

NEW BEGINNINGS ASSESSMENT

Valley Community Presbyterian Church Portland, Oregon



Presbytery of the Cascades
June 4, 2013

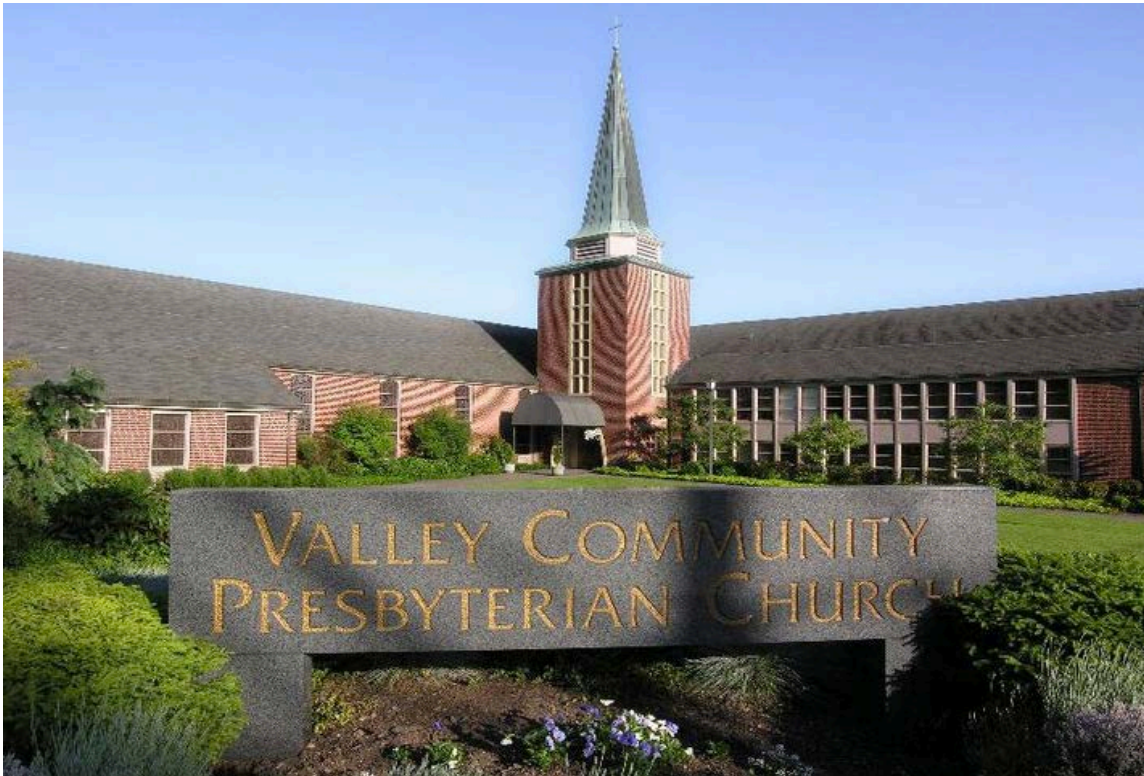
InHo Kim
Assessor



CONTENTS
Valley Community Presbyterian Church
Portland, Oregon

INTRODUCTION	Page 3
CONGREGATIONAL HISTORY.....	Page 6
THE CURRENT CONGREGATION	Page 11
THE COMMUNITY.....	Page 16
ONLINE PRESENCE.....	Page 22
FACILITIES EXAMINATION	Page 24
FINANCIAL REVIEW	Page 32
SUMMARY	Page 35
FUTURE STORIES	Page 37
A FINAL WORD	Page 39
Appendix A: APPRECIATIVE INQUIRY NOTES	Page 40
Appendix B: STRATEGIES FOR A NEW BEGINNING	Page 49
Appendix C: MOSAIC HOUSEHOLD TYPE DESCRIPTIONS	Page 50
Appendix D: EXECUTIVE INSITE DEMOGRAPHIC DATA	Page 62

INTRODUCTION



Since its beginning in 1942 and the move into the new building in 1947, Valley Community Presbyterian Church has been a beacon of God's love in this growing Southwest section of Portland. With key programs that drew in families from the area, the church grew to over 1000 members in the 1970's. But times have changed and so has the church. Over the last 30 years, the church went through many conflicts. There were issues with former pastors, theological divides and even a hymnal controversy. The children of the church have grown up and most are now no longer part of the church. The numbers have declined and with it the budget, the programs, energy and a sense of direction.

But now with a stable and dedicated administrative staff, trusted and passionate pastors who work well together, and with caring, loving members, the church is poised to begin anew and to discern where God is leading Valley Community Presbyterian Church into the future. Rainer Maria Rilke wrote, "Live the questions now and someday, far in the future, you will gradually, without noticing it, live into the answer." It is our hope that New Beginnings is a way for the church to begin to ask and live the questions so that in the near future, Valley Community Presbyterian Church can live into the answer.

WHY NEW BEGINNINGS?

Christian congregations have a calling from God: We are to develop faithful and effective ministry that shares the Gospel experience—namely God's unconditional love and justice—with a hurting world.

While the message of God's love remains constant, ministry today doesn't look like first-century ministry. In fact, today's ministry doesn't look like ministry even a decade ago! **Often, once-thriving congregations find themselves in declining health or at least stuck in patterns that seem to be leading toward decline. They need help to discern God's unique call again; help to regain their vitality; or help to direct their remaining assets into the ministry channels they determine to be most appropriate to their mission.**

To renew their passion, struggling congregations also may need a little help looking objectively at their situation. A small book called *The Elephant in the Room: Silence and Denial in Everyday Life* by Eviatar Zerubavel (Oxford University Press, 2006) describes how organizations conspire to hide from the truth. They are afraid to (or don't want to) see realities that represent unwelcome change. They need someone who cares what happens to them, but who is far enough removed to offer a credible reality check on the landscape around them. Out of that need, New Beginnings was born.

The Presbyterian Mission Agency Office of Church Growth -- a ministry of the Presbyterian Church (USA) -- has a passion for seeing new life in congregations. With the power and presence of the Holy Spirit, we hope this assessment helps your congregation in three ways. The first intent of this assessment is to help your congregation come to clarity about decisions you need to make in terms of the use of your assets/resources for mission. The second intent is to give your congregational leaders tools for defining a future story in mission that is true both to historic commitments and relevant for 21st century need. The third intent is to help your congregation begin to make the shift from an *attractional* model of ministry (where people "come to church" as a place to get their needs met) to a *missional* model of ministry where disciples are empowered to "go from the church" to live as Christian witnesses in the world. New Beginnings is a discernment tool designed to empower your congregation with an assessment and reflection process to help your congregation be intentional about discerning God's call for future mission.

To be sure, this is NOT a "fix-it" manual. This report does not claim to tell congregations what they "should" do about their future. **While members of the national staff are available to be in conversation with the congregation through this process, the congregation ultimately makes the decision about its future without interference.** You do it in conversation with other leaders and congregations who face similar circumstances. YOU are the experts about your community and congregation. New Beginnings just holds up a light to make that God-given message a little easier to read.

WHERE DID THIS REPORT COME FROM?

Your congregation's leaders and your presbytery worked closely with InHo Kim, an assessor trained by the Office of Church Growth, who wrote this assessment. The onsite New Beginnings Assessment was held on June 4th, 2013 at the church. It included a complete tour of the facilities and property, as well as a meeting with financial officers of the church to discuss finances. The assessment visit also included a "windshield tour" of the community to confirm the demographic data.

That evening, your assessor conducted an Appreciative Inquiry session with about 45 participants. These folks discussed their engagement with the church, their perceptions about congregational life today and their opinion about the congregation's position on the Congregational Life-Cycle scale. The onsite visit amounted to about six hours of "face time" with the congregation.

Additionally, data in this report came from congregational records and from the past ten years of the congregation's reports to the Presbyterian Church (USA). Information collected includes demographic data about the participants in the church, their approximate tenure in the congregation, income and expense reports for the past three years and a current balance sheet. This information about your congregation is collected, sorted, and measured to give all of us a better idea of the factors that impact your congregation's ministry in this time and place.

WHERE DO WE GO FROM HERE?

The Follow-Up Training Event, scheduled for September 20-21, 2013 will provide a context for the report and help congregational leaders strategize further conversations within the congregation. The first night of this event is open to the entire congregation. The second night is reserved for only the 7-12 individuals who volunteer to lead House Meetings. These volunteers will receive a draft copy of this report to review prior to the start of House Meetings.

House Meetings (held in homes or at the church) should engage at least 50% of the worshipping congregation to discuss the report. The schedule for your House Meetings is determined by your church. Participants will engage the conversation to discuss what they believe is God's mission for the church. Through conversations about these following questions, you will begin to name and claim what you feel God is calling you to do and be in your community:

1. About what are the people in our congregation deeply passionate?
2. At what do we need to be the best, given our *particular* context for mission?
3. What resources do we have that will ensure that the ministry is sustainable?

But, your first step is to take a look at the congregation's current context and condition. You will find in this report an analysis of your congregation now, and a number of options that seem most appropriate for the congregation moving forward.

This process is ultimately designed to help the congregation have a healthy—and holy—conversation that engages all interested members in creating a New Beginning together. Your national staff and your presbytery leaders stand ready to support your New Beginning.

CONGREGATIONAL HISTORY

Valley Community Presbyterian Church was founded in 1942. It was at a time when the city of Portland was expanding and many homes were being built in the area. The church building was built in 1947 and there were 2 major expansions in 1954 and in 1967. The former manse is now called the Youth House and the church has bought three homes just on the south side of the church as well as acquiring a parking lot a block from the church.

At the height of its ministry, Valley Community Presbyterian Church boasted 1200 worshippers during the 1970's. Known for its youth programs and the Valley Community Pre-school, the church grew by leaps and bounds for the first 30-40 years of its life.

While any congregation has no end of stories, achievements and legends to share, we pay particular interest to the last decade or so of the congregation's history. Today, the church averages 175 in worship and hosts a large youth basketball program and tournament as well as reaching out to feed the hungry of the city.

BY THE NUMBERS

Your congregational history includes lives, words, songs and achievements that defy measurement. But this report, you may already have noticed, dwells on data – numbers, numbers, and numbers! Why do we seem so interested in numbers? In part, we pay attention to numbers because they help us track changes over time; they show growth or decline in giving or attendance, along with other information that signals the trends of the last decade that seem to impact your congregation. Numbers are *not the only* measure of vitality. Yet numbers provide insight into the direction the congregation is heading.

We also track numbers because the size of a congregation determines the best approach to ministry in that context. Church consulting colleagues at the Alban Institute point out that size makes all the difference in the world in how a congregation operates. And if your congregation, for example, was once a large church that has since become a small church, this information may be critical to understanding the way forward. **Most likely, your solutions today will not be accomplished the way they were in days of your former glory. Understanding this is half the battle in regaining your footing as you strive to be faithful to the congregation's call.**

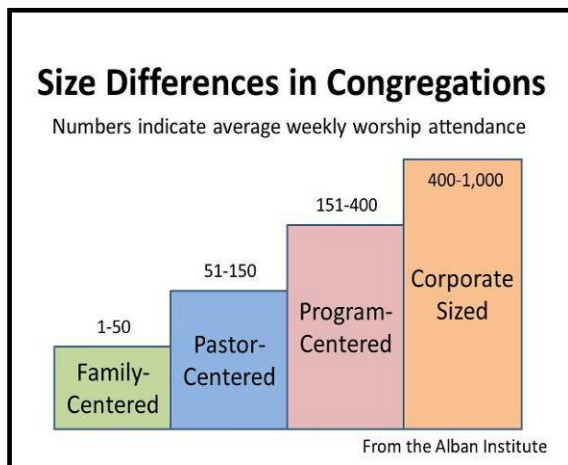
SMALL CHURCHES FOCUS ON RELATIONSHIPS

Small “family-sized” churches (*50 or less people in average weekly worship*) tend to resemble extended families and thus emphasize fellowship, relationships, intimacy, belonging and member involvement. People matter more than performance, so high value is placed on volunteering, rather than on professional skills one may possess for

the work that needs to be conducted. Churches with fewer members actually rely more heavily on lay volunteers. These small churches tend to be lay-led organizations, and thus they may be reluctant to hand over too much authority to the minister. The perception of the minister's job is to love the members – and that relationship trumps even mediocre preaching. In the estimation of small congregations, ministers need interpersonal skills more than academic credentials or leadership qualities. The small-church minister is but one leader among many—and, in many cases, may not be the most influential.

BIGGER ISN'T BETTER—JUST DIFFERENT

Congregations that are **“pastor-centered”** (with 51-to-150 people in weekly worship range) tend to hand over more responsibility for care of the congregation to the pastor. In these congregations, the pastor's presence at meetings and activities is very important. The pastor brings most proposals to the church board for decision. Most decisions involve the pastor in one way or another. Lay leaders are primarily those who are empowered by or taught by the pastor.



Congregations that are **“program centered”** (150-to-400 worshipper range) have expectations that are different from smaller congregations. Those who attend program-size churches tend to seek quality over relationships. They want well-run programs, well-organized activities and professional leaders. Many leadership roles are filled by paid staff people (musicians, children and youth coordinators, bookkeepers, facilities managers, etc.). In smaller congregations, these roles would be filled by trained volunteers. The governance structure of the large church is often very large with several clearly defined committees and/or ministry teams.

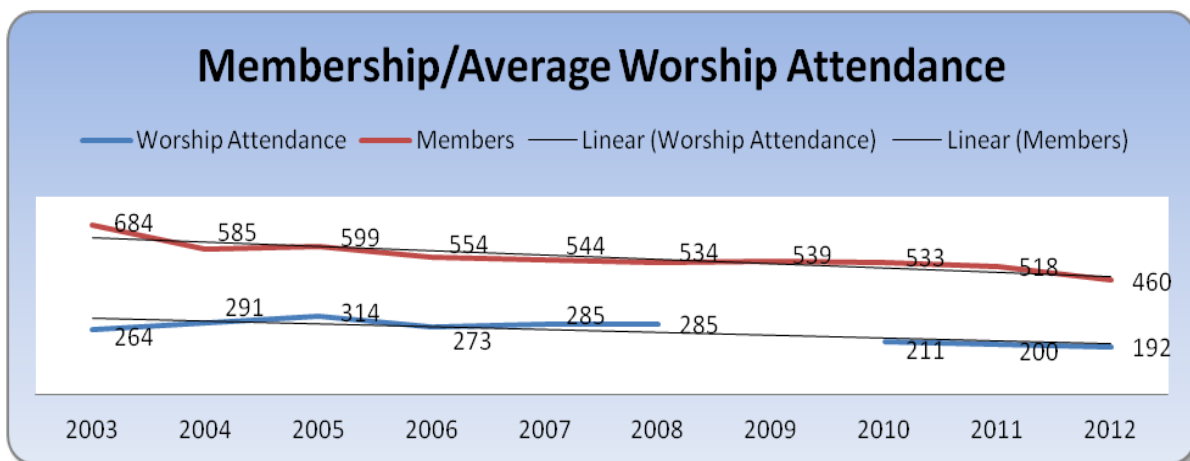
First, with an Average Worship Attendance of 175, Valley is currently a Program-Centered church. To learn more about this topic, and your church's size, we recommend reading Alice Mann's books, *The In-Between Church: Navigating Size Transitions in Congregations*, and *Raising the Roof: The Pastoral-to-Program Size Transition*. If you are experiencing utter frustration that what used to work DOESN'T work any more, you may be facing a size shift. But chances are, there are other dynamics at work in your congregation as well, including: changing demographics in your neighborhood, inability for differing generations to agree on the way mission and ministry should be done, and outdated modes of decision-making and organization. To understand the specific dynamics at work in your congregation, a number of other factors should be addressed.

TEN-YEAR TRENDS

In order to look at ten-year trends, we turn to the data that can be found in the past 10 years of your congregation's annual reports to the denomination. It can be found online at <http://www.pcusa.org/search/congregations/>

First, let's look at Average Worship Attendance over the last ten years. Trends in attendance offer other clues about the health of the congregation.

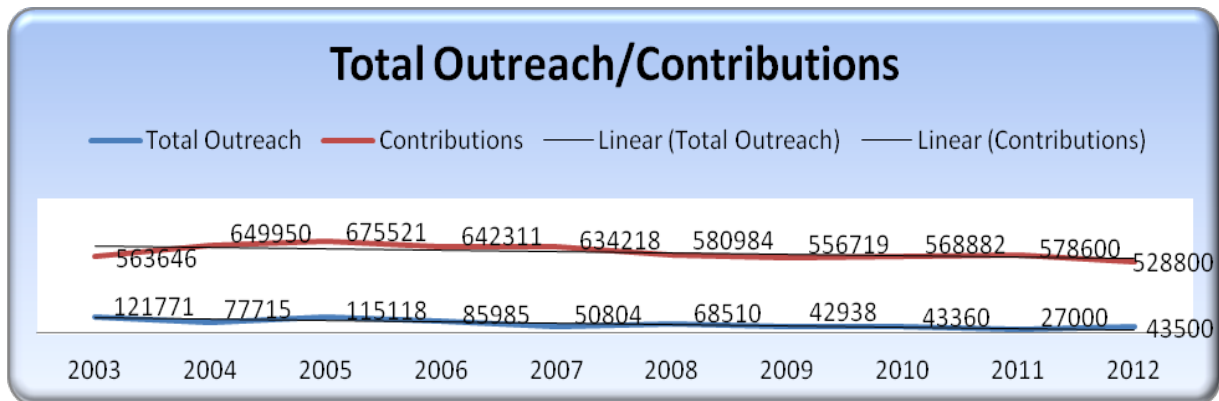
As demonstrated in the chart below, the congregation has experienced a steady **DECLINE** in Average Worship Attendance (AWA) and Membership over the past 10 years. Average Worship Attendance (AWA) is the most helpful measurement of member engagement in a congregation, so we pay special attention to this figure.



Your congregation's growth/decline trends do not happen in a vacuum. It should be noted that the community in which the church serves has grown by 8 percent during this same period. This reflects a possible disconnect to the community that should raise a red flag for the congregation.

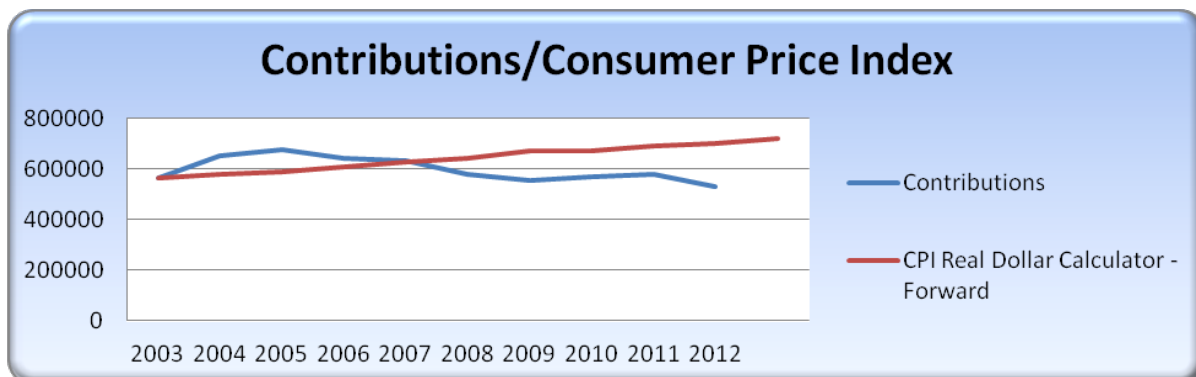
Congregational giving is also an indicator of member engagement. We pay attention to this number because as participants deepen their level of engagement with the church, their giving usually follows. Often times this indicator lags behind the Average Worship Attendance figures. That is, AWA may decline or grow at a faster rate than giving.

During the past ten years, the congregation has reported a slight **DECLINE** in contribution income. This is the total income reportedly received by the church. This is demonstrated on the chart below.



Income figures alone do not tell the whole numbers story. It is important to measure the congregation's giving against the Consumer Price Index (CPI) to see if giving has kept pace with inflation over the past ten years. Because of inflation, it may be possible for a congregation to increase its revenue, but actually have fewer funds available for ministry.

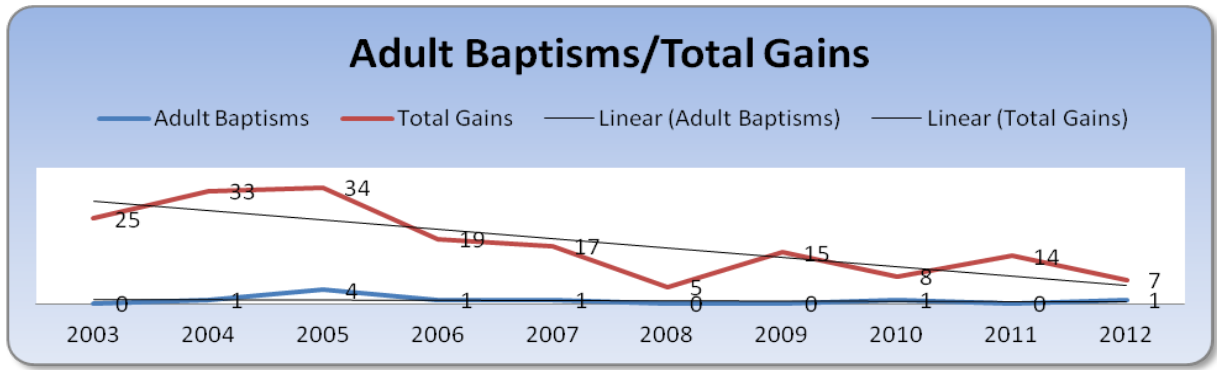
The chart below demonstrates that congregational giving **HAS NOT KEPT PACE with the CPI over the past 10 years**. This indicates declining engagement.



NEW PEOPLE

The final measurement of engagement in the past ten years is the number of additional people the church has welcomed. It is important to note the relationship between adult baptisms and transfers. Comparing these two figures demonstrates the congregation's passion for both reaching new Christians AND welcoming those who have already made their commitment to Christ. Healthy congregations show evidence in both areas.

The chart below **shows little to no evidence of ADULT BAPTISMS AND steeply declining GAINS** in the last 10 years. This indicates a rapidly declining situation since there are no new people to even out the attrition that every congregation experiences. This is evidence that the congregation is not building meaningful relationships with people beyond the walls of church.

