

***DISCERNING GOD'S MISSION
TOGETHER: Join the Conversation***

**SCAN Summary CRCNA
External, Internal, and Interviews**

Prepared by:
Strategic Planning and Adaptive
Change Team (SPACT)

Summer 2013

Summary of SPACT Process

- **Developed SCAN—External, Internal, Interviews**
 - July 2012 through February 2013
- **Review of SCAN with Agencies and Ministries—initial naming of key ministry challenges**
 - March through May 2013
- **Taking the SCAN Out to the Church--further framing and refining of key ministry challenges**
 - June through December 2013
- **Developing a “Fundamentally Reframed” Denominational Ministry Plan**
 - January through May 2014



Discussion of SCAN Materials

Our World Belongs to God The Mission of God's People, Section 41 Contemporary Testimony
"Joining the mission of God, the church is sent with the gospel of the kingdom ... this mission is central to our being."

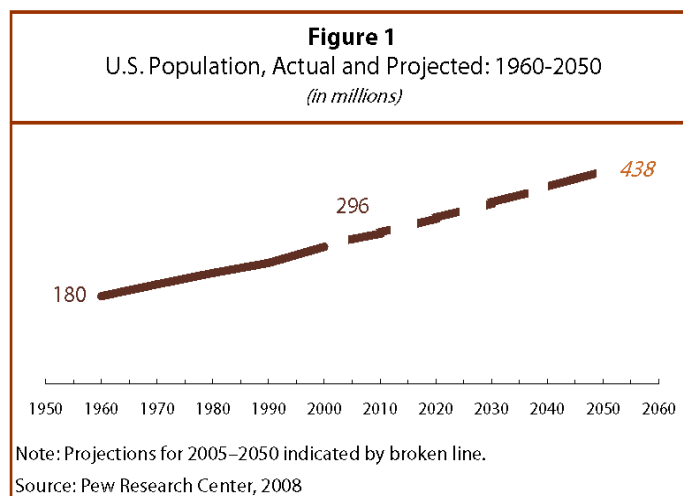
- In light of this information, what are the most critical challenges that the congregations in your context are facing today which we must address if we are to more fully participate in God's mission?
- In light of this information, what are the most critical challenges that the CRC as a denomination is facing today which we must address if we are to more fully participate in God's mission?

Section I

External SCAN U.S. and Canada

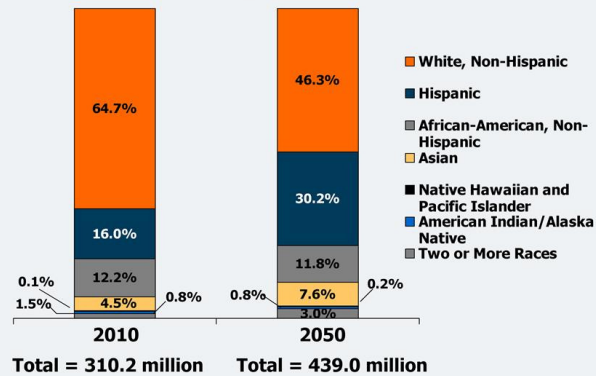
Population Trends
Changing Values
Church Participation

U.S. Population Growth 310 Million 2010 Census



U.S. Population by Race/Ethnicity

Distribution of U.S. Population by Race/Ethnicity, 2010 and 2050



NOTES: All racial groups non-Hispanic. Data do not include residents of Puerto Rico, Guam, the U.S. Virgin Islands, or the Northern Mariana Islands. Totals may not add to 100%.

SOURCE: Kaiser Family Foundation, based on <http://www.census.gov/population/www/projections/downloadablefiles.html> U.S. Census Bureau, 2008, Projected Population by Single Year of Age, Sex, Race, and Hispanic Origin for the United States: July 1, 2000 to July 1, 2050.

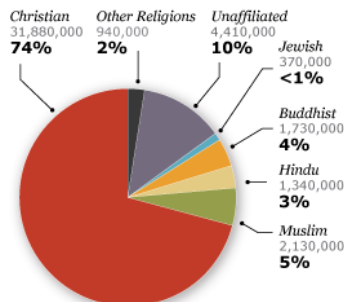


U.S. Immigrants by Religious Composition for 2010

UNITED STATES SPOTLIGHT

Religious Composition of Immigrants in the United States

Percentage and estimated number of immigrants in the United States by religious group



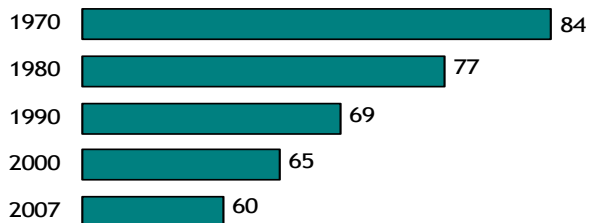
Population estimates are rounded to ten thousands. Percentages are calculated from unrounded numbers and may not add to 100 due to rounding.

Pew Research Center's Forum on Religion & Public Life
Global Religion and Migration Database 2010

U.S. Decline % of Married Among Native Born Age 30-44

A Smaller Share of Adults Are Married

% currently married



Notes: Includes only native-born 30- to 44-year-olds.

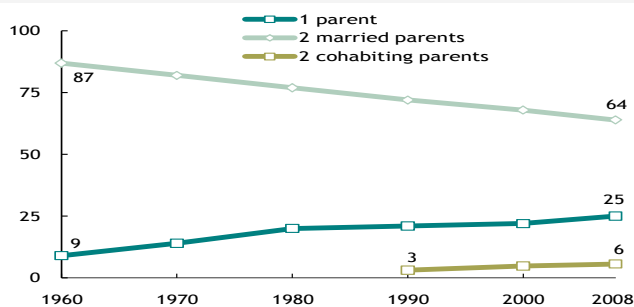
Source: Decennial Censuses and 2007 American Community Survey (ACS) Integrated Public Use Micro Samples (IPUMS)

PewResearchCenter

U.S. Increase % Single-Parent Households

Share of Children, by Number of Parents in Household

(%)

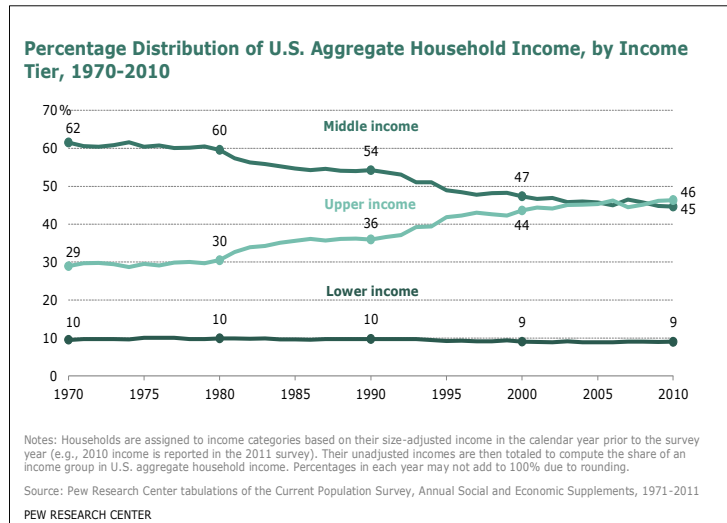


Note: Based on persons ages 17 and younger. Parents may be biological, adoptive or stepparents. Children without any parent in the household are included in the base but not shown.

