

Transformation 2.0:  
Baseline Survey Summary Report  
Summary Pages Only

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Congregational Development Task Force

Conducted and Produced by The Missional Network



# TABLE OF CONTENTS

<b>Understanding How to Read and Interpret This Report .....</b>	<b>4</b>
<b>Section I: Who Took the Survey? .....</b>	<b>5</b>
<b>Section II: Personal Faith and Ministry Practices .....</b>	<b>6</b>
<b>Section III: Congregations and Their Practices .....</b>	<b>7</b>
<b>Section IV: Presbytery .....</b>	<b>8</b>

## **Transformation 2.0 Baseline Summary: Understanding How to Read and Interpret This Report**

### Who took this survey?

254 people took this survey. They were invited to participate in the survey by answer the questions online through a tool called Survey Monkey, primarily during the month of February 2015.

### How to Read Statistical Tables:

Each table will show the variable label(s) in the left column. The “valid percent” column shows the percentage breakdown of the valid responses to each question. This column removes any “I don’t know” or “not sure” responses, as well as eliminating any responses that failed to answer the question.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	59	23.2	<b>24.9</b>	24.9
	No	178	70.1	<b>75.1</b>	100.0
	Total	237	93.3	<b>100.0</b>	
Missing	Missing	17	6.7		
Total		254	100.0		

### Understanding “Mean”

The “Mean” score listed below each table will show the average of the all the scores collected. In general, a lower score will indicate less support for the statement, and a higher score will indicated more support for the statement.

### Differences Between Groups

In Section IV this report will show whether or not there are significant differences between how people responded to the above questions based on Age, Participation in 2.0, Ethnicity, or Size of Worship Attendance.

## Section I: Who Took the Survey?

### Summary of Key Findings:

- **Total Participants:** A total of 254 persons completed this survey.
- **Transformation 2.0 Participants:** A total of 125 of the persons participating are involved in some way in the Transformation 2.0 process—52.5%.
- **Non-Participants Transformation 2.0:** There were 113 persons who took the survey who are not directly involved in some way in the 2.0 process—47.5%. 16 persons did not answer the questions related to their participating in Transformation 2.0.
- **Age of Participants:** Approximately 76% of the persons who took this survey (176) are age 55 or older, which represents those from the baby boom and traditional generations.
- **Gender of Participants:** The gender of those taking the survey was fairly equal—53% female and 47% male.
- **Race/Ethnicity of Participants:** The overwhelming majority of persons taking the survey were white—95%.
- **Congregation Size of Participants:** Approximately 50% of participants attend congregations with less than 100 in worship on a weekly basis; with 21% attending congregations with 200+ in worship.
- **Lay Participants and Their Length of Time of Lay Participants in Congregations:** Of the total of 182 lay participants taking the survey, 54.4 percent had been in their congregations for 20+ years.
- **Pastor Participants and Their Length of Time in the Presbytery:** Of the 40 pastors who took the survey, 47.5% have been in the Presbytery less than 10 years, while 27.5% have been present for over 20 years.
- **Elected or Appointed Role of Participants in Presbytery:** There were 59 persons, representing 25% of the participants, who had either an elected or appointed role in Presbytery.

## Section II: Personal Faith and Ministry Practices

### Summary of Key Findings:

- ***Participation in Local Ministry:*** Overall, the majority of participants are fairly active in and through their local church in ministering in their local community, 93% report being “occasionally active” to “very active,” and over 50% are “active” to “very active”
- ***Involvement of Participants in Ministry Activities:***
  - Almost half, 46.6%, serve at least monthly in a local community organization
  - Over half, 54.5%, engage 1-4 times yearly in community outreach, with 30% doing so at least monthly
  - Close to half, 44.4%, lead meetings or ministry team activities
  - Over a third, 36%, reach out to a neighbor in need at least monthly
  - Over 60% have been invited to neighbor’s house for a meal at least 1-4 times year
  - Approximately 65% share their faith story with a non-believer at least 1-4 times year
  - Approximately 84% listen to a neighbor or co-workers faith story at least 1-4 times a year
  - About 12% engage in a non-local cross cultural mission trip at least 1-4 times a year, while 30% engage in a local cross cultural mission activity at least 1-4 times a year
  - Over 70% invite a neighbor or co-worker to worship at their church at least 1-4 times a year
- ***Local Church Helped Ministry Participation in Local Community:*** Almost 80% report their congregation has helped them discover opportunities to serve in ministry in their local community area.
- ***Church Helped Understand Daily Vocation/Work as Service to Others:*** Over 75% report their church has helped them understand their daily work as being service in ministry.
- ***Partnering with God through Daily Work:*** Over 95% understand their daily work from the perspective of partnering with God in ministry.
- ***Relationships with Those Not in Congregation:***
  - Over 29% have developed most of their friendships outside of their congregation
  - Over 46% spend the majority of their free time with persons not in their congregation
  - Over 44% have significant relationships with neighbors in their local community and 55% have significant relationships with person who are not Christians

## Section III: Congregations and Their Practices

### Summary of Key Findings:

- ***Location of Congregation Building and Member Homes:***
  - Just over 50% of the congregations of participants are located in suburbs while approximately 29% are located in the urban core and adjacent city neighborhoods.
  - Approximately 56% of the participant homes are located in a suburb while 20% live in city settings.
  
