



Congregational Assessment Big Canoe Chapel

Prepared by George Bullard
Strategic Thinking Mentor for
Christian Leaders, Congregations,
and Denominations

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Big Canoe Chapel
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Purpose of the Congregational Assessment: To provide a congregational assessment for Big Canoe Chapel to assist them in preparing for the next chapter of their life as a congregation and for the calling of their next pastor.

Steps: The process has involved four steps.

- **Step One:** Preliminary telephone conversations were conducted with nine people – which included the interim pastor and the associate pastor – to begin learning about Big Canoe, and to gain information to prepare a survey for the membership of Big Canoe to complete.
- **Step Two:** The survey was prepared and made available to the membership. The survey was completed by 171 people.
- **Step Three:** George was present on-site Friday through Sunday, April 28-30, 2023. Friday night was a gathering open to the full congregation. Approximately 60 people attended, and engaged in several exercises to which allowed them to share their perspective on the congregation. The dialogue was very active.

Saturday involved four focus group interviews for which people could sign up. A total of 31 people participated in these interviews.

On Sunday George observed the Chapel at worship, in Sunday school groups, and met with the interim pastor, association pastor, and then the board of trustees.

- **Step Four:** This report and its recommendations constitute the fourth step.

The Big Canoe Cynthia (Based on the survey results)

The typical active member of the Chapel is characterized as a person we will call Cynthia (not patterned after any real person but reflective of the survey and conversations).

Cynthia is in her 70s and resides in Big Canoe full-time with her husband – except for extended trips they love to take. She and her husband have attended churches for more than 40 years. Generally, a Methodist, Baptist, or Presbyterian congregation. For the last approximately 15 years they have attended the Chapel.

They attend the Chapel in person. Cynthia participates in a Sunday School class and worship, connects with the Women's Fellowship, and serves on a committee.

She knows the Chapel has a vision regarding their spiritual and strategic direction, but she is not sure what it is.

While Cynthia enjoys some innovation and creativity in worship, she primarily likes the traditional worship of the denominational churches she has attended during her life. At the same time, she would like to see the Chapel attract more people and grow larger, and realizes incremental changes in the worship style may be needed for this to happen.

She believes the Chapel has a good balance of convictions and openness to various theological, doctrinal, and biblical perspectives, plus has a wonderful fellowship and relational life. Yet they must be proactive in assimilating new people who seek to connect with the Chapel by listening to their perspectives and then taking appropriate actions.

Part of what brings her joy in her relationship with the Chapel is how they care for and minister to one another as the church gathered. Also, as the church scattered, how they engage in ministry, missions, and compassionate outreach to the Big Canoe context and beyond to the world.

She appreciates the fact that through her years at the Chapel, she has continued to grow spiritually as a Christian disciple. The Chapel is not a place for long-term Christians to come and stop deepening their Christian faith.

Cynthia's only hesitation about the Chapel is that the governance system and accessing decision-making is somewhat confusing for her. Who leads the Chapel? The pastor, associate pastor, and other staff, or the trustees, or the committees?

Big Canoe Chapel Survey (171 Responses)

