PC EXECUTIVE SUMMARY

A. DEFINITION OF TERMS

Vital and Recurring Terms in this report include:

- **New Attenders**: those who have attended this church for five years or less.
- **Pioneers**: those who have attended this church for 6 years or more.
- **Teens:** people less than 20 years of age.
- **Millennials**: people who are currently 20-36 years of age.
- **Gen-X**: people who are currently 37-51 years of age.
- **Boomers**: people who are currently 52-70 years of age.
- **Silents**: people who are currently Seniors between 71 and 91 years of age.

B. INTRODUCTION/OVERVIEW

During the winter of 2002 a small number of grateful Christians in Red Bank, NJ began to dream together about how they could share the life and love they had experienced because of their faith in Jesus Christ. They wanted to invite as many people as possible into the light they found themselves glad to be in. In the spring of that year a doctoral student at Princeton Theological Seminary named Christian Andrews joined them. He decided to use his time and energy to work with them to become a community of grace, where people came to know Christ. They were first known as Outreach Red Bank (ORB) and then, as ORB Church. Supported by many in the community, they began to meet together regularly, sharing what they believed, and welcoming all. In 2014, after completing a building campaign and building its facility at 31 Park Road, ORB renamed itself Park Church (hereafter PC).

PC has met at five locations over the last thirteen years:

1. Red Bank Middle School	Dates: 2003-2004
2. Trinity Episcopal Church	Dates: 2004-2008
3. Red Bank Movie Theater	Dates: 2008-2009
4. Monmouth Church of Christ	Dates: 2009-2014
5. 31 Park Rd.	Dates: 2014- present

At their current location PC is in year two of a 5 year lease with an option to extend the lease to ten years. The current seating capacity is approximately about 250 with a maximum of 450 with about 100 parking spaces.

In the past year, after significant growth, change, and work, the leadership of PC began to experience disagreements regarding staffing and resource allocations. These disagreements devolved into a lengthy period of conflict between the board of elders and the lead pastor, Christian Andrews. This also led to a loss of trust by some members of the congregation towards the lead pastor and the remaining members of the board of elders (several members of the board of elders stepped down in late 2015 and early 2016). The other full time pastor, Jared Murray, resigned in the Spring 2016. Despite six months of private, small group, large group and all-church gatherings intending to seek reconciliation with those who felt aggrieved or disgruntled, the lead pastor felt that he was no longer the one to lead the church to its next steps. So after months of prayer and dialogue, both Christian and his wife, Michelle, felt called to resign their positions. They officially resigned in July 2016.

PC recently staffed Tom Wilkins to serve as its Intentional Interim Pastor (IIP).

The following is an analysis of the survey data that 140 people at PC took in preparation for this report. The minimum goal is to have the number of survey-respondents be equal to or exceed 50% of the adult Sunday morning worship service. The average adult Sunday morning worship service attendance in 2016 was 200. Seventy percent of the 2016 average adult attendance participated. Thus the data should represent the congregation well and should accurately reflect present trends at PC.

Fifty-four percent of the survey respondents identified as "Members" while 39% identified as "Regular Attenders." Ten people identified as visitors (7%). Of the survey respondents, 66% were women and 34% were men. The average adult attender at PC is 39.2 years old, the median age is 35, and the average survey respondent has been attending PC for five years. Eighty-three percent are married and 94% are of Anglo-European decent (Anglos represent 69% of the population within a 7.5-mile radius of PC)[1]. Only 1.4% are unemployed and 12% of the survey respondents indicated they do not work outside the home. Seventy-nine percent have a bachelor's degree or higher (compared to 42% within 7.5-miles of PC[2]) and almost 38% have a master's degree or higher. The average driving distance for

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[1] Percept: 1.
[2] Percept: 1.

survey respondents to the church building is 7.6 miles and 79% live closer than 10 miles.

PC is a young church from two perspectives. The average age of adult attenders is younger than average. The average age of the churches *VitalChurch* has worked with is 51 years of age. Based on the Pre-Pac material PC also has less history (15 years) than average having been started in 2002.

