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Church Health Assessment

Sample Church

Prepared By:

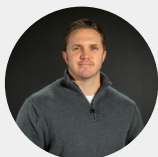
Stephen Hay and Scott Armstrong

Thank you for *trusting* us!

On behalf of Scott, Steve, Rebecca and myself, we want to sincerely thank you for trusting us with your church. We understand the weight of this work and deeply respect both your love for this congregation and Christ's ultimate sacrifice on its behalf. Knowing that this mission carries the cost of His own life, we have approached our assessment with great care, gathering meaningful data and analyzing it with diligence.

Our team of seasoned pastors is committed to the flourishing and sanctification of Christ's Bride, ensuring that her Gospel-centered work thrives where she has been planted. We trust that this report will be both informative and actionable, equipping you to move forward with clarity and confidence.

In Christ,



Stephen Hay
VP of Church Health

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Your *Church Health* Team

Our entire Church Health Team has **over 215 collective years of experience** working with scratch church plants to churches of over 5,000.



Scott Armstrong

Assessor & Coach

Scott began in international apologetics and evangelism before serving as a church planter, pastor, coach. He is passionate about forming wholehearted leaders through spiritual depth and practical ministry, believing healthy leadership grows through learning, silence, shared meals, and community. He holds degrees from Furman University and Reformed Theological Seminary in Political Science, Christian Thought, Counseling, and Divinity.



Stephen Hay

Assessor

With two decades of ministry experience, Stephen has spent the last 18 years serving on pastoral teams, including leading a rural church in upstate New York through a Gospel-centered renewal marked by real growth and lasting transformation. His work centers on church revitalization shaped by both grace and truth, helping congregations become spiritually healthy, deeply connected, and genuinely life-giving expressions of Christ's love.



Rebecca Heck

Analyst

Becca has served churches in and around Atlanta for over 15 years and brings a deep commitment to long-term church health and leadership integrity. She holds an M.Div. from Reformed Theological Seminary in Atlanta, along with a Certificate in Bible and Ethnicity from the Edmiston Center. Her work as a Church Health Analyst centers on crisis management and restorative care within the Church, walking alongside congregations through seasons of conflict and renewal.



Steve Harden

Analyst

Steve started his career as a farmer and bi-vocational pastor of a small Baptist Church in northern Oklahoma. Since then, he has served as lead pastor, church planter, COO, and Leadership Coach. He is an ordained Southern Baptist Pastor and is also licensed in the PCA. Steve holds degrees in Engineering Technology, Human Resources, and Biblical Studies and several certifications.

Roles

- **Assessor:** Client-facing leader who conducts interviews, interprets assessment data, synthesizes findings, and authors the Church Health Report.
- **Coach:** Guides church leaders through strategic development and implementation, fostering healthy leadership, meaningful accountability, and sustainable organizational change.
- **Analyst:** Conducts interviews and collects, analyzes, and integrates quantitative and qualitative data to identify patterns, strengths, risks, and opportunities for growth.

Ten Indicators of Health

This assessment provides a comprehensive evaluation based on 10 Proven Identifiers of Church Health, shaped by decades of research, literature, and practical insights.

01 **Gospel Doctrine**

Evaluating gospel doctrine asks whether the church clearly teaches who God is, our need for salvation, and Christ's work, and whether these truths shape lives marked by repentance, trust, and transformed faith.

02 **Practicing Prayer and Providence**

Assessing prayer and providence asks whether the church relies on God through corporate prayer and responds to challenges with faith, unity, and gospel purpose.

03 **Effective Discipleship and Formation**

Assessing discipleship asks whether the church equips people for daily spiritual growth and fosters joyful devotion that leads to active faith.

04 **Cultural Care and Unity**

Evaluating unity asks whether the church actively supports its members and leaders through tangible care, fostering meaningful connection across diverse backgrounds.

05 **Vision Clarity**

Assessing vision clarity asks whether the church clearly defines and lives out its mission in ways that consistently guide decisions and direction.

06 **God-Exalting Worship**

Evaluating worship asks whether gatherings truly engage hearts and minds to glorify God, inspiring genuine response shaped by His Word and Spirit.

07 **Gift-Oriented Serving and Groups**

Assessing gift-oriented groups asks whether the church fosters deep connection and growth, helping members use their gifts in ways that strengthen the whole body.

08 **Servant-Leadership Empowerment**

Evaluating leadership empowerment asks whether the church develops leaders who equip and multiply others, rather than simply recruiting helpers.

09 **Biblical Structure**

Evaluating leadership asks whether it is Christ-centered, biblically grounded, and effectively advancing the church's mission and vision.

10 **Need-Oriented Multiplication**

Assessing multiplication asks whether the church intentionally advances the gospel locally and globally, reproducing disciples and ministries beyond its walls.

How to read the report

Anágo Partners has designed its Church Health Assessment based on proven data markers. Our approach provides a structured method for evaluating your Church's health using key indicators.

During **Phase 2: Gather**, we systematically collected data across specific categories that serve as benchmarks for assessing overall church health.

- **Observations & Insights:** A summary of the most significant themes, findings, and patterns.
- **Church & Community Analysis:** An assessment of the church's connection to its surrounding community.
- **Leadership Health Insights:** An evaluation of the leadership team's health, effectiveness, relational dynamics.
- **Staff Dynamics Insights:** An assessment of staff communication, collaboration, role clarity, and overall team effectiveness.
- **The Ten Indicators of Church Health**
 - Areas of Flourishing – A detailed analysis of the church's greatest strengths.
 - Opportunities for Flourishing – A detailed analysis of areas with the greatest opportunity for growth and development.
- **Start to Flourish:** Strategic, actionable recommendations designed to strengthen the church.

Scores above 4.0 generally reflect areas of genuine institutional health. Scores between 3.5 and 4.0 indicate meaningful development opportunities. Scores below 3.5 represent areas requiring structural attention.

Observations & Insights

From Survival to Stability—Now Learning to Flourish.

The congregational surveys, leadership reflections, and on-site interviews at Sample Church tell a coherent and genuinely encouraging story: this is a church that has been through something hard and has come out the other side with its convictions intact.

The instability and grief of a painful pastoral transition, simultaneous with a global pandemic, gave way not simply to decline but to resilience. Sample Church has grown from roughly 300 to nearly 800 in weekend attendance over the past several years. Its budget has returned to pre-split levels. Its theological identity has remained clear and consistent throughout a season that has broken lesser congregations. Members speak with real warmth about their church, about the preaching, the care, the community, and many describe a deepening sense of gratitude for where SC now stands. These are not small things. They are the fruit of faithful, patient pastoral leadership and of a congregation willing to stay.

At the same time, SC stands at a critical crossroads. The church has stabilized and expanded, but it has not yet built the leadership development pathways, serving systems, and organizational rhythms that will sustain what God has entrusted to it. Faithfulness brought the church to this moment. Infrastructure will determine what this moment becomes. If Sample Church commits to harnessing its current opportunities in the months and years ahead, there is no reason why the church couldn't thrive for decades to come. But the status quo must change for that to happen.

One pattern runs consistently beneath the data: the congregation experiences SC as warm, theologically serious, and genuinely caring. Ministry leaders and elders assess it more critically. This gap, visible across nearly every shared indicator, is not a sign of dysfunction.

It is a sign that insiders can see what the congregation has not. The structural gaps that are beginning to strain the ministry team have not yet fully reached the pew — but structural strain that is not addressed at the leadership level does not remain contained there.

There is also an undertone worth naming. Previous seasons of conflict still live somewhere in the congregation's memory. Most members are not actively troubled by it. But the speed and consistency with which those seasons are referenced, even in otherwise hopeful conversations, suggest that some emotional and relational work remains unfinished. The church is not wounded. But it is still healing in places it may not have fully named.

The Central Insight

Sample Church has the spiritual health to sustain growth but has not yet built the structures to direct it.

The congregation is not fragile. The theology is sound. The pastor is trusted. The people are generous and genuinely committed. What is missing is not conviction, it is scaffolding. Pathways for developing leaders. Systems for placing people in meaningful service. Mechanisms for holding staff accountable and celebrating multiplication. An organizational structure that can carry the weight of a church this size without concentrating that weight on a single person.

Without those things, a church can grow in numbers while quietly plateauing in depth.

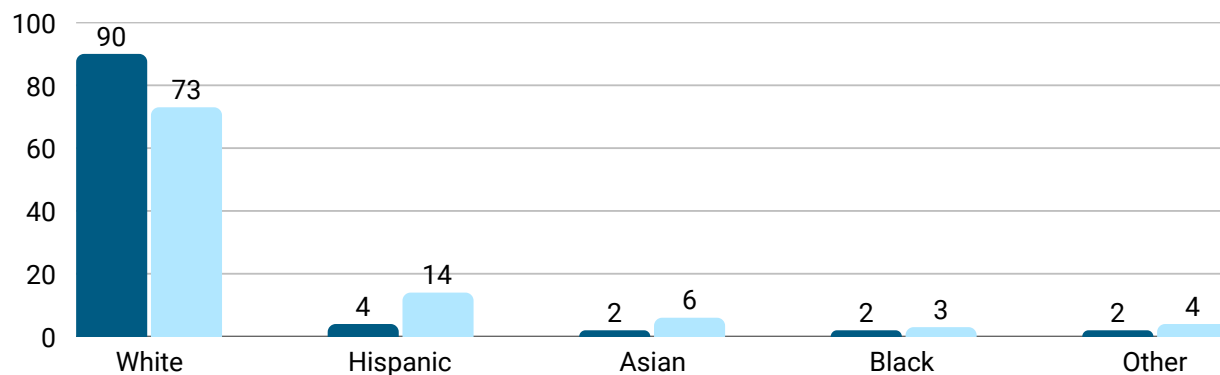
This is a moment of genuine opportunity. The foundation is solid. The sections that follow will identify where that opportunity is most strategic, and what changes are needed to ensure the health already present at Sample Church becomes something that lasts.

Church & Community Comparison Analysis

ZIP 12345 · Location / Location, NY

85086

Ethnic Composition



- **Church Profile:** White: 90% · Hispanic: 4% · Asian: 2% · Black: 2% · Other: 2%
- **Community Profile:** White (non-Hispanic): 73% · Hispanic/Latino: 14% · Asian: 6% · Black: 3% · Other/Multiracial: 4%
- **Comparison Insight:** The church congregation is significantly more homogeneous than the surrounding ZIP. The most notable gap is the Hispanic/Latino community — 4% represented in the church versus 14% in the community, a 10-point disparity. Asian residents are also underrepresented (2% vs. 6%). This signals a meaningful, tangible opportunity for cross-cultural outreach and ministry contextualization, particularly toward the Latino population that is likely growing as 85086 continues to develop.