1. What is your gender? **62.6%** Female. **37.4%** Male. (**Note:** Almost 63 of every 100 people are female.)
2. What is your age? **1.2%** Under 40. **8.2%** 40-60. **26.3%** 61-70. **48.0%** 71-80. **16.4%** Over 80. (**Note:** Almost 91 out of every 100 people are 61 or more years old. Almost 64 out of every 100 people are 71 or more years old.)
3. Number of adults in your household. **14.7%** One. **81.2%** Two. **4.1%** Three or More. (**Note:** 96 out of every 100 homes have two people or less.)
4. Number of children under 18 in your household. **98.2%** None. **0.6%** One. **0.6%** Two. **0.6%** Three or More. (**Note:** 98 out of every 100 homes have no children under age 18.)
5. Do you live in the Big Canoe community? **96.4%** Yes. **3.6%** No. (**Note:** Approximately 96 out of every 100 people live in Big Canoe.)
6. If you live *outside* the Big Canoe community, how long does it take you to travel to Big Canoe Chapel on Sunday mornings? (*If you live in Big Canoe, please skip this question.*)
18.2% 10 minutes or less. **27.3%** 11-20 minutes. **54.5%** More than 20 minutes.
7. What is your *primary* church/denominational background?
29.8% Methodist. **22.2%** Baptist. **17.5%** Presbyterian. **4.7%** Catholic. **4.7%** Lutheran. **5.8%** Episcopal/Anglican. **1.2%** Church of Christ. **8.8%** Non-Denominational/Independent. **0.0%** Other. **5.3%** None. (**Note:** Approximately 70 out of every 100 people are of Methodist, Baptist, or Presbyterian heritage.)
8. How long have you been *attending* Big Canoe Chapel?
16.5% 2 years or less. **30.0%** 3-9 Years. **28.8%** 10 – 19 years. **24.7%** 20 years of more. (**Note:** Approximately 54 out of every 100 people have attended the Chapel for ten years or more.)
9. Are you currently attending Sunday worship services and/or Sunday School at Big Canoe Chapel *primarily* in person or online? **87.8%** In Person. **12.2%** Online. (**Note:** Approximately 88 out of 100 people attend the Chapel in person.)
10. Consider your whole life (from childhood forward) and your attendance/participation in a Christian church of any denomination or non-denominational. How many total years of your life have you been attending/participating in a Christian church?
1.8% 20 years or less. **14.6%** 21-40 years. **83.6%** 41 years or more. (**Note:** Approximately 84 out of 100 people have attended a Christian church for more than 41 years of their life.)
11. In what activities are you involved at Big Canoe Chapel? (*Check all that apply.*)
50.9% Sunday School. **87.1%** Worship Services. **45.6%** Women's Fellowship. **18.1%** Men's Fellowship. **1.2%** Youth Group. **5.8%** Children's Department. **34.5%** Bible Study Group. **45.0%** Committee. **13.5%** Missions/Outreach. **7.0%** None.

12. Consider the spiritual vision of Big Canoe Chapel – that vision from God that captivates the imagination of the congregation, creates excitement, provides a unified purpose, and pulls the congregation forward into the future. (**Note:** 76 out of 100 people either cannot articulate the vision of the Chapel or are not sure the Chapel has a vision.)

23.7% I have a clear sense of the spiritual vision God has given Big Canoe Chapel. If I met someone new to the area, and they asked me about where the Chapel is headed under God's leadership, I could articulate this vision in my own words.

49.1% I know we have a sense of spiritual strategic direction as a congregation, but I am not sure I could articulate it as clearly as I would like or point out evidence of where it is happening.

27.2% I am not sure the Chapel has a clear vision from God that currently guides our spiritual strategic direction.

13. Consider the worship styles you have experienced throughout your life in congregations. What worship style listed is closest to your personal *sweet spot* or most like what you knew in previous churches? The one you love and is most meaningful to you as the worship of God. (**Note:** Almost 85 out of 100 people prefer worship traditional to their heritage, or prefer blended worship.)

4.1% Formal Liturgical Worship.

5.3% Lite Liturgical Worship.

40.0% "Traditional" Worship (By whatever definition you would use for "traditional").

44.7% Blended Worship (blends some of liturgical, traditional, and contemporary elements).

5.9% Contemporary Worship (musical praise team, videos, and congregational responses).

0.0% Emergent Worship (rock concert atmosphere and expressive congregational response).

14. Concerning the size, attendance at Big Canoe Chapel. (**Note:** Almost 80 out of 100 people would like to see the Chapel grow larger.)

79.4% I would like to see the Chapel grow larger.

20.0% I believe the Chapel is about the right size.

0.6% I would like for the Chapel to be smaller.

15. Concerning the theological, doctrinal, biblical perspectives of the Chapel. (**Note:** Approximately 57 percent believe the Chapel has a good balance of convictions and openness to various theological, doctrinal, biblical perspectives.)

14.3% We should be more open to various theological, doctrinal, and biblical perspectives.

57.1% We have a good balance of convictions and openness to various perspectives.

28.6% We should more clearly define our theological, doctrinal, and biblical perspectives.

16. Anticipating potential transitions in the age demographics of Big Canoe, we should. . . (**Note:** Almost 66 out of 100 people believe the Chapel should willingly adjust its identity, style, and programming as more younger families move into Big Canoe.)

27.3% Reaffirm and communicate to new residents our current identity, style, and programming.

65.5% Make appropriate adjustments in our identity, style, and programming as more families where the heads of household are 55 and under – with children under 18 – move into our community.