C. PC STRENGTHS TO BUILD ON:

1. Top 9 Rated Ministries at PC (All with 70% plus approval rating)

   a. 89% Audio/Visual—worship services: videos, graphics, sound booth
   b. 84% Welcome Team—door greeters, welcome desk, hospitality servers
   c. 82% Internet Technology—PC website, social media presence
   d. 80% Park Kids—Nursery, Beginners (2's & 3's), Pre-K, Lower Elementary, Middle Elementary, The "Annex", Middle School Group (Sundays)
   e. 79% Middle School Group
   f. 77% High School Group
   g. 77% Music Ministry (worship services)
   h. 74% Sunday Worship Service (overall experience)
   i. 73% Community Groups
   j. 70% Sermons

2. PC is strongest in

   a. Millennials (20-36) 47%
   b. Gen Xers (37-51) 26%
   c. Boomers (52-70) 22%
   d. Silents (71-91) 3%

3. Those Being Attracted to PC **(New Attenders 63%—very high)**

   a. 45% Millennials (20-36) *The Bright spot*
   b. 26% Boomers (52-70)
   c. 25% Gen Xers (37-51)
   d. 2% Silents (71-91)

4. PC reaches people from a variety of church backgrounds

a. 34% Other Protestant (32% New Attenders)
b. 26% Catholic (30% New Attenders)
c. 29% Evangelical (27% New Attenders)
d. 5% Pentecostal/Charismatic (7% New Attenders)
e. 4% No church background (2% New Attenders)

5. What Keeps People Coming

a. 1st Relationships 48%: **highest for Millennials 58%,** Pioneers 56%, New Attenders 43%, Gen Xers 43%, Boomers 35%
b. 2nd Sermons 32%, **Silents 75%**, Boomers 42%, New Attenders 38%
c. 3rd Supporting in-Church ministries 14%: Gen Xers 16%, Pioneers 15%
d. 4th Music 4%: Boomers 6%, **New Attenders 5%**
e. 5th Right thing to do 3%

6. People live close to PC

a. Average drive to church 7.6 miles
b. 79% live closer than 10 miles

7. Mature Christians

a. Average number of years a Christian 26 years
b. 84% were Christians when they came to PC

8. High level of <u>agreement</u> on mission/evangelism

a. 94% say Christians should find ways to share their faith
b. 100% have non-Christian friends, 76% have 6 or more
c. 63% are confident to share the gospel
d. 69% have shared the gospel with a non-Christian in past 12 months
e. 29% would like to be part of a local evangelism program (good average)
f. 87% are willing to spend an hour or more per week serving the mission of the church, 39% willing to spend 4 or more hours
g. Well-defined evangelistic strategy: "We are focused on trying to get people to come to church so they can become Christians"—95%; "We are focused on going out and serving the community so they can become Christians"—5%

9. 70% report that they are growing spiritually at this church—on low side.

10. PC has both significant differences and similarities to the community and area.

    a. Age groups

        1) Similar 45-64 Age group: PC 29% Tinton Falls 34%

        2) Dissimilar proportion of younger adults (ages 18-24 + 25-44)

            a) Area around Tinton Falls (34%)

            b) PC (67%) **62% 25-44**

        3) Dissimilar proportion of 65+

            a) **5% PC**

            b) 32% Tinton Falls

    b. Dissimilar gender ratios

            a) **PC 66% female/34% male (a concern)**

            b) Tinton Falls 57% female/43% male

    c. Dissimilar Relational Statuses

        1) Currently Married PC 83%, Tinton Falls 51%

        2) Never married PC 7%, Tinton Falls 23%

        3) Divorced PC 8%, Tinton Falls 9%

        4) Widowed PC 2%, Tinton Falls 14%

    d. Similar Ethnic Mix except for African American

        1) Anglo PC 92%, Tinton Falls 78%, Area 69%

        2) Hispanic/Latino PC 4%, Tinton Falls 6%, Area 14%

        3) Asian PC 3%, Tinton Falls 5%, Area 6%

        4) African American PC 0%, Tinton Falls 9%, Area 12%

    e. Employment—Somewhat Similar: skilled/professional

    f. Similar Education—Both well-educated

        1) PC 79% BA/BS or higher

        2) Tinton Falls 44% BA/BS or higher

    g. Similar income—both higher than national average income

        1) PC average family income $105,839 (estimated)

        2) Tinton Falls average family income $79,773

    h. Religious Setting of Community

        1) 43% No religious affiliation

        2) 42% Catholic

        3) 6% other Protestant

    4) 3% Evangelicals

11. Pattern of Participation
    a. 98% of survey participants regularly attend worship services
    b. 59% participate in Community Groups: Pioneers 67%, Millennials 62%, Boomers 61%
    c. 24% children/youth ministry: Pioneers 33%, Gen Xers 32%, Millennials 26%
    d. 24% Men's and Women's Ministries: Millennials 27%, New Attenders 24%

