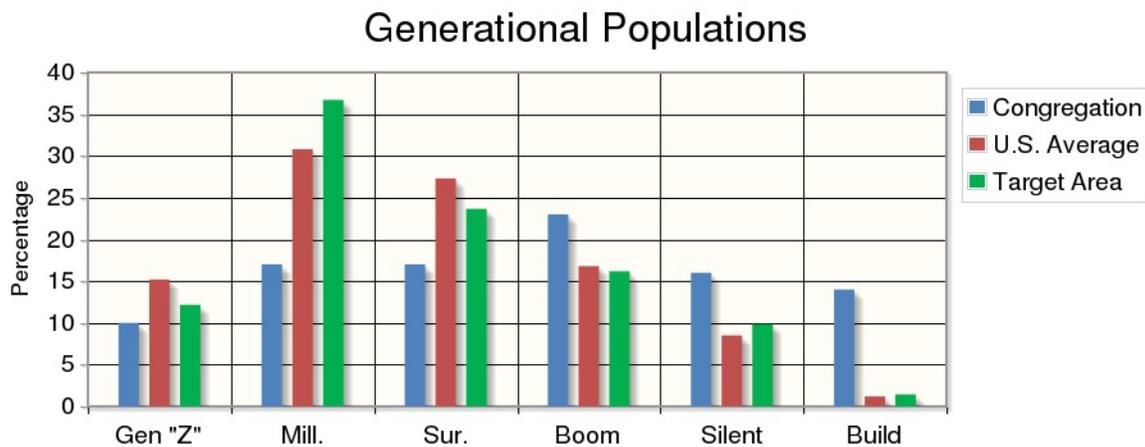


CURRENT PARTICIPATION

Gap analysis is a way of looking at the congregation in direct relationship with the community in which it serves. It is a way of clarifying where you are, what the needs are in that community and what opportunities for vital ministry remain as you engage that community. In this section, we compare the congregation's profile with the community profile in the previous section. We will look at where participants live in relationship to the church building. These figures help us determine the "match" you have with the community around you. Do members live where the congregation is located? If not, how does this faith community stay in touch with the needs of the neighborhood? In some cases, congregations exist in an entirely different location in the city from where their members' homes are concentrated. They have continued to decline in membership as they have attempted to "commute" into worship and serve a neighborhood from which they have grown apart.

The congregation provided profile information of each participant in its congregation, which we compared with U.S. Census data from a church demographic service partner.



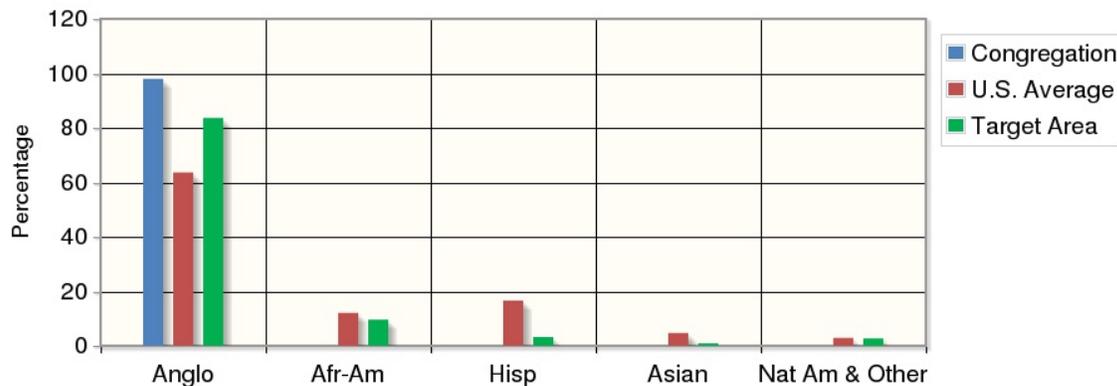
<i>Abbreviation</i>	<i>Title</i>	<i>Birth Years</i>
<i>Gen "Z"</i>	<i>Generation "Z"</i>	<i>2005-current</i>
<i>Mil.</i>	<i>Millennial</i>	<i>1982-2004</i>
<i>Sur.</i>	<i>Survivor</i>	<i>1961-1981</i>
<i>Boom</i>	<i>Boomer</i>	<i>1946-1960</i>
<i>Silent</i>	<i>Silent</i>	<i>1925-1945</i>
<i>Build</i>	<i>Builder</i>	<i>1901-1924</i>