Household Income

Church Median

\$83,000

Range: \$66K – \$110K

Community Median

\$97,800

Anthem / New River est.

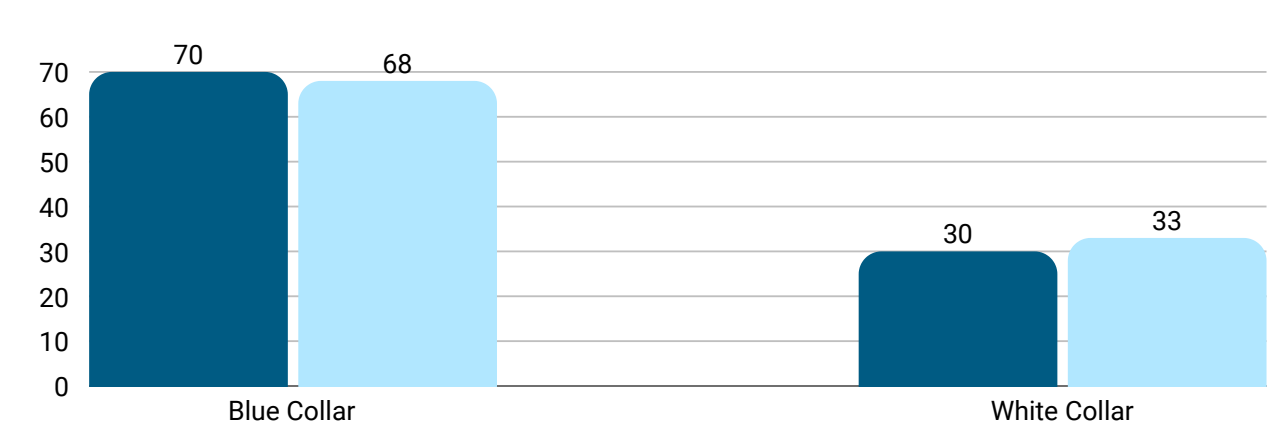
Gap

-\$14,800

Church below community

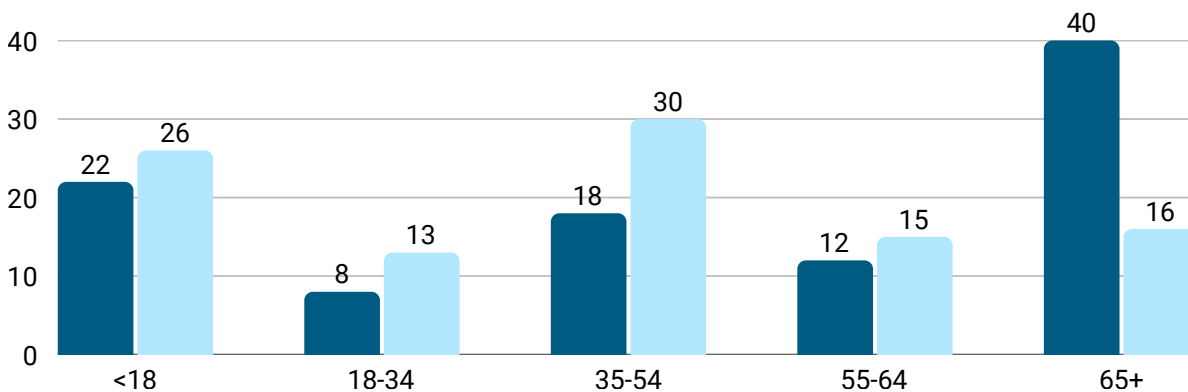
- **Church Profile:** Median: \$83,000 · Range: \$66,000 – \$110,000
- **Community Profile:** Estimated median: ~\$97,800 · Community range skews affluent given the Anthem master-planned context
- **Comparison Insight:** The church's median household income runs roughly 15% below the community median, which is actually a healthy sign — it suggests SC is not exclusively reaching the ZIP's upper economic tier. The lower bound of the church range (\$66K) aligns with Arizona's statewide median, indicating the congregation includes middle-income households that sit below the neighborhood's affluent norm. The upper bound (\$110K) also confirms some higher-income households are present. Overall, the church reflects a modest but meaningful income diversity relative to what could otherwise be a high-income-only congregation in this ZIP.

Workforce Composition



- **Church Profile:** White Collar: 70% · Blue Collar: 30%
- **Community Profile:** Estimated White Collar: ~65–70% · Blue Collar: ~30–35% (inferred from 85086's education profile, where 53% of adults 25+ hold a bachelor's degree or higher)
- **Comparison Insight:** This is the closest point of alignment between church and community.

Age & Life-Stage Representation



- **Church Profile:** Using community age brackets as the framework, the church maps as follows: Under 18 – ~22%; 18–34 – ~8%; 35–54 – ~18%; 55–64 – ~12%; 65+ – ~40%. The congregation is heavily weighted toward the two oldest brackets, with the 35–54 family-formation cohort also strongly represented.
- **Community Profile:** Under 18 – 26%; 18–34 – 13%; 35–54 – 30%; 55–64 – 15%; 65+ – 16%.
- **Comparison Insight:** The church's 65+ bracket (40%) is 2.5x the community's (16%) – the single largest gap in the entire report. The 35–54 family-formation tells the opposite story: the community's 30% drops to 18% inside the church, an 12-point gap that represents the most significant growth opportunity. The 18–34 bracket underperforms relative to the community (8% vs. 13%), and the Under 18 representation is relatively close (22% vs. 26%), suggesting children's ministry is the most proportionally aligned area. Taken together, the data paints a consistent picture: SC is a mature congregation in a younger, family-dense neighborhood, with meaningful runway to grow toward the community it serves.

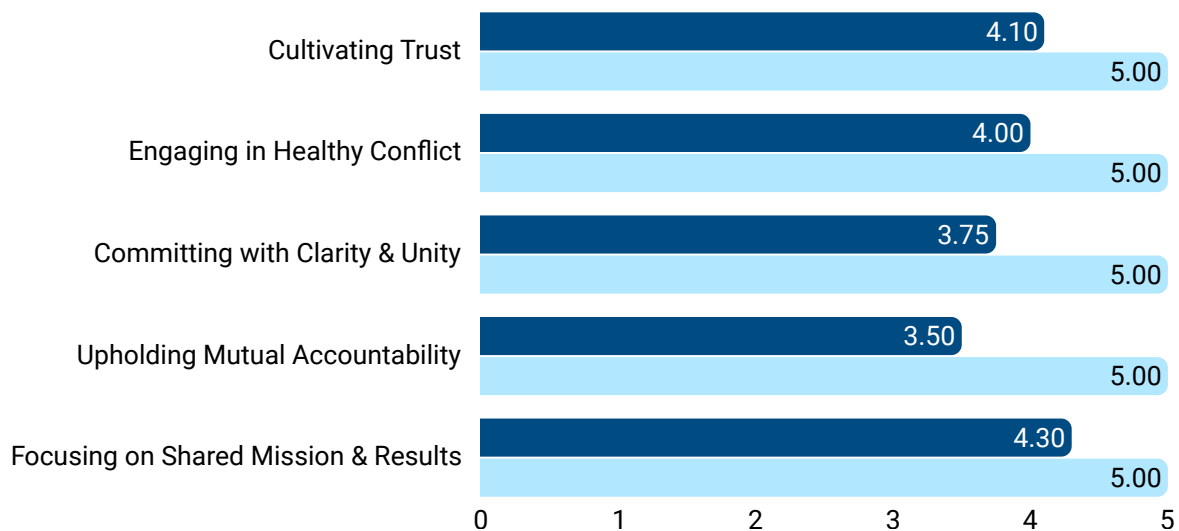
Demographic Summary

Sample Church aligns closely with its community in workforce composition and economic range, but diverges significantly in age and ethnicity – the congregation skews heavily older (65+ at 40% vs. the community's 16%) while underrepresenting the Hispanic/Latino population by 10 points and the 35–54 family-formation cohort by 12. These gaps point to a church with a strong, established foundation that has not yet grown toward the younger, more diverse neighborhood surrounding it.

Five Commitments of a Healthy Team

Sample Church is still navigating the realities of new leadership, growing ministry complexity, and structural gaps that good relationships have long covered. This report measures that transition through the lens of the Five Commitments of a Healthy Team, drawing on quantitative survey data from respondents across eight ministry areas, Team Capacity Leadership assessments, Working Genius and DiSC profiles, and qualitative input from interviews and assessor debriefs conducted over three days on-site.

The headline finding is this: SC is a relationally warm church with real and growing structural vulnerabilities. Overall scores across the Five Commitments range from 3.5 to 4.3 on a 5-point scale, but the sub-question data and qualitative evidence tell a more complicated story beneath those averages. The warmth is real. So are the gaps. And the gaps are growing faster than the relational goodwill that has covered them.



Cultivating Trust

4.10

5.00

Trust is the foundation, and SC has genuine relational capital here. Staff like each other. Vulnerability is present. Lead Pastor is consistently described in interviews as approachable, genuine, and safe, a leader people want to follow. But the trust that exists is largely informal and relational, not yet institutionalized in systems and structures. When people leave, or roles shift, that trust doesn't automatically transfer. Trust built on personality is fragile at scale.

The TCA data reinforces this. Pastor scores well on Relationship Building but shows meaningful gaps in Decision Execution and Follow-Up & Accountability, the structural behaviors that convert relational trust into organizational trust. The next chapter of SC's health will require both.

Healthy Conflict

4.00

5.00

The 4.00 score here looks encouraging at first glance. The candor sub-scores and interview data reveal a more complicated picture beneath it. The culture tends toward harmony over honesty. People say the right things in public and hold back in private. Multiple interviewees used variations of the same phrase: "I didn't want to rock the boat."

This pattern has a specific root worth naming. There is a tendency in Pastor to adopt a hands-off approach when conflict surfaces. Leaders with Pastor's behavioral profile tend to prioritize relational warmth and consensus, which means conflict resolution approaches often default to accommodation, a pattern the DiSC data makes structurally predictable. The result is that conflicts are often minimized in the interest of getting the "business" of the church done, but at the expense of authentic relational depth. There does exist genuine love among staff for one another. The inability to move through conflict, however, keeps that love from deepening.

The Elders score notably lower on conflict-related items (3.98) than Ministry Leaders (4.25), which suggests the tension is felt most acutely at the governance level, precisely where it most needs to be resolved. Conflict that isn't named doesn't disappear. It migrates underground, where it becomes harder to address and easier to misread.

Commitment

3.75

5.00

Shared goals score only 3.6, the second-lowest sub-score in the entire assessment. Meeting outcomes are unclear (3.8). Staff are committed to ministry and to each other, but not always to the same vision. The "North Star" initiative reflects an awareness of this absence, but the work of translating a leadership-level framework into a broadly owned congregational direction remains largely undone.

