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Developing a sense of community: An assessment of the needs and resources of a church congregation

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Developing a Sense of Community:

An Assessment of the Needs and Resources

of a Church Congregation

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Abstract

The development of a psychological sense of community within various settings has been the focus of recent interest for many community psychologists. One setting, however, that has received minimal attention is religious organizations. In Canada, churches and synagogues are prominent institutions standing between the individual and the larger structures of society. Consequently, religious organizations can be an important cost-effective resource for prevention and health promotion programs. Through collaborative and consultative work with congregations, the community psychologist can reach important, underserved segments of the population who are reluctant to use traditional mental health services. Using the community development process congregational members can experience a significantly increased sense of belongingness, purpose, and empowerment in their lives both individually and collectively as a community of believers.

This thesis describes the process of how community development originated and evolved within a particular church congregation: the Westheights Brethren in Christ Community Church. Specifically, an assessment of the felt-needs and indigenous resources of the Westheights church was collaboratively implemented by 56 congregational members and myself. Participants were between the ages of 18-75, married or single, with children under 18 years of age or without. The assessment was carried out using three methods applied in a systematic, sequential manner. These were: (a) a nominal group technique meeting, (b) a specially designed questionnaire that I administered in personal interviews to various church members, and (c) a community forum.

The process and content results of the assessment demonstrated that the spiritual, social, personal, and material needs and the resources were successfully identified. The three methods provided multiple means for participation by divergent sources, cross-validated the needs and resources, and offered participants the opportunity to develop skills in assessment, problem-solving, and decision-making. The use of process notes and qualitative data collection strategies yielded information rich with descriptors about the subjective experiences of the participants.

The research findings provide valuable data which should be both useful and relevant for the Westheights congregation's continued pursuit of a psychological sense of community. Furthermore, the process/content data of the assessment have important implications for other congregations as well as for community psychologists interested in community development and empowerment.

Acknowledgements

> Just as each of us has one body with many members,
>
> and these members do not all have the same function,
>
> so in Christ we who are many form one body,
>
> and each member belongs to all others.
>
> Romans 12: 4-5 (New International Bible)

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Introduction

Community development describes the ongoing process by which a group of people cultivate their collective power to become an effective change agent of their own surroundings and situations. In order to create this sense of community there must be increased individual participation, the utilization of indigenous resources, the development of skills in problem-solving, decision-making, and goal-setting, and the creation of a long-range vision for the group (Lackey, Burke, & Peterson, 1987).

The process of community development can be applied to any setting. One social structure that has received minimal attention from community psychologists is religious organizations (Pargament & Maton, in press; Sarason, 1974). In Canada, churches and synagogues are prominent institutions standing between the individual and the larger structures of society. Consequently, these religious organizations can be an important cost-effective resource for prevention and health promotion programs (Berger & Neuhaus, 1977; Maton & Pargament, 1987). Through collaborative and consultative work with congregations, the community psychologist c · reac'. important, underserved segments of the population who are reluctant to use traditional mental health services. Using the community development process congregational members can experience a significantly increased sense of belongingness, purpose, and empowerment in their lives both individually and collectively as a community of believers (Pargament, Ensing, Falgout, & Warren, 1988; Pargament & Maton, in press).

For my thesis topic I was given the opportunity to assist with the growth and development of my church congregation: the Westheights Brethren in Christ Community Church. The ultimate goal for many of the members is a community of empowered Christians who are committed to Jesus Christ and each other, who have gained an opportunity to actively contribute to the growth of the congregation, and who can effectively address the needs of those people who live in oppressive, unhealthy circumstances. Since the church has gained many new members in the last year, the pastor, the church board, and I decided an assessment of the needs and resources of the church congregation was in order. This first step in the community development process attempts to define the most pressing issues currently of concern to group

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members, as well as targeting individual abilities which, if applied cooperatively, could satisfy the identified needs. Therefore, for my thesis I completed this assessment over a period of five months, using the following research techniques: group approaches (nominal group technique, a task force, and a community forum) and a specially designed questionnaire that I administered in personal interviews to various church members. Throughout this report the term member includes people who have taken formal membership with Westheights as well as individuals who have not.

This research report begins with a review of the principles and steps of community development, emphasising the applicability of the process to a church congregation. The second area of review explores the importance of community to the people of the Brethren in Christ church. A brief overview of the historical development of community within the denomination, and more specifically the Brethren in Christ Canadian Conference, confirms the appropriateness of utilizing community development principles at Westheights. Next, a conceptual framework and the resulting operational definitions of the terms "needs" and "resources" that I used in this assessment are presented. The fourth subsection describes the theory and practical implications of my role as consultant. The literature survey concludes with my statement of inquiry.

The second section presents the methodology of the needs and resources assessment with the Westheights congregation, beginning with a description of the research setting. Next, a subsection is devoted to the theory and design of the assessment process, which includes descriptions of each method that was used, as well as its unique advantages and disadvantages. The participants subsection and a detailed account of the assessment procedure are followed by a review of how the data were collected and analyzed. This section ends with a discussion about methodological difficulties that I encountered over the course of the assessment process.

In keeping with the process focus of this study, the results section presents not only an analysis of the data gleaned from the three methods, but also a report on the consequences of the assessment experience. That is, for the nominal group technique meeting, the structured questionnaire-interviews, and the

community forum I review both process and content results.

This research report concludes with a discussion of the process/content results of the assessment. For the Westheights congregation the value and relevance of the assessment experience and its findings are evaluated according to the degree of need importance and fulfillment, the research objectives, and the tentative plans for the future according to various members. Next, I consider what the assessment data could mean to other church groups, taking into account the particular philosophy and a[..]ach of this study. The final subsection includes my concluding comments, recommendations, and a brief discussion of the potential implications of the assessme [..]o community psychology.

Review of the Literature

The Community Development Process

The concept of community development consistently defies clarity and uniformity of definition and practice. This elusive quality is often attribute to the multidisciplinary nature of the subject matter combined with the dynamic complexity which typically describes a community (Douglas, 1987; Ravitz, 1982). Not surprisingly, the literature about community development is rich with descriptors, principles, and various approaches to the topic (Sanders, 1970), which can complement the flexibility and spontaneity that characterize developing communities. Consequently, the researcher is free to conceptualize and customize community development according to her or his own philosophy of change.

For this particular research endeavor I have chosen to focus on community development as a process of social action as opposed to a method or program (Sanders, 1970). This particular orientation places the emphasis upon the people and their interrelationships as opposed to viewing community development solely as a means to an end (Darabi, 1976). Biddle and Biddle (1965) describe community development as

> a social process by which human beings can become more competent to live with and gain some control over local aspects of a frustrating and changing world... It involves cooperative study, group decisions, collective action, and joint evaluation that leads to continuing action. It calls for the utilization of all helping professions and agencies (from local to international), that can assist in problem solving. But personality growth through group responsibility for the local common good is the focus. (p. 78)

Cawley (1984) provides an alternative definition of the community development process that although succinct, attempts to embrace the major themes and insights of writers in the field. He states:

> Community development can be described as a deliberate, democratic, developmental activity; focusing on an existing social and geographic grouping of people; who participate in the solution of common problems for the common good. (p. 16)

Therefore, community development is an ongoing process of social action which is utilized to help groups of people discover that they have the power and resources to collectively implement change.

In order to fully understand the process of community development, it is important to take a moment to define and clarify the term community. Traditionally, the idea of community has been tied to a physical

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locality such as a neighbourhood or a small town. With the advent of industrialization and urbanization, the increased speed of communication, and the development of scientific knowledge the notion of community began to shift from a structure tied to place to a structure identified by members without reference to a location (Dunham, 1986; McMillan & Chavis, 1986). Thus, community can also be relational, consisting of a group of individuals who share common values, beliefs, skills, and/or experiences, such as a church congregation or a workplace (Chavis, Hogge, McMillan, & Wandersman, 1986; McMillan & Chavis, 1986).

