



## **Christ Church, Lille.**

**You, your views, your future – two surveys**

# You, your views, your future – two surveys

- Diocese survey
- Demographic information
  - Origins
  - Attendance

- Christ Church  
Survey
- Reasons for attending CCL
  - Rating of delivery
  - Attitudes to key issues
  - Opportunity to offer ideas and concerns

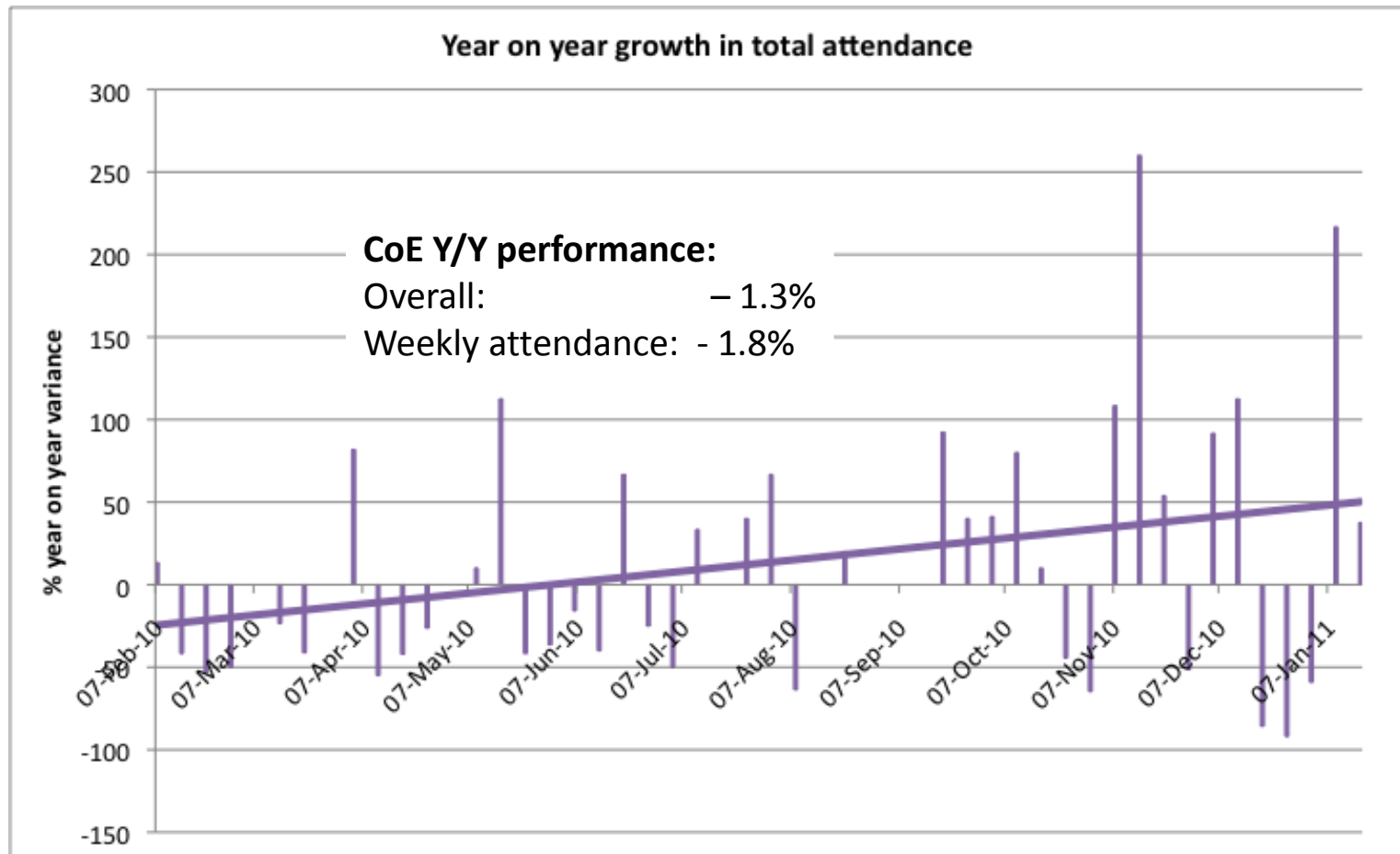
# **Attendance trends**

**Congregation numbers since May  
2008**

**(Excludes participation in wide range  
of other activities)**

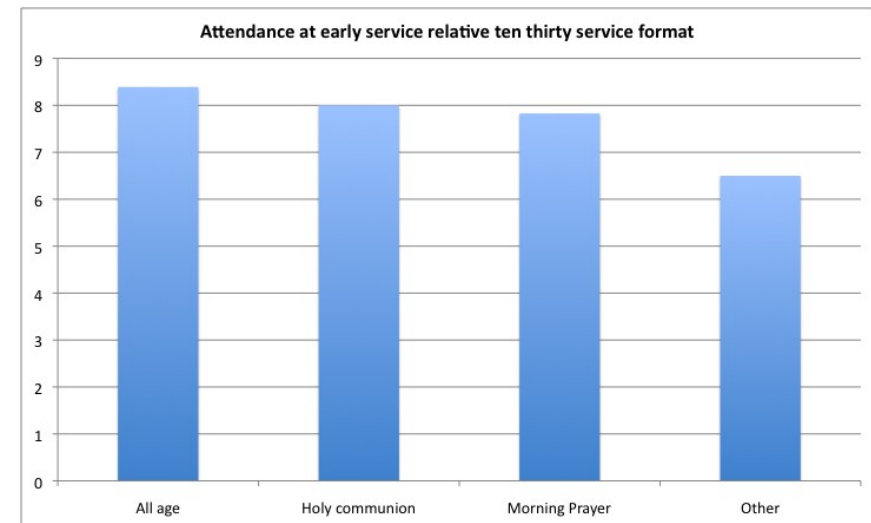
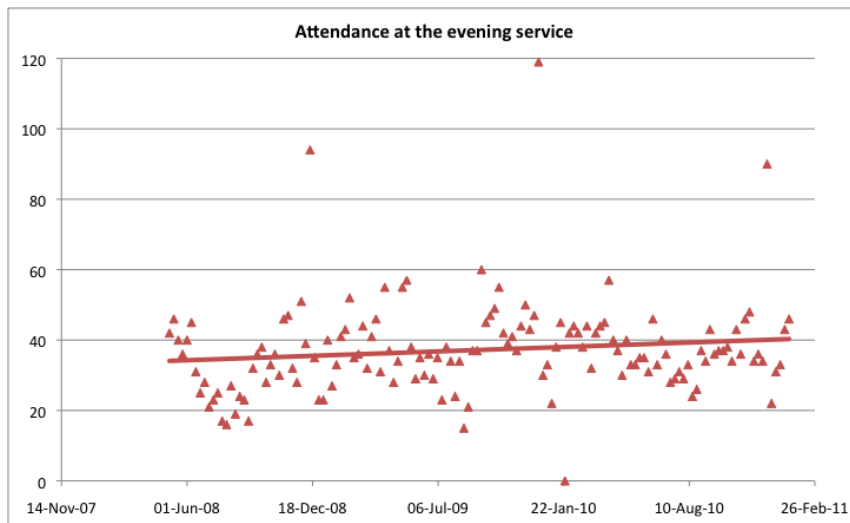
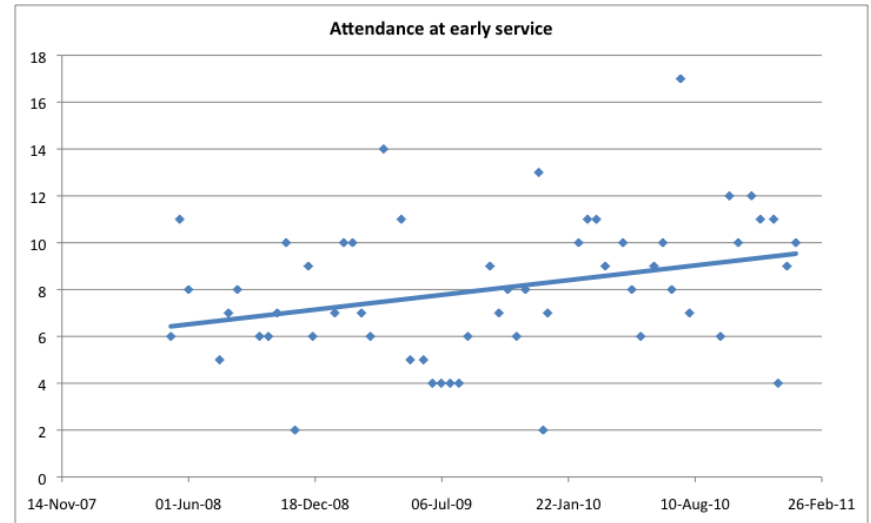
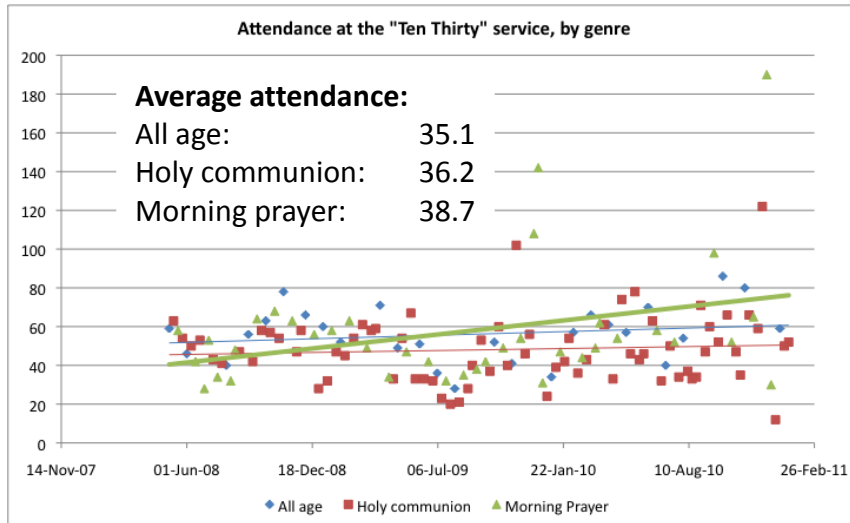
# Overall attendance trends