Ministry-level scores illustrate this precisely. Tech Ministry scores 4.7, Worship scores 4.5, while Adult Ministry scores 3.5 and the Elders score 3.9 overall. The variance isn't random. Ministries with clear roles, defined outcomes, and strong team culture score high. Ministries navigating ambiguity score low. Lead Pastor has relational trust. He has not yet converted that trust into shared directional clarity. That is the leadership work immediately in front of him.

Mutual Accountability

3.50

5.00

This is the most urgent finding in the health data. The lowest single score in the entire report is sub-question 4b: "Our team addresses underperformance directly" — 3.54. This is not a personality problem. It is a structural one. There are no clear performance standards, no accountability rhythms, and no person in the organizational structure whose explicit role is to hold leaders to outcomes.

The organizational chart is essentially flat, Pastor and then everyone else. In a church of this size, there are typically more layers of management. As it stands, Pastor has too many direct reports and is placed in a position of chronic decision fatigue. Some staff are left to guess how they are performing. Others exist largely without sufficient oversight, direction, or developmental investment to carry their roles with full effectiveness. There is no evidence of annual performance reviews in the current staff culture.

Pastor is gifted pastorally and relationally. The TCA identifies meaningful gaps in the systems-and-accountability competencies, Decision Execution, Priority Setting, Follow-Up & Accountability, that are also challenging for leaders whose Working Genius and DiSC profiles orient naturally toward relational care over organizational execution. The answer is not to fix Pastor. It is to build around him.

Shared Mission & Results

4.30

5.00

Results is the highest commitment score, which is encouraging. People feel the church is winning and moving. Ministry activity is real. But results built on relational energy without structural accountability are fragile. Momentum that is personality-dependent tends to plateau, or collapse, when circumstances change. The Volunteer Development scores in the TCA are a signal worth watching: several staff members score below 3.5 on this competency, which means the volunteer pipeline, the long-term engine of ministry health, is not being built with the intentionality the church's next season will require.

Pastor's Self-Leadership

Pastor has done an exceptional job stepping into a role before anyone, including himself, was fully prepared for the transition. He deserves to be recognized for faithfully leading SC through one of the most challenging seasons a congregation can experience and for helping move the church in a healthy direction. At the same time, honoring what Pastor has carried should not prevent an honest assessment of what must change.

The one area that warrants immediate attention is Pastor's own self-leadership. Interviewee accounts and Pastor's own reflection during the assessment process indicate he does not regularly take days off from work — a pattern that raises significant concern. A senior leader can rarely lead others into rhythms he does not practice himself. If the church is to embrace a healthy culture of rest and sustainability, that example must begin with the senior leadership. As things currently stand, the existing structure places Pastor at a significant and increasing risk of burnout. Without intentional changes in the near future, that risk will only continue to grow.

The Elder Team

The board of elders has moved meaningfully away from being a "yes" team toward becoming a genuine shepherding body. Pastor has invested in this development, and the fruit is visible. Decision-making by the Elder Team is largely aligned with mission, vision, and values, and there is evident love and care among the elders for one another and for the congregation they serve.

However, several consistent concerns emerged from the data that require honest attention. First, the process by which leadership is identified and appointed is experienced by a significant number of people as opaque and confusing. Greater transparency, not in the content of elder deliberations, but in the shape of how leaders are chosen and developed, would build congregational trust in the process.

Second, questions were raised about the elder team's demographic composition. A board weighted toward an older generation will face real challenges in creating space for younger leaders to emerge and in connecting with the church's growing demographic of younger families. SC has shown it can navigate a generational transition when it must. The invitation is to be proactive rather than reactive about the next one.

Third, and most significantly: from women across the assessment, independently, and without coordination, there emerged accounts of painful or dismissive interactions with elders. These were not a single complaint, they were conversations that converged on the same relational pattern. That convergence cannot be explained away or attributed primarily to theological disagreement. It is a data point that requires honest, pastoral, and direct reflection and attention. Left unaddressed, this pattern will cost the church trust, talent, and unity at a moment when it can afford to lose none.

Finally, the health of the elder board's relationship with Pastor deserves intentional attention in this season, and the data suggests the board may not yet be unified in how it sees the path forward. That is not unusual at a moment like this in the life of the church. What matters is that the elders work toward a shared posture before that posture is communicated in any direction. The recommendations in this report are built on a conviction worth naming plainly: Lead Pastor has demonstrated genuine pastoral gifts that SC needs, and the most faithful next step is to build around those gifts rather than away from them. An elder board that can arrive at that shared conviction, and then act on it with both accountability and genuine honor, will give this church its best chance at what comes next.

Staff Dynamics

An assessment of staff communication, collaboration, role clarity, and overall team effectiveness.

The Working Genius, DiSC, and Team Capacity Assessment data, read together, tell a coherent story about the Sample Church staff team. It is a story about a team that is genuinely capable, relationally healthy in most of its relationships, and quietly carrying more than its wiring was designed to sustain.

[View Full Team Map Report](#)

What the Team Does Well

The team's greatest collective strength is execution. Tenacity and Enablement are the dominant Working Genius profiles across the staff, which means this team can finish things and it supports people, largely without complaint. The DiSC data confirms and extends this: the team is heavily weighted toward S and C profiles, which means it is steady, precise, relationally careful, and inclined toward accommodation over confrontation.

These are not weaknesses. They are the qualities that kept a church stable through a painful pastoral transition, a global pandemic, and a season of significant institutional stress. Before naming the gaps this wiring creates, it is worth pausing to honor what it has produced. This team held the ground when the ground shifted. That is not nothing.

The Structural Gap the Wiring Creates

What the data also makes clear is that this same profile creates a gap that grows more consequential as the organization grows.

Galvanizing: The capacity to rally people, generate momentum, and move others toward action, is nearly absent as a shared genius across the staff. It also appears as a frustration for an unusually high number of staff members, meaning not only is it absent as a strength, it is actively draining for many who are being asked to operate in it. This shows up directly in the TCA: Vision Casting shows the most variance of any competency in the entire assessment. The team can execute a direction. The data indicates that generating and sustaining that direction requires energy this team does not naturally produce.

This is not a criticism of the individuals on staff. It is an honest reading of collective wiring, and it has direct implications for what kind of leader SC needs to add, not simply what behaviors it needs to improve.

The Conflict Avoidance Pattern

The conflict-avoidance pattern is the other thread that runs consistently across all three instruments, and it deserves to be named carefully.

The DiSC structure of the team provides a straightforward explanation: a team of predominantly S and C profiles, energized by Enablement, will default to accommodation as a first, and often final, response to difficulty. This is not moral failure. It is behavioral wiring with observable institutional consequences. The interview transcripts give this texture: concerns that should surface in direct conversation instead accumulate and emerge later, sometimes in elder meetings, sometimes in patterns that have already calcified by the time anyone names them.

One organizational detail illustrates this pattern with unusual precision. During the assessment period, a mandatory clock-in policy was in effect for staff. Whatever the stated rationale, the deeper logic visible in the data is consistent with the broader pattern: when direct performance conversations feel too risky or relational costly, institutional systems get built to substitute for them.

A clock-in policy can monitor behavior. It cannot build accountability. And it often functions, whether intentionally or not, as a way of documenting problems rather than addressing them, trading the harder work of direct conversation for the apparent clarity of a control system. The presence of that kind of system in a culture of conflict avoidance is worth naming, not to assign blame, but because it illustrates precisely the gap between the accountability SC needs and the accountability it currently has.

The Working Genius layer adds another dimension. A team whose energy comes from supporting others and completing tasks will tend to absorb relational friction rather than engage it, because engagement feels like disruption, and disruption feels like a failure of the very thing they are wired to do.

The TCA data surfaces a specific interpersonal dynamic behind this pattern: there is a tendency in Pastor to use a hands-off approach to staff conflict, a pattern consistent with leaders whose DiSC profile orients naturally toward relational warmth and consensus over direct confrontation. The result is a staff culture where conflict is minimized in the interest of maintaining relational warmth and getting ministry done, but where authentic relational depth is sacrificed in the process. There is genuine love among the staff for one another. The inability to move through conflict, however, keeps that love from reaching its full expression.

Staff do not currently operate from a clearly defined, biblically grounded model that prioritizes the repair of relationships and the willingness to engage conflict quickly when it appears. That model needs to be built, and it needs to be modeled first from the pastoral office.

Organizational Structure and Staff Health

Adding stress to the staff system is a reporting structure that concentrates too many direct reports under the Senior Pastor. The current organizational chart is essentially flat: Pastor and then everyone else. In organizations of this size, there are typically more layers of management to distribute leadership load and provide meaningful supervision.

The effects of this flatness are visible on the ground. Some staff members are left to guess how they are performing in their roles, because no annual review process exists to tell them.

Others appear under-deployed, existing more or less on their own islands, without sufficient accountability or direction to carry their roles with full effectiveness. The hand-off of responsibility happens, but the structures for oversight, development, and follow-through often do not accompany it.

This is not primarily a staffing problem, it is a structural one. The same Executive Pastor that the leadership data calls for is also the answer here, someone whose explicit role includes clarity of reporting lines, performance rhythms, and the kind of direct supervisory accountability that the Senior Pastor is neither wired nor currently positioned to provide.

The effects of this structural gap are not evenly distributed. The same absence of supervisory accountability that leaves some staff without adequate direction also means that the staff members carrying the heaviest loads carry them without relief, recognition, or a mechanism by which anyone can see how much they are bearing. The assessment identified a meaningful contrast in workload and engagement across the team: staff members operating at or beyond sustainable capacity while others exist in roles that appear significantly underutilized. Both patterns reflect the same structural failure. The absence of an executive leader whose explicit charge includes knowing what each staff member is doing, how effectively, and at what personal cost. That leader does not currently exist.