These two notions of community - territorial and relational - can equally benefit from the utilization of community development, since the focus of the community development process is the creation of a psychological sense of community (Chavis & Newbrough, 1986). That is, members of a healthy community should experience a sense of belonging, interdependence, mutual support, and the assurance that members' needs will be met through their commitment one to another (Chavis et al., 1986; McMillan & Chavis, 1986; Sarason, 1974). The acquisition of a psychological sense of community should be the overarching criterion by which to judge the success of community development for any group of people, be they geographically linked or not (Sarason, 1974). It is this sense of community to which I refer when I speak of developing community.

The effective utilization of community development depends on the adherence to certain principles. I have chosen to highlight four of these, which will provide a frame of reference throughout this study. To begin with, the locus of control must rest with the local people (Cawley, 1984; Douglas, 1987; Dunham; 1963; Lotz, 1987). Bloomberg,Jr. (1969) asserts that community development projects

> should be initiated in response to the expressed needs of the people, in effect giving power to "the clients"; that attitudinal change among the people is as essential as material progress; (and) that new leadership must be cultivated, especially among previously powerless groups such as women and youth. (p. 99)

In sum, the community development process argues against the traditional decision-making authority exercised by many social service professionals and administrative bodies. These institutions of power

have been accused of creating new problems as people experience a loss of control and responsibility over their own lives (Rappaport, 1981). This phenomenon is similar to the term iatrogenic illness, which describes the experience "of a client seeking the help of a professional to remedy a problem, but the help-ing response of the professional creates a new problem for the client over and above the one for which the client sought help. That is, as a result of the professional intervention, the client is worse off than before" (Nelson, 1983, p. 385). In order to eradicate the psychosocial iatrogenesis that so often accompanies a "top-down" approach to change, community development calls for a redistribution of power so that collec-tively people become self-determined, that is, empowered to control their own lives (Carey, 1970; Darabi, 1976; Douglas, 1987; Rappaport, 1981). This principle of participatory leadership or self-help is central to the democratic process of community development (Cawley, 1984; Dodge, 1980; Dunham, 1963; Fessler, 1969).

In addition to the collective empowerment of members of the community is the assumption that community development is deliberately goal-seeking and goal-directed (Cawley, 1984). This second prin-ciple states that the process is intentional and purposeful, rather than "the chance summation of outcomes of the 'invisible hand' at work on the random assemblage of individual interests" (Douglas, 1987, p. 19). Indeed, the decision to utilize the community development process is made by a community or group, when they believe that the established methods of handling growth and change are no longer adequate (Lotz, 1987; Sabre, 1980). Furthermore, the process of rational choice and action continues as a develop-mental activity. As the community development process evolves, goals may require re-evaluation and modification in light of new information. Therefore, the third principle asserts that all participants need to maintain an openness and flexibility concerning the desired outcome for their community (Cawley, 1984).

The fourth and final principle of community development suggests that the focus of all activity be the felt-needs expressed by the community. In other words, the development of any programs must be in response to the issues of concern targeted by the participants, even if the community consultant thinks some other need is of greater urgency (Dunham, 1963; Fessler, 1969; Lotz, 1987). The importance of this

principle cannot be overstated, since disregard of the opinions of the community demonstrates a blatant disrespect and lack of trust in the ability of the people to recognize their needs and to subsequently set up the appropriate goals to meet those needs (Fessler, 1969). Fessler pointedly declares:

> Given some training in analyzing their needs, the people can and will do a better job than the professional workers from outside the community. And in the process of doing the job themselves the people increase the motivating forces for accomplishing the goals which they set up - something which the professional worker cannot do. (p. 255)

Along with actualizing the key principles of community development, a focus on process describes the phenomenon as it happens. That is, process refers to the succession of events or stages that are demo-cratically planned and implemented by the participants in order to meet the goals they progressively choose (Biddle & Biddle, 1965; Sanders, 1970; Thomas, 1980). The emphasis, however, is not on whether these particular events occur in a fixed sequence, or how often certain stages occur, since each community addresses unique problems (Biddle & Biddle, 1968). Rather the process is one that is motivated by partici-pant selection and the people's perception of their need and their growing awareness of possible ways to satisfy that need (Biddle & Biddle, 1968). The following is a brief description of each stage or event, as outlined by Lackey et al. (1987), that community members must be able to perform in order to identify and resolve community problems.

1. *To identify the felt-needs of the community.* The ability of a community to examine itself is one of the most essential tasks. In order to accomplish this, a needs assessment using techniques such as a questionnaire, the nominal group process, and/or community forum is a first logical step.

2. *To identify and utilize indigenous resources.* A community that is not only able to identify its felt-needs but is also able to fulfill those needs will begin to really experience a sense of empowerment, unity, and loyalty. Techniques that are used to accomplish the needs assessment can also be used to determine community resources.

3. *To analyze and prioritize problems.* Collaboration continues for community members who must use the results of the needs assessment to identify and rank order their problems and needs. Techniques

for this task can include the nominal group process, task forces, key informants, and community forums.

4. *To identify and obtain agreement on long and short-term goals and a plan of action, including proposed activities and projects.* This stage includes cost analyses utilizing such techniques as cost-effectiveness and cost-benefits.

5. *Implementation.* It is important to address initially a relatively simple need and its corresponding goal using resources that are indigenous to the community. This approach ensures with reasonable certainty that the participants will have a successful experience.

6. *Evaluation and reassessment of activities and plans.* Integral to any developmental process are evaluation procedures that permit assessment of the implementation and the outcome of the action phase. Community members will want to familiarize themselves with various techniques such as surveys, personal testimonies, and written documentation. At this point, participants will understand the importance of remaining flexible and receptive to changes in goals and planning directions.

As the process of community development unfolds the participants will develop various characteristics that are attributed to healthy communities. These traits include: (a) well developed skills in assessment, problem-solving, decision-making, and goal-setting (Biddle & Biddle, 1968; Chavis & Newbrough, 1986; Lackey et al., 1987; Schler, 1970), (b) a broad distribution of power in decision-making and participation in community affairs (Lackey et al., 1987), (c) commitment to the community and the interdependence between its members (Bloomberg, 1969; Lackey et al., 1987; McMillan & Chavis, 1986; Sarason, 1974), and (d) a willingness to include new members into the community.

The process of community development as described and outlined above can be applied to any community setting. One group of people who have received minimal attention from community psychologists are those indiv'iuals who make up a church congregation (Pargament & Maton, in press; Sarason, 1974). This groi p of people united together by religious beliefs can provide members with a sense of belonging-

ness, purpose, and social support (Pargament et al., 1988). Although members do not typically live communally, the congregational experience can become an opportunity for members to experience a psychological sense of community and empowerment in their lives both individually and collectively as a community of believers (Berger & Neuhaus, 1977; Pargament & Maton, in press; Maton & Rappaport, 1984; Sarason, 1974). Pargament and Maton (in press) point out:

> Important implications for community research and action can be drawn from the unique responses of religion to concerns vital to our discipline (i.e., community psychology): the need for meaning and understanding, the need for community and belonging, moving beyond a narrow individualism to a commitment to the public good, and responsivity to disenfranchised and marginal groups. (p. 36)

Although the attention of community psychologists to religious groups has been meager, the place of community in the Christian church has been historically important (Beach, 1969; Gish, 1979; Watson, 1978). The Old Testament documents the struggles and victories of the people of Israel who, called by God, were united by faith and often by territory (Gish, 1979). With the coming of Jesus, the definition of community clearly became relational, based on the common bond of acceptance of Jesus as personal Savior and Lord (Ephesians 2:11-22, 1 Corinthians 12: 12-27, Romans 12:4-5, New International Version Bible, 1984). The book of Acts in the New Testament records the development of an early church that was founded on common beliefs, commitment, mutual interdependence, and a system of organization that facilitated the empowerment of its members (Watson, 1978). In other words, members of the early Christian church may well have experienced a psychological sense of community.

