



Introduction

The following sections offer samples of Church Health Assessments from various clients to give you a taste of the type and style of analysis you can expect to see.

Executive Summary

The Church Health Assessment (CHA) is a tool to aid ministry leaders in the process of shaping their future. Recall that in the CHA Flourish enables the congregation to hold up a mirror up to see itself. The CHA Report is a collection of data and narrative from the church, for the church.

General Observations:

- Strengths: warm and welcoming toward many, youth program, pastor's ministry, commitment to Biblical principles, answering calls for help, mercy ministry and meals, small groups.
- Between 8% and 14% of respondents were converted to Christ by the Holy Spirit through the ministry of this church.
- While it is common, it is dangerous: too few people are burdened with maintaining too many programs.

Weaknesses (areas greatly in need of improvement):

- The congregation and leadership lack passion, prayer, and planning for personal, intentional gospel witness.
- People do not display openness toward leadership regarding personal and spiritual struggles.
- Congregants do not look to leaders outside the pastor as spiritual shepherds.

Immediate Recommendations:

1. The Elders and Deacons shift from a *board* mentality to a *shepherding* mentality, including 1) engaging with people personally and spiritually outside the officers natural cliques, 2) sharing their own weaknesses and need for spiritual growth, and 3) inviting congregants to be honest and thoughtful about their own need for spiritual growth. Enhanced engagement with people will be a useful tool to enhance trust in the entire leadership team, to handle any unresolved conflicts that emerge, or "power plays" that break out, in the absence of a pastor during transition.

Long Term Recommendations:

1. A newly articulated vision must shape leadership's decisions and personal culture, including: modeling of intentional, sacrificial, prayerful, engagement with non-Christians in town and the surrounding community.
2. Engage a coach through the pastoral search process to help First Church navigate the new polity, process, and people in the new denomination.
3. Select a pastor with a personal passion to model sharing the gospel with non-Christians, and equip mature Christians to be disciple-makers. The new pastor should push and challenge existing leaders to grow in the ability and engagement in disciple making, and raise up new leaders for the future.



Cultural Dynamics Survey Report

The Cultural Dynamics Survey seeks to help a congregation understand where it stands in relationship to eight commitments or overall dynamics. They are listed below.

1. Commitment to the Great Commission
2. Commitment to Biblical Church Membership and Leadership
3. Commitment to the Gospel
4. Commitment to the Greatest Commandment: Love for God
5. Commitment to the Greatest Commandment: Love for the Internal Neighbor
6. Commitment to the Greatest Commandment: Love for the External Neighbor
7. Commitment to the Means of Grace
8. Commitment to Ongoing Reformation and Transformation

Based on the Cultural Dynamics Survey, each dynamic is scored on a one to five scale. In addition to each dynamic being scored, the majority of questions are scored on the same scale. The one to five scale aligns with the “Decline, Incline, Recline” church life cycle paradigm as follows:

- Score of 1: Threat - in dangerous decline.
- Score of 2: Weakness - in decline.
- Score of 3: Opportunity - in established recline.
- Score of 4: Opportunity - in early recline.
- Score of 5: Strength - in incline.

Cultural Strengths

No one dynamic overall scored a five. This is unsurprising. We don't expect any church to be in strong incline with the number of dynamics that we are evaluating. Individuals items scored a five within several of the overall dynamics. They are listed below.

Sense of Mission: the church believes that there is a clear mission from God and that it impacts the programming of the church. While there was not a uniform response to narrative question, “What is the mission of the church,” consistent threads emerged: Commitment to the Bible/Scriptures as God's word, Love for God, Learning about God, and God/Bible centered worship. Some repetitions emerged, but with less emphasis: Gospel Transformation, Relationship with the Lord, and Serve the Lord. A few identified the denominational shift and a lack of role for women in ministry as the mission/direction of the church.