- ◆ Overall currently numbers are growing at a rate of around 50% year on year, and growth rate is accelerating;
- ◆ Numbers are growing in most activities.
- ◆ **Congratulations!**



# Attendance by format

- Attendance increasing morning and evening services, and “special events”;
- Morning service growth particularly driven by morning prayer format;
- Early service provides an alternative to all-age worship.



# **Diocese questionnaire**

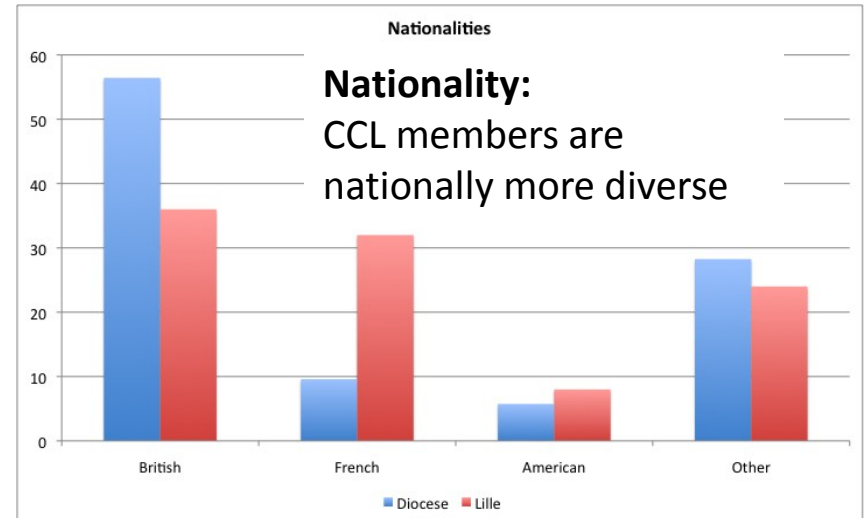
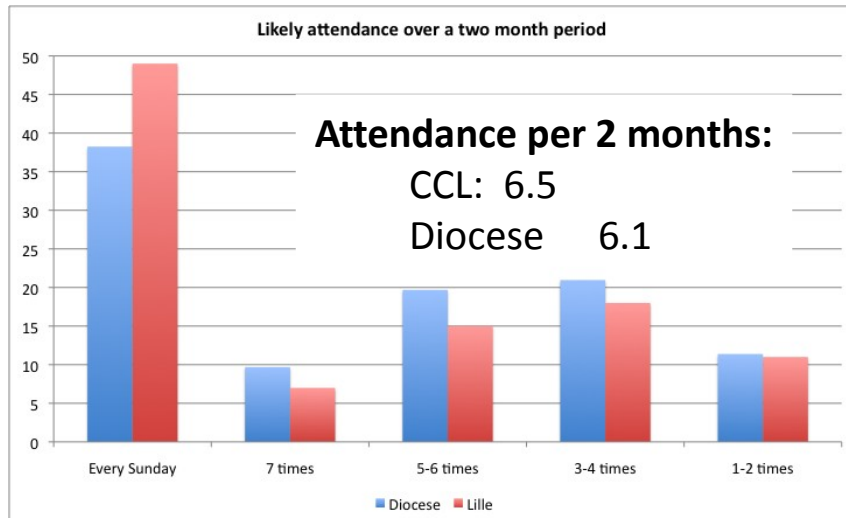
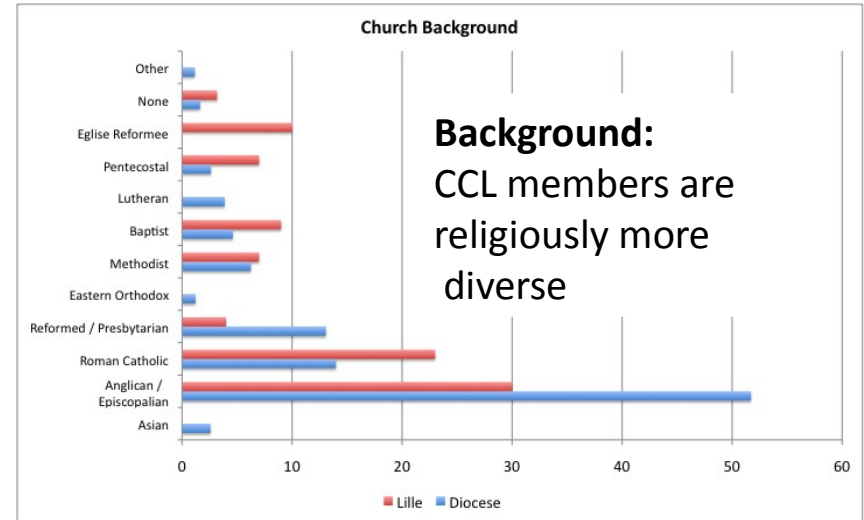
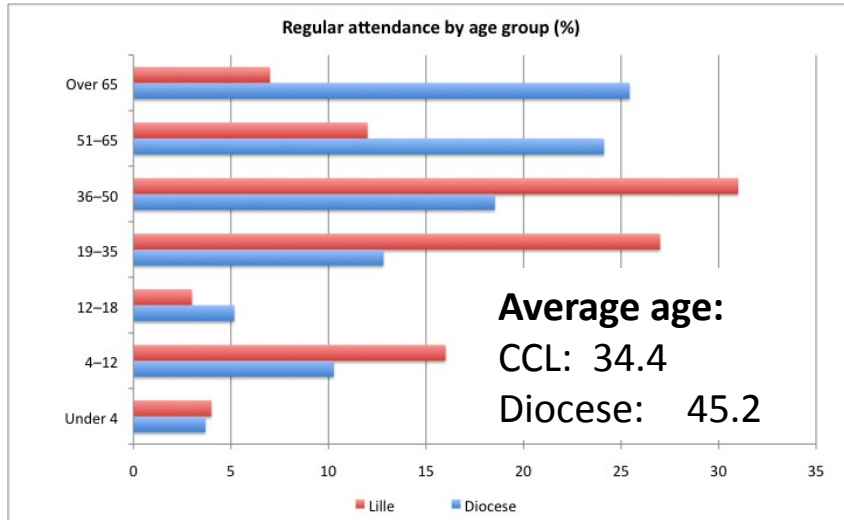
**63 households**