Unfortunately, during the last two millennia the church could not remain immune to the various ecclesiastical leaders who have attempted to wield political and social power over their own congregations, and, on occasion, nationally and internationally. Thus, a top-down method of administration, theological differences which cause confusion and division, and a loss of the purpose of church have contributed to the symptoms of oppression, powerlessness, and alienation which have come to characterize the status of various members of numerous twentieth century churches. Inevitably, many congregations have become stagnant and ingrown, even to the point of closure (Malony, 1986). In those churches that con-

tinue to operate, particularly the larger ones (i.e., a congregation with approximately 200 or more members [Wagner, 1976]), many members feel powerless. Often this is associated with the lack of awareness of members' needs (Jacobsen, 1972; Malony, 1986), the failure of programs to address felt-needs (Malony, 1986), and the consequential loss of a sense of community and the inability of members to mobilize and address the needs of their fellow members and those of the public.

Despite these difficulties, the purpose of all contemporary churches who claim to adhere to the tenets of New Testament Christianity has remained unchanged. Included in this purpose is worship, fellowship, teaching, and social outreach, all of which are equally important to the overall health of a congregation. Malony (1986), Wagner (1976), Werning (1983), and other church growth experts believe that with the help of balanced planning and organization the members of contemporary congregations can achieve the psychological sense of community and empowerment that was exemplified by the New Testament church. Therefore, the process of community development is not only appropriate but could also be highly beneficial to a fellowship desiring empowerment as an actualized community of believers.

Community in the Brethren in Christ Church

In order to discover the importance of community to the people of the Brethren in Christ church it is necessary to review the history of the denomination, placing particular emphasis on those aspects which conform to the four community development principles which I previously highlighted. Therefore, for this section I specifically focus on the denomination's historic and contemporary (a) respect for the collective empowerment of community members, (b) deliberate implementation of goals, (c) willingness to maintain openness and flexibility to change, and (d) respect for and response to the felt-needs of all denominational members.

The inception of the Brethren in Christ denomination occurred during the latter half of the eighteenth century amongst a rural people living in Lancaster County, Pennsylvania. By 1788 the first of its members became some of the early non-native settlers of what is now the province of Ontario (Sider, 1988).

The distinctiveness of the Brethren in Christ result.d from their synthesis of three theological streams of influence. To the originators, who were Mennonites, the Anabaptist vision of the believers' church as a separate community was a necessary element for a group of people claiming adherence to Christian beliefs. The Brethren in Christ founders, however, decided that the church had to be made up of believers who could testify to an individual heart-felt acceptance of Jesus Christ as Lord and Savior. This emphasis on personal conversion was due to the influence of the Pietist movement, which was introduced to Pennsylvania in the late 1700s by the German Lutherans and various reform groups. Consequently, the early Brethren in Christ were a people who experienced individual salvation (i.e., the "new birth") not only as a personal reality but as an essential prerequisite to the establishment of a new social order fashioned by a lifestyle of mutuality and love (Schrag, 1972; Shafer, 1985). By the end of the nineteenth century, the Brethren in Christ had adopted the third major theological influence which was the belief that the Holy Spirit could empower believers to grow in holiness and love. The roots of this theology was the doctrine of holiness and the "second work of grace" as taught by John Wesley in eighteenth century England (Climenhaga, 1942; Kauffman & Harder, 1975; Schrag, 1974; Sider, 1985, 1988; Wittlinger, 1978).

The early Brethren in Christ followers viewed the individual conversion experience and subsequent baptism as the door to a new life of "brotherhood community" where all believers were responsible to minister to the needs of every person in the fellowship (Schrag, 1972; Sider, 1988). The significant importance of community to the early Brethren in Christ people was clearly documented in their Confession of Faith, written about 1780 (Schrag, 1974), an excerpt of which states:

> Here the Lord Jesus has become a Redeemer, so He will and is to be a pattern for us. And because children love the one who bore them, so also they love the one who is born from him; and that we recognize to be a believing community....And furthermore because such children are bound to watch out for each other, we consider it necessary that nobody in important affairs should undertake anything without brotherly advice. (p. 2)

The Anabaptist concept and practice of sisterhood-brotherhood continued to permeate the developing Brethren in Christ denomination of the nineteenth century. In practical terms this ideology meant that people, who were typically farmers, lived in close proximity to each other, sharing emotional, spiritual, as

well as financial burdens, finding counsel amongst themselves, enjoying friendships and worship in the intimacy of each others' homes, and lovingly confronting and disciplining erring "sisters and brothers" (E. M. Sider, personal communication, October 20, 1988). This evidence of unity was one aspect of a believer's decision to become separated from the world, which was seen as a necessary step in order to establish the visible church. As well, Brethren in Christ members voluntarily chose to withdraw from all political activity (including voting and jury duty), refused to participate in any form of violence (including military action), and rejected the "pleasures" and securities of the world such as fashionable dress, entertainments, and insurance. The preservation of their German language and culture, as well as their shared socio-economic background certainly helped the Brethren in Christ to actualize the Anabaptist vision of the believers' church (Sider, 1988).

To be sure there were points of conflict and disagreement. Sensitive members, who needed the help of others (often of a financial nature), would at times find the aid of sisters and brothers paternalistic and oppressive despite the good intentions of the givers. The issue of dress, which was the most obvious statement of separation, was easily susceptible to legalism, which contradicted the egalitarian nature of community (E. M. Sider, personal communication, October 20, 1988). The many occasions of fellowship provided, however, ample opportunities for issues to be aired and resolved. Hence, the early development of the Brethren in Christ church was a time of strong ties between members who considered the sacrifices of worldliness to be insignificant compared to the sense of belongingness and empowerment that accompanied their realization of community (Sider, 1988).

In summarizing the origins of the Brethren in Christ denomination, it is important to clarify that the principle of sisterhood and brotherhood was maintained between members who lived not only within a day's journey of each other by horse and buggy, but as well between those members who resided in different states and provinces (e.g., Ontario and Saskatchewan). By the 1900's, the structure of church life was organized so that the primary focus was on the life of each individual congregation, although the area bishop had significant authority such as presiding over congregational council meetings (which all mem-

bers attended). Once every year an international meeting was held called General Conference where elected delegates from every church came together to have fellowship and do business for a week. This event affirmed that all congregations, no matter how small and isolated they may have been, were a united body irrespective of geographical or political boundaries (Sider, 1988).

Thus, as the denomination grew in numbers and geographic area, great care was taken to ensure the collective power of members, to respond to the felt-needs of individuals and congregations, and to establish and implement goals for the denomination both locally and internationally, in an organized and democratic fashion (Byers, 1985). Therefore, the nineteenth century Brethren in Christ church actualized the principles of community development, as members desiring to pattern their fellowship after the Anabaptist-rooted understanding of the church as a gathered community of believers (Schrag,1972).

Since the 1950's the Brethren in Christ denomination has undergone a significant number of changes. The continued importance of unity amongst members and leadership that was consistent and creative, helped the church maintain openness and flexibility toward new and different ideas and influences such as revialism, Sunday Schools, education, and the post-Second World War urban migration. By the mid-1980s, farming, which had been the almost sole occupation of Brethren in Christ, had been replaced by blue-collar and professional occupations (Sider, 1988). Consequently, various congregations became larger, multi-ethnic, and changed from rural to suburban. In order to bring greater unity to church government, the various church districts amalgamated into six large regional conferences (the Canadian Conference includes all congregations in Canada), with a sophisticated overseeing administration that consisted of various Boards and paid leadership positions (Byers, 1987; Sider, 1985, 1988). This was supposed to help strengthen the role of the congregation, which was given greater decision-making power to interpret church legislation and doctrine. For example, individual churches could determine their own form of worship or refuse to accept a pastor recommended by the bishop (Byers, 1987; Sider, 1988). In sum, the Brethren in Christ church, following 1957, moved rapidly toward a more professional ministry (Sider, 1988). Historian Sider notes that " this stands in contrast to the earlier ministry in which pastors were

called by the congregation and served without pay in the pulpit on Sunday after having worked in the fields during the week." (p. 247).

