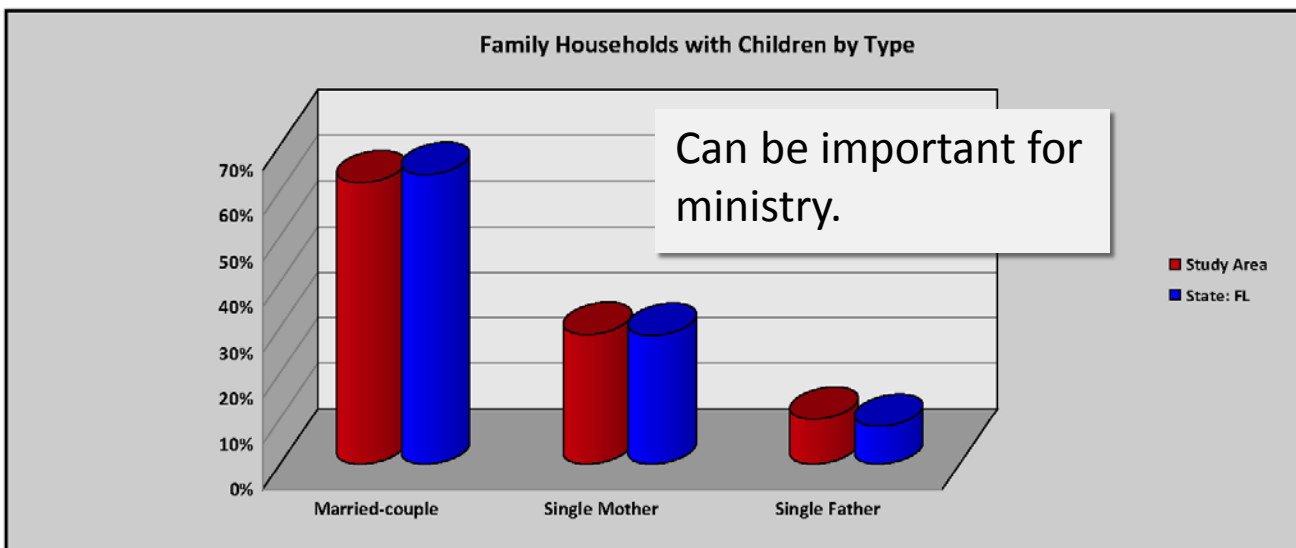
Population and Households Theme

Population and Household History with 5 and 10 Year Projected Percentage Change



Family Households

Family households with children are changing. The traditional married couple structure is evolving into many different family expressions in which children are being raised. These data provide an insight into the family structures within the study area and then compares them to the state.



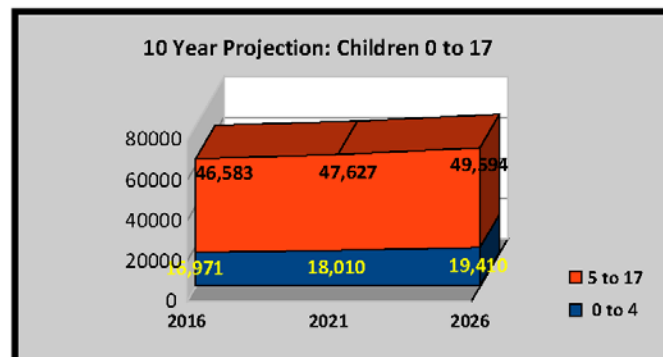
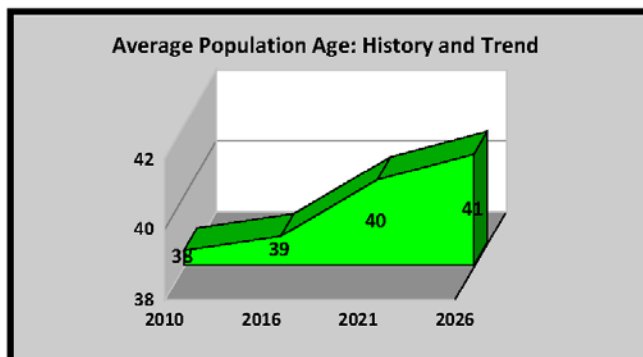
This table presents both the history and projections for family structures in the study area. Take note of the change column to discern how these family structures have changed and are projected to change in the future.

Households with Children	Actual Hhlds by Year			2010 to 2021 Change	Percent of all Hhlds by Year			2010 to 2021 % Change
	2010	2016	2021		2010%	2016%	2021%	
Family: Married-couple	19,406	18,301	18,909	-497	59.9%	61.7%	61.0%	1.0%
Family: Single Mother	9,654	8,421	8,942	-712	29.8%	28.4%	28.8%	-1.0%
Family: Single Father	3,316	2,918	3,161	-155	10.2%	9.8%	10.2%	0.0%
Total:	32,376	29,640	31,012	-1,364	100.0%	100.0%	100.0%	

Age Theme

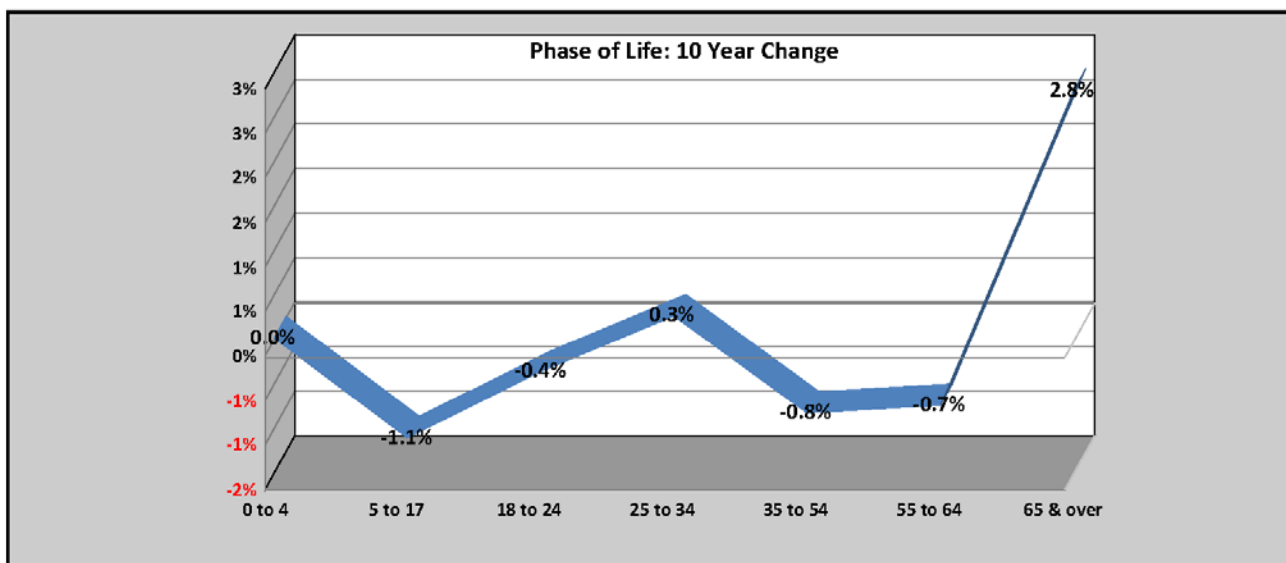
10 Year Average Age and Children 0 to 17 Trends

The age history and forecast reflects change in a community. Many are aging as a consequence of the aging Baby Boom generation and the decline in live births for many years in the late 20th and early 21st centuries.



Phase of Life

The Phase of Life 10 Year Change graph highlights life phases that will increase or decrease as a percentage of the total population in the forecasted 10 year future.



Phase of Life presents how a community changes and people age through their various life phases.

Phase of Life	Actual Population by Year & Phase				Percent of Pop by Year & Phase			
	2010	2016	2021	2026	2010%	2016%	2021%	2026%
Before Formal Schooling: 0 to 4	17,431	16,971	18,010	19,410	6.6%	6.0%	6.0%	6.0%
Required Formal Schooling: 5 to 17	45,360	46,583	47,627	49,594	17.1%	16.5%	15.9%	15.4%
College/Career Starts: 18 to 24	25,404	27,429	28,363	30,123	9.6%	9.7%	9.4%	9.4%
Singles & Young Families: 25 to 34	32,003	35,086	37,758	40,879	12.1%	12.4%	12.6%	12.7%
Families & Empty Nesters: 35 to 54	67,989	67,425	69,403	74,278	25.6%	23.9%	23.1%	23.1%
Enrichment Yrs Singles/Cpls: 55 to 64	31,934	34,621	36,804	37,116	12.0%	12.3%	12.3%	11.5%
Retirement Opportunities: 65 & over	45,016	54,074	62,200	70,737	17.0%	19.2%	20.7%	22.0%
Total:	265,137	282,189	300,165	322,137	100.0%	100.0%	100.0%	100.0%

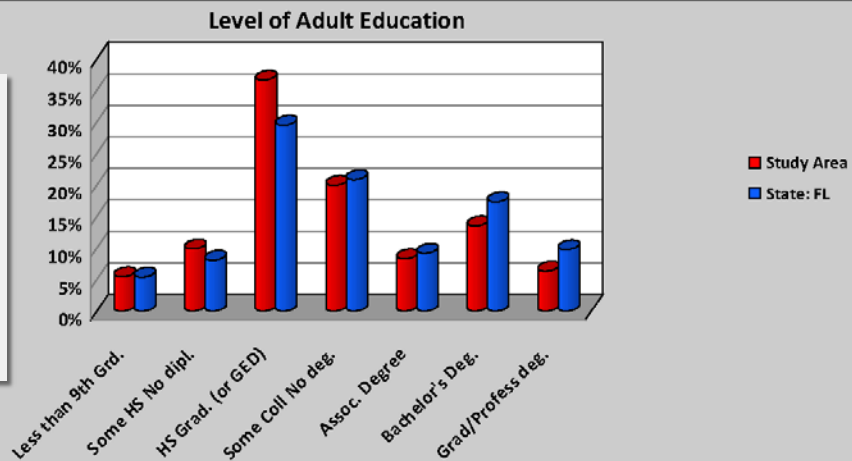
Education and Career Status Theme

The Education/Career Status theme portrays the level of education and the career types by the categories of Blue Collar and White Collar in the study area.

Adult Educational Attainment

The following graphs present the adult population within the study area 25 years of age and older by the level of education completed.

Adult Educational Attainment Compared to the State of FL

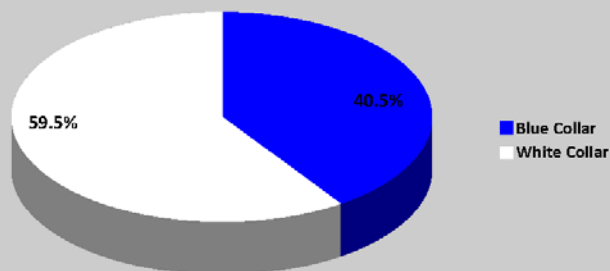


Concentrate on no college vs. some instead of being granular.

Education Level of Adults 18 Years and Older	Actual Hhlds by Year			Percent of all Hhlds by Year		
	2016	2021	2016 to 2021 Change	2016%	2021%	% Change
Less than 9th Grade	10,401	10,946	545	5.4%	5.3%	-0.1%
Some High School, No diploma	18,848	18,740	-108	9.9%	9.1%	-0.8%
High School Graduate (or GED)	70,039	76,471	6,432	36.6%	37.1%	0.5%
Some College, No degree	38,148	40,167	2,019	20.0%	19.5%	-0.5%
Associate Degree	15,827	17,775	1,948	8.3%	8.6%	0.3%
Bachelor's Degree	25,828	28,924	3,096	13.5%	14.0%	0.5%
Graduate or Professional school degree	12,116	13,141	1,025	6.3%	6.4%	0.0%
Total:	191,207	206,164	14,957	100.0%	100.0%	

Career Types: Blue Collar and White Collar

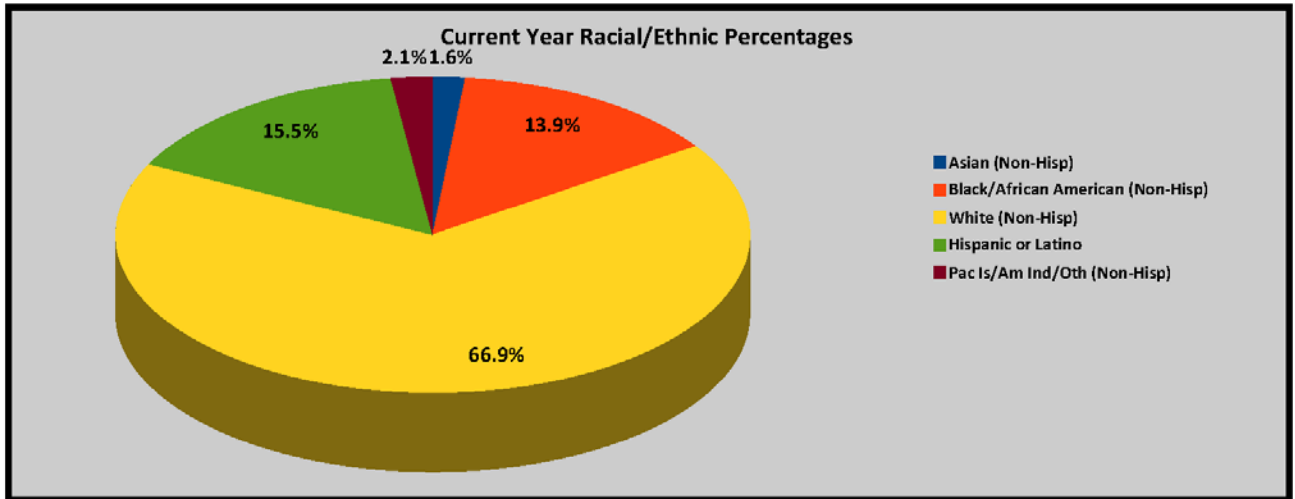
Percentage Blue Collar to White Collar



Community Diversity Theme

The diversity of a community is shaped by the racial/ethnicity of the people who reside in it but also people's age, income and education.

Study Area Racial and Ethnic Diversity



NOTE: Race and ethnicity breakouts are based upon Census Bureau categories. Only those groups for which the Bureau provides extended detail can be reported.

Race and Ethnic History and Trends

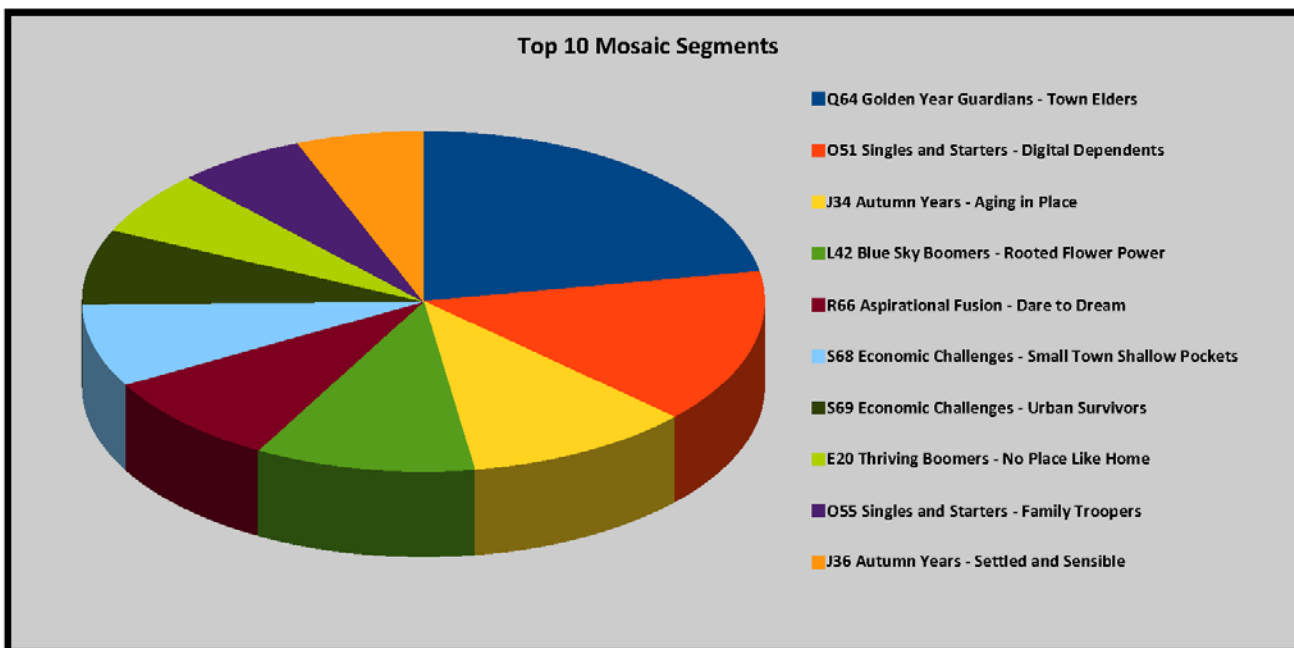
Racial/Ethnicity by Year	Actual Population by Year			2010 to 2021 Change	Percent of all Pop by Year			2010 to 2021 % Change
	2010	2016	2021		2010%	2016%	2021%	
Asian (Non-Hisp)	4,269	4,630	5,169	900	1.6%	1.6%	1.7%	0.1%
Black/African American (Non-Hisp)	36,695	39,244	41,981	5,286	13.8%	13.9%	14.0%	0.1%
White (Non-Hisp)	177,978	188,651	199,850	21,872	67.1%	66.9%	66.6%	-0.5%
Hispanic or Latino	40,729	43,708	46,640	5,911	15.4%	15.5%	15.5%	0.2%
Pac Is/Am Ind/Oth (Non-Hisp)	5,466	5,954	6,524	1,058	2.1%	2.1%	2.2%	0.1%
Total:	265,137	282,187	300,164	35,027	100.0%	100.0%	100.0%	

Race/ethnicity make
up of your
community

Community Diversity Theme

Mosaic Lifestyle Segmentation Types

Mosaic Lifestyle Types provides insight into the behaviors, attitudes and preferences of the households within the Study Area. The result is a fuller multidimensional understanding of a community, neighborhood, zip code or other geography.



Mosaic	Study Area		State		Comparative Index
Q64 Golden Year Guardians - Town Elders	10,502	10.5%	400,019	5.3%	200
O51 Singles and Starters - Digital Dependents	6,949	6.9%	283,064	3.7%	187
J34 Autumn Years - Aging in Place	5,069	5.1%	170,424	2.2%	226
L42 Blue Sky Boomers - Rooted Flower Power	4,937	4.9%	327,472	4.3%	115
R66 Aspirational Fusion - Dare to Dream	4,178	4.2%	119,123	1.6%	267
S68 Economic Challenges - Small Town Shallow Pockets	3,721	3.7%	101,636	1.3%	278
S69 Economic Challenges - Urban Survivors	3,375	3.4%	144,466	1.9%	178
E20 Thriving Boomers - No Place Like Home	2,879	2.9%	127,320	1.7%	172
O55 Singles and Starters - Family Troopers	2,855	2.9%	120,671	1.6%	180
J36 Autumn Years - Settled and Sensible	2,840	2.8%	120,126	1.6%	180
	47,305		1,914,321		

Learn about your Mosaic Households

To access Mosaic Portrait data click on:

[Mosaic USA E-Handbook by Experian](#) (To open in a new Tab hold Control key when you click on the link)

Handbook includes Mosaic Overview and two graphic pages for each of the 19 Groups and 71 Segments.