What the Data Does Not Say

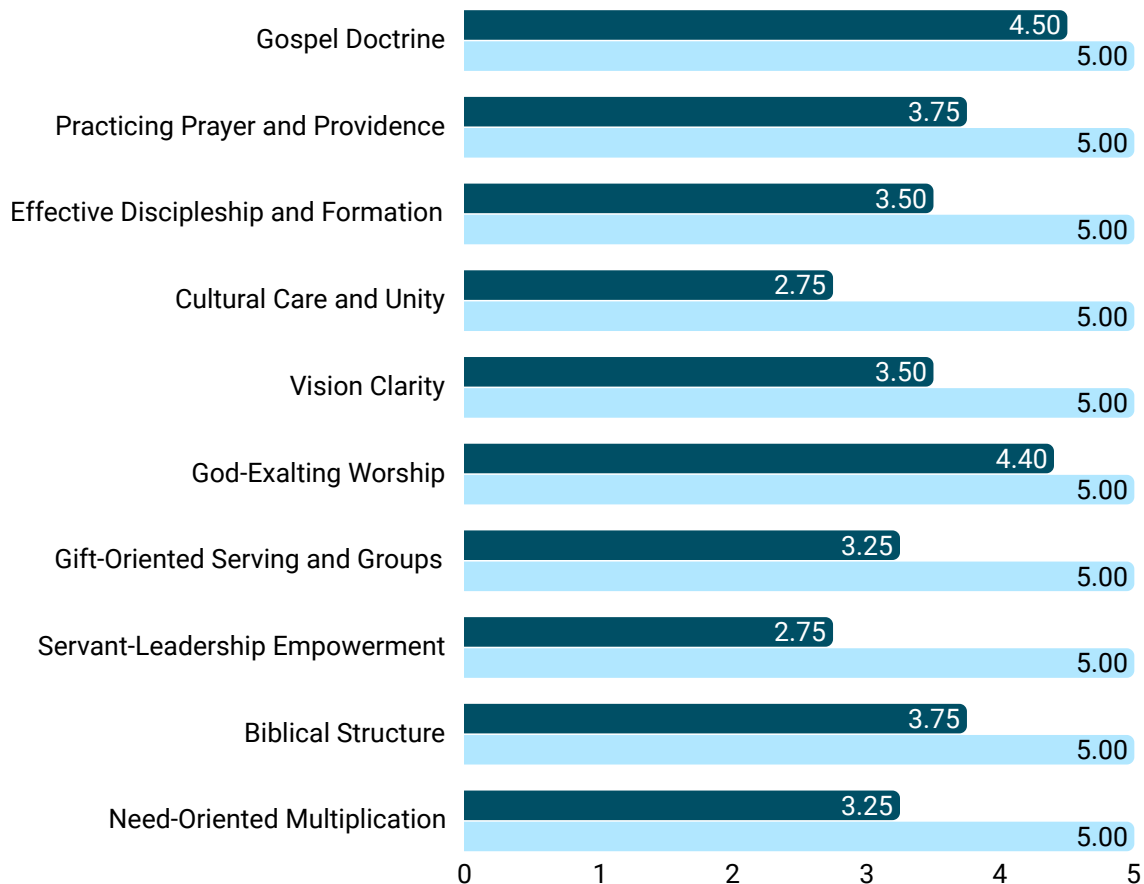
The data does not describe a team in trouble. It describes a team that has been faithful through hard things and now needs the structural clarity and self-awareness to build on what faithfulness has produced.

The staff's capacity for steady, careful, relational work is a genuine asset for a congregation that has been through what SC has been through. The invitation now is not to change who the team is. Rather, it is to build around the gaps that the team's wiring creates, so that the church's next season of growth is not limited by the same wiring that carried it through its last season of crisis.

[View Full Team Map Report](#)

The Ten Indicators of Church Health

A clear, data-driven snapshot of your Church's objective reality.



Gospel Doctrine

4.50

5.00

The consistent and culturally formative proclamation of the biblical Gospel

Data Alignment: **High**

This is an **area** of flourishing

What the Data Shows

The objective and subjective data on this indicator are, in most respects, deeply aligned — and the alignment is encouraging. The congregational survey returned a score of 4.70, the highest of all ten indicators, reflecting a congregation that consistently experiences the Gospel as the center of its shared life. The sub-score measuring whether the Good News of Jesus is clearly taught approached near-perfect at 4.97. These numbers are not inflated optimism. They reflect a real and durable conviction held across every demographic group surveyed: volunteers, regular attenders, newer families, and long-tenured members alike.

Where the data begins to soften is in the gap between proclamation and formation. The leadership survey returned a lower score of 4.11 — a difference that reflects something the congregational survey cannot fully capture: the Gospel is preached with clarity, but its formative implications have not yet fully shaped the culture of the church behind the pulpit. That gap between what is proclaimed on Sunday and how leadership relates, develops, and holds one another accountable Monday through Saturday is worth examining honestly. A church can score 4.97 on Gospel clarity and still fall short of Gospel culture. The distance between those two things is not a failure. It is the next faithful step.

What We Heard

In nearly every interview and survey response, the preaching at Sample Church was mentioned — and with conviction. Respondents did not simply describe the sermons as good. They described them as the reason they stayed, the reason they drove past closer churches, the reason they trusted this community with their families. "Pastor is not ashamed of the Gospel, and does a great job putting it foremost in our minds." That sentiment was not an outlier. It was a chorus. Lead Pastor has strong communication gifts that enhance the Gospel message, and the church offers many additional teaching venues where members receive Gospel-centered instruction.

What was heard less frequently, but consistently enough to name: a quiet acknowledgment that something is missing between the pulpit and the week. Several respondents recognized the gap themselves. "We are clear on the content of the Gospel, but could probably lean in more on the application and implications of the Gospel in everyday life." Others observed that while the church takes clear and courageous biblical stands on cultural questions, the personal discipleship implications of those convictions are less consistently developed. Some expressed a desire for more application during sermons. The Gospel is proclaimed. The invitation now is to let it move more deeply into formation.

What This Indicates

Sample Church has something rare and worth protecting: a congregation that genuinely knows what it believes and why. Doctrinal clarity at this level is not assumed. It is built over years through faithful preaching and consistent teaching across every age group and ministry context.

What the data indicates, however, is that SC has reached a threshold moment in its Gospel culture. Proclamation has done its work well. The next chapter requires the Gospel to move more deeply into how staff is developed and corrected, how new members are integrated, how conflict is navigated, and how the ordinary discipleship of congregational life is shaped by the same convictions that drive the Sunday sermon. That is not a correction of what has been built. It is its natural completion.

Prayer and Providence

3.75

5.00

Corporate prayer as a foundational practice and trust in God's sovereign hand

Data Alignment: **Moderate**

This is an **area** of flourishing

What the Data Shows

The surveys here are genuinely encouraging, and the congregational score of 4.54 reflects something real, a congregation that has survived a painful transition and emerged with its faith largely intact carries a particular kind of trust that cannot be manufactured. The highest sub-score, 4.65 for "There is a sense that God is at work in and through our church," is not optimism. It is testimony.

What the qualitative data adds, however, is a distinction the numbers can't make on their own. The leadership survey returned a lower score of 4.06, and insiders tend to see what the congregation hasn't yet felt. What they see here is a prayer culture that is more crisis-formed than rhythm-formed. SC prayed its way through a pastoral fracture and a global pandemic, and God answered. That is a real and formative part of the congregation's identity. But prayer cultures built primarily in crisis tend to recede when the immediate pressure lifts, and sustaining a praying congregation requires not urgency but formation. The composite reflects that distinction: genuinely encouraged by what the surveys show, and honest about what the fuller picture reveals beneath them.

What We Heard

Those surveyed and interviewed speak of a church culture that is ready to pray when crises arise and a genuine commitment to routine prayer in certain corners of the congregation. The Elder Team demonstrates a visible desire to pray together, evidenced by the Three Cords accountability and prayer groups, and this matters. When church leadership prays together, the church learns to pray together.

Gatherings for prayer become sparse. Modeling from up front grows less frequent. Several respondents acknowledged this plainly. "Prayer is an area where we have struggled to grow as a church."

Another voice was more pointed: "Corporate prayer in particular has been a tough nut to crack, people tend to be uncomfortable praying in groups or aloud." A third observed: "I don't think we have an understanding of how powerful it is and how humble we are supposed to be before God in prayer. It's the same small group of women who always initiate." The prayer ministry is functioning. The prayer culture is still forming.

What This Indicates

There is a meaningful distinction between a church with a prayer ministry and a praying church. Sample Church has built the former with genuine care. The latter remains an aspiration.

The data indicates that what is missing is not willingness but formation, regular, visible, normalized corporate prayer that leaders model not as a program element but as a pastoral posture. The Elder Team's Three Cords structure is a genuine strength precisely because it embeds prayer into leadership accountability rather than treating it as an add-on. That same instinct needs to travel further into the congregation.

When the congregation sees its elders and pastors on their knees together, not behind closed doors, but visibly, as part of the church's shared rhythms, the culture begins to shift. What gets modeled from the front is what gets normalized in the pews. SC has the theological conviction to become a genuinely praying congregation. The work ahead is translating that conviction into the ordinary, unhurried rhythms that build a prayer culture not only in seasons of crisis, but in seasons of health.

Discipleship and Formation

3.50

5.00

Equipping members of all ages for spiritual growth and connecting learning to faithful action

Data Alignment: **Moderate**

This is an **opportunity** for flourishing

What the Data Shows

The congregational score of 4.50 here is one of the strongest in the assessment, and it reflects something real, there is a genuine abundance of discipleship opportunity at SC. The leadership survey, however, returned 3.96, the widest divergence of any shared indicator in the data. That gap is not a discrepancy to smooth over. It is the most important signal in this section.

What the two scores are measuring is not the same thing. The congregational score reflects what is available. The leadership score reflects what is actually being formed at depth, and insiders who observe the full landscape are notably less confident that SC's discipleship culture has taken root in the way its programming would suggest. The qualitative data sides with the insiders. The lowest sub-score in this indicator makes the tension precise: the church's weakest mark is on the degree to which it connects learning with doing, faith with action. SC has built a rich discipleship menu. It has not yet built a discipleship culture. The composite reflects that distinction more than the headline number does.

What We Heard

Respondents consistently described a church with strong discipleship intentions and a meaningful array of formation opportunities. Men's and Women's Bible Studies, small groups, AWANA, Sunday classes, and a dedicated discipleship training course were all cited with appreciation. For those who sought these pathways out, the experience was largely positive. SC has a deep love for Scripture, and biblical literacy is clearly honored and celebrated throughout the congregation.

What emerged alongside that appreciation, however, was a recurring tension. "We have traditionally been big on Bible study, we are working on turning study into action." That phrase surfaced in different forms throughout the data and represents the clearest discipleship challenge at SC.

One longtime member named it precisely: "We were once billed as a church with a discipleship lifestyle. We're still not there, but if someone wants to be discipled, they can get there." The pathway exists. It is not yet a culture. It is available to those who look for it. It is not yet the expectation shaping most.

A related observation: SC appears to depend heavily on class and program formats to accomplish the work of disciple-making. Classroom-focused education should certainly continue, the biblical literacy it has produced is a genuine institutional strength. But it has its limits. The Scriptures call disciples not only to know but to obey, not only to study but to go. The relative absence of evangelistic effort across the congregation serves as one barometer of this tendency, a church whose discipleship culture is strong will produce members who know how to share their faith with the people around them. That formation is not yet broadly present at SC.