**representing at least 89 adults and**

**29 children**

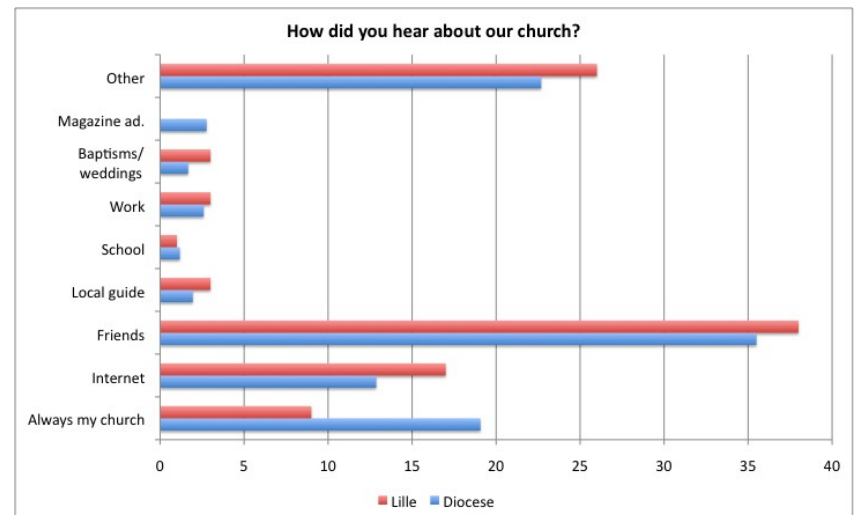
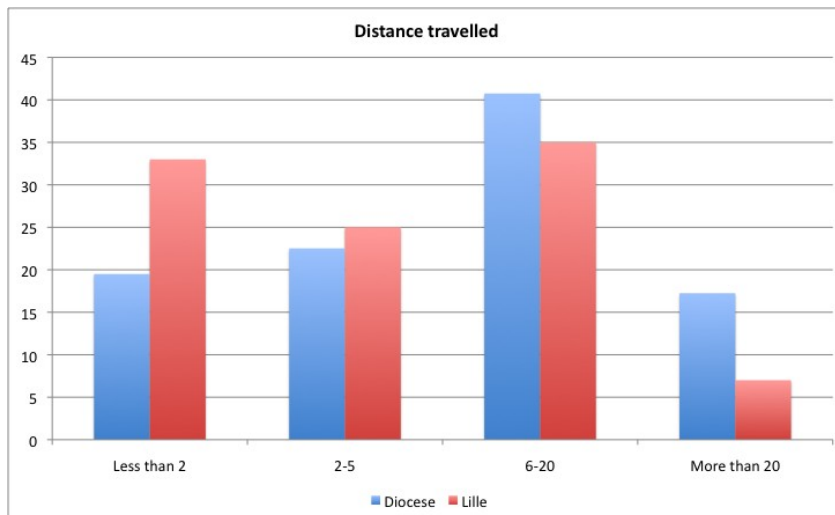
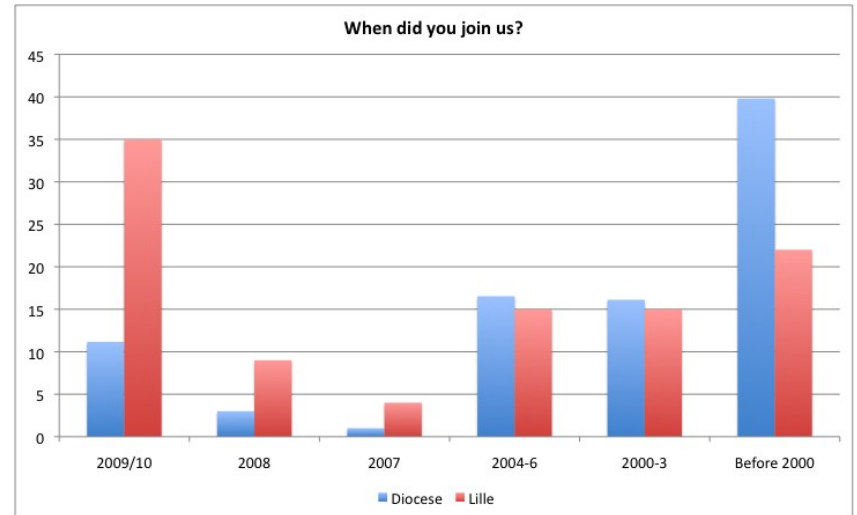
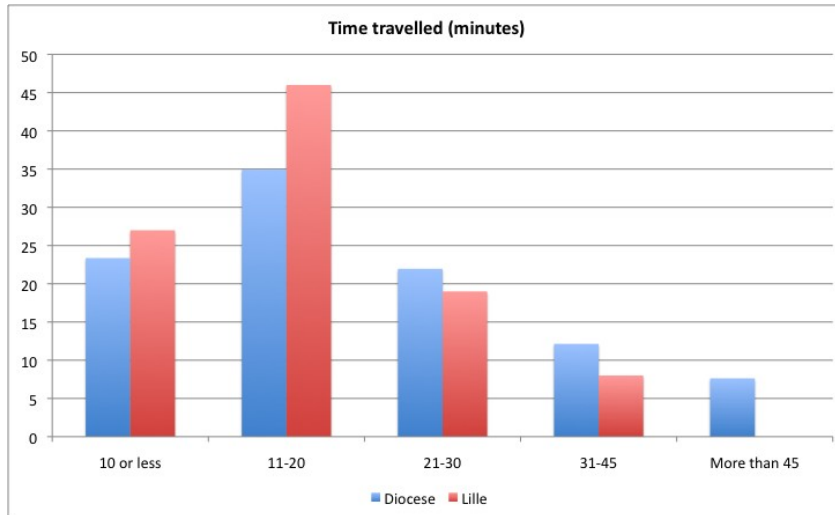
# CCL and diocese - profile

- ◆ Compared with the “typical” diocese participants, CCL is far more diverse:
- ◆ It is far younger, more religiously diverse and more nationally diverse;
- ◆ And it enjoys greater levels of attendance frequency.



# CCL and diocese - behaviour

- ◆ CCL visitors spend less time travelling to the church;
- ◆ They are more likely to be recent joiners (reflecting the student population?)
- ◆ And more likely to have heard of the church from friends or the Internet.



# Conclusions on the Diocesan survey

- ◆ CCL is untypical of the diocese:
  - ◆ It is younger (reflecting the student strength);
  - ◆ It is more international and multi-denominational;
  - ◆ While its members attend more regularly they are more transient;
- ◆ The challenge is extending both the content and the marketing to a wider audience.