Despite the overall positive reception to such changes, the contemporary Brethren in Christ have been accused of sacrificing the development of a sisterhood-brotherhood community (Schrag, 1972; Sider, 1988). Two principal explanations for this have been suggested. Subsequent to the Second World War the theological emphasis shifted toward an individualistic, experiential focus on personal salvation, personal ethics, and personal evangelism (Sider, 1988). This significant reorientation, which continues to be dominant in Brethren in Christ thought and practice, "resulted in the gradual erosion of the view held earlier that the essence of faith was the realizing of brotherhood community" (Schrag, 1972, p. 129). Secondly, M. H. Schrag (personal communication, October 21, 1988) cautions that, although the new government structure allows various decisions to become the responsibility of the congregation, such decisions are in fact made by the church board, who are viewed as elected representatives of the fellowship, and not by all voting members of the congregation as was the case in the past. As a result, Schrag believes that the empowerment of individual believers and the development of a sense of community are threatened.

E. M. Sider (personal communication, October 20, 1988) points out that certain past practices (such as the love feast, foot washing, public and private confessions, and testimony meetings) were important to the maintenance of a sense of sisterhood-brotherhood. To varying degrees these traditions encouraged important ingredients of a healthy community such as mutual support, equality between people, oneness of purpose (i.e., shared goals), openness, trust, honesty, interdependence, and opportunities to collaboratively problem-solve (Bloomberg, 1969; Lackey et al., 1987). By the 1980s, these practices have been virtually eliminated as a result of the ongoing changes within the denomination. In their place, numerous surveys and studies have been used to seek out the opinions of congregational members and/or church leaders for reasons such as program evaluations, feasibility studies, and projective planning. The question remains, however, whether a professionalization of church life and the utilization of research methods can inspire the sense of community that was experienced in the nineteenth century.

Although the realization of community is not as significant as in the past, the Canadian Brethren in Christ have preserved a sense of unity seldom seen in other regional conferences in the denomination (Sider, 1988). Nevertheless, there are those who are concerned that the uniqueness of the Brethren in Christ heritage, particularly the Anabaptist-rooted understanding of the church as a gathered community of believers, will be further weakened. Sider summarized the apprehension when he said, "How can we maintain historic principles and clothe them in contemporary practices?" (E. M. Sider, personal communication, October 20, 1988).

In conclusion, it would seem that the concept community has historic and contemporary importance for the people of the Brethren in Christ church. In light of the current tension between tradition and change, the positive receptivity of the denomination to new ideas and methods (although not without careful scrutiny), and the recent use of surveys and feasibility studies, I believe that the community development process is relevant and applicable to the Westheights congregation.

A Conceptual Framework for Understanding Needs and Resources

In brief, the purpose of this research is the assessment of the needs and resources of the Westheights Brethren in Christ Community Church. In order for this first stage of the community development process to take place, it was necessary to define and conceptualize the terms "need" and "resource". Since the definition of both of these terms varies in inclusiveness and specificity depending on the population concerned (Abbey-Livingston & Abbey, 1982; Bradshaw, 1972; Felner & Aber, 1983; Glampson, Scott, & Thomas, 1975), I describe what I believe to be an appropriate operational framework for the assessment of the Westheights congregation.

First, a concept of need can be framed by either a proactive (prevention) perspective or a more traditional, reactive view (Felner & Aber, 1983). Chavis and Newbrough (1986) believe that a psychological sense of community offers the same factors that are required for primary prevention programs and the mediation of environmental stress, such as social support, personal empowerment, and competence. Furthermore, Maton and Pargament (1987) propose that religion and more specifically, congregations, can

have a preventive influence over social and psychological problems. Therefore, for the purpose of this assessment, the identification and definition of need is recognized from a primary prevention standpoint.

Secondly, a particular need can be categorized according to who is responsible for the definition and how and by whom the need is expressed (Bradshaw, 1972; Jones, Brown, & Bradshaw, 1978). Using this orientation, Bradshaw (1972) created a taxonomy of need that includes:

1. Normative-need: A "desirable" standard that is defined by the professional or expert.

2. Felt-need: A need expressed by the targeted population that is synonymous with want.

3. Expressed-need· A felt-need tha' is turned into a demand for action.

This assessment incorporates all three of the above categories, since: (a) the pre-determined standard was established according to the purpose of the New Testament church (i.e., the "expert" is God), (b) the participants were congregational members (i.e., felt-needs), and (c) throughout the assessment process the opportunity was given for needs to be clearly expressed with the expectation that resources could be developed.

Thirdly, the term need can encompass different types (Bisogno, 1981; Forti, 1981). The most common list of needs developed by Maslow (1972) is inappropriate for this assessment, due to its vertical implication of "basic" and "transcendental" qualities, where those needs lower on the hierarchy must be satisfied first. Instead, the existence, relatedness, and growth (ERG) theory of Alderfer (1972) offers a conceptual framework of need that is (a) compatible with a prevention perspective, and (b) applicable to a religious congregation. The following is a succinct definition of each aspect of need according to Alderfer:

- Existence needs: include all the various forms of physiological and material desires such as a pay check or food.

- Relatedness needs: involve relationships with significant others such as family, close friends, and coworkers.

- Growth needs: concern finding those opportunities by which a person can develop and utilize personal skills and gifts.

Two assumptions of the ERG theory are particularly relevant to an assessment of a religious congregation. These are: (a) each individual experiences, to some degree, all three categories of need, and (b) existence, relatedness, and growth can be presented as complete and distinct categories, rather than on a continuum.

For the purpose of this assessment, growth needs coincide with spiritual needs, referring to the development of skills and knowledge that will enhance the people's relationship with God. The need for relatedness corresponds to two similar yet distinct needs: social needs and personal needs. Social needs concern the relationships between congregational members, whereas personal needs address the emotional and psychological wellbeing of the congregation, using intimate personal relationships as the assessment index (Carkhuff, 1974). Lastly, the need for existence corresponds to the material needs of the congregation.

The above three criteria constitute the conceptual framework of need that I deemed to be appropriate for the assessment of the Westheights congregation. The first two points were used to develop the following operational definition of general need:

> Need is that which people believe they require in order to reach a predetermined standard. That is: What felt-needs of the Westheights congregation must be met so that we can become a community of empowered Christians who are committed to Jesus Christ and each other, and who are ready and able to address the needs of those people who live in oppressive, unhealthy circumstances?

Finally, in accordance with Alderfer's ERG theory, the following definitions of each type of need were conceived:

- *Spiritual Needs.* That which is needed in order to be better equipped to relate to God through His Son, Jesus Christ, and to grow as a Christian. For example, need to learn more about prayer.

- *Social Needs.* That which is needed in order to develop caring and committed relationships within the Westheights congregation. For example, need to meet more people.

- *Personal Needs.* That which is needed in order for individuals to love themselves more as Christ commands, and to love those who are significant in their lives. For example: Need help with depression, or need to learn how to better relate to my teenage son.

- *Material Needs.* That which is needed in the way of changes to the church building, and/or material items that would help the congregation to become more effective servants for Christ. For example, need a library.

The second component of this assessment - resources - is not typically included in a needs assessment. Traditionally, the identified needs of a target population are met by sources other than themselves, such as community organizations or government departments like social services or recreation (Jones, Brown, & Bradshaw, 1978; Nickens, Purga, & Noriega, 1980). However, one of the tenets of Christianity is that believers are to serve one another (Ephesians 5:21, New International Version Bible, 1984), as well as those in society who are powerless, and oppressed (Luke 10:25-37, New International Version Bible, 1984). Accordingly, the identified needs of a congregation should be met by the people of that congregation. Therefore, the assessment of the Westheights church includes the second stage of the community development process as outlined by Lackey et al. (1987). This involves the identification of indigenous resources that are already in place, as well as those which could be designed, so that appropriate utilization can take place.

Jones et al. (1978) propose that "resources refers to more than just revenue - it includes manpower, skills, and plant and a more comprehensive and critical approach to their use and effectiveness" (p. 34). This concept of resources provides the foundation for the following definition that I designed for this assessment:

> The term "resources" refers to the current programs and activities that are already in place, as well as skills, abilities, and new program ideas that could be implemented to meet the identified needs of the church community.