What This Indicates

The discipleship infrastructure at Sample Church is real, and in several ministry areas genuinely strong. What is missing is not curriculum or content. It is cultural expectation and organic accessibility. A discipleship culture forms when growth is not merely available but assumed, when new members are brought into formation pathways rather than left to discover them, when leaders are visibly being formed themselves and speak openly about what that looks like, and when the connection between what people learn on Sunday and how they live on Monday is actively developed rather than left to individual initiative.

SC is at a discipleship inflection point. The programming has been built. The next step is not to add more offerings, it is to embed formation as the normative expectation of membership, diversify beyond the classroom into relational and missional contexts, and let senior leaders model the kind of discipleship they are asking the congregation to pursue. The congregation will not rise above the formation ceiling of its leader's efforts to model. That ceiling, right now, has significant room to rise.

Cultural Care and Unity

2.75

5.00

Members supporting one another across diverse backgrounds, with pastors cared for and the congregation reflecting genuine community

Data Alignment: **Low-to-Moderate**

This is an **opportunity** for flourishing

What the Data Shows

The congregational score here is warm, and the warmth is real, we saw it firsthand. But assessments measure what people experience on the surface, and interviews reach further down. What the interviews revealed pulled the composite significantly below where the survey sits, and the distance between those two numbers is the most important thing to understand about this indicator.

Sample Church is, by most accounts, a genuinely caring community. That is not in question. The data holds two findings that must be heard separately before they can be held together.

The first is a genuine strength. SC has grown tremendously since the fracture several years ago. Many relational wounds have healed. People feel genuinely connected. Internal ministries support and encourage the congregation. Elders speak of love for one another. The pastoral care of Lead Pastor and Mike Bohlmann, consistently described as accessible, warm, and genuinely present with people in hard moments, has built real and earned trust throughout the body.

The second finding requires its own direct naming. From women across the assessment, independently, in separate conversations, without coordination, there emerged a consistent account of painful or dismissive interactions with elders. These were not a shared narrative. They were independent conversations that converged on the same relational pattern. That convergence cannot be explained away or attributed primarily to theological disagreement about women's roles, though that context is present. It is a data point. It is consistent. And it is the primary reason the composite sits where it does.

What We Heard

The care respondents described most readily was personal and pastoral. Lead Pastor and Mike Bohlmann were cited repeatedly as accessible, warm, and genuinely present with people in moments of grief and difficulty.

Compassion Care, the Helping Hands ministry, benevolence support, and the small group network were described as real and responsive. For those embedded in SC's relational ecosystem, the community genuinely feels like family.

Beneath that, however, a set of consistent concerns emerged that the aggregate survey score does not fully surface.

The most significant: the women's pattern described above. The relational harm described was not abstract or secondhand. It was personal and it was reported with the kind of quiet resignation that suggests these experiences have been carried privately for some time without a clear path toward resolution. Regardless of where one lands on the theological questions around women's roles, and SC has a clear and considered position, the relational dynamics being described are a pastoral matter that exists independently of those theological convictions.

A Note on Generational Context

The age composition of SC's elder team is consistent with the broader congregation, where 40% of attendees are 65 and older, a proportion that is 2.5 times higher than the surrounding community. This is noted without blame. It is the natural result of a congregation that has spent years rebuilding, drawing heavily from a loyal and stable cohort of mature believers.

However, generational context shapes cultural instincts, often invisibly. The relational patterns women described in interviews, being spoken over, having concerns redirected without engagement, experiencing warmth from some elders and dismissiveness from others, are not necessarily the product of intentional behavior. They may reflect assumptions about women's roles in church life that were formed in an earlier era and never examined in light of the current congregation.

This does not reduce those experiences. It explains why addressing them requires more than individual correction. It requires the elder team to engage the question of culture, not just conduct, to ask not only whether anyone intended harm but whether the relational norms of the team produce patterns that women consistently experience as marginalizing. That is a harder and more important question.

Beyond this: Sunday morning welcoming gaps were noted by multiple respondents. New attenders described difficulty finding a point of entry into the congregation. One Sunday observation recorded a single greeter for the entire campus, a detail that, by itself, is correctable, but that reflects a broader pattern worth attention. The campus's physical layout, three separate buildings with three separate entrances, adds a layer of structural complexity that even well-trained greeters cannot fully compensate for without intentional way-finding, coordinated hosting, and a deliberate welcome system that meets people at each point of entry.

Some members described cliquishness within certain ministry contexts. Older members who were once deeply engaged expressed a quiet sense of having been sidelined as the church has grown and changed. Taken together, these are not isolated complaints. They are a pattern of people on the edges of the community struggling to find their way in, or feeling that the way in has narrowed.

What This Indicates

Sample Church has a clear culture of love and care. That is a real asset, one that many churches would be grateful for and one that should not be minimized. But the data indicate clearly that care alone is not the same as a culture of care, and that the gap between the two is most visible at the organizational level.

Care culture does not flow upward from the congregation. It flows downward from leadership. When the elder board models care in how it relates to its own members, to the staff it oversees, to the women who serve in its ministries, and to the pastor it is called to shepherd, that pattern normalizes itself throughout the body. When it does not, the congregation's natural care compensates, up to a point.

The work ahead is not primarily programmatic. It is pastoral and relational. The women's concerns require humble, and unhurried attention, not a policy response, but a shepherding one. The welcoming gaps require structural attention to how new people are received and integrated. And the broader question of whether the elders are experienced as pastorally present in the life of the congregation, not only as decision-makers, but as known and accessible shepherds, requires honest reflection at the board level.

The congregational compassion already present at SC is a genuine gift. The invitation now is to ensure that the same quality of care is consistent and visible at every level of the church.

Vision Clarity

3.50

5.00

The mission, vision, and values of the church being clearly articulated, broadly embraced, and consistently guiding decisions

Data Alignment: **Moderate**

This is an **opportunity** for flourishing

What the Data Shows

Both assessments here are encouraging, and there's an interesting difference worth noting. This is the only indicator where leaders scored higher than the congregation, which on the surface sounds like alignment. On closer examination it reveals something more precise: leaders feel clear about the vision because they helped build it. The congregation's experience of that clarity is measurably lower. The vision is clear in the room where it was built. It hasn't yet fully traveled to the people it's meant to move.

The sub-scores make that gap precise. The strongest congregational score, 4.50, measuring whether the mission and vision are clearly stated, reflects real progress. The weakest, 4.02, measuring whether leaders communicate vision in ways that inspire trust and engagement, reflects the work that remains. SC has done the harder half: the theological wrestling, the framework-building, the leadership alignment. What the composite is naming is the last mile, the distance between a vision that leaders own and a vision the congregation inhabits. Information and inspiration are not the same thing, and the data suggests SC currently has more of the former than the latter.

What We Heard

Those closely connected to SC's leadership conversations described the church's mission architecture, "Live for God. Love Each Other. Build God's Kingdom," anchored in five practices of Pray, Connect, Serve, Proclaim, and Disciple, with appreciation and confidence. Those who had been through the January vision series or the anchor strategies series from the pulpit were generally able to speak to the framework. Many programs and ministries flow naturally out of the stated mission, vision, and values, and among leadership there is a genuine sense of clarity about where the church is headed and why.

Further from that center, the picture shifted. Several congregational respondents described the vision as something they were aware of without feeling deeply connected to. "I think the church struggles to clearly communicate its vision and to align its actions to that vision." Others named the five anchors but expressed uncertainty about how their own participation advanced them. A recurring request was simply to hear more, more frequently from the front, in greater detail, and in ways that connected the framework to the everyday life of an ordinary church member. The high school ministry was cited specifically as a context where vision communication was largely absent, a notable gap in one of the church's most consequential ministry environments.

What This Indicates

Sample Church has done the harder half of vision work, the half that happens in rooms where leaders wrestle together over theological conviction and missional direction. The framework that emerged from that work is sound. What remains largely undone is the second half: translating clarity into culture, inspiration into ownership, and framework into the language that every ministry leader can speak fluently and every member can connect to their own participation in the church.

Vision does not become culture by being stated. It becomes culture when leaders embody it not as a corporate tagline but as a lived conviction, when ministry environments explicitly connect their work to the larger mission, when the vision is held accountable across the organization rather than appearing only on Sunday mornings in January, and when individual members can articulate not just what the church believes but why their own presence and participation matters to what God is doing here.

The North Star planning process underway represents a meaningful investment in that translation. The invitation is to see it through with the same thoroughness that built the framework in the first place, and to resist the temptation to consider the vision work done simply because the framework has been completed. The work of vision is never finished at the articulation stage. It has only just begun.

God-Exalting Worship

4.40

5.00

Gatherings that engage the mind, soul, and strength in genuinely glorifying God through authentic adoration

Data Alignment: **High**

This is an **area** of flourishing

What the Data Shows

This is one of the indicators where the objective and subjective data speak most clearly with one voice. The congregational survey returned a score of 4.55, the second highest of all ten indicators, and the qualitative data drawn from interviews and open responses broadly confirms what the numbers suggest. Congregants across the board celebrated the Christ-centered, theologically serious worship at Sample Church, and those interviewed expressed deep gratitude for how God is honored on Sunday mornings.

The sub-scores add an important layer. The highest sub-score in this indicator, 4.85, measuring whether God's Word is central in both music and preaching, is also the highest individual sub-score in the entire congregational survey. That is a meaningful finding. It reflects years of intentional, theologically grounded worship leadership that has produced a congregation not only attending worship but understanding why it gathers.

One sub-score tension is worth careful attention: while Word-centrality scores near the top of the entire dataset, the measure of whether the worship environment creates space for genuine encounter with God scores notably lower within the same indicator. That spread tells a precise story, one that will be explored below.

What We Heard

The response to worship at Sample Church was among the most consistently positive in the entire assessment. Respondents described a worship environment they trusted not primarily because it was musically polished, but because it was theologically honest. "I love that the lyrics are all truth, Scripture is sung and the words are worshipful." "The worship leaders are skilled and talented, yet are humble and do not seek personal attention." The worship team's leadership, marked by a consistent prioritization of substance over performance, has shaped a congregation that, by and large, knows why it gathers.

The intentional liturgical elements at SC were specifically noted by several respondents as formative: responsive readings, corporate confession, and the Lord's Supper were described as distinguishing features that set SC's gathered worship apart from churches where the service functions more as a concert with a sermon attached. That liturgical intentionality is a genuine strength and should be named as such.

What was heard less frequently, but consistently enough to name: a sense that the services, while theologically rich, can at times feel more instructive than participatory, that truth is received more than encountered. A smaller number of respondents described a kind of distance between the content of worship and the experience of God's presence within it. Music style friction also appeared, concerns about volume, pace, and variety, though these reflect normal, healthy congregational diversity rather than deep dissatisfaction, and were clearly the exception rather than the rule.