Source: Pew Research Center calculations of Decennial Census and American Community Survey data

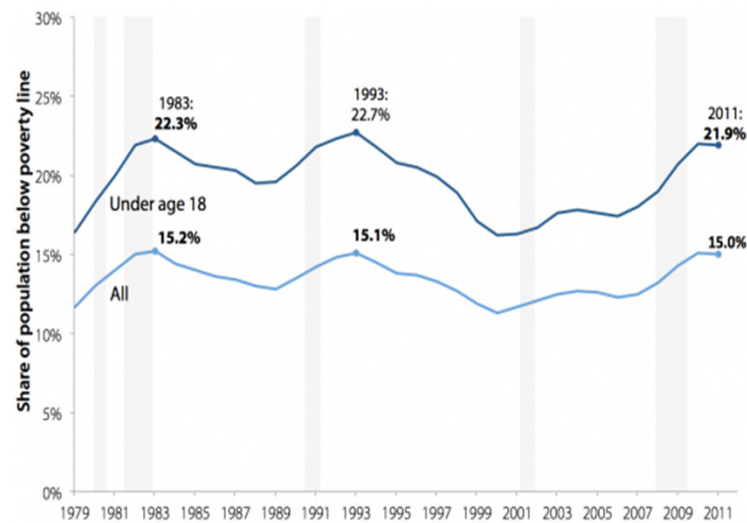
PewResearchCenter

U.S. Income Disparity



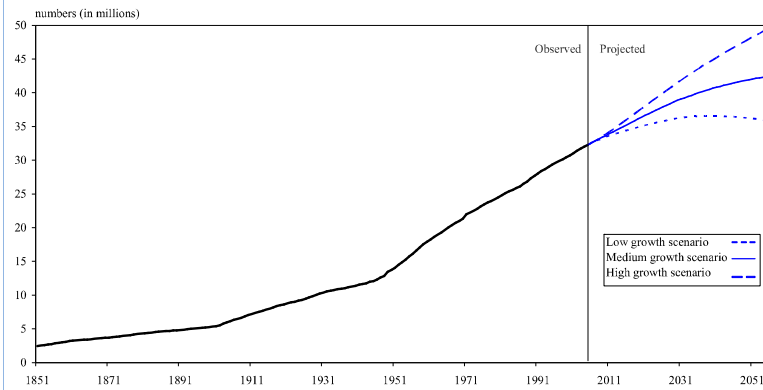
U.S. Poverty Rates Increasing Again

Source U.S. Census Data



Canadian Population Growth

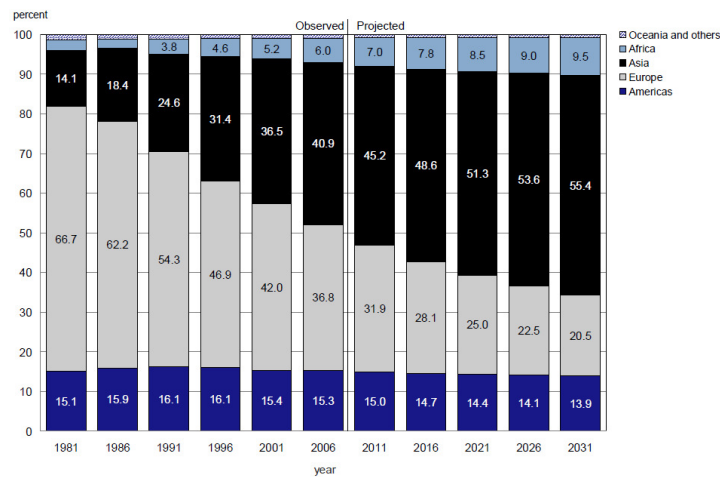
Figure 1
Population of Canada, 1851 to 2056



Sources: Statistics Canada, 2005, *Population Projections for Canada, Provinces and Territories, 2005-2031*, Statistics Canada Catalogue number 91-520-XIE, scenarios 1, 3 and 6, censuses of population from 1851 to 1911, and Demography Division, annual population estimates from 1921 to 2005.

Immigration into Canada 1981 to 2031 by Continent of Birth

Figure 2
Distribution of the foreign-born population by continent of birth, Canada, 1981 to 2031 (reference scenario)

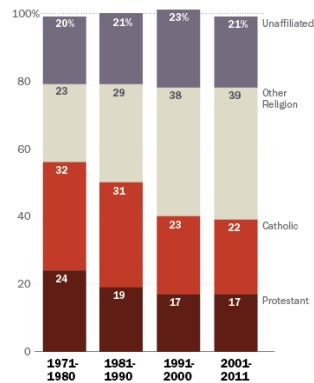


Sources: Statistics Canada, population censuses and Demography Division.

Canadian Immigrant Population by Religious Composition

Religious Composition of Immigrants in Canada, by Decade of Arrival

% of immigrant population that identifies as ...

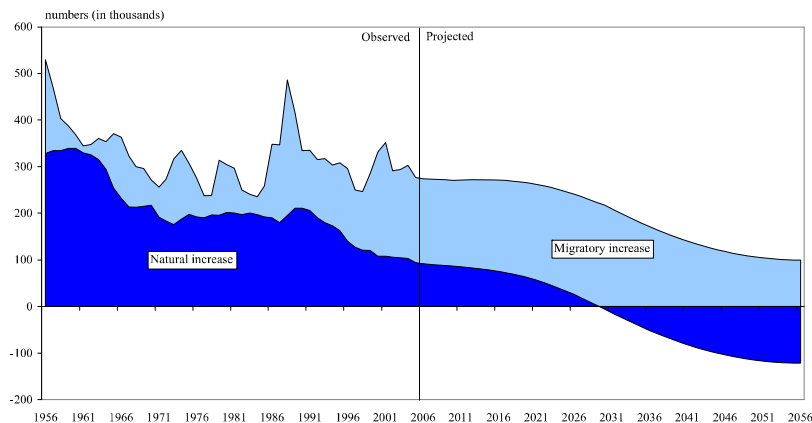


Source: 2011 National Household Survey
Percentages are calculated from unrounded numbers and may not add to 100 due to rounding.