In summary, the terms "needs" and "resources" are operationalized using conceptual frameworks that are appropriate for an assessment of the Westheights congregation.

My Role in the Community Development Process

The implementation of the community development process within any setting requires as a catalyst the concern and motivation of at least a few residents of the community. Although these people may have the interest and understanding that is critical to the effective carrying out of a community development effort, they often lack the skills and knowledge that are necessary in order to know how to actualize the process. In the multi-labeled role of consultant (Cherniss, 1976; Grinnell, 1970; Lippitt & Lippitt, 1986; O'Neill & Trickett, 1982; Schein, 1969), change agent (Fisher, 1982; Kramer & Specht, 1969; Sarbin, 1970), or encourager (Biddle & Biddle, 1968) the community psychologist can provide certain tools that blend with the abilities and competencies of community members (Biddle & Biddle, 1968; Kelly, 1971; Truman, Grether, Vandenberg, & Fear,1985).

In its simplest form, consultation describes what an individual or group of individuals with specific skills in organizational development offer to an organizational system that is experiencing difficulties. The process model of consultation, with its emphasis on "joint diagnosis" between consultant and consultees (Cherniss, 1976; Lippitt & Lippitt, 1986; Schein, 1969), is particularly compatible with community development. That is, the nucleus of process consultation (hereafter referred to as consultation) is not to provide specific solutions for the consultees' situation, but rather to help the participants improve their interpersonal communication patterns, leadership, decision-making, group functioning, and intergroup relations (Lippitt & Lippitt, 1986; Schein, 1969). Therefore, central to consultation is the empowerment of the participants as they learn how to develop their own solutions.

To this end, the consultant is expected to (a) respect the system enough to thoroughly learn about the history and dynamics of the setting and its participants, (b) be willing to exchange information, (c) share skills and knowledge, such as problem-solving methods, (d) demonstrate sensitivity and respect for the consultees' concerns and their desired goals (Grinnell, 1970; Pargament et al., 1988; Schein, 1969), and (e) "serve as an agent of purposeful or planned change" (Lippitt & Lippitt, 1986, p.185). Therefore, the consultant, like the community developer, focuses on the empowerment of the participants, the identification

of their felt-needs, and the subsequent sharing of skills and knowledge. Consequently, the role of consultant appropriately describes the responsibilities of the community psychologist who is collaboratively involved with others in the progressive development of a sense of community.

Consultation with a religious setting presents some unique issues that are pertinent to this research. The following points that I wish to highlight are drawn from the recommendations of Pargament et al. (1988), based on their extensive consultative experience with religious systems. First, it is critical that the consultant recognize and respect the "religious" nature of the congregation, that is, the particular belief system to which the church adheres. Secondly, the consultant must be aware that churches have "distinctive 'personalities' or climates, including their sense of community, emotional expressiveness, openness to change, stability, and tolerance of individual differences" (Pargament et al., 1988, p. 395). The recognition and application of these two points can help to ensure the minimal occurrence of misunderstandings and miscommunication during the consultation. Thirdly, the belief systems of congregations can differ in their compatibility with the beliefs, values, and goals of community psychologists. Therefore, the consultant must be able to identify her or his values, and decide if these values and those of the consultees are compatible. If any significant value conflicts seem to exist, it is the consultant's responsibility to notify the congregation and together decide the most beneficial course of action. Finally, the consultant must be particularly sensitive to informal as well as formal sources of power, since religious authority structures vary substantially between settings.

The degree of success with which the consultant deals with these issues can depend on whether or not she or he is internal (a member of the church or denomination he or she is consulting with), or external to the system. This can be an important factor in denominations or congregations who adhere to strong Biblically-based beliefs, particularly when members are cautious about "outsiders". Such an example is the Westheights Brethren in Christ Community Church. The members of the church board try to be be diligent and thorough investigators of any potential activity, research or otherwise, that might involve the congregation. Consequently, with churches like Westheights, the development of a good working relation-

ship relies on the consultant gaining acceptance into the fellowship. For example, Maton and Rappaport (1984) report that they attended a non-denominational Christian fellowship for one year, averaging five to seven hours per week, as participant-observers, before initiating active research methods.

When a church is cautious about external specialists, and time constraints are a factor, the internal consultant has particular advantages. For example, she or he should have a thorough understanding of the history and dynamics of the congregation. Most importantly, the consultant will already have pre-existing relationships upon which to build. For the past 13 months, I have been a member of the Brethren in Christ denomination and the Westheights church. Unquestioningly, my commitment to a belief system that is shared by the fellowship members and my active participation in a variety of church activities significantly determined the positive reaction of the church board to my proposal for a collaborative research project. Otherwise, I could not have passed the critical scrutiny of board members who carefully examined not only the assessment methodology, but also my motives and my spiritual and professional integrity.

As to be expected, there are disadvantages for the internal consultant which could significantly influence the consultation outcome. First, the consultant must recognize and confront his or her own personal bias about the congregation and/or denomination, and realize the potential limitations it may put on the process (Maton & Rappaport, 1984). The consultant can partly overcome bias by using multiple sources of information, such as self-report, and various participant reports, as well as incorporating various methods of data collection (e.g., surveys, community forums, interviews) (Lippitt & Lippitt, 1986; Maton & Rappaport, 1984). Second, in order to avoid role ambiguity and confusion for all involved, it is important to have clearly defined role responsibilities (Pargament et al., 1988). In sum, the internal consultant who is also an invested participant can gain easier access to certain congregations but must, in turn, be prepared to be honest about personal loyalties and bias and compensate accordingly.

The process of consultation, like that of community development, typically evolves through a series of phases or steps. These phases include pre-entry, entry, work-assessment, evaluation and termination or separation (Grinnell, 1970; Lippitt & Lippitt, 1986; Pargament et al, 1988; Schein, 1969). Each phase is

characterized by unique tasks and challenges as the consultant endeavors to facilitate the process of community development. The following is a brief description adopted from Grinnell (1970) of what typically transpires:

1. *The pre-entry phase.* The period when the consultant learns about the setting before the initial meeting with the consultees.

2. *The entry phase.* The period when the consultant and the clients develop a working relationship and define role expectations and goals for the project.

3. *The work-assessment phase.* The period when the agreed upon work is further defined and implemented. Most of the consultant's time is spent involved in this phase.

4. *The evaluation phase.* The period when the project is evaluated usually from both a content and process perspective using the predetermined goals as an achievement index.

5. *The termination phase.* The period which marks the end of the consultant's responsibilities. Withdrawal occurs in a manner that is mutually agreeable to the consultant and the setting.

It was important that I made the congregation aware of these steps and to be sure that they understood that my involvement as a consultant ended with the completion of the assessment. In fact, from the inception of the process, the expectation of a consultant is to work her or himself out of a job (Biddle & Biddle, 1968; Lippitt & Lippitt, 1986). Thus, it was essential that congregational members developed the necessary skills and confidence to successfully continue the ongoing evolution of the community development process (Truman et al., 1985).

Statement of Inquiry

The overall aim of this research is to study and record the process of how community development originates and evolves within a particular group of people: the Westheights Brethren in Christ Community Church. The importance of actualizing a sense of community is typified by the inclusion of the word community in the church title. Unfortunately, as previously reviewed, the aspect of community within the

Brethren in Christ denomination has suffered as the result of changing practices. The Westheights congregation, in particular, typifies the new, contemporary, suburban, multi-ethnic, multi-needs church, that is struggling to define and create a sister-brotherhood community.

A first step in the development of community is the assessment of the needs and resources of the congregation. Therefore, this thesis focuses on such an assessment in an attempt to fulfill the following objectives:

1. To adhere to the four identified principles of community development: (a) that the locus of control rests with the congregation, (b) that the assessment process is deliberately goal-seeking and goal-directed, (c) that all participants maintain an openness and flexibility concerning the desired outcome of the assessment, and (d) that the focus of all activity is the felt-needs as expressed by the church community.