The first graph compares the ages of participants in the congregation with the ages of those who live in the community. The horizontal axis shows each of the six living generations. The youngest is Generation Z, followed by Millennials, Survivors, Boomers and Silents. The eldest is Builders on the far right of the chart. The blue bars show the percentage of participants in the

congregation in each category. The red bar represents the entire U.S. population and the green bar indicates the community around the church. The data related to the red and green bar comes from the U.S. Census Bureau.

The chart shows that 53 percent of the congregation is of the Boomer generation or higher, while 28 percent of the wider community is in that category. This single measurement is very important to the future of the congregation. Vital congregations will normally experience a 50-50 split between the Boomer-plus generations and the younger groups. This is an area of concern that indicates a potential disconnect between the congregation and the community. This should be monitored so that the split between older and younger does not continue to grow. One important factor is the population of Centre College is included in the Target Area.

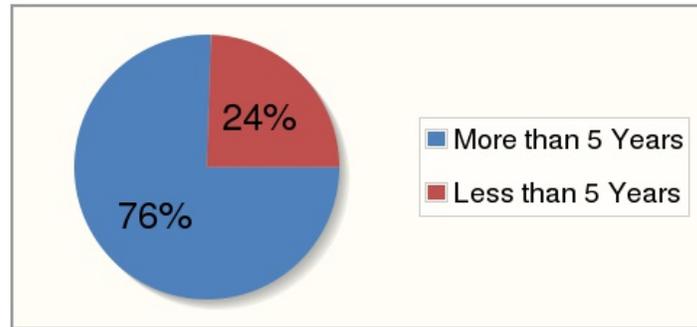
Racial-Ethnic Populations



This chart demonstrates the Racial/Ethnic Gaps of the congregation related to the community in which it is a part. This data also comes from the U.S. Census. **NOTE: It may severely undercount the Hispanic population in your area.**

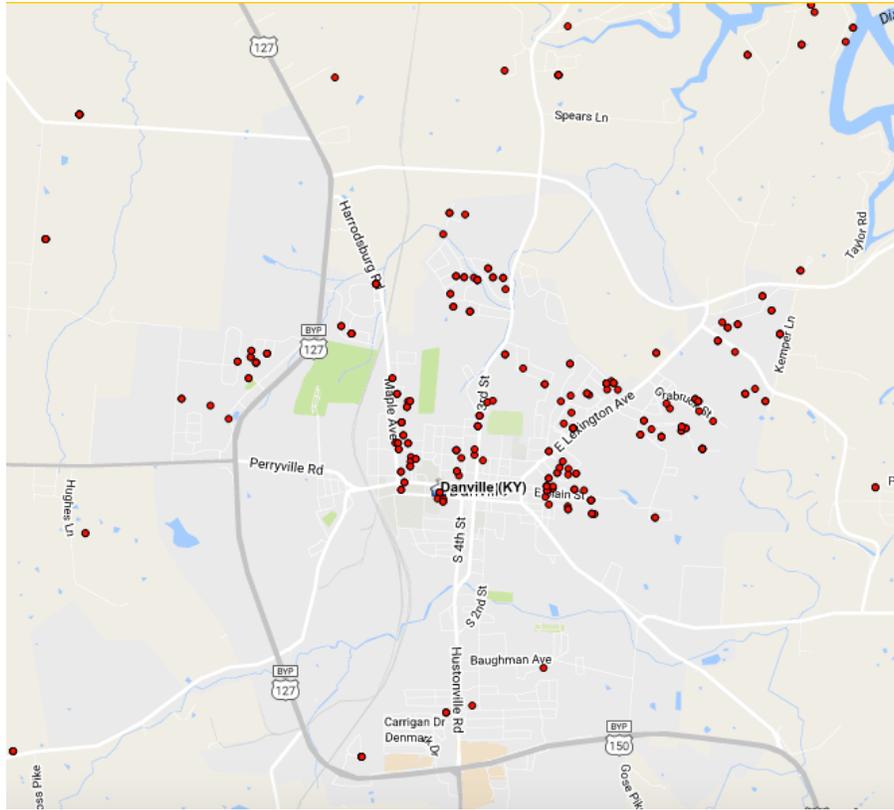
Congregations are still highly segregated on Sunday mornings, which means that gaps are likely to appear in this arena. However, if the congregation is in a changing area, and has declining members of their racial/ethnic group represented in the congregation, it is an indicator of a significant gap. For example, if you are an Anglo congregation in a community that is 65% African-American, the congregation may have a significant gap that it should consider in the future (especially if density numbers are low). While the congregation and community are both predominately Anglo, the community has racial-ethnic populations that are not being served by the church.