Confidence in the Gospel: The majority of the church believes that they understand the gospel and are confident that when they die they will go to heaven. The doctrinal survey bears out that the majority of the church's beliefs are orthodox on the gospel. A few weakness in doctrine, primarily in ecclesiology and the doctrine of Christ and the Trinity, exist. See the Doctrinal Survey Analysis below.



Weaknesses (Score of 2)

Intentional Gospel Witness: The congregation's confidence in their personal apprehension of the gospel and salvation is not translating into personal gospel proclamation. Interviews evidence small town dynamics, comfort with cliques, ethnic culture, and a shallow understanding of the gospel as the most often cited reasons for not sharing the gospel.

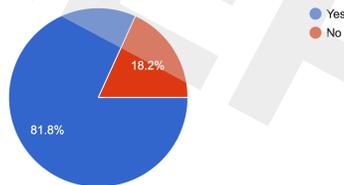
Openness with Leadership: The majority of the congregation is open to sharing their lives with their pastor and close friends. But there is a significant drop off in trust between respondents and the elders and deacons of the congregation. (80% trust in the pastor, 35% trust in the elders and deacons).

Cultural Dynamics: Detailed Analysis

Below, find a detailed analysis of the cultural dynamics questions, grouped roughly around the Eight Cultural Dynamics Listed above.

Commitment to the Great Commission

I know how to share the gospel with a non-Christian.
99 responses



18% of the congregation does not feel they know how to share the gospel with a non-Christian. Of those, 11% have been at the church for more than 20 years.

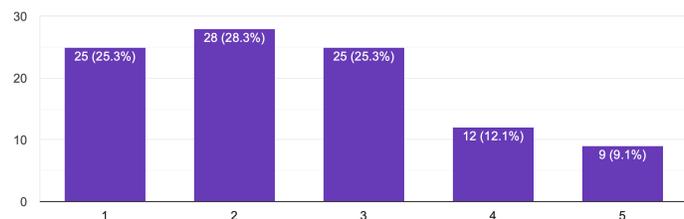
Even though 80% of the congregation believes they know how to share the gospel, only 21% of the congregation agrees with the statement that they have a "specific plan to share the gospel with a non-Christian" while 53%

disagree with the statement.

Love for the Outsider: Cultural Homogeneity

There is a high degree of "sameness" at First Church. This makes love for the stranger all that more important. 100% of respondents are white. Only 5% of respondents believe that their cultural views are totally unlike that of the rest of the church with at least 40% and up to 87% of respondents believing that they have similar beliefs about politics, media, parenting, marriage, education, alcohol, and tobacco.

I have a specific plan to share with gospel with a non-Christian that I count as a friend
99 responses





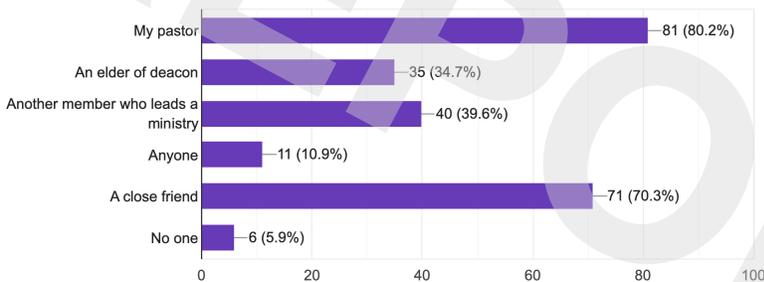
87% of respondents have considered themselves Christians for over twenty years. 92% are married or have been married while 80% are currently in their first marriage. Nearly 74% would be considered middle, or upper middle class. 85% of respondents would describe themselves as conservative (20% consider themselves moderate, and 4% consider themselves liberal or progressive).

Mentorship Opportunity

One way to engage people in discipleship, evangelism, and the work of the church is through mentorship. Many people see others in the church as a good potential mentor, as an example of godliness, but few are engaged in being mentored. 56% of respondents say they do not have a mentor. 93% say there is someone that they look up to as a good example. We deduce that there's a group of about 37% of respondents that are ripe for mentoring, but are unconnected to a mentor.