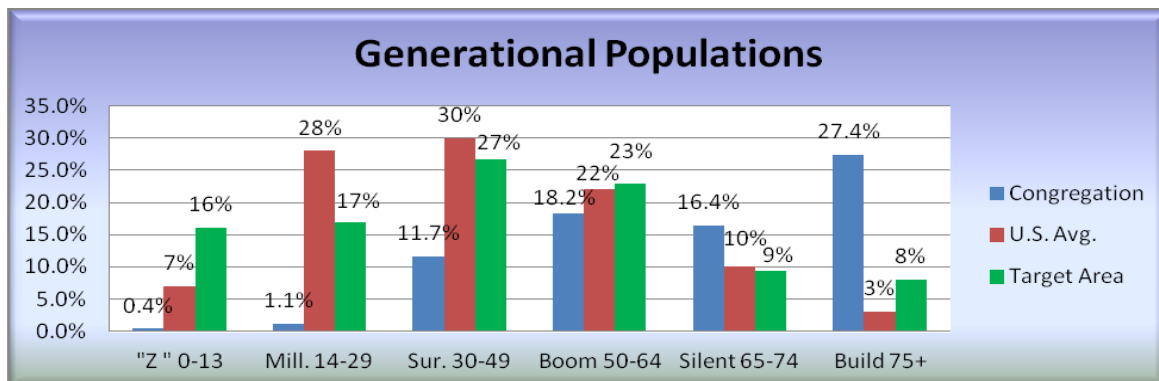


When we consider all indicators related to the congregation's past ten years there is little doubt that the congregation is in a declining situation. Reversal of these trends will be necessary if the congregation expects to exist into the future. The church is in need of dramatic adaptation in order to effectively reach out the community again.

THE CURRENT CONGREGATION

The congregation provided information on each participant, defined as, ‘those who attend four times per year or more.’ We use this data to paint a partial picture of the current congregation and to compare the congregation to its immediate neighborhood. While detailed information about the neighborhood comes later in the report, this section will compare the data on the congregation with U.S. Census data from a church demographic service partner. Looking at data about itself and its community helps a congregation clarify who it is, where it is, what the needs are in the community and what opportunities exist for vital ministry. We will also look at where participants live in relationship to the church building. These figures help us determine the “match” you have with the community around you. Do members live where the congregation is located? If not, how does this faith community stay in touch with the needs of the neighborhood? In some cases, congregations exist in an entirely different location in the city from where their members’ homes are concentrated. They have continued to decline in membership as they have attempted to “commute” into worship and serve a neighborhood from which they have grown apart.

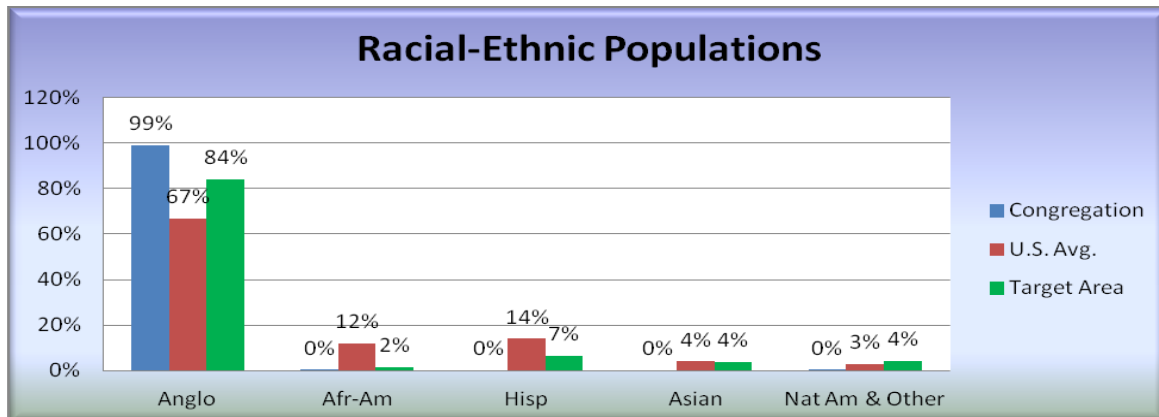
The first graph shows the ages of participants in the congregation and the ages of those who live in the community. The blue bars show the percentage of participants in the congregation in each category. The red bar is how that compares with the total population of the United States, and the green bar is the breakdown compared to the community. The data related to the red and green bar comes from the U.S. Census Bureau.



The chart shows that 62 percent of the congregation is of the Boomer generation or higher, while 40 percent of the wider community is in that category. This measurement is important to the future of the congregation as it speaks to how well it is connecting with those in the community.

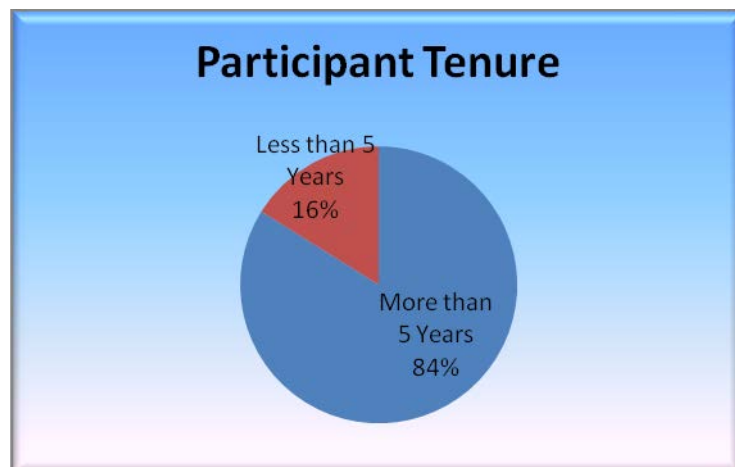
It is also important to look at the split between older and younger generations within the congregation itself. Vital congregations will normally experience a 50-50 split between the younger and the older groups.

The next chart illustrates the Racial/Ethnic Gaps of the congregation related to the community in which it is a part. This data also comes from the U.S. Census. *NOTE: It may severely undercount the Hispanic population in your area.* This data is only broken into five basic groups and does not show more detailed nuance within each group. Some of that nuance is available in the Full Insite Demographic report from Mission Insite that will be given to church leaders in electronic form.



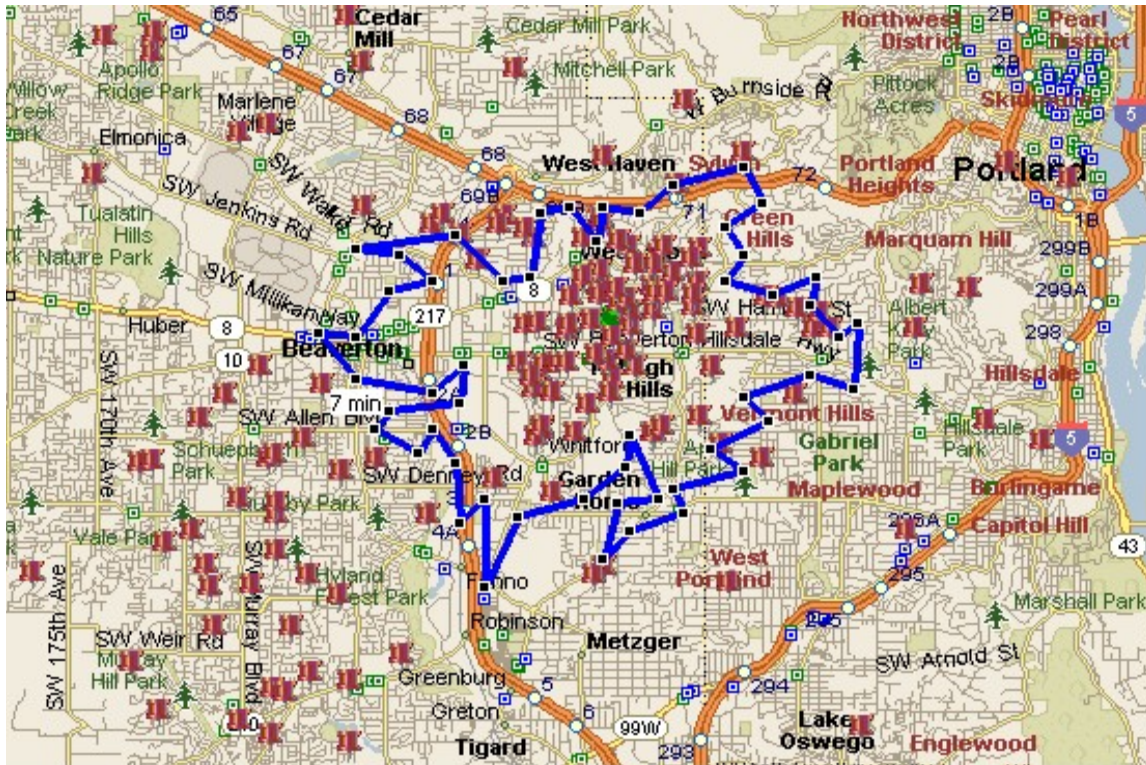
Congregations are still highly segregated on Sunday mornings, which means that gaps are likely to appear in this arena. However, if the congregation is in a changing area, and has declining members of their racial/ethnic group represented in the congregation, it is an indicator of a significant gap. For example, if you are an Anglo congregation in a community that is 65% African-American, the congregation may have a significant gap that it should consider in the future (especially if density numbers are low).

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



Healthy congregations usually demonstrate a 50-50 split with participants who have been in the church five years or fewer, with those who have been there more than five years. A congregation with too many “old timers” is not likely to be very receptive to new ideas, or creativity.

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



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

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

- **Spiritual Development:** These are activities whose purpose is direct spiritual or discipleship growth. These could include prayer groups, Bible Studies, Sunday school classes, or similar gatherings hosted by the church.

- **Relational Development:** These are activities where the purpose is deepening relationships. It could include social events like meals, fellowship groups, “game nights,” etc. These groups may feature devotion or prayer time, but they are primarily social in nature. Fund raising activities are included in this category.
- **Direct Mission Service:** These are congregationally-organized expressions of service to the wider community. It could include mission trips, serving hot meals to people in need, or tutoring school children, for instance. In such activities, participants have direct contact and build relationships with those being served.
- **Decision Making:** These are committee meetings, and administrative groups that plan.

As you can see, these are all congregationally run activities, and do not count people’s individual efforts or the activities of non-church-related groups that use the facility. This is a measurement of the kinds of activities, and the numbers of people engaged with them. Some activities may have overlapping purposes, but most favor one direction over another and are assigned accordingly. This measurement is determined by multiplying the total number of hours by the number of church people involved. Participation at worship services is not included in this formula.



Ideally, we would see an equal balance of spiritual, relational and missional activities – each around 30%, with decision-making around 10%. This balance is needed to form well-rounded disciples, who grow spiritually, grow in relationship with one another, and serve the community in meaningful and needed ways. In many cases, these get out of balance as a church drifts into doing more of what it finds most comfortable.

Vital churches have also discovered that younger generations (as well as many people new to a congregation) and older or long tenured members have different values in

terms of what they find engaging in congregation life. If a church wants to have a bright future, it needs to be strong in the areas that younger people will resonate with – namely direct mission service and spiritual development.

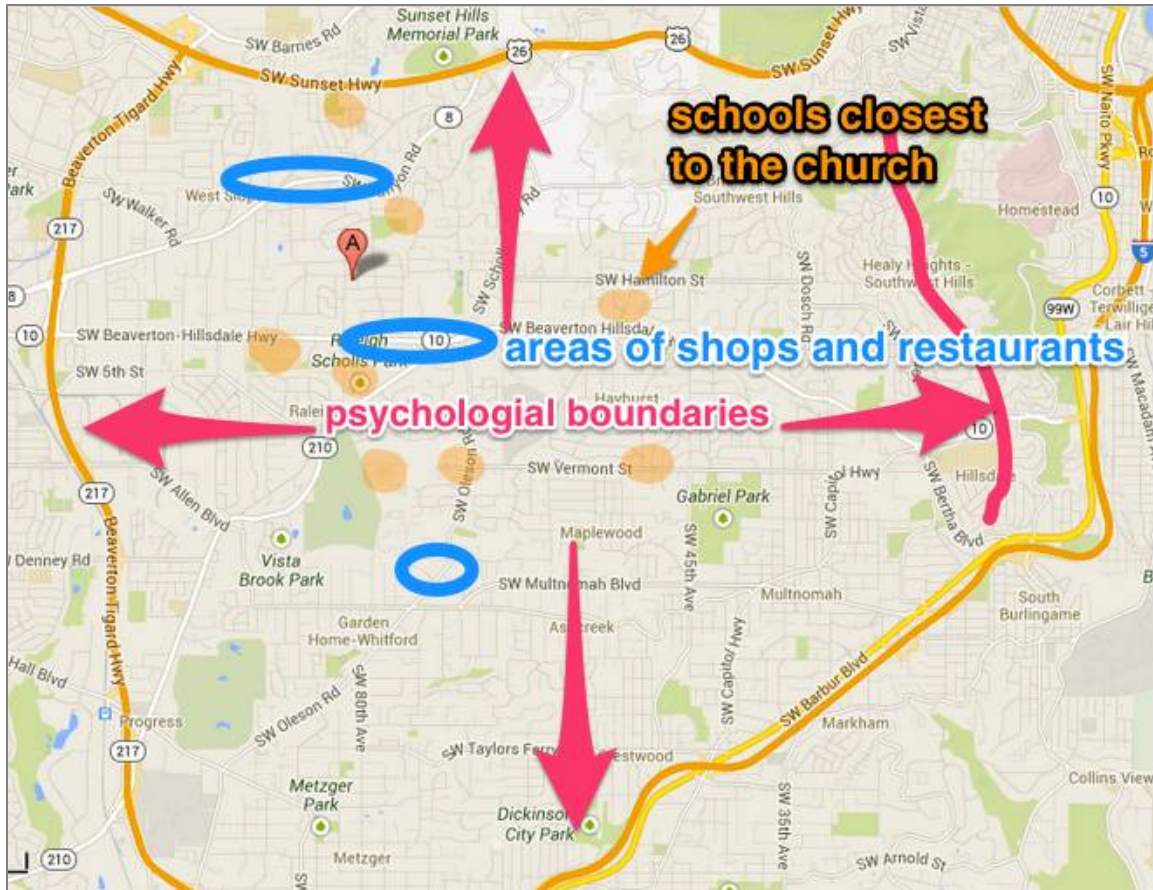
The chart above demonstrates that the congregation is **OUT OF BALANCE** in its engagement patterns with these particular patterns emerging:

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

WEAK ON SPIRITUAL ACTIVITIES: This pattern emerges when a congregation has gotten so busy having fun together or doing service together that they forget to engage in the very things that make church life different from any other group in the community. A lack of spiritual activities will lead to a congregation that does not grow spiritually from year to year and so depends on routine more and more.

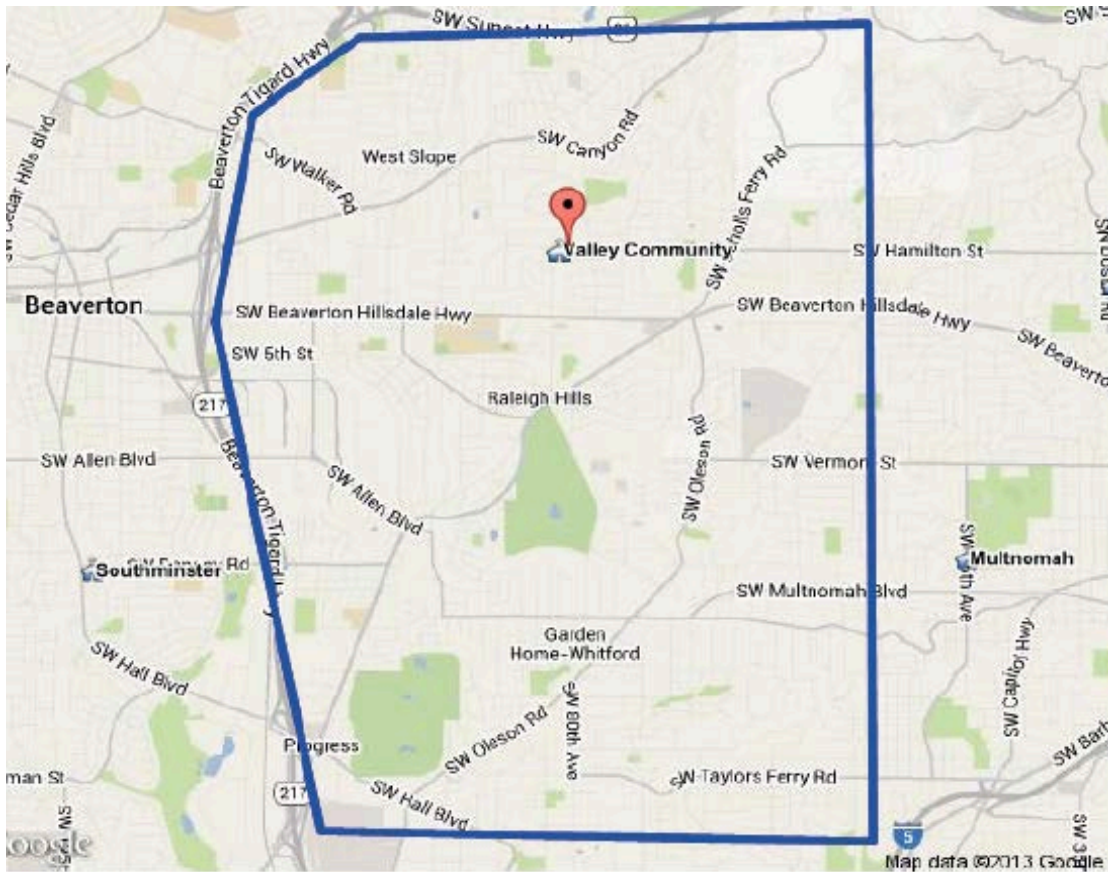
THE COMMUNITY

The church is situated in the quiet South West neighborhood of Portland. The building is embedded in an upper middle income neighborhood and the prestigious Portland Country Club is near by. Though most of the homes are single-family homes, there are several apartment buildings in the vicinity of the church. Small restaurants and shops line several larger streets near the church.



The specific study area chosen for this report (which is the basis for the demographic data found in the previous section and what follows) will most likely be much smaller than the region that your participants come from. Vital churches take seriously the area immediately around their location. They know that, similar to a franchise system, no other Presbyterian (USA) congregation is in a better position to be in service to and be a spiritual home for the people nearby. And a congregation that cannot be both needs to wrestle with the questions around location and calling: why are we located here? Do we have a heart for those nearby and if we don't, why are we still here?

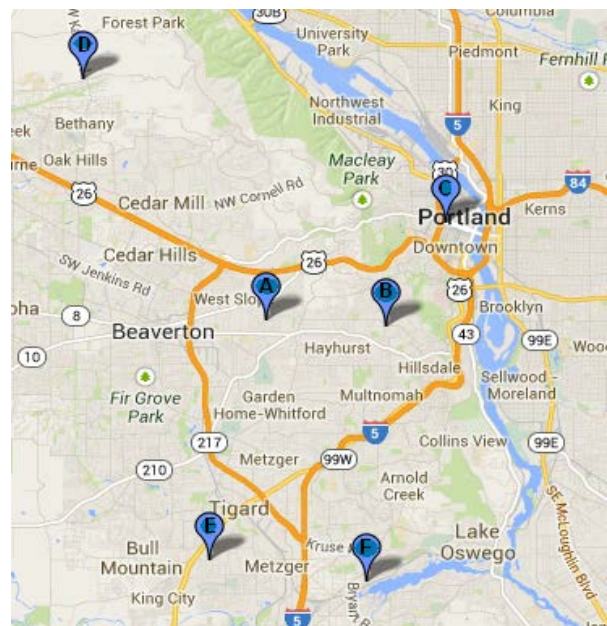
The area used for your demographics is captured in the map below:



The area was chosen for two reasons. First, there were natural psychological barriers with the highways to the North, West, and South, and the hills to the East. And secondly, the boundaries were chosen because of the close proximity of several other nearby PCUSA churches.

Other Presbyterian Churches in the area:

In planning outreach to its community, a church does well to be aware of the other churches, especially its sister Presbyterians. What might you do together? How might each of you direct outreach to different Mosaic groups? The map to the right shows the location of (A) Valley Community Presbyterian, (B) St. Andrews Presbyterian, (C) First Presbyterian, (D) Bethany Presbyterian Church, (E) Calvin PC, Tigard, and (F) Lake Grove PC, Lake Oswego.



It is also possible to identify key subcultures in a community. It is important to understand people groups or subcultures because it is widely confirmed that the Christian faith travels easiest along existing relational ties, among people who share a similar subculture. Therefore, a congregation needs to understand the particularities of the people group(s) nearest the church and adapt its ministries for that particular people group OR relocate to another part of town.

“Mosaic” profiles are lifestyle groupings of people who share similar behaviors, social characteristics, attitudes and values. Designed by Experian (a very large credit service and data-collection company), there are 71 distinct Mosaic groups (or segments of the population) in the U.S. These groupings are based on multiple socio-economic and life-stage factors.

The box below shows the top Mosaic groups found in the study area as a whole.