Participant Tenure



Another important indicator of congregational life is the tenure of its participants. While it is a good sign of stability to have long-term members, it is also important to the congregation to have new participants. New participants bring innovations, energy and a new perspective to the church. And new members help you measure the effectiveness of your efforts to reach beyond your doorsteps into your community with the Good News.

Healthy congregations usually demonstrate a 50-50 split with participants who have been in the church five years or fewer, with those who have been there more than five years. A congregation with too many "old timers" is not likely to be very receptive to new ideas, or creativity. The above pie graph shows a congregation that is moving to "old timers" status. If the congregation is unable or unwilling to reverse this trend the congregation could disconnect with the community and lose vital new perspectives.



Finally, we have explored the relationship of participants with the location of the church building. A pin-map has located the home of each participant and shown each in relation to the church facility.

A congregation that has a good relationship with its community will normally display at least half of its households within a seven-minute circle around the church. If *no one* in the church lives within a seven -minute drive, the congregation has a severe gap in relating to the community.

The above map shows that most, though by no means all, of the members are located to the north of the church. The Danville Bypass to the west might serve as a bit of a psychological barrier, and the same with Walnut Street to the south. While congregants live beyond those areas, they are significantly less than in the areas to the north and east of the church. Highway 2168 to the north appears to be the same sort of tipping point as the other roads mentioned.

We are able to estimate congregational household incomes based on multiple factors such as location, tax rates for the community etc. Based on this data, your congregation compares to your community in the table below (the last column is your index. 100=perfect match):

	Mosaic Segments Study Area		Congregant Mosaic Segments Weighted by Presence		
Estimated Household Income					
Less than \$15,000	12.7%	938	6.3%	9	50
\$15,000-\$24,999	12.3%	906	8.4%	12	68
\$25,000-\$34,999	12.1%	897	8.4%	12	69
\$35,000-\$49,999	15.4%	1,135	11.2%	16	73
\$50,000-\$74,999	17.9%	1,323	18.2%	26	101
\$75,000-\$99,999	10.9%	808	14.7%	21	134
\$100,000-\$124,999	6.8%	503	10.5%	15	154
\$125,000-\$149,999	4.0%	292	6.3%	9	159
\$150,000-\$174,999	2.5%	187	4.9%	7	193
\$175,000-\$199,999	1.7%	124	3.5%	5	208
\$200,000-\$249,999	2.3%	167	4.2%	6	185
\$250,000+	1.5%	108	3.5%	5	239
	100%	7,390	100%	143	
Average HH Income		\$61,611		\$82,412	
Median HH Income		\$38,689		\$57,500	

Household Income Comparison

Based on this data, it is estimated that your total household income as a congregation is \$11,709,369. This means that the average household in your church is contributing on average 3.7% of their income as a spiritual practice.