I would be comfortable sharing my personal struggles with the following people from my church. (check all that apply):

101 responses



Even though 84% of respondents say that they could help someone find truth in the Bible if someone asked for advice, 81% say they have never mentored someone. But 49% say that they look for opportunities to do so. It will not happen naturally. Mentoring and discipleship are cultures that can be inculcated and require skills that can be taught. 59% of respondents say that the church is preparing them to mentor. But why

aren't the mentoring? Are they being connected? Deployed? Our study demonstrates that the epicenter of discipleship and mentoring relationships is the Pastor. People in the congregation do not naturally experience these kinds of relationships and a pastoral transition will threaten the budding experience of this kind of mentoring and friendship.

Doctrinal Survey Analysis

This analysis will only highlight weaknesses in the doctrinal survey. Low scoring questions should not be cause for great concern, but seen as opportunities for teaching and discipleship. We admit that some of the scores of certain questions might be artificially low due to the nature of the tricky wording of the question itself. We note where that is the case below. The CHA Doctrinal Survey uses questions from the Ligonier Ministries State of Theology survey by permission. Learn more at www.TheStateofTheology.com.



Top Concerns

Jesus is the first and greatest being created by God. (2): Only 43.4% disagreed with this statement. The congregation's response indicates either the tricky wording of the question or demonstrates a lack of understanding that Jesus, the Son of God, is co-eternal with the Father, begotten, but not created. Ligonier Ministries execution of this question in its broad theological survey, finds a similar pattern of misunderstanding of the Trinity among conservative evangelicals.

There is a distinction between the creation and Creator, they are not the same thing. (2): 42.2% of respondents disagreed with this statement. We feel that the wording of this question could be leading to the relatively low score. The intent of the question is to query whether or not the respondent understand that the Creator and the Creation are not one and the same thing; i.e. that God is not contained or bounded within creation. The key passage in view with this question is Romans 1:21-25. The question for the leadership to ask is this: does the congregation recognize that God is holy, separate from creation and not bound within it. The goal is not to deny the imminence of God, as He works within creation but to call attention to His transcendence.

Minor Concerns

Small portions of the congregation held views that would be considered outside historic, orthodox protestant theology. Including:

- 18.6% profess that God is contained within the world in which we live. This could be confusion over the wording of the question — people might have agreed with the statement if they believed God was active in the world, but, when pressed, we would expect them to profess that God is not *fully* contained within the world He created.
- 14.7% disagree with the statement, “God rules over all things now through Jesus Christ,” and 11% are unsure.
- 12.9% of respondents disagreed that Jesus was both fully human and fully divine.
- 11.8% believe that gender identity is a matter of personal choice.



Conversion Experience

The conversion rate compares the number of years a person has considered themselves a Christian with the number of years that they have considered this their home church. Roughly this tells us the number of people who were converted by the direct ministry of the client church.

60% of respondents have both been part of the church for more than twenty years and considered themselves Christians for more than 20 years. These respondents are in the “long term relationship zone.” Among 8% of respondents there is a high likelihood that they were converted in the ministry of this church. The likely conversion zone is highlighted in green. The long-term relationship zone is in yellow.

	How long have you considered this your home church?				
How long have you considered yourself a Christian?	Two years or less	Between two and five years	Between five and ten years	Between ten and twenty years	More than twenty years
Less than two years					
Between two and five years					
Between five and ten years		1%			1%
Between ten and twenty years	1%	2%	2%	4%	3%
More than twenty years	9%	6%	4%	7%	60%

Leadership Church LifeCycle Analysis

The leaders of the congregation place the church, by the average of their scoring, in a state of established recline. The rest of the data about the church affirm this state.

Every leader is confident in his own evaluation of the church, including 40% of leaders who placed the church in some degree of incline. This level of confidence represents potential conflict between leaders as they have not universally agreed on their evaluations though they are universally confident in their evaluations.