12. Rate of adult evangelism 8% (What is encouraging is that most evangelism is within the past 5 years)

    a. 12 of current attenders were not Christians when they came to PC
        1) 1 is "still seeking"
        2) 11 qualify as "conversions from the world"
        a) 7 in past 5 years
        b) 4 from Pioneer period (>5 yrs)
        c) 10 are Millennials (rate of evangelism among Millennials 15%)
    b. 98% New Attenders came from churched backgrounds

13. Leadership Training wanted—Overall 57%

    a. 69% Pioneers
    b. 68% Millennials
    c. 54% Gen Xers
    d. 50% New Attenders
    e. 90% Current Leadership Team (9 of 10)

14. Assets for Evangelism/Assimilation

    a. 88% comfortable bringing non-Christians to church
    b. 88% visitors will hear the gospel
    c. 74% sincere efforts to welcome newcomers
    d. 72% PC encourages redemptive relationships *(low)*
    e. 85% Pre-Christians encouraged to participate

15. 84% say PC has good potential for growth

16. Welcoming and including newcomers (should have at least an 80% approval rating)

    a. 74% Overall
    b. 80% New Attenders
    c. 65% Pioneers
    d. 73% Millennials
    e. 76% Gen Xers
    f. 77% Boomers
    g. 50% Silents

Note: The most encouraging piece of data is that the New Attenders who most recently experienced welcoming rated PC at 80%.

17. Giving

    a. 45% give 10% or more to all Christian causes
    b. 21% give 10% or more to this church (low)

18. Good understanding of the basic Bible doctrines

    a. Christology 99%
    b. Mission/Evangelism 94%
    c. Bible inspired 94%
    d. Grace (2) 93%
    e. Justification (2) 93%
    f. Lifestyle repentance 90%
    g. Justification (1) 89%
    h. Understanding of the gospel 88%
    i. Resurrection 88%
    j. Literal Heaven and Hell 82%
    k. Assurance of Salvation 79%
    l. Sanctification (1) 71%
    m. Marriage 1 Man 1 Woman 62%

D. FOUR CORE ISSUES

1. **Embrace Grief As A Pathway To Hope and Maturity**
2. **Take Biblical Community To the Next Level**
3. **Develop and Implement a Church-Wide Discipleship Pathway**
4. **Update Structures and Systems**

We will view them one at a time:

1. **Embrace Grief As A Pathway To Hope and Maturity**
   a. <u>Rationale</u>**:**

      1) Those of you who have been around for a while have experienced much loss. There was not only surprise, but many of you were shocked when Christian resigned as your pastor and left. Jared left. Chris left. Elaine left. Board members stepped down. Friends left. One of you said, *"When we were ORB everyone was pulling on the same rope in the same direction. Now we are not pulling together."* More has changed than the meeting location. Some of you have broken relationships. And some of you lost what you planned on or hoped for. Loss must be grieved in order to move forward in a healthy manner.

      2) While 85% of survey respondents report grieving losses well, survey data and interviews indicated that many are experiencing grief. Unresolved grief hinders us from moving forward into greater maturity. This is a "grace disguised"[3] opportunity for PC. Your holy opportunity is to humbly embrace your grief, viewing it as an opportunity to know God and one another better. In his classic book *A Grief Observed* C.S. Lewis wrote about grappling with the pangs of grief after the death of his wife: "Grief still feels like fear. Perhaps, more strictly, like suspense. Or like waiting; just hanging about waiting for something to happen. It gives life a permanently provisional feeling. It doesn't seem worth starting anything."[4]

      3) We all grieve differently. The "stages" of grief are not neat and tidy sequential steps[5] but a messy and painful relational-emotional-

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[3] Adapted from a book by the same name, written by Jerry Sittser (Zondervan 2004).

[4] 1963:33.