Using the same multiple factors, we can also estimate the kinds of occupations that people in your church have in comparison with the community. This is compared in the chart below (the last column is your index. 100=perfect match):

	Mosaic Segments Study Area		Congregant Mosaic Segments Weighted by Presence		
Est. Head of HH Occupation					
Retired	26.1%	1,927	32.9%	47	126
Professional/Technical	23.2%	1,717	32.9%	47	141
Sales/Service	28.2%	2,085	19.6%	28	69
Farm-Related	0.9%	69	0.7%	1	75
Blue Collar	16.9%	1,247	10.5%	15	62
Other	4.6%	337	3.5%	5	77
	100%	7,381	100%	143	

PARTICIPANT ENGAGEMENT

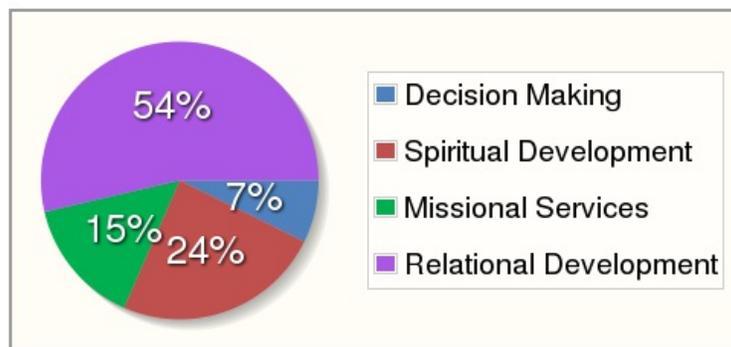
An additional area of inquiry is to measure how people participate in the life of their congregation. This begins illuminate what kind of church we have – and our priorities as a congregation. Through interviews and a review of the annual church calendar, we can measure the kinds of engagement people have with the church in four categories:

- **Spiritual Development:** These are activities whose purpose is direct spiritual or discipleship growth. These could include prayer groups, Bible Studies, Sunday school classes, or similar gatherings hosted by the church.
- **Relational Development:** These are activities where the purpose is deepening relationships. It could include social events like meals, fellowship groups, “game nights,” etc. These groups may feature devotion or prayer time, but they are primarily social in nature.

- Missional Service: These are congregationally-organized expressions of service to the wider community. It could include mission trips, serving hot meals to people in need, or tutoring school children.
- Decision Making: These are committee meetings and administrative groups that plan.

As you can see, these are all congregationally run activities, and do not count people's individual efforts or the activities of non-church-related groups that use the facility. This is a measurement of the kinds of activities, and the numbers of people engaged with them. This measurement is determined by multiplying the total number of hours by the number of church people involved. Participation at worship services is not included in this formula.

Participant Engagement



Ideally, we would see an equal balance of spiritual, relational and missional activities – each around 30%. If these are out-of-balance, church leaders may want to examine the church's calendar and, for all items, ask "What is the purpose of this activity?" Some activities may have overlapping purposes, but likely will favor one direction over another.

If decision-making consumes more than 10% of a congregation's engagement, the people of the church are probably experiencing significant burnout. In this case, the church will need to downsize its expectations for committee participation and reduce the number of meetings.

The chart above demonstrates that the congregation is **OUT OF BALANCE** in its engagement patterns with these particular patterns emerging:

WEAK ON MISSIONAL ACTIVITIES: This pattern often happens when a church pays staff to do most of the ministry instead of equipping and sending its participants. Congregations weak on direct, hands on ministry are also missing an important ingredient in connecting with younger, unchurched people, who are looking for meaningful places to engage in ministry.

The Presbyterian church is involved in many missional activities. The chart may show a declining engagement in the same ministries that the church has traditionally/historically

supported. Determining missional activities that engage the congregation will be necessary to change the current situation.