	Study Area		State of OR		Comp Index CY
Mosaic: Top 15 Segments	2013		2013		
C11 Booming with Confidence - Aging of Aquarius	3,722	21.37%	82,403	5.32%	402
K37 Significant Singles - Wired for Success	1,412	8.11%	17,979	1.16%	698
A02 Power Elite - Platinum Prosperity	1,295	7.44%	30,917	2.00%	372
K40 Significant Singles - Bohemian Groove	1,001	5.75%	57,755	3.73%	154
B09 Flourishing Families - Family Fun-tastic	818	4.70%	26,820	1.73%	271
E19 Thriving Boomers - Full Pockets, Empty Nests	746	4.28%	22,420	1.45%	296
G24 Young, City Solos - Status Seeking Singles	716	4.11%	36,882	2.38%	173
Q65 Golden Year Guardians - Senior Discounts	709	4.07%	47,783	3.09%	132
A05 Power Elite - Couples with Clout	696	4.00%	20,507	1.32%	302
Q62 Golden Year Guardians - Reaping Rewards	660	3.79%	20,327	1.31%	289
O50 Singles and Starters - Full Steam Ahead	641	3.68%	28,910	1.87%	197
H27 Middle-class Melting Pot - Birkenstocks and Beemers	625	3.59%	24,245	1.57%	229
L42 Blue Sky Boomers - Rooted Flower Power	606	3.48%	94,777	6.12%	57
C13 Booming with Confidence - Silver Sophisticates	545	3.13%	9,652	0.62%	502
O54 Singles and Starters - Striving Single Scene	453	2.60%	30,313	1.96%	133
Remaining HH	2,771	15.91%	996,737	64.37%	25
Totals:	17,416	100.00%	1,548,427	100.00%	

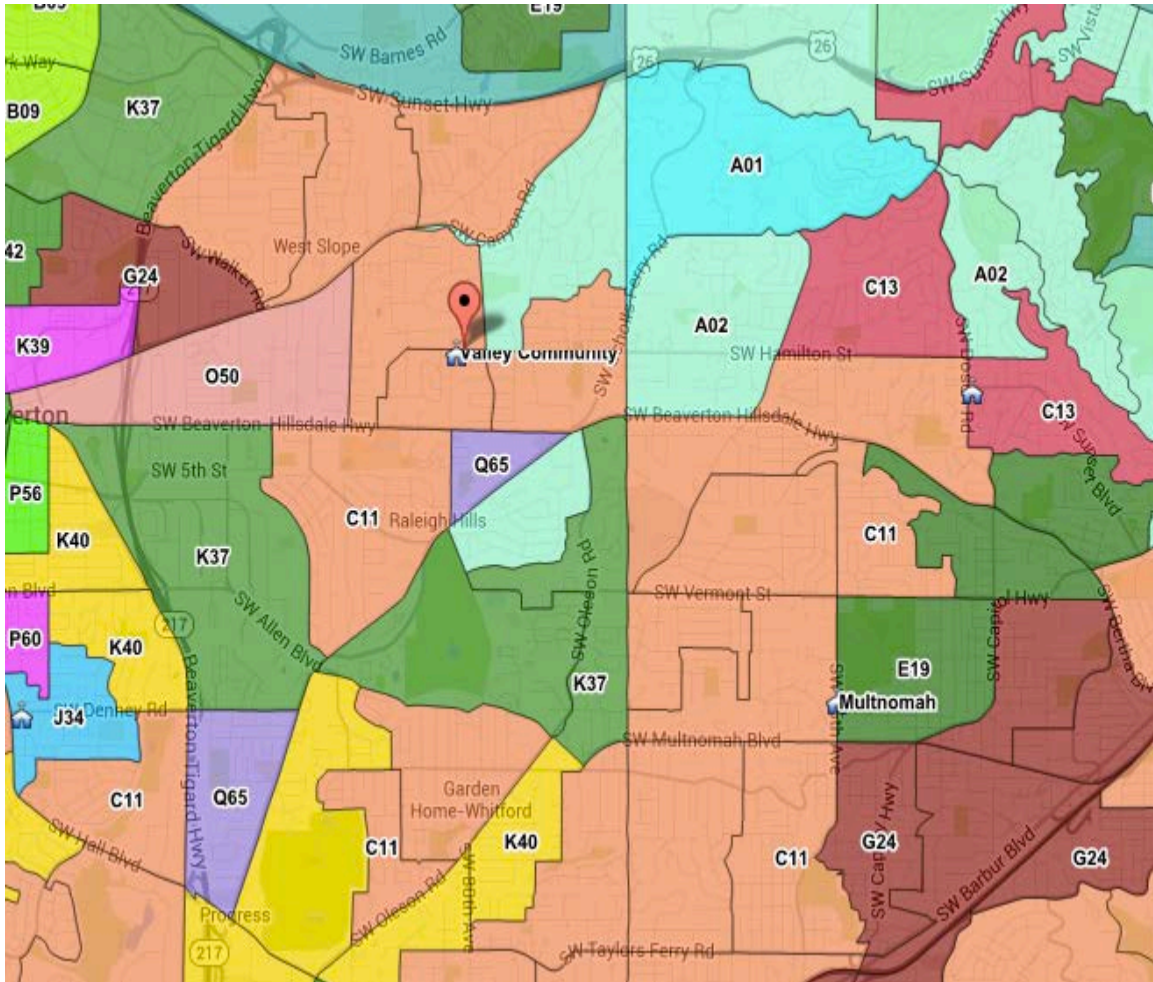
By far, the largest groups are:

C11 Booming with Confidence – Aging of Aquarius

K37 Significant Singles – Wired for Success

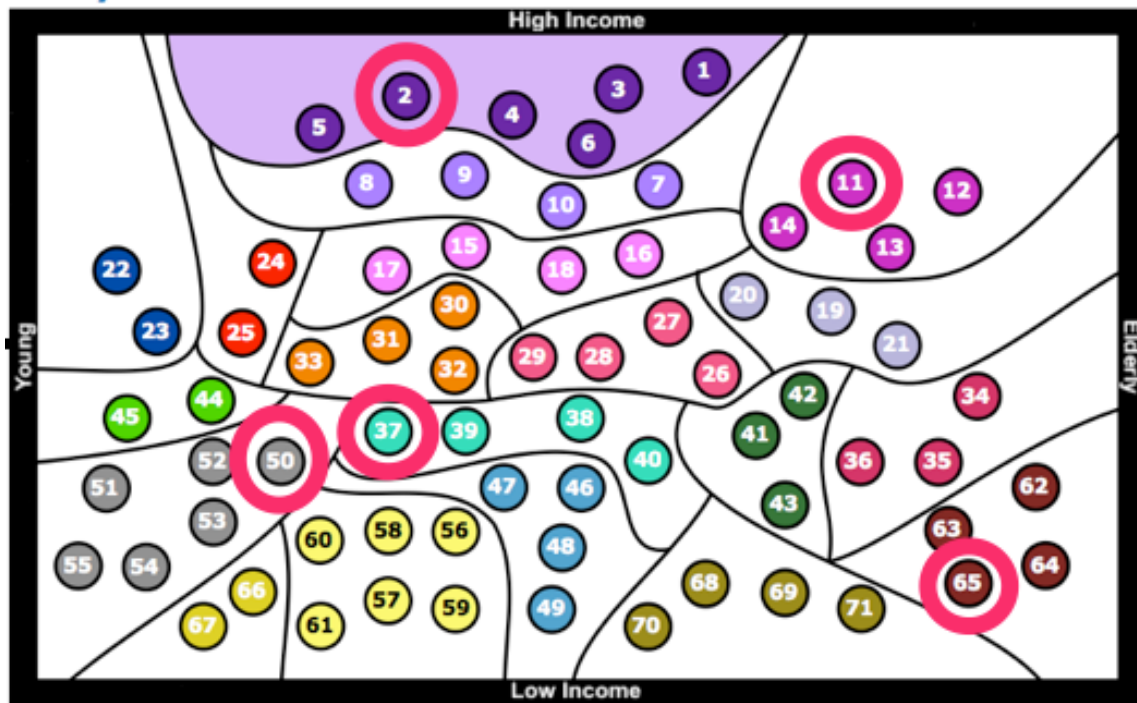
A02 Power Elite – Platinum Prosperity

The map below shows another view of much of the community around your church. The church can be seen in the UPPER LEFT (it is identified by a small building icon and cross). Each of the colored areas is a Census Block Group. Each block group contains an average of 1,500 people. The block groups are color-coded based on the dominant Mosaic profile found among the people in that small area.



The Mosaic family tree (below) demonstrates the interconnectedness of these distinct groups. You will note that the tree works like a continuum with young on the left side and elderly on the right. High income is on the top and lower income is represented on the bottom.

Family Tree



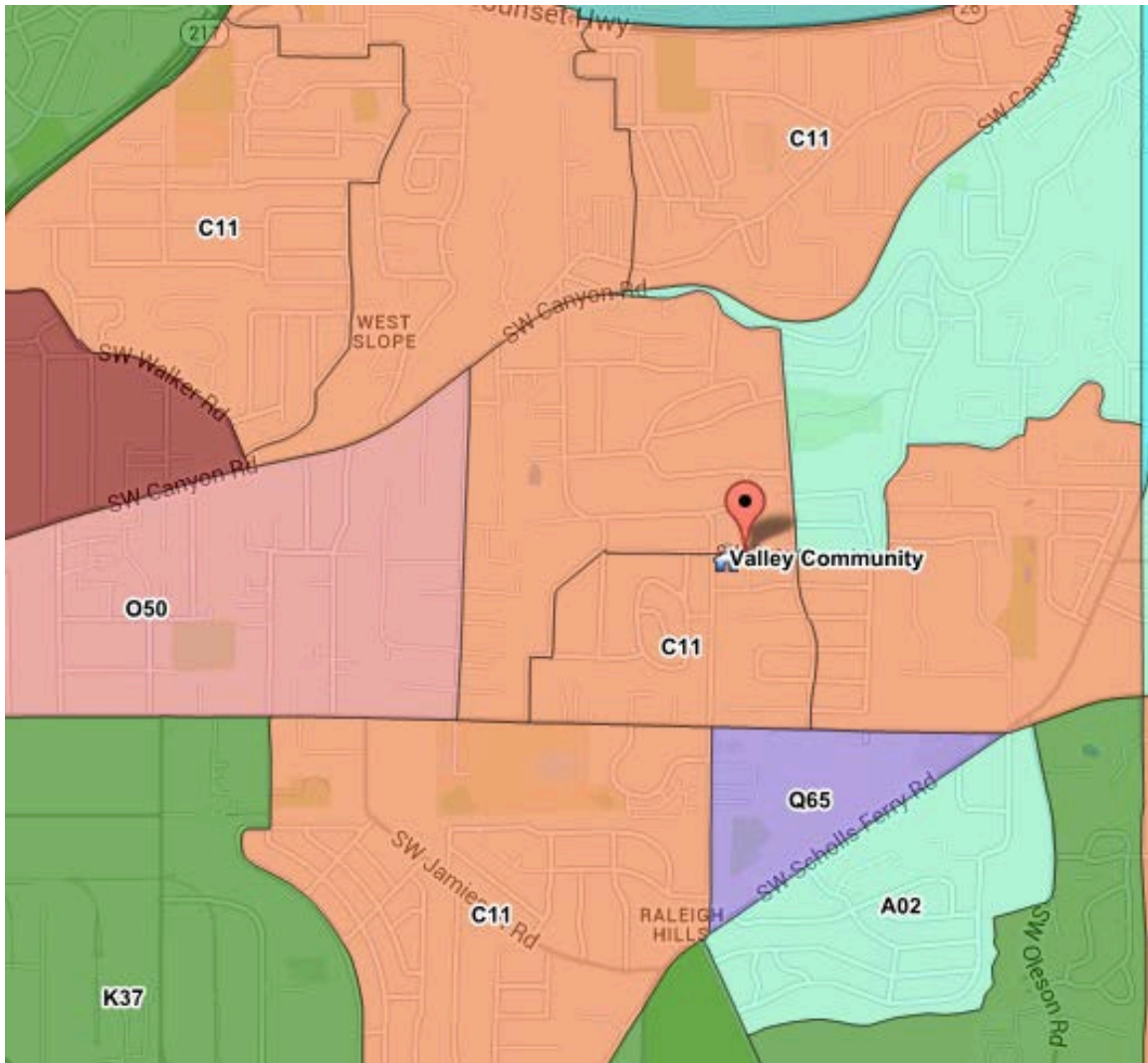
Caption: This diagram highlights the groups of people in highest concentration right near the church building.

Each Mosaic group is identified with a letter, a number, and color. (The numbers correspond to those on your community map, though the letters and colors do not). Some groups have natural affinity with others because of similar characteristics, while others mix like oil and water. The chart above shows the relative closeness or distance between the 71 different lifestyle segments.

This is important for churches to consider so that congregations may better understand the “life-ways” needs of particular sub-groups/cultures who are closest to their location. What we are after is a way for the missional “niche” which is yours to meet the needs of the people in your community.

More detailed descriptions for the top groups in your area can be found in **Appendix C**. For descriptions of the ALL MOSAIC codes, visit the MissionInsite website and download a PDF copy of the MOSAIC 2010 Description Guide. This can be found at: <http://www.missioninsite.com/mosaic>

A closer in view of the area immediately around the church can be seen here:



So, what does all this mean and what does it have to do with ministry for your faith community? Some questions to consider when observing this data include:

- What do these largest Mosaic groups have in common with the people of our congregation?
- What may be some gaps (or under-represented groups) between our church and our immediate community?
- Looking at the description of the largest one or two Mosaic groups in our community, what ministry needs are likely to be present among these people? What style of worship would they most likely be drawn to? What types of community groups are already effectively reaching out to these people?

ONLINE PRESENCE

In today's socially networked world, many people approach a congregation virtually before ever going to the physical location of the church. People of all ages are likely to experience the congregation initially through their attempt to find it on-line.

Because every congregation is unique, there is no one *correct* way that they should make information available in the digital realm. This is good news for congregations with little or no experience with digital age. There are, however, some fundamental things that make it possible for people to gain information about the congregation.



The website is clean, simple and very easy to navigate. Information can be readily found and all calendar and events are up to date. When searching for Portland churches on search engines such as Google, the church does not appear in the first 10 pages of the search.

The Facebook page is updated regularly and most of the information is about the youth program. As a social media tool, it could be better utilized as a conversation and promotional tool. In this age of web use and social media, plus the location of the church that is embedded in a neighborhood and not easily visible by many, it is important for the church to work towards bettering its online presence.



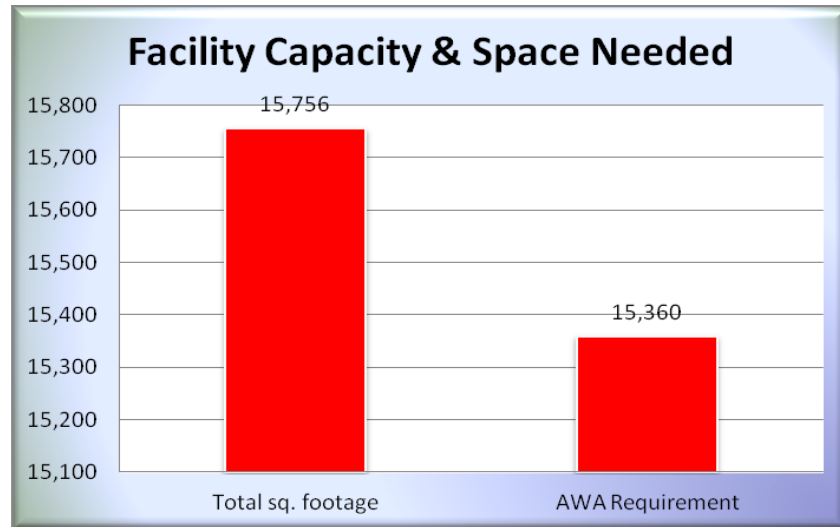
FACILITIES EXAMINATION



In consideration of the congregation's resources, it is important to evaluate the facilities to determine if they are of appropriate size for the current congregation. It is also important to consider whether there is a growing list of deferred maintenance issues or other features that may inhibit the vitality of the congregation.

The church's facilities are contained in 2 buildings located on a 1.57-acre lot. It is estimated that the facilities are approximately 15756 square feet in size. The church also owns three homes just on the south end of its property. The entire property is insured for \$6,063,000.

Based on Average Worship Attendance, a congregation of this size would have adequate space in a building of 15,360 square feet, meaning that the current congregation needs 97 percent of its current space. It is good use of space. This is demonstrated on the chart below:



THE SACRED WALK

Worshippers begin what has been called “the sacred walk” the moment their foot hits pavement as they get out of their vehicle to begin the entrance into the building. This walk says volumes to members and visitors alike about the self-esteem and vitality of the congregation. The “sacred walk” helps worshippers prepare for the experience of worship at your church. For that reason, this walk should guide the worshiper clearly and directly—and as pleasantly as possible—to the sanctuary or even to office spaces. Signage and a clear, safe walkway are essential to this experience. The impression on guests continues inside the building. While they might not expect lavish facilities, guests will be made more welcome and comfortable by cleanliness, neatness and general care for the facility. Unkempt facility and grounds send an unintentional message: “This is not a place even WE like very much.” Clearly, that is not a very effective evangelism tool.



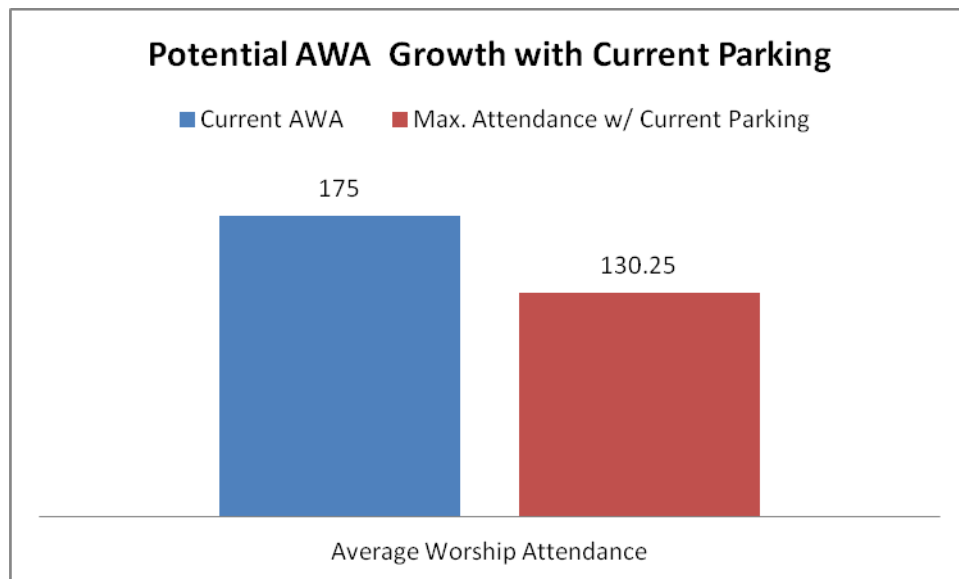
What follows is the impression the Special Consultant had upon embarking on the “sacred walk” at the church.

LOCATION AND OUTSIDE APPEARANCE

Valley Community Presbyterian Church is located in a SW section of Portland at the intersection of SW Brentwood St. and SW Laurelwood Ave. Situated among single family homes, the church is surrounded by lush tall green trees on all sides. The church looks majestic and is very well kept. The sidewalks are lined with beautifully manicured bushes and flowers that welcomes any guest into the church.

PARKING LOT AND WALKWAYS

Driving habits for each congregation vary widely. Some congregations average only one person per car parked in the lot; others pack in families. Still others are located in dense urban areas and pride themselves for being within walking distance of the local public transportation. The place in which a car is parked, and the control the church has over that parking also determines capacity. Architects have developed some formulas in estimating the worship capacity of your church, based on parking. Based on the location of the congregation's identified parking, capacity is calculated on the chart below:



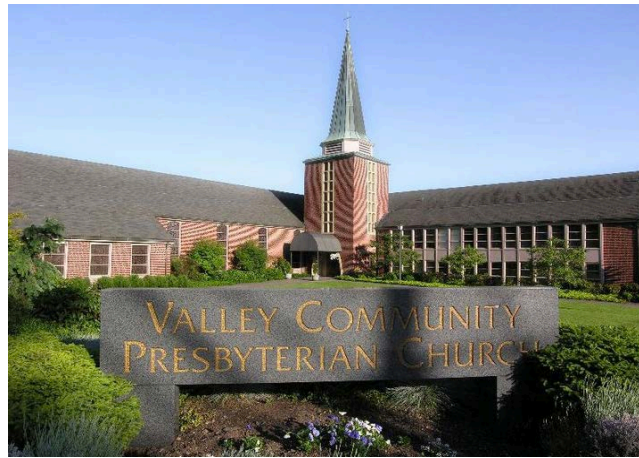
The data in the graph above is calculated this way:

Parking	Spaces	AWA Avail.
On-site parking available	33	57.75
Off-site parking available	60	60
Street parking available	25	12.5
Parking Capacity for Worship	118	130.25



BUILDING ENTRANCE AND SIGNAGE

The entrances to the building are clearly marked and the sidewalks lined with the manicured lawn point the way to many of the entrances. There are two clearly marked entrances to the parking lot. The church owns and uses another parking lot a block south of the church but those



signs are not as clearly marked. A beautiful sign clearly stands out in front of the church, but it is lacking important information including address, phone, worship times, website and other contact information.

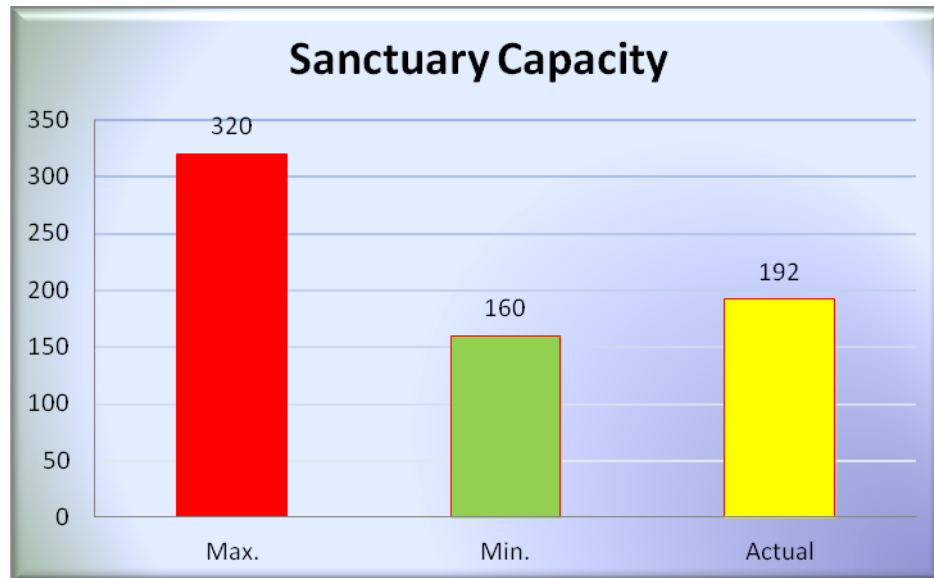
SANCTUARY



The sanctuary is a warm and cozy space with wooden spires that soar above the pews. The sides of the sanctuary are lined with stained glass that shines beautifully in the sunlight. The Sanctuary is clean, bright and welcoming for all worshippers.

Based on generally accepted measurements, we know that when a sanctuary is more than 80% capacity on a regular basis, it will impact worship attendance with an overcrowded feeling. In the same manner, if a sanctuary is less than 40% of capacity it will also impact worship attendance as participants feel it is uncomfortably empty.

It is estimated that the sanctuary has a total seating capacity of 320. Based on the AWA, the current sanctuary usage is just barely within the appropriate capacity range.



GATHERING, FELLOWSHIP AND EDUCATION SPACES



The church has ample room for many programs. For larger fellowship activities, Davis Hall, with its gymnasium is the perfect gathering place. The gymnasium becomes a basketball haven during the times when the church hosts city-wide youth basketball tournaments. The commercial sized kitchen sits next to the gym and it has ample space and equipment to prepare and feed large crowds. For slightly smaller crowds,

Armitage Hall and the Fireside Room are perfect size for these gathering.

The building houses 5 Sunday school classrooms. They also have additional classrooms for the Valley preschool program. They are well maintained, clean and age appropriate. The church also includes a library, a nursery, and a section of the building for music that includes a bell choir room, choir room, robe room, storage rooms as well as a music office.



On the North end of the property, the former manse has been turned into the Youth House. It provides housing for the Youth Coordinator as well as providing a large space for youth activities. It's a perfect hangout for middle or high school students.



ADMINISTRATIVE AND OTHER SPACES

All of the administrative offices are housed on the second floor of the building. The space is well organized and includes a reception area, six staff offices, a working room with several copiers, a conferences room and a large office space with several desks for additional staff.



RESTROOMS



There are two large women's and men's bathrooms in the building with several small bathrooms such as the one in the nursery for children. With several additions to the building since it was built in 1947, the building has many levels throughout. The church has since made most of the levels accessible to anyone with installation of chairlifts.