PEW RESEARCH CENTER

Canadian Decline in Population from Births in Relation to Deaths

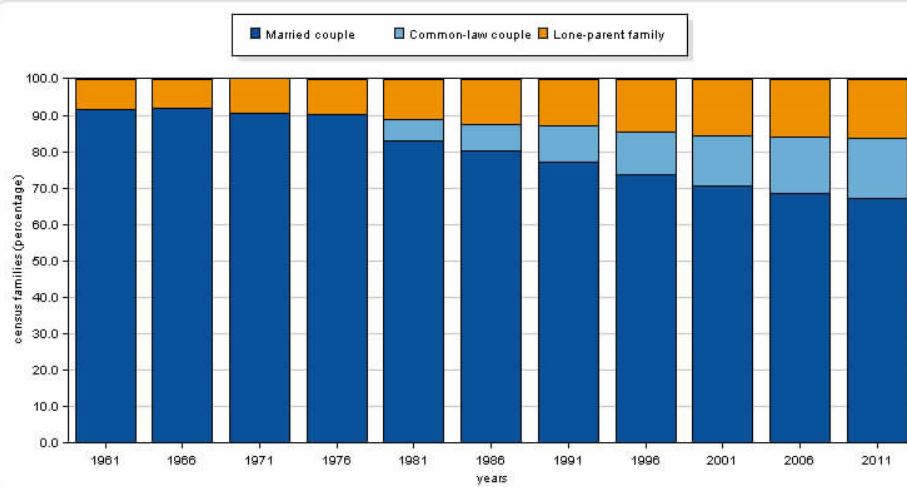
Migratory and natural increase of the Canadian population, 1956 to 2056



Sources: Statistics Canada, 2005, *Population Projections for Canada, Provinces and Territories, 2005-2031*, Statistics Canada Catalogue number 91-520-XIE, scenario 3, and Demography Division, annual population estimates from 1956 to 2005.

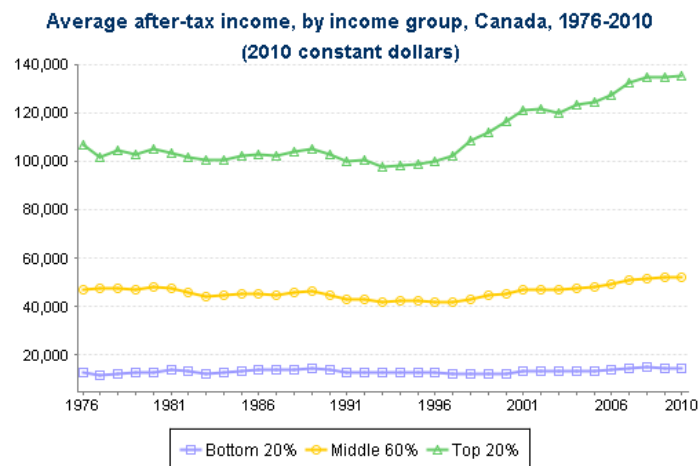
Canadian Changing Family Make-Up

Source: Statistics Canada, Population Census



Canadian Income Disparity

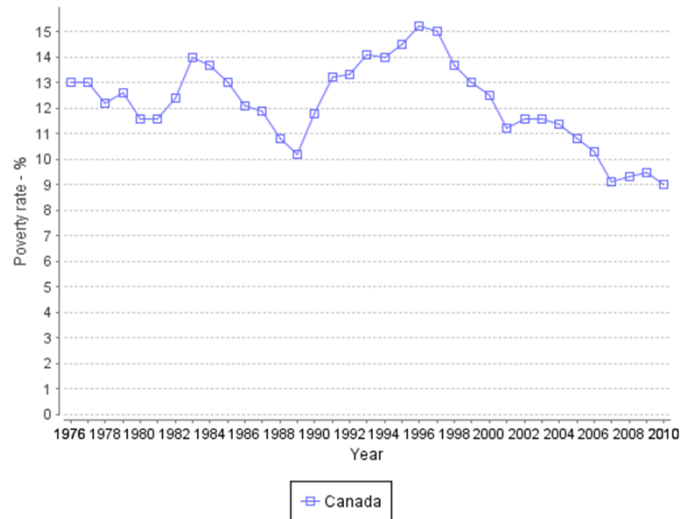
Source: Statistics Canada, Population Census



Poverty Rates by Year Canada

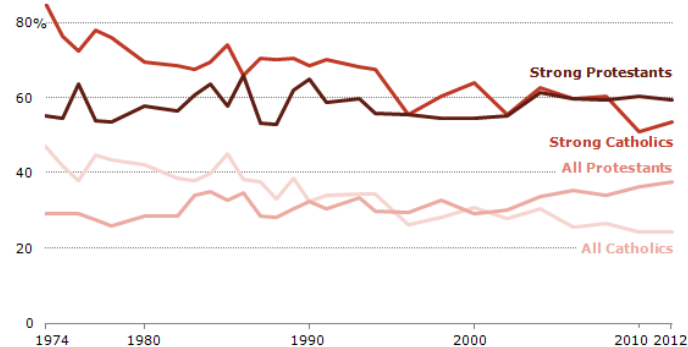
Source: Statistics Canada, Population Census (LICO—Low income cut off)

Poverty Measure: After-tax LICO



U.S. Weekly Church Attendance

Percent who say they attend church at least weekly in the General Social Survey, 1974-2012

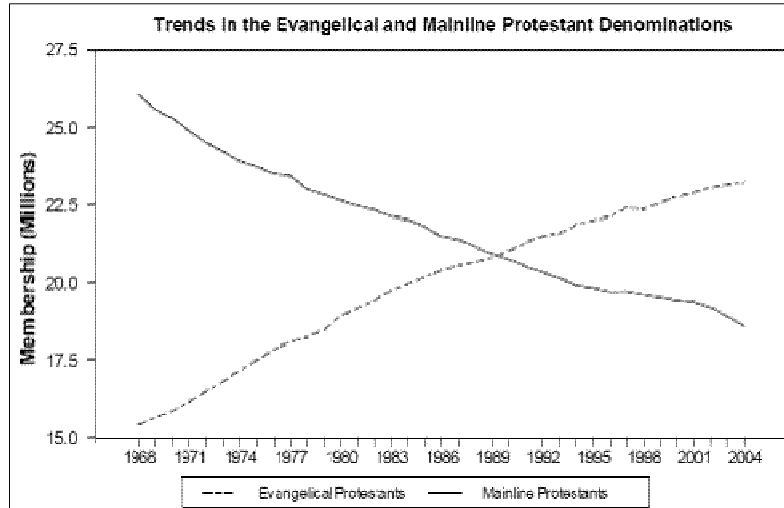


Pew Research Center analysis of GSS data.