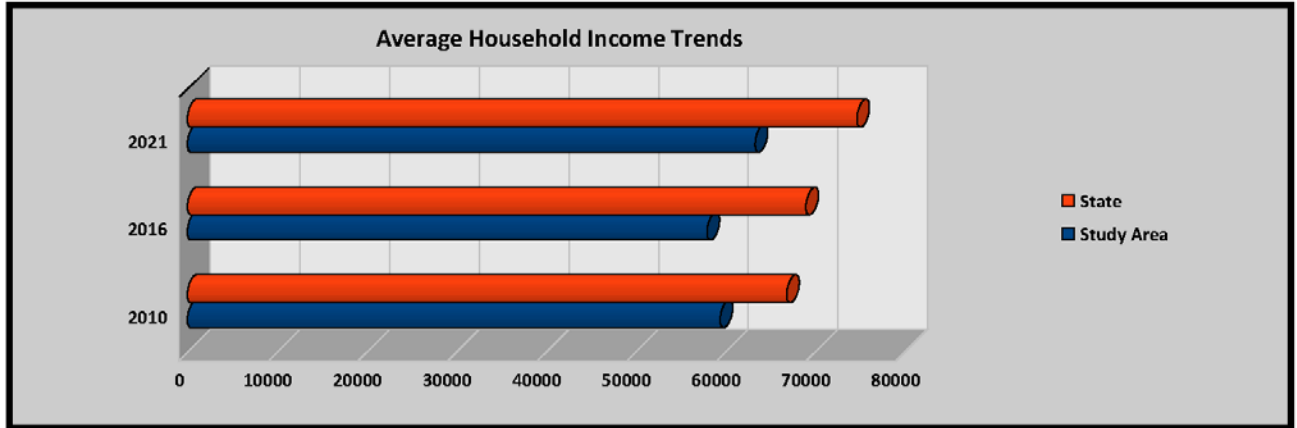
To access the Mosaic application guide click on:

[Mission Impact Mosaic Application Guide by Bandy](#) (To open in a new Tab hold Control key when you click on the link)

Financial Resources Theme

Financial resources available is an indicator of community opportunity or distress. Three variables are presented in this category: 1) Household Income, 2) Family Income and 3) Poverty.

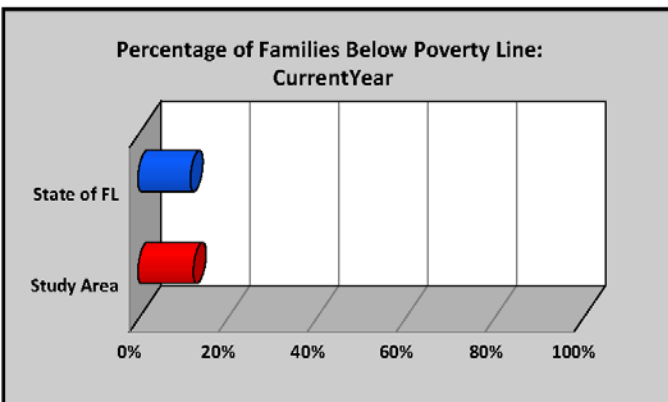
Household Income



Income Trends: Households and Families

	2010	2016	2021	2010 to 2021 Change
Average Household Income	59,448	57,993	63,353	3,904
Median Household Income	46,100	45,523	49,036	2,936
Per Capita Income	22,874	22,325	24,399	1,525
Median Family Income		52,525	52,182	52,182

Poverty



Poverty Level	Pop	Area % Pop	FL % Pop
Above poverty level	65,659	87.5%	88.2%
Below poverty level	9,355	12.5%	11.8%
	75,014	100.0%	100.0%

Good to see relative state but most important is how prevalent in church's community.

Religiosity Theme

The Religiosity provides insight into the level of religiosity of a study area. It is based upon the strength of each of the following five variables.

Religious Beliefs and Practices	Estimated Percent of the Study Area	Estimated Percent of the State of FL	Comparative Index*
Conservative Evangelical Christian	29.8	33	90
Consider Myself A Spiritual Person	43.7	44	99
Enjoy Watching Religious TV Programs	16.1	17	95
Important to Attend Religious Services	21	20	105
My Faith Is Really Important To Me	18.6	17	109

Note: These numbers are estimates. Look for indicators.

Correlating the StoryView and DetailView Reports

The Detail View Report presents the important demographic detail behind the Demographic Indicators found on the QuickView page. It is organized around six themes.

DetailView Themes	StoryView Number	DetailView Themes	StoryView Number
1. Population, Households & Families	1 & 3	4. Community Diversity	5 & 9
2. Age	2	5. Financial Resources	6 & 7
3. Education/Career Status	4 & 8	6. Religiosity	10

Interpreting the Report

The QuickInsite report is formatted to help you interpret data at a glance.

Change over time: Several trend tables have a column indicating a change over time. Generally these tables begin with the last census, include the current year estimate, a five year projection and if available, a 10 year forecast. The data in each cell represents a percentage change up or down.

Color Coding: Both the "Change over Time" and "Comparative Indexes" columns are color coded to easily spot any change and the direction of that change.

Change:	Increasing	Stable	Declining
Index:	Above Ave	Ave	Below Ave.

Variable Definitions

Full variable definitions can be found in the MI Demographic Reference Guide. Download it free from the Help/Documents menu located on the map screen of your study area on the MissionInsite website.

Indexes: Some variables will have a column called "Comparative Index." An index is an easy way to compare a study area with a larger area. For this report, all comparisons are with the state or states within which the study area falls. The indexes can be interpreted as follows.

- Indexes of 100 mean the study area variable is the same as its base area.
- Indexes greater than 100 mean the study area variable is above the base area. The higher the number, the greater it is above the base.
- Indexes less than 100 mean the study area variable is below the base area. The lower the number, the greater it is below the base.

Support

If you need support with this report, please email MissionInsite at misupport@missioninsite.com.

How to view report and interpret data.

Generational Differences Chart

	Traditionalists	Baby Boomers	Generation X	Millennials
Birth Years	1900-1945	1946-1964	1965-1980	(1977-1994) 1981-2000
Current Age	63-86	44-62	28-43	8-27
Famous People	Bob Dole, Elizabeth Taylor	Bill Clinton, Meryl Streep	Barak Obama, Jennifer Lopez	Ashton Kutcher, Serena Williams
#		80 Million	51 Million	75 Million
Other Names	Veterans, Silent, Moral Authority, Radio Babies, The Forgotten Generation	"Me" Generation, Moral Authority	Gen X, Xers, The Doer, Post Boomers, 13 th Generation	Generation Y, Gen Y, Generation Next, Echo Boomers, Chief Friendship Officers. 24/7's
Influencers	WWII, Korean War, Great Depression, New Deal, Rise on Corporations, Space Age, Raised by parents that just survived the Great Depression. Experienced hard times while growing up which were followed by times of prosperity.	Civil Rights, Vietnam War, Sexual Revolution, Cold War/Russia, Space Travel Highest divorce rate and 2nd marriages in history. Post War Babies who grew up to be radicals of the 70's and yuppies of the 80's. "The American Dream" was promised to them as children and they pursue it. As a result they are seen as being greedy, materialistic and ambitious.	Watergate, Energy Crisis, Dual Income families and single parents, First Generation of Latchkey Kids, Y2K, Energy Crisis, Activism, Corp. Downsizing, End of Cold War, Mom's work, Increase divorce rate. Their perceptions are shaped by growing up having to take care of themselves early and watching their politicians lie and their parents get laid off. Came of age when USA was losing its status as the most powerful and prosperous nation in the world. The first generation that will NOT do as well financially as their parents did.	Digital Media, child focused world, school shootings, terrorist attacks, AIDS, 9/11 terrorist attacks. Typically grew up as children of divorce They hope to be the next great generation & to turn around all the "wrong" they see in the world today. They grew up more sheltered than any other generation as parents strived to protect them from the evils of the world. Came of age in a period of economic expansion. Kept busy as kids First generation of children with schedules.

	Traditionalists	Baby Boomers	Generation X	Millennials
Core Values	Adhere to rules Conformers/Conformity Contributing to the Collective good is important Dedication/Sacrifice Delayed Reward Discipline Don't question authority Duty before pleasure Family Focus "Giving Back" is important Hard Work Law and Order Loyalty Patriotism Patience Respect for authority Responsibility Savers Stabilizing Trust in Government	Anti war Anti government Anything is possible Equal rights Equal opportunities Extremely loyal to their children Involvement Optimism Personal Gratification Personal Growth Question Everything Spend now, worry later Team Oriented Transformational Trust no one over 30 Youth Work Want to "make a difference"	Balance Diversity Entrepreneurial Fun Highly Educated High job expectations Independent Informality Lack of organizational loyalty Pragmatism Seek life balance Self-reliance Skepticism/Cynical Suspicious of Boomer values ThinkGlobally Techno literacy	Achievement Avid consumers Civic Duty Confidence Diversity Extreme fun Fun! High morals Highly tolerant Hotly competitive Like personal attention Self confident Socialability Members of global community Most educated generation Extremely techno savvy Extremely spiritual Now! Optimism Realism Street smarts

	Traditionalists	Baby Boomers	Generation X	Millennials
Attributes	Committed to company Competent Confident Conservative Dedication Doing more with less Ethical Fiscally prudent Hard-working Historical viewpoint Honor Linear work style Loyal to organization/employers (duty, honor, country) Organized Patriotic Respectful of Authority Rules of conduct Sacrifice Strong work ethic Task oriented Thrifty-abhor waste Trust hierarchy and authority	Ability to handle a crisis Ambitious Anti-establishmentism Challenge Authority Competent Competitive Consensus Leadership Consumerism Ethical Good communication skills Idealism Live to work Loyal to careers and employers Most educated as compared to other 3 generations Multi-taskers Rebellious against convention beginning with their conservative parents. Traditionally found their worth in their work ethic but now seek a healthy life/work balance Optimistic Political correctness Strong work ethic Willing to take on responsibility	Adaptable Angry but don't know why Antiestablishment mentality Big Gap with boomers Can change Crave independence Confident Competent Ethical Flexible Focus on Results Free agents Highest number of divorced parents High degree of brand loyalty Ignore leadership Independent Loyal to Manager Pampered by their parents Pragmatic Results driven Self-starters Self sufficient Skeptical of institutions Strong sense of entitlement Unimpressed with Authority Willing to take on responsibility Willing to put in the extra time to get a job done Work/Life Balance Work to live	Ambitious but not entirely focused. Look to the workplace for direction and to help them achieve their goals. At ease in teams Attached to their gadgets & parents Best educated - Confident Diversity Focused - Multiculturalism Have not lived without computers Eager to spend money Fiercely Independent Focus is children/family Focus on change using technology Friendly Scheduled, structured lives Globalism (Global way of thinking) Greatly indulged by fun loving parents Heroism -Consider parents their heroes High speed stimulus junkies Incorporate individual resp. into their jobs. Innovative-think our of box Individualistic yet group oriented Invited as children to play a lead role in family's purchasing and travel decisions Loyal to peers Sociable -Makes workplace friends "Me First " Attitude in work life Most doted upon of any generation@work Net-centric team players Open to new ideas Optimistic Parent Advocacy (Parents are advocates) Political Savvy (like the Boomers) Respect given for competency not title Respectful of character development Self –absorbed Strong sense of entitlement Techno Savvy - Digital generation Think mature generation is "cool" Want to please others Hope to make life contributions to world Very patriotic (shaped by 9/11) Seek responsibility early on in their roles

	Traditionalists	Baby Boomers	Generation X	Millennials
Family Experience	Traditional Nuclear	Disintegrating "Cleaver Family" Mom stayed home As children were seen as "special"	Latch-key kids Women widely expected to work outside the home The first "day care" generation Dual Income families	Merged families Coddled kids (they got a trophy for coming in 8 th place)
Education	A dream	A birthright	A way to get there	An incredible expense
Value	Family/Community	Success	Time	Individuality
Dealing With Money	Put it away Pay cash Save, save, save	Buy now, pay later	Cautious Conservative Save, save, save	Earn to spend
% of Workplace	%5	45%	40%	10%
Work Ethic	Dedicated Pay your dues Work hard Respect Authority Hard work Age=seniority Company first	Driven Workaholic-60 hr work weeks Work long hours to establish self-worth and identity and fulfillment Work ethic = worth ethic Quality	Balance Work smarter and with greater output, not work longer hours. Eliminate the task Self-reliant Want structure & direction Skeptical	Ambitious What's next? Multitasking Tenacity Entrepreneurial
Focus	Task	Relationships and Results	Task and Results	Global and Networked
Technology	Adapted	Acquired	Assimilated	Integral
Entitlement	Seniority	Experience	Merit	Contribution
Workplace View on Respect for Authority	Authority is based on seniority and tenure.	Originally skeptical of authority but are becoming similar to Traditionalists-Time equals authority	Skeptical of authority figures Will test authority repeatedly.	Will test authority but often seen out authority figures when looking for guidance.
Workplace View on Time at Work	Punch the clock Get the job done	Workaholics Invented 50 hr work week Visibility is the key	Project oriented Get paid to get job done	Effective workers but gone @5PM on dot. View work as a "gig" or something that fills the time between weekends.
Workplace View on Skill Building	Training happens on the job Newly developed skills benefit the company, not the individual	Skills are an ingredient to success but they are not as important as work ethic and "face time".	Amassed skills will lead to next job, the more they know the better. Work ethic is important, but not as much as skills	Training is important and new skills will ease stressful situations. Motivated by learning / want to see immediate results.
View on Work/Life Balance	Work hard to maintain job security	Were hesitant of taking too much time off work for fear of losing their place on the corporate team. As a result, there is an imbalance between work and family.	Because of parents who are Boomer workaholics, they focus on clearer balance between work and family. Do not worry about losing their place on the corporate team if they take time off.	Not only balance with work and life, but balance with work, life and community involvement and self development. Flex time, job sharing, and sabbaticals will be requested more by this generation.

	Traditionalists	Baby Boomers	Generation X	Millennials
BusinessFocus	Quality	Long Hours	Productivity	Contribution
Work Ethic and Values	Adhere to rules Dedicated work ethic Duty before fun Expect others to honor their commitments and behave responsibly Individualism is NOT valued Like to be respected Like to hear motivational messages Linear Work style Socialization is important Their word is their bond Value due process and fair play Value Honor Value compliance Value Sacrifice Value Dedication Value Hard work Value Good Attitude Value Attendance Value Practical Knowledge Value Loyalty	Challenge authority Crusading causes Dislike conformity and rules Heavy focus on work as an anchor in their lives Loyal to the team Question authority Process oriented Relationship focused at work Strive to do their very best Value ambition Value collaboration Value Equality Value Personal fulfillment/gratification Value personal growth Value teamwork Value youthfulness Want respect from younger workers Want a flexible route into retirement Willing to take risks Work efficiently	Care less about advancement than about work/life balance Expect to influence the terms and conditions of the job Work/family balance is important to them Enjoy work, but are more concerned about work/life navigation Have a work ethic that no longer mandates 10 hr days. Like a casual work environment Looking for meaningful work and innovation Move easily between jobs and criticized for having no attachment to a particular job/employer Outcome oriented Output focused Prefer diversity, technology, informality and fun Rely on their technological acuity and business savvy to stay marketable. Want to get in, get the work done and move on to the next thing.	Believe that because of technology, they can work flexibly anytime, anyplace and that they should be evaluated on work product-not how, when or where they got it done. Expect to influence the terms and conditions of the job Have a work ethic that no longer mandates 10 hr days. High expectations of bosses and managers to assist and mentor them in attainment of professional goals. Want long-term relationships with employers, but on their own terms "Real Revolution">decrease in career ambition in favor of more family time, less travel, less personal pressure. Goal oriented Looking for meaningful work and innovation May be the first generation that readily accepts older leadership Looking for careers and stability Mentoring is important to them Obsessed w/ career developments Prefer diversity, technology, informality&fun Recognize that people make the company successful Tolerant Thrive in a collaborative work environment Training is important to them Understand importance of great mentors Want to enhance their work skills by continuing their education
Preferred Work Environment	Conservative Hierarchal Clear chain of command Top-down management	"Flat" organizational hierarchy Democratic Humane Equal Opportunity Warm, friendly environment	Functional, Positive, Fun Efficient Fast paced and Flexible Informal Access to leadership Access to information	Collaborative Achievement-oriented Highly creative Positive Diverse Fun, Flexible, Want continuous feedback

	Traditionalists	Baby Boomers	Generation X	Millennials
Work is...	An obligation A Long Term Career	An exciting adventure A Career Work and then Retire	A difficult challenge A contract Just a Job	A means to an end Fulfillment Flexible Work Arrangements
What They Are Looking For In a Job	Recognition and respect for their experience Value placed on history/traditions Job security and stability Company with good reputation and ethics Clearly defined rules/policies Do what you know needs to be done	Ability to "shine"/"be a star" Make a contribution Company represents a good cause Fit in w/ company vision/mission Team approach Need clear and concise job expectations, and will get it done Like to achieve work through teams.	Dynamic young leaders Cutting edge systems/tech Forward thinking company Flexibility in scheduling Input evaluated on merit, not age/seniority If you can't see the reason for the task, they will question it. If you can't keep them engaged then they will seek it in another position.	Want to be challenged-Don't want boring job Expect to work with positive people and company that can fulfill their dreams Strong, ethical leaders/mentors Treated w/ respect in spite of age Social network They expect to learn new knowledge and skills(they see repeating tasks as a poor use of their energy and time and an example of not being taken seriously) Friendly environments(Respond poorly to inflexible hierarchical organizations. Respond best to more networked, less hierarchical organizations. Flexible schedules Want to be evaluated on output not input-on the work product itself They expect to be paid well They want to make a difference Because of being a product of the "drop down and click menu", they may need to be given a list of options

	Traditionalists	Baby Boomers	Generation X	Millennials
Work Assets	Bring value to the workplace with their experience, knowledge Consistent Disciplined Dependable Detail Oriented Hardworking Loyalty Stable Thorough Use their institutional experience and intuitive wisdom to face changes in the workplace.	Anxious to please Challenges the status quo Can creatively break down the big picture into assignments. Good at seeing the big picture Good team players Mission oriented Politically Savvy-gifted in political correctness Service oriented Will go the extra mile Works hard	Adapt well to change Consumer mentality Direct communicators Don't mind direction but resent intrusive supervision. Eager to Learn, Very Determined Good task managers Good short term problem skills Highly educated Multitaskers Not intimidated by authority Thrive on flexibility Technologically savvy Will do a good job if given the right tools Value "information" Want feedback	Consumer mentality Collaboration Goal oriented Highly educated Multitask Fast Optimistic Positive attitude Technical; savvy Tenacious
Work Liabilities	Don't adapt well to change Don't deal well w/ ambiguity Hierarchical Typically take a top down approach modeled by the military chain of command Avoid Conflict Right or wrong	Expect everyone to be workaholics Dislike conflict Don't like change Challenge Authority of Traditionalists Judgmental if disagree Not good with finances Peer loyalty "Process before results" Self-centered	Built "portable" resume Cynical;skeptical Dislike Authority Dislike rigid work requirements Impatient Lack people skills No long term outlook Respect Competance Mistrusts Institutions Rejects rules Don't understand the optimism of Boomers and Gen Y	Distaste for menial work (they are brain smart) Inexperienced Need supervision Need structure Lack discipline High expectations Lack of skills for dealing with difficult people Impatient Lack of experience Respond poorly to those who act in an authoritarian manner and/or who expect to be respected due to higher rank alone.