[5] *VitalChurch* finds the secular model of grief, which consists of moving from denial, to anger, to bargaining, through depression, and, finally, to acceptance to be fundamentally flawed and shallow.

spiritual process of moving through hurt to holy hope in Christ. A biblical response to grief involves *sustaining in suffering* and then moving to *healing in suffering.*[6] The fruit of this transformational process is that you will be more like Jesus. To live in hope and move forward well – you must fully embrace your grief as individuals in community.

b. Recommendations:

1) **Pay attention to your pain, name your losses, and practice biblical forgiveness**. Pete Scazzero has said, "I do not believe it is possible to truly forgive another person from the heart until we allow ourselves to feel the pain of what was lost. People who say it is simply an act of the will do not understand grieving."[7]

   a) Learn a deep and joyful obedience through embracing suffering. Hebrews 5:7 reminds us that Jesus, *"learned obedience from the things he suffered."* And Hebrews 12:2 identifies the outcome: *"for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."* Scripture invites us to live with our confusion and bewilderment – before God and with one another.

   b) Allow the old to birth the new. The Bible does not talk about getting over our losses, we are to identify them and embrace them and let them take us to God where a *joy inexpressible* (1 Peter 1:8) is created, as well as an authentic compassion. As a church your great concern should not be getting back to how things used to be, but of getting stuck in anger, bitterness, hard-heartedness, or avoidance of pain or people who are painful for you.

2) **Read and apply *God's Healing for Life's Losses* by Dr. Robert Kellemen** and use the two application/discussion guides to begin a corporate dialogue in both small and large group settings.

   a) Seek to incorporate the grief process into your developing discipleship structures.

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[6] *VitalChurch* recommends the book *God's Healing for Life's Losses* author Robert Kellemen (BMH Books 2010)). The book includes two application/discussion guides for individual or group study.
[7] Pete Scazzero, *The Emotionally Healthy Church*, Zondervan, Exp Upd ed. 2010:157.

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      b) King David is famous for being a man after God's own heart (1 Sam.13:14, Acts 13:22), yet we sometimes fail to recognize how he repeatedly paid attention to loss, grief, and disappointment.

      c) As King, David led Israel to God through his own experiences of grief and loss. Seek to grasp and practice the rich biblical theology of loss.[8]

2. **Take Biblical Community To the Next Level**

    a. <u>Rationale</u>:

      1) The first word of the Lord's Prayer is "*Our.*" That's important. The prayer Jesus taught us is a prayer of community and reconciliation, belonging to a new kind of people who have left the land of "me." This new humanity is an exodus people who have entered a promised land of "we," to whom "I" and "mine" and "my" are things of the past. Here our God teaches us the interconnectedness of grace and liberation in a new social order. Here we are judged inasmuch as we judge, and forgiven as we forgive.[9]

      2) One of the most common words you used as our team listened was "community." Park Church was referred to by many of you as "community." Being welcoming, doing life together, being in community is a high value and great desire.

      3) One of you noticed common pronouns used and stated - there's *"a lot of 'me' and a lot of 'them' not a lot of 'we.'"* Other common words and themes you spoke of to our team about gossip, lack of clarity about roles and responsibilities lack of accountability, poor communication, and unresolved conflict. One of you put it into words this way - *"we're a chatty church; there has been a lot of talk but not a lot of resolution."*

      4) How do we explain that with beginnings of good missional community, amazing people, people coming to know Jesus, high value of relational community, being warmly welcoming - that now some of you here today won't speak to someone else in the room, some of you don't value others by listening well, many of you prefer to avoid conflict and are peacekeepers - keeping a false peace - when you