2. To actively include all interested members of the congregation in the assessment process.

3. To identify the needs of the Westheights congregation according to four categories: (a) spiritual, (b) social, (c) personal, and (d) material. To identify the resources of the people of Westheights that are currently in place which could meet the identified needs.

4. To identify the percentage of people who already use the current resources to meet their identified needs.

5. To identify any issues or concerns that are relevant to the identified needs and resources.

6. To identify all suggestions (i.e., potential resources) that could be developed to better meet the identified needs.

7. To identify the percentage of people who would be willing to help meet the needs.

8. To identify whether or not the Westheights congregation develops skills in assessment, problem-solving, and decision-making.

The information gained from this research adds to the knowledge base of community development, particularly using church congregations. Furthermore, for the members of Westheights Community Church this assessment is an important step toward their growth as an empowered community of believers. For the Brethren in Christ denomination this research could mean a way to revitalize a powerful, corner-stone belief.

Methodology

The following section presents the methodology of the needs and resources assessment with the Westheights congregation, beginning with a description of the research setting. Next, a subsection is devoted to the presentation of the theoretical and design framework of the assessment process, which includes descriptions of each method that was used, as well as their unique advantages and disadvantages. The participants subsection, and a detailed account of the assessment procedure, are followed by a review of how the data were collected and analyzed. This section ends with a discussion about methodological difficulties that were encountered over the course of the assessment process.

The Research Setting

The Westheights Brethren in Christ Community church began 11 years ago in the home of one of the people who made up a small group committed and dedicated to the belief that there was a need for an urban Brethren in Christ "church planting" in a particular mid-sized city of southern Ontario. On the first Sunday of July, 1987, the growing congregation had its first service in the new church building, rather than the school auditorium that had been its home for the previous several years. Since then, the number of members has grown steadily from an average Sunday morning service attendance of 115 in September, 1987 to 180 approximately a year and a half later. Consequently, in the fall of 1988, the congregation decided to hire a second pastor on a part-time basis to assist the full-time pastor with the ever increasing responsibilities of shepherding a growing church.

As previously explained, Westheights is part of the Canadian conference of the Brethren in Christ denomination, which adheres strongly to a conservative, evangelical Bible-based foundation for the purpose of teaching, preaching, worship, and ministering to congregation members as well as to the local, national, and international society. In addition, the Pastors, deacons, and church board present to the congregation those theological emphases which make the denomination unique, such as pacifism, personal discipleship, and the empowerment of the Holy Spirit. Notably, the majority of the Westheignts members are not from families with a Brethren in Christ heritage which is becoming typical of the contemporary,

urban Brethren in Christ "church planting".

The congregation has a broad base of decision-making power, consisting of various committees (e.g., personnel, Sunday school, and the adult fellowship committee), deacons, and the church board, to whom the two pastors are directly accountable. Westheights encourages the involvement of any and all persons who are committed to growing in their relationship with Jesus Christ and does not discriminate against those individuals who chose not to take formal membership with the church. Thus, all positions (excluding the pastors) are filled by individuals who are elected by the congregation. Voting, however, can only be done by those individuals who hold formal church membership. Throughout this report, though, the term "member" includes people who have taken membership with Westheights as well as those individuals who have not.

Presently, the Westheights church is approaching a regular attendance of approximately 200 people. As previously discussed, members of churches averaging that size and larger can begin to experience a sense of powerlessness and alienation. For the Westheights congregation to continue to function in a preventive role and be able to know and appropriately address the felt-needs of members, the pastors and the church board have begun discussing alternative methods and programs. Due to their openness and receptivity, the process of community development has been accepted by them as one means toward an empowered community of believers.

A Theoretical and Design Framework for the Assessment Procedure

In order to document the community development process the consultant must have a means to record the research findings which can be then used by the participants to actualize the required changes. In fact, every consulting situation can be viewed as a collaborative data-collection process (Lippitt & Lippitt, 1986), and consequently necessitates an appropriate research approach.

The style of research known as action-research (Biddle & Biddle, 1965; Lippitt & Lippitt, 1986; Thomas, 1983; Truman et al., 1985) is a particularly effective means of studying, while simultaneously

contributing to the process of consultation and community development (Thomas, 1980). Truman et al. (1985) point out that

> the distinctive feature of action-research is its "dual commitment" to promoting action within the CD process and building a CD knowledge base. Action occurs throughout the process and should continue after the research is completed. (p. 114)

The promotion and maintenance of community action are due to the participatory nature of action-research. That is, when the consultees collaborate in the data-collection, the data will gain greater credibility and the participants will be more willing to put in the effort to understand the results and their application. Consequently, the consultees will be active participants in the carrying out of any necessary changes that contribute to the actualization of a sense of community (Biddle & Biddle, 1965; Lippitt & Lippitt, 1986).

The community assessment approach I chose embodies the two significant elements that are shared by the community development process, consultation, and action-research: (a) collaboration, and (b) the active participation of all members. Furthermore, I wished to incorporate a combination of methods, in order to (a) ensure the collection of reliable data (Lippitt & Lippitt, 1986; Milord, 1976); (b) include as many interested congregational members as possible, which is an effective means of validating the assessment data (Milord, 1976); and (c) compensate for my own personal bias and loyalties as a congregational member. Siegel, Attkisson, and Carson (1978) identify this framework as convergent analysis, which describes the convergence of multiple assessment strategies that are implemented systematically and sequentially, combined with the information coming from divergent sources (e.g., different demographic groups within a congregation).

As with all the steps of community development, the implementation of a needs and resources assessment involves flexibility on the part of the consultant. That is, until the congregation became actively involved, I could only make recommendations concerning the best approach to use and what methods of that approach were potentially best suited to the Westheights congregation. Flexibility, however, did not end there. Even though my initial suggestions were met with approval by my task force

(described in the next section), the church board, and the pastors, minor procedural modifications were made repeatedly throughout the assessment process until my role as consultant was completed.

The methods that we agreed on for the assessment were a nominal group technique meeting, a specially designed questionnaire that was administered through in-person interviews to various members, and a community forum. Each of these techniques offers unique advantages that, when combined, can compensate for its individual drawbacks (Warheit, Vega, & Buhl-Auth, 1983; Milord, 1976; Siegel et al., 1978). The following is a brief description of each method, including its specific advantages and disadvantages.

The Nominal Group Technique. The nominal group technique (NGT), developed by Delbecq, Van de Ven, and Gustafson (1975), describes the format used to structure a meeting of approximately 10 selected members of the targeted community, who are hereafter referred to as key informants. These people would be chosen for their unique knowledge about their community and/or because they represent a particular subgroup of the community (Siegel et al., 1978; Warheit et al., 1983). For example, from a church congregation it would be important to have representation from each age group. To the assembled group, the chairperson presents a question or problem, and asks the participants to take about 10 minutes to write down their response. These questions may seek possible solutions to a particular problem or may be to find out opinions about a certain issue. When the time is up, each person, in round-robin fashion, presents one idea from her or his private list, which is recorded on a flip-chart in full-view of all participants. This procedure continues until all the lists are exhausted; then time is given for any necessary clarification, elaboration, elimination, or combination of any of the items. Next, the chairperson requests that all participants rank-order five ideas that he or she judges to be the priority responses to the specific question. The final group decision is the sum total of the individual votes (Delbecq et al., 1975).

Advantages. The nominal group technique allows for group decision-making without the typical competitive problems of traditional meetings. Specifically it (a) encourages the sharing of individual ideas and concerns, (b) facilitates creativity, (c) offers opportunity for private reflection and thought, (d) avoids

hidden agendas, (e) helps to promote an individual sense of ownership and responsibility of the problem and the solutions, and (f) provides an opportunity for equality among members since no one person or point of view can dominate the meeting (Delbecq et al., 1975; Siegel et al., 1978).