	Traditionalists	Baby Boomers	Generation X	Millennials
Keys to Working With	Think that work is not suppose to be fun They follow rules well but want to know procedures. Tend to be frustrated by what they see as a lack of discipline, respect, logic and structure especially if the workplace is more relaxed or spontaneous. Consider their feelings Tend to be conservative in Workplace Like the personal touch	Want to hear that their ideas matter. They were valued youth, teens and young adults and expect to be valued in the workplace. Their careers define them, their work is important to them. Silly routines are frustrating. They expect their work, and themselves to matter. Before they do anything, they need to know why it matters, how it fits into the big picture and what impacts it will have on whom. Do well in teams Are motivated by their responsibilities to others Respond well to attention and recognition. Don't take criticism well Less likely to offer necessary recognition. Need flexibility, attention and freedom	Want independence in the workplace and informality Give them time to pursue other interests Allow them to have fun at work Give them the latest technology	Like a team oriented workplace Want to work with bright, creative people Take time to learn about their personal goals They expect to be treated respectfully. Raised to feel valued and very positive about themselves;they see as a sign of disrespect any requirement to do things just because this is the way it has always been done or to pay one's dues. Want to work with friends Provide engaging experiences that develop transferable skills Provide rational for the work you've asked them to do and the value it adds. Provide variety Grow teams and networks with great care;develop the tools and processes to support faster response and more innovative solutions. Provide a work environment that rewards extra effort and excellence Pay close attention to helping them navigate work and family issues. Offer structured, supportive work environment Personalize work and also involve in teams Interactive work environment
Leadership Style	Hierarchy Directive Command-and-control	Consensus/Consensual Collegial	Competence Everyone is the same Challenge others Ask why	Achievers TBD(this group has not spent much time in the workplace so this characteristic is yet to be determined)
View of Authority	Respectful	Impressed	Unimpressed	Relaxed
My heroes are....	The unit	Kennedy's, Martin Luther King ..	What's a hero? Boss	My grandparents Boss-if things are right Themselves
Interactive Style	Individual	Team Player Loves to have meetings	Entrepreneur	Participative

	Traditionalists	Baby Boomers	Generation X	Millennials
Technology is...	Hoover Dam	The microwave	What you can hold in your hand;cell, PDA	Ethereal - intangible
Communications Media	Rotary phones One-on-one Write a memo	Touch-tone phones Call me anytime	Cell phones Call me only at work	Internet Picture phones E-mail
Communication	Discrete Present your story in a formal, logical manner Show respect for their age/experience (address as Mr, Sir, Mrs) Use good grammar and manners (no profanity) Deliver you message based on the history/traditions of the company and how they can fit Use formal language Don't waste their time Use inclusive language (we, us) Focus-words not body language Slow to warm up Memo Like hand-written notes, less email and more personal interaction	Diplomatic In person Speak open – direct style Use body language to communicate Present Options (flexibility) Use E-Comm's/face-to-face Answer questions thoroughly and expect to be pressed for details Avoid Manipulative/controlling language Like the personal touch from Managers Get consensus-include them or they may get offended Establish a friendly rapport OK to use first names Learn what is important to them Emphasize the company's vision and mission and how they can fit in	Blunt/Direct Immediate Use straight talk, present facts Use email as #1 tool Learn their language & speak it Use informalcommunication style Talk in short sound bytes Share info immediately and often Has the potential to bridge the generation gap b/w youngest and oldest workers. Don't mico-manage Use direct, straightforward approach Avoid buzz words and company jargon Tie your message to "results" Emphasize "WIIFM" in terms of training and skills to build their resume	Polite Use positive, respectful, motivational, electronic communication style.(Cell phones, email, IM, text)>these are"fun" Communicate in person if the message is very important Use email and voice mail as #1 tools Don't talk down-they will resent it Show respect through language and they will respect you Use action verbs Use language to portray visual pictures Be humorous-show you are human Be careful about the words you use and the way you say it(they are not good at personal communication because of technical ways of communicating) Be positive Determine your goals and aspirations and tie message to them Prefer to learn in networks, teams using multi-media while being entertained and excited
Feedback and Rewards	No news is good news Satisfaction is a job well done Feedback on performance as they listen Want subtle, private recognition on an individual level without fanfare.	Feel rewarded by money and will often display all awards, certificates and letters of appreciation for public view. Like praise Title recognition Give something to put on the wall. Somewhat more interested in soft benefits than younger generations Enjoy public recognition Appreciate awards for their hard work&the long hrs. they work	Not enamored by public recognition. Want to be rewarded wit time off. Freedom is the best reward Prefer regular feedback on their work but as less dependant on being told that they are good people. Somewhat more interested in benefits than younger generations Need constructive feedback to be more effective Are self-sufficient,give them structure, some coaching, but implement a hands-off type of supervisory style	Like to be given feedback often and they will ask for it often. Meaningful work Be clear about goals and expectations Communicate frequently Provide Supervision & Structure Want recognition for their heroes;bosses and grandparents. Managers who balance these frames of reference in rewarding workers create a more valuable experience for both the employee and worker.

	Traditionalists	Baby Boomers	Generation X	Millennials
Messages that Motivate	"Your experience is respected"	"You are valued" "You are needed"	Do it your way Forget the rules	You will work with other bright, creative people
Motivated by...	Being respected Security	Being valued, needed Money	Freedom and removal of rules Time Off	Working with other bright people Time Off
Money is...	Livelihood	Status Symbol	Means to an end	Today's payoff
Work and Family Life Balance	"Ne'er the two shall meet" Keep them separate At this point in their lives they are interested in flexible hrs and are looking to create balance in their lives after working most of it.	No balance "Live to work" At this point in their lives they are interested in flexible hrs and are looking to create balance in their lives. They have pushed hard, all work and no play and they are beginning to wonder if it was worth it.	"Work to live" Balance is important. They will sacrifice balance, but only occasionally. They work to live, not live to work.	"Work to live" Balance is important. They will sacrifice balance, but only occasionally. They value their lifestyle over upward mobility. If presented with a work promotion that will throw their life out of balance, they will choose their lifestyle.
Mentoring	Investment in long term commitment Support-long term commitment Show support for stability, security and community Actions w/ focus on standards and norms Allow the employee to set the "rules of engagement" Ask what has worked for them in the past and fit your approach to that experience Let them define the outcome that you both want Use testimonials from the nation's institutions Respect their experience Emphasize that you have seen an particular approach work in the past, don't highlight uniqueness or need for radical change	Stellar career important as they question where I have been and where I am going Appreciate they paid their dues under the hierarchical rules Teach them balance:work, family, financial, etc. Need to know they are valued Show them how you can help them use their time wisely Pre-assess their comfort level with technology before new projects Demonstrate the importance of a strong team and their role Emphasize that their decision is a good one and a "victory" for them Follow up, check in, and ask how the individual is doing on a regular basis, but DO NOT micro-manage.	Offer a casual work environ.& lighten up. Get them involved, Encourage creativity Allow flexibility, Be more hands off Encourage a learning environment Listen - and learn! They work with you, not for you Offer variety and stimulation May need help in taking responsibility for full process completion and in appreciating how their input affects the whole. Need their managers to appreciate that they have a life/can be more efficient one task at a time. They will leave in a second if a better deal comes along. Provide learning and development opportunities Provide situations to try new things. Ask for their input in selecting an option Be prepared to answer "why" often Present yourself as an information provider, not Boss Use their peers as testimonials Appear to enjoy your work Follow up and meet your commitments. They are eager to improve and expect you to follow through with information	Encouragement to explore new avenues through breaking the rules Raise the bar on self as they have high expectations Goals – in steps and actions Establish mentoring programs Honor their optimism and welcome and nurture them Be flexible Challenge them Respect them Offer customization-a plan specific to them Offer peer-level examples Spend time providing information and guidance Allow options, including work from home and flex time Be impressed with their decisions

	Traditionalists	Baby Boomers	Generation X	Millennials
Career Development	Not really an option for the Traditionalists. Just taught to keep their nose to the grindstone. The ultimate goal was simply to move up within the organization, but realized this happened only to a few.	Focus on developing their careers through opportunities within one organization or at least one industry. Moved up based on seniority, not always based on skill and expertise.	Take a pro-active approach to career development through more degrees and experiences both within the organization and without. This is often seen as being dis-loyal to the company, but Gen Xers see it as being loyal to themselves.	Millennials will enter the work force with more experiences than any generation before them. They will continue to seek this through requests for more experiences and opportunities. If they don't get it at their work, they will seek it elsewhere.
Training and Development	Training should contribute to the organization's goals	Training is a contribution to the organization's goals, but is also a path to promotion and additional compensation.	Training enhances their versatility in the marketplace and investment in their future. Not necessarily loyal to the company who trained them.	Willing and eager to take risks;don't mind making mistakes-they consider this a learning opportunity.
Retirement	Put in 30 years, retire and live off of pension/savings	If I retire, who am I? I haven't saved any money so I need to work, at least part time. I I've been downsized so I need to work , at least part time.	I may retire early;I've saved my money. I may want different experiences and may change careers. I may want to take a sabbatical to develop myself.	Jury is still out but will probably be similar to Gen Xers.
Fundraising Tips	Offer them conservative planned giving and financial management tools. Have one on one meetings and ask their advice. No email fundraising here. The more personal the better. Older generations (include Boomers) may be more interested in planned giving and financial management tools. They will respond better to traditional solicitation strategies like personal letters and fact to face meetings.	Put them out front and in the spotlight. Get them involved, allow them to find self-fulfillment through work with your organization. Offer them more aggressive planned giving and financial management tools. Appeal to their idealism Could your agency be where they spend their "third age.?"	Use humor in appeals. Allow them to work independently for your agency and o their own terms- can't stand infinite committee meetings. Social entrepreneurs-"micro-loans". Creative use of new technologies. Understand their primary focus is their family. Lone ranger philanthropy and volunteerism. Younger generations have shorter attention spans. The trick is to engage them quickly (often with humor) let them see how they can make a difference, and connect things they care about like their families and environment. Messages can be delivered by technology but need to be short and to the point.	Use them for focus groups, ask their opinions. Put them in charge of using technologies for appeals-no long appeal letters. Utiliize their networks-have them plan events that interest them. Act fast on their interest or you will lose them. Link your cause to sustainability. "Mid Century Modern" is cool again.

Agenda for Local Church Assessment—Session 3

<u>Facilitator</u>	<u>Agenda Item</u>
	1) Facilitator brings with them a copy of the Church's Congregational Snapshot
	a. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)
	b. Bible Study Acts 2-15 minutes (<i>provided in the Facilitator Guide</i>) i. What are the characteristics of the early church? ii. What did they do together? iii. What did they value? iv. Why did they grow in number? v. Prayer
	c. Getting to know your neighbors—Part 2 [15 min.] i. What are the needs you assume people in your community have? 1. Relational: friendship, life purpose/direction, a way to use their time and talents 2. Physical: food, clothing, shelter, medical care, pregnancy, care 3. Socioeconomic: abuse protection or healing, freedom from addiction, financial advice, marital or parental counseling 4. Circumstantial: widowed, divorced, job training, language training, unique job situation (travel, dangerous, etc) ii. Share about each church using Neighboring Faith Communities form as a guide. (this information was homework for Session 2) 1. How are the Faith Communities similar? 2. How are they different? 3. How are they meeting the community's needs?
	d. Knowing and understanding community needs gives the church the opportunity to become an integral part of the community. Consider these 2 examples: i. Example 1. A church in an area with a high number of retired people may assume they should provide medical services or social events for senior adults. A thorough community needs assessment reveals that the primary need is for these senior adults to feel useful. So their church plan features ways to connect people with volunteer opportunities that allow them to serve others locally and around the world. ii. Example 2. A church located in a hurricane-prone area has a beautiful building with a long history. Through discussions the community leaders, they learn there is a need for emergency shelter facilities. The church offers their building to be that shelter and hosts hurricane preparation clinics, conducted by the local emergency services.
	e. From these examples discuss the following: i. How did the church connect their values/vision to the communities' needs? ii. What did the church have to change in order to meet those needs? (What did they start doing and what did they stop doing?) iii. What about the church stayed the same? iv. Do these stories prompt any new thoughts about your church?

	f. Understanding ourselves better [65 min.] i. Review of Congregational Snapshot [15min.] <i>(Instructions to retrieve in Session 1 of Facilitator Guide; Sample provided in Facilitator Guide with areas to focus discussion)</i> 1. What are the trends since 2007? 2. What should we celebrate? 3. What are areas of concern?
	ii. Finances [15 min.] 1. In reviewing last three years of your finances, what are the trends? What do you notice so far this year? 2. How much of your budget is supported by facility rental? Fundraisers? 3. How much indebtedness do you have? How much savings do you have? 4. Do you have an annual stewardship campaign? 5. How is your budget developed? 6. Additional Questions District Office has provided
	iii. Facilities and safety aspects [10 min.] 1. How are your facilities meeting current needs? 2. How inviting are your facilities for visitors? 3. What deferred maintenance issues are there and what is the estimated cost of their repair? 4. What safety issues are there? 5. What facility improvements would make your church better suited to meet the needs of your community?
	g. Homework i. Gather church's mission and vision statements ii. Gather leadership structure iii. Be ready to discuss church decision-making process iv. List of current ministries and outreach: description, population served, what's unique, church's participation
	h. Prayer [5 min.]

Acts 2 New International Version (NIV)

The Holy Spirit Comes at Pentecost

2 When the day of Pentecost came, they were all together in one place. **2** Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. **3** They saw what seemed to be tongues of fire that separated and came to rest on each of them. **4** All of them were filled with the Holy Spirit and began to speak in other tongues^[a] as the Spirit enabled them.

5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. **6** When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. **7** Utterly amazed, they asked: “Aren’t all these who are speaking Galileans? **8** Then how is it that each of us hears them in our native language? **9** Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,^[b] **10** Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome **11** (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” **12** Amazed and perplexed, they asked one another, “What does this mean?”

13 Some, however, made fun of them and said, “They have had too much wine.”

Peter Addresses the Crowd

14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. **15** These people are not drunk, as you suppose. It’s only nine in the morning! **16** No, this is what was spoken by the prophet Joel:

- 17** “‘In the last days, God says,
 I will pour out my Spirit on all people.
 Your sons and daughters will prophesy,
 your young men will see visions,
 your old men will dream dreams.
18 Even on my servants, both men and women,
 I will pour out my Spirit in those days,
 and they will prophesy.
19 I will show wonders in the heavens above

and signs on the earth below,
blood and fire and billows of smoke.

20 The sun will be turned to darkness
and the moon to blood
before the coming of the great and glorious day of the Lord.

21 And everyone who calls
on the name of the Lord will be saved.’[c]

22 “Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. **23** This man was handed over to you by God’s deliberate plan and foreknowledge; and you, with the help of wicked men,[d] put him to death by nailing him to the cross. **24** But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

25 David said about him:

“‘I saw the Lord always before me.
Because he is at my right hand,
I will not be shaken.

26 Therefore my heart is glad and my tongue rejoices;
my body also will rest in hope,
27 because you will not abandon me to the realm of the dead,
you will not let your holy one see decay.
28 You have made known to me the paths of life;
you will fill me with joy in your presence.’[e]

29 “Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. **30** But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. **31** Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. **32** God has raised this Jesus to life, and we are all witnesses of it. **33** Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. **34** For David did not ascend to heaven, and yet he said,

“‘The Lord said to my Lord:
“Sit at my right hand

35 until I make your enemies
a footstool for your feet.”’[f]

36 “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.”

37 When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

38 Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. **39** The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

40 With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.” **41** Those who accepted his message were baptized, and about three thousand were added to their number that day.

The Fellowship of the Believers

42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. **43** Everyone was filled with awe at the many wonders and signs performed by the apostles. **44** All the believers were together and had everything in common. **45** They sold property and possessions to give to anyone who had need. **46** Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, **47** praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

Congregational Snapshot

GCFA #:

Church Name:

District:

Town:

Pastor(s):

What is trend in AWA? Any special circumstances?

Major Emphasis on making disciples

	2007	2008	2009	2010	2011	2012	2013	2014	2015	YTD (2016)
AWA (Avg worship attendance)	585	559	508	469	480	543	497	436	399	370
POF (Prof of faith)	39	14	30	17	27	46	36	30	19	0
POF minus Deaths	34	10	26	12	27	44	34	30	17	
Children	0	145	125	136	144	150	160	161	161	
Youth	0	21	92	108	127	145	145	118	120	
Total Giving	\$586,257	\$568,811	\$534,628	\$481,882	\$576,235	\$564,728	\$571,634	\$691,922	\$669,182	
Total Giving per Avg Worshiper	\$1,002	\$1,018	\$1,052	\$1,027	\$1,200	\$1,040	\$1,150	\$1,587	\$1,677	
Facility Income	\$1,443	\$3,405	\$21,702	\$23,283	\$21,322	\$34,965	\$40,271	\$35,679	\$27,221	
Equitable Compensation	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0	
% Apportionments Paid	58.00%	0.00%	49.00%	12.00%	29.00%	32.00%	35.00%	20.00%	34.00%	
Total Indebtedness	\$601,580	\$471,580	\$437,956	\$344,238	\$261,146	\$180,207	\$95,457	\$111,255	\$25,000	
P&C and WC Ins. Arrear.	N/A	\$1	\$0	\$1,186	\$1,253	\$0	\$0	\$0	\$0	
Health Ins. & Pension Arrear.	N/A	\$209	\$0	\$1	\$3,240	\$0	\$0	\$0	(\$5)	

Giving is an indication of spiritual maturity

Connectional giving is an outreach to other UMC's & the world

Pastoral Compensation (Includes all appointed clergy)

Salary	\$65,920	\$88,422	\$84,077	\$95,922	\$61,800	\$61,800	\$61,800	\$64,272	\$64,272	
Reimbursable Account	\$7,116	\$7,376	\$4,729	\$6,250	\$5,000	\$5,000	\$5,000	\$5,000	\$5,000	
Continuing Ed	N/A	N/A	N/A	\$0	\$0	\$0	\$0	\$2,500	\$2,500	
Housing Allowance	\$23,500	\$46,250	\$36,250	\$37,500	\$25,000	\$25,000	\$25,000	\$25,000	\$25,000	

Date Printed: 7/7/2016

Are you current?

Are you paying your debt? Plans to reduce?

RESOURCE SESSION 3

A Guide To Apportionments

**Florida Conference
The United Methodist Church**

Treasurer, Director of Administrative Services

Florida Conference of the United Methodist Church
A GUIDE TO APPORTIONMENTS

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Florida Conference of the United Methodist Church
A GUIDE TO APPORTIONMENTS

HOW ARE YOUR CHURCH'S APPORTIONMENTS DETERMINED?

Each year, the delegates to Annual Conference approve a formula that is used to determine each local church's apportionments. Delegates also approve the total dollar amount apportioned to all the churches in the Florida Conference. This is the conference budget. The ***proposed*** formula and amount for the coming year can be found in the Conference Workbook in the report of the Council on Finance & Administration (CF&A). The Conference Workbook is published before annual conference and is distributed to all delegates. After delegates ***approve*** a formula and budget, these are published in the CF&A report in the Conference Journal. At Annual Conference, your delegate also has the opportunity to speak to and vote on these matters. There are three basic kinds of apportionments: District Apportionments, Conference Apportionments and General Church Apportionments.

Each District office can provide information about its District Apportionments.

Conference Apportionments are calculated using the *fair-share* method, which considers each individual church's expenses relative to all other churches' expenses. It works like this:

1. For each church, we add together everything spent in three areas, as reported by the church in their year-end statistical report:
 - a. Compensation (salary and benefits) for all lay employees and clergy,
 - b. Operational items (utilities, postage, office supplies, yard care, maintenance, etc.)
 - c. Program items (Sunday School materials, worship resources, etc.)
2. After determining these expenses for each individual church, we add together the church totals for all 700-plus churches in the Conference.
3. Then we take the total for each church and divide it by the total for all the churches in the Conference. This gives us the *fair-share decimal* for each church.

$$\frac{\text{Expenses for your local church}}{\text{Total of expenses for all local churches in the Conference}} = \text{Fair-Share Decimal}$$

4. We multiply each church's *fair-share decimal* by the total amount of the budget (approved by Annual Conference delegates). This portion of the conference budget is each church's *fair-share*. This is the amount apportioned to each church.

Please note:

- The *fair-share decimal* is different for each church and changes every year.
- Apportionments, benevolences, capital costs, etc. are NOT included in the formula.
- Membership, attendance, and similar statistics are also NOT included in the formula.

The global or General United Methodist Church apportions to each Annual Conference a proportionate share of the General Church budget as determined by delegates to General Conference, which meets every four years. General Church Apportionments are apportioned to local churches using the same formula as Conference Apportionments.

Apportionments fund the programs and activities approved by delegates from your church. Your church's apportionment is your church's fair share of the cost of these programs and activities. Your apportionment is important! Your church's giving makes a big difference!

A GUIDE TO APPORTIONMENTS

CLERGY SUPPORT

Our system of appointed clergy is an essential part of our connectional United Methodist Church. The Clergy Support apportionment provides funding for the expenses borne by the Florida Conference to sustain, support, hold accountable, and nurture our clergy.

The Clergy Support apportionment provides funding for clergy salaries and benefits paid by the Florida Conference and for other expenses related to our clergy system. Since this is the largest area of expense in the conference budget it is also the largest single apportionment item for every local church. The conference spends nearly 100 percent of this budget area each year, so, by action of Annual Conference, ***this apportionment must be paid in full each year by every local church.*** Any part of this apportionment that a church does not pay in the current year is carried forward and added to that church's apportionment the following year.

	Apportionment	Percent given
2011	\$2,627,138	97.70%
2012	\$2,583,252	97.45%
2013	\$2,695,350	100.00%
2014	\$2,865,000	99.99%

The Clergy Support apportionment is used in the following ways.

- **Clergy Benefits and Equitable Compensation** — The local church is the primary salary-paying unit for pastors, but the Florida Conference pays a variety of clergy benefits and expenses, including a substantial subsidy for the equitable compensation.
- **Clergy-Related Conference Boards** — This apportionment pays the meeting and program cost of our Conference Board of Ordained Ministry (BOOM) .
- **Center for Clergy Excellence** — The clergy support apportionment covers the Conference Office of Ministry's staffing and expenses.
- **Bishop's Office and Residence** — This apportionment pays the Episcopal office and Episcopal residence expenses which are not paid by the General Church (through the Episcopal Fund apportionment).
- **District Superintendents and Cabinet** — This apportionment pays the salaries, benefits, and business expenses of our 9 district superintendents; and the meeting-related and other costs of the Cabinet.
- **Judicial Process** — The clergy support apportionment pays for the cost of the conference committee on Investigations and Judicial Procedures, which handles difficult clergy matters. It also pays the conference's costs related to clergy suspensions during the investigative and judicial process.