What This Indicates

Sample Church has built a worship culture that is theologically serious without being cold, and that has maintained that character through significant growth and transition. The fidelity to Scripture in both music and preaching is an institutional strength that should not be altered in pursuit of a broader demographic or a more accessible aesthetic.

The more precise challenge the data surfaces is this: the gap between Word-centrality and personal encounter is not a musical problem. It is a shepherding one. A congregation can be thoroughly taught and still find itself at a distance from God in the gathering. Closing that gap does not require emotionalism or experiential manipulation. It requires more intentional space within the service for response, silence, corporate prayer, and the kind of unhurried encounter that high-content, high-movement services can inadvertently crowd out.

The invitation is not to do less theologically. It is to create more room for the congregation to bring what they are learning into genuine communion with the God they are learning about. The theological foundation at SC is strong enough to hold that kind of space. The question is whether the service architecture makes room for it.

Groups & Serving

3.25

5.00

Helping individuals discover and deploy their spiritual gifts through meaningful connection and service

Data Alignment: **Moderate**

This is an **opportunity** for flourishing.

What the Data Shows

The congregational score of 4.20 reflects something genuine, the serving culture at SC is real, and the ministry ecosystem is rich. The interviews, however, added a layer the survey couldn't surface: the system works well for people who already know how to work it. For everyone else, the on-ramp is largely invisible. That pattern is what pulled the composite below the headline number.

The sub-scores make it precise. The strongest, 4.35, measuring whether groups provide meaningful connection, reflects genuine community being formed through ministry participation. The weakest, 3.97, measuring whether the church helps people find meaningful ways to serve, is the only sub-score in the entire congregational survey to fall below 4.0. That is not a crisis. But it is the most honest number in this section. The ministry at SC is worth finding. The question the composite is asking is whether the church has made it findable.

What We Heard

At Sample Church, it is quite apparent that many people are able to serve and find their place. Many report genuine satisfaction, serving is experienced not merely as a task to be completed, but as a pathway into the life of the community. The ministry landscape itself is substantial: worship production, hospitality, children's ministry, AWANA, Compassion Care, benevolence, prison ministry, and more were cited as contexts where meaningful work is happening and where people feel their contributions matter.

The Elder Team has also developed a proven process for discerning new elders, one that invites candidates into a period of evaluation, formation, and training. That process has worked well in most instances and reflects a genuine seriousness about leadership character and calling.

What emerged alongside that appreciation, however, was a consistent pattern that the survey score alone cannot capture: for those not already relationally embedded or naturally self-directed, the pathway to serving is effectively invisible. "I kinda just stumbled on the serving opportunities I am involved in. If I was a new person, I don't know what is available or how they would learn where they can serve." What we heard many times was that the "go-getter" gets tapped for a role, but if a person does not stand out somehow or take the initiative, they are bypassed. The system works for those who know how to work it. For those who don't, the door remains effectively closed, even if it is technically unlocked.

Roles are also not always well-matched to gifts. Children's ministry in particular consumes a significant portion of volunteer need, but questions were raised more than once about fit, whether the people filling those roles were the people best made for them, or simply the people available. That distinction matters more than it might appear. Misaligned volunteers in high-contact ministry areas affect both the quality of ministry and the long-term retention of those volunteers.

Spiritual gift discernment, as a formational practice that helps members understand how God has wired them before inviting them to serve, was noted by several respondents as largely absent. When it has been offered, it has been appreciated. It has not yet become embedded in the rhythm of welcoming and integrating new members.

What This Indicates

The serving culture at Sample Church has genuine depth. The data indicate that its reach is significantly narrower than its depth, and that the gap is structural, not motivational.

The "stumble upon it" model of ministry integration is not unique to SC; it is the default posture of most congregations. But it disproportionately benefits those who are already relationally embedded, socially confident, or naturally self-directed. It systematically underutilizes those who are newer, quieter, or simply waiting to be invited. Over time, that pattern shapes a serving culture that feels vibrant to those inside it and inaccessible to those still looking for a way in.

What SC does not currently have is a clear system by which any person, regardless of how long they have attended or how well-connected they are, can discover their spiritual gifts and find a meaningful volunteer role that leverages those gifts. Building that pathway is not a programmatic add-on. It is a structural expression of the church's belief that every member of the body has been gifted for the common good. The theology is already there. The infrastructure now needs to catch up to it.

Leadership Empowerment

2.75

5.00

Identifying, developing, and equipping leaders at every level while multiplying ministry impact through others

Data Alignment: **High**

This is an **opportunity** for flourishing

What the Data Shows

The congregational assessment flagged this as a concern even before the full data is read: 4.10 is the lowest score across any indicator in the congregational survey alone, a signal from the pews that becomes sharper still when the staff 360 data is added. What looks like a modest concern in the survey becomes a more real one when the full data set is read together.

The sub-scores tell the most precise story in the entire assessment. The highest, 4.53, measuring whether leaders model servanthood, reflects something genuinely true. The leaders at SC do serve, and that culture is real. But the two lowest sub-scores in the entire congregational survey belong to this same indicator: 3.81 for whether people have been developed and released into leadership, and 3.74 for whether people are encouraged to grow into leadership rather than simply fill available positions. A gap of 0.79 points within a single indicator is wide. It means the church is doing the visible part of servant leadership well while the less visible, more demanding work, actually developing people into leaders, is going largely undone. SC is producing servants. It is not yet producing leaders.

What We Heard

Congregational voices on this indicator were notably more direct than on others. "Our leadership is weak in this area." "They may desire to raise up others, but their expectations are low and accountability is minimal." "I do not see the church asking people to grow or take on leadership roles. There seem to be some closed doors not readily visible to the community." "I don't see mentorship and growth happening for many of the leaders." Those observations are not outliers. They represent a thread that runs through the data with enough consistency to constitute a pattern.

What we consistently heard was that many people were moved into ministry roles without proper training, oversight, or ongoing accountability. In effect, they were given tasks without first being equipped – or further developed once placed. The hand-off between the vision for service and the execution of service is uneven at best. There exists a working assumption that volunteers instinctively know what to do once their hand goes up. That assumption is not accurate, and acting on it costs both the volunteer and the ministry they serve.

The staff 360 assessment adds a dimension the congregational survey cannot access. Several staff members are operating without adequate feedback, clear growth expectations, or supervisory accountability. The most significant gap in the entire 360 dataset belongs to this layer of organizational life. And it is worth naming precisely why: a leader who is reluctant to deliver honest developmental feedback, whether by wiring, by cultural default, or by a desire to preserve relational warmth, cannot fully develop the people around them, regardless of how genuinely they care for those people. Conflict avoidance and leadership development are not separate problems. They are the same problem at different stages.

Where individual ministry leaders have personally invested in developing others, in specific contexts where a leader has taken it upon themselves to identify, equip, and release those around them – the results are visible and praised. But that investment is the exception, not the norm. It depends on the initiative of individual leaders rather than on the culture of the organization.

What This Indicates

The data indicates that Sample Church has arrived at the most important structural challenge of its next season: the gap between the leaders it has and the leadership culture it needs to sustain what God has been building.

Two realities emerge from the data that must be held together. First, Lead Pastor is a gifted pastor who is genuinely invested in the people around him, and the Elder Team has a proven discernment process that has produced real fruit in identifying and forming new elders. Second, the church has outgrown the structural arrangement in which a single person can bear both the relational weight of pastoral leadership and the operational weight of organizational management. Those two realities point toward the same response.

Leadership development is not a program that can be launched to address this gap. It is a culture, and culture is formed by what senior leaders model, expect, and hold accountable. When the lead pastor is carrying the pastoral and operational weight of a church that has nearly tripled in size, and when the organizational structure provides no clear role for supervisory accountability and staff development, the leadership pipeline will remain thin regardless of the intentions behind it.

The invitation is not to fix what Pastor lacks. It is to build around what he has, freeing him to invest in people from his genuine relational strengths while creating the accountability structures that ensure leadership development becomes a shared organizational discipline rather than a personal aspiration. The church's future will be shaped far more by the leaders it develops in the next five years than by the programs it launches. This is the work that requires the most urgent structural attention of any finding in this assessment.

Biblical Structure

3.75

5.00

Christ-centered, congregationally accountable governance led by qualified elders and grounded in Scripture

Data Alignment: **Moderate**

This is an **area** of flourishing

What the Data Shows

The congregational survey returned 4.28, reflecting genuine confidence in the character of the elders and the legitimacy of the structure they lead. The sub-scores, however, tell a more textured story. The highest, 4.55, measuring whether leadership feels guided by Scripture and purpose, sits alongside the two lowest: 4.11 for Christ-centered governance and 4.10 for congregational accountability. The congregation largely trusts its elders to be biblically serious. It has far less experience of them as relationally present and accountable to the body they serve. That gap, between trusting the structure and experiencing the shepherds, is the defining identifier in this indicator, and it is what the composite is trying to name.

The structural and doctrinal framework scores at the high end. The shepherding culture and relational presence of elders in the congregation scores lower. The composite holds both, but the narrative below does more work than the number.

What the Structural Framework Gets Right

One of the reasons SC has experienced meaningful growth in the post-pandemic season is its genuine commitment to a biblical model of leadership. The stewardship of the church through its elders is not merely formal, it has been substantively developed. Over the past six years, Lead Pastor has invested in helping the Elder Team grow in their shepherding role, and the fruit is visible. Decision-making by the Elder Team is largely aligned with mission, vision, and values. There is evident love and care among the elders for one another, and that relational health among leadership serves the broader church.

The elder nomination and formation process reflects real theological seriousness. The use of Alexander Strauch's Biblical Eldership as a formation text, the vetting process, and the triple-cord accountability structure, in which elders meet in groups of three for prayer and mutual accountability, were cited with genuine appreciation by those familiar with them.

The congregation broadly trusts that its leaders are men of character, and that trust has been earned through consistent investment in the formation process over time. There is also meaningful clarity between what the Elder Team is responsible for and what falls to staff and pastoral leadership, and while execution questions remain, the structural foundation for continued growth is present.

What the Shepherding Culture Still Needs

What the data also reveals is that the framework has not yet been fully animated by the pastoral culture it is designed to serve. Elder governance and elder shepherding are not the same thing. A board can be theologically vetted, structurally organized, and procedurally accountable while still remaining relationally distant from the congregation it leads.

That distance is what the data names consistently. "I don't see much impact from shepherds. I know they make decisions, but I don't feel the congregation is involved with them at all." Others described uncertainty about who the elders actually are, how decisions are made, and what the relationship between the elder board and the staff looks like in practice. Transparency in decision-making was raised as a consistent concern, not as a demand for disclosure, but as an expression of relational distance. Several respondents noted that decisions have occasionally been revisited after being made, suggesting the internal board process does not always produce the kind of unified discernment that creates confidence downstream.