SYSTEMS

Upon inspection, all systems are in great working order with no maintenance issues. And since 2010, the building has been heated and cooled with 3 state of the art and highly efficient HVAC systems.

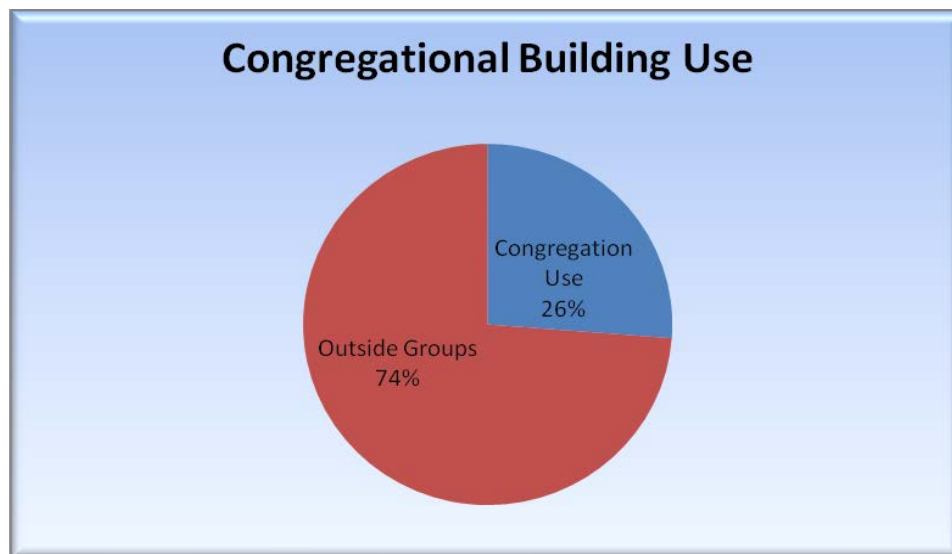
DEFERRED MAINTENANCE ITEMS

Some New Beginnings congregations have poorly tended facilities. These facilities are not just a “turn off” for guests and members. They also can become a costly money pit that defers mission. Preventive maintenance is normally less costly than emergency maintenance. Unfortunately, that lesson may not be learned until it’s too late. Many congregations fall behind on maintenance due to declining funds and are then forced into making emergency repairs they simply cannot afford. We noted these items that the church appears to have “put off”.

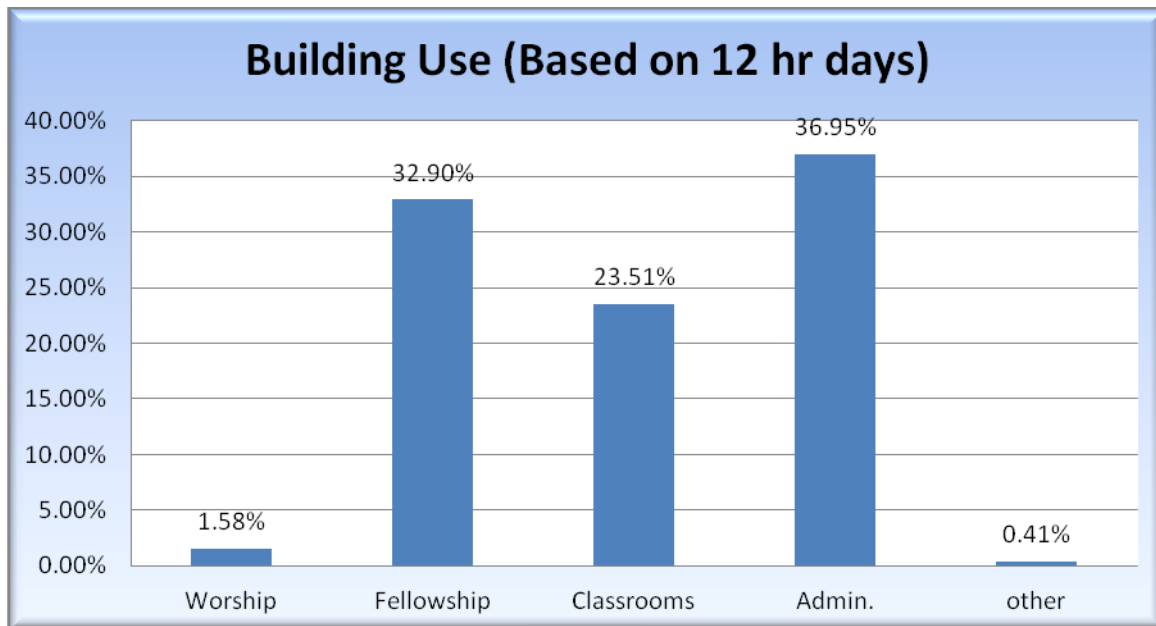
Other than replacing the carpet and refreshing the paint in part of the building, replacing the roof is the most important maintenance item which could itself cost around \$100,000.

USE OF THE FACILITIES

The church building is a valuable resource for both the congregation and the community. A good indicator of a congregation’s willingness to engage a community is by looking at how the church uses this resource. Based on total building use, the graph below demonstrates the percentage of total usage by outside groups. These groups are open to the community and often times led by people other than church participants.



Congregants are often amazed at how little a building gets used. We divided your facility into “kinds” of space. The sanctuary is considered “worship” space, the fellowship hall and narthex “fellowship” space, etc. Using your church calendar, we have calculated the hours each kind of space is used and calculated the percentage of time it is utilized. This percentage is based on the space being available just 12 hours a day, 7 days a week.



VERY HIGH USE BY OUTSIDE COMMUNITY WITH LITTLE RELATIONSHIP TO THE CONGREGATION

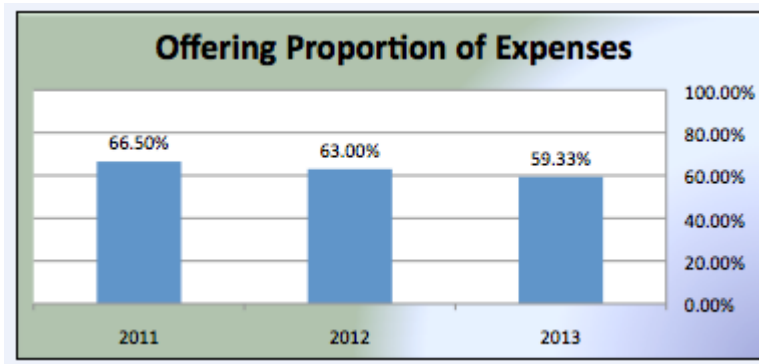
A quick look at these charts demonstrates that the congregation is allowing community groups to use the facility. In fact, there is so much outside group usage that the congregation is vulnerable to losing control of their resource.

FINANCIAL REVIEW

Congregational finances are fairly complicated because each congregation tracks its income and expenses very differently. Congregations tend to have a lot of “restricted” funds, which can only be used for specific purposes, and which may or may not enhance the ministry of the congregation. In this review we have done our best to evaluate the financial strength of the congregation based on the norms we have observed from many congregations.

Our first area of review is to look at the congregation’s income sources. It is important to see where the income for supporting the congregation’s ministry comes from, and how much the church relies on outside sources of income.

The table below indicates the income sources for your church in relationship to congregational offerings. At the minimum, a congregation should support its expenses with at least 70% of its income coming from offerings. Congregations that rely too heavily on outside sources of income will often compromise their ministry for the needs of those who provide outside income.



And here is the overall income picture:

Operating Income	2013	2012	2011
Contributions	\$149,098	\$521,461	\$587,976
Rental Property Income	\$14,260	\$42,380	\$34,387
Valley Christian Preschool income	\$73,504	\$178,354	\$171,834
Programs giving/renvenue	\$14,434	\$85,552	\$89,963
TOTAL INCOME	\$251,296	\$827,747	\$884,160

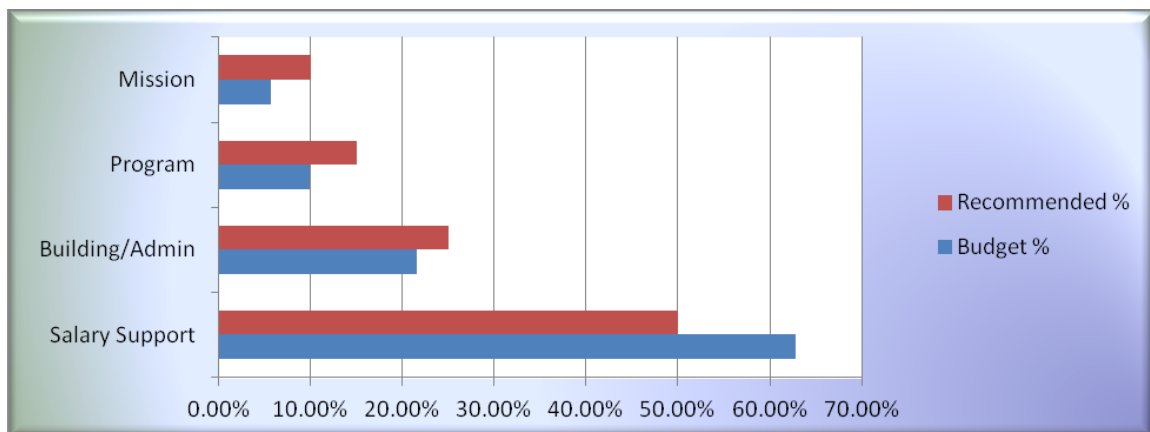
When we consider the expenses of the congregation, we group expenses in four main categories; Salary Support, Building and Administration, Program Expenses, and Mission Giving.

Salary Support includes salaries of all church staff and benefits associated with employing them. Such benefits would include social security offsets, health insurance, pension etc. It does not include costs such as auto expense or office reimbursements. Most congregations will expend about 50% of their income on salary support. Experience has shown that congregations that exceed 50% in this category are rarely over paying their pastor. In fact, most New Beginnings congregations fall short of average salaries for their region. The salary amount is not too high but the percentage of the budget allotted to salaries is too high, short-changing mission, outreach and program.

Building and Administration costs are those associated with running the church office and the building. Typical costs include insurance, utility bills, maintenance and yard upkeep. A typical congregation will support building and administration costs with 25% of their income. Congregations that are not “right-sized” find themselves paying more for facilities, usually at the expense of their program.

Program Expenses are costs associated with running a program. This would include faith development, evangelism, and worship materials, choir music and supplies, advertising, and other resources and supplies that enable the program to operate. This is usually about 15% of a church’s budget. Since this is the place where most congregations can control spending they will usually decrease their spending in this category first.

Mission Giving is giving that the congregation has contributed to both denominational mission causes as well as local mission causes. Mission giving trends are about 10% of a vital congregation’s budget as a starting point. Congregations will often reduce their mission spending after depleting their program spending.



Churches that have sustainability issues are typically over on their spending for building/admin or salary or both. When this happens, typically program spending is cut to compensate and if the slide continues, eventually mission gets cut as well. Yet program spending reflects the investment in the congregation's participants as leaders and doers of ministry and mission giving is an essential component in being outward oriented. The values reflected in spending patterns will affect who is willing to affiliate or support the congregation. Younger unchurched people are less likely to want to support what looks to them to be internal expenses (building/admin and salary) and more likely to want to support spending that goes to mission or the equipping of people to be in mission.

In addition to the sources of income, the congregation also has some investments plus the estimated value of the property. This is outlined in the table below:

Assets and Investments	
Property Value (5 buildings)	\$5,710,000
Synod custodial funds	\$106,220
Valley Foundation Mission Endowment Fund	\$39,492
Checking	\$156,040
	\$0
	\$0
TOTAL	\$6,011,752

FINANCIAL CAPACITY

In light of the financial information above, this congregation has **ADEQUATE FINANCIAL CAPACITY** for ministry. That is to say the income streams are adequate for meeting the expenses of the basic ministry of this congregation. That is not to say the congregation does not need to improve its financial position.

SUMMARY

Let's review the analysis of the congregation at this point:

All 10-year indicators point to a congregation that is in decline. It is a steady decline that has large effects on the budget and the ministry of the church. There are obvious gaps between the members of the congregation to that of the community at large. The membership of the church is much older than the population of the community and though there is some ethnic diversity in the community, it is not reflected in the congregation.

The facilities are maintained well with large multi-use fellowship spaces, plenty of classrooms and a beautiful sanctuary. It is a great site for church and community activities.

As with membership, the finances of the church have been in decline for many years. The contribution rate by members is decreasing every year. It puts financial strains on the members of the church and more of the budget is used for upkeep of the building and for salary support. It leaves less in the budget for programs and mission work which helps the church grow and be visible in the community.

The church is full of caring and loving people who continue to look to God and each other to discern the work of the church. This is a perfect time for the church to discern where the Spirit of God is leading into the future.

The purpose of the New Beginnings Assessment is to provide objective, but engaged observations related to the congregation. We compiled all the data, like a portrait of the congregation. Then we placed it alongside general data to show how your congregation is doing by comparison. Now, we weigh these factors in relationship to ministry options that seem viable for your congregation in your own time and place. Congregations have four basic choices for the future:

- 1. Do Nothing:** Looking at the trend lines for the last 10 years in the graphs we have provided can help the congregation see where the "do nothing" option might ultimately lead. While the trajectory may be downhill, many churches see this option as much easier than going through the pain of change. This does not require energy, new effort, or ingenuity. Usually, staying the same means slowing losses, while the ultimate conclusion is closure. **Note: A decision to 'do nothing' is still a decision. And by choosing this option, the church will be sending an important message to people in the church (from the newest member to the pastor) that "status quo" is the desired choice.**

2. **Mission Redefinition:** Churches that seek to change may need to establish a whole new way of being church. While all congregations will need to do visioning about their future mission opportunities, most congregations will do so alongside a redevelopment opportunity. Sometimes, however, there are congregations who “could be” the right church in the right place with a significant shift in missional focus. This option requires of the congregation significant energy, ingenuity, creativity and spirituality because people will be leaving behind previous ministry entirely and doing a very new focus in ministry. It is important to note that there is no guarantee of numerical growth by entering Mission Redefinition. It also is important to note how well—or even *if*—the congregation can sustain its ministry through what may be a years-long process.
3. **Redevelopment:** This option can take numerous forms and hybrids. They include: relocation, reaching out through a parallel start to a new demographic profile (that matches the community in which the church resides), a restart, an adoption, or combinations of these with Mission Redefinition. Redevelopment of the congregation requires new approaches that enable the church to adapt to a new environment.
4. **Close:** Churches who choose this option realize that they don’t have the energy or resources to keep going. They select this option as a way of concluding their congregation’s life with dignity and intentionality so that their assets (which previous generations have entrusted to them) can **continue** to work after they are gone, in providing a faithful, lasting Christian witness. It is an ultimate act of faith to make this decision – but one that often comes with a sense of relief in knowing the church has not died. It is instead living on in perpetual witness for future generations.

FUTURE STORIES

We share these possible “future scenarios” based on the assessment you have just read. Each of these stories below is written from the perspective of the future. These are not written to tell the congregation “what to do.” They are intended as a way to spark your imagination for what is possible. They are offered as a way for the church to envision its future and the type of decisions’ facing the congregation. These and other strategies are more fully defined in Appendix B.

FUTURE STORY #1: Redefine the Mission: Called to Connect with the Youth

The New Beginnings process has been a chance for rediscovery for the members of Valley Community Presbyterian Church. In the past, the church was a hub of activity for the youth of the community. The church was a social and community center for youth in the South West section of Portland and beyond. In studying the New Beginnings report and its accompanying demographics report, the church realizes that one in seven in the nearby population are school aged children and youth. And out of that, 37% are in middle school and 23% are in high school.

Times have changed for the membership of Valley Community Presbyterian Church. Though there is still a good number of youth, the youth participants of the past have grown up and are no longer a part of the church. The community and the world have changed as well. No longer does an abundance of youth programs easily draw in youth from the community. Many times, the church and places of religious worship are not in the minds of the youth and their families. Even regular attendance at youth programs does not guarantee membership in the church for the youth and their families. If caring for youth is an important mission of the church, then this work must be done radically different than before.

After weeks of careful prayer and study, the church decided to meet the youth where they are and not rely on former programs to draw youth to the church. The members of the church began to connect with local schools, youth non-profits and city youth programs to discover the needs of the youth in the community. The needs of the youth were many. They ranged from afterschool tutoring, drug and alcohol abuse, family conflicts, and mental health issues to homelessness. With plenty of space in the church and a building called the Youth House, the church members slowly began to fulfill the needs of the youth in the community. A small afterschool tutoring program began by a few members of the church in the Youth House. Supervised by adult members of the church, the lower floor of the youth house became a safe afterschool hangout for youth of all ages. A small office of the church became a youth counseling center and a classroom became a safe haven for youth to come and heal from uses of drugs and alcohol. In this way the church became a beacon for the community once again.

FUTURE STORY #2: Redefine the Mission: Called to Connect Adult to Adult

In the process of discernment with the New Beginnings report, the congregation gravitated towards what brings life to the members of the congregation. With the steady decline of members and financial contributions, the energy of the congregation had been waning over the past 10 years. The members wanted a revitalized church and began to focus on moments that gave abundant life to the congregation. What gave life to this church stemmed from a connection with God and each other that propelled the church towards serving and loving its neighbors.

With this knowledge, the church embarked on a yearlong journey to connect with God and each other. A discipleship program was birthed and many intentional communities were formed throughout the membership of the church. A devotional book was chosen by the church and all groups covenanted to a daily time of prayer, a weekly time of small group gathering and monthly time of giving and serving the community. During the year, teaching, preaching and worship were centered around the theme of discipleship.

Slowly but surely, the church became energized again. People began to connect with each other in many significant ways. Sunday mornings became more than a weekly habit or a social club. People came to check in with each other and to see how God was working in their life. Sunday worship and preaching became more than a spectator sport but a time to fully engage with God and each other. Mission was now more than giving money to outside groups. Mission was about the outpouring of God's love to find and fulfill the needs of the community in the example of Jesus. Through this process, the love and grace of God not only touched the congregation but the community at large. The members of the church have now become true ambassadors of God and the community at large begins to notice the church through its members.

Regardless of the ministry option selected by the congregation, the Office of Church Growth and your presbytery have resources to help you move ahead with your New Beginning!

A FINAL WORD

I want to thank you for the opportunity to meet and serve the leadership and members of Valley Community Presbyterian Church. It was a pleasure to meet such wonderful loving members of the church. Thank you for gathering all of the needed information, for arranging church members to meet with me and for arranging the windshield tour of Southwest Portland and the church's surrounding areas.

There is much energy and care at Valley Community Presbyterian Church and I can't wait to see where God is leading you next. May God bless all of you and I will continue to keep your congregation in my prayers.

Blessings,

InHo Kim

Contract Assessor

Office of Church Growth and Transformation

Presbyterian Mission Agency

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cc: Mid-Council Staff

APPENDIX A – APPRECIATIVE INQUIRY SESSION

Valley Community Presbyterian Church
Portland, Oregon
6/4/2013

Attending: 45

1.) Think back on your entire experience at this church and name a time when you felt the most engaged, alive and motivated.

- Time with CLC (Capital Improvement Committee) - group was hardworking, smart, committed
- Time with choir - when there wasn't dissension about kind, type of music
- When involved with youth house
- Holy Land trip
- Serving on session, deacons and pastor nominating committee
- Participating in the contemporary worship service we used to have
- Youth retreats led by pastors
- Involved in VBS, Sunday School and Preschool
- Children in worship committee - doesn't exist today. Included acolytes, Palm Sunday.
- Wednesday Night Live days (2)
- Mariner's groups - social fellowship, mission projects, feels connected. Still in existence but fewer groups.
- Music - attractive to all. A link to youth.
- Becoming a deacon
- Being involved and having a purpose (e.g. treasurer)
- Upward basketball
- Supper clubs - small groups getting to know other membership
- Multi-Generational - pancake breakfast
- Mom's group
- Volunteer groups - soup kitchen, Habitat for Humanity
- Sense of community
- People were welcoming and inclusive
- Personal invitation to join in church activities
- We came because of our children and stayed because of our Bible study group
- The sermons were terrific and the pastors and congregation were terrific.
- Socially skillful in involving the congregation in the process of the church's programs
- Music - being serious about the music. This is fading (organ, choir, piano)
- 8 to 10 years ago, vibrant mom's group and mariners w/families of the same age
- Adult Ed and teaching Bethel
- Early morning worship service with Pastor Rene when people discussed the Bible together
- Working with children's ministry program over the past 5 years with the rotation program.

- When women's Bible study group was going - there was a structured course to follow.
- When Mariner's group was active.
- God will call us - it would be easier if the proceeds for the sale of our properties could be included in our general budget.

2.) When you consider all of your experiences at this church, what has contributed the most to your spiritual life?

- Seeing the involvement of my child - he loves the youth program
- Bethel Program (2)
- The sermons that carry through during the week
- Youth mission experiences - cycle USA, choir
- Meeting new people
- Listening and participating in choir and other musical involvement
- Inspirational leaders in our church
- Incorporating the lectionary before church meetings and discussing the Bible
- Including children leading/participating/performing in worship
- Bible studies and adult Ed classes (4)
- Teaching Sunday School
- Spirituality through music
- Caring for others. Mission within our own congregation.
- The spiritual process of participating in a pastor nominating committee
- Mission outside of the church (e.g. Habitat, Meals on Wheels)
- Participating in communion both serving and receiving
- Rene's classes and sermons (2) (for some)
- Men's' Bible study group (2)
- Support from the congregation
- Evening Bible study classes (2)
- Women's Bible Study (2)
- Examples of others leading a spiritual life
- Excellent teachers (Dick Rohrbaugh and Baird Smith)
- Being on session - separating what I want from how God is leading
- Lectionary Bible studies
- Music
- Being a Stephen minister
- Teaching VBS - tying science together with God's world
- Small groups - supper together and getting to connect with people
- During early morning Sunday service
- During fellowship time with members of the church

3.) Tell about a time when you were most proud of your association with this congregation.

- Youth Mission Trips (2)
- Hosting Upward basketball (3)
- Children's music (2)

- Ordained elders who were/are/is/was "not as traditional" and openly so
- Sending (insisting) a staff member to rehab
- Calling Rebecca as pastor and emphasizing our youth with solid programs
- Holy Land trips
- Preschool
- Appreciation events for police, fire (called Community Service Awards) and man/woman of Valley.
- Quilts to the graduating seniors (2)
- Prayer Shawls
- How our congregation held together after Jack Hanson's departure and Greg Townsley's departure
- Participating as an elder in the baptism of a youth adult who I taught Sunday School when she was younger.
- vacation Bible school and outreach
- Soup kitchen
- Blood drive
- Humanitarian programs in the community
- Gay acceptance
- Pastors exclusive of Townsley and Hanson which put us through some spiritual anguish
- Always proud of the spirit of our parishioners
- This church fulfills an important role in this Raleigh Hills Community and needs to continue
- Money for bed nets to prevent malaria
- Around Christmas time - the way that choirs and all draw together to lead worship. Music and words are powerful.
- Valley 50th anniversary - learning of the number of seminarians we've produced
- Confirmands
- When session decided to encourage the Boy Scouts to accept boys into their organization without concern for sexual orientation.