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WORLD SERVICE FUND

World Service is “the first benevolent responsibility of the Church” (2012 United Methodist Book of Discipline, ¶812). This apportionment provides the basic financial resources for the core ministries of our denomination.

It underwrites Christian mission around the world, empowers our evangelism efforts, stimulates church growth, expands Bible studies, supports local church programs, enriches spiritual commitment and provides the means to equip and nurture our lay leaders through education and professional support. Giving to World Service helps God’s children everywhere and enables the proclamation of our Christian faith.

	Apportionment	Percent given
2011	\$3,850,761	74.92%
2012	\$3,716,955	77.40%
2013	\$3,576,858	78.30%
2014	\$3,437,882	81.84%

The World Service dollar is one of the hardest-working dollars in the United Methodist Church.

- **General Boards and Agencies** — The World Service is the cornerstone for the funding of the connectional system of the United Methodist Church. It represents the minimum needs of the denomination’s general agencies which serve as a resource to local churches and as an extension of local churches in ministry and mission on a conference, national and world level.
- **Mission Giving** — This apportionment provides funds for the administrative structure of our church. The major thrust in mission giving in our church begins here. Because our contributions to World Service cover overhead expenses, every dollar given to relief efforts goes directly to people in need and every dollar given to support the work of over 2,000 mission personnel goes directly to that personnel. In addition, when there is not enough money available to provide salary support for these missionaries through our Advance Special giving, World Service funds are used to make up the shortfall.

What World Service is really about is people – people in local congregations all across the Florida Conference who live, work and do ministry where they are and people who have enough love and resources left over to want to reach out to the world beyond their door.

Florida Conference of the United Methodist Church
A GUIDE TO APPORTIONMENTS

CONFERENCE BENEVOLENCES

This apportionment provides funding for Florida Conference program, mission and benevolent endeavors.

	Apportionment	Percent given
2011	\$4,809,315	79.72%
2012	\$5,192,559	80.63%
2013	\$5,289,000	81.61%
2014	\$5,850,000	84.39%

- **Conference Connectional Ministries** — This apportionment provides funding for the Conference Connectional Ministries which includes the following Florida Conference ministries and programs:
 - Camp Facilities in Leesburg, Green Cove Springs (North Florida), Alva (South Florida), and Centenary (North Florida)
 - Camps Ministry, including Summer Camps for children and youth
 - Communications, including the conference web site: www.flumc.org
 - Church & Society
 - Disaster Preparation & Relief
 - Discipleship
 - Ethnic Local Church Concerns ELCC
 - Health & Wholeness
 - Hispanic Ministry
 - Learning for Spiritual Leaders
 - Missions
 - Young Adult Ministry
 - Youth Ministry
- **Conference Board of Higher Education and Campus Ministries** — This apportionment pays the salaries for our campus ministers and the operating expenses for Wesley Foundations at colleges and universities throughout the conference. It also provides support for United Methodist-related Florida Southern College and Bethune-Cookman College.
- **Conference Board of Lay Ministry** — This apportionment supports ministry to and by the conference's lay people, including United Methodist Men and Women, Lay Speaking Ministry and Lay Witness Mission.
- **Office of Congregational Transformation** — This apportionment pays salary and expenses for the Office of Congregational Transformation
- **Other Conference Ministries** — The conference benevolences apportionment supports the work of many ministries and agencies operating throughout the Florida Conference, including:
 - Archives and History
 - Religion and Race
 - Status and Role of Women

A GUIDE TO APPORTIONMENTS

CONFERENCE SERVICES AND ADMINISTRATION

The Conference Services and Administration apportionment funds the general operations and administration of the Florida Conference. The coordination, oversight, and other administrative services provided by the Conference are a vital part of all that we do together. Our buildings and facilities in Lakeland, Leesburg and other places serve to nurture, strengthen, and broaden our ministry and mission. All of this and more is funded through the Conference Services and Administration apportionment.

	Apportionment	Percent given
2011	\$1,346,455	81.35%
2012	\$1,411,700	80.92%
2013	\$1,500,000	83.88%
2014	\$1,626,000	86.45%

The Conference Services and Administration apportionment provides funding for many areas in the conference.

- **Financial and Administrative Leadership** — This apportionment pays the expenses of the various conference bodies that manage the conference's finances and properties and provide legal and leadership administration. These bodies include the Conference Council on Finance and Administration (CF&A), Conference Trustees, IT, Election Procedures Committee, Legal Advisory Committee, Nominations Committee, Standing Rules Committee, Delegation Expense, and the Conference Capital Commission. It also pays the cost of the conference's annual audit by an independent CPA firm.
- **Annual Conference Event** — This apportionment funds the cost of holding our annual conference session each year, including facility rental, sound, lighting, video, printing and postage.
- **Conference Workbook and Journal** — The expenses of the Annual Conference workbook and Journal are paid by this apportionment. The fee charged for the Journal only covers a portion of the total expense to produce, print, and distribute it.
- **United Methodist Conference Center** — This apportionment pays operating expenses for the conference center facilities in Lakeland. These costs include utilities, telephone, computers and other equipment, computer software and programming, facility maintenance and repair, janitorial services and supplies, office supplies and postage.
- **Employee Salaries and Benefits** — Salaries and benefits for conference financial, technical and administrative staff are funded through this apportionment.
- **Property Maintenance** — The Conference Services and Administration apportionment funds the Conference Capital Replacement Fund which pays for capital maintenance needs of conference-owned buildings in Lakeland, Leesburg, and other locations. This apportionment pays the cost of property and casualty insurance on all conference-owned facilities and the cost of our state-wide, toll-free phone number.

Florida Conference of the United Methodist Church
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GENERAL ADMINISTRATION FUND

This apportionment finances the administrative function of the denomination's general activities, including the cost of General Conference.

	Apportionment	Percent given
2011	\$420,483	78.50%
2012	\$425,098	80.43%
2013	\$409,128	84.79%
2014	\$414,887	83.28%

This fund finances general church activities that are administrative in nature rather than missional, programmatic, or ecumenical. The General Administration Fund was established as part of the original financial plan of the Methodist Church at its unification in 1939.

- **General Conference** – This apportionment pays the basic costs of General Conference, which is the arena where United Methodists come together to work through their differences and to discover the important things that unite them. General Conference meets once every four years (quadrennium).
- **Legal, Financial and Administration** – This apportionment fund provides for the expenses of the Judicial Council and covers the administrative functions of the General Council on Finance and Administration. It funds the safeguarding of our denomination's legal interests and rights and the managing of The United Methodist Foundation.
- **History and Statistics** – The general administration fund pays for the operating costs for the General Commission on Archives and History and maintenance of historic shrines, landmarks and sites. This apportionment also pays for the cost of compiling and publishing our denominational statistics, and maintaining our denominational records.

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EPISCOPAL FUND

This apportionment pays for the expenses of active bishops and for the support of retired bishops and spouses. It pays for expenses related to Florida's Bishop Ken Carter. The general church spends nearly 100% of this budget area each year, so this apportionment must be paid in full each year by every local church. Any part of this apportionment that a church does not pay in the current year is carried forward and added to that church's apportionment the following year.

Bishops have always had a very special role in our church, elected and consecrated to speak to the church, and from the church.

Whether presiding over annual conference sessions, surveying disaster damage, meeting with district leaders or planting a tree, bishops accept what the apostle Paul called "a noble task" (1 Timothy 3:1). It is practical as well since our bishops are responsible for the oversight and promotion of both the temporal and spiritual interests of the church.

	Apportionment	Percent given
2011	\$1,092,563	96.40%
2012	\$1,140,790	96.95%
2013	\$ 997,334	100.00%
2014	\$1,003,855	98.90%

- **Bishops' Salaries and Benefits** – The Episcopal Fund provides salaries, moving expenses, pension, disability coverage, medical insurance and professional travel expenses for the bishops (including our bishop in Florida).
- **Episcopal Office and Residence** – This fund helps support the cost of the Episcopal residence (including our Bishop's residence in Lakeland) as well as operating expenses for the Episcopal Office.

The Episcopal Fund was one of the three general apportioned funds which were part of the financial plan of the Methodist Church from the time of its unification in 1939. All monies collected for the Episcopal Fund are sent to the General Council on Finance and Administration on a monthly basis and are then distributed back to the bishops and Episcopal offices on a regular basis. All active bishops are paid the same salary based on General Conference action each quadrennium (4-year period). This fund provides the base support for the Bishops of the church, not only in the US, but also for the missionary bishops around the world.

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INTERDENOMINATIONAL COOPERATION FUND

This apportionment supports General Church ecumenical ministries. This is United Methodism in mission with other Christian denominations, witnessing to Christian unity.

	Apportionment	Percent given
2011	\$ 101,475	74.92%
2012	\$ 97,807	78.93%
2013	\$ 94,820	79.02%
2014	\$ 92,262	82.23%

We United Methodists are a small part of the worldwide Christian church – the living body of Jesus Christ. Our unity with other Christian communities is affirmed in the historic creeds as we confess one holy, universal and apostolic church; support ecumenical efforts around the world; foster a renewal of Christian unity and understanding; give witness to a common Christian faith; meet human suffering when and where we can; and advocate for peace and justice all over the world.

- **Ecumenical agencies** – The Interdenominational Cooperation Fund provides basic support for the ecumenical agencies through which the United Methodist Church participates and cooperates with other Christian communities to further God’s kingdom. It also undergirds the work of chaplains, the program Religion in American Life, and Church World Service, a cooperative mission endeavor. Our gifts to the Interdenominational Cooperation Fund nurture the ministries of the Consultation on Church Union, the National Council of Churches, the World Council of Churches, and the Commission on Pan-Methodist Cooperation.
- **Churches Uniting in Christ** - Ten denominations are joined together in the Churches Uniting in Christ to seek ways toward greater visibility and effectiveness among themselves. The CUIC is now working to address theological issues related to the reconciliation of ministries, the mutual recognition of each other's churches, and shared Eucharistic fellowship. These ten member denominations are:
 - African Methodist Episcopal Church
 - African Methodist Episcopal Zion Church
 - Christian Church (Disciples of Christ)
 - Christian Methodist Episcopal Church
 - The Episcopal Church
 - International Council of Community Churches
 - Presbyterian Church (USA)
 - United Church of Christ
 - The United Methodist Church
 - Moravian Church Northern Province

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MINISTERIAL EDUCATION FUND

The Ministerial Education Fund (MEF) helps recruit and train effective United Methodist Ministers. It is an essential element of assuring high-quality, well-prepared clergy for the United Methodist Church. The MEF helps men and women respond to God's divine call on their life.

	Apportionment	Percent given
2011	\$1,302,827	76.00%
2012	\$1,236,493	79.12%
2013	\$1,213,010	76.40%
2014	\$1,180,278	82.35%

Our thirteen United Methodist seminaries lead the way in proclaiming God's Word in a world that needs that message desperately: *Boston University School of Theology*, Boston, MA; *Candler School of Theology*, Emory University, Atlanta, GA; *Claremont School of Theology*, Claremont, CA; *Drew University, The Theological School*, Madison, NJ; *Duke University, The Divinity School*, Durham, NC; *Gammon Theological Seminary*, Atlanta, GA; *Garrett-Evangelical Theological Seminary*, Evanston, IL; *Illiff School of Theology*, Denver, CO; *Methodist Theological School in Ohio*, Delaware, OH; *Perkins School of Theology*, Southern Methodist University, Dallas, TX; *Saint Paul School of Theology*, Kansas City, MO; *United Theological Seminary*, Dayton, OH; *Wesley Theological Seminary*, Washington, DC.

These seminaries are crucial to the future of the United Methodist Church as they partner with the local church to help men and women respond to God's call to full time, vocational ministry. Supporting MEF helps provide churches with pastoral leaders who work to meet the daily needs of the church and unchurched in their community.

How Churches Benefit from the Fund

- MEF support for all thirteen United Methodist seminaries helps keep tuition costs down.
- MEF supports continuing education courses for clergy and diaconal ministers currently serving congregations, as well as course of study schools for training local pastors.
- Scholarship aid is available to candidates for ordained ministry.
- Ordained and diaconal ministers receive spiritual formation resources to help them be more effective spiritual leaders.
- MEF sponsors regional and national events where people can explore God's call to ministry.
- Annual Conference Board of Ordained Ministry members are trained and supported in their work of approving and evaluating leaders who serve the church.

How the Fund Works

- General Conference determines the apportioned fund amount each quadrennium (4-year period).
- Each annual conference retains 25% of the amount received for the MEF apportionment in order to provide direct financial aid for theological training to those in their own conference.
- The remaining 75% goes to the General Board of Higher Education and Ministry where 63% is sent to our 13 United Methodist Seminaries.
- The Division of Ordained Ministry uses the remaining funds to support programs for ordained and diaconal ministers.

A GUIDE TO APPORTIONMENTS

BLACK COLLEGE FUND

The Black College Fund supports the operational expense and capital improvement needs of our eleven predominantly black, United Methodist-related colleges and a medical school.

	Apportionment	Percent given
2011	\$519,460	80.18%
2012	\$492,938	77.57%
2013	\$483,836	78.47%
2014	\$470,780	82.61%

Nurtured by the Black College Fund, the eleven historically Black United Methodist-related institutions play a unique role in United States higher education. They attract students from diverse social, economic and educational backgrounds – students who receive inestimable affirmation and support in vibrant, academically challenging spiritual environments.

Graduates of these ten colleges and a medical school include significant numbers of teachers and doctors, ministers and bishops, scientists and artists, judges, entrepreneurs and journalists. Many are leaders in the African-American community and, notably, leaders in a rapidly changing United States.

The United Methodist Black institutions include:

- Bennett College, Greensboro NC
- Bethune-Cookman College, Daytona Beach FL
- Claflin College, Orangeburg SC
- Clark Atlanta University, Atlanta GA
- Dillard University, New Orleans LA
- Huston-Tillotson College, Austin TX
- Meharry Medical College, Nashville TN
- Paine College, Augusta GA
- Philander Smith College, Little Rock AR
- Rust College, Holly Springs MS
- Wiley College, Marshall TX

These institutions serve as intellectual and spiritual founts preserving and expanding upon the rich history, traditions, and culture of a people and a nation.

It is critical for The United Methodist Church to renew its commitment to provide, through the Black College Fund, major support to these schools because of the unique role they continue to play in U.S. education. Societal inequities of race and class require educational institutions committed to providing academic excellence while serving as intellectual, spiritual and cultural reservoirs of African-American history and tradition.

Our own Florida Conference Bethune-Cookman College in Daytona Beach receives financial support from this fund.

A GUIDE TO APPORTIONMENTS

AFRICA UNIVERSITY FUND

This apportionment helps fund the development of a United Methodist university located in Zimbabwe, Africa. This university provides opportunities for students throughout Africa and includes schools of theology, agriculture, and education.

	Apportionment	Percent given
2011	\$116,293	100.0%
2012	\$110,348	100.0%
2013	\$108,274	100.0%
2014	\$105,352	100.0%

This fund supports the only United Methodist degree-granting university on the continent of Africa -- serving young men and women from all over Africa. Its mission is "to provide a higher education of excellent quality, to nurture students in Christian values, and to help the nations of Africa develop the leaders of the future."

Nestled between the lowlands of Mozambique and the highlands of Zimbabwe breathes Africa University -- a young, sturdy educational facility promoting academic, physical and spiritual development. Africa University currently offers courses in agriculture and natural resources, management and administration, theology, and education.

Africa University students come from Burundi, Kenya, Angola, the Democratic Republic of Congo, Malawi, Sierra Leone, Nigeria, Tanzania, Swaziland, Zimbabwe, Mozambique, Zambia, Batswana, South Africa, Ethiopia, Sudan, Liberia, Cameroon, Mali, Uganda, Benin, Rwanda and even America. In this university community, 1395 students from 22 African countries are united on one goal to attain a quality education.

One of Africa University's unique characteristics is its culturally diverse, multi-lingual, multi-traditional student body. Besides a variety of classes, students enjoy stimulating discussions from classmates of different cultures and beliefs. While Africa University is a private institution, it is not an elite one. The university takes pride in welcoming students from a variety of backgrounds, languages, traditions, values and lifestyles.

The university's logo, the healthy and prolific acacia tree which grows beautifully throughout Africa, is indicative of what happens to persons who wish not only to grow, but to share and spread that growth. The university's mission is "to provide higher education of high quality, to nurture students in Christian values, and to help the nations of Africa achieve their educational and professional goals. Africa University will play a critical role in education of the new leaders of African nations."

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JURISDICTIONAL FUND

This apportionment underwrites the cost of the Southeastern Jurisdictional Conference along with various programs of the Church in the Southeast.

	Apportionment	Percent given
2011	\$256,755	74.74%
2012	\$255,767	78.75%
2013	\$200,000	79.25%
2014	\$200,000	82.61%

The United Methodist Church in the United States is divided into five Jurisdictions, or geographical areas – the Northeastern Jurisdiction, The Southeastern Jurisdiction, the North Central Jurisdiction, the South Central Jurisdiction, and the Western Jurisdiction.

- **The Southeastern Jurisdiction (SEJ) covers nine southeastern states** – Florida, Georgia, Alabama, Mississippi, South Carolina, North Carolina, Virginia, Tennessee, and Kentucky. The Florida Conference is a member of the Southeastern Jurisdiction. The other conferences in the SEJ are: South Georgia, North Georgia, Alabama-West Florida, North Alabama, Mississippi, South Carolina, Western North Carolina, North Carolina, Holston, Virginia, Tennessee, Memphis, Kentucky, and the Red Bird Missionary Annual Conference.
- **Program and Administration** – The Southeastern Jurisdictional Fund provides administrative support for the Jurisdictional Council offices, program support for the Jurisdiction, and the cost of the Southeastern Jurisdictional Conference every four years. This fund provides a per diem plus travel costs for the almost 600 delegates to the four-day Jurisdictional Conference. One of the major responsibilities of these delegates is the election of bishops. But the overwhelming majority of these funds are used in support of the SEJ Administrative Council and the programs it supports such as Hinton Rural Like Center, Gulfside Assembly, SEMAR, UMVIM, and the Lay Ministry Training Center.

SEJ headquarters are located in Lake Junaluska, North Carolina.

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DISTRICT APPORTIONMENTS

In addition to Conference, General Church and Jurisdictional Church Apportionments, each District apportions monies to support missions, ministries, programs and administration within the local District. Some Districts support several apportioned funds for a variety of different purposes. While the District apportionments are received in the conference office along with other apportionment and connectional giving, 100% of the monies received for all District apportionments are returned to the District each month.

Districts are defined by geographic area, and every District has at least two funds: the District Work Fund and the District New Church Development Fund.

DISTRICT WORK FUND

The apportioned amount and percent given vary by District	
2011 Apportioned: \$2,032,173	average was 86.4%
2012 Apportioned: \$2,008,396	average was 88.69%
2013 Apportioned: \$2,019,365	average was 87.28%
2014 Apportioned \$1,995,707	average was 87.75%

This is the primary apportionment that provides funding for the operations of each District. Monies from this apportionment support the maintenance of the District Parsonage and District Office, the salary and benefits of the District Administrative Assistant (and sometimes other staff), office supplies, office utilities, office equipment, etc. The cost of District meetings and/or District training events may be supported from this apportionment or another District apportionment. The salary, benefits and routine business travel expense of the District Superintendent are provided by the conference through the Clergy Support Apportionment.

DISTRICT NEW CHURCH DEVELOPMENT FUND

The apportioned amount and percent given vary by District	
2011 Apportioned: \$1,508,664	average was 75.09%
2012 Apportioned: \$1,376,025	average was 80.15%
2013 Apportioned: \$1,396,427	average was 80.60%
2014 Apportioned: \$1,292,950	average was 88.74%

This apportionment helps support the cost of starting new churches and other District mission initiatives. The Conference provides substantial financial support for new churches through the new Church Start Apportionment. The Conference and each District work in partnership to start new churches. This apportionment provides monies to buy land for new churches, to help offset other expenses in starting new churches and to fund other related property and mission matters in each District.