7.3% Change our current identity, style, and programming to reach the larger community both inside and outside Big Canoe who have more adults 55 and under with children under 18 in their household.

17. How would you characterize the fellowship and relational life within Big Canoe Chapel? (**Note:** Almost 87 out of 100 people feel the Chapel has a wonderful fellowship, yet varying degrees of ease in assimilating into that fellowship.)

54.3% Big Canoe Chapel is a wonderful fellowship. It is easy to assimilate into the Chapel and build deep and meaningful relationships with people.

32.3% Big Canoe Chapel is a wonderful fellowship. Yet it can be difficult to assimilate into the Chapel and build new deep and meaningful relationships with people who already have so many other friends and relationships.

13.4% Big Canoe Chapel is a good fellowship. It gets better the longer I am here. It was at first difficult to assimilate into the Chapel and build deep and meaningful relationships with people.

18. How would you characterize the balance of congregational care ministry, and missions and/or outreach efforts by the Chapel in the two-county area around us and beyond? (**Note:** Almost 60 out of 100 people rate the care for one another and support of one another as wonderful.)

59.4% Big Canoe Chapel does many wonderful things to care for one another and support one another in dealing with family, health, and spiritual issues. In addition, it also does many great things in ministry, missions, and compassionate outreach to our community context and beyond to the world.

21.2% While the Chapel does good things in congregational care plus ministry, missions, and outreach, I would hope in the future we would do more to care for one another within the congregation.

19.4% While the Chapel does good things in congregational care plus ministry, missions, and outreach, I would hope in the future we would do even more in ministry, missions, and outreach.

19. In what way do you desire for the Chapel to help you grow spiritually, and deeper as a Christian disciple? (**Note:** 68 out of every 100 people want to continue growing in their faith, their knowledge of the Bible, and in service to others.)

8.4% I came to the Big Canoe area to retire. I have worked on my spirituality for many years. Now I want to relax, and do not feel the need to keep pressing on my spirituality but live a life of thanksgiving for my spiritual relationship as a Christian disciple.

68.1% I have lived a good and meaningful life as a Christian disciple and church member. Yet, I realize I can continue to grow in my faith, in my knowledge of the Bible, and in service to others. I like that the Chapel provides an opportunity for me to do this.

23.5% Moving to the Big Canoe area was a transition point in my life. Among the changes I want to or are making is to assertively grow deeper in my spirituality, faith, and Christian service. I want the Chapel to help me to continue to do this.

20. How would you characterize the governance, management, and leadership of the Chapel? (**Note:** 44 people out of 100 are confused about the governance systems of the Chapel.)

14.5% The Chapel has a great pattern of governance, management, and leadership. The pastor, staff, and trustees are the key to this, and they work well to produce effective governance. I feel I have access to information, decisions, and ongoing governance processes.

41.2% The Chapel as a congregation was developed with a unique governance system that placed a lot of responsibility on the trustees. They work well on the overall systems in partnership with the pastor and staff. A good number of committees allow members to work effectively on the programs, ministries, and activities of the Chapel.

44.2% The governance systems of the Chapel are somewhat confusing to me. I am not sure how to access decision-making. It may be present. It may be working well. I feel the need for more communication and broader congregational involvement in governance.

Ranking of Survey Responses

- 98 out of every 100 homes have no children under 18.
- 96 out of every 100 people live in Big Canoe.
- 96 out of every 100 homes have two people or less.
- 91 out of every 100 people are 61 or more years old.

- 88 out of every 100 people attend the Chapel in person.
- 87 out of every 100 people feel the Chapel has a wonderful fellowship.
- 85 out of every 100 people prefer “traditional” or blended worship.
- 84 out of every 100 people have attended church for 41 or more years.
- 80 out of every 100 people would like to see the Chapel grow larger.

- 76 out of every 100 people are unclear about God’s vision for the Chapel.
- 70 out of every 100 people are of Methodist, Baptist, or Presbyterian heritage.
- 68 out of every 100 people proactively want to grow deeper spiritually.
- 66 out of every 100 people would be willing to adjust to attract younger families.
- 64 out of every 100 are 71 or more years old.
- 63 out of every 100 persons are female.

- 60 out of every 100 people rate the care ministry and outreach ministry as high.
- 57 out of every 100 people indicate a good balance of convictions and openness.
- 54 out of every 100 people have attended the Chapel for ten years or more.
- 44 out of every 100 people are confused about the governance system.