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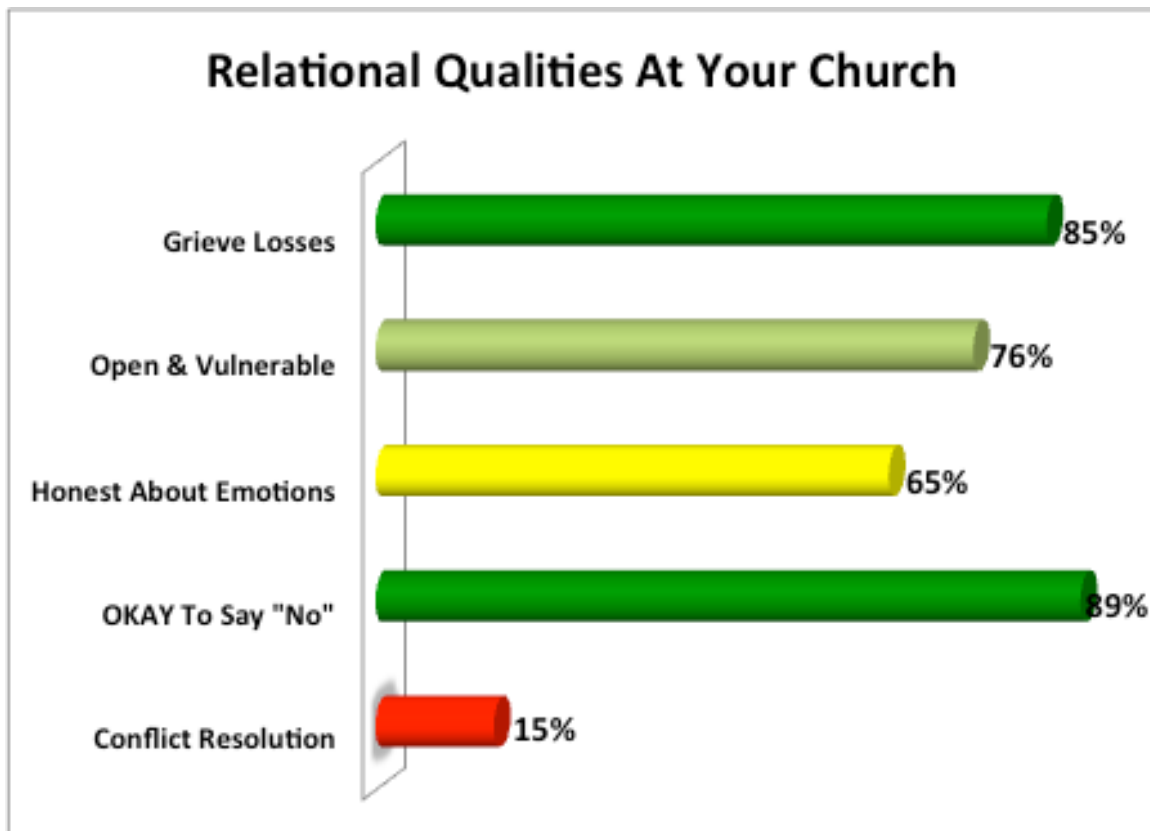[8] Some scholars and authors refer to this as "Biblical Sufferology."

[9] Shane Claiborne and Jonathan Wilson-Hartgrove. *Becoming the Answer to Our Prayers: Prayer for Ordinary Radicals*, IVP 2008:18.

know the Bible calls us blessed if we are peacemakers. Some of you do not care enough to confront. Some of you don't want to or don't know how to speak the truth in love, or to forgive. There are people who used to be in this community who lost trust and find it too painful or unsafe to even be here.

5) It is a grace-disguised opportunity to take biblical community to the next level. You have the opportunity to be discipled afresh to Jesus.

6) Overall participation in Community Groups is 59% of the survey respondents.

7) The Disappointment Gap Scale is 8-10, which is normal. 15+ indicates discouragement with church as well as disappointment with quality of fellowship, 20+ is considered extreme discouragement. These are people who are strongly considering leaving the church.

    a) Those who participate in Community Groups have a Disappointment Gap of 9, which is in the normal range.

    b) Those who do not participate in Community Groups have a Disappointment Gap of 27, which is <u>serious</u> disappointment.

    c) The program most contributing to the quality of fellowship at PC are the Community Groups. ***Those who participate in Community Groups are doing much better in this time of transition than those who don't participate.***

    d) Clearly, Community Groups are helping people hold things together during this transitional time.

8) In the Verbatim section of the online survey under, "What do you want to AVOID?" there were eighty-five (85) comments dealing with **Conflict and Division**. Among the concerns were thirty-four (34) responses that talked about poorly handled and unresolved conflict from the past, sixteen (16) mentioned gossip, rumors or spreading of misinformation, seventeen (17) noted the presence of cliques and ten (10) said they were concerned about various divisions. Six (6) talked about lack of authenticity or transparency as being an issue.

9) Verbatims:

    a) "Gossip about the church, e.g. negative comments discussed with people other than those with whom the frustration is with; unresolved unhealthy conflict with the pastor; lack of transparency in major conflicts."