## **The CCL survey**

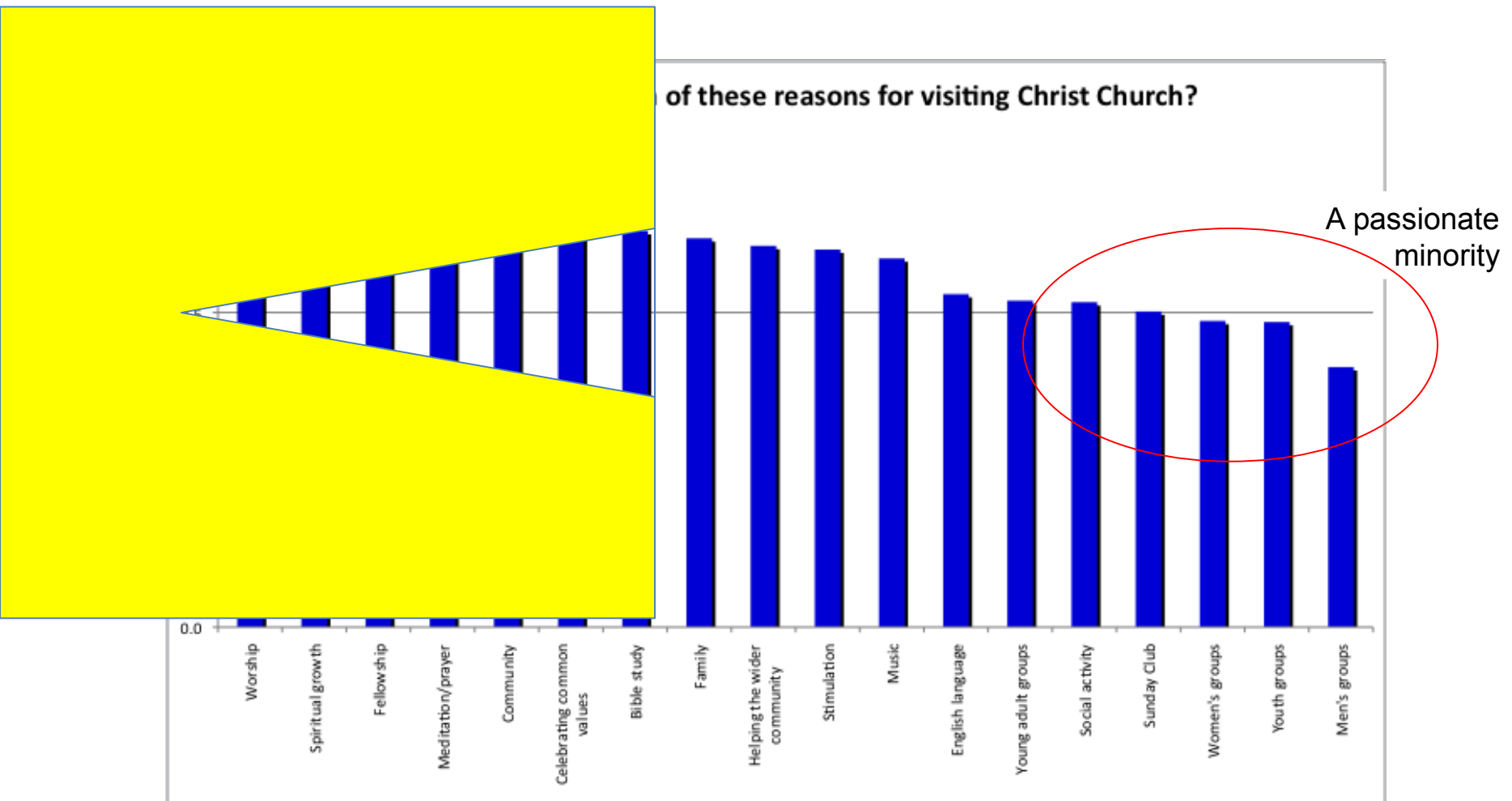
**Where is Christ Church going?**

# About the CCL survey

- ◆ 75 people completed the survey over four weeks;
- ◆ Mostly in church. Some from home. Some by email;
- ◆ As well as tick box questions, participants provided thousands of words of valuable contributions and ideas;
- ◆ Analysis identified clear groups in terms of attitudes to CCL, and its performance re current and potential methods.
- ◆ **THANK YOU FOR YOUR CONTRIBUTION**

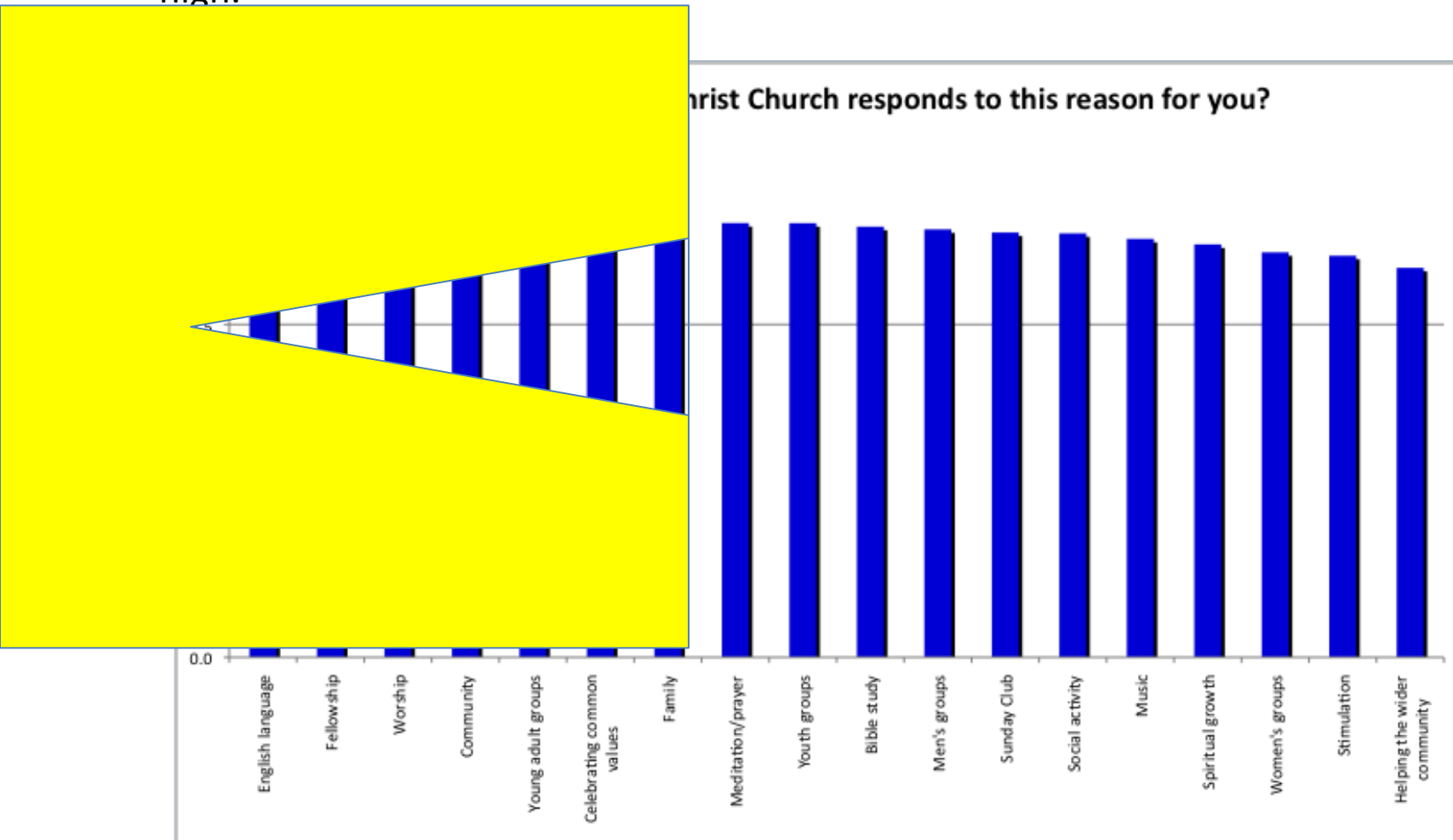
# Why attend CCL?

- ◆ Worship is the most important reason for visiting CCL, followed by spiritual growth, fellowship and meditation and prayer;
- ◆ While there was less enthusiasm for other topics, this reflected their minority franchise. For those involved, they are very important.