- ***Congregation Growth Patterns at Present:***
  - 17.5% of participants are in congregations growing in attendance
  - 39% of participants are in congregations declining in attendance
  - 43.5% of participants are in congregations plateaued in attendance
  
- ***Understanding the church's mission:***

The top four items selected were the following ...

  - Equip members for ministry in daily life—79.1% participants selected
  - Focus on preaching good news God's reign over life—77.6% participants selected
  - Create inclusive community where persons different not marginalized—77.3% participants selected
  - Bring persons into life transforming relationship with Jesus—71.9% participants selected

The next three highest scored items were the following ...

  - Meet peoples spiritual needs in our complex world—66.8% participants selected
  - Advocate for poor, marginalized, and oppressed—61.8% participants selected
  - Foster reconciliation within individuals, families, communities, and the world—61.8% participants selected
  
- ***Congregations and Their Local Context:***
  - 53.5% participants say congregations are engaged to very engaged in context
  - 47.8% participants say congregations are fairly well to very well in understanding
  - 98.1% participants say they see God active and present in local context
  - 60.4% participants are comfortable naming examples God in local context
  - 73.8% participants say congregation encourages engagement in local context
  - 52.7% participants say regularly hear stories how God working in local context
  - 48.8% participants see selves as sent as missionaries in local context
  - 72.7% participants say community would miss church if it were gone tomorrow
  - 56.4% participants say church would be dramatically different in another context
  - 45.8% participants say regularly try new ways to partner with God in context
  - 29.7% participants say church members live same neighborhood as church
  - 43.7% participants say church has meaningful relationships other local churches
  - 51.9% participants say church is very relevant within its local context

## Section IV: Presbytery

### Summary of Key Findings:

- ***Familiarity with and Participation in Presbytery:***
  - 46% of the participants are very familiar to extremely familiar with Presbytery while 24.7% are only slightly familiar or not at all
  - 53.4% of participants have participated in a Presbytery event in past year
- ***Vitality Comparisons:***
  - 87.7% of participants report their personal faith discipleship as being vital
  - 76.8% of participants report their local congregation as being vital
  - Less than 34% of participants see the current state of the Presbytery as being vital
  - Less than 37% of participants see the current state of PCUSA as being vital
- ***Relationship Between Congregations and Presbytery:***
  - 50.3% participants view congregations primarily serving Presbytery at present with 34.5% view the relationship as being mutual partnership
  - 2.0% think congregations SHOULD primarily serve Presbytery and 70.4% think that the relationship SHOULD be a mutual partnership
- ***Current Structure and Role of Presbytery:***
  - Less than 21% believe Presbytery currently shares power in equitable way
  - Less than 16% believe Presbytery's staffing model effectively serves the Presbytery
  - Less than 18% believe Presbytery's committee structure is effective
  - 67.6% believe that significant change in governance practices is needed
- ***Presbytery Handling Differences:***
  - Less than 34% feel Presbytery handles socio-economic differences well
  - Less than 40% feel Presbytery handles racial/ethnic differences well
  - Less than 33% feel Presbytery handles differences of congregation size well
  - Less than 36% feel Presbytery handles congregation geographic differences well
- ***Hopefulness about the Future:*** Approximately 63% are either not hopeful to only somewhat hopeful about the future of the life and ministry of the Presbytery
- ***Reasons to Be Hopeful***
  - 66.1% feel the history of the Presbytery offers some to a great deal of hope
  - 70.8% feel evidence of the Spirit's leading offers some to a great deal of hope
  - 58.9% feel current elected leaders offers some to a great deal of hope
  - 49.5% feel current paid staff offer some to a great deal of hope
  - 39.1% feel record of implementing effective strategies offers some to a great deal of hope
  - 73.6% feel the vitality of their local congregation offers some to a great deal of hope
- ***Present Organizational Culture of the Presbytery:***
  - Less than 28% feel Presbytery focuses enough on sharing and celebrating the good



- Less than 26% feel persons from congregations are willing to serve in Presbytery
- Less than 23% feel Presbytery budget reflects high value ministry in context
- Less than 6% feel people in congregations speak positively about Presbytery
- Less than 16% feel Presbytery leaders take risks and give permission to risk
- Less than 30% feel there is less conflict today in Presbytery than in the past
- Less than 14% feel the structure of Presbytery effectively supports local ministry
- Less than 28% feel Presbytery meetings make persons aware of what God is “up to” in our region
- Less than 13% feel there is excitement about the future of our Presbytery
- ***Differences Between Groups*** - This section below will show whether or not there are significant differences between how people responded to the above questions based on Age, Participation in 2.0, Ethnicity, or Size of Worship Attendance.
  - Age: Groups broken up into the following ages: Under 40, 40-55, 55-70, and 70+. In general, younger groups were more likely to see the need for change and advocate for mutual partnership. Older groups had more confidence in the historical presence of the church and its structures.
  - Participation in Transformation 2.0: People participating in 2.0 felt generally more positive about Presbytery and more hopeful about the future.
  - Ethnicity: All ethnicities that were not white were combined due to their small numbers to provide a comparison between “white” and “non-white” groups. The “non-white” group was both more likely to see the need for change and also more likely to have hope in the Presbytery’s ability to change.
  - Size of Worship Attendance: Larger churches had more confidence in their own vitality and were more likely to think their primary relationship with the Presbytery was to benefit the Presbytery.