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b) "Division, gossip, taking sides & loss of any more members as recently experienced."

c) "There seems to be a group of people that identify themselves as the "core group" or "inner circle." This is destructive and counter to the inclusive personality of the church."

d) "I would like to AVOID cliques. I think that because this church was founded by a group of friends, there is a tendency to have cliques of people. That is not what the church is about."

b. Recommendations: Our recommendations will focus on integrating emotional health into the community life and discipleship process of PC. You are weak in being honest about your emotions and you have some of the lowest scores for conflict resolution that we have encountered.

Relational Qualities At Your Church

Grieve Losses	85%
Open & Vulnerable	76%
Honest About Emotions	65%
OKAY To Say "No"	89%
Conflict Resolution	15%

3) **Teach the material found in *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives* by Pete Scazzero**, encourage PC attendees to read the book, and use this material in Community Groups. Choose to love one another by developing healthy relational skills starting today.

a) Low scores in conflict resolution indicate superficial relationships. Face reality about your superficial relationships. This is a significant challenge -- don't ignore the relational issues that exist below the surface for many at PC.

b) Learn to express your emotions biblically and appropriately. Develop an understanding of family systems and how they are affecting you -- individually and corporately.

c) Learn to listen well and learn how to enter each other's emotional worlds.

d) Stop mindreading (thinking you know what another person is thinking or feeling).

4) **Own and repent for avoiding conflict and develop biblical conflict resolution skills, starting today.**

a) In the surveys and interviews the discernment team discovered that there is a preference for p*eacekeeping* rather than *peacemaking* that seems to be normative at PC (Mat 5:9). *Peacekeeping* avoids conflict and creates a false peace that eventually erupts in negative and destructive behavior. *Peacekeeping* at PC is hindering the practical outworking of your (personal and collective) sanctification.

b) Conflict is an instrument God uses to develop qualities in our lives that aren't developed any other way. When faced with a conflict we must ask, "What is God trying to tell me?" In Acts 6:1-7 conflict was used by God to release a greater number of leaders in the fledgling church and bring to light a grievous sin.[10] Conflict becomes redemptive when it highlights these areas of needed growth and clarifies God's sanctifying plan for our lives.

c) Practice straightforward biblical conflict resolution steps like:

   i. Focus your efforts on identifying and owning the *log(s)* in your own eye before you attempt to remove the *speck* in another's (Matt 7:5).

   ii. Commit to making things right when you've been offended by someone or offended someone – proactively seek to be reconciled (Matt 5:23-24).

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[10] In their case, it was bigotry.

        iii.   Learn how to *speak the truth in love* to one another (Eph 5:15).

d) Many of the conflict avoidant tactics at PC appear to be systemic, that is, they seem to be more than surface or situational issues. Therefore it will help to grapple with the deeper issues at work underneath your conflicts (Deuteronomy 5:9). When a system (either familial or organizational) is confused, deceptive, and/or unable to deal with situations in a straightforward manner, problems are allowed to continue to the point of crisis.[11]

e) Your church-wide conflict avoidance at PC can also exacerbate your individual issues. The ongoing conflict avoidance at PC needs to be viewed and addressed with a family systems view in mind.

f) Consider a sermon series on the Beatitudes (Mat 5:1-11), seeing each one as a stepping-stone to the next, a pathway for the gospel of the kingdom to get worked in and through your lives. Another helpful sermon series would be to study and practice all the *"one another's"* in the New Testament. These would signal an intentional and proactive recommitment to closing the gap between acceptance and belonging.

5) **Read and apply *Making Peace: Growing Redemptive Community* by Jim Van Yperen** and other resources to learn to understand and resolve inevitable conflict in a <u>systemic</u> way.[12] Include Peace Making Workshops, consider preaching the themes found in the material, and develop opportunities for staff, elders, and leaders to continue to discuss/digest this material.
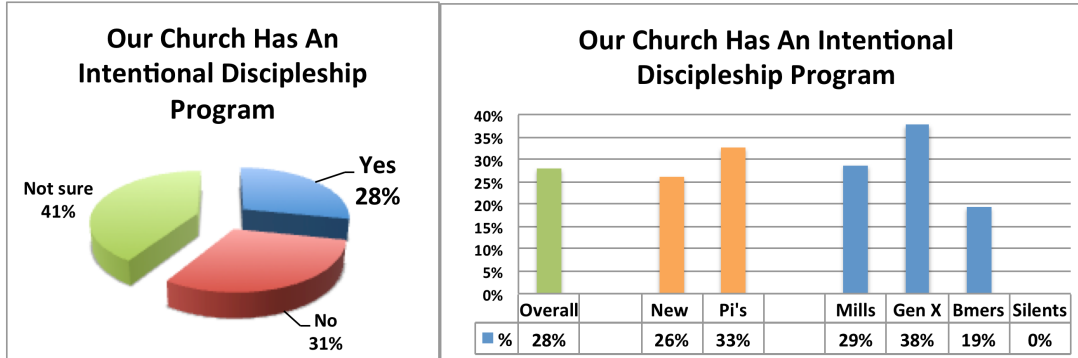
3. **Develop and Implement a Church-Wide Discipleship Pathway**