Sign of Health and Strength in the Life and Ministry of The Chapel

1. Sunday School classes and other Bible studies.
2. Women’s and Men’s Fellowships.
3. Financial generosity of the congregation.
4. Quality of worship.
5. Music Ministry.
6. Growth in attendance.
7. Online presence and other technology.
8. The care ministry within the church.
9. The welcoming and inviting spirit.
10. Benevolence and other ministries.

If the Chapel was a Lexus SUV, Who is Sitting in Each Seat?

For the optimal journey of a congregation, Vision is driving and Relationships are navigating. Management and Programs are in the back seat in supporting roles. People present at the Friday evening session, where this concept was demonstrated and explained, felt that the many programs, processes, ministries, and activities of the Chapel are driving, and Vision is in the back seat in a somewhat supporting role yet without clarity and ownership.

The Lexus Sports Utility Vehicle

The OPTIMAL Journey for Big Canoe Chapel



Visionary Leadership: The congregation is captured by God’s empowering vision and a Visionary Leadership Community is *driving* the journey of the congregation.

Relationship Experiences: Relationships with God, one another in community, and the context served are *navigating* the journey of the congregation and helping people spiritually mature as disciples.

Programmatic Emphases: The programs, processes, ministries, and activities of the congregation are *supporting* Relationship Experiences and aligned with God’s empowering vision for the congregation.

Accountable Management: The administrative systems of the congregation are *supporting* the Visionary Leadership and aligned with God’s empowering vision for the congregation.

The Lexus Sports Utility Vehicle

The CURRENT Journey for Big Canoe Chapel from Friday Night Exercise



Programmatic Emphases: The programs, processes, ministries, and activities of the congregation are *driving*. Relationship Experiences are *navigating* and supporting the programs.

Relationship Experiences: Relationships with God, one another in community, and the context served are *navigating* the journey of the congregation and helping people spiritually mature as disciples.

Accountable Management: The administrative systems of the congregation are *supporting* the Programmatic Emphases, but not aligned with an empowering vision for the congregation.

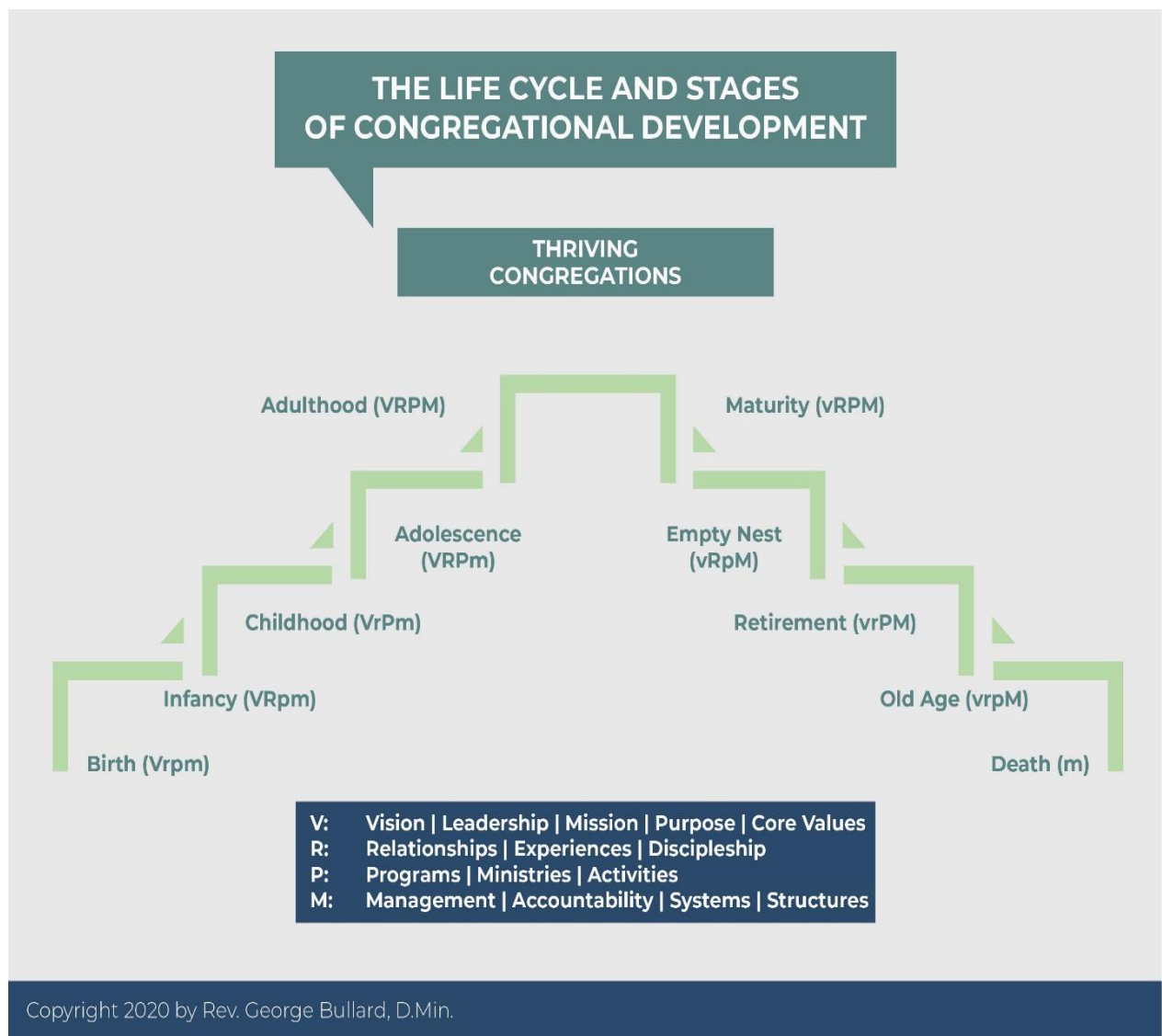
Visionary Leadership: The congregation is not captured by God's empowering vision and a Visionary Leadership Community is absent.