PEW RESEARCH CENTER

U.S. Trends Major Protestant Denominations: 14 Evangelical Compared to 11 Mainline

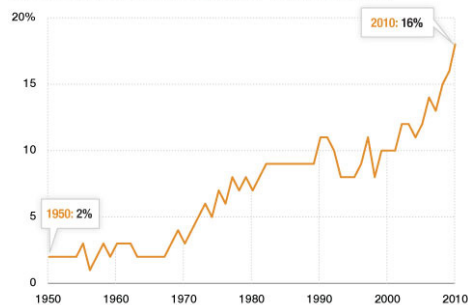
Source: *The State of Church Giving* by John L. Ronsvalle



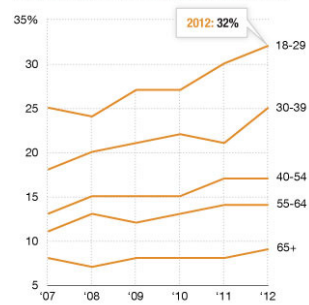
U.S. Increase “No Religious Identification”

Source: Gallop

Percentage reporting “none” or “undesignated” as religious preference

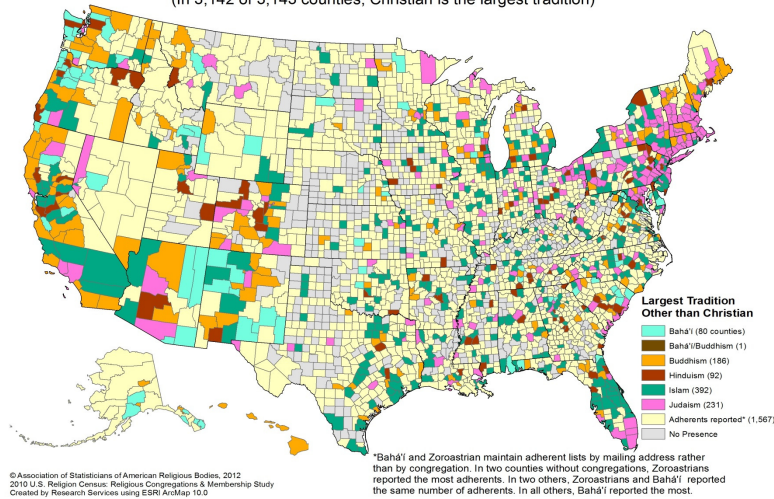


Percentage reporting no religious affiliation, by age



U.S. Location Religious Adherents Other Than Christian

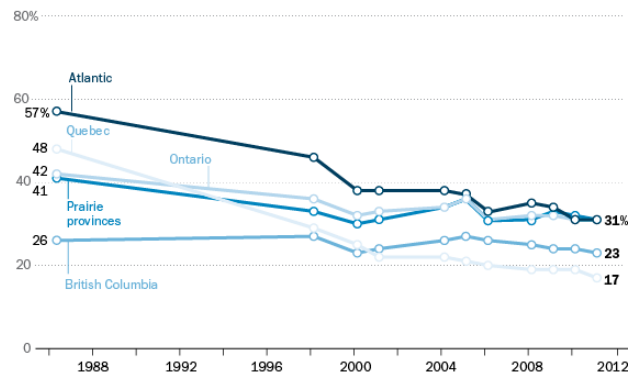
Largest Non-Christian Tradition by County
(In 3,142 of 3,143 counties, Christian is the largest tradition)



Canadian Monthly Church Attendance

Trends in Canadian Religious Attendance, by Region

% of Canadians ages 15 and older in each region who attend religious services at least once a month



Source: Canada General Social Surveys

PEW RESEARCH CENTER

Canadian Evangelical Churches

Source: Outreach Canada

Table I. Outreach Canada Research Into the State of the Canadian Evangelical Church

Stage of growth	% of Evangelical churches
Initial formation	10
Maximum efficiency	10
Plateaued	65
Declining	10
Disintegration	5

Canadian Youth and Religious Identification

Source: Youth Survey by MACLEANS

The percentage of teens who identify as Christian is shrinking

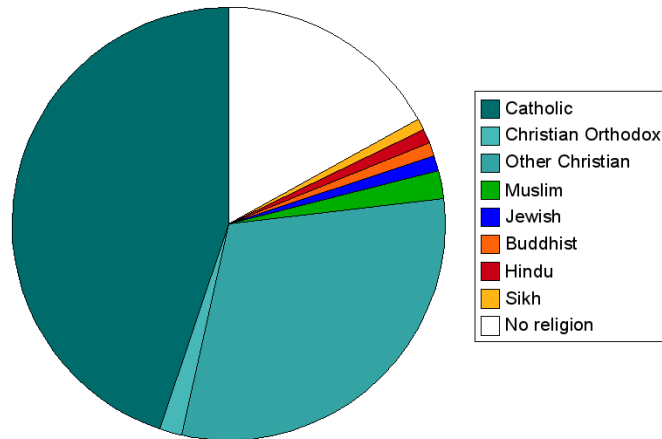
	1984	1992	2000	2008
Roman Catholic	50%	41%	39%	32%
Protestant	35%	28%	22%	13%
Other faiths*	3%	10%	14%	16%
No faith at all	12%	21%	25%	32%

*Includes: Islam, Buddhism, Judaism, Hinduism, Sikhism, Aboriginal; source: Project Teen Canada

Canadian Religious Make-Up

Source: Statistics Canada "Religions in Canada"

Religion in Canada



Recent Cultural Trends Now Impacting the CRCNA in Canada and the U.S.

- Increased Mobility
- Media Culture
- Late Stage Capitalism
 - Commoditized Consumption
- Globalization
- Information Technology
- Emerging Postmodern



Discussion of External SCAN

Our World Belongs to God The Mission of God's People, Section 41 Contemporary Testimony
 "Joining the mission of God, the church is sent with the gospel of the kingdom ... this mission is central to our being."