a. <u>Rationale</u>: In what is often called "The Great Commission," Jesus instructed His followers to "make disciples" (Mt. 28:19-20). Making disciples is a process of people coming to know Christ and growing in Christ, and then helping others who in turn will help others to do the same.

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

[12] See also *Creating a Healthier Church: Family Systems Theory, Leadership and Congregational Life*, Fortress Press 1996, by Ron Johnson.

1) Only 28% of survey respondents said that PC has an adequate intentional discipleship process. PC has beginnings of an exciting missional community where students and young adults came to know Christ and experienced meaningful relationship connection.

Our Church Has An Intentional Discipleship Program						
	Overall	New	Pi's	Mills	Gen X	Bmers	Silents
%	28%	26%	33%	29%	38%	19%	0%

2) There has been a positive interest and response at PC to the *Emotionally Healthy Spirituality* material by Pete & Jerri Scazerro. It is recommended that *EHS* principles be woven into the discipleship pathway. Leaders may benefit by reading and learning from either *Emotionally Healthy Church* and/or *Emotionally Healthy Leaders* (Scazzero).

3) Now is the time to build on the beauty of that dynamic by developing and implementing a biblical discipleship pathway for all ages. This is also an opportunity for PC to build on a history of gospel-centered sermons and the gospel-centered Park Kids curriculum (Gospel Project) to be intentional about a pathway for people to come to faith in Christ, grow in that faith, and put that faith into action.

b. Recommendations:

6) **The elder board, key staff leaders and possibly additional ecclesial-minded leaders should read *Simple Church* by Thom Rainer & Eric Geiger** to consider implementing Simple Church's basic idea which is that a church's vision should be a simple process wherein people come to love Jesus, love others and serve the world. Implementing Simple Church's ideas would likely lead to reorganizing PC's ministry into a simple, biblical and culturally relevant process for making disciples. Given the demographics and particulars of PC, involving multi-generational relationships could be a key discipleship dynamic.

7) **Dependent on the results of recommendation 6, review, update and streamline PC doctrinal and mission/vision/values statements**. This

should be performed, largely by the same core of the team from recommendation 6.

8) **Dependent on the results of recommendation 6, develop specific "further learning" opportunities to be offered regularly at PC (e.g. deep bible-study type courses or Park 102, 103, 201, etc. type courses, likely to be implemented as part of the community groups program)**

9) **Dependent on the results of steps 6 and 7 (if and when a simple discipleship process has been established, the doctrinal and, mission/vision/values statements has been reviewed, updated and streamlined), communicate these important changes and teach through them as a sermon series. Invite people into the discipleship process.**

4. **Update Structures and Systems**

   a. <u>Rationale</u>: Currently there are very few structures or systems working well at PC. The governance structure is woefully inadequate and communication has been extremely poor. The PC board is functioning but seems stuck in maintenance mode and has been slow to respond. This practice has been ineffective and confuses the lines of accountability between the Elder Board, the Lead Pastor, and Staff.

      1) In the online survey verbatims under what people want to AVOID **poor leadership** was a concern for 60 survey-respondents. In this category, 18 responses dealt with issues of poor communication, 14 talked about power struggles within leadership, 13 pointed to the inefficient organizational structure, 8 felt leaders were immature and poorly trained, 5 said that the elder model was ineffective and 1 commented on the lack of gender diversity in leadership. It would appear that many lack confidence in the current leadership structure and the ability of the leaders.