Agenda for Local Church Assessment—Session 4

<u>Facilitator</u>	<u>Agenda Item</u>
	1) Facilitator brings with them a copy of the Church's Mission Insite Quad Report
	2) Assess Your Church
	a. Transformational Prayer (<i>provided in Session 1 of the Facilitator Guide</i>)
	b. Bible Study Luke 10: 27-37 (<i>provided in the Facilitator Guide</i>)
	c. Church Leadership i. Review the leadership structure. ii. Discuss the decision-making processes used by your committees and teams (prayer, voting, consensus, approval by church council). How effective are they? iii. What are the leadership styles of your leaders? iv. How are congregational concerns about ministries and decisions addressed?
	d. Mission Insite Quad Report (<i>provided in the Facilitator Guide</i>) i. What surprised you in this report? ii. What were you affirmed with by this report? iii. Let's take a special look at page 10 in the report. Are there any potential ministries that occur to you from this data?
	e. Ministries (<i>Tool provided in Facilitator Guide that can be used to create flip charts for the discussion</i>) i. Review your ministries. ii. How many are focused on congregational vs. outreach? iii. What areas of need are not being served or are under-served? iv. In what ways are the ministries of the church changing lives? v. How effective are they in making new and better disciples?
	f. Mission & Vision-Discussion i. What is your mission and vision? ii. How are your ministries currently supporting this mission and vision? iii. What do you need to add in order to live out God's current vision for your church? iv. What are you willing to give up in order live out God's current vision for your church?
	g. Closing Prayer [5 min.]
	h. Next Meeting : Review of Church Options

Luke 10:27-37 New International Version (NIV)

²⁷ He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”^[a]; and, ‘Love your neighbor as yourself.’^[b]”

²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”

²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

³⁵ The next day he took out two denarii^[c] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

³⁷ The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

Remember: These are extrapolated numbers. They are indicators.



The Quadrennium Report

Prepared for: **Good Shepherd** 10 mi radius

Study area: 10 mile radius - 2815 N Galloway Rd, Lakeland, FL 33810, USA

Date of Report: 7/5/2016

Quad Project Version: 2012

About the NEW Quadrennium Project Report

The Quadrennium Project Report provides a projection of likely religious beliefs, preferences and practices for a defined study area. It is based upon the Quadrennium Project national survey conducted by MissionInsite. While general religious data is available through various organizations, only MissionInsite can provide local geography projections that are current.

How to read the Quadrennium Report

The NEW Quadrennium Project report is divided into three sections, each providing a different approach to the data.

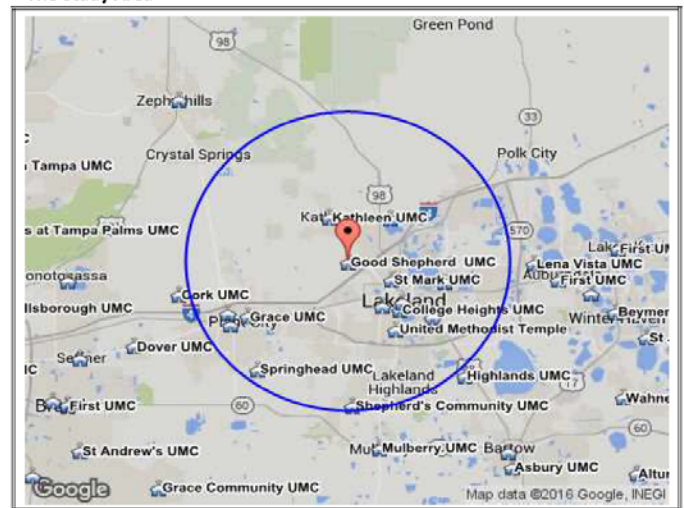
- **The Story View** Report presents 10 indicators of your study area's likely religious beliefs, preferences and practices.
- **The ThemeView** Report provides projections for the study area across all of the variables in the Quadrennium Project survey. It is organized into three theme areas, called Landscapes.

- The Beliefs Landscape
- Religious Affiliations and Preferences Landscape
- The Local Church Landscape

Within each Landscape one or more specific categories are presented. In each case, the study area data is compared to the national average.

- **GraphView** provides several graphs that reflect the more significant findings, most comparing the study area to the national average.

The Study Area



More Information

Please refer to the last page of the report for additional notes and interpretation aides in reading the report.

White Paper

A White Paper that provides specific information about how the Quadrennium Project was developed is available on the MissionInsite website. This document will present the concept behind the project, the survey that was fielded and how projections into specific geographic areas is accomplished.

Best to look at
following pages than
this seasonal page



StoryView

Significant Indicators of Religious Beliefs, Preferences & Practices

Beliefs about God					
1	Compared to the national average, how traditional or non-traditional are beliefs about God? (See the Beliefs About God Theme)	Very Traditional	Somewhat Traditional	Mixed	Somewhat Non-Traditional Very Non-traditional
Beliefs about Jesus					
2	Compared to the national average, how traditional or non-traditional are beliefs about Jesus? (See the Beliefs about Jesus Theme)	Very Traditional	Somewhat Traditional	Mixed	Somewhat Non-Traditional Very Non-traditional
Beliefs about Social and Moral Issues					
3	Do the social and moral beliefs of this study area trend towards the conservative or progressive side of the political and social scale? (See the Social and Moral Issues Theme)	Very Conservative	Somewhat Conservative	Mixed	Somewhat Progressive Very Progressive
Presence of "Nones"					
4	Compared to the national average, what is the level of the religious preference "None, No Preference" in this study area? (See the Religious Preferences Theme)	Very Low	Low	Average	High Very High
Change in Christian Religious Preference					
5	In what direction has the Christian Religious Preference moved over the prior 10 year period? (See the Religious Preferences Theme)	Significant Decline	Some Decline	About the Same	Some Increase Significant Increase
Christian to Non-Christian Preferences					
6	How does the aggregated Christian Preferences in this study area compare to the aggregated Non-Christian Preferences? (See the Religious Preferences Theme)	Significantly Less Christian	Somewhat Less Christian	About the Same	Somewhat More Christian Significantly More Christian
Significance of Faith to Life					
7	Compared to the national average, how significant is "faith to life" in the study area? (See the Faith and Religious Involvement Theme)	Very Low	Somewhat Low	About the Same	Somewhat More Significantly More
Change in Significance of Faith to Life					
8	How much change, whether positive or negative in the significance of "faith to life" is projected in this study area? (See the Faith and Religious Involvement Theme)	No Change	Little Change	Modest Change	Significant Change Radical Change
Life Concerns					
9	Overall, how do the concerns about life compare to the national average? (See the Life Concerns Theme)	Very Low	Somewhat Low	About the Same	Somewhat More Significantly More
Media Preference					
10	What are the Media Preferences in the area? (See the Media Preference Theme)	Very Traditional Oriented	More Traditional Oriented	Mixed	More Online Oriented Very Online Oriented

ThemeView

Prepared for: Good Shepherd 10 mi radius
Study Area: 10 mile radi
Quadrennium Report Region: South
Date of Report: 7/5/2016
Quad Project Version: 2012

Some data may be contradictory. Focus on “study” area.

Beliefs Landscape

Beliefs about God

Beliefs about God held by people are very diverse. These statements express the likely views held by people within this area of study on a range of beliefs. Ideas range from well defined monotheism to loosely defined polytheism.

	Study Area		US Average		Comparative Index	
	Disagree	Agree	Disagree	Agree	Disagree	Agree
Everyone and everything is god	45.5%	29.4%	43.9%	27.9%	104	106
God is a higher state of consciousness that people may achieve	33.7%	39.7%	33.5%	37.3%	101	106
God is love and invites the world into a loving relationship	7.9%	76.9%	10.2%	71.0%	77	108
God is the full realization of human potential	23.9%	47.2%	25.3%	42.3%	94	112
I believe God created the world but takes no further part in it	72.0%	9.8%	67.8%	9.7%	106	100
I believe in more than one god, i.e. many gods	80.2%	5.9%	75.0%	7.0%	107	83
I believe in Nature and/or spirits in Nature	28.1%	43.8%	26.5%	45.2%	106	97
I don't believe a god exists; the material universe is all that is	79.5%	9.0%	74.5%	10.9%	107	83
I have a personal relationship with one living God, who is Lord and Savior	15.6%	70.9%	19.4%	63.5%	80	112
I'm unsure/undecided about whether a god exists	76.4%	11.6%	70.5%	15.1%	108	77

Beliefs about Jesus

Jesus is a person of interest to many people, but what they think about who he was and what he did varies. These statements express the likely views held by people within this area of study.

	Study Area		US Average		Comparative Index	
	Disagree	Agree	Disagree	Agree	Disagree	Agree
Jesus actually rose from the dead as the Bible teaches	12.4%	69.5%	14.6%	61.8%	85	113
Jesus belief does not require participation in a church	29.8%	51.9%	24.9%	53.7%	120	97
Jesus is both divine and human	13.5%	65.0%	14.4%	60.3%	94	108
Jesus is not like his followers in the Church	24.9%	38.6%	24.0%	35.0%	103	110
Jesus is the only way for human salvation from sin	19.3%	63.7%	24.0%	53.7%	80	119
Jesus rules now as Lord of Heaven and earth	17.8%	61.2%	19.5%	54.1%	91	113
Jesus was just a good moral teacher and no more	66.2%	14.9%	60.1%	16.3%	110	91
Jesus was the expected Jewish Messiah	11.9%	52.7%	13.2%	46.5%	90	113

Beliefs about Social & Moral Issues

A great deal of diversity of opinion of many social and moral issues exists. The table below presents the projected views that are likely to be dominate in the area of study.

	Study Area		US Average		Comparative Index	
	Disagree	Agree	Disagree	Agree	Disagree	Agree
<i>I believe...</i>						
Abortion should remain legal	30.3%	51.0%	27.1%	56.0%	112	91
America has a moral responsibility to be a force for good in the world	12.3%	71.2%	12.6%	70.2%	98	101
Americans increasingly act irresponsibly to the detriment of the common good	9.3%	70.9%	9.1%	70.4%	102	101
Asking the rich to pay a higher tax rate is a way to establish justice	28.0%	53.7%	25.4%	57.3%	110	94
Children are adequately taught good moral standards today	83.9%	7.6%	82.2%	8.4%	102	90
Children ought to be raised in a two-parent, mother and father families, if possible	16.2%	67.7%	18.8%	62.8%	86	108
Marriage as a social institution is becoming obsolete	29.9%	47.2%	31.8%	45.0%	94	105
Marriage is only a relationship between one man and one woman	29.3%	57.4%	35.5%	50.8%	82	113
Our culture is too obsessed with celebrity	4.3%	86.3%	3.3%	88.3%	130	98
People should be involved in volunteer activities for the benefit of others	4.4%	75.5%	4.5%	75.3%	98	100
Religion must play a primary role in shaping individual morality	17.9%	64.4%	23.3%	56.7%	77	113
Religious communities should fully embrace LGBT persons (Lesbian, Gay, Bisexual, Transgender)	31.3%	40.6%	27.3%	45.6%	115	89
Same sex marriage should be legalized	44.6%	35.0%	38.4%	42.3%	116	83
If an aggressive act is committed against the US, we are justified in the use of violence in response	11.7%	71.2%	13.2%	70.0%	89	102
The government should be deeply involved in solving poverty	23.0%	64.0%	22.2%	64.7%	104	99
The government should not be able to interfere with the employment practices of religious organizations	20.0%	53.0%	23.6%	48.8%	85	109
The science that says humans are affecting the climate of the planet (i.e. global warming)	21.7%	58.0%	20.6%	61.2%	105	95
The US should pursue every avenue to stop illegal immigrants flowing into this country	15.3%	68.7%	17.2%	66.6%	89	103
Tolerance is necessary for social peace and well being	12.1%	72.9%	10.4%	75.7%	116	96
We must be good stewards of the environment even if it means restricting natural resource development. (such as drilling for oil, fracking, etc.)	19.9%	58.5%	18.5%	61.2%	108	96

Again focus on study area

Religious Affiliations and Preferences Landscape

Religious Preferences

Religious preferences range from the “Nones” to very specific traditions. The likely preferences within this area of study are presented below for both now and 10 years prior. Note any changes up or down.

	Study Area			US Average			Comparative Index	
	Now	10 Years Prior	Change	Now	10 Years Prior	Change	Now	10 Years Prior
Adventist/Anabaptist/Mennonite	0.4%	0.7%	-0.3%	0.8%	0.9%	-0.1%	53	84
Baptist	22.0%	22.8%	-0.8%	12.5%	13.5%	-1.0%	176	169
Buddhism/Hindu/Sikh/Taoist	0.8%	0.6%	0.3%	1.3%	1.2%	0.1%	67	50
Catholic	14.0%	17.3%	-3.3%	20.1%	23.8%	-3.7%	70	73
Congregational	1.0%	1.0%	-0.1%	1.6%	1.8%	-0.2%	59	58
Episcopalian/Anglican	2.0%	2.2%	-0.3%	1.6%	1.9%	-0.2%	120	118
Holiness	0.8%	0.8%	0.1%	0.8%	0.8%	-0.1%	107	93
Islam/Baha'i	0.3%	0.3%	-0.0%	0.5%	0.4%	0.0%	57	63
Jehovah's Witness	1.0%	1.0%	-0.0%	1.0%	1.1%	-0.1%	94	88
Judaism	2.9%	3.1%	-0.2%	3.4%	3.6%	-0.2%	84	86
Lutheran	2.7%	3.5%	-0.8%	4.7%	5.5%	-0.8%	57	64
Methodist	7.5%	9.1%	-1.6%	6.1%	7.0%	-0.9%	123	131
Mormon/Latter Day Saints	0.8%	0.9%	-0.1%	2.0%	2.0%	0.0%	39	43
Native American/New Age/Rastafarian/Wicca	1.2%	0.9%	0.3%	1.3%	1.3%	-0.0%	95	75
Non-denominational/Independent	9.7%	7.0%	2.7%	7.9%	6.1%	1.9%	122	115
None/No Religious Preference	18.2%	16.3%	1.9%	22.6%	19.6%	3.0%	81	83
Orthodox	0.1%	0.2%	-0.0%	0.7%	0.7%	0.0%	20	26
Pentecostal/Charismatic	3.7%	3.7%	-0.0%	3.1%	3.1%	0.0%	120	122
Presbyterian/Reformed	2.6%	3.0%	-0.4%	2.8%	3.2%	-0.4%	94	94
Spiritual/No Religious Preference	8.0%	5.4%	2.6%	7.8%	5.2%	2.5%	103	102
Unitarian/Universalist	0.3%	0.2%	0.1%	0.7%	0.6%	0.0%	48	38

Summary Religious Preferences: Christian and Other

	Study Area			US Average			Comparative Index	
	Now	10 Years Prior	Change	Now	10 Years Prior	Change	Now	10 Years Prior
Catholic & Orthodox	14.1%	17.5%	-3.3%	20.8%	24.5%	-3.7%	68	71
Historic Mainline Protestant Denominations	37.8%	41.7%	-3.9%	29.4%	32.8%	-3.5%	129	127
Other Protestant Denominations/Churches	14.6%	12.2%	2.4%	12.5%	10.8%	1.7%	116	113
Total: Christian Religious Preferences	66.5%	71.4%	-4.9%	62.7%	68.1%	-5.4%	106	105
Other Non-Christian Religious Preferences	7.0%	6.7%	0.3%	9.65%	9.8%	-0.1%	72	69
None/No Preference or Spiritual/No Preference	26.2%	21.7%	4.6%	20.24%	24.8%	5.6%	86	87

Note areas of change in your area highlighted in red.

Denominational Affiliations

Some people within an area of study will indicate an affiliation with one of the following denominations. These projected affiliations are presented below for both now and 10 years prior. Note any changes up or down.

	Study Area			US Average			Comparative Index	
	Now	10 Years Prior	Change	Now	10 Years Prior	Change	Now	10 Years Prior
African Methodist Episcopal Church	0.8%	0.8%	-0.0%	1.5%	1.3%	0.2%	55	63
African Methodist Episcopal Zion Church	0.2%	0.2%	-0.0%	0.4%	0.5%	-0.1%	47	42
American Baptist Churches/ USA	14.7%	13.5%	1.3%	9.1%	8.5%	0.6%	162	159
Assemblies of God	3.7%	4.1%	-0.3%	4.3%	3.8%	0.5%	88	109
Christian and Missionary Alliance	0.8%	0.6%	0.2%	2.0%	1.6%	0.4%	42	41
Christian Church (Disciples of Christ)	4.8%	3.7%	1.1%	5.3%	4.3%	1.0%	90	87
Church of Jesus Christ of Latter Day Saints	2.2%	1.6%	0.6%	5.3%	4.2%	1.1%	41	38
Church of the Nazarene	0.9%	1.0%	-0.1%	1.7%	2.0%	-0.3%	53	51
Episcopal Church	3.5%	4.4%	-0.9%	3.2%	3.8%	-0.6%	109	115
Evangelical Free Church of America	0.1%	0.1%	0.0%	2.0%	1.5%	0.5%	5	5
Evangelical Lutheran Church in America	1.9%	2.2%	-0.2%	4.2%	4.2%	-0.0%	46	51
Foursquare Gospel	0.0%	0.2%	-0.2%	1.5%	1.7%	-0.2%	3	13
Lutheran Church, Missouri Synod	2.6%	2.5%	0.1%	4.5%	4.8%	-0.2%	57	52
Presbyterian Church (USA)	3.7%	3.5%	0.2%	4.0%	4.1%	-0.2%	93	84
Presbyterian Church in America	0.9%	0.9%	0.1%	1.7%	1.5%	0.2%	56	59
Reformed Church, RCA/CRC	0.4%	0.2%	0.2%	1.8%	1.6%	0.2%	23	13
Roman Catholic Church	27.0%	28.6%	-1.5%	39.2%	40.2%	-1.0%	69	71
Salvation Army	0.2%	0.5%	-0.3%	0.9%	1.0%	-0.2%	21	51
Seventh Day Adventist	0.7%	0.9%	-0.1%	1.8%	1.9%	-0.1%	40	45
Southern Baptist Convention	14.7%	13.4%	1.4%	9.1%	8.3%	0.8%	162	162
United Church of Christ	1.0%	1.3%	-0.3%	3.1%	2.5%	0.6%	34	53
United Methodist Church	15.0%	16.0%	-1.0%	11.4%	11.7%	-0.3%	131	137

Note: Page 5&6 are confusing. Page 6 is what one would mark on a form.

Faith and Religious Involvement

Faith is a dynamic factor in many peoples lives. For some it is growing and for others it is declining. The level of active involvement changes as well. The Faith and Religious Involvement variables look at this theme from several vantage points, providing an understanding of what is likely to be the case in the study area.

	Study Area	US Average	Comparative Index
Activity in a religious congregation or community:			
Projected percentage involved	42.6%	38.9%	110
Projected percentage NOT involved	57.4%	61.0%	94
Estimated change over prior 10 years	-8.4%	-8.5%	
Religious activity directional change:			
Percent likely to have become active	8.2%	6.9%	118
Percent likely to have ceased to be active	16.6%	15.3%	108
Percent Likely to have made no change	75.2%	77.8%	97
Net Change in direction of activity	-8.4%	-8.4%	
Projected significance of religious faith to life:			
Not Significant	16.3%	21.1%	77
Some Significance	28.5%	32.3%	88
Very Significant	55.3%	46.7%	118
Projected change in the role of religious faith over 10 years:			
No Significant Change	-0.3%	0.8%	33
Some Significant Change	-7.3%	-6.1%	121
Very Significant Change	7.6%	5.3%	144
Probable level of participation for those involved in a religious congregation or religious community: Of those who indicated participation			
Holidays only	1.7%	3.9%	44
Less than once per month	5.4%	6.5%	83
Once per month	7.1%	7.2%	98
Two to three times per month	16.7%	18.2%	92
Weekly	69.2%	65.6%	105

Looking at active involvement.

Reasons for Non-Participation—Outside of the Church

People have different reasons for not participating in a religious congregation or community. These variables consider this from two perspectives; from the Outside and from the Inside. The Outside group are persons who most likely do not currently participate in any religious community. The Inside group reflects persons who most likely do currently participate but have considered discontinuing their involvement. In the national sample, those who were on the inside but considered non-participation was only 13% of the total who indicated activity in a religious congregation or community.