The congregation does not need to know the content of every elder meeting. It does need to know its elders, to see them in the pew, to receive their care in seasons of grief, to experience them as men whose presence in the community extends beyond their role in the governance structure.

The Elder-to-Pastor Dynamic

The Elder Team's investment in SC's future must include intentional investment in the pastor it is called to shepherd, not simply holding him accountable for what he has not yet built, but honoring what he has carried and creating the conditions under which he can lead from his genuine strengths. Accountability and care are not opposites. The elder board's own health will be determined, in part, by how well it holds both together.

What This Indicates

Sample Church has built the framework of a biblically structured church. The work ahead is not structural revision, it is relational deepening, in two directions simultaneously: outward toward a congregation that needs to experience its elders as shepherds, not only as governors; and inward toward a pastoral staff and Senior Pastor that the board is charged not only to oversee but to genuinely care for.

Multiplication

3.25

5.00

Engaging in global missions and local outreach by making disciples who reproduce and extending the church's reach into the community

Data Alignment: **Moderate**

This is an **opportunity** for flourishing

What the Data Shows

The congregational survey returned a score of 4.33 for this indicator, reflecting a church with genuine and meaningful missional commitments, a portfolio of supported ministries, active community engagement, and a congregation that largely understands the church to have a purpose beyond its own membership. The highest sub-score, 4.48, measuring whether the church has a genuinely mission-minded culture, reflects a congregation oriented outward in its instincts.

Beneath that number, however, the qualitative data adds a layer of honest self-assessment the survey score cannot fully carry. And when both the organizational and personal dimensions of missional health are examined together, the picture becomes more complicated, and more instructive.

What the Organizational Infrastructure Gets Right

When it comes to global and structured local outreach, the church is solidly committed. The missional portfolio at Sample Church is real and meaningful. Respondents cited Alongside Ministries, House of Refuge, Choices Pregnancy Resource Center, GoTen, prison ministry, and international missions partnerships as evidence of a church that takes its obligations beyond its walls seriously, and has put money behind those commitments. VBS and the Fall Festival were described as genuine community entry points, events that bring in families who would otherwise have no connection to the church. GriefShare, the Widows Ministry, Compassion Care, and Home Touch reflect a congregation willing to meet people at genuine points of need.

This outreach infrastructure is a genuine institutional asset. It reflects years of intentional investment and the generosity of a congregation that gives sacrificially to ministry beyond itself. It should be named clearly as a strength before the gaps that follow are addressed.

Where the Gaps Are

Two significant gaps emerge when the fuller picture is examined, and they are related.

The first concerns the pattern of church growth itself. SC's growth in recent years has been driven almost entirely by Christians transferring from other congregations, drawn by the community's expository preaching and theological seriousness. New conversion growth, by most accounts, is limited. "I see a lot of growth in people coming from other churches to get a deeper scriptural understanding. I do not believe there is a lot of growth from brand new Christians." That pattern is not unusual for a church with SC's theological profile, but it is worth naming honestly. A church can be organizationally missional and congregationally insular at the same time.

The second gap is personal evangelism. The congregation is largely unprepared, not unwilling, but unprepared, to share its faith with the people in its immediate orbit. "If you ask adult members if they feel equipped to share their faith, I would imagine only a very small number feel confident." The willingness is present. The formation is not. "Honestly, it looks like a few people doing it and others standing by saying 'good job' or 'here's a check.' There does not seem to be personal ownership toward outreach." Because the area surrounding SC is generally affluent, it is also easy for the congregation to be lulled into complacency about the needs that exist in the shadows, and the relative lack of socioeconomic diversity within the congregation means those needs often go unseen entirely.

What This Indicates

There is an important distinction between a church that supports missions and a church that sends missionaries, not primarily to the field, but into the neighborhoods, workplaces, schools, and relationships where its members already live. The former is a matter of institutional commitment and financial generosity, both of which SC has demonstrated. The latter is a matter of formation: helping every member understand themselves as a sent person, equipped and expected to bear witness in the ordinary places of their lives. That formation does not happen primarily through programming. It happens through a culture in which stories of personal witness are told and celebrated from the front, in which evangelism is spoken of from the pulpit as the normal expectation of discipleship rather than the exceptional calling of a few, and in which the church's own growth becomes a visible and joyful marker of God's converting work rather than a quiet background statistic.

The missions infrastructure at SC is a genuine asset and should continue to grow. The invitation now is to let that organizational commitment become a congregational culture, one in which the people who sit in the pews on Sunday understand themselves as missionaries sent into Monday.

Getting ready to Flourish

Strategic recommendations for fostering
church health and development.

Reflections and Recommendations for the Church's Next Season

There is a very good reason why Sample Church has been experiencing new growth: across the congregation, there are many signs of vital health and genuine flourishing. From the teaching and worship on Sunday mornings to the service opportunities between the Sundays, there is real life happening in this community. The leadership of SC is highly caring, the theology is sound, the pastor is trusted, and the congregation is generous and committed. The church is not fragile. It is, in fact, exceptionally well-positioned for the next season, but only if it makes a set of changes that the data identifies with unusual clarity and consistency.

What follows are the primary strategic recommendations emerging from this assessment. They are not offered as a comprehensive plan but as a starting point, the most important moves, in approximate order of urgency, that the Leadership Team should refine and build upon together.

01 Hire an Executive Pastor

This is the single most important structural decision SC faces in the near term, and the data supports it unambiguously.

The lowest score in the entire assessment is the sub-question measuring whether the team directly addresses underperformance, 3.54. The accountability deficit visible across the Five Commitments framework will not self-correct through better intentions, more meetings, or incremental adjustments to current practice. It requires a role. An Executive Pastor whose explicit responsibilities include operational accountability, performance rhythms, clear reporting structures, and organizational follow-through is not an organizational luxury at this stage of SC's growth. It is a structural necessity.

The TCA identifies meaningful gaps in Decision Execution and Follow-Up & Accountability, competencies that are also challenging for leaders whose Working Genius and DiSC profiles orient naturally toward relational care over organizational execution. These are not blind spots. Pastor is aware of where he is stretched, and to his credit, he has named it himself. A framework often used to describe pastoral identity distinguishes between the Prophet (proclamation and teaching), Priest (care and intercession), and King (governance and organizational leadership) dimensions of ministry. In terms of Prophet, Priest, and King categories, Pastor's gifts are most clearly in the Priest role, shepherding and pastoral care, followed by the Prophet role through his preaching and teaching. That is evident in how he shows up: visiting the sick, caring for the hurting, and investing personally in the people around him. These are not incidental habits. They reflect the core of how God has wired him, and the congregation has been genuinely shaped by that pastoral presence.

What those same gifts cannot do, and were never designed to do, is carry the Kingly capacity the church now requires: executive decision-making, organizational clarity, and strategic execution. It is not fair to the church or to Pastor to continue asking him to compensate indefinitely for what is simply not his wiring. The answer is to build around him.

But building around Pastor is not the same as building without him. For this transition to work, Pastor will need to embrace a shift that is as much internal as structural, from consensus-oriented decision-making toward greater directness, from absorbing conflict to engaging it, and from carrying the weight of congregational care alone to actively equipping and releasing others to share it. The structural changes ahead will create the conditions for that growth. Pastor will need to meet them.

The right Executive Pastor for SC is someone comfortable making hard organizational and strategic decisions, someone who can bring order to the staff culture, create clarity around roles and accountability, align ministry execution with the mission, vision, and values, and close the gap between where the church says it is going and what it is actually doing to get there. That leader will free Pastor to lead from his genuine strengths rather than constantly covering the gaps that come with them.

Without this change, the current structural arrangement places Pastor at a serious and growing risk of burnout. The combination of too many direct reports, no regular days off, and a teaching schedule layered on top of congregational care and organizational leadership is simply unsustainable. The church has probably reached the ceiling of what it can accomplish under the current structural arrangement.

02 Redefine Lead Pastor' Role

Concurrent with hiring an Executive Pastor, SC needs to redefine what the Senior Pastor role actually encompasses, and to do so in a way that is honest about both Pastor's gifts and the church's current needs.

Pastor was, by most accounts, thrown into the deep end before he or anyone else was fully prepared for it. He has done a masterful job stepping into that role and should be celebrated for moving SC in the right direction through one of the most difficult seasons any congregation can face. That recognition is not incidental, it is part of what makes the structural change possible. A leader who feels honored is far more capable of embracing redefinition than one who feels evaluated.

The data suggests Pastor's role should be restructured around three things: his primary teaching and preaching ministry, his investment in training and discipling the staff and key volunteer leaders around him, and his congregational care, not as the sole provider of that care, but as the one who equips and mobilizes others to deliver it. The principle is ancient: those charged with the ministry of the Word must be freed from the burden of organizational management to give themselves to teaching and prayer. The structure of Acts 6 reflects this instinct, though the role that SC now needs is more organizational than diaconal. What the data calls for is someone whose explicit charge is to carry the administrative and operational weight so the Senior Pastor can lead from his genuine pastoral strengths.

Pastor is passionate to serve those in need. As a senior leader, the best way for him to leverage that passion while remaining in a senior-level role is to train others to practice shepherd care, to multiply his instinct for pastoral presence rather than carrying it alone. A senior leader's highest calling is to equip the saints for the work of ministry, not to be the sole minister.

03 Establish a Staff and Volunteer Training Infrastructure

The hand-off between vision and execution at SC is uneven at best, and the data makes clear this is a systemic gap, not a personnel problem.

The two lowest sub-scores in the entire congregational survey belong to the Servant-Leadership Empowerment indicator: 3.81 for whether people have been developed and released into leadership roles, and 3.74 for whether people are encouraged to grow into leadership rather than simply fill available positions. Those numbers represent a pipeline problem with long-term consequences. The volunteer base that will sustain SC's next decade of ministry is not being built with the intentionality the church's next season will require.

Addressing this requires a two-track approach. First, the staff themselves need clarity around their roles, defined responsibilities, clear accountability, and a functioning annual review process. Several staff members are currently operating without adequate feedback or growth expectations. That is not fair to them, and it limits what they can offer the church. Most of this work can be initiated and led by the new Executive Pastor.

Second, once staff are trained and supported, they must be equipped to train the volunteers under their care. There exists a working assumption throughout the organization that volunteers instinctively know what to do once they raise their hand. That assumption is not accurate, and acting on it costs both the volunteer and the ministry they are meant to serve. A clear, compelling volunteer training pathway, one that begins at the point of entry, connects people to gifts-based serving, and includes ongoing development and accountability, is not a programmatic add-on. It is a structural expression of the church's theological conviction that every member is gifted for the common good.