The Life Cycle and Stages of Congregational Development

Every congregation goes through a life cycle and stages of congregational development. It takes 18 to 21 years to get to the top as a Thriving Congregation. After that it begins aging, and time is often no longer a factor. Once the aging process starts, congregations can spiral forward to a new growth side of the life cycle – or not.

At any given time, it can generally figure out where it might be on the life cycle chart, which speaks into where it needs to head next. (“Next” will be covered in the “Observations and Recommendations” section.) The Friday night group – after receiving a full explanation of the life cycle – felt the Chapel is in late Maturity.

Knowing this gives us a starting point for setting out a future journey for the Chapel.



Observations and Recommendations

Observation One: In the *Church in the Wildwood: The Continuing Story of Big Canoe Chapel* by Charlene Terrell on page three is this statement: “The first Big Canoe worship service took place in January 1974 at the Canoe Lodge right in front of the big fireplace.” Using this as an embryonic beginning of organized worship in Big Canoe – while certainly other informal gatherings occurred at other times and places – this means that 2023 is the 50th year of worship services in Big Canoe.

Pondering this timing, please refer to Leviticus 25:1-13 which talks about the pattern of seven and 50 for the people of God. These verses talk about six years of planting, cultivating, and harvesting the land, and then a seventh year of sabbatical.

Then it goes farther.

It suggests counting off seven sabbaths of years or 49 years. Then declare the 50th year as a year of Jubilee where the people consider their founding. Their heritage. The progress they have made with God’s leadership.

Throughout my life of consulting with and coaching congregations I have often shared that congregations ought to take a sabbatical every seven years. Considering anew spiritually and strategically their core ideology surrounding mission, purpose, core values, and vision.

Then in their 50th year considering anew their core ideology so deeply that it is like they are starting their congregation once again. Nothing they are currently doing is sacred. As a ministry colleague of mine – Bill Easum – said in the title of a book he wrote – *Sacred Cows Make Gourmet Burgers*.

- **Recommendation One:** For Big Canoe Chapel to declare a year of Jubilee to seek anew – spiritually and strategically – God’s core ideology for the congregation involving a fresh understanding of mission, purpose, core values, and vision.

(Note: Other recommendations will share some of the *mountain vistas* through which the Chapel needs to look to clarify God’s vision for it and to align its programs, processes, ministries, and activities with God’s vision for the Chapel.

“We don’t yet see things clearly. We’re squinting in a fog, peering through a mist. But it won’t be long before the weather clears, and the sun shines bright! We’ll see it all then, see it all as clearly as God sees us, knowing him directly just as he knows us! But for right now, until that completeness, we have three things to do to lead us toward that consummation: Trust steadily in God, hope unswervingly, love extravagantly. And the best of the three is love.” – 1 Corinthians 13:12-13 from *The Message*.)