      2) Verbatims:

         a) "We have outgrown our ability to manage ourselves well, and immature leadership without experience operated by allowing their emotions to drive their decisions."

         b) "I would like to avoid poor communication. I would like to avoid finding out last minute."

c) "Dominance of elders by a single person/small group; politics; closed-door decision making; non-transparency ..."

d) "Elders focused more on administration than the spiritual health and growth of the flock."

b. Recommendations:

10) **Elders read *Leading Leaders* by Aubrey Malphurs and begin the migration to a *policy based* church government model at PC**. Poor governance is the silent killer of effective mission. Policy Governance is a governance model that provides a policy directed and strategic framework for the board to rethink all of its policies with an eye toward distinguishing between "ends" (vision) and "means" (operations) allowing the board to operate strategically.[13] Policy governance fosters biblical leadership role clarity, defined limitations, high freedom, and high accountability.

11) **Develop a mid-sized church organizational structure that retains the authority to oversee all the ministries by a group of biblically qualified laypeople** (1 Tim. 3:1-7 & Titus 1:7-9). The Lead Pastor should not only be a voting member of the Board of Elders, he or she should be the first among equals.

12) **Update PC's Constitution in accordance with a policy based governance structure**. Include leadership accountability and structure for supervision. Include a clear Grievance Procedure that specifically explains PC's policies for biblical conflict resolution and specific actions that can be taken when people don't feel heard.

13) **Resume quarterly "Leadership Community Gatherings" (LCG) focused on leadership training where church leaders are discipled, encouraged, and able to strategize and pray together.** Fifty-seven percent of survey respondents indicated that they desire leadership training, most notably the younger congregants—Millennials and Gen Xers. A full 90% of current leaders want leadership training.

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[13] See also http://www.carvergovernance.com/model.htm

Want Leadership Training

	All		New	Pi's		Mills	Gen X	Bmers	Silents		Leaders	
■ %	57%		50%	69%		68%	54%	45%	25%		90%	

a) *PC has an opportunity to develop new leaders to carry the church ministries into the future.*

b) Consistently running a LCGs 4-6 times a year would help in the ongoing in-service training of lay leaders. LCG's are consistently scheduled events for all emerging leaders and should accomplish four things:

   i. To **inspire** leaders with fresh vision as well as say thank you for leader's commitment, dedication, and service.

   ii. To **instruct** leaders in practical leadership skills.

   iii. To **interact** with leaders regarding their fellowship with God, marriages,' and ministries.

   iv. To **intercede** for the church and community together.

14) **Improve communication between PC leadership and the PC community.** Move beyond periodic e-mails, monthly e-mail digests, worship service announcements, the weekly bulletin and congregational meetings. Implement a consistent, multi-format communication cadence.

15) **Conduct an external audit of the church finances**. Start fresh – and use the opportunity to communicate and teach biblical generosity. In addition, this is an opportunity to develop and implement a biblically faithful communication strategy surrounding giving, stewardship, and member accountability.

16) **Within the guidelines provided by the agreement established between PC and VCM, release the Intentional Interim Pastor (IIP) to equip lay ministry leaders to do the work of the ministry as stated in Ephesians 4:12**. Through the IIP hold leaders accountable for the health and fruitfulness of each area of ministry. Additionally, the IIP at PC cannot be expected to carry out all the duties of normal pastor and will focus instead on:

   a) Resolving any unresolved conflict related to the pastoral changes (and/or other conflicts) in recent years.

   b) Updating and developing systems, policies, and procedures.

   c) Make polity and governance changes with the input of the *VitalChurch* team and the congregation -- through a study of the Scriptures with recommended companion books.

   d) Equipping the Elder Board and other lay leaders for the work of ministry.

   e) Preparing sermons and sermon series that explore Scripture in ways that speak directly to the current revealed, Holy Spirit breathed needs of PC and the unchurched population that surrounds the facility.

   f) PC elders, ministry leaders, members, and attendees will be released to minister to one another in those ways the IIP cannot.

   g) Coach the existing lead pastor search committee as they work towards identifying the next lead pastor of PC.

NEXT STEPS - WHERE DO YOU GO FROM HERE?

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

• Celebrate what God has done in and through PC to expand Christ's Kingdom.
• Make prayer a central and essential part of the life of PC.
• Church-wide renewal begins with personal renewal and personal renewal begins with owning your own issues. (Will you begin to own your own issues and contribution to the conflict that has erupted at PC?)

- Continue a church-wide dialogue to consider the recommendations in this report.
- Choose to accept and adopt the recommendations in this report.
- Go deep with God and one another - and find joy in this journey of life in Christ.