4.) What do you think is the single, most important, life-giving characteristic of this church? When we are at our best, what are we doing?

- Communicating with each other and all group are inter communicating with each other
- Advent Fair - Intergenerational activities (2)
- Giving to greater community - food pantry, counseling, upward, Stephen ministry (2)
- Small town feel
- When we are hands and feet of Christ
- Our mission work
- Soup kitchen
- Habitat for Humanity
- Food Bank
- Deacons' outreach - visiting members who are homebound, serving home

communion, phone calls, etc

- The feeling of family as we are together in small groups and in large groups
- Supper clubs
- Congregational dinners
- Youth House Cabaret (fundraisers)
- Being loving and accepting (2)
- Caring for those who need help
- Celebrating together - picnics and meals
- Working together - church work days
- Nurturing the youth
- Outreach to community through Upward, Preschool, VBS and music programs.

5.) Don't be humble! The Apostle Paul speaks of spiritual gifts – what gifts do you share with the congregation (including things like personality, perspectives, skills, character, etc.)?

- Teaching (2)
- Donating Time
- Communication/Administration (2)
- Music - Gift of voice! (2)
- Ideas
- Helps
- Healing
- Friendly (2)
- Welcoming (2)
- Speaking our minds
- Willingness to participate (2)
- Singing
- Playing instruments
- Relating to children
- Organizational skills - being efficient (2)
- Taking care of others (2)
- Perseverance
- Mission work
- Getting things done, dependable (2)
- Multi-tasking
- Faithfulness
- Organization (2)
- Intellectual ability
- Analytical
- Consolidating
- Direct in a caring way
- Cheerleading
- Physical skills (2)
- Good listener

- Hard worker - takes on less desirable jobs
- Desire to help
- Being available
- Painting
- Yard work on occasion
- Honesty (2)
- Working with and love of children
- Facilities maintenance
- Willingness to share beliefs openly including personal spiritual journey
- Appreciation of other people's gifts / show gratitude
- Role model for youth and children

6.) Now consider any gifts you have that aren't shared with the church. Are there gifts – such as talents you enjoy or skills you are good at – that don't get shared with the church because opportunities don't exist?

- Athletics
- Preaching - due to schedule (personal) conflicts
- Tai Chi Participation
- Evening worship participant
- Missing communication
- We are involved already in many aspects of the church
- Opportunities exist but many do not step up
- There needs to be a way to match opportunities to members/friends in the church with their skills. We experience burn-out because the same people always step up.
- Fly fishing
- Contemporary theological understanding
- Frustration when there's an offer to do something and nobody calls you - it would be good to get the volunteer thing going to coordinate matching skills to needs.
- Parents are being asked to do much more in school and sports leagues - limiting time available
- Everyone is much busier
- Would love to lead a Bible study with some training
- There are lots of existing opportunities for a variety of skills to be employed
- Stephen's ministry is one opportunity that Valley doesn't currently provide that uses a skill set not incorporated into other programs

7.) What motivates you to come to worship at this church?

- My child!
- Fellowship (3)
- Loyalty
- Faithful to covenant
- Worshipping God and seeking spiritual growth
- Welcoming Spirit to congregation
- Gardening

- Labyrinth design
- Contemporary singing and instruments
- Small group leadership
- Being in community with our church family - seeing our pew buddies
- The joy of singing in the choir
- Close to home
- The people (3)
- Sets the tone for the day/week
- To hear the piano/music (2)
- The experience
- Tradition or Habit (2)
- To conserve in some way
- To hear other music (e.g. Portland Mission Men Singers)
- Youth music
- The people - socializing with others
- The sermons (2)
- Family members
- Renewed spiritual
- Duty
- To engage with church family
- Peaceful serene time
- Connection, friends and sense of peace
- Lovely people
- Good location
- Gives a sense of community
- We've made it this far
- Feels called to be here at this time
- Relationships/Friends
- Presbyterian theology
- The teaching aspects of the pastoral staff
- Safe and comfortable place for my kids - "second home"
- Progression of programs for children and youth
- Communion

8.) Complete this sentence with one of the two choices (everyone should vote for one – no “half votes” are allowed!) “Our church is ...”

- a. Rigid or Flexible? (8/34)
- b. Status Quo or Mission-oriented? (27/15 [7 are cautious risk takers])
- c. Fearful or Courageous? (8/30 [4 people felt that we are middle of the road])
- d. Thriving or Getting by? (0/42)

9.) If we define a relational group as a group of people who gather at times other than on Sunday morning, for the purpose of prayer, study or fellowship on a weekly basis...let's make a list of relational groups in your church.

- Youth group (4)
- Choir (6)
- Morning Tai Chi (6)
- Men's Bible study (6)
- Some Bible studies (3)
- Women's Bible study (4)
- Retirees eating out together
- Social groups like Mariners
- Facility groups
- Discussion groups
- Exercise group
- Home communion

10.) What does this congregation do to prepare teachers, elders, and other leaders in the church?

- Seminarian support
- Religious Training
- Confirmation
- Orientation for deacons and elders
- Lack of job classifications and training for deacons and elders and committee volunteers
- Just started under Rebecca - Elder training
- Not much else
- Training seminar for elders and deacons (4) - but this is new
- Sunday school - short training (2)
- VBS teacher training

11.) What are the ministry opportunities begging for your attention in this area?

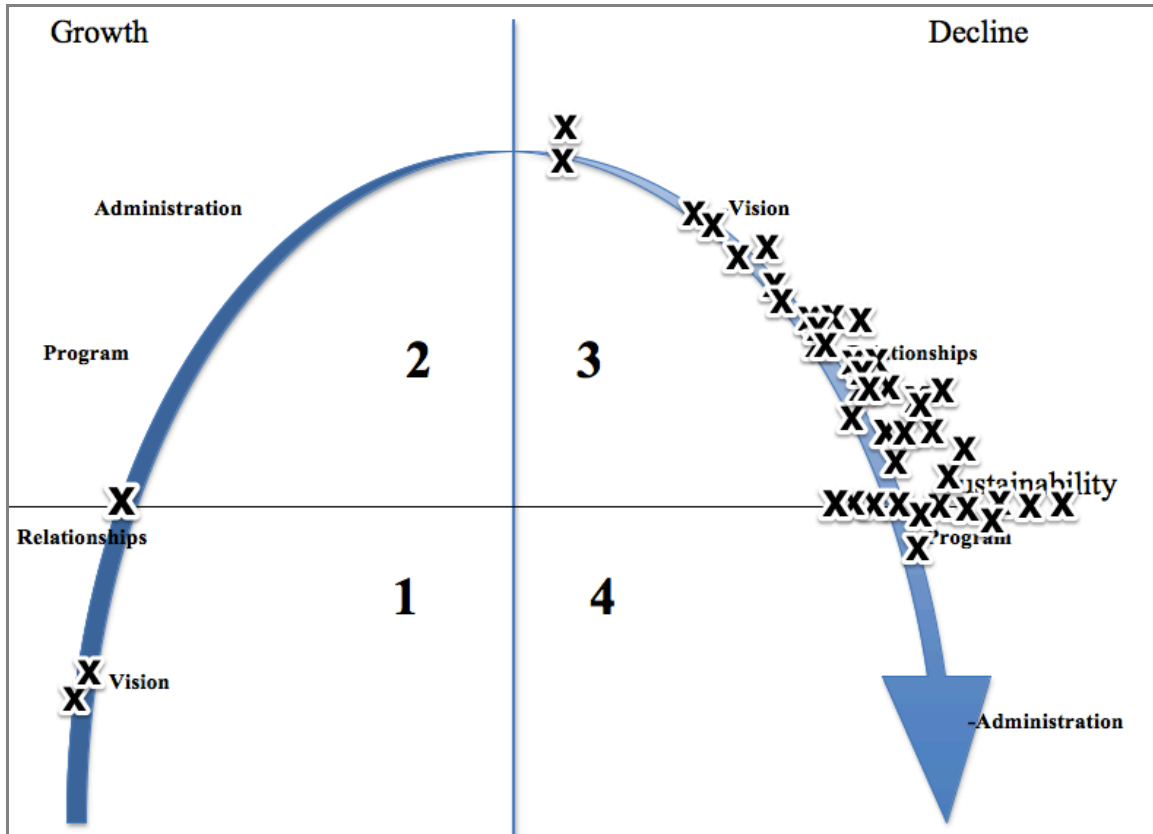
- Welcoming our next door neighbor (2)
- Homeless youth (2)
- Habitat for Humanity
- Neighborhood Bible/prayer groups
- Meal preparation - Soup Kitchen
- Young children and youth in our community (2)
- Hunger (2)
- Neighborhood/community outreach
- Loneliness (2)
- Homelessness
- Membership ministry
- Older people who are infirm (2)
- The poor

- Upward basketball
- Something for elementary school kids (tutoring)
- Older folks - transportation and more connections
- Food instability for children in Beaverton School District
- Inability to post directional signs to Valley from Canyon and Bvtn-Hilldale Hwy because of city ordinance.
- An openness beyond the Presbyterian denomination - acknowledging the needs of modern families to come freely to worship and feel welcomed regardless of faith background

12.) If your church were to close, what would be the one thing people in the community would miss most?

- Pre-School (5)
- Gathering place for outside groups (6)
- Tri-met parking lot
- All youth programs (2)
- Upward Basketball (3)
- Vacation Bible school (3)
- Arts and Music program (2)
- Fellowship
- Children's program
- Tai Chi
- Girl Scouts
- Boy Scouts
- Each other
- Place for weddings, memorials
- Our sense of community
- Congregational community would miss the fellowship
- They won't miss cars/traffic/parking

The assessment concluded with a brief presentation about a congregation's lifecycle. Each participant was invited to mark with an "X" where they thought the congregation currently existed in the lifecycle. The horizontal line across the page is the line **above which** a congregation is sustainable. About 40 participants perceived the congregation to be in a sustainable place in its lifecycle, while 5 others perceive that the congregation is no longer sustainable. A photo of the lifecycle chart is shown below.



APPENDIX B – STRATEGIES FOR A NEW BEGINNING

Redevelopment: This option can take numerous forms and hybrids. They include: relocation, reaching out through a parallel start to a new demographic profile (that matches the community in which the church resides), a restart, an adoption, or combinations of these with Mission Redefinition. Redevelopment of the congregation requires drastically new approaches that enable the church to adapt to a new environment.

Strategy: Relocation: This strategy has the congregation selling or leasing its current facility and using the assets to relocate to an area in which the congregation has more affinity. This strategy is effective in “right-sizing” a facility to the congregation as well as improving affinity with the surrounding community.

Strategy: Redo Your Physical Presence: This strategy has the congregation remaining in the same neighborhood, but making major changes in its physical plant in order to better reach the population(s) in that neighborhood. This might be about ‘right sizing’ the facility, making it more usable and adaptable for current and future forms of ministry, or making it affordable. It might mean selling the current facility and investing in a different one nearby. Or it might mean tearing down all or a major portion of the facility and rebuilding.

Strategy: Restart: This strategy has the congregation closing down for at least one month, then restarting as a new congregation. It includes sending historical documents to the Historical Society, ending the charter, dismissing all current officers, and turning the assets to the region for a restart. Core leaders work with a new pastor in a “New Church” project.

Strategy: Parallel Start: This strategy has the congregation investing 75% of its assets into starting a new congregation who will share the facility. The remaining 25% of assets are used to provide ministry for the existing congregation, which will include weekly worship and pastoral care, but little else. The new congregation would work quickly to develop a new ministry that is contextually relevant. At the end of two years, the existing congregation would have the option to continue as-is for another two-year period, or to close and join the new congregation. Sometimes this strategy can be combined with relocation, where both the existing and new congregations are moved to another location where there is suitable space for both ministries.

Strategy: Adoption: This strategy can only occur when there is a larger congregation in the same regional location (within 20-30 miles) who is willing to invest in starting a “satellite” congregation in the location of the New Beginnings congregation. Essentially, a larger congregation assumes responsibility for the building and any debt, and sponsors the efforts of a restart.

APPENDIX C: MOSAIC HOUSEHOLD TYPE DESCRIPTIONS

The following pages are excerpted from: New Mosaic 2010: Household segments from Experian.

- The Group and Segment Descriptions are by Experian Marketing Services
- It is published and distributed by MissionInsite.com

Mosaic USA

Group C Booming with Confidence

Segment C11: Aging of Aquarius

Upscale boomer-aged couples living in city and close-in suburbs

Overview

The vanguard of the Baby Boom Generation, Aging of Aquarius are now empty-nesting couples between 50 and 65 years old. Most households consist of married couples - more than 80 percent have no children at home - who are finally enjoying the kick-back-and-relax stage of their lives. With their graduate school educations, they earn high incomes at professional and technical positions and often travel for business. Virtually all own older single-family homes in established neighborhoods. Scattered throughout the nation, this segment's members are found in both large metros and mid-sized cities. One sign of their stability is the high percentage who have lived at the same address for over 15 years.

Aging of Aquarius enjoy active leisure lives. They like to exercise at fitness clubs and do non-aerobic sports such as golf, yoga and sailing. They have a cultured streak and enjoy going to plays, museums and antique shows. They also have enough time and money to travel frequently, both domestically and internationally. With their parenting years behind them, these couples relish the opportunity to take cruises, go to casinos and frequent gourmet restaurants.

As shoppers, Aging of Aquarius are both brand- and bargain-sensitive. They patronize all kinds of brick-and-mortar stores, from high-end retailers to discount clubs, and also buy products through catalogs, direct mail and the Internet. Although they buy luxury cars, they're not known as early adopters when it comes to consumer electronics, nor are they fashion-forward. Now approaching retirement age, they're increasingly health-conscious and look for high-fiber foods while avoiding the fast food their kids grew up on. When they shop, they take along coupons clipped from newspapers or downloaded from the Internet.

Aging of Aquarius tend to have eclectic media tastes. They're print fans who read daily newspapers from cover to cover and subscribe to magazines that specialize in business, news and travel. They go online often to track down news, book travel and research medical subjects. Although they dislike commercials, they like watching TV news, medical dramas, crime procedurals and sitcoms. They still maintain their love of music, though these one-time rock 'n' rollers now listen to jazz, classical and easy listening music.

No longer the radicals of their youth, Aging of Aquarius appear to have become their conformist parents. They describe their politics as conservative and align themselves with the Republican Party. They're more liberal regarding environmental issues, however, and worry about pollution. Green products and hybrid cars are popular in this segment.

The evolution of the countercultural generation evident in Aging of Aquarius reflects an economic system that has rewarded these members handsomely. Thanks to their high incomes, they've accumulated large portfolios of investments to fund their retirement. With homes they've owned for many years, they're creditworthy risks for home equity loans, insurance and lines of

Mosaic USA

credit. They carry multiple credit cards and pay off their balances each month - charge card-carrying members of the system they once railed against.

Demographics and behavior

Who we are

With more than 80 percent of household heads between the ages of 50 and 65, Aging of Aquarius are characterized by married couples with high educations. Nearly half of Aging of Aquarius households contain someone with a graduate degree. Most are in the peak of their white-collar careers in public administration, education, health care, law and business. These predominantly white households have grown children, with one in five households containing a young adult.

Where we live

One of the more widespread segments, Aging of Aquarius are found throughout the nation in large metros and mid-sized cities. Almost all are homeowners of single-family dwellings typically built in the 1970s and '80s and valued at around \$325,000. Many live in settled neighborhoods that are within a reasonable commute to downtown jobs, restaurants and entertainment. These are established neighborhoods where families have watched their children grow up on quiet streets while attending decent schools. Although their homes may be empty nests, Aging of Aquarius members show no sign of moving. A majority have lived at the same address for over 15 years.

How we live our lives

Aging of Aquarius lead comfortable, contented lifestyles. These educated Americans frequent the theater, museums, antique shows and classical music concerts; they're typically among both the donors and audience members. They enjoy a little nightlife, especially dining out and going to casinos.

The generation that helped launch the fitness revolution still likes to exercise, but their favorite sports tend to be non-aerobic: golf, yoga, sailing and power boating. At home, they enjoy sedentary pursuits like reading books, gardening, woodworking, cooking and playing cards.

Like many older segments, Aging of Aquarius love to travel. They like taking cruises - the Caribbean is popular - and are twice as likely as the general population to have recently visited Italy, France and the United Kingdom. They're a strong market for most brands of mainstream and discount hotels and rental cars.

While they may have scorned the materialism of their parents, these boomers are now eclectic shoppers, patronizing upscale chains like Ann Taylor and Nordstrom as well as discount stores like Target, Sam's Club and BJ's Wholesale Club. In addition to brick-and-mortar stores, they shop by catalog, direct mail, the Internet and even TV infomercials. They buy high-end cars, including luxury sedans, SUVs and sports cars. However, in keeping with their environmental sensibilities, they also buy hybrid vehicles.

Mosaic USA

Aging of Aquarius are omnivorous media fans, embracing both traditional and new media. They read newspapers - virtually every section - and magazines that cover news, business, science and travel. Among their favorite titles: *Architectural Digest*, *Consumer Reports*, *Food & Wine* and *Martha Stewart Living*. They're fans of primetime TV - especially news, medical and crime dramas and sitcoms - and they watch cable channels like A&E, Lifetime, HGTV, CNN and TCM. However, they're only average radio listeners, though they like sports and music stations. As for the soundtrack to their lives today, it isn't just the classic rock 'n' roll and soul music of their youth. They now listen to classical music, jazz and '50s music.

How we view the world

Aging of Aquarius are progressive in their social views, but their politics have taken a turn to the right. They're almost twice as likely to describe their political outlook as conservative than liberal; indeed, the highest concentration claim to be Republicans. Their youthful rebellion now a fading memory, they're ambivalent about social issues. They describe themselves as spiritual people - members of the global village - with a practical outlook on life and happy with their standard of living.

Aging of Aquarius haven't lost their moral compass, though; they support ethical consumerism and state that companies should be good corporate citizens. They make a conscious effort to recycle and like to buy products in recycled packaging. They believe in equality and support a number of causes financially: health, education, the environment and culture as well as political parties. Many have lost the countercultural fervor to experiment with new ideas and social solutions. They are risk-averse, amiable, intelligent and outspoken but by no means revolutionary.

That conservative streak extends to their marketplace behavior. Aging of Aquarius care little about the pursuit of novelty or originality in many of their purchases. They favor traditional clothing styles and are late adopters of most electronics. They are brand- and store-loyal. They only shop for things they need and in stores they really like.

How we get by

Aging of Aquarius have the high incomes and healthy investment portfolios to lead comfortable lifestyles. At their age, they're focused on growing their IRAs and 401(k) retirement accounts through aggressive investing. They're more than twice as likely as average Americans to own stocks, mutual funds, CDs and tax-sheltered annuities. After decades of investing during some of the best bull markets in history, they're nearly four times as likely to have more than \$100,000 in mutual funds.

With their high incomes and built-up equity, Aging of Aquarius make a strong credit market. Their wallets bulge with credit cards - for general use, department stores, gas stations and specialty retailers - and they typically pay off their balances each month. They take out home equity loans and establish secured lines of credit. They also make a solid market for life and health insurance, though with their kids grown and out of the house, they've started to cut back the value of their life insurance. To protect all their assets, they're more than twice as likely as the general population to carry umbrella insurance coverage.

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Digital behavior

Aging of Aquarius tend to be moderate adopters of technology who regard the Internet as a source of news and information. They have an above-average tendency to go online at home, work and hotels when they're on business trips. They use the Internet for utilitarian purposes: to get the latest headlines, book travel arrangements and conduct medical research. Their idea of online entertainment is sending an e-birthday card. Their favorite Websites include CNN, Expedia, Accuweather and MSNBC. They're a mixed audience for online advertising, and use sponsored Websites but ignore email ads. Many acknowledge that their product search results frequently lead to purchases. Today, the Internet is the first place they go for information and it has changed the way they go about investing. Now they can track their portfolios every minute of every trading day.

Mosaic USA

Group K Significant Singles

Segment K37: Wired for Success

Young, mid-scale singles and couples living socially-active city lives

Overview

Wired for Success are young singles, couples and divorced individuals who have landed their first job. It's composed of relatively young households - a majority between 25 and 45 years old - living in rental apartments. Segment members tend to be college educated and childless and hold well-paying jobs in sales and the service sector. Many of these households live in relatively new apartments or homes valued at more than the national average - a sure sign of upward mobility. With many considering their current lifestyle only a stepping stone on their way to better housing and career advancement, some two-thirds of these mobile Americans have lived at the same residence for fewer than three years.

Wired for Success know how to have a good time. With most adults unattached, they like to go to meet markets like bars, nightclubs and rock concerts. They travel often to beaches and islands, taking cruises and flying to resorts where they can swim and water ski. They work at creating hard bodies by doing cardio workouts at health clubs and joining weekend teams that play baseball and football. When they finally put their feet up, they like to read books, cook gourmet meals and listen to a wide range of music - from alternative to reggae to hip hop.

Without children, these households have plenty of discretionary income to spend on the latest fashions and consumer electronics - and spend they do. Fans of conspicuous consumption, they like to buy designer fashion at department stores such as Nordstrom and Macy's. They look for new product ideas in magazines and on the Internet. These are the Americans who plan their shopping trips online before making a purchase.

Wired for Success make a mixed segment for media. They like reading special-interest magazines that cover, for instance, cooking and cars. They're relatively light radio consumers, especially during drive-time periods, because apartments are typically located near their jobs or within a short commute via public transportation. Because they often go out at night for dinner and entertainment, they're not around to watch much primetime TV programming, though they do watch late-night TV - comedy shows along with sitcoms, newscasts and sports. Mostly, they're fond of digital media. They go online through their cell phones and laptops for all manner of activities: getting news, banking, downloading music and connecting with other singles. The only popular web-surfing activity they don't do is visit car shopping sites, because many don't see the need for a car in their urban jungle.

Befitting a young, urban populace, this segment is progressive in their politics and liberal in their social ideals. Wired for Success are tolerant of people from other countries and those who pursue alternative lifestyles. Hardcore Democrats, they're concerned about the environment, advocating recycling and demanding that companies act ethically. These Americans were the first to add their names to marketing do-not-call lists. In fact, the only time they are accessible to advertisers is when they can't escape them: at a bus shelter or train platform.

Mosaic USA

Demographics and behavior

Who we are

Forget the traditional American dream of home and family. Wired for Success households are filled with mostly youngish singles, couples and divorced individuals living in apartment rentals. Many of these households are under 45 years old, well-educated - three-quarters of household heads have been to college - and earn decent salaries in sales and service-sector industries. Predominantly white with an above-average presence of Asians, these mostly childless households are busy trying to balance work and leisure activities. If they're married - as a third of them are - both spouses are typically working to provide comfortable incomes and upward mobility.