	Study Area	US Average	Comparative Index
<i>From the Outside: Probable reasons for non-participation in a religious congregation or religious community: Percent Important</i>			
About Personal Life			
Demands of raising children	28.4%	28.0%	101
Moved from community	31.3%	27.7%	113
No good faith community in area	34.3%	31.1%	110
No time/less time available	40.4%	38.3%	105
About Personal Faith			
Don't believe in God	35.2%	35.3%	100
No longer believe	32.8%	32.9%	100
Unsure about personal beliefs	39.8%	39.5%	101
Wasn't relevant to my life	45.9%	48.3%	95
About the Church			
Boring/uninteresting	40.8%	42.8%	95
Conflicts in religious community	46.6%	45.2%	103
Didn't feel welcome/useful	43.9%	41.4%	106
Disillusionment with religion	51.5%	52.6%	98
Don't trust organized religion	58.8%	58.5%	100
Don't trust religious leaders	62.9%	61.7%	102
Never been invited	21.2%	19.7%	108
Not current/old fashioned	35.8%	35.6%	101
Religion too focused on money	66.3%	65.8%	101
Religious people too judgmental	67.6%	65.9%	103
Strict/inflexible beliefs	52.3%	53.9%	97
Wasn't supportive during crisis	36.9%	34.7%	106
Worship/music style	39.1%	36.6%	107

This page may indicate a “front door” problem.

Reasons to Consider Non-Participation—Inside of the Church

	Study Area	US Average	Comparative Index
From the Inside: Probable reasons for considering non-participation in a religious congregation or religious community: Percent Important (Of the 13% of the national sample who were currently participating but considered non-participation, the following are the reasons.)			
About Personal Life			
Demands of raising children	44.2%	41.2%	107
Moved from community	55.0%	53.7%	102
No good faith community in area	62.7%	58.2%	108
No time/less time available	52.9%	52.8%	100
About Personal Faith			
Don't believe in God	51.2%	49.6%	103
No longer believe	49.6%	50.9%	97
Unsure about personal beliefs	63.3%	59.8%	106
Wasn't relevant to my life	56.9%	55.9%	102
About the Church			
Boring/uninteresting	62.4%	56.6%	110
Conflicts in religious community	69.7%	69.1%	101
Didn't feel welcome/useful	72.1%	67.8%	106
Disillusionment with religion	61.9%	63.1%	98
Don't trust organized religion	54.4%	56.5%	96
Don't trust religious leaders	74.7%	71.8%	104
Never been invited	34.7%	34.7%	100
Not current/old fashioned	50.1%	50.2%	100
Religion too focused on money	70.7%	69.6%	102
Religious people too judgmental	70.4%	66.9%	105
Strict/inflexible beliefs	65.1%	66.5%	98
Wasn't supportive during crisis	69.7%	67.5%	103
Worship/music style	71.2%	64.4%	110

Note areas in green.
What does this say
of this church?

Life Concerns

People and their households have daily concerns with which they must deal. The lists in this table presented the projected concerns for the area of study.

		Study Area		US Average		Comparative Index	
		Modest Concern	Significant Concern	Modest Concern	Significant Concern	Modest Concern	Significant Concern
Personal Life	Average	28.5%	10.8%	29.5%	9.7%	97	111
Anger management/losing my temper		29.4%	6.0%	29.5%	5.4%	100	112
Depression		34.1%	11.7%	35.9%	10.4%	95	113
Finding a mate/spouse		15.3%	8.9%	15.2%	7.4%	101	120
Getting over the past/dealing with guilt		37.2%	8.8%	37.7%	7.8%	99	113
Losing weight/diet issues		46.2%	24.0%	48.4%	22.4%	95	107
Making friends		31.0%	7.0%	32.6%	6.4%	95	111
Personal health problems		51.4%	20.4%	52.3%	17.3%	98	118
Problems with addictions		10.4%	4.1%	11.9%	3.5%	87	120
Struggling with my sexual orientation		3.8%	2.0%	3.6%	1.7%	105	118
Unemployment/Losing my job		26.5%	14.6%	28.4%	14.5%	93	100
Home and Family	Average	23.3%	8.6%	24.2%	7.8%	96	111
Avoiding homelessness		24.2%	9.8%	23.1%	8.8%	105	111
Balancing work & family		30.2%	9.1%	33.1%	8.5%	91	107
Caring for aging parents		26.7%	13.1%	28.1%	13.5%	95	97
Child who is gay, lesbian, bisexual or transgender		4.8%	3.2%	4.9%	2.6%	97	122
Conflict resolution/arguing too much		29.8%	7.0%	30.4%	6.7%	98	105
Divorce		9.4%	3.8%	9.9%	3.6%	95	106
Domestic violence in my family		7.5%	2.9%	7.1%	2.4%	107	118
Health crisis/illness		47.4%	18.9%	47.7%	15.8%	99	120
Marriage problems		16.2%	5.4%	17.4%	5.1%	94	106
Raising a teen		14.2%	7.1%	15.0%	6.8%	95	105
Raising children as a single parent		7.7%	5.5%	7.9%	4.4%	97	124
Stress/time to relax		45.2%	17.8%	48.6%	16.3%	93	109
Struggles with Adult Children		21.4%	6.2%	20.5%	5.4%	105	115
Time for friends/family		41.7%	11.2%	45.1%	9.2%	92	121
Community	Average	27.5%	15.3%	26.1%	13.7%	105	112
Illegal immigration		20.9%	21.9%	21.0%	19.4%	99	113
Violence in my neighborhood		34.2%	8.7%	31.2%	8.0%	109	109
Career and Financial	Average	40.8%	25.1%	43.3%	23.9%	94	105
Day-to-day financial matters		48.6%	27.3%	48.9%	26.1%	99	105
Financing the future/savings/ retirement		44.2%	36.6%	47.0%	35.0%	94	105
Reaching my goals/being successful		40.6%	19.2%	44.2%	17.6%	92	109
Satisfying job/career		30.0%	17.2%	33.2%	17.1%	90	101
Future Hopes and Possibilities	Average	38.3%	15.1%	39.7%	13.0%	96	116
Fear of the future or the unknown		46.9%	19.0%	49.0%	17.3%	96	110
Fulfilling marriage/romance & intimacy		31.4%	14.4%	34.4%	12.4%	91	116
Making the right choices/finding direction		47.7%	17.1%	49.7%	14.9%	96	115
Spiritual issues/religion		27.2%				105	136

Sources: US Census Bureau, Synergos Technologies Inc., Experian

This suggests ways
you can be relevant!

Page 10

Program or Ministry Preferences

Different communities need different programs and services. The table below presents the kinds of programs or services that are likely to be considered important in the area of study.

	Study Area		US Average		Comparative Index	
	Modestly Important	Very Important	Modestly Important	Very Important	Modestly Important	Very Important
Personal Growth	34.2%	11.0%	32.6%	9.2%	105	120
Addiction support groups	27.2%	11.4%	26.9%	10.0%	101	114
Health/weight loss programs	35.5%	11.2%	33.9%	9.1%	105	124
Practical training seminars	40.0%	10.5%	37.1%	8.5%	108	123
Family Support and Intervention Services	34.6%	18.1%	35.0%	14.8%	99	123
Daycare/After-School Programs	24.3%	13.0%	24.3%	10.6%	100	122
Crisis support groups	42.9%	16.4%	41.7%	14.3%	103	115
Family oriented activities	38.2%	28.3%	39.5%	24.0%	97	118
Marriage enrichment	33.8%	18.1%	35.3%	13.7%	96	132
Parenting development	29.1%	14.6%	29.6%	11.7%	98	124
Personal/family counseling	39.3%	18.3%	39.6%	14.2%	99	129
Community Involvement and Advocacy Programs	47.4%	18.4%	47.7%	16.1%	99	114
Adult social activities	51.2%	20.4%	51.8%	17.0%	99	120
Involvement in social causes	48.7%	17.1%	48.6%	15.5%	100	110
Social justice advocacy work	39.0%	13.2%	39.3%	11.6%	99	114
Opportunities for volunteering in the community	50.7%	23.1%	51.1%	20.4%	99	113
Community Activities or Cultural Programs	42.1%	19.2%	42.3%	16.6%	100	116
Cultural programs (music, drama, art)	46.1%	14.3%	45.2%	12.8%	102	112
Holiday programs/activities	48.3%	20.9%	49.0%	18.0%	99	116
Seniors/retiree activities	42.7%	20.0%	41.8%	16.7%	102	120
Youth social activities	31.3%	21.6%	33.0%	18.8%	95	115
Religious/Spiritual Programs	34.4%	23.3%	34.2%	19.0%	101	123
Alternative spiritual practices (meditation, yoga, etc.)	26.5%	8.7%	28.2%	8.0%	94	109
Bible or Scripture study/prayer groups	34.1%	28.5%	32.5%	21.6%	105	132
Christian education for children	28.0%	26.4%	27.8%	22.0%	101	120
Contemporary worship services	40.2%	20.1%	40.2%	17.0%	100	118
Spiritual discussion groups			15.0%		104	132
Traditional worship services			30.3%		98	119

Suggests relevancy

Media Preferences

How do people get information about the world? How do they communicate with the world? In our ever changing world of media and communications, no single channel is dominate. The table below presents the media preferences that are likely to be important in the area of study.

	Study Area		US Average		Comparative Index	
	Modestly Important	Very Important	Modestly Important	Very Important	Modestly Important	Very Important
Blogs	14.5%	4.4%	14.8%	5.2%	98	85
Email letters	28.5%	34.7%	29.3%	32.4%	97	107
Facebook	22.0%	36.8%	20.9%	36.8%	106	100
Linked in	9.1%	2.3%	9.8%	2.4%	92	97
Local TV News	26.4%	55.7%	26.9%	56.0%	98	99
National TV News	29.9%	46.4%	31.1%	44.8%	96	104
Online News (e.g. CNN/ABC)	31.2%	31.4%	31.3%	31.8%	100	99
Print Media	35.2%	24.4%	35.9%	26.9%	98	91
Public TV/Radio	28.8%	27.0%	27.8%	26.7%	104	101
Radio	35.5%	32.7%	34.6%	35.9%	102	91
Twitter	7.1%	4.3%	7.1%	4.6%	101	94
Other	14.7%	9.4%	15.1%	8.3%	97	114

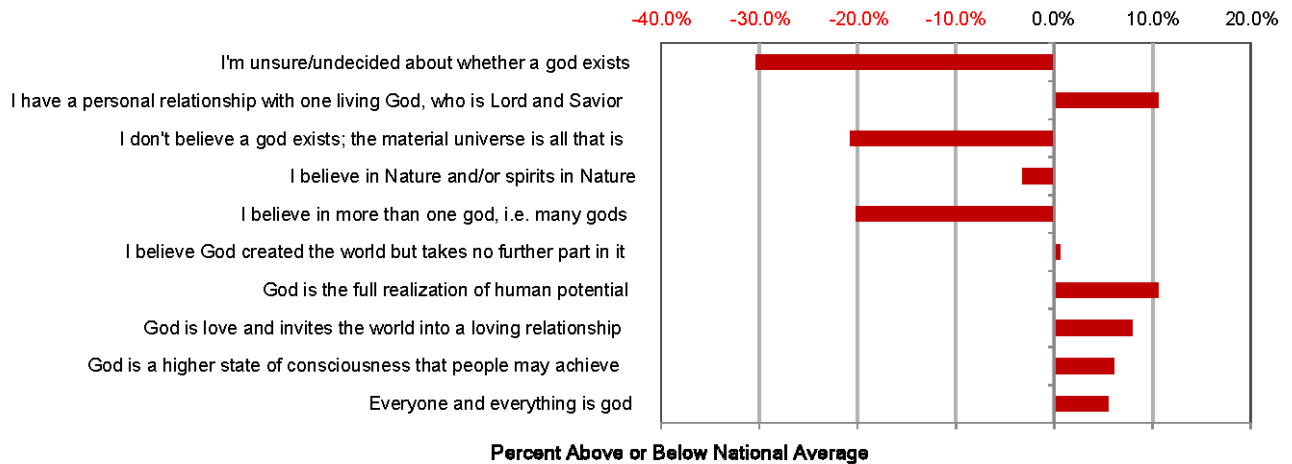
Note: Blogs...

GraphView

Prepared for: Good Shepherd 10 mi radius
Study Area: 10 mile radius - 2815 N Gallowa
Quadrennium Report Region: South
Date of Report: 7/5/2016

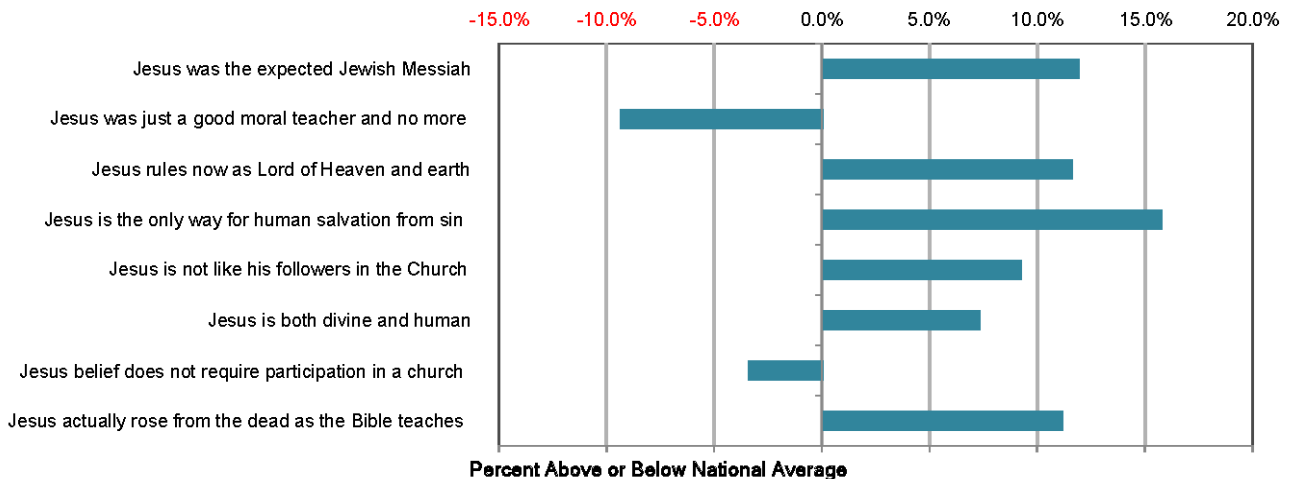
Beliefs

Beliefs About God: Agree with Statement



NOTE: Vertical line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.

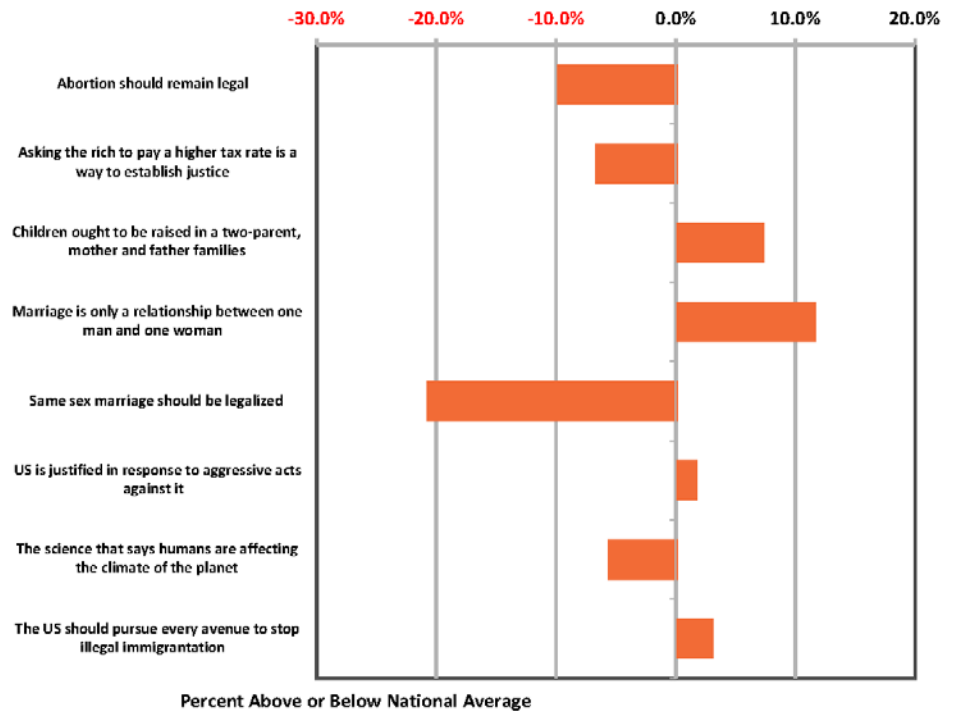
Beliefs About Jesus: Agree with Statement



NOTE: Vertical line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.

Beliefs

Beliefs About Social and Moral Issues: Major Social Issues

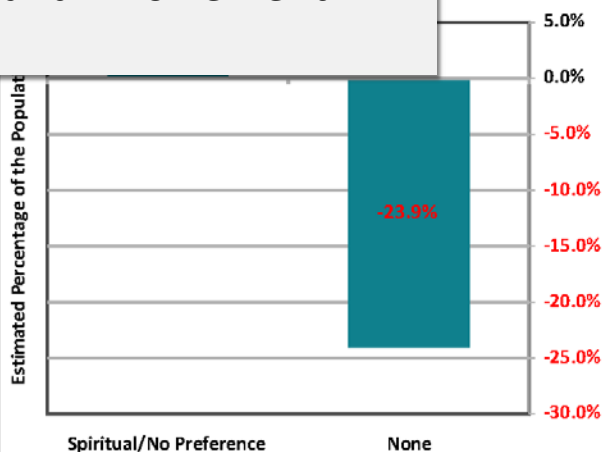


NOTE: Vertical line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.

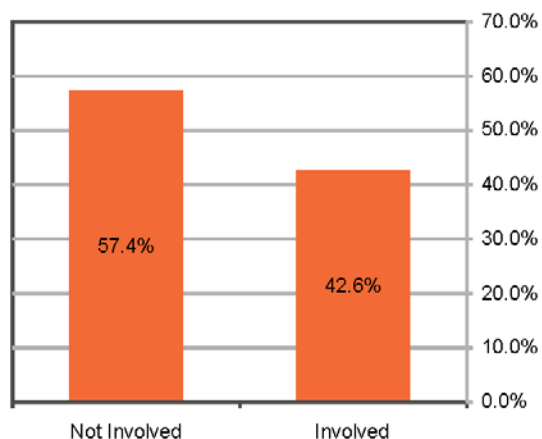
Beliefs in your area
about social and
moral issues.

Note how religious preferences change and involvement.

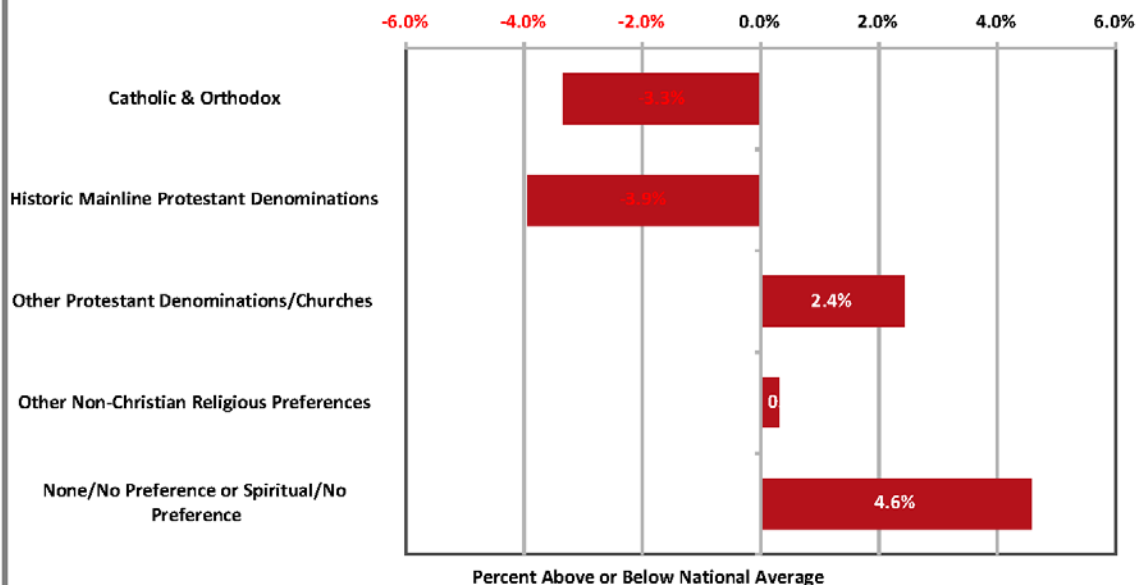
Religious Involvements



Involvement in Religious Congregation or Community



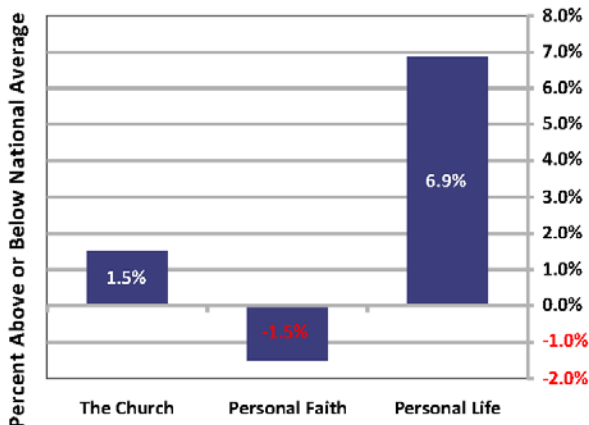
Estimated Change in Religious Preferences Over 10 Years



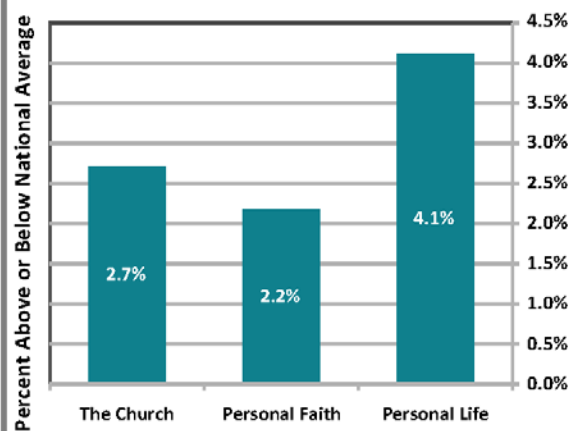
NOTE: Vertical line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.