Disadvantages. There are three possible disadvantages of the NGT. First, the process lacks somewhat in precision, since little time can be given for participants to carefully sort out all the ideas before making their votes. Secondly, some individuals, because of inexperience, may feel the pressure of participating in a highly structured process. With careful planning, thoughtful and considerate preparation of the participants, and supportive follow-up feedback, these disadvantages can be minimized (Siegel et al., 1978). The third disadvantage is the limited number of community members who can participate. This point is inherent in the NGT structure and can be compensated for by using additional methods.

The Questionnaire. This method, often referred to as a survey, is used to elicit information from a representative sample of the target population whose needs are being assessed (Bell, Nguyen, Warheit, & Buhl, 1978; Nickens et al., 1980; Siegel et al., 1978; Warheit et al., 1983). The questionnaire can be already standardized or especially designed to address the particular concerns of the participants. Of the three ways customarily used to administer the survey - the mail survey, the telephone interview, and the in-person interview - we chose the in-person interview for the Westheights assessment, due to the advantages discussed below.

Advantages. The use of a questionnaire is the most direct way of obtaining data about the needs of a given group of people (Warheit et al., 1983; Siegel et al., 1978). Results can reflect overall trends and impressions, which could be helpful when the community needs to gain a sense of general opinions. Depending on the size of the given community, all consenting members can be approached, which could help to create a sense of inclusion for those individuals who are not verbally expressive in groups. Concerning the method of delivery, the strengths of face-to-face interviews are: (a) the interviewer can "probe" for further clarification or additional information beyond the participant's responses to the structured items, (b) the participant is more inclined to be invested and committed to completing the questionnaire

thoughtfully and thoroughly, and (c) the response rate is reportedly better than with the other two methods (Abbey-Livingston & Abbey, 1982; Bell et al., 1978; Siegel et al., 1978).

Disadvantages. There are two main disadvantages with a survey approach: (a) some people can be reluctant to offer information about themselves or their families (Bell et al., 1978; Siegel et al., 1978), and (b) due to the generality and anonymity of the responses it is difficult to create any sense of community ownership or accountability toward the results of the survey. Linking surveys with community group approaches can adequately compensate for these difficulties. The drawbacks of in-person interviews are : (a) the amount of time needed, and (b) the possibility that the presence of the interviewer could encourage socially desirable responses as opposed to accurate answers (Milord, 1976; Nickens et al., 1980). The former issue is not applicable to the Westheights assessment, whereas the latter was neutralized due to the method of questionnaire development, the fact that all interviews were conducted by the same interviewer, and the non-controversial nature of any of the needs that were addressed.

Community Forum. This is a meeting that is open to all members of the targeted community. The major function of the community forum is to address a specific question or issue that is pertinent to the assessment, while eliciting as many views as possible and encouraging constructive discussion of each view (Milord, 1976; Nickens, Purga, & Noriega, 1980; Siegel et al., 1978).

Advantages. Community forums are relatively easy to organize, inexpensive to conduct, and quick to complete. They may serve as a catalyst to initiate thoughts and ideas not considered before, particularly since all members are given the opportunity to express their opinions. Finally, forums serve as a means to identify those members who are more likely to take action on the agreed upon suggestions (Milord, 1976; Siegel et al., 1978).

Disadvantages. There will be community members who will not, or can not, attend the meeting. Secondly, given the possible number of attendants, it is unlikely that everyone will get, or take, the opportunity to express her or his opinion. Finally, there is the chance that participants will easily lose focus, despite naving a very explicit agenda (Milord, 1976; Siegel et al., 1978; Wareit et al., 1983). In order to

compensate for the latter two points it is important that the community forum be structured in such a way that all who wish to talk can do so and to ensure as much as possible that digressions are kept to a minimum. Publicity and support from the target group can help to encourage representative attendance (Siegel et al., 1978).

In summary, the three suggested methods of assessment - the nominal group technique meeting, a survey, and a community forum - when applied in a systematic, sequential manner, can provide a reliable, reasonably accurate assessment of the needs and resources of the Westheights congregation.

Participants

Participants were selected by the task force and myself from a stratified sample of the total congregation. The criteria for stratification were age, marital status, and length of time attending Westheights. Out of a total population of 104 (where a married couple equals one participant), 11% (n=1 (Group A) represented 18-24 year old singles (i.e., divorced, separated, widowed or never married); 11% (n=11) (Group B) represented 25-44 year old singles; 6% (n=6) (Group C) represented 45-99 singles; 2% (n=2) (Group D) represented 18-24 year old married couples; 33% (n=35) (Group E) represented 25-44 year old married couples; 16% (n=17) (Group F) represented 45-99 year old married couples; and 21% (n=22) (Group G) represented those of the congregation who have attended one year or less. Furthermore, within each stratified group we noted occupation, gender, and whether or not participants had children under 18 years of age. The use of non-random selection within each strata was necessary so that there was a balanced representation of members who were committed to growing in their relationship with Jesus Christ, and who perceived Westheights as their "home" church. To this end the following additional criteria were used to choose potential participants for the NGT meeting and the interview-questionnaires:

1. Interest in the assessment project.

2. Length of time at Westheights.

3. Involvement at church-related activities.

4. Availability.

5. Our own personal knowledge concerning members' interest in their growth as Christians and the Westheights church.

6. Ability to articulate verbally.

Of the congregational members who were approached to participate only six people declined to be involved because of busy schedules rather than lack of interest. The six individuals who personally contacted me to express their interest in participating in the assessment were automatically included. In total 56 participants between the ages of 18-75 were involved in the assessment process (where a married couple equals one participant). There were 14 participants for the nominal group session (Group A=2; Group B=1; Group C=0; Group D=1; Group E=5; Group F=3; and Group G=2), and 37 members completed the questionnaire (Group A=4; Group B=6; Group C=1; Group D=1; Group E=11; Group F=6; Group G=8). The five participants on the task force were not selected using stratified sampling (See Procedure section under Entry for selection criteria). The community forum attracted 12 participants, all of whom had already participated in some other capacity in the assessment process.

Plan for obtaining informed consent. All participants were adults (over 18 years of age). I gained voluntary consent verbally, either in person or over the phone. I told all prospective participants that the project was for my M.A. thesis, under the supervision of Dr. Richard Walsh, who is a member of the community psychology program at Wilfrid Laurier University. I verbally informed each person that the purpose of the project was to determine the needs and resources of the Westheights congregation so that programs and activities could be more appropriately designed. In addition, questionnaire respondents were told that they had the right to withdraw at any time or omit questions.

Procedures to ensure confidentiality of data. Confidentiality was only a point of issue concerning the interview questionnaires. Therefore, I verbally informed all prospective interviewees that their replies would be confidential and that their answers would only be viewed by myself for the purpose of analysis. I

told the task force members and the NGT meeting participants that the results of task force meetings, the NGT meeting and the community forum would be available for reading by any interested congregational member, although individual contributions could not be identified.

Procedure

As previously discussed, the process of consultation evolves through a series of steps including pre-entry, entry, work-assessment, evaluation, and termination.

Pre-entry. My involvement with the Westheights congregation has been ongoing for the past two years. During this time I have developed meaningful relationships with different people who attend the church and have been actively involved in various activities and committees. My idea to become involved in action-research with Westheights came as a result of conversations I had with various members. Since September 1987 when I began to attend I kept hearing comments such as "There's so many new people I don't know!" and "I don't seem to have time to get past 'Hi, how are you?' anymore". The concern that Westheights was growing beyond casual or informal methods to assimilate newcomers suggested to me that a needs and resources assessment could be appropriate and beneficial.

Unquestionably, my involvement within the church helped to secure the interest and positive response of the pastors, and subsequently the church board, to my proposal for a collaborative research endeavor. Discussion with the senior pastor about a needs and resources assessment began in November of 1987 and continued until January of 1988 when he presented the idea to the board. These decision-making parties had no trouble understanding my role as consultant. During meetings over the next few months, we were able to determine what questions could be appropriately addressed using the community development process. The church board and pastors were aware, however, that the results might not reflect their perceptions of the emotional, social, and spiritual climate of the congregation. They were willing, though, to remain open and flexible concerning the desired versus the actual outcome of the assessment. Once it was confirmed that the assessment could take place, I began an intense and thorough investigation of the history of the congregation and the Brethren in Christ denomination.