Where we live

Typically priced out of home ownership, about eighty percent of Wired for Success households rent apartments. Their buildings tend to be relatively new and usually large; a majority has more than ten units. They're found across the country, though mostly out West, in small cities known for their tech jobs and leisure-intensive lifestyles - places like Austin, Texas, and Snowmass, CO. Houses are expensive here, averaging more than \$280,000, which partly explains the high concentration of renters. In these highly mobile neighborhoods, two-thirds have lived at the same address for fewer than three years.

How we live our lives

Wired for Success have energetic lifestyles. They travel frequently for business and pleasure, taking singles' cruises and flying to beachside singles resorts in the Caribbean. They're night owls who enjoy city amenities like movies, theaters, comedy clubs and rock concerts. With many still in the dating scene, they patronize bars, nightclubs and casual restaurants such as Chili's and TGI Friday's. In their apartments, they like to listen to music, read books, cook and do art projects.

But these young people aren't often in their apartments. They're out jogging, lifting weights, doing aerobics and working out on cardio machines at health clubs. On weekends, they play pick-up games of tennis, baseball and football. They also like to splurge on resort vacations that offer activities like water skiing, downhill skiing and sailing.

These Americans find joy in consumption and admit a need for status recognition. They like to keep up with the latest fashions, and they like their clothes to make a statement. At the mall, they shop at Nordstrom, Macy's, Dillard's and the Gap. They'll often go online before heading to an electronics store to be better informed about prospective purchases. These mobile households make a strong target for houseware chains, especially upscale retailers such as Williams-Sonoma and Crate and Barrel.

As a media market, Wired for Success make a mixed segment. They're a weak drive-time radio audience and they're also too busy to watch much TV other than late-night and early-morning programming. When they get a chance, they like to watch "The Office," "48 Hours Mystery" and "Desperate Housewives". They're only average consumers of print media, though they do like magazines such as *Car and Driver*, *Food & Wine* and *Glamour*. For this segment, the only media that really matters is digital.

For marketers, trying to connect with this segment is tough. Wired for Success have a low opinion of most advertising and take measures to protect their privacy. Because many spend their free time away from home, they're more receptive to ads in public places, paying attention to movie theater spots and the ads on bus shelters, subway platforms and airport terminals.

Mosaic USA

How we view the world

Busy, thoughtful and involved, Wired for Success are too preoccupied to be disaffected youth. They like learning new things, are open-minded about other cultures and support equality for all. They've established a close circle of friends and are tolerant of others with alternative lifestyles. Politically, this is a progressive segment where adults identify themselves as liberal Democrats. In their activist neighborhoods, they worry about the environment, avoid cosmetics that have been tested on animals and think companies should act ethically.

Wired for Success are early adopters, whether the subject is ideology or consumerism. They have a keen sense of adventure and like to be challenged physically and intellectually. They're foodies who patronize the latest ethnic and gourmet restaurants. They're interested in the art and nature, and they're not afraid to appear unconventional.

Wired for Success make an effort to live a healthy lifestyle. They like to exercise regularly and play sports at least once a week. They work at eating a balanced diet, and many count calories. They actively seek out medical information about nutrition and diet and typically read the small print in ads for medicines. They also get advice from friends about any health ailments. Comfortable with the Internet, they will even register personal information on health Websites.

How we get by

Unattached and childless, their mid-scale incomes of nearly \$66,000 go far. However, they're just starting to get established in the financial world, and they've accumulated only modest income-producing assets. Despite owning a 401(k) account, they own few stocks, mutual funds or annuities. Most of their investments fall into the category of safe CDs, money market accounts and some company securities. They carry debit, credit and retail charge cards, usually paying off their balance each month. Despite their mid-range incomes, many have borrowed to maintain their lifestyle, and they often have large outstanding balances on educational, auto and personal loans. With no dependents and a youthful sense of invincibility, these households generally do not carry life or health insurance.

Digital behavior

Wired for Success are among the top Internet users, and it's hard to find a digital activity that they don't enjoy. Compared to the national average, they're twice as likely to blog, listen to radio stations, read magazines and watch videos online. They've also adopted the Internet for a lot of their commerce, going online to bank, shop, participate in auctions and make travel plans. They're fond of lifestyle Websites that focus on New Age, environmental, political and women's issues. They visit a variety of entertainment, financial and social media sites, including fool.com, people.com, mtv.com, myspace.com and twitter.com. These young people admit that they spend less time sleeping these days because of all of their Internet activities.

Wired for Success are also on the cutting edge of using applications to enhance their online experience. As music fans, they frequently use applications like Gnutella and iTunes. They also came of age when the Internet had evolved into a center for online dating, and there are few segments where social networking sites like Facebook and Myspace are more popular.

Mosaic USA

Group A Power Elite

Segment A02: Platinum Prosperity

Wealthy and established empty-nesting couples residing in suburban and in-town homes

Overview

The second wealthiest segment, Platinum Prosperity consists of older, empty-nesting couples and retirees enjoying lives of luxury. With average incomes well into the six figures, many own spacious suburban homes or exclusive downtown condominiums valued at more than half a million dollars. Most are married, college educated and white. While nearly a fifth are retired, those still in the workforce are at the peak of their careers, holding executive and management positions in business, technology and professional services.

With their child-rearing days behind them, Platinum Prosperity enjoy entertaining their friends and pursuing cultural activities. They like to network with other people on the same social rung, which serves them well in their philanthropic pursuits. Members of this segment are nearly four times as likely as the general population to belong to associations that support museums, symphonies, opera companies and dance groups, and they are among the nation's top supporters of political groups and educational institutions.

In these neighborhoods, residents like to work hard and play hard. Many are fitness fanatics who belong to health clubs, enjoy aerobic sports and watch professional tennis, basketball, football and baseball matches. At night, they enjoy cultural activities, and there are few performing arts they don't support: plays, ballets, operas, movies and concerts are all on their must-do lists. At home, they've outfitted their family rooms with top-of-the-line computers, large-screen TVs and serious exercise equipment, as well as books bought both online and at brick-and-mortar stores.

They also like to get away from their busy schedules. They're more than twice as likely to own a vacation home, weekend home or timeshare. They like to travel often - these households travel for both business and pleasure - and visit Europe, areas of Asia and the Middle East as well as the Caribbean and South America. Vacations feature a heavy emphasis on fresh air, with swimming, jogging, water skiing and snorkeling among their favorite activities. However, they've never met an outdoor pursuit they didn't like - or have the right equipment for.

As shoppers, they like to buy popular brands with reputations for being high quality and cutting edge. When it comes to fashion, they frequent stores that cater to their passion for designer apparel and high-end accessories. But because they lead busy, time-pressed lives, they also turn to catalogs and Websites when buying clothing, gifts and books.

Platinum Prosperity see themselves as citizens of the world with a strong global consciousness and interest in international affairs. They don't try to "buy American" in the marketplace but they do purchase "green products" and support ethically responsible businesses. With a genuine interest in people of all backgrounds, they like to learn new things and pursue a healthy, sustainable lifestyle.

Mosaic USA

To reach these consumers, companies and non-profits should recognize that Platinum Prosperity are well-educated, global citizens who tend to be independent thinkers. They're concerned about safety and privacy - both in the real and virtual worlds - and they're conservative with their finances. They seek products that communicate their lofty status and their role as citizens of the world. While they dislike TV and Internet advertising, they do respond to print ads in news, business and travel publications, catalogs and airport billboards. Increasingly, they're going online for news and commerce, reading blogs and informative Websites that help them research products - and don't infringe on their privacy.

Demographics and behavior

Who we are

Platinum Prosperity consist mainly of older couples and retirees: men and women who are in their 50s and 60s, married, white, college-educated and well-off. About a fifth are retired, while those still working typically hold senior management jobs in business and finance or have careers in professional services or a technical occupation. More than two-thirds of adults hold college degrees and almost half have graduate degrees. What they don't have, for the most part, are young children living at home, though some households are welcoming "boomerang" kids: adult children who have moved back in with their parents for economic reasons.

Where we live

Platinum Prosperity live in sought-after neighborhoods, with roughly half preferring pricey, in-town enclaves while the other half favors tony suburbs. Many own luxury condos or spacious mansions valued at more than half a million dollars. Their neighborhoods tend to be old and established, with little churn among the residents. A majority of occupants have lived in their residences for more than a decade; one in six has lived at their address for over 20 years. If there's any regional skew, communities are located in the South, as retirees seek out warm-weather climates and senior executives follow the migration of their companies from the Northeast to the Sun Belt. Platinum Prosperity have the wherewithal to live anywhere in the world, but many are content to stay put in the comfortable residences and exclusive neighborhoods they have grown to love.

How we live

Despite their high-powered careers, Platinum Prosperity make time for cultured and athletic pursuits. They go to theatres, museums, dance performances and concerts - particularly jazz and classical music - and watch movies of every genre. From fitness walking and swimming to tennis and cardio work, Platinum Prosperity enjoy anything aerobic, whether at their in-home gym, a fitness center or their country club. When they're not doing it, they're watching it; they attend professional baseball, football, basketball and hockey matches.

As consumers, Platinum Prosperity seek quality. They frequent upscale department stores like Saks Fifth Avenue, Dillard's and Nordstrom. However, they also appreciate the thrill of the bargain hunt at Marshall's, T.J. Maxx, Costco and Best Buy. Convenience is important to them, and they're nearly twice as likely as the general population to shop by catalog, buying everything from books and women's clothing to healthcare products and home décor.

Mosaic USA

When it comes to electronics, Platinum Prosperity like their TVs flat and high-definition. They may have grown up with hi-fis but today their music is on MP3 players and their old VCRs have been replaced with DVRs. They're more than three times as likely as the national average to own a handheld device such as a Blackberry, and they've begun to carry wireless devices outfitted with GPS and Web search.

Having achieved a certain level of status, they don't mind telling the world of their success. Platinum Prosperity typically drive luxury sports cars, premium SUVs, compact crossover vehicles or ultra-upscale sedans. They like to buy a new car every two years - preferably imported - and they tend to load up on options like satellite radios and GPS systems. However, you won't see them taking road trips. Platinum Prosperity prefer to travel by plane, train or cruise ship when they vacation, and they usually stay at upscale hotels or all-inclusive resorts.

Platinum Prosperity read newspapers - especially the business, sports and travel sections - and subscribe to business, entertainment and epicurean magazines. A strong radio audience, they tune in to news, news/talk, adult contemporary music and golden oldies stations. However, TV remains their preferred medium. Favorite cable networks include CNBC, CNN, ESPN, Turner Classic Movies and premium networks like Showtime and HBO. Many are newshounds who watch "The Today Show" in the morning, "NBC Nightly News" at night, and "60 Minutes" on Sunday. Their idea of reality TV is "Antiques Roadshow".

How we view the world

Having achieved upscale status, Platinum Prosperity describe themselves as both happy and optimistic. To them, their work is a fulfilling career, not simply a job. And they believe all businesses should act ethically regardless of the bottom line. These Americans are relatively conservative, with most voters belonging to the Republican Party. And though some members describe themselves as "very liberal," conservatives still outnumber liberals in this segment by a ratio of almost 2 to 1. Platinum Prosperity describe themselves as activists who are willing to join a protest if they feel strongly about an issue.

Like their politics, there is a cautious streak to Platinum Prosperity. When they buy a car, safety features trump video screens and flashy styling. They watch their diets and insist on regular exercise. And though they feel financially secure, they're still careful with their money and don't like taking on debt. They consider themselves good money managers and would like others to think of them as financially savvy. As consumers, they are environmentally sensitive, often driving hybrid cars and seeking out green products despite any added costs.

How we get by

With incomes hovering around \$250,000 and their kids off on their own, Platinum Prosperity have begun building up their long-neglected nest egg. They invest heavily in stocks, mutual funds, money market accounts and annuities. Their passion for finances makes them a strong audience for banking services, including interest-bearing checking accounts, debit cards, savings certificates and cash management accounts. Gold and platinum credit cards - especially those from Visa and American Express - are *de rigueur* in this segment, but so is an abundance of insurance. Platinum Prosperity carry all kinds of health insurance cards and are more than

Mosaic USA

twice as likely as the national average to possess more than \$500,000 in life insurance (including cash-value whole life insurance) and \$300,000 in homeowner's insurance. They're out to protect what they've spent a lifetime building.

Digital behavior

The Internet is increasingly attracting the older, educated attentions of Platinum Prosperity, but typically for utilitarian purposes. They're more than twice as likely as average Americans to plan trips, trade stocks and seek out weather information online, but they hardly ever visit entertainment sites to play games or watch videos. While their favorite sites include Netflix, Expedia and Google, don't expect them to respond to ads on those sites. Whether the ads appear in email, banners, buttons, video messages or search results, online ads rarely spur Platinum Prosperity to make purchases.

These somewhat late adopters still use conventional service providers like America Online, though they've graduated from dial-up and DSL to cable modems. They regularly access the digital world at home, work and at hotels while on business trips. And they're slowly making the transition to smartphones and other wireless devices when accessing the Internet. However, they are careful to protect their privacy while online, and they only trust information on Websites that they've heard about. They admit, at times reluctantly, that they're getting more of their news online and spending less time reading magazines. Gradually, the Internet is changing the way they live.

APPENDIX D: EXECUTIVE INSITE DEMOGRAPHIC DATA

The following pages constitute the Executive Report received from Mission Insite on the demographics of the study area used in this report.

The NEW ExecutiveInsite Report

Prepared for: Evangelism and Church Growth, PCUSA
Study area: Custom Geography

Base State: OREGON
Current Year Estimate: 2013
5 Year Projection: 2018
Date: 8/24/2013
Semi-Annual Projection: Spring

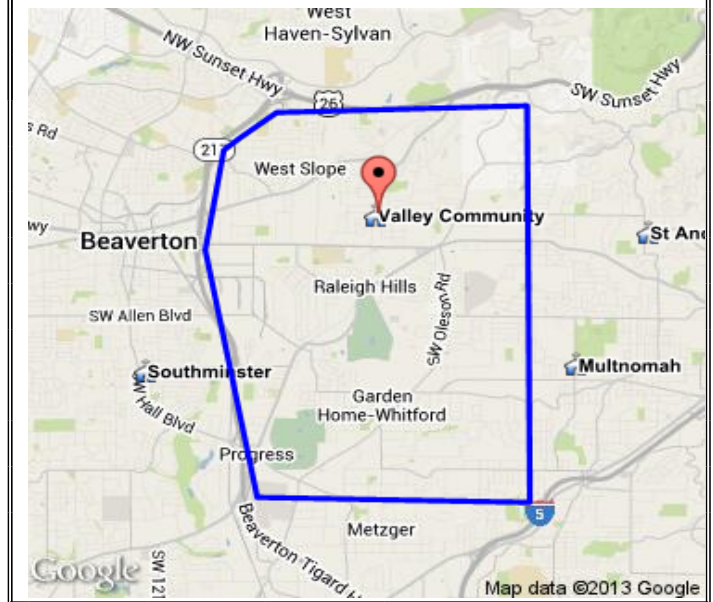
This ExecutiveInsite Report has been prepared for Evangelism and Church Growth, PCUSA. Its purpose is to "tell the demographic story" of the defined geographic study area. ExecutiveInsite integrates narrative analysis with data tables and graphs. Playing on the report name, it includes 12 "Insites" into the study area's story. It includes both demographic and beliefs and practices data.

ExecutiveInsite is intended to give an overview analysis of the defined geographic study area. A defined study area can be a region, a zip code, a county or some custom defined geographic area such as a radius or a user defined polygon. The area of study is displayed in the map below.

THE 12 INSITES

INSITE	PAGE
Insite #1: Population, Household Trends	2
Insite #2: Racial/Ethnic Trends	3
Insite #3: Age Trends	4
Insite #4: School Aged Children Trends	6
Insite #5: Household Income Trends	7
Insite #6: Households and Children Trends	9
Insite #7: Marital Status Trends	10
Insite #8: Adult Educational Attainment	11
Insite #9: Employment and Occupations	12
Insite #10: Mosaic Household Types	13
Insite #11: Charitable Giving Practices	14
Insite #12: Religious Practices	15

THE STUDY AREA



More Information

Please refer to the last page of the report for additional notes and interpretation aides in reading the report.

Not all of the demographic variables available in the MI System are found in this report. The FullInsite Report will give a more comprehensive view of an area's demographics and ViewPoint a fuller view of its beliefs and practices.

INSITE #1: POPULATION AND HOUSEHOLD TRENDS

Population:

The estimated 2013 population within the study area is 39,224. The 2018 projection would see the area grow by 2,597 to a total population of 41,821. The population within the study area is growing somewhat faster than the statewide growth rate. While the study area is projected to grow by 6.6% in the next five years, the state is projected to grow by 4.9%. The study area's estimated average change rate is 1.3%.

Population Per Household

Population per Household: The relationship between population and households provides a hint about how the community is changing. When population grows faster than households, it suggests an increase in the persons per household. This can only happen when more persons are added either by birth or other process such as young adults in multiple roommate households or young adults returning to live with parents. In some communities this can occur when multiple families live in the same dwelling unit.

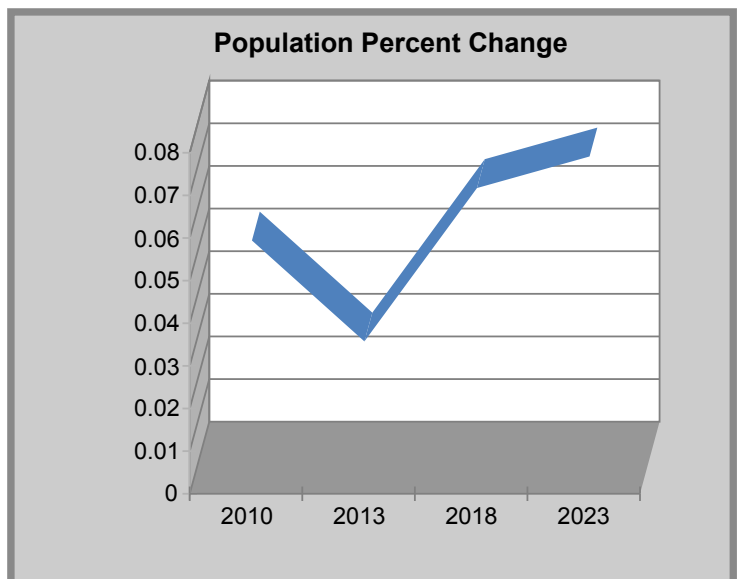
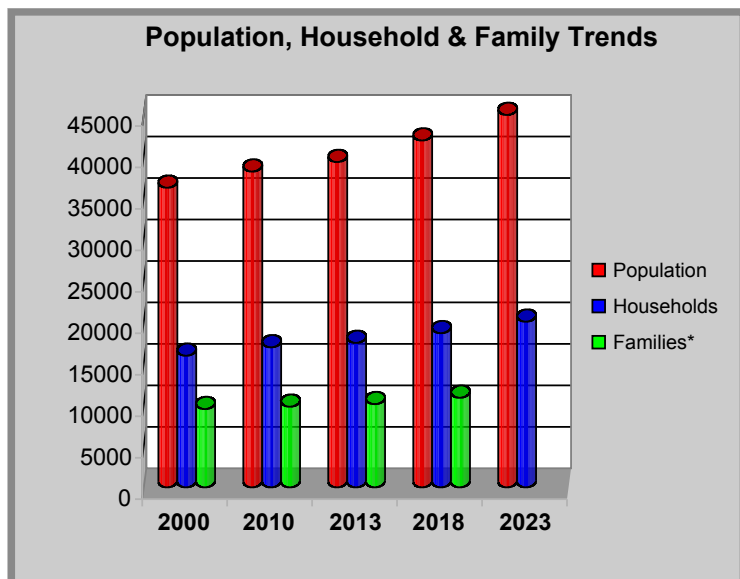
Households:

The households within the community are growing faster than the population, thus the average population per household in 2010 was 2.26 but by 2018 it is projected to be 2.25. Compare this to the statewide average which for the current year is estimated at 2.52 persons per household.

Family Households:

Family households provide an additional hint about the changing dynamics of a community. If family household growth follows population growth, then it would be reasonable to assume that the increasing population per household comes from additional children. This is the case within the the study area. Family households are growing as fast as the population suggesting that the increasing population per household is from additional children.

<i>Population/Households & Family Trends</i>					
Population	2000	2010	2013	2018	2023
Population	36,125	38,073	39,224	41,821	44,900
Population Change		1,948	1,151	2,597	3,079
Percent Change		5.4%	3.0%	6.6%	7.4%
Households	2000	2010	2013	2018	2023
Households	15,869	16,883	17,416	18,587	19,974
Households Change		1,014	533	1,171	19,974
Percent Change		6.4%	3.2%	6.7%	7.5%
Population / Households	2.28	2.26	2.25	2.25	2.25
Population / Households Change		0	0	0	0
Percent Change		-0.9%	-0.1%	-0.1%	-0.1%
Families	9,440	9,720	10,031	10,801	
Families Change		280	311	770	
Percent Change		3.0%	3.2%	7.7%	

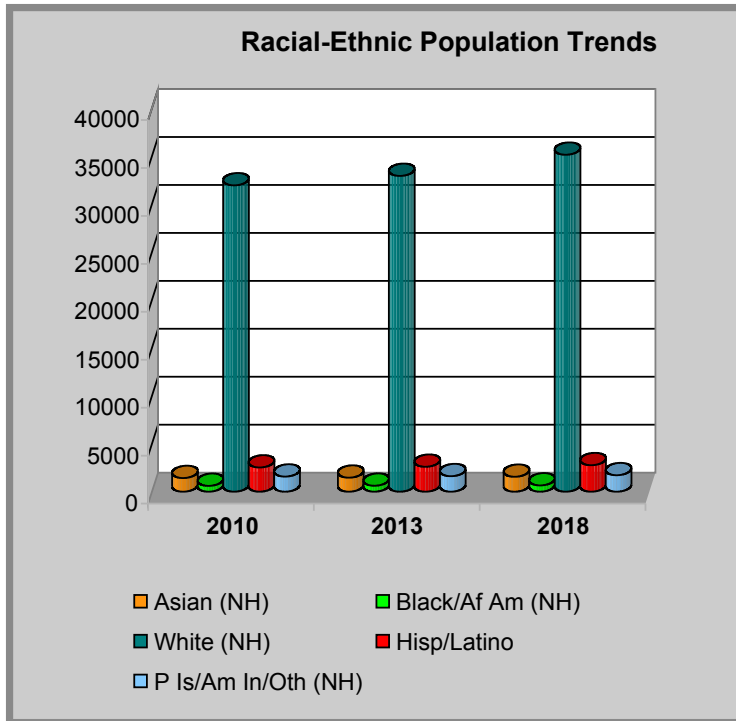


NOTE: Family Household data is not projected out 10 years.