Observation Two: On the Chapel's website is this defining statement concerning the denominational perspective of the Chapel:

Multi-Denominational: Big Canoe Chapel is a church of many denominations, yet a family of one in Christ Jesus. As Believers, we are brothers and sisters in Christ and together we compose His church.

For congregations not affiliated with a specific denomination, one of three categories typically apply. These are Independent, Multi-Denominational, and Non-Denominational. Subtle and not-so-subtle differences exist between these three categories.

It is important to have clarity surrounding which one best represents both the heritage and future of the Chapel. To do so, consider these perspectives on the three categories and see the illustration on the next page:

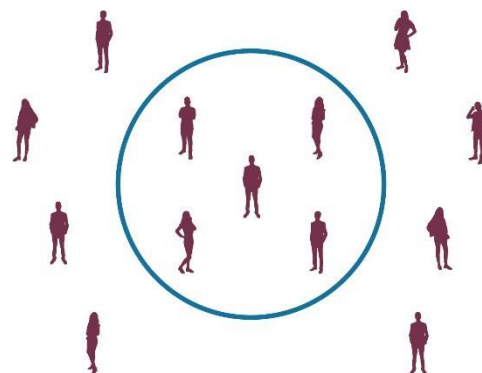
- **Independent Churches:** These tend to be bounded churches which clearly define who is in the church and who is not based on their affirmation and adherence in life to specific, stated doctrines of the church. Their tendency is to include people who do adhere, and to exclude people who do not. Therefore, people can be declared as living inside or outside the boundaries.
- **Multi-Denominational Churches:** These tend to be centered churches which define the core essential doctrines and Christ-centered faith practices. They faithfully seek to inspire and coach people from various Christian traditions to embrace these essentials while also expressing the richness of their denominational traditions. They have a healthy tolerance for people with diverse viewpoints and seek to include them and reaffirm to them the essentials of the Christian faith.
- **Non-Denominational Churches:** These tend to be fuzzy churches which have no defined boundaries or an essential center. They are more about helping people worship God from a Christian perspective and affirming the values and faith clarification journey each person is experiencing. They often have no center or boundaries. However, out of pride, they create a *de facto* boundary by thinking less of people who have clear Christian convictions.
- **Recommendation Two:** For Big Canoe Chapel to reconfirm its commitment to serving as a multi-denominational church and clarify this identity as part of the core values of the church.

Go beyond just having a statement and take time regularly to understand the various Christian perspectives and practices of the people connected with the congregation through teaching, dialogue, and experimenting with various worship and other spiritual practices. This would be intended to enrich the discipleship development of the congregation, seek a deeper understanding of the spiritual pilgrimage of their sister and brother members, and to proactively express its multi-denominational character and nature.

Bounded, Centered, and Fuzzy Churches

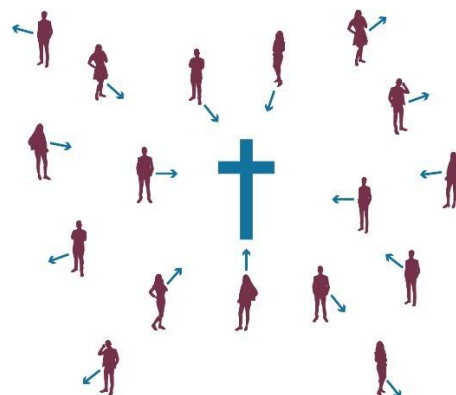
Bounded Church

A **Bounded Church** has a clear boundary line that is static and distinguishes Christians from non-Christians, or true Christians from mediocre Christians. The line generally consists of a list of correct beliefs and certain visible behaviors. A bounded church has tendencies toward a sense of superiority and judgmentalism. It hinders transparency and shames.