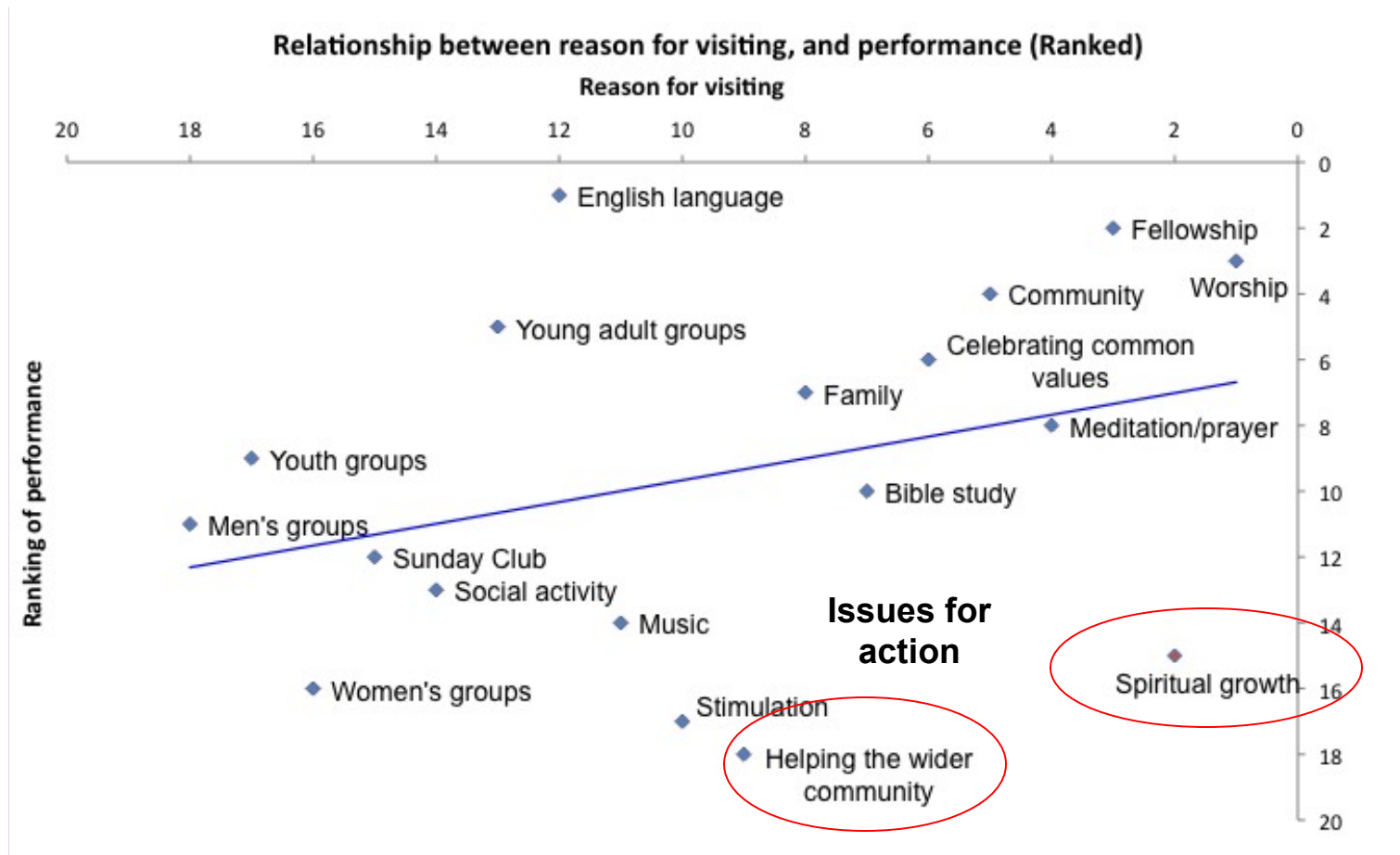
# Rating CCL on its programmes

- ◆ Note that all scores were well above 2.5 the average rating of the study;
- ◆ English is seen as a strong delivery. Followed by Worship, Prayer and Community;
- ◆ Spiritual growth was ranked lower down the scale. Also community work scored relatively low. Both are indicators, rather than issues, given that all scores were high.



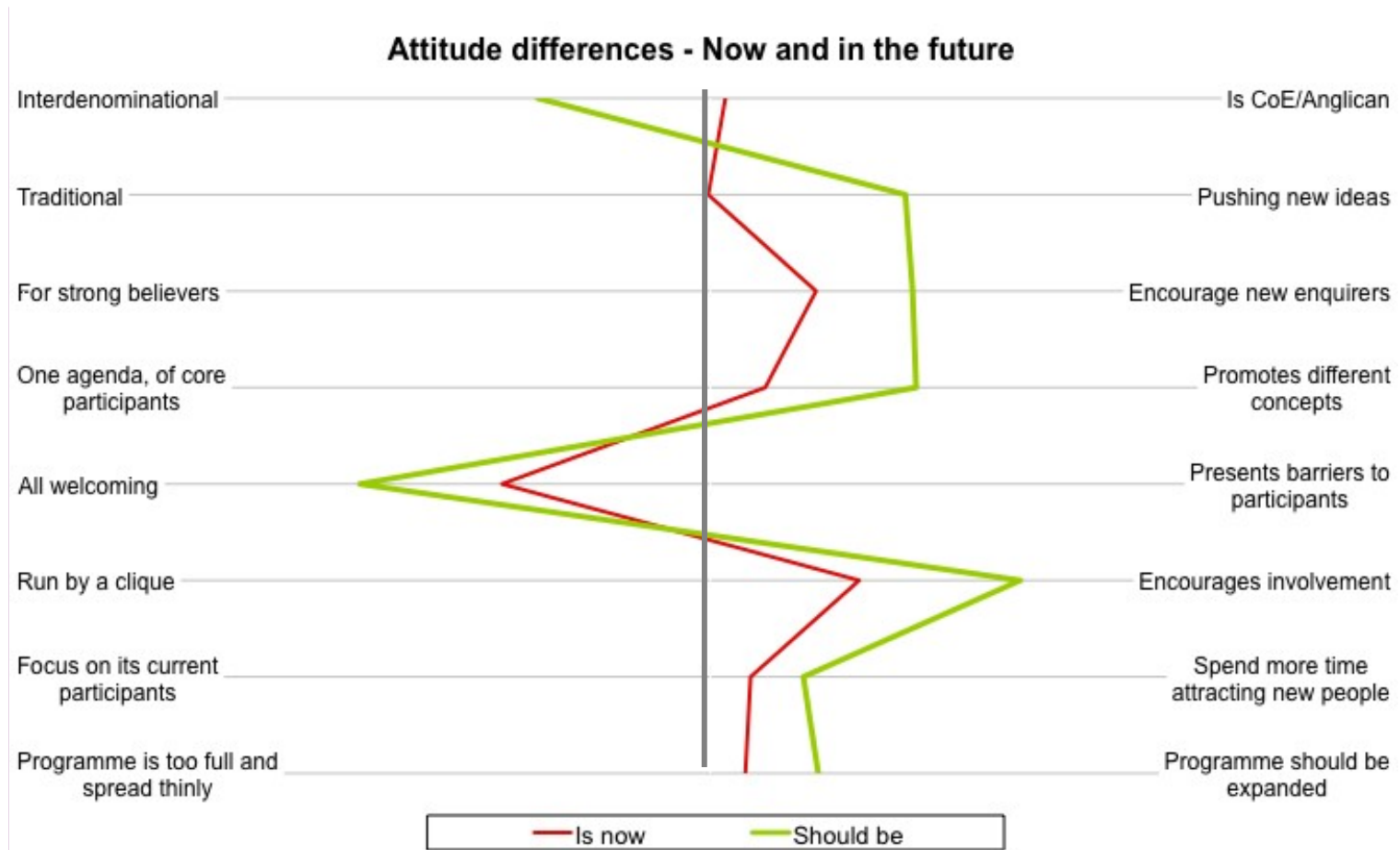
# Why and how well?

- ◆ This chart compares the demand, with the delivery. As is usual in these analyses, they correlate (shown in the line in blue).
- ◆ Top demand for fellowship, worship and community are matched by strong delivery scores.
- ◆ But the chart also shows that issues of spiritual growth, the wider community and stimulation are issues that can be addressed positively.