- In light of this information, what are the most critical challenges that the congregations in your context are facing today which we must address if we are to more fully participate in God's mission?
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Small Group Discussion Time #1 External Scan

Key Ministry Challenges Your Congregations

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Key Ministry Challenges CRCNA as Denomination

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Section II

Internal SCAN CRCNA

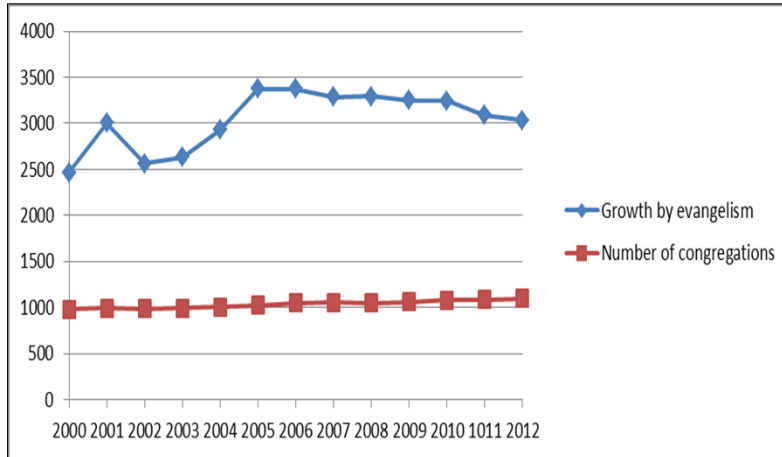
CRCNA DECLINING MEMBERSHIP

Source: Church Yearbook

Year	Churches	Total Members
2000	982	276,376
2001	991	279,068
2002	989	278,944
2003	995	278,798
2004	1002	275,708
2005	1021	273,220
2006	1047	272,127
2007	1057	269,856
2008	1,049	268,052
2009	1,059	264,330
2010	1,078	262,588
2011	1,084	255,706
2012	1,099	251,727

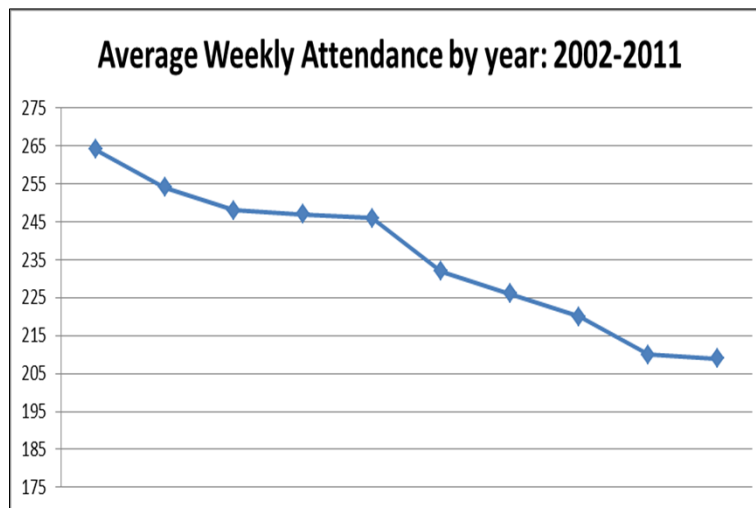
CRCNA Additions by Evangelism 2000-2012

Source: Church Yearbook



CRCNA Average Weekly Attendance Per Congregation Declining 2002-2011

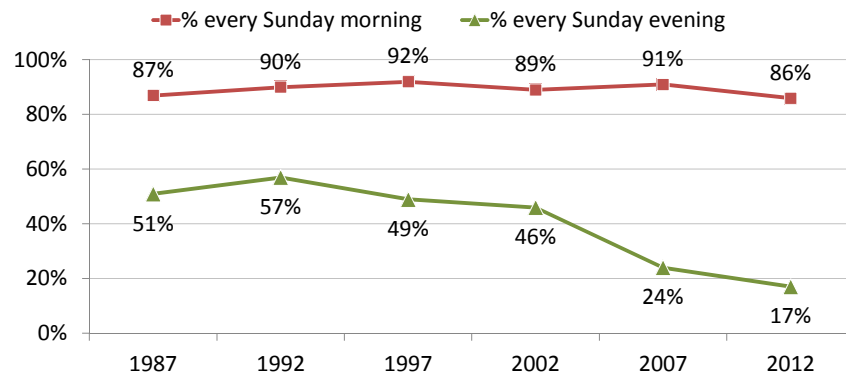
Source: Church Yearbook



Average Worship Attendance Morning and Evening Services

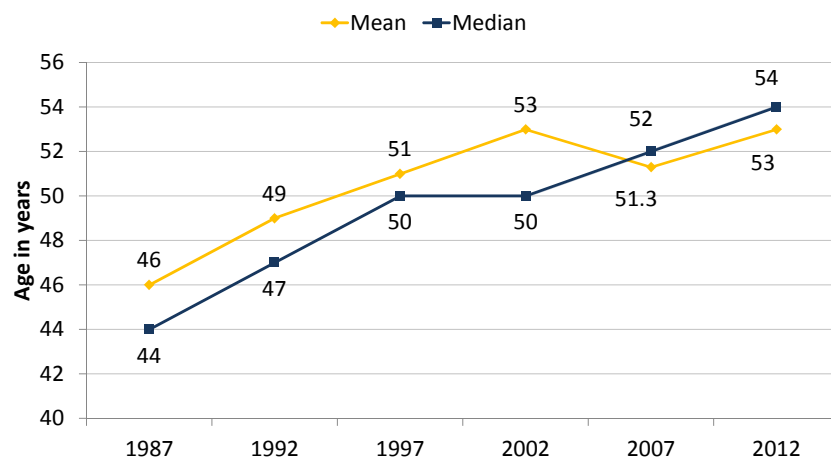
Source: 2012 Denominational Survey by Center for Social Research

How often do you attend Sunday [morning/evening]
worship services?



CRCNA Average Age Members Increasing

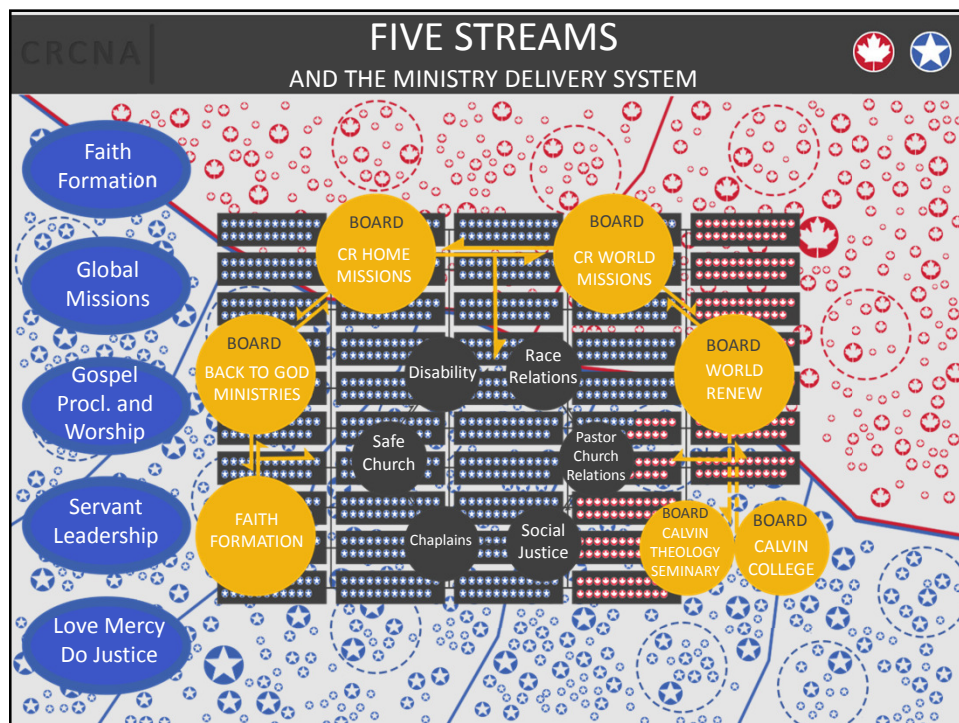
Source: 2012 Denominational Survey by Center for Social Research