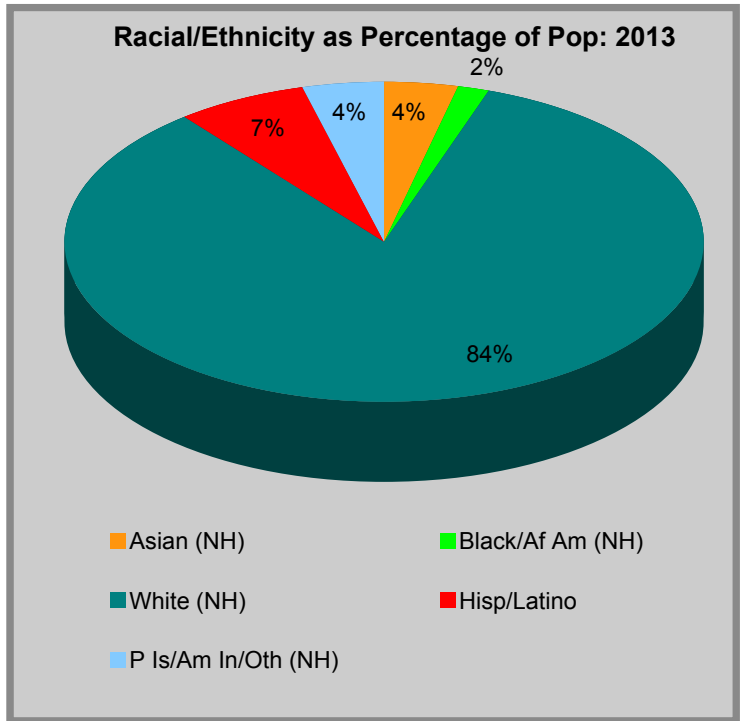
INSITE #2: RACIAL-ETHNIC TRENDS

The US population's racial-ethnic diversity is continually adding new and rich cultural mixes. This data considers the five groups for which trending information is available. Please note that several groups are aggregated into a single category due to their smaller size. Those persons who indicated Hispanic or Latino ethnicity along with a racial category have been separated into a Hispanic or Latino category.

The Population: Racial/Ethnic Trends table provides the actual numbers and percentage of the total population for each of the five racial/ethnic categories. Pay special attention to the final column on the right. This will quickly indicate the direction of change from the last census to the current five year projection.



The Racial Ethnic Trends graph displays history and projected change by each racial/ethnic group.



This chart shows the percentage of each group for the current year estimate.

The percentage of the population...

Asian (Non-Hisp) is projected to remain about the same over the next five years.

Black/African American (Non-Hisp) is projected to remain about the same over the next five years.

White (Non-Hisp) is projected to remain about the same over the next five years.

Hispanic or Latino is projected to remain about the same over the next five years.

	2010	2013	2018	2010%	2013 %	2018 %	2010 to 2018 Change
Race and Ethnicity							
Asian (NH)	1,422	1,461	1,554	3.73%	3.72%	3.72%	-0.02%
Black/Afr Amer (NH)	607	620	653	1.59%	1.58%	1.56%	-0.03%
White (NH)	31,946	32,931	35,137	83.91%	83.96%	84.02%	0.11%
Hispanic/Latino	2,524	2,596	2,761	6.63%	6.62%	6.60%	-0.03%
P Is/Am In/Oth (NH)	1,574	1,616	1,716	4.13%	4.12%	4.10%	-0.03%
Totals:	38,073	39,224	41,821				

INSITE #3: AGE TRENDS

A community's age structure and how it is changing is an important part of its story. Overall, the American Population has been aging as the Baby Boomers progress through each phase of life. This has been abetted by episodes of declining live births. However this picture may particularize differently from community to community. There are communities in the US where the average age is lower than some others. In other cases, there is a clear shift toward senior years as the Boomers enter their retirement years.

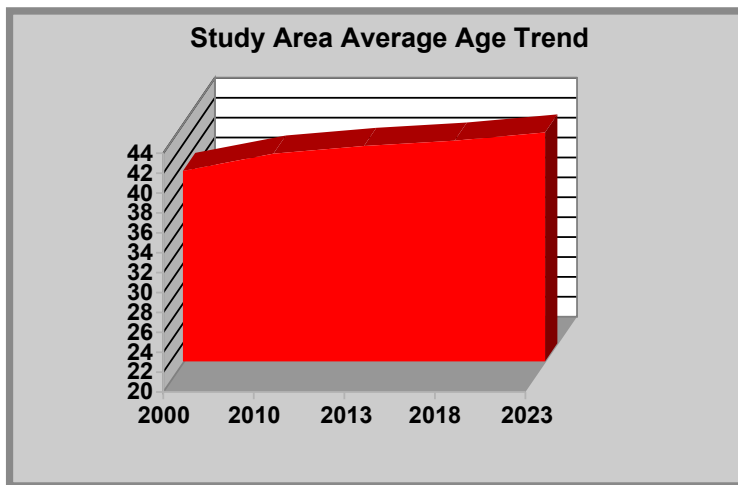
The Age Trend Insite explores two variables: Average age and Phase of Life.

Average Age Trends provides five important snapshots of a community from five data points; the 2000 census, the last census, the current year estimate, the five year projection and the ten year forecast. These five numbers will indicate the aging direction of a community.

The Phase of Life Trends breaks the population into seven life phases that the population passes through in its life time.

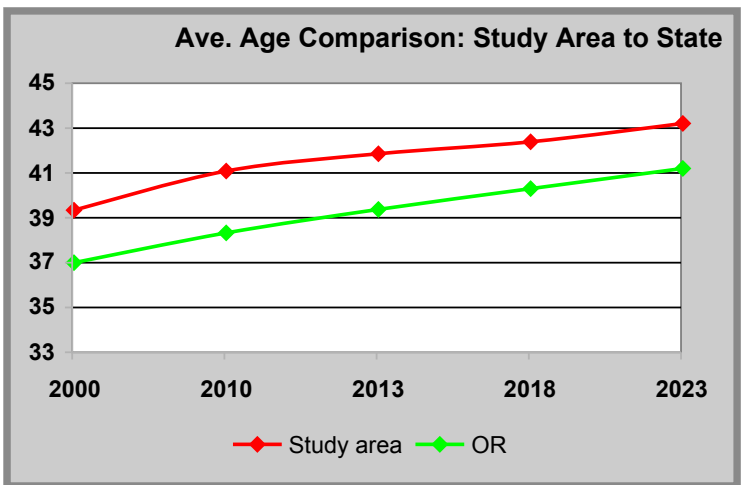
AGE

<i>Average Age Trends</i>	2000	2010	2013	2018	2023
Average Age: Study Area	39.34	41.09	41.86	42.39	43.21
Percent Change		4.4%	1.9%	1.3%	1.9%
Average Age: OR	37.00	38.33	39.38	40.30	41.20
Percent Change		3.6%	2.7%	2.3%	2.2%
Comparative Index	106	107	106	105	105
Median Age: Study Area	38	41	42	43	44



Summary of Average Age Findings:

The Average Age Trend chart shows both history and projection of the change in average age in the study area. The average age of the study area has been rising for several years. It is projected to rise over the next five years.



A comparison to the average age of the state helps to contextualize the significance of the average age of the study area and its history and projection. In the graph above, the study area and state are laid out side by side. The state's average age is estimated to be lower than the study area.

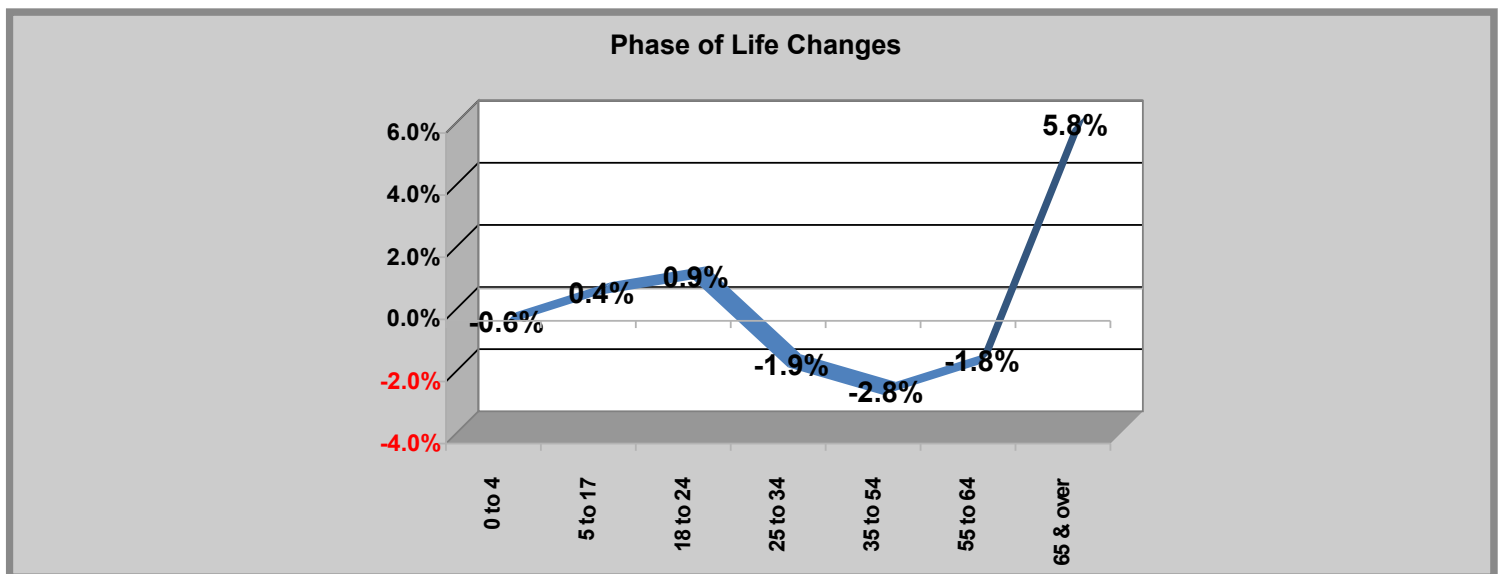
INSITE #3: AGE TRENDS (continued)

PHASE OF LIFE

The Phase of Life analysis provides insight into the age distribution of a population across the different stages of life experience. It can reveal a community in transition.

Pay special attention to the color codes of the Change column (far right below). It will immediately indicate which phases are increasing or decreasing as a percentage of the population.

Phase of Life	2010	2013	2018	2023	2010%	2013%	2018%	2023%	Estimated 10 Year Change 2013 - 2023
Before Formal Schooling									
Ages 0 to 4	2,159	2,309	2,415	2,394	5.7%	5.9%	5.8%	5.3%	-0.6%
Required Formal Schooling									
Ages 5 to 17	5,517	5,731	6,260	6,746	14.5%	14.6%	15.0%	15.0%	0.4%
College/Career Starts									
Ages 18 to 24	2,586	2,712	3,083	3,517	6.8%	6.9%	7.4%	7.8%	0.9%
Singles & Young Families									
Ages 25 to 34	4,975	4,765	4,439	4,596	13.1%	12.1%	10.6%	10.2%	-1.9%
Families & Empty Nesters									
Ages 35 to 54	10,905	10,838	10,993	11,150	28.6%	27.6%	26.3%	24.8%	-2.8%
Enrichment Years Sing/Couples									
Ages 55 to 64	5,807	6,075	6,231	6,129	15.3%	15.5%	14.9%	13.7%	-1.8%
Retirement Opportunities									
Age 65 and over	6,124	6,793	8,400	10,369	16.1%	17.3%	20.1%	23.1%	5.8%



Summary of Phase of Life Findings:

Phase of Life changes reflect the age profile of a community. On average, it takes 2.1 children per woman to replace both mother and father. If the percentage of the population under 20 is declining as a percentage of the total it is likely that the community will see an increase in the more senior aged population possibly due to a decline in birth rates.

In this study area children 17 years of age and younger are declining as a percentage of the total population. Considering the other end of the phases of life, adults 55 years of age and older are increasing as a percentage of the total population.

In summary it may be that the community is aging as children are raised and leave but parents remain.

INSITE #4: SCHOOL AGED CHILDREN TRENDS

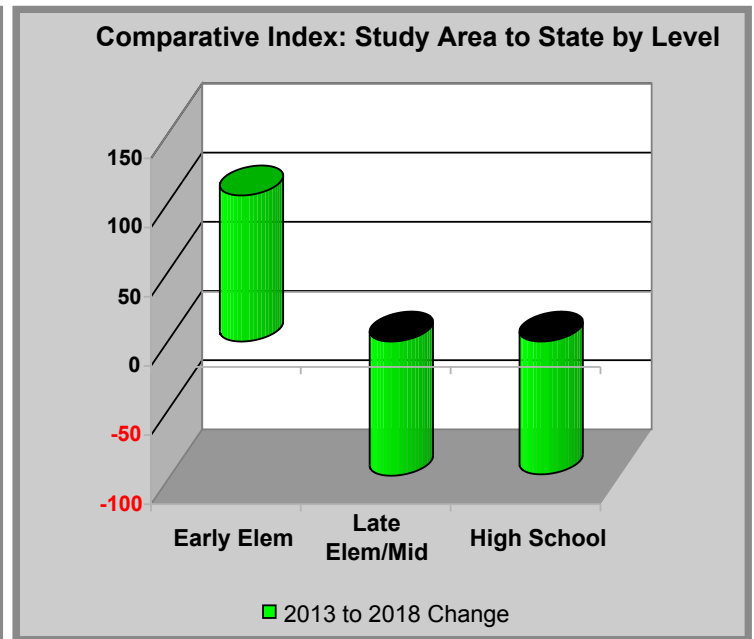
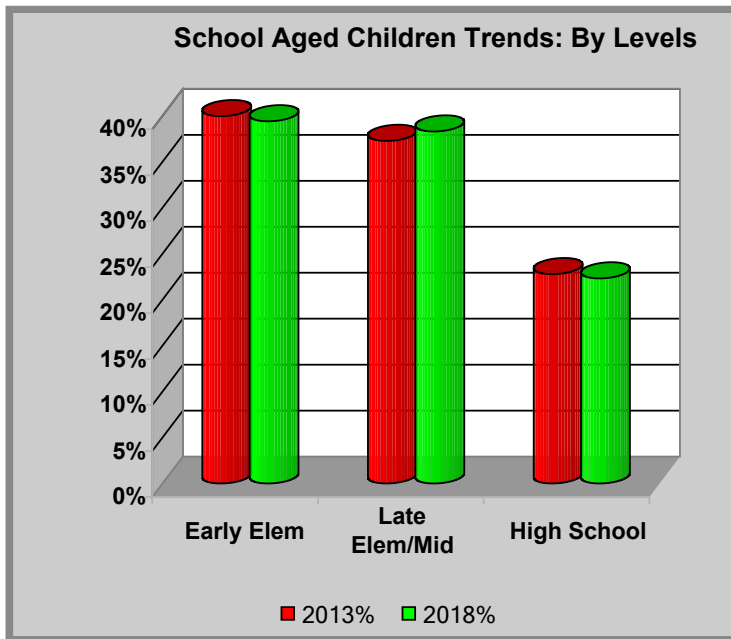
Children are the future! Understanding their specific population dynamics is critical for all planners of social and/or educational services. The "School Aged Children" variable is a subset of the "Required Formal Schooling" segment in the Phase of Life profile. It allows one to zoom in more closely on the children who are of formal schooling age.

The school aged population includes all school aged children including those enrolled in public and private schools, those home schooled and children in institutions.

The School Aged Children variable provides a snapshot of three levels of the population that comprise school age children. The three levels roughly correspond to the following.

- Elementary grades
- Intermediate/Middle School grades
- High School Grades

<i>School Aged Children</i>	2010	2013	2018	2010%	2013%	2018%	Estimated 5 Year Change 2013 - 2018
Early Elementary							
Ages 5 to 9	2,205	2,290	2,416	40.0%	40.0%	39.4%	-0.6%
Late Elementary-Middle School							
Ages 10 to 14	2,065	2,136	2,348	37.4%	37.3%	38.3%	1.0%
High School							
Ages 15 to 17	1,248	1,305	1,368	22.6%	22.8%	22.3%	-0.5%



Summary of School Aged Children Findings:

Early Elementary children ages 5 to 9 are projected to decline as a percentage of children between 5 and 17 by -0.6%.

Late Elementary to Middle School aged children ages 10 to 14 are increasing as a percentage of children between 5 and 17 by 1.0%.

High School aged children 15 to 17 are declining as a percentage of children between 5 and 17 by -0.5%.

Overall, children are aging through but not being replaced at the younger levels.

INSITE #5: HOUSEHOLD AND FAMILY INCOME TRENDS

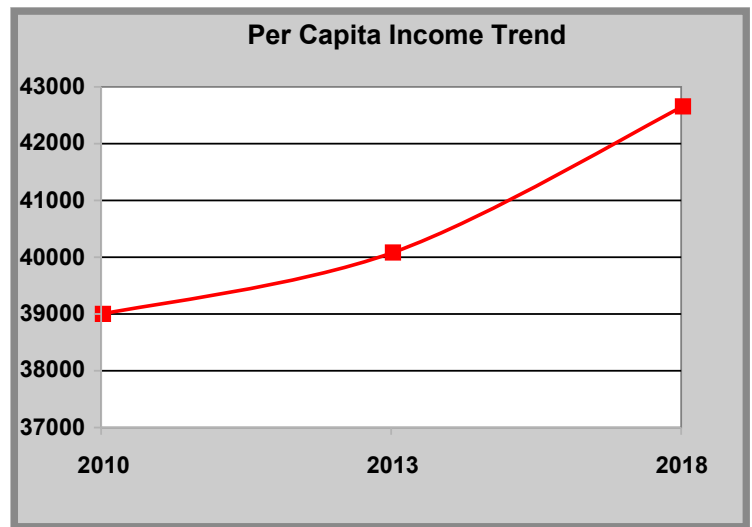
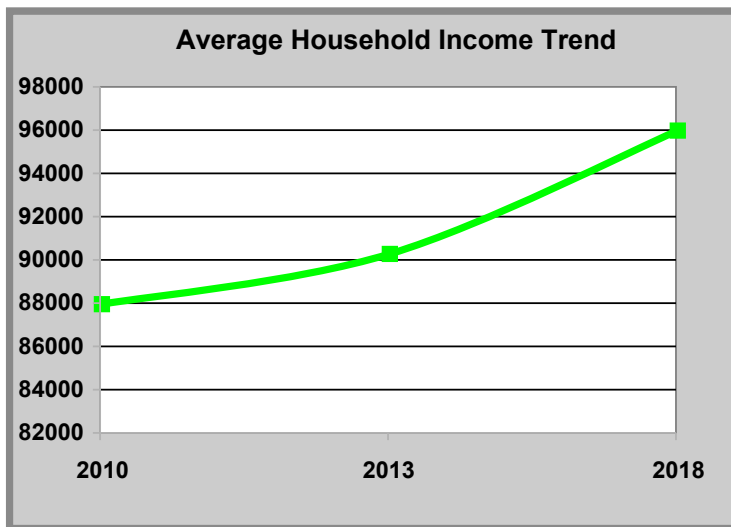
AVERAGE HOUSEHOLD INCOME AND PER CAPITA INCOME

Average Household Income and Per Capita Income indicate the level of financial resources within a community. Average Household income reflects the average income for each household, whether family or non-family.

In this study area, the estimated current year average household income is \$90,278. The average household income is projected to grow by 6.3% to \$95,981.

Per Capita Income is a measure of the average income of all persons within a household. For family households, this would include all children. It does not mean that each person actually contributes to the average income from work. It is calculated by dividing the aggregate household income by the population.

The estimated per capita income for the current year is \$40,085. The Per Capita Income is projected to grow by 6.4% to \$42,658.



Income Trends	2010	2013	2018	2010%	2013%	2018%	Estimated 5 Year Change 2013 - 2018
Households							
Less than \$10,000	661	728	679	3.9%	4.2%	3.7%	-0.5%
\$10,000 to \$14,999	886	834	814	5.2%	4.8%	4.4%	-0.4%
\$15,000 to \$24,999	1,197	1,345	1,368	7.1%	7.7%	7.4%	-0.4%
\$25,000 to \$34,999	1,783	1,744	1,690	10.6%	10.0%	9.1%	-0.9%
\$35,000 to \$49,999	2,568	2,580	2,665	15.2%	14.8%	14.3%	-0.5%
\$50,000 to \$74,999	2,721	2,866	2,990	16.1%	16.5%	16.1%	-0.4%
\$75,000 to \$99,999	2,046	1,900	2,151	12.1%	10.9%	11.6%	0.7%
\$100,000 to \$149,999	2,521	2,728	3,040	14.9%	15.7%	16.3%	0.7%
\$150,000 to \$199,999	1,225	1,505	1,549	7.3%	8.6%	8.3%	-0.3%
\$200,000 or more	1,275	1,187	1,650	7.6%	6.8%	8.9%	2.1%
Totals	16,883	17,417	18,596				

INSITE #5: HOUSEHOLD AND FAMILY INCOME TRENDS (continued)

FAMILY INCOME

Family income is a sub-set of household income. It excludes non-family households. Family households include two or more persons who are related and living in the same dwelling unit. Children are more likely to live in family households. Non-family households are households in which two or more persons live in the same dwelling unit but are unrelated.

The number of families with annual incomes above \$100,000 is projected to decline over the next five years. For the current year, it is estimated that 40.3% of all family incomes exceed \$100,000 per year. In five years that number is projected to be 40.2%.

<i>Income Trends</i>	2013	2018	2013%	2018%	Estimated 5 Year Change 2013 - 2018
Families					
Less than \$10,000	218	243	2.2%	2.2%	0.08%
\$10,000 to \$14,999	166	181	1.7%	1.7%	0.02%
\$15,000 to \$24,999	457	487	4.6%	4.5%	-0.05%
\$25,000 to \$34,999	758	810	7.6%	7.5%	-0.06%
\$35,000 to \$49,999	1,131	1,224	11.3%	11.3%	0.06%
\$50,000 to \$74,999	1,607	1,741	16.0%	16.1%	0.10%
\$75,000 to \$99,999	1,650	1,773	16.4%	16.4%	-0.03%
\$100,000 to \$149,999	1,999	2,152	19.9%	19.9%	0.00%
\$150,000-\$199,999	1,082	1,166	10.8%	10.8%	0.01%
\$200,000 or more	963	1,024	9.6%	9.5%	-0.12%
Totals	10,031	10,801			

INSITE #6: HOUSEHOLDS AND CHILDREN TRENDS

Diversity of child rearing environments is increasing along with the many other types of growing diversity in the US. To understand this, we begin with the types of households that exist in a community. There are...

- family households with children under 18
- family households without children under 18

The concern of this analysis is family households with children under 18. Of the types of family households with children there are...