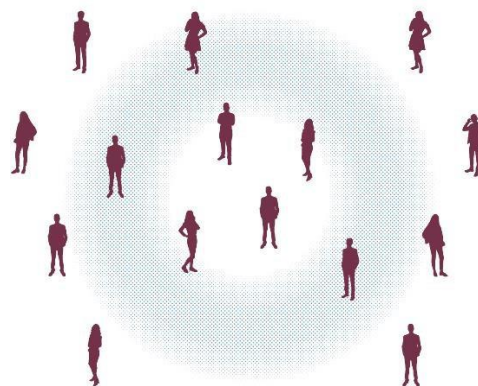
Centered Church

A **Centered Church** discerns who belongs to the group by observing people's relationship with the center—Jesus Christ. As the diagram illustrates, the group includes all who are oriented toward the center. Their common direction brings unity. There is space to struggle and fail because everyone recognizes that they are in process—moving closer to the center. A centered approach remedies the problems of a bounded church that motivate a fuzzy church to blur boundaries. It also avoids the negative fruit that grows out of a fuzzy approach.



Fuzzy Church

In response to problematic line drawing a **Fuzzy Church** erases the line. The grounds for distinction and shaming judgmentalism are gone, but the fuzziness erodes the group's sense of identity, lacks a sense of call to a different way of living, and inhibits loving others fully. It has a tendency toward blandness.



*This illustration is an interpretation and modification of material in the book by Mark D. Baker, **Centered-Set Church: Community and Discipleship Without Judgmentalism**, Intervarsity Press, 2021. In its original form it was copyrighted in 2021 by Mark D. Baker.*

This original form may be viewed and downloaded at <https://www.centeredsetchurch.com/>. It is provided in its interpreted and modified form only as a teaching handout for one specific congregation, and is not to be republished in any print, digital, or Internet format.

Observation Three: Multiple approaches concerning the target group of people to whom God is seeking to focus the Chapel are expressed among the active members.

Here are four that were heard:

1. The Chapel seeks to reach all Big Canoe residents – regardless of the demographics of their households. The number of families with children under 18 increased especially during the pandemic.
2. The Chapel seeks to reach all generations of families within and outside Big Canoe. Although at least three other churches serve various households in Big Canoe, the Chapel desires to compete with them and attract these households.
3. The Chapel seeks to reach Empty Nest households and two of the three stages of Senior Adults. The three stages are active, inactive, and dependent. Dependent often means people move away from Big Canoe to be with or near family, or in a group housing situation such as assisted living or nursing home.
4. The Chapel will almost exclusively serve two of the three stages of Senior Adult households in the future.

The primary message received during the weekend is that the Chapel participants are not fully committed with clarity to one of these four targets clusters. Therefore, it is unfocused, unsure, and doing some things with great effectiveness and other things in an ineffective manner.

The reality is that it will take a larger congregation, with increased full-time staff, high quality programming, re-imagining one of the worship services or starting a third one, and enlarged first-class facilities to reach the five generations of people from birth to death. This will be necessary to reach from children under 18 years of age through Senior Adults.

Plus, at this time, you do not have the capacity of adult volunteer leadership to provide the ministry services needed.

- **Recommendation Three:** The Chapel should seek to become a **Church@50+** focused on Empty Nest and Senior Adult households. (This is number 3 above.)

This is where the gifts and skills of the Chapel can best focus. You are doing many of these things well, but additional enhancements will be needed in the future. It is possible that Empty Nest households will be the next boom for Big Canoe as families with children who move to Big Canoe will choose to stay when they become Empty Nesters.

Empty Nest households are the most forgotten age and stage of adulthood in congregational ministry. They have ministry needs for which the typical multi-generational congregation has little or no response.

Observation Four: The Chapel has a vision statement. It is posted on the website. It is printed in various places. It is framed and hangs on multiple walls around the Chapel facilities. But the Chapel has no vision.

My classic statement about vision is this: *“Vision is not a 15-word or less statement crafted in the proverbial smoke-filled back room of a committee, approved by the congregation, often voiced by the pastor and staff, memorized by the congregation, and quoted on cue. This is not vision. It is a vision statement. Any similarity between a vision statement and real vision is purely accidental.*

Vision is a movement of God that is memorable rather than a statement of humankind that is memorized. We cast and cast vision until we are captured by it. Vision is not something we catch. It is the calling of God on our congregation by which we are caught.”

An observation is that the Chapel likely has a powerful vision which God is seeking to impart to the congregation for now through the next sabbatical seven years from now. The Chapel just does not know what it is yet.

The Chapel also has tremendous potential that includes the ability to take on a big opportunity which is before you. To do that you need clarity of vision, and a BHAG which is out in front of you that you cannot see yet but which you will be able to see as you move forward.