Classes—Key Transitions

Source: Survey responses of 23/47 stated clerks fall of 2012

- **Leadership issues:** Lack of qualified leaders to serve ministries at classis and denomination; transition of key leadership; constantly having to adjust or correct bylaws and rules.
- **Financial constraints:** Low finances; rising costs of classical and denominational services; declining membership means less income to pay costs.
- **Growing Anxiety:** Less involvement at classis level; declining membership; closing churches; increase in aging membership; restlessness with details and rule keeping of church; how to address bi-nationality; growing sense of discontent.



CRCNA Denomination—Characteristics

Source: Study Task Group SPACT

Controlled: We are organized—not only in structure, but also in process, we do things decently and in good order. The members of our churches and ministries have confidence in the work that is done by other CRC folks in their area of expertise.

Culturally Engaged: As Reformed people we have made ourselves known and our presence felt in so many different ways. Our cultural relevance finds its driving force through our missionaries, our local churches, our extensive schools and educational institutions, our denominational agencies, and in our individual members.

Clever: Our leaders at all levels are a very intelligent group of people who think and write well, which lends itself to the controlled ways in which we organize our ministries and agencies to engage the culture around us.

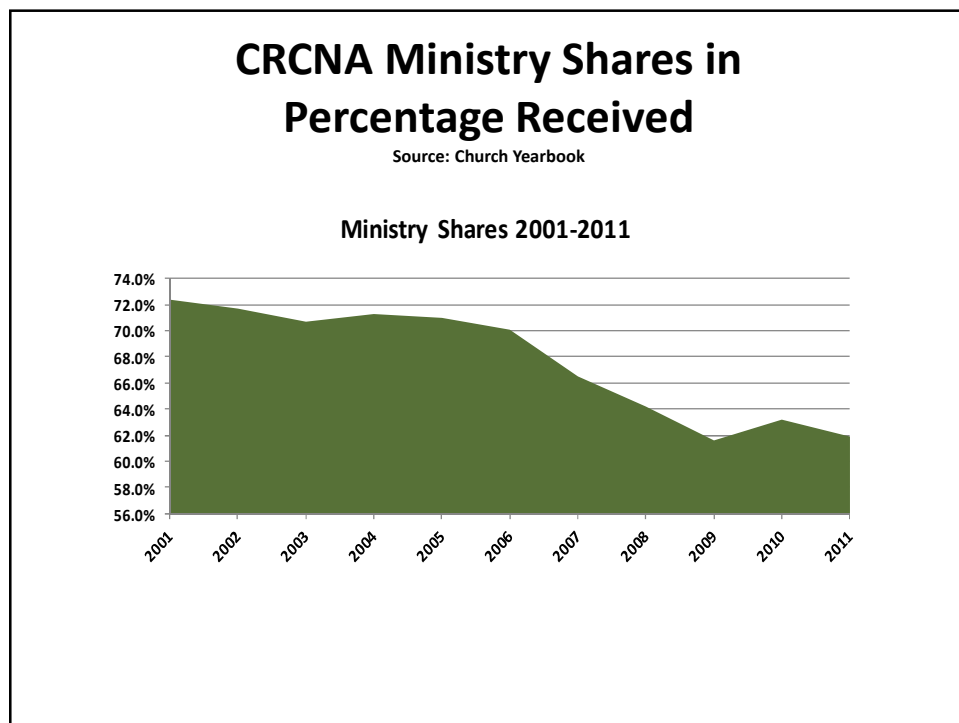
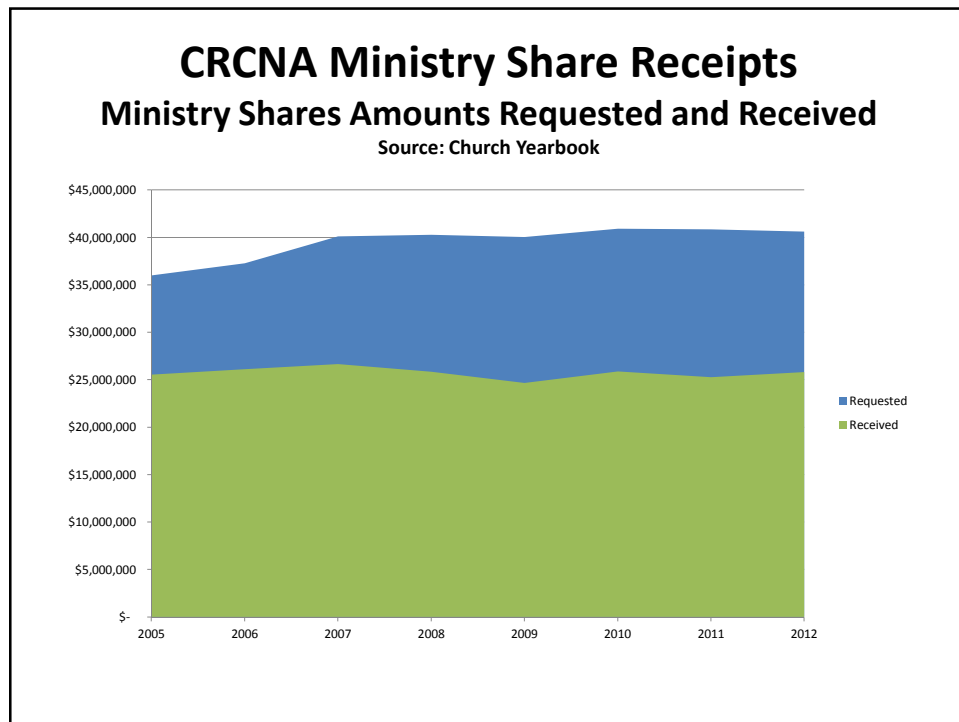
CRCNA Denomination—Challenges

Source: Study Task Group SPACT

Diversity: No two entities within the denomination are alike. Church plants do not look like established churches, classes differ greatly from one another and agencies feel less and less tied to one another in purpose or goal. We are also becoming increasingly diverse theologically and ideologically.