# Attitudes to change

- ◆ This chart compares respondents' current positions on key issues with where they would like CCL to be. The red line shows the average spread of opinion of the current situation. Green shows their desired position.
- ◆ This chart is analysed on the next slide



# Attitudes to change

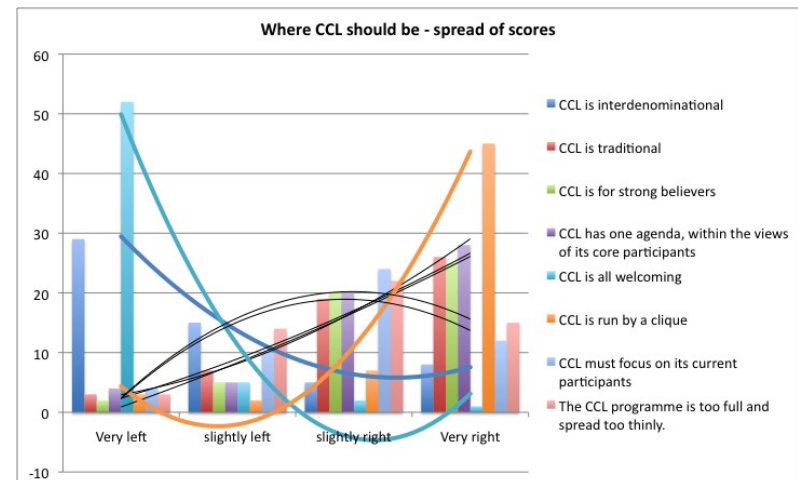
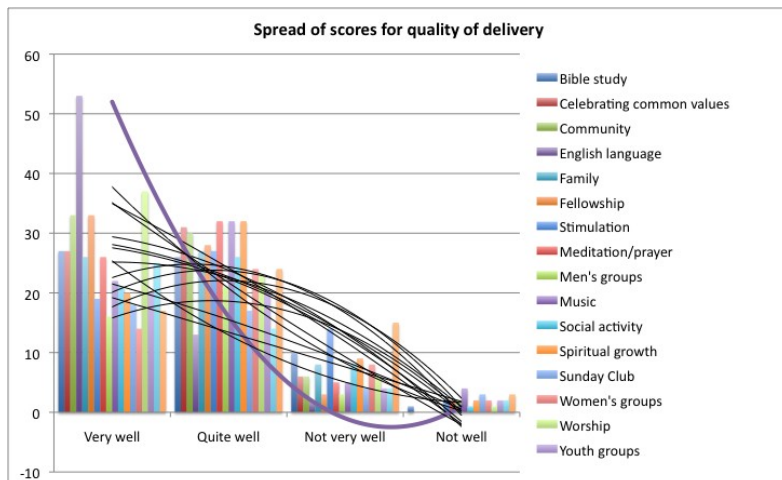
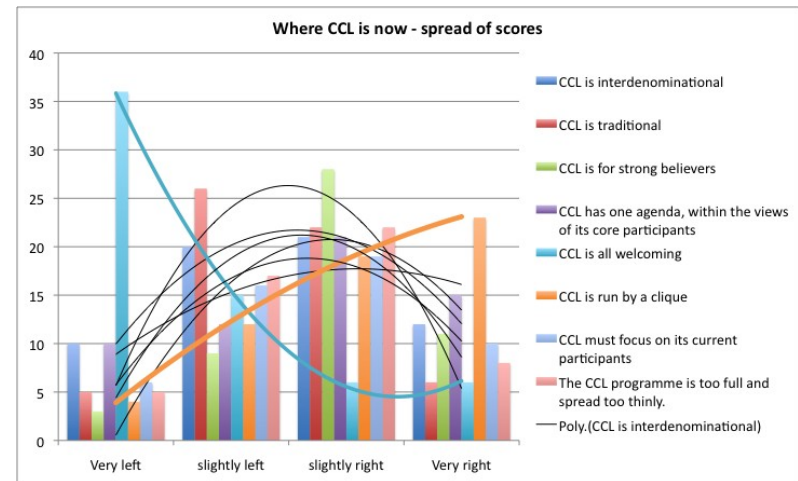
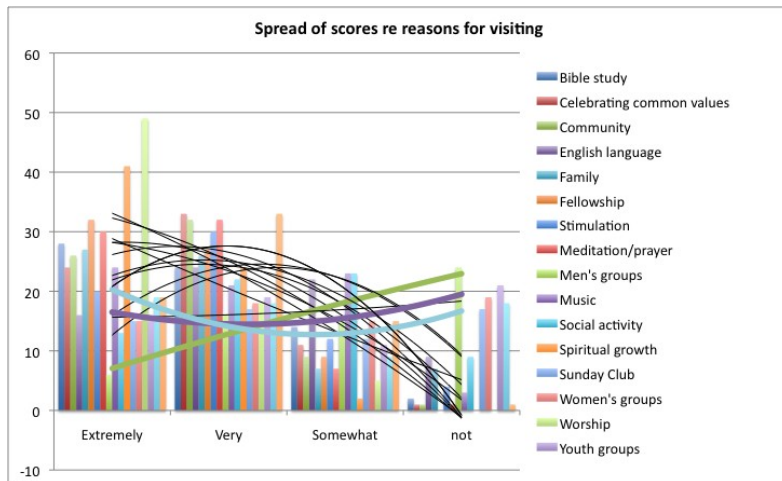


	Strongly Interdominational				Strongly Anglican			Total
	-3	-2	-1	0	1	2		
Satisfied Conservatives	0	1	8	5	1	0	16	
Happy Conservatives	4	4	7	39	1	1	56	
Happy Radicals	1	4	1	1	0	0	8	
Satisfied radicals	3	8	4	3	3	0	20	
Grand Total	8	17	20	48	5	1	100	

- ◆ The issue of Anglican v Inter-denominational is balanced. There is a tendency toward “Interdominational”, however... (see below);
- ◆ CCL is balanced between traditional and pushing new ideas. There is a demand for new ideas from a minority;
- ◆ CCL is seen as focussing on new members, and this is encouraged;
- ◆ CCL encourages new concepts and this is encouraged. It is not seen as clique driven;
- ◆ CCL is very welcoming. The biggest finding of the study;
- ◆ Respondents think the programme is well structured, though (inevitably) they seek more activity.

# How entrenched are peoples' opinions?

- ◆ Virtually all measures show people tend either to the centre ground or a consensus opinion in one direction or another;
- ◆ Exceptions are the delivery of mens' groups, and youth group (hardly extreme and reflecting low numbers);
- ◆ Very strong sense that CCL isn't run by a clique and shouldn't be.