04 Build a Discipleship and Spiritual Formation Pathway That Creates Missionaries

SC has been successful in helping many people love the Scriptures and grow in biblical literacy. The congregational commitment to the Word is a genuine and durable strength. What the data indicates, however, is that the energy around discipleship has largely stopped at knowledge formation, and that the church has become too dependent on class-format programs to accomplish the full work of making disciples.

The clearest discipleship tension at SC is captured in a phrase respondents offered in different forms throughout the assessment: the church is working on turning study into action. The pathway from learning to living, from conviction to witness, is not yet embedded in the culture. A discipleship culture forms not when more programs are added but when formation becomes the normative expectation of membership — when new members are brought into growth pathways rather than left to discover them, when leaders are visibly being formed themselves, and when the congregation understands discipleship not as a class to attend but as a way of life to inhabit.

Diversifying beyond the classroom is the first practical step. Relational discipleship, apprenticeship models, and field-based learning experiences, particularly around evangelism, should be developed alongside the existing teaching infrastructure, not in competition with it. Evangelism training is the most urgent entry point. The congregation is largely unprepared to share its faith in the relationships and contexts of its daily life. Beginning with a classroom experience that moves participants into the field is a concrete starting point, but the goal is a culture in which bearing witness is spoken of from the pulpit as the normal expectation of every disciple, and in which stories of personal witness are celebrated as markers of the church's faithfulness, not the exceptional accomplishments of a few.

05 Address the Pastoral Care Gaps at the Leadership Level

The four recommendations above are structural, and structural changes, when they exist, can move on a defined timeline. This one cannot. Relational and cultural change moves at the speed of trust, which is to say slowly and non-linearly. It belongs last on this list, not because it is least important, but because it is the work that will outlast every other recommendation here. Structures can be built in months. Culture takes years. And no structure, however well-designed, will hold if the relational foundation beneath it remains unaddressed.

Three specific pastoral care deficits emerged from the data with enough consistency and independence to require direct attention.

The first is the pattern of women experiencing dismissive or harmful interactions with elders. This is not a theological debate to be resolved through better communication of SC's position on women's roles, though that clarity matters. It is a relational and pastoral matter that exists alongside those theological convictions. The women who reported these experiences did so independently and consistently. They deserve to be heard, and the patterns they describe deserve honest examination at the elder level, not defensively, but with the same pastoral seriousness the elders would bring to any account of relational struggle within the body they serve.

The second is the relational distance between the Elder Board and the congregation it leads. The congregation trusts its elders theologically. It does not yet experience them as pastorally present. Part of the answer may be structural: a governance model in which a rotating core of four to five elders carries formal board responsibilities for a defined term, while the remaining elders serve in dedicated shepherding roles, present in the congregation, known by name, engaged in the ordinary moments of people's lives. That rhythm, built into the structure itself, closes a gap that goodwill alone cannot.

The third is the dynamic within the Elder Board in relation to its pastors. Healthy elder governance holds two things together that are easy to separate: accountability and care. A board that emphasizes one at the expense of the other will eventually produce the opposite of what it intends. The investment required here is more relational than structural.

A Final Word

Sample Church does not need to be rescued. It needs to be built, carefully, faithfully, and with the same pastoral courage that has carried it through the last six years.

The foundation is solid. The people are genuinely committed. The Gospel is central. What is missing is scaffolding, the structural and relational infrastructure that will allow what God has been building here to grow deeper, reach further, and last longer than any single season of momentum or any single leader's capacity.

That scaffolding is not beyond SC's reach. It is the next faithful step.

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Appendix

Executive Pastor

Position Scorecard – Church Health Assessment & Team Map

Mission

Build and lead the organizational systems that allow Sample Church to flourish for the next decade by translating vision into execution, creating healthy accountability, developing leaders, and ensuring every ministry operates with clarity, excellence, and alignment.

This role exists to free the Senior Pastor to lead primarily through preaching, spiritual leadership, leadership development, and shepherding rather than organizational management. This recommendation is directly supported throughout the assessment.

Outcomes (24 Months)

Build an Organizational Structure That Scales

SUCCESS LOOKS LIKE

- Every staff member has one direct supervisor
- Span of care is appropriate
- Organizational chart redesigned
- Clear reporting lines documented
- Ministry decision pathways established

SUCCESS MEASURE

- Organizational chart approved
- Staff survey indicates role clarity exceeds 4.3/5
- Decision bottlenecks reduced

Build a Culture of Accountability

SUCCESS LOOKS LIKE

- Annual performance reviews
- Quarterly goal reviews
- Ministry scorecards
- Staff development plans

SUCCESS MEASURE

- 100% annual reviews completed
- Quarterly coaching rhythm established
- Ministry goals tracked publicly

This directly addresses the lowest scoring area in the assessment regarding underperformance and accountability.

Build Leadership Development Systems

SUCCESS LOOKS LIKE

- Leadership pipeline established
- Volunteer leadership pathway created
- Ministry apprentices identified
- Emerging leaders developed intentionally

SUCCESS MEASURE

- Leadership pipeline documented
- Volunteer onboarding standardized
- Leadership development participation increases annually

This addresses one of the two lowest congregational scores regarding leadership empowerment.

Improve Ministry Execution

SUCCESS LOOKS LIKE

- Strategic priorities become measurable
- Staff meetings become outcome-driven
- Projects consistently completed
- Annual ministry planning process established

SUCCESS MEASURE

- Quarterly strategic dashboard
- Ministry goals completed on schedule
- Staff report improved meeting effectiveness

Develop Healthy Staff Culture

SUCCESS LOOKS LIKE

- Healthy conflict normalized
- Difficult conversations addressed early
- Staff coaching rhythm established
- Strong cross-ministry collaboration

SUCCESS MEASURE

- Increased Five Commitments scores
- Improved accountability metrics
- Staff engagement increases

Protect the Senior Pastor

SUCCESS LOOKS LIKE

- Pastor has sustainable workload
- Direct reports reduced dramatically
- Pastor consistently takes weekly Sabbath
- Executive Pastor owns daily operations

SUCCESS MEASURE

- Pastor no longer supervises most staff
- Weekly day off protected
- Leadership responsibilities redistributed

Competencies

Executive Leadership

- Organizational architecture
- Strategic planning
- Operational systems
- Execution excellence

People Leadership

- Holds difficult conversations
- Coaches leaders
- Gives direct feedback
- Builds accountability without authoritarianism

Organizational Intelligence

- Designs systems
- Clarifies ambiguity
- Prioritizes effectively
- Excellent project management

Emotional Intelligence

- Comfortable entering conflict
- High relational maturity
- Calm under pressure
- Doesn't confuse kindness with avoidance

Ministry Alignment

- Deep theological maturity
- Protects ministry culture
- Loves pastors
- Understands elder-led churches
- Builds around vision instead of replacing it

Behavioral Profile

Based on the Team Map, the ideal candidate's natural wiring should complement Pastor's.

IDEAL DISC PROFILE

- Higher D than current team
- Moderate I
- Comfortable C
- Healthy S

WORKING GENIUS

- Galvanizing
- Discernment
- Invention

Tenacity is helpful but not essential.

The current team already has abundant Enablement and Tenacity. It has comparatively little Wonder and Galvanizing, creating an execution bottleneck around vision and organizational change.

Non-Negotiables

The ideal Executive Pastor should:

- Love organizational leadership
- Enjoy accountability
- Love difficult conversations
- Create clarity
- Build leaders
- Protect pastors
- Be energized by systems

If someone says "I just love people," they may actually duplicate Pastor rather than complement him.

Lead Pastor

Updated Scorecard — Lead Pastor

One of the strongest insights from both reports is that Ben should not become less influential. He should become more focused.

Mission

Lead Sample Church spiritually through faithful preaching, theological leadership, shepherd development, vision casting, and equipping the church for ministry—while partnering with the Executive Pastor to ensure that vision becomes organizational reality. This aligns with the report's recommendation to redefine his role around preaching, leadership development, and equipping rather than day-to-day operations.

Outcomes

Preach and Teach God's Word

- Gospel-centered preaching
- Theological leadership
- Vision communicated consistently

Develop Leaders

- Pastor develops pastors
- Mentors ministry leaders
- Invests deeply in elders

Not merely solving today's problems — building tomorrow's leaders.

Shepherd the Church

- Keeps mission central
- Protects culture
- Guards theology
- Leads change spiritually

Shepherd the Church

- High-level pastoral care
- Crisis ministry
- Spiritual leadership
- Prayer

Importantly, not doing all pastoral care himself — multiplying it.

Equip the Saints

- Staff become disciple-makers
- Elders become shepherds
- Volunteers become leaders
- Members become missionaries

Exactly the Acts 6 principle highlighted in the report.

Outcomes

Spiritual Leadership

- Biblical preaching
- Theology
- Prayer
- Discernment

Shepherding

- Care
- Presence
- Counseling
- Wisdom

Vision

- Keeps mission central
- Communicates clearly
- Inspires through conviction

Leadership Development

- Coaching pastors
- Raising elders
- Developing ministry leaders

Emotional Intelligence

- Humility
- Teachability
- Vulnerability
- Growing comfort with direct conversations

The reports suggest Pastor's growth edge is not becoming a different leader, but increasing his willingness to engage conflict directly and release ministry to others.inciple highlighted in the report.

Protect the Senior Pastor

SUCCESS LOOKS LIKE

- Pastor has sustainable workload
- Direct reports reduced dramatically
- Pastor consistently takes weekly Sabbath
- Executive Pastor owns daily operations

SUCCESS MEASURE

- Pastor no longer supervises most staff
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- Calm under pressure
- Doesn't confuse kindness with avoidance

Ministry Alignment

- Deep theological maturity
- Protects ministry culture
- Loves pastors
- Understands elder-led churches
- Builds around vision instead of replacing it

Behavioral Fit

The Team Map describes Pastor well.

GREATEST STRENGTHS

- Shepherd
- Encourager
- Trusted leader
- Finisher
- Relational builder

NATURAL FRUSTRATIONS

- Galvanizing
- Organizational execution
- Constant executive decision-making

Rather than treating those as deficiencies, the reports consistently recommend building a complementary leadership structure around them.

Final Observation

These two scorecards are intentionally complementary.

THE EXECUTIVE PASTOR OWNS

- Organizational health
- Operational execution
- Staff management
- Accountability
- Systems
- Strategy implementation

THE LEAD PASTOR OWNS

- Spiritual health
- Vision
- Preaching
- Theology
- Shepherding
- Leadership multiplication

The Executive Pastor should never become the “real leader” of the church, nor should the Senior Pastor remain the de facto COO. The healthiest future for SC is a partnership in which each leader carries the responsibilities that best align with their gifts, creating a structure that is both sustainable and scalable. That is the central organizational recommendation that emerges when the Church Health Assessment and Team Map are read together.



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