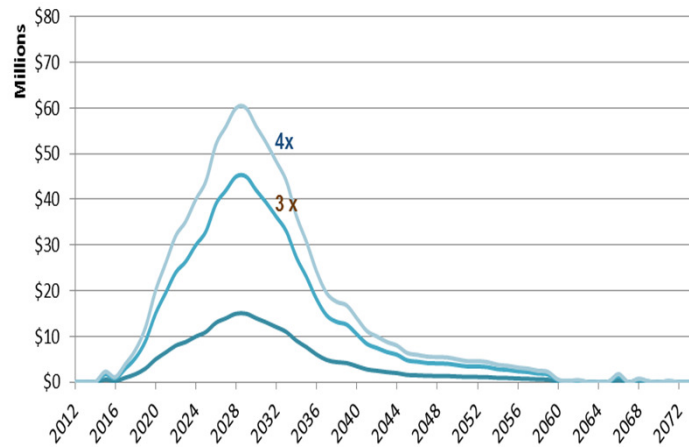
Disconnected: Being disconnected refers to the way in which one agency or ministry or church feels like they are not an integral part of what others are doing. There is a feeling of “every person or organization for themselves.”

Disengaged: Congregations regularly share stories of families and individuals in their churches who have left in favor of a church that is not Reformed, with many having been long standing CRC people. Recent complaints about structure and culture at the denominational level make it clear that there is also discontent within our agencies and ministries.



Deferred Giving: Potential Bequests Projected for CRCNA Organizations

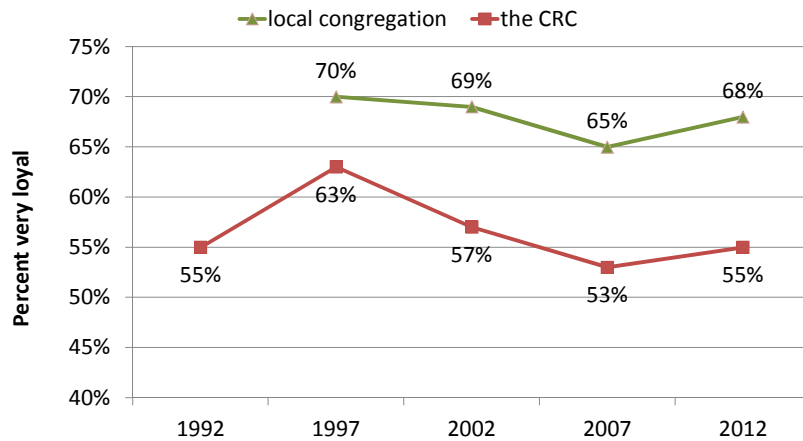
Source: Barnabus Foundation



CRCNA Loyalty—Congregation and Denomination

Source: 2012 Denominational Survey by Center for Social Research

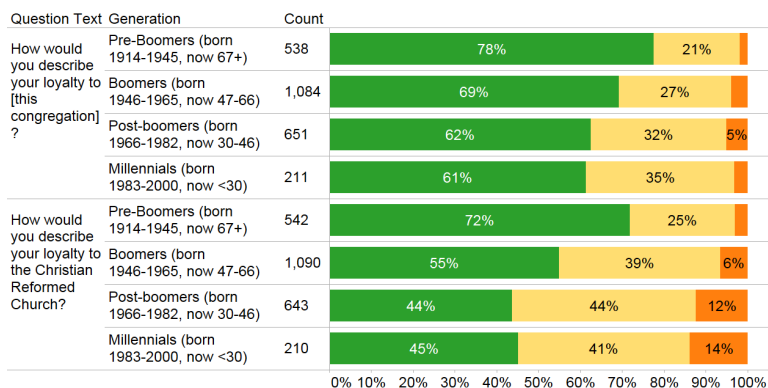
How would you describe your loyalty to...



CRCNA Loyalty Differs by Generations

Source: 2012 Denominational Survey by Center for Social Research

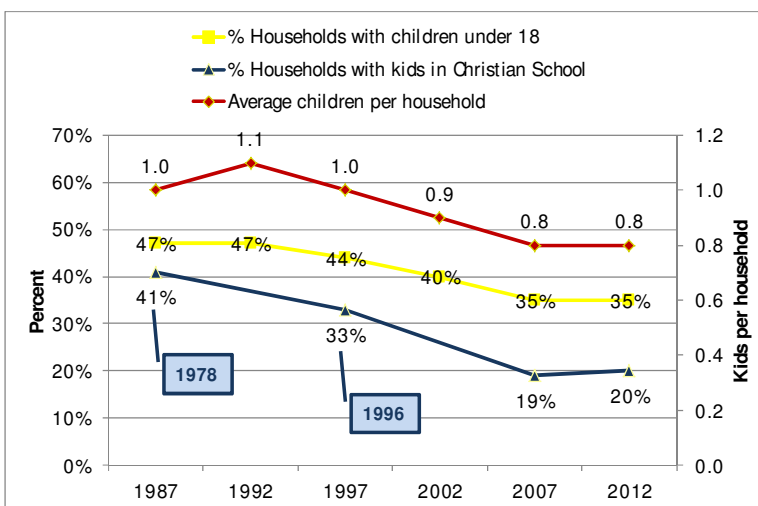
How would you describe your loyalty to ...
[this congregation/ the CRCNA]? (2012)



Answer Options
■ Little or no loyalty
■ Somewhat loyal
■ Very loyal

CRCNA Households with Children and Christian School Participation

Source: 2012 Denominational Survey by Center for Social Research



CRCNA Cultural Diversity

Source: Church Yearbook

CRC Congregations Primary Ethnicity	2005 total congs.	Percent	2012 total congs.	Percent
All	1000	100	1060	100
White/Anglo	800	80	741	70
Persons of color/non-Anglo	150	15	212	20
Multiethnic	40	4	77	7
Undesignated	10*	1	30*	3

CRCNA Cultural Diversity

Source: Study Task Group SPACT

History and Background: CRC history documents reflect a long history of acknowledging and struggling to address the sin of racism, with ethnic minorities having led the way in identifying racism, its effects, and the shortcomings of several past approaches.

Theological Foundations: Theological foundations regarding cultural diversity are well articulated in two key documents of the denomination, but many leaders and individuals at the local level are not aware of these documents.

Ministries, Initiatives, Task Forces: The denomination has tried various ministries, initiatives, and task forces to increase multiculturalism in the church, but there is a need for a more integrated approach.

CRC Institutions: CRC institutions have all been encouraged by Synod to implement strategies to address issues of cultural diversity but very few have structures in place or have dedicated resources for the task.