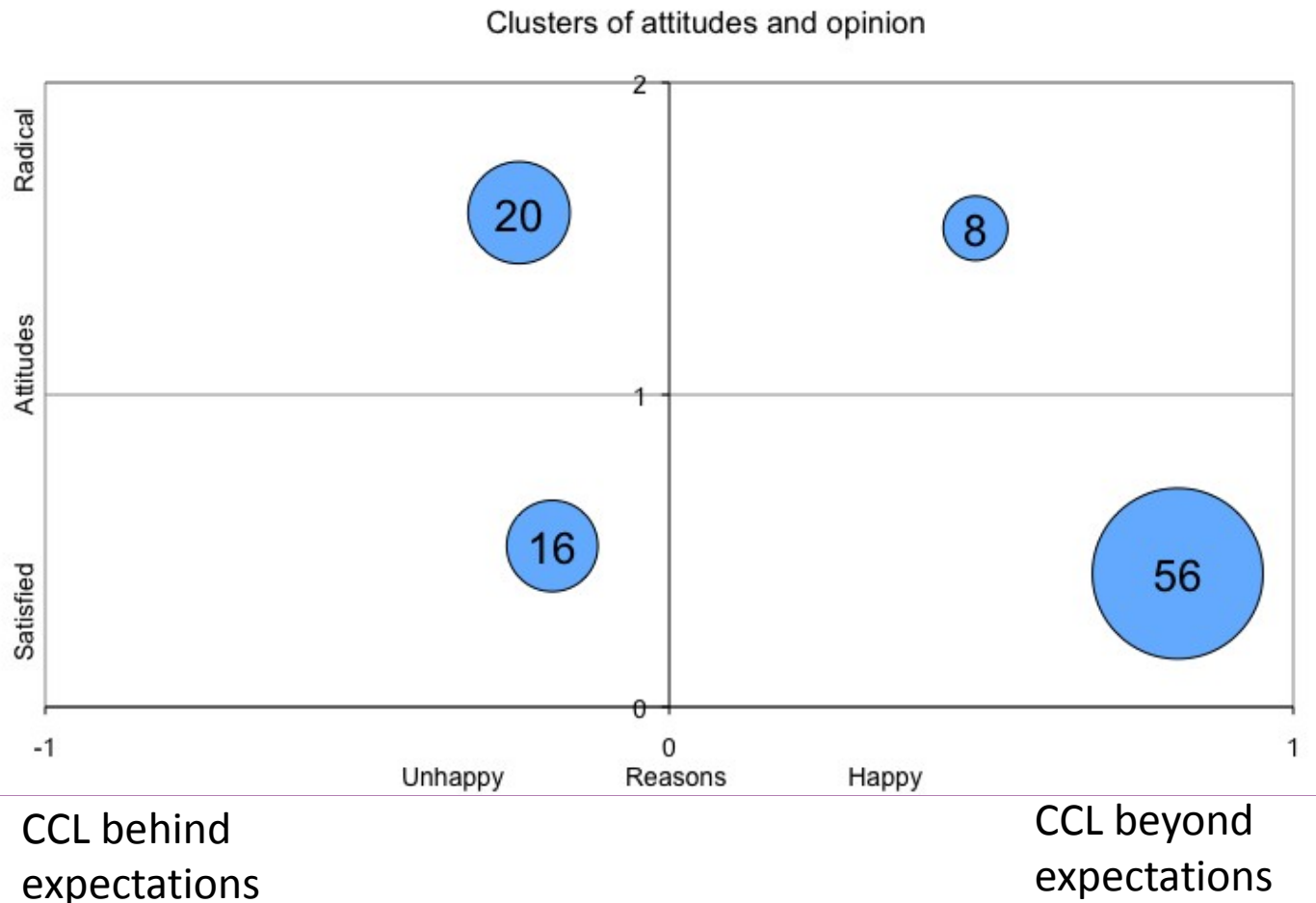


# Cluster groups defined

- ◆ 56% of respondents felt that CCL fulfilled or exceed expectations and were content with current policies
- ◆ 16% thought CCL slightly behind expectations but were content with policies
- ◆ 8% thought CCL beyond expectations, but seek change
- ◆ 20% thought CCL behind and want change.

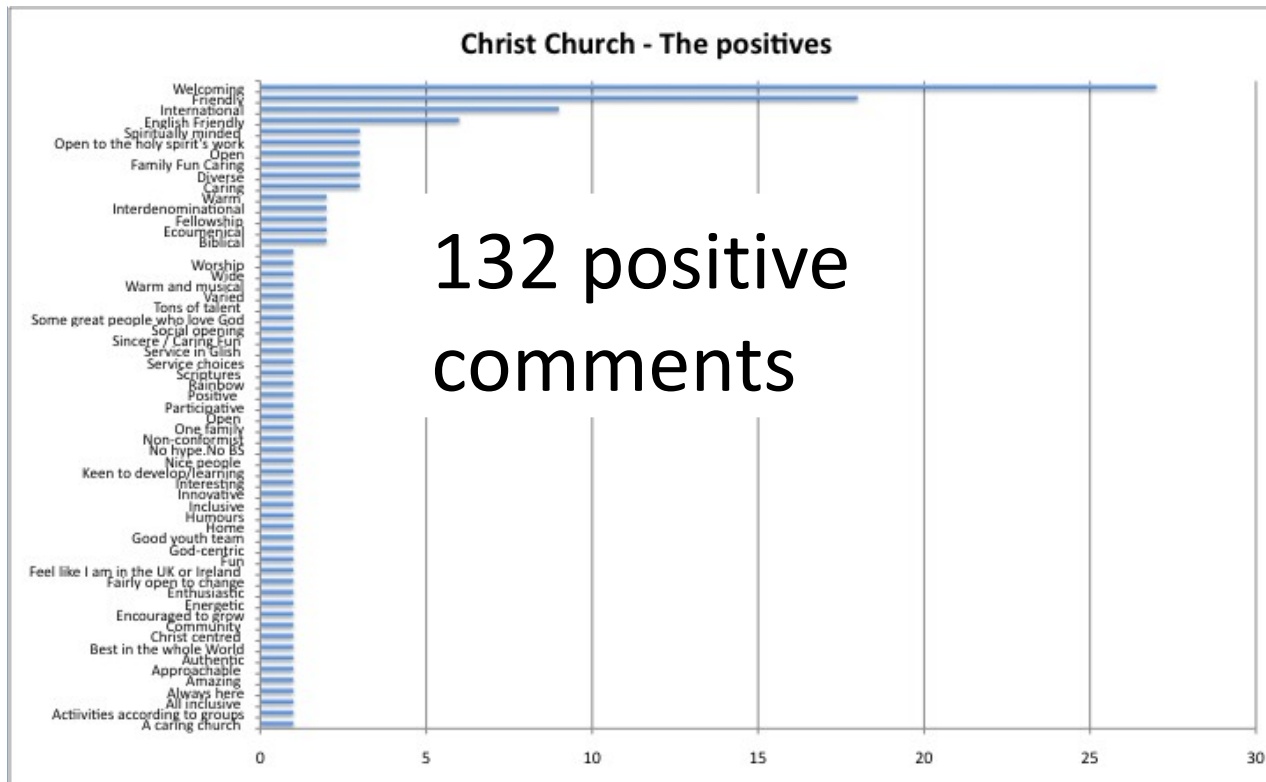
Want church to change policies

Content with current policies



# Positive messages

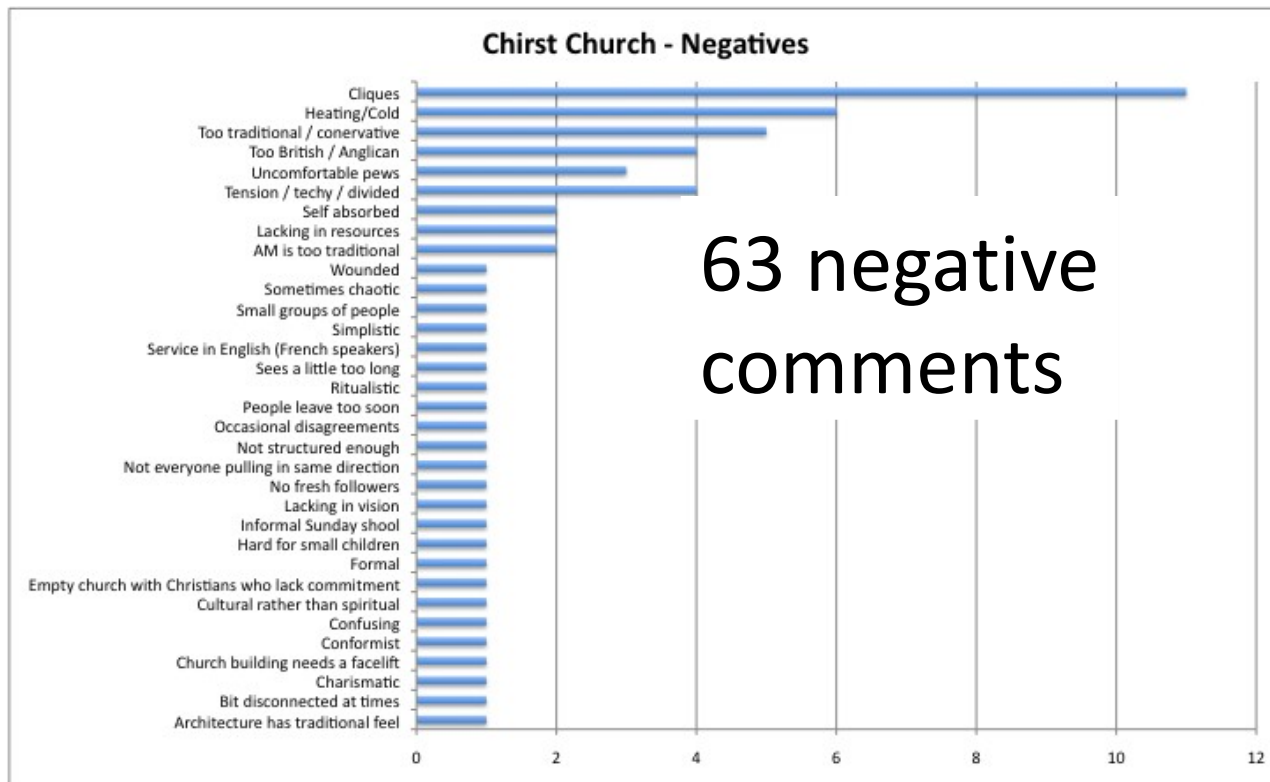
- ◆ The survey revealed 132 positive points about CCL;
- ◆ The over whelming messages were “*Welcoming*” and “*Friendly*”, followed by “*International*” and “*English Friendly*”