BHAG is a concept popularized by management guru Jim Collins three decades ago. I have changed the meaning of the letters from what Collins uses to apply them to congregations.

BHAG means Big Holy Almighty Goal!

- **Recommendation Four:** The Chapel should engage in a spiritual and strategic process to discover the next vision God has for it. This should also involve seeking the Big Holy Almighty Goal has for the Chapel.

This recommendation is not in competition with the previous three recommendations. They represent the identity and focus of the Chapel. This recommendation is about empowering the first seasons of forward movement for the second 50 years of the Chapel. Some insights on envisioning this new vision will likely begin to happen simultaneous with the first three recommendations.

When the Chapel is ready it needs to develop a *Future Story of Missional Ministry* that projects what living into the God’s empowering vision will look like seven years from now if it with faithfulness, effectiveness, and innovation lives into the call of God upon it.

Observation Five: Like many congregations, the Chapel appears to have many programs, process, ministries, and activities (PPMAs) in place. Generally, within the Chapel, these are handled by committees.

It is typical of congregations that over the years they add PPMA's and seldom do a deep evaluation to see if they need to be refocused, reconceptualized, merged with something else, or retired.

- **Recommendation Five:** As the Chapel gains clarity about its future, it will need to engage in an in-depth evaluation of its programs, processes, ministries, and activities.

Questions such as the following would be appropriate to raise about each PPMA:

1. Does this PPMA help fulfill God's empowering vision for the Chapel?
2. How high a priority is this PPMA in the life and ministry of the Chapel?
3. What is the contribution of this PPMA to the disciple life of Chapel members?
4. Is this PPMA effective, innovative, and agile in fulfilling its reason for existing?
5. Does this PPMA have positive, proactive staff and lay leadership?
6. Should this PPMA be continued – even if some modifications are needed?

Rate each PPMA using these questions and a scale of one to ten with ten being high and then average the score. This is intended to frame dialogue about each PPMA and not to serve as a pass or fail score.

Caution! This exercise is for later when you have more clarity on your next seven years as the Chapel.

Programs, Processes, Ministries, and Activities Spiritual and Strategic Evaluation

Programs, Processes, Ministries, and Activities	Helps Fulfill God's Empowering Vision for the Chapel?	How High a Priority is This in the Life and Ministry of the Chapel?	What is its Contribution to the disciple life of Chapel members?	Is it Effective, Innovative, and Agile in Fulfilling Its reason for existing?	Does it Have Positive, Proactive Staff <i>and</i> Lay Leadership?	Should It be Continued (Even if Some Modifications are Needed)?	What is the Average Score for This PPMA?

Observation Six: The founding structure of the Chapel is one of a board of trustees overseeing a non-profit corporation with a 501(c)3 status. It is fully understandable it was launched five decades ago with this legal status. And that it would be seen as a chapel rather than a church.

One thing that inevitably happens in congregations, despite all efforts for this to not happen, is that congregations become institutionalized organizations when they are intended to be spiritual organisms.

It is no one's fault. No one does anything wrong. It is inevitable. It also happens to many congregations who are not organized the way the Chapel is organized.

Proverbs 29:18a tells us this will happen. "If people can't see what God is doing, they stumble all over themselves. (The Message)

I express it like this: "Where there is no vision, the people perish. Where there is no vision and Moses stays too long on the mountain, the people clamor for Aaron to build them an image of God they can see and touch. Where there is no vision, management drives the organization."

What the people attending the Friday night session said is management is not driving, but programs – led by the committees – are driving. Not even the trustees are driving. There has been a silent revolution. But the programs should not be driving either. It should be Visionary Leadership as the spiritual component of the organism.

- **Recommendation Six:** The trustees need to empower the fulfillment of recommendations one through five in a new group called the Visionary Leadership Community who will work on crafting the beginning of the next 50 years leading up to the second year of Jubilee in 2074.

This Visionary Leadership Community should include 12-15 women and men in the Chapel who are perceived to have positive spiritual passion about the future toward which God is pulling the Chapel. The pastor and associate pastor should be automatic members of this group.

Putting this group together should be through a formal social networking process I have used in congregations for 30 years with highly reliable success.

After a year or so with this new group working, then a new corporate model that empowers Visionary Leadership more than Accountable Management should be developed. Exactly what that should look like can be determined later. The concept is that the Chapel will ultimately look more like a church in its structure to honor the future capacity for the Chapel's ministry.