Calvin Seminary Student Enrollment and Comparison to National Averages

Source: National Center for Education Statistics (NCES)

Total Students

Year	2005	2006	2007	2008	2009	2010	2011
Total Enrollment Numbers	321	300	305	278	272	294	310

Percentages by Female and Ethnicity Compared to National Averages

Year	2005	2006	2007	2008	2009	2010	2011
CTS % women	16	17	16	22	23	21	18
Group Median %	45	38	38	42	41	42	41

Year	2005	2006	2007	2008	2009	2010	2011
CTS African-American %	2	2	4	3	4	3	3
Group Median African-American %	4	7	7	7	9	7	10
CTS Asian-American %	4	5	6	7	5	7	13
Group Median Asian-American %	1	3	3	3	3	1	3

CRCNA Ecclesiastical Program for Ministerial Candidacy (EPMC)

Source: National Center for Education Statistics (NCES)

The Ecclesiastical Program for Ministerial Candidacy (EPMC) was introduced in 2004 to merge and replace three separate ministerial candidacy programs administered by CTS, namely, the Special Program for Ministerial Candidacy (SPMC), the Special Program for Ministerial Candidacy (Adjusted) [SPMC (Adj.)] and the Ethnic Minority Program for Ministerial Candidacy (EMPMC).

Year	2006	2007	2008	2009	2010	2011	2012
Total EPMC Enrolment Numbers	9	13	15	15	14	25	39

CRCNA Pastoral Excellence Survey

Source: 2012 Survey by Calvin College Center for Social Research

Pastors describing themselves

- **2011 Top Three Pastoral Leadership Skills**
 - Listening and encouraging
 - Communication
 - Maintaining an non-anxious presence
- **2011 Lowest Three Pastoral Leadership Skills**
 - Strategic planning
 - Conflict management
 - Motivating people to perform at their full potential

Discussion of Internal SCAN

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Small Group Discussion Time #2

Internal Scan

Key Ministry Challenges Your Congregations

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Key Ministry Challenges CRCNA as Denomination

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Section III

Interview Data SCAN CRCNA

34 Interviews

Cross-section of Diverse Leaders

Conducted Fall 2012

Profile of Persons Interviewed

- | | | | |
|-----------------|-----|-------------|-----|
| • Men | 66% | • White | 62% |
| • Women | 34% | • Non-White | 38% |
| | | – Hispanic | 11% |
| • Lay | 58% | – Asian | 11% |
| • Clergy | 42% | – Af/Am | 7% |
| | | – Nat/Am | 2% |
| | | – African | 2% |
| • International | 7% | | |
| • Canada | 36% | | |
| • U.S. | 58% | | |

CRCNA Personal Experience

- **Positive Experience:** The CRC has been and continues to be an overwhelming positive experience for the persons interviewed.
- **Local Focus:** People recognize church is working hard to try and figure out how to live in a massively changing cultural context—particularly the case for those in local church in on-the-ground ministry.
- **Regional and National Focus:** Responses were more tempered describing themselves as frustrated and concerned about an ongoing lack of forward movement.
- **Diversity in Ministry:** Women in ministry have found it difficult to gain access to leadership roles. Those from racial-ethnic diversity have had a difficult experience in becoming part of the denomination—having a sense of disconnect.

CRCNA Current Assessment

- Growing **dis-ease, confusion, disconnect, anxiety** being expressed about the denomination.
- Something afoot, a **malaise**, that people can't yet name clearly.
- **Organizational, structural solutions**, while important, no longer sufficient.
- Existent **processes and frameworks** no longer diagnosing what needs to be done.
- Increasing number of **painful separations**
- **People leaving** the CRCNA is generating a feeling that the CRC has lost direction and doesn't know how to engage what is happening at the local level—this disconnect is relatively recent.
- Synod 2012 (Belhar) indicates a church **failing to listen** to its 'multi-cultural' voices.

CRCNA Handling Current Challenges

- A '**not well**' response predominated.
- Recognition CRCNA has been **trying hard** but basic approach is **still entrenched** in methods, models and frameworks ill-suited to the current transitional challenges.
- Leaders are facing an **environment 'out of their control'** which can't be managed by existing skills and methods.
- The question of the long-term **survivability has to be addressed.**

CRCNA Pressing Needs of Congregations

- For system to **listen to** what is happening in **local** congregations.
- **Attractional, monocultural** congregations as a strategy are no longer working and are not sustainable.
- Need to translate mission and evangelism into engagements with **changing local contexts**.
- Renewed vision for being the **church in the local context**.
- A different kind of **clergy**.

CRCNA and Classes

- There is **little clarity** about what is happening to classes and an even greater lack of clarity in terms of what to do about Classes into the future.
- Classes are viewed as deliberative bodies focused on **polity** and the **internal workings** of the denomination.
- Classes are **struggling for identity** in a context that less and less values the importance of their operations.
- Classes need to **shift their purpose** from being a management and regulatory agency to becoming a mission-agency working with local churches and regions.

CRCNA and Synod

- Most responses addressed the 'pressing needs' of Synod, some the 'opportunities' and few the 'resources' question, but numbers of responders had **not thought about Synod**.
- Synod **needs to provide a visionary leadership**. There needs to be a better way for being Synod and finding that approach is a pressing need.
- Synod **fails to engage key issues**, such as identity, future, and diversity. The 2012 Belhar debate was viewed as marginalizing of diversity and minority groups.
- A metaphor suggested by some: how to move Synod from a 'floor' event to a 'meal table'.

CRCNA and Multicultural

- This question produced **many animated responses**.
- Great **appreciation** for *God's Diverse and Unified Family*.
- CRCNA has been **trying hard** with priorities and policies pointing in the right direction.
- **Lack of substantive forward movement**, with progress thwarted by the defaults of a larger mono-cultural tradition.
- **Congregations not yet ready to embrace** a multicultural context as core to their future, still being framed by a sense that their internal mono-cultural community doesn't need to change.

CRCNA and Next Generation

Overall, interviewees were clear that the church is **not doing well in this area**. There is a common sense that CRC is now losing its young people and young adults at a very high rate. There is increased anxiety about this reality, but there is **no agreement regarding what to do about it**.

Discussion of Interviews SCAN

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Small Group Discussion Time #3

Interviews Scan

Key Ministry Challenges Your Congregations

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Key Ministry Challenges CRCNA as Denomination

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- **Review of SCAN with Agencies and Ministries**—initial naming of key ministry challenges
 - March through May 2013
- **Taking the SCAN Out to the Church**--further framing and refining of key ministry challenges
 - June through December 2013
- **Developing a “Fundamentally Reframed” Denominational Ministry Plan**
 - January through May 2014