- Married couple families
- Single parent families (father or mother)

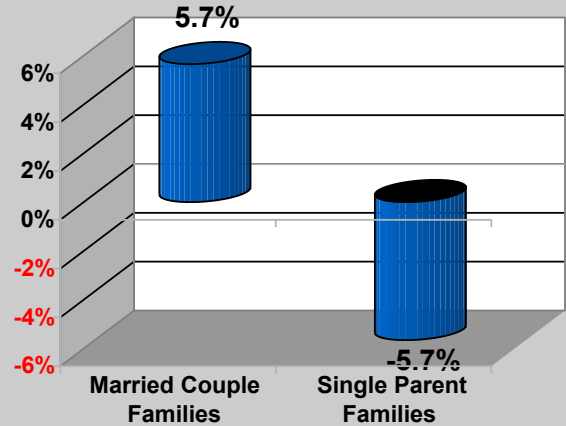
These two are reported for the study area in the table below.

Households	2010	2013	2018	2010%	2013%	2018%	Estimated 5 Year Change 2013 - 2018
Households with Children under 18							
Married Couple	3,154	3,368	3,576	71.1%	77.4%	76.7%	5.7%
Single Parent	1,284	986	1,085	28.9%	22.6%	23.3%	-5.7%

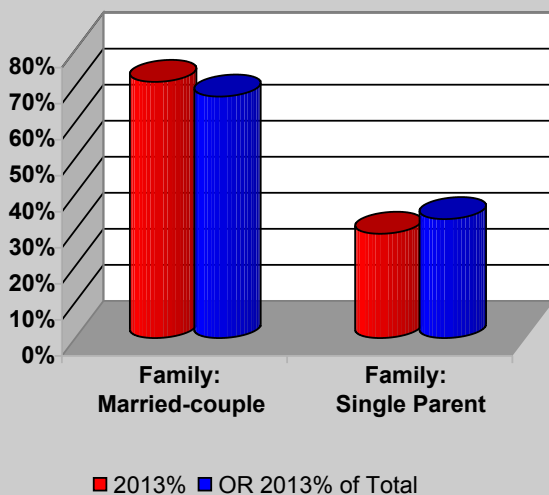
Of the households with children under 18, married couple households are increasing as a percentage while single parent households are decreasing. The graph to the right illustrates this. Bars above the 0% point indicate a family type that is increasing while bars below 0% is decreasing. This provides "insite" into how family households and structures with children are changing in the study area.

A comparison to the state reveals to what extent this community is similar or dissimilar to the state as a whole. The study area's married couple households with children are similar to the state's profile. The percentage of single parent households with children is less than the state.

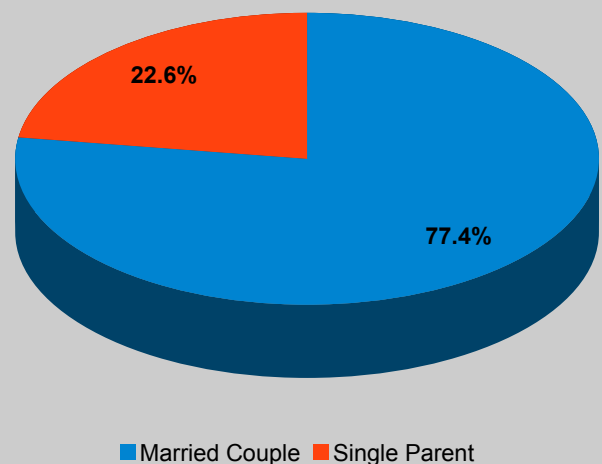
Households with Children: Projected Change



Households with Children Under 18 Compared to State



Percentage of Households with Children by Type



INSITE #7: MARITAL STATUS TRENDS

MARITAL STATUS BY TYPE

Population by Marital Status considers the number and percentage of persons 15 years of age and greater by their current marital status. Both trend information as well as a comparison to the study area's state marital status types provides two different views of this social reality.

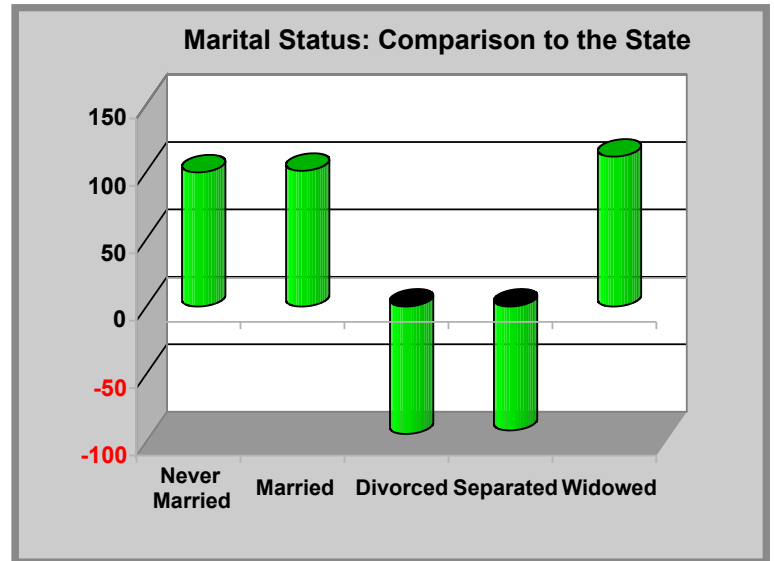
Marital types reported include..

- Never Married (Singles)
- Currently Married
- Divorced
- Separated
- Widowed

	2010	2013	2018	2010%	2013%	2018%	2010 to 2018 Change
Population by Marital Status: Age 15+							
Never Married	8,712	8,914	9,469	27.2%	27.1%	27.0%	-0.2%
Married	17,246	17,717	18,935	53.8%	53.8%	54.0%	0.2%
Divorced	3,613	3,700	3,935	11.3%	11.2%	11.2%	0.0%
Separated	550	571	612	1.7%	1.7%	1.7%	0.0%
Widowed	1,959	2,001	2,118	6.1%	6.1%	6.0%	-0.1%

In this community, the current year estimate of marital status reveals a community of adults more likely to be married than the state average for adults. The percentage single never married is lower than the state average for adults 15 years and older. Divorce is less prevalent than the state wide average.

The graph to the right illustrates the marital status comparison of the study area to the state. Bars above the 0% point line indicate a marital status type that is more prevalent than the state average while bars below the 0% are below the state average. The length of the bars represent the strength of the difference. They are not percentages.



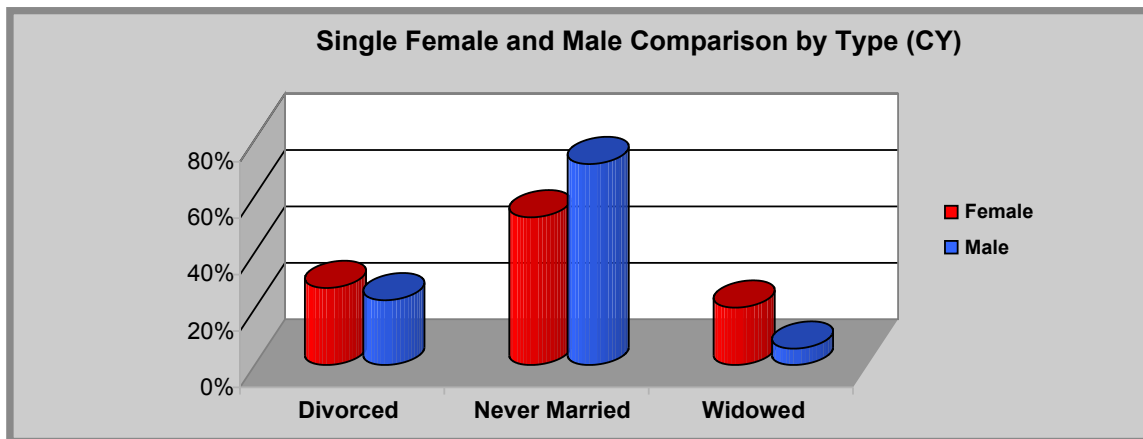
MARITAL STATUS BY FEMALE AND MALE

Who is more likely to be unmarried, women or men in this community? Consider these findings about this study area:

Women 15 years and older are less likely to be single, never married than men.

Women 15 years and older are more likely to be divorced than men.

Women 15 years and older are more likely to be widowed than men.

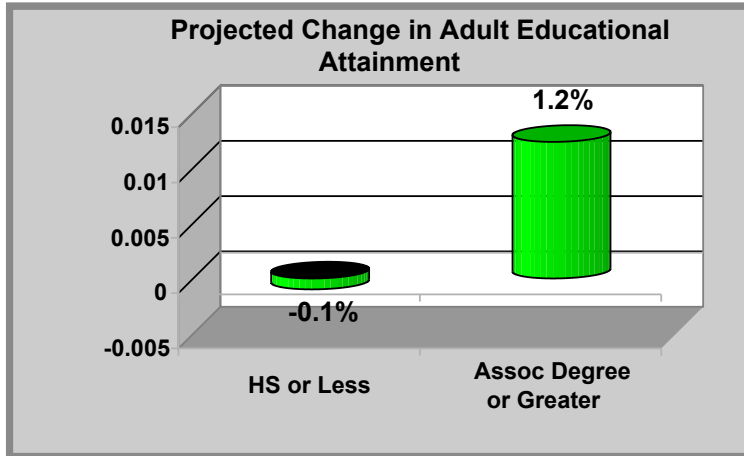


INSITE #8: ADULT EDUCATIONAL ATTAINMENT

The level of educational attainment of a community's adult population is an important indicator of its opportunities and challenges. This analysis will look at the Adult Educational Attainment from three perspectives

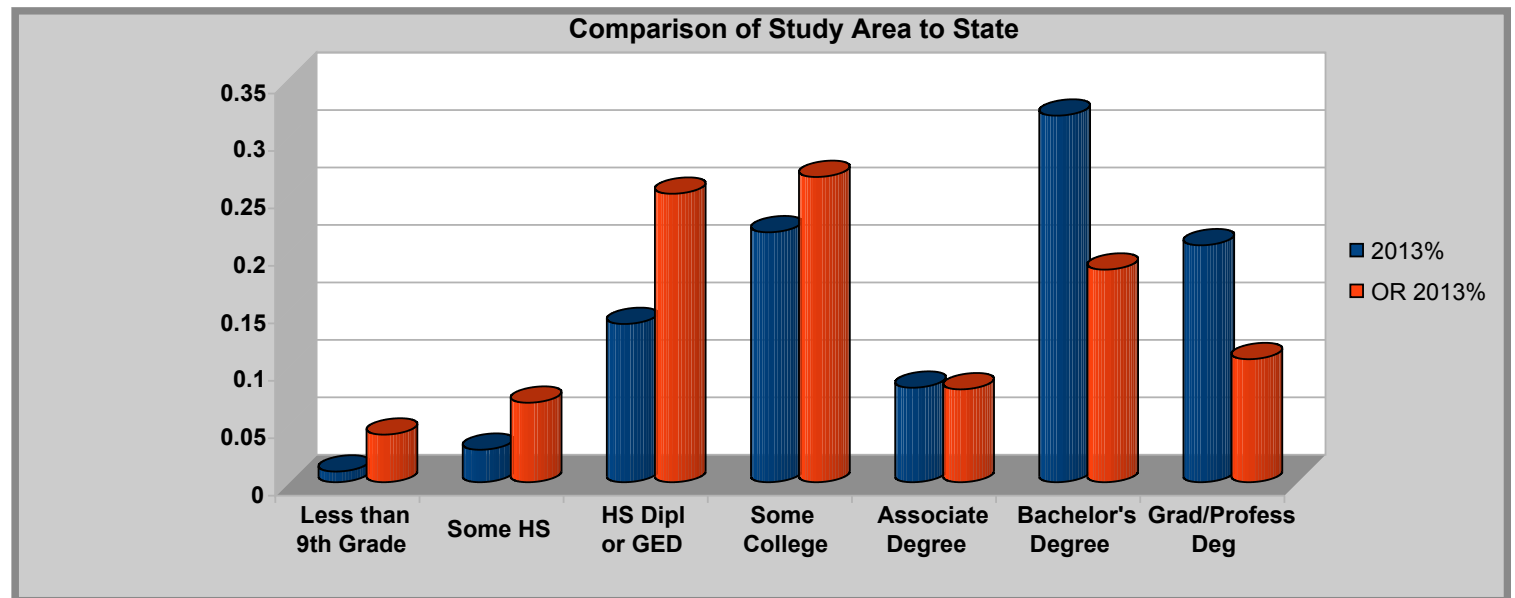
First, it looks to see if the level of educational attainment for adults is rising or not. Second, it compares the level of attainment to that of the state of OREGON. (If this is a state report, the comparison will be to itself.) Finally, the table provides the percentages from 2010.

EDUCATIONAL LEVEL ATTAINMENT CHANGE



The educational attainment level of adults has been rising over the past few years. It is projected to rise over the next five years by 1.2%.

EDUCATIONAL LEVEL COMPARED TO THE STATE



	2010	2013	2018	OR 2013%	Comp Index
Population by Educational Attainment: 25+					
Less than 9th Grade	0.7%	0.9%	0.9%	4.1%	22
Some HS	2.9%	2.8%	2.8%	6.9%	41
HS Dipl or GED	13.5%	13.8%	13.8%	25.1%	55
Some College	22.8%	21.7%	20.6%	26.6%	82
Associate Degree	7.6%	8.2%	8.6%	8.1%	102
Bachelor's Degree	30.5%	31.9%	32.8%	18.5%	172
Grad/Profess Deg	21.9%	20.6%	20.5%	10.7%	193

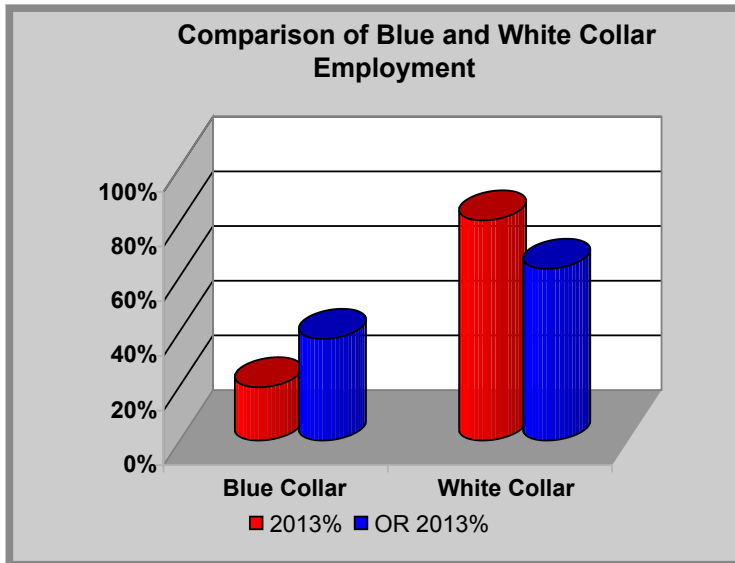
The overall educational attainment of the adults in this community is greater than the state.

INSITE #9: POPULATION BY EMPLOYMENT

Like educational attainment, an analysis of a community by its employment types and categories provides an important “insite” into its socio-economics. This analysis looks at two factors.

First is a report of the employed population 16 and over by the traditional “blue collar” and “white collar” occupations and compares these to the state. Second, it looks at the community by the seven standard census bureau occupations and compares them to the state.

EMPLOYED POPULATION : BLUE COLLAR OR WHITE COLLAR



On the chart to the left, the study area is compared to the state of OREGON. This study area is well above the state average for White Collar workers. It is well below the state average for Blue Collar workers.

EMPLOYED CIVILIAN POPULATION BY OCCUPATION

	2013	OR 2013	Comp. Index	Interpretation
Employed Civilian Pop 16+ by Occupation				
Bldg Maintenance & Cleaning	2.3%	3.6%	64	Well below the state average.
Construction	3.6%	7.9%	45	Well below the state average.
Farming, Fishing, & Forestry	0.6%	2.0%	29	Well below the state average.
Food Preparation Serving	3.6%	5.8%	61	Well below the state average.
Healthcare Support	2.3%	2.2%	104	At about the state average.
Managerial Executive	22.2%	14.5%	153	Well above the state average.
Office Admin	13.0%	13.9%	94	At about the state average.
Personal Care	2.8%	4.1%	69	Well below the state average.
Production Transportation	5.5%	12.0%	46	Well below the state average.
Prof Specialty	29.7%	21.3%	139	Well above the state average.
Protective	1.1%	1.7%	65	Well below the state average.
Sales	13.3%	10.9%	122	Well above the state average.

INSITE #10: MOSAIC Segments

Mosaic is a geo-demographic segmentation system developed by and for marketers. Instead of looking at individual demographic variables, a segmentation system clusters households into groups with multiple common characteristics. Demographic variables that generally cluster together would include income, educational levels, presence of children and occupations among others.

This database is developed by Experian. Some find the information helpful because it presents a multi-dimensional view of a community.

In the report below, the top 15 Mosaic Segments of the study area are provided. (If less than 15, rows will be blank.)

NOTE: For a full description please see the DI Demographic Segment Guide (Mosaic) under the Help menu on the Documents gallery.

	2013	2013%	State %	Comp Index	Relative to the OR State Ave.
Mosaic Segments					
C11 Booming with Confidence - Aging of Aquarius	3,722	21.37%	5.32%	402	Well above the state average
K37 Significant Singles - Wired for Success	1,412	8.11%	1.16%	698	Well above the state average
A02 Power Elite - Platinum Prosperity	1,295	7.44%	2.00%	372	Well above the state average
K40 Significant Singles - Bohemian Groove	1,001	5.75%	3.73%	154	Well above the state average
B09 Flourishing Families - Family Fun-tastic	818	4.70%	1.73%	271	Well above the state average
E19 Thriving Boomers - Full Pockets, Empty Nests	746	4.28%	1.45%	296	Well above the state average
G24 Young, City Solos - Status Seeking Singles	716	4.11%	2.38%	173	Well above the state average
Q65 Golden Year Guardians - Senior Discounts	709	4.07%	3.09%	132	Well above the state average
A05 Power Elite - Couples with Clout	696	4.00%	1.32%	302	Well above the state average
Q62 Golden Year Guardians - Reaping Rewards	660	3.79%	1.31%	289	Well above the state average
O50 Singles and Starters - Full Steam Ahead	641	3.68%	1.87%	197	Well above the state average
H27 Middle-class Melting Pot - Birkenstocks and Beemers	625	3.59%	1.57%	229	Well above the state average
L42 Blue Sky Boomers - Rooted Flower Power	606	3.48%	6.12%	57	Well below the state average
C13 Booming with Confidence - Silver Sophisticates	545	3.13%	0.62%	502	Well above the state average
O54 Singles and Starters - Striving Single Scene	453	2.60%	1.96%	133	Well above the state average

INSITE #11: CHARITABLE GIVING PRACTICES

Charitable giving practices data provide three perspectives about giving in the study area. First, they indicate how extensive giving is within a study area by showing the percentage of households that are likely to contribute \$200 or more dollars per year to charitable causes.

Second, they project the direction of giving. Giving data is provided across 10 sectors of charity giving. Each community has its own distinctive pattern.

Finally, they show how the study area gives across the 10 sectors in comparison to the state of OREGON. An area may contribute modestly to a charitable sector in terms of actual projected households but it may be well above the state-wide average for such giving.

Interpreting the Table

As the table is studied look at two factors; the number of people or households and the index. The first will provide a sense of the number strength in the study area. The second shows how giving to one of the 10 charitable targets compares to the state. Any "index" over 100 means the study area gives more to a charitable target than is true for the state as a whole.

To make the interpretation of this easier, the following table is sorted by Index. However, be sure to look at the "% of Households" column. A particular charitable sector may have a low index but still a larger percentage than some other of the 10 sectors represented here.

	Hholds	% of HH	Index	Interpretation
Charitable Contributions Last Yr: \$200 Or More				
Public Radio-\$200 Or More	185	1.1%	299	Well above the state ave.
Environmental-\$200 Or More	272	1.6%	267	Well above the state ave.
Other-\$200 Or More	1,194	6.9%	154	Well above the state ave.
Health-\$200 Or More	613	3.5%	148	Well above the state ave.
Political Organization-\$200 Or More	157	0.9%	134	Well above the state ave.
Public Television-\$200 Or More	72	0.4%	131	Well above the state ave.
Social Services/Welfare-\$200 Or More	1,151	6.6%	115	Somewhat above the state ave.
Religious-\$200 Or More	3,734	21.5%	101	About average for the state.
Private Foundation-\$200 Or More	570	3.3%	88	Somewhat below the state ave.

Summary of Charitable Contribution Findings:

Overall, it is estimated that households in this study area are well above the state average in their contributions to charities.

More specific findings include:

The number of charitable sectors where giving is well above the state average: 6.

The number of charitable sectors where giving is somewhat below the state average: 2.

The number of charitable sectors where giving is well below the state average: 0.

INSITE #12: RELIGIOUS PRACTICES

Religious practices differ greatly. For some people, the practice of religion is very important. For others less so. While the US continues to be a very religious country, the diversity of practice and beliefs continues to increase.

Summary of Religious Practices:
Both individually and taken together it is estimated that people in this study area are about the same as the state average in religious practices.

	Pop	% of Pop	Index	Interpretation
Adult Religious Practices				
Important to Attend Religious Services	6,817	21.9%	113	Somewhat above the state ave.
My Faith Is Really Important To Me	5,889	18.9%	113	Somewhat above the state ave.
Consider Myself A Spiritual Person	15,111	48.5%	103	About average for the state.
Enjoy Watching Religious TV Programs	5,217	16.7%	98	About average for the state.
Conservative Evangelical Christian	9,941	31.9%	91	Somewhat below the state ave.

Summary findings:

The number of religious practices well above the state average is 0.

The number of religious practices somewhat above the state average is 2.

The number of religious practices somewhat below the state average is 1.

The number of religious practices well below the state average is 0.

Supporting Information

Interpreting the Report

The ExecutiveInsite report is designed for easy reading. But there are several tools provided in the tables that make this easier.

Change over time: Several trend tables have a column indicating a change over time. Generally these tables begin with the last census, include the current year estimate, a five year projection and if available, a 10 year forecast. The data in each cell represents a percentage change up or down.

Color Coding: Both the "Change over Time" and "Comparative Indexes" columns are color coded to easily spot any change and the direction of that change.

Change:	Increasing	Stable	Declining
Index:	Above Ave	Ave	Below Ave.

Variable Definitions

Full variable definitions can be found in the MI Demographic Reference Guide. Download it free from the Help/Documents menu located on the map screen of your study area on the MissionInsite website.

Indexes: Some variables will have a column called "Comparative Index." An index is an easy way to compare a study area with a larger area. For this report, all comparisons are with the state or states within which the study area falls. The indexes can be interpreted as follows.

- Indexes of 100 mean the study area variable is the same as its base area.
- Indexes greater than 100 mean the study area variable is above the base area. The higher the number, the greater it is above the base.
- Indexes less than 100 mean the study area variable is below the base area. The lower the number, the greater it is below the base.

Support

If you need support with this report, please email MissionInsite at misupport@missioninsite.com.