Religious Involvements

Reasons for Non-Participation: From Outside

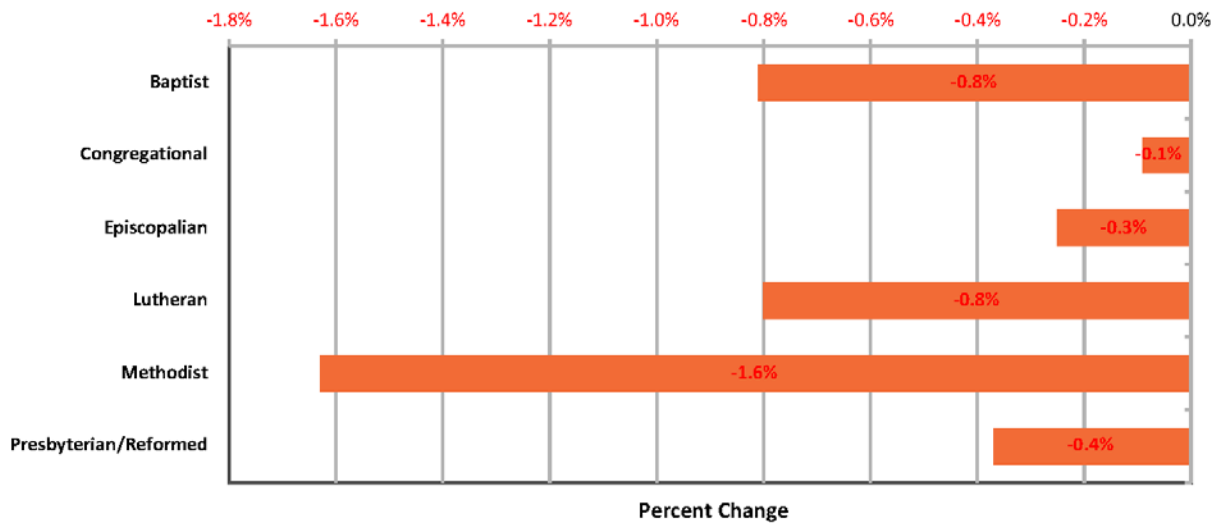


Reasons for Considering Non-Participation: From Inside



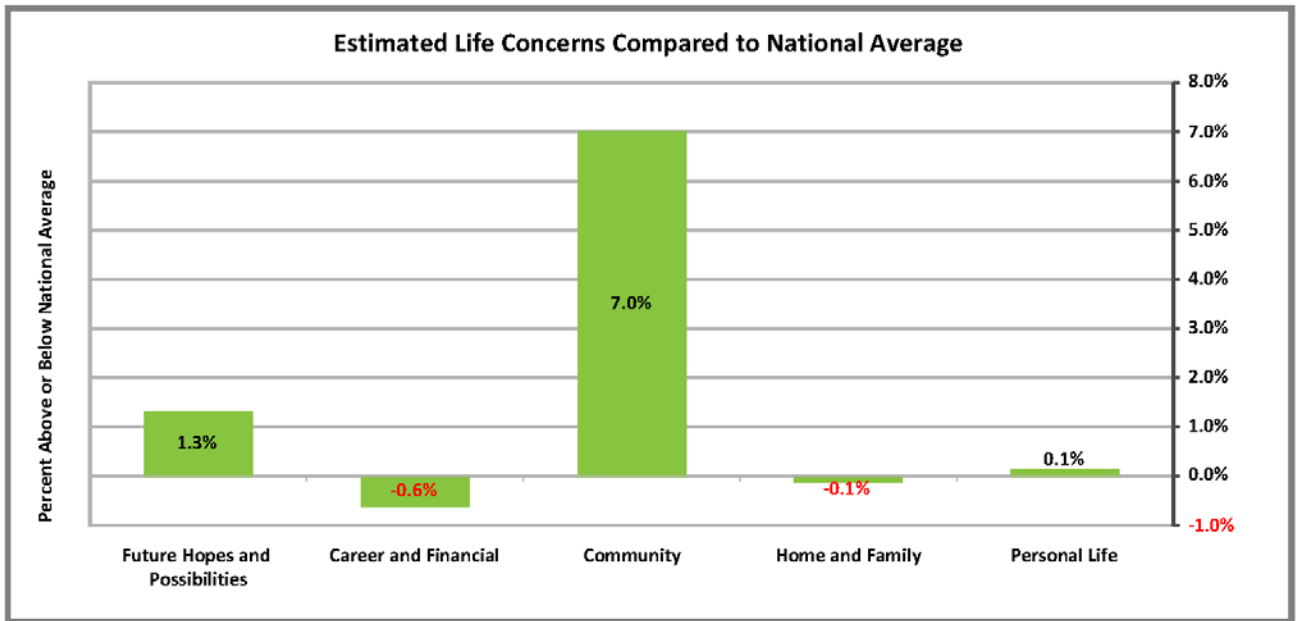
NOTE: Horizontal line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.

Change in Historic Mainline Protestant Denominational Affiliation Over 10 Years

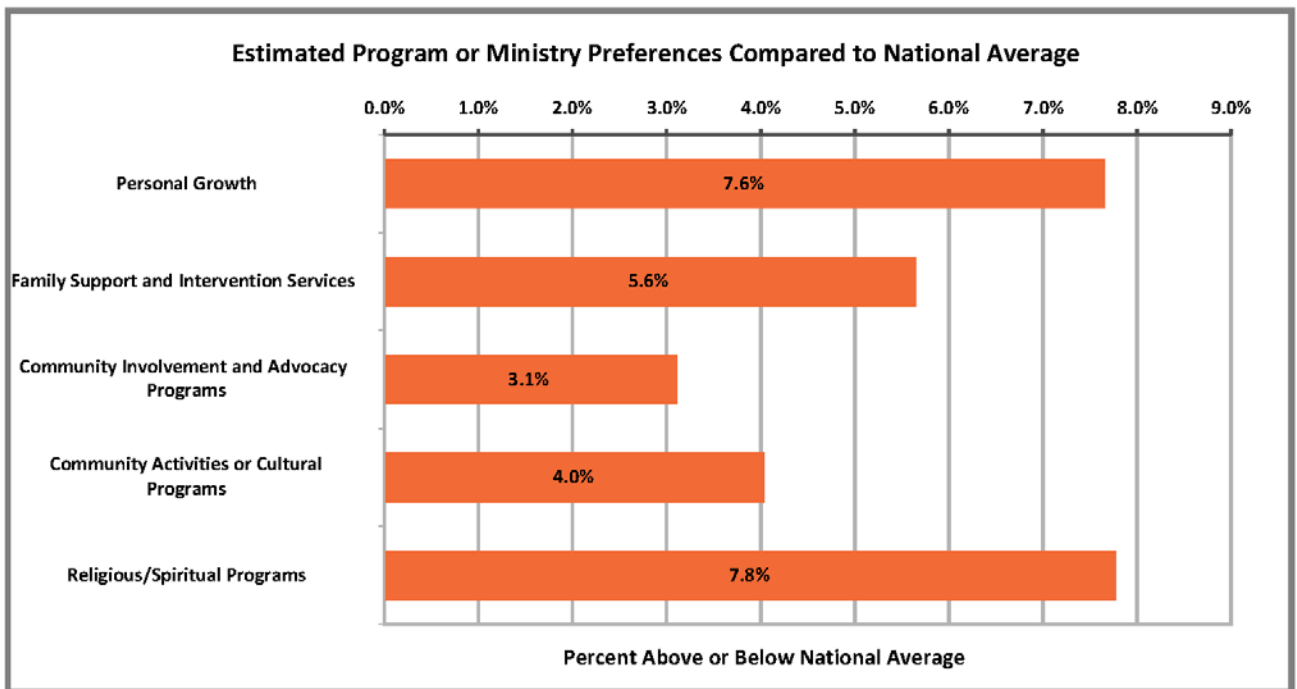


Reasons for not participating...in and outside the church.

Concerns and Programs



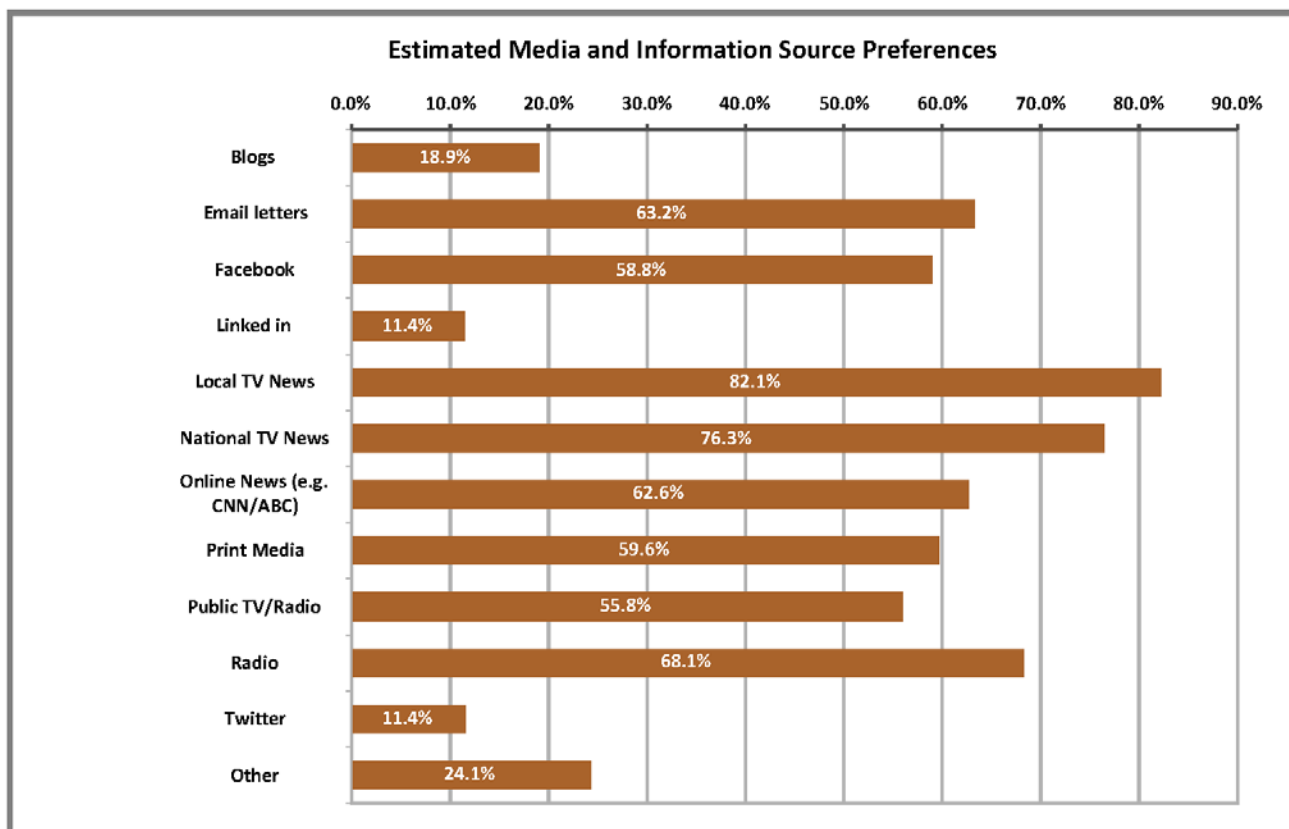
NOTE: Horizontal line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.



NOTE: Vertical line is the average of all comparisons, indicating the general "leaning" of the study area compared to the US.

What does your community care more about compared to the national average?

Media Preferences



What social media, tv, radio does your local community use most?

Supporting Information

Interpreting the Report

The Quadrennium Project reports are formatted to help you interpret data at a glance.

Comparative Indexes: All variables will have a column called "Comparative Index." An index is an easy way to compare a study area with a larger area. For this report, all comparisons are with the national averages for the data item. The indexes can be interpreted as follows.

- Indexes of 100 mean the study area variable is the same as its base area.
- Indexes **greater** than 100 mean the study area variable is above the base area. The higher the number, the greater it is above the base.
- Indexes **less** than 100 mean the study area variable is below the base area. The lower the number, the greater it is below the base.

Note on StoryView

Report presents 10 indicators of your study area's likely religious beliefs, preferences and practices. This view has been revised to reflect how the selected area overview is

Color Coding: The "Comparative Indexes" columns are color coded to easily spot any change and the direction of that change.

Index: Above Ave Ave Below Ave.

Variable Definitions

Full variable definitions can be found in the Demographic Reference Guide. Download it free from the MissionInsite website resource page.

Support

If you need support with this report, please email MissionInsite at misupport@missioninsite.com.

How do I interpret this report?

Green = Above Average
Red = Below Average

Ministry Assessment of our Neighborhood

Community Needs (From Quad Report & Community Interviews)	Our Church Supporting Ministry/ Outreach	Other Faith Community Ministry/Outreach	Stop/Start/Change

Agenda for Local Church Assessment—Pre-Session 5 Meeting

<u>Facilitator</u>	<u>Agenda Item</u>
	1) Meeting with Clergy and Lay Leader to review Options available to the church per Book of Discipline Paragraph 213 (<i>provided in Facilitator Guide</i>) and pre-select one or two for Nehemiah Project Team to process in Session 5.

Renewed Focus Option

John 13: 34-35

A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another. (ESV)

Time 0: Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides the Assessment Report along with its recommendation(s) and an outline of a Church Improvement Plan to the Church Conference. The church membership present votes to merge with/be adopted by another church. The proposal for vote includes language that if the church does not move forward with actions evidencing success, the vote reverts to discontinuance.

Time Frame	• Activity	Purpose	Evidence
Within 2 months	• Improvement Task Team Convened • Church Improvement Plan (to include SMART Goals) finalized ○ Specific ○ Measureable ○ Achievable ○ Realistic ○ Time-Bound	• Plan presented at Church Conference most likely not detailed enough and needs more work. • Additionally the Assessment group convening for the process completed their tasks with Church Conference recommendation and vote. The team needs closure of the Nehemiah Project • Identification of Improvement Task Team may include some, all or none of the Assessment team.	• Task Team Meets • Plan Finalized • Review of MissionInsite Quad & Full reports analyzed for idea development • Church Prayer Team offering prayers for community, church and God's guidance
Month 2	• Administrative Council meets to review the Final Church Improvement Plan for approval	• If the Ad Council doesn't approve the Church Improvement Plan, the DS may interpret non-approval as vote for Church Discontinuation. • If Ad Council approves the plan, a copy is sent to the District Transitional Specialist	• Plan approved
Month 3-9	• Implementation	• Actions are to be taken to move the church toward its new focus and Kingdom Building success	Evidence of Success : • Improved Missional Vital Signs • Kingdom Building Activity versus Church Building Activity

FACILITATOR PRE-SESSION 5 MEETING

			• Greater community involvement and outreach • Greater Social Media Presence • e. Ministries more focused on teaching a person to fish rather than giving a person a fish
Month 9-(Charge Conference)	• During the Fall Charge Conference, the Plan and results are reported to the Charge and the DS. The Charge Conference votes to re-affirm it's decision to pursue re-focus	• This is a check point for the church to actively affirm that it is committed to revitalization • If the church has shown no progress (as previously defined by the District's Nehemiah project) or the church does not affirm decision to continue revitalization, by definition action reverts to Church Discontinuation.	• Success Charge Conference and vote
4 Quarterly Formal District Reviews	• With Nehemiah-type improvements the church continues to revitalize	• Should improvements be lacking, by definition, action reverts to Church Discontinuation.	• Improved Mission Vital Signs • Glory Sightings

FACILITATOR PRE-SESSION 5 MEETING

Cooperative Parish Ministry Option

Psalm 133:1

Look at how good and pleasing it is when families live together as one! (CEV)

Time 0. Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides the Assessment Report along with its recommendation(s) and an outline of a Church Improvement Plan to the Church Conference. The church membership present votes to into a cooperative parish ministry model. The proposal for vote includes language that if the church does not move forward with actions evidencing success, the vote reverts to discontinuance.

Time Frame	Activity	Purpose	Evidence
Within 2 months	• Cooperative Parish (CP) Implementation Team Convened • CP Implementation Plan including SMART goals detailed with selected approach/emphasis identified per BOD Para 206. • SMART Goals: - o Specific - o Measurable - o Achievable - o Realistic - o Time-Bound	• The Church Improvement Plan presented at Church Conference most likely is not as detailed as needed. • Additionally the Nehemiah Project Team has their tasks with Church Conference recommendation, vote and Identification of Improvement and needs to conclude that phase of Nehemiah. • The Improvement Task Team may include some, all, or none of the Nehemiah Project Team.	• CP team meets • Initial conversations with other “parish clergy and laity” begin
Month 2	• Administrative Councils meet to review the final CP Implementation plan for approval	• If Ad Council doesn’t approve the CP Implementation plan, the DS may interpret non-approval as vote for Church Discontinuation. • If Ad Council approves the plan a copy is sent to the District Transitional Specialist and a meeting is scheduled with the DS	• Ad council approves • Key Leaders (clergy and laity) from churches meet to discuss possibilities and determine initial focus/emphasis with action steps identified

FACILITATOR PRE-SESSION 5 MEETING

Month 3-9	• Implementation	• Actions are to be taken to move the church toward its new focus and Kingdom Building success	Evidence of implementation success would be: • covenant created • organizational structure agreed upon
Month 9-(Charge Conference)	• During the Fall Charge Conference, the Plan and results are reported to the Charge and the DS. The Charge Conference votes to re-affirm it's decision to pursue a cooperative parish model	• This is a check point for the church to actively affirm that it is committed to revitalization through a cooperative parish model • If the church has shown no progress (as previously defined by the District's Nehemiah project) or the church does not affirm decision to continue, the DS may interpret as vote for Church Discontinuation.	• Successful Charge Conference and vote
4 Quarterly Formal District Reviews	• With Nehemiah-type improvements the church continues to revitalize	• Should improvements be lacking, the DS may interpret non-approval as vote for Church Discontinuation.	• Improved Mission Vital Signs • Glory Sightings

FACILITATOR PRE-SESSION 5 MEETING

Merger or Adoption Option

Isa. 58:12

Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings”

Time 0: Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides the Assessment Report along with its recommendation(s), and an outline of a Church Improvement Plan to the Church Conference. The church membership present votes to merge with/be adopted by another church. The proposal for vote includes language that if the church does not move forward with actions evidencing success, the vote reverts to discontinuance.