- Welcoming
- Friendly
- International
- English-friendly
- Spiritually minded
- Open
- Family, fun, caring
- Great people and talent
- Varied

# Negative messages

- ◆ There were 63 negative comments;
- ◆ The issue of “cliques” is split between the “conservatives” and the “radicals”:
  - ◆ Measured differences in future strategies;
  - ◆ Views on values;
- ◆ Material issues are heating and comfy pews;
- ◆ There is an issue of understanding the difference Interdenominational and multi cultural (see below).



- Cliquish (both ways!)
- Heating/Pews, etc
- Traditional, conservative, British

# Cluster groups – structure and description

- ◆ The chart shows the average number of words written by each member of each cluster group;
- ◆ The happy conservatives (the quiet majority) wrote the least.
- ◆ The six happy radicals wrote the most.

Radical	18 words 20%	50 words 8%
Conservative	24 words 16%	10 words 56%
	Satisfied	Happy

# Cluster groups – key attitudes

- ◆ Each of the cluster groups showed very different attitudes and demands;
- ◆ The satisfied groups tended to want more diversity;
- ◆ The happy groups tended to want more unity (though not necessarily with the same goals).

Radical	<p>More diversity. Need for Interdenominational</p> <p>20%</p>	<p>Need to pull together. More “Prayer”</p> <p>8%</p>
Conservative	<p>More welcome. Split between Interdenominational and Anglican</p> <p>16%</p>	<p>CCL is a core life value. Recognise need for funding</p> <p>56%</p>
	Satisfied	Happy

# Cluster groups – future demands and inputs

- ◆ The happy conservatives quietly like things as they are.
- ◆ The happy radicals want everyone to move forward together.

Radical	<p>Seek radical change counter the majority view.</p> <p>20%</p>	<p>Wish to expand programme and are willing to participate</p> <p>8%</p>
Conservative	<p>Like tradition but willing to explore and enjoy</p> <p>16%</p>	<p>Happy with current programme, but need to be mobilized</p> <p>56%</p>
	Satisfied	Happy

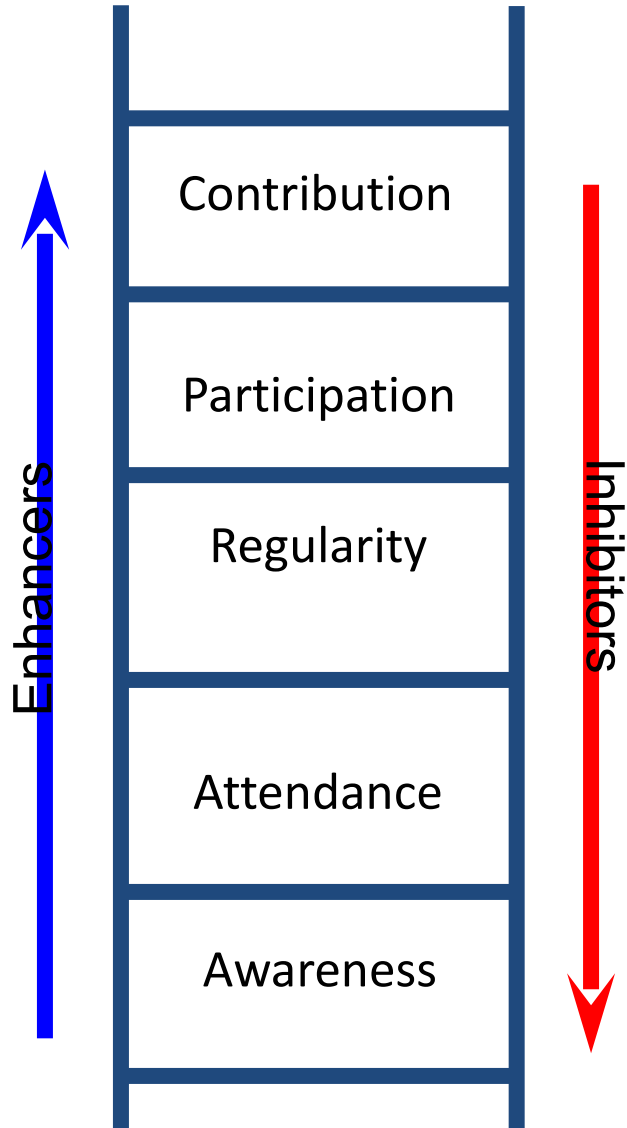
# General comments

- ◆ The challenge lies in reconciling the views and demands of the “quiet majority” of conservatives who account for three quarters of respondents, with those of the radicals who are split between 8% who are happy and 20% who seem slightly dissatisfied.





# CCL Loyalty Ladder



- How do we mobilise the maximum number of people to contribute, in time and money?
- How do we get people to enjoy more frequently the range of activities we offer?
- How do we maximise attendance at our core morning and evening services?
- Having made people aware, how can we get them to experience CCL?
- Are the wider Anglophone community aware of CCL? If not how can we change that?

# How do you believe CCL is funded?

Where do people think the revenue

Reality

# Conclusions

- **Warmth and welcome** Positive experience, that needs to be exploited in terms of internal mobilisation and communicated in terms of attracting new participants.
- **A rainbow of members and needs** Clearly a range of different audiences, but most have a willingness to work together, to common goals, while recognising different needs.
- **Inter-Anglican v inter-denominational** There is clear confusion between Anglican and interdenominational.  
Is the mandate not to welcome everyone, within an Anglican framework? Anything else is impossible.
- **Member needs** Spiritual growth, and wider community action are key action areas. How can we mobilise ourselves in these two areas?
- **Strategic needs** Attracting new members.  
Satisfying diversity within a common framework.

# Outside observations

- **Diversity**                      The diverse demands, practices and ambitions are both the challenge and the value of CCL. Difficult to reconcile, but if allowed to become divisive, rather than inclusive, will ruin the value for everyone.
- **Focus on activity not the future**                      While there is a recognition of a need for growth and change, 90% of the energy goes into day-to-day activity. There needs to be focussed energy on future growth, and renewal.
- **Mobilisation**                      Six people have strongly stood up and said “I will contribute”. It’s not enough. How do we mobilise more action across our membership?
- **Loyalty ladder**                      There needs to a structured marketing programme for all steps of the loyalty ladder with each of the different cultural groups and defined clusters, promoting to their own sector.
- **Cash**                      We need some, and not just to warm the church and improve the cushions