Time Frame	Activity	Purpose	Evidence
Within 2 months	• Key Lay Leaders work with potential parent church for opportunities for Nehemiah Church to become involved and survey the continued acceptance of the congregation to adoption. • Key Lay Leaders support the potential parent church in creating an adoption plan and encourage SMART Goals.	The Nehemiah Church as the adoptee will not be the “driver” of the process. However, it is critical that clergy and laity remain positive and supportive of the process while actively seeking opportunities to engage.	• Pastors from churches meet with DS to discuss vision for the affected churches • Prayer teams with representatives from each church holding merger in prayer
Month 2	Administrative (Ad) Council meets to review Church Conference vote for merger/adoption and assess • Congregations continued affirmation • Progress being made with potential parent church	• If the Ad Council doesn’t affirm the congregation’s continued support for merger , the DS may interpret as a vote for Church Discontinuation.	• Key leaders (clergy and laity) from churches meet to discuss merger issues. Possible structure could be creation of a “Merger Team” that is divided into 2 sub-teams: Administrative Team to focus on the logistics and legalities of the merger, and a Vision Team to focus on the vision, mission and programs of the future church

FACILITATOR PRE-SESSION 5 MEETING

Month 3-9	• Implementation	• Actions are to be taken to move the Nehemiah Church to being assimilated by the parent church	Actions can include (dependent upon the situation) • Complete a demographic study for the existing church communities. • Merger team creates a “Communication Plan” for the congregation to include sermon series and “town talks”. • Opportunities created for both congregations to get to know each other (e.g., joint worship, celebration events, etc.) • Conduct periodic straw polls to assure that each church is still on board with the merger • Merger Document is created and presented to each church Ad Council for approval
Month 9-(CHURCH Conference)	• Church Conference is called and attended by the DS. The purpose is for the churches to vote and approve merger. The Merger Document is presented to each congregation for full understanding of the proposal.	• 66% vote required by each church to approve the merger; if approval is not made, the DS may interpret non-approval as vote for Church Discontinuation.	• Successful Church Conference and vote.

FACILITATOR PRE-SESSION 5 MEETING

Shared Ministry Options (with UM churches and/or with churches of other denominations)

1 Corinthians 12:12

Just as the body, though one, has many parts, but all its many parts form one body, so it is with Christ. (NIV)

Time 0: Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides the Assessment Report along with its recommendation(s) and an outline of a Church Improvement Plan to the Church Conference. The church membership present votes to merge with/be adopted by another church. The proposal for vote includes language that if the church does not move forward with actions evidencing success, the vote reverts to discontinuance.

Time Frame	Activity	Purpose	Evidence
Within 2 months	• Improvement Task Team Convened • Church Improvement Plan (to include SMART Goals) finalized - o SMART Goals: - o Specific - o Measurable - o Achievable - o Realistic - o Time-Bound	• Plan presented at Church Conference most likely not detailed enough and needs more work. • Additionally the Assessment group convening for the process completed their tasks with Church Conference recommendation and vote. The team needs closure of the Nehemiah Project • Identification of Improvement Task Team may include some, all or none of the Assessment team.	• Task Team meets • Conversations begin with other churches to identify ministries and missions that can be shared/partnered with • Initial action planning begins that is incorporated into the Church Improvement Plan
Month 2	• Administrative Council meets to review the Final Church Improvement Plan for approval	• If the Ad Council doesn't approve the Church Improvement Plan, the decision is referred to the DS. A Non-approval by definition reverts to Church Discontinuation.	Ad council approves

FACILITATOR PRE-SESSION 5 MEETING

		• If Ad Council approves the plan, a copy is sent to the District Transitional Specialist	
Month 3-9	• Implementation of the Plan	• Actions are to be taken to move the church toward its new focus and Kingdom Building success	Evidence of implementation success would be: • Working in ministry with another church • Church-wide participation in: ○ shared small groups and Bible studies ○ shared mission and outreach (VBS, etc) • shared volunteers
Month 9-(Charge Conference)	• During the Fall Charge Conference, the Plan and results are reported to the Charge and the DS. The Charge Conference votes to re-affirm it's decision to pursue re-focus	• This is a check point for the church to actively affirm that it is committed to revitalization • If the church has shown no progress (as previously defined by the District's Nehemiah project) or the church does not affirm decision to continue revitalization, by definition action reverts to Church Discontinuation.	• Successful Charge Conference and vote
4 Quarterly Formal District Reviews	• With Nehemiah-type improvements the church continues to revitalize	• Should improvements be lacking, by definition, action reverts to Church Discontinuation.	• Improved Mission Vital Signs • Glory sightings

FACILITATOR PRE-SESSION 5 MEETING

Redevelop Mission & Ministries through new Facility and Resource Usage Option

Luke 12:48

From everyone to whom much has been given, much will be required; and to the one to whom much has been entrusted, even more will be demanded. (NRSV)

Time 0: A Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides to the Church Conference the Assessment Report with its recommendation(s), and proposed outline of a Church Improvement Plan. The church membership present votes to redevelop ministries and missions. The proposal for vote includes language that if the church does not move forward with actions evidencing success, the vote reverts to discontinuance.

Time Frame	Activity	Purpose	Evidence
Within 2 months	- Improvement Task Team Convened - Church Improvement Plan (to include SMART Goals) finalized - SMART Goals: - Specific - Measurable - Achievable - Realistic - Time-Bound	- Plan presented at Church Conference most likely not detailed enough and needs more work. - Additionally the Assessment group convening for the process completed their tasks with Church Conference recommendation and vote. The team needs closure of the Nehemiah Project - Identification of Improvement Task Team may include some, all or none of the Assessment team.	- Task Team Meets - Plan Finalized - Review of MissionInsite Quad & Full reports analyzed for idea development - Church Prayer Team offering prayers for community, church and God's guidance
Month 2	Administrative Council meets to review the Final Church Improvement Plan for approval	- If the Ad Council doesn't approve the Church Improvement Plan, the DS may interpret non-approval as vote for Church Discontinuation. - If Ad Council approves the plan, a copy is sent to the District Transitional Specialist	Plan Approved

FACILITATOR PRE-SESSION 5 MEETING

Month 3-9	• Implementation	• Actions are to be taken to move the church toward its new focus and Kingdom Building success	Evidence of Success of Implementation could be: • Offering the free use of facilities for groups geared to meeting missional needs that demonstrate the grace and love of Christ in your community • Offering small groups and classes to the community that would answer physical and spiritual needs • Willingness to use the gifts and talents of the congregation to teach, equip and inspire other in your community to live lives of health, wholeness and holiness
Month 9-(Charge Conference)	• During the Fall Charge Conference, the Plan and results are reported to the Charge and the DS. The Charge Conference votes to re-affirm it's decision to pursue re-focus of resources & facilities	• This is a check point for the church to actively affirm that it is committed to revitalization • If the church has shown no progress (as previously defined by the District's Nehemiah project) or the church does not affirm decision to continue revitalization, the DS may interpret non-approval as vote for Church Discontinuation.	Successful Charge Conference and reaffirmation
4 Quarterly Formal District Reviews	• With Nehemiah-type improvements the church continues to revitalize	• Should improvements be lacking, the DS may interpret non-approval as vote for Church Discontinuation.	• Improved Mission Vital Signs • Glory Sightings

FACILITATOR PRE-SESSION 5 MEETING

FACILITATOR PRE-SESSION 5 MEETING

Relocation Option

1 John 2:7-11

Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining. Anyone who claims to be in the light but hates his brother is still in the darkness. Whoever loves his brother lives in the light, and there is nothing in him to make him stumble

Time 0: Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides the Assessment Report along with its recommendation(s) and an outline of a Church Improvement Plan to the Church Conference. The church membership present votes to merge with/be adopted by another church. The proposal for vote includes language that if the church does not move forward with actions evidencing success, the vote reverts to discontinuance.

Time Frame	Activity	Purpose	Evidence
Within 1 month	Per the Book of Discipline: Establish a Study Committee that will create a report to be presented to the charge conference which will be used by the Church's Building Committee, DS, and District Building & Location (B&L) Committee	The Book of Discipline is very specific on the process to purchase, sell or remodel church property. Relocation requires close adherence to the process	- Study Report will be submitted to the District Office for review. It will include among other things: - o Thorough demographic review - o Financial review and funding option - o Ministry basis and needs - o Identification of new site
Month 2	Secure written consent of pastor and DS to the relocation proposal followed by District B&L approval	- If the pastor and/or DS do not provide written consent to the proposal, the DS may invoke Church Discontinuation. - If the proposal is approved, the process continues per the Book of Discipline.	The Study Report and Proposal are the foundations of moving forward with a relocation. If all is not in order (finances, ministry, etc), the project is not in good order and agreed to, reconsideration is necessary.

FACILITATOR PRE-SESSION 5 MEETING

Month 3	• Charge Conference called and approves relocation proposal • Charge Conference elects a Relocation Committee	• Actions are to be taken to move the church toward relocation and Kingdom Building • If Charge Conference doesn't approve the proposal, by definition the decision reverts to Church Discontinuation.	• Charge Conference approval • Relocation Committee elected
Month 4-9	• Church's Building Committee submits to District B&L a statement of need for proposed facilities, preliminary architectural plans, preliminary cost estimate, and preliminary financial plan for District Approval. • Church Conference vote to approve above proposal	• Local Church and District are discerning God's call and vision. • If either the District or Church do not approve, by definition the DS may invoke Church Discontinuance.	• District Approval • Church Conference Approval
4 Quarterly Formal District Reviews	• With Nehemiah-type improvements the church continues to revitalize	• Should improvements be lacking, by definition by definition the DS may invoke Church Discontinuance.	• Improved Mission Vital Signs • Glory Sightings

FACILITATOR PRE-SESSION 5 MEETING

Discontinuance

Ecclesiastes 3:1-8

There is a time for everything and a season for every activity under the heavens: a time to be born and a time to die, a time to plant and a time to uproot, a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to scatter stones and a time to gather them, a time to embrace and a time to refrain from embracing, a time to search and a time to give up, a time to keep and a time to throw away, a time to tear and a time to mend, a time to be silent and a time to speak, a time to love and a time to hate, a time for war and a time for peace. (NIV)

Time 0: Church Conference pursuant to the Book of Discipline is held at the conclusion of the Facilitated Assessment Process with the District Superintendent (DS) in presence. The Nehemiah Project Team provides the Assessment Report along with its recommendation(s) and an outline of a Church Improvement Plan to the Church Conference. The church membership votes to Discontinue and where membership shall be transferred.

The DS will set the time for the final worship service. The District Office will work with Lay Leadership and Clergy to secure the property and transfer it to the Conference unless another ministry use have been determined or is to be explored.

Agenda for Local Church Assessment—Session 5

<u>Facilitator</u>	<u>Agenda Item</u>
	1) Facilitator brings flipchart paper and markers to list pros and cons of each option; make copies of Options page (in resource section)
	2) Discerning the Future
	a. Transformational Prayer (provided in Session 1 of the Facilitator Guide)
	b. Bible Study Philippians 2 (provided in Facilitator Guide)
	c. Review Clergy/Lay Leader pre-selected options, ask for group agreement on their selection
	d. Options-discussion of Kingdom Gains and Losses for each selected option (<i>provided in Facilitator Guide</i>) i. Serve your community with a renewed focus on fulfilling its spiritual and physical needs with nurture, outreach and witness ministries ii. Work in a cooperative parish ministry model with one or more other United Methodist Congregations iii. Merge with another United Methodist Congregation? iv. Work in ecumenical shared ministries with other United Methodist or non-United Methodist churches in your community v. Re-develop the mission and ministries of your congregation by creating new and different ways of using your church facilities and resources that will respond to the spiritual and physical needs of your community vi. Relocate your congregation vii. Discontinue your church as it currently exists and determine the best transition of your community of faith: to fulfill God's call by moving forward to join into the spiritual life of other worshipping communities
	e. Discussion: i. What are you willing to give up in order to live out God's current vision for your church? ii. Are you setting realistic goals for what the congregation is willing, able and ready to do to make this a reality? iii. What is the Nehemiah Task Team's recommendation to the Church Conference?
	f. Next Steps [5 min.] i. Prepare report to the congregation and DS (<i>sample Handout provided in Facilitator Guide</i>) ii. Church schedule Church Conference with District Superintendent, Nehemiah Project facilitators & congregation (<i>Handout of Church Conference Agenda provided in Facilitator Guide</i>)
	g. Wrap-up & Prayer [5 min.]

Imitating Christ's Humility

2 Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, ²then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. ³Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, ⁴not looking to your own interests but each of you to the interests of the others.

⁵In your relationships with one another, have the same mindset as Christ Jesus:

- ⁶ Who, being in very nature^[a] God,
did not consider equality with God something to be used to his own advantage;
⁷ rather, he made himself nothing
by taking the very nature^[b] of a servant,
being made in human likeness.
⁸ And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!
- ⁹ Therefore God exalted him to the highest place
and gave him the name that is above every name,
¹⁰ that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
¹¹ and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father.

Do Everything Without Grumbling

¹²Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your

salvation with fear and trembling, ¹³for it is God who works in you to will and to act in order to fulfill his good purpose.

¹⁴Do everything without grumbling or arguing, ¹⁵so that you may become blameless and pure, “children of God without fault in a warped and crooked generation.”^[c] Then you will shine among them like stars in the sky ¹⁶as you hold firmly to the word of life. And then I will be able to boast on the day of Christ that I did not run or labor in vain. ¹⁷But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you. ¹⁸So you too should be glad and rejoice with me.

Timothy and Epaphroditus

¹⁹I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. ²⁰I have no one else like him, who will show genuine concern for your welfare. ²¹For everyone looks out for their own interests, not those of Jesus Christ. ²²But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. ²³I hope, therefore, to send him as soon as I see how things go with me. ²⁴And I am confident in the Lord that I myself will come soon.

²⁵But I think it is necessary to send back to you Epaphroditus, my brother, co-worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs. ²⁶For he longs for all of you and is distressed because you heard he was ill. ²⁷Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow. ²⁸Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety. ²⁹So then, welcome him in the Lord with great joy, and honor people like him, ³⁰because he almost died for the work of Christ. He risked his life to make up for the help you yourselves could not give me.

Options for Revitalizing God's Church

Prayerfully and collectively determine which of these options you are willing and able to do physically, spiritually and financially:

	1. Serve your community with a renewed focus on fulfilling its spiritual and physical needs with nurture, outreach and witness ministries?
	2. Work in a cooperative parish ministry model with one or more other United Methodist Congregations?
	3. Merge with another United Methodist Congregation?
	4. Work in ecumenical shared ministries with other United Methodist or non-United Methodist churches in your community?
	5. Re-develop the mission and ministries of your congregation by creating new and different ways of using your church facilities and resources that will respond to the spiritual and physical needs of your community?
	6. Relocate your congregation?
	7. Discontinue your church as it currently exists and determine the best transition of your community of faith: to fulfill God's call by moving forward to join into the spiritual life of other worshipping communities?

Options for Revitalizing God's Church

Prayerfully and collectively determine which of these options you are willing and able to do physically, spiritually and financially:

	1. Serve your community with a renewed focus on fulfilling its spiritual and physical needs with nurture, outreach and witness ministries?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>
	2. Work in a cooperative parish ministry model with one or more other United Methodist Congregations?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>

	3. Merge with another United Methodist Congregation?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>
	4. Work in ecumenical shared ministries with other United Methodist or non-United Methodist churches in your community?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>

	5. Re-develop the mission and ministries of your congregation by creating new and different ways of using your church facilities and resources that will respond to the spiritual and physical needs of your community?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>
	6. Relocate your congregation?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>

	7. Discontinue your church as it currently exists and determine the best transition of your community of faith: to fulfill God's call by moving forward to join into the spiritual life of other worshipping communities?	
	<u>Kingdom Gains</u>	<u>Kingdom Losses</u>



<Church Name>

Assessment Report for Church Conference

<Date>

Compiled by: <Names>

Assessment Facilitators: <Names>

- 1. Our Vision and Mission**
- 2. Our History**
- 3. Our Ministries and How They Support Our Vision and Mission**
 - Current Church Involvement
 - Goal for future involvement
- 4. Our Church Leadership**
 - Style and structure
 - Development of Leadership
 - o Participation in District-wide education
 - o Use of Conference and/or District resources
 - o Other forms of Leadership Development
- 5. Our Church Statistics and Goals**
 - Average worship attendance
 - o Current
 - o Last 5 years
 - o 3 month goal
 - o 12 month goal
 - Our Professions of Faith (New church members and baptisms)
 - o Current
 - o Last 5 years
 - o 3 month goal
 - o 12 month goal
 - Our Extravagant Generosity (Giving)
 - o Current
 - o Last 5 years
 - o 3 month goal
 - o 12 month goal

- Our Salty Service (congregational participation)

- o Current
- o Last 5 years
- o 3 month goal
- o 12 month goal

- Our Discipleship growth

- o Small Group participation
- o 3 month goal
- o 12 month goal

6. Our Neighborhood

- Neighboring Churches
- Community Demographics (based on community interviews and Mission Insite Report)

7. Our Finances

- Budgeting process
- Connectional Giving
- Giving versus expenses
- Debt

8. Our Facilities

- Conditions
- Usage

9. Recommended Revitalizing Option(s)

10. Recommended Plan of Action



Church Conference Agenda

Estimated Timing	Agenda Item	Presenter /Facilitator	Notes
15 min	Opening Remarks - Welcome - Opening Prayer - Purpose of the Meeting - Why we are here	Lay Member of 213 process	<u>Purpose:</u> Our church has been identified by the Nehemiah Project to enter into legacy conversations and possible repurposing of ministries. The process the Assessment Task Force has just completed incorporates the United Methodist Book of Discipline. It has created the opportunity for us to assess our current church reality with clarity and to see ourselves in new ways.
20 min	Presentation of Committee's Report	Lay Member of Nehemiah process	This report that was developed by the Assessment Task Force created through the Nehemiah Project and recently submitted to the DS. <u>Review of Current Status</u> - Brief Church History - Current Ministry Description - Review of Pertinent Church Statistics - Overview of Neighboring Churches - Overview of Community Needs & Missional Opportunities - Review of Church Finances, e.g. giving, debt, apportionment payments, Clergy salary—indicate if Conference Equitable Pay is in use, Clergy Health Ins & Ministry Protection Insurance - Condition of Facilities <u>Describe Options for Revitalizing God's Church:</u> Are you willing and able physically, spiritually & financially to: - Work in a cooperative parish ministry model with one or more other UM congregations? - Merge with another UM congregation? - Merge with another UM congregation? - Work in shared ministries with other UM churches in your community? - Work in ecumenical shared ministries with other non-UM churches in your community? - Re-develop the mission and ministries of your congregation by creating new and different ways of using your church facilities and resources that will respond to the spiritual and physical needs of your community? - Relocate your congregation? - Discontinue your church as it currently exists and determine the best transition of your community of faith <u>Share the committee's recommended option(s) for revitalization</u>
10 min	Q& A/Discussion from church members	Lay Member of Nehemiah process	
5 min	Call for vote of recommended option(s)	Lay Member of Nehemiah process	
1 min	Invitation for DS to speak	Lay Member of Nehemiah process	
10 min	Remarks & closing prayer	DS	

Phase 2

District Review

Follow Up

Nehemiah Facilitator Assessment

After the Church Conference and its vote, the Nehemiah Facilitator will share “their” assessment report. This report will include the Facilitators’ thoughts, hopes and concerns for the local church based upon observation during the Nehemiah Project Process. This report will be

- Filed with the District Office
- Shared with the Pastor in a private conversation
- Shared with the Pastor and Lay Leaders for discussion on movement forward

Church Assessment Report

South Central District, Florida Conference

Church _____

Today's Date _____

Date original Assessment Report completed _____

Facilitator (*submitting this report*) _____

Original Assessment Option Chosen

☐

Serve your community with a renewed focus on fulfilling its spiritual and physical needs with nurture, outreach and witness ministries?

☐

Work in ecumenical shared ministries with other non-United Methodist churches in your community?

☐

Work in a cooperative parish ministry model with one or more other United Methodist Congregations?

☐

Re-develop the mission and ministries of your congregation by creating new and different ways of using your church facilities and resources that will respond to the spiritual and physical needs of your community?

☐

Merge with another United Methodist Congregation?

☐

Relocate your congregation?

☐

Work in ecumenical shared ministries with other United Methodist churches in your community?

☐

Discontinue your church as it currently exists and determine that best transition of your community of faith: to fulfill God's call by moving forward to join into the spiritual life of other worshipping communities?

Church's Assessment (*Church's report on how well it is doing with revitalization option chosen*):

Church Representative(s) interviewed: _____

Overall:

Specific Actions Taken & Results Achieved:

Facilitator's Assessment (on Revitalization option chosen and progress to date):

Overall:

Recommendation for District

Additional Comments:

Great Success

☐

Conduct Church Health Meeting and Quarterly statistical monitoring only

☐

Need additional coaching/intervention

☐

Other

Making Progress

☐	Continue Quarterly Facilitator review	
☐	Conduct Church Health Meeting and Quarterly statistical monitoring	
☐	Need additional coaching/intervention	
☐	Other	

Disappointment:

☐	Church not choosing to follow revitalization plan	
☐	Church unable to accomplish revitalization plan without district/conference help	
☐	Church unwilling to revitalize	
☐	Other	