Entry. Along with the continued development of relationships between myself as consultant and the pastors and the church board, this phase was highlighted by the formal inclusion of the congregation. During a Sunday morning service in April of 1989, I briefly presented the rationale for implementing the community development process and introduced the idea of a needs and resources assessment (see Appendix A). I requested any individuals who expressed an interest in becoming involved to contact me. In the meantime, before any assessment methods could be implemented, I gathered together a task force of congregational members, who would decide with me the direction and methodology of the assessment. Upon the recommendation of the church board, I met with the chairperson of the nominating committee to obtain the names of those people who could best fulfill the responsibilities of a task force member (see below), and who would be interested in the assessment project. I, in turn, contacted each person by telephone and explained her or his responsibilities, until five persons verbally consented to participate.

Over the next two and a half months the task force and I met three times. During the meetings I functioned as chairperson and consultant and placed emphasis on the mutual participation of all task force members. My role included suggesting the most appropriate assessment methods and facilitating the development of effective group member skills. The task force responsibilities included: (a) reaching agreement on the direction and methods of the assessment; (b) deciding on the selection procedure for participants of the nominal group session and interviews; (c) designing with me the questionnaire that was used for the interviews; (d) assisting with the recording of task force meetings, the nominal group session, and the community forum; (e) participating in the organization and presentation of the various assessment methods; and (f) having fun! The latter point was intentionally included to remind ourselves that although we had goals to accomplish we could still take time to relax, laugh, and chat over tea. The importance of personal enjoyment and satisfaction can not be underestimated, since both are integral ingredients of psychological and spiritual wellbeing, and thus empowerment.

Work-assessment. This phase involved the sequential implementation of the three methods of the needs and resources assessment. Please keep in mind that the first two activities followed the stratified

selection procedure as outlined in the Participants section. The following is a succinct description of each event:

The Nominal Group Technique Session. Prior to the evening meeting, I personally delivered to each of the consenting 14 participants a personal letter that explained the assessment process, what it meant to be a representative, and what questions they were to think about before getting together (see Appendix B). Since a couple represented one participant, the task force and I decided to leave it up to each couple to decide who would actively take part in the NGT process. Unfortunately, out of 11 couples, only two men came, and of those one man left the participation up to his wife who also was present.

The purpose of the NGT meeting was to focus on five questions:

1. What are the current spiritual needs of the Westheights congregation?

2. What are its current social needs?

3. What are its current personal needs?

4. What are its current material needs?

5. What are the current resources (e.g., activities, programs, committees, individuals) that are already in place at Westheights?

For the first two hours, the 14 participants met in two groups of seven (organized for balanced representation), with myself and a member of the task force (who had received instructions prior to the meeting) in the role of chairperson. For two hours, those two groups used the NGT to determine the answers to the first four questions. After a welcomed break, everyone met together to create a finalized list of the top 10 needs across the four categories. Subsequently, the final question about resources was answered by the whole group using traditional brainstorming (See Nickens et al., 1980).

Questionnaire-interviews. At least four days before their personal interview with me, I hand delivered to each of the 37 participants an introductory letter, questionnaire instructions and the questionnaire (see Appendix C and D). This written package gave people an opportunity to think about the

questions, discuss items with family members, and to satisfactorily complete the questionnaire. In addition to the established criteria, the task force and I tried to select a balanced representation according to occupation and gender. The latter variable was included to ensure that men had equal opportunity to express themselves. This concern resulted from the small male representation during the NGT meeting.

The interviews took place in the participant's home and lasted from 45 minutes to two hours. This significant time discrepancy occurred because of people who did not have their questionnaires completed or who wanted to discuss items further. Before reviewing the questionnaire, I asked a few questions about the introductory letter, the questionnaire and its instructions in order to (a) confirm that each participant understood her or his part in the assessment, (b) verify that the instructions we.e clearly written, and (c) discover if there were difficulties understanding or answering the questionnaire which could be attributed to design flaws.

Community Forum. To attract as many congregational members as possible to the meeting, advertising began three weeks ahead. In spite of this, the turn-out of 12 people was small, but the group was attentive. The evening session offered the congregation an opportunity to (a) hear the preliminary results, (b) discuss any point of the assessment, (c) provide me with valuable feedback, (d) contribute to the writeup of the final report, and (e) help decide how the gathered information could be used. I began with a 30-minute summary of the purpose of the meeting, a description of the assessment process, followed by a review of the NGT meeting and the questionnaire. The meeting then became open for discussion, which continued for an hour and a half. A task force member was present to take notes.

Evaluation. This phase began with the analysis of the ; naires which is presented in the Results section. At the final task force meeting the task force members and . spent some time discussing the assessment process, as they had never been part of methodological planning before. The community forum provided me with additional feedback concerning the success of the project. As well, spontaneous conversations with various members of the congregation gave me valuable information concerning the effectiveness of the community development process.

Termination. I will design, with help from individuals who were on the task force, a separate report for the congregation that will include a summary of the community development process and its applicability to the Westheights Brethren in Christ church, the methodology of the needs and resources assessment, and detailed recommendations for the future. This report will be presented first to the pastors and the church board, then to any interested members at a community forum to be scheduled in the fall of 1989.

Questionnaire Design

The task force and I used the results from the nominal group session to develop the need items for the questionnaire. That is, the top five identified needs for each of the four categories were used (Total= 20 needs), along with the list of current resources. To address each need, we chose and developed closed-ended and open-ended questions that could determine need importance, need fulfillment, what resources are currently being utilized, what resources the congregation would like to see in place, and, most importantly, the percentage of people who would be willing to help meet any particular need.

Each page of the questionnaire started with one of the 20 need items beginning with the five spiritual needs followed by the social, personal, and material need items. For each category the arrangement of items was arbitrary and did not indicate any order of priority or preferential sequence on the part of the task force or myself. Each need was followed by the same four closed-ended questions (numbers 1, 2, 3, and 7), and three open-ended questions (numbers 4, 5, and 6) which were:

1. "How important is this need for your group?"

2. "To what extent is this need being met for your group?"

3. "What resources listed below do you currently use to meet this need?"

4. "What issues or concerns do you have about this need?"

5. "What resource(s) can you suggest to meet this need?"

6. "In order to meet this need, which ONE resource would you (and family members) be most interested in participating?"

7. "Are you willing to help meet this need?"

For the first two questions the respondent was requested to check off the most applicable answer from a three-point scale consisting of "not at all", "a little bit", and "quite a bit". The sixth question contained additional queries that probed for specific times when the resource would most likely be used. The page for the first need item had one additional question which asked the respondent to identify unfamiliar resources from the list provided at question 3 (The resource list was the product of the brainstorming session at the NGT meeting). The task force and I believed the responses to this question could help determine why a resource was not being used (see Appendix D for the complete questionnaire).

The first draft of the questionnaire was pilot-tested using five adult church members who were either the spouse or friend of a task force member. This exercise significantly reduced the use of "jargon" and unnecessary questions, and helped to clarify the instructions.

Data Analysis

Along with the completed questionnaires and task force meeting agendas and minutes, I kept process and content notes of each meeting I had with the task force, the nominal group session, and the individual interviews using the questionnaire. To analyze the data an inductive approach was used, meaning that themes, patterns and categories emerged "out of th- ata rather than being imposed on them prior to data collection and analysis" (Patton, 1980, p. 306). I reviewed, under the supervision of Dr. Walsh, all written and recorded material in order to (a) find and summarize any general themes and potential quotes (Walsh, 1988), (b) confirm whether or not my stated objectives were in fact accomplished (see Statement of Inquiry), (c) discover if the four principles of community development were adhered to, and (d) identify whether or not the Westheights congregation developed skills in assessment, problem-solving, and decision making.

I conducted a content analysis of the three qualitative items on the questionnaire. That is, I systematically developed categories based on the responses of the participants concerning their (a) issues and concerns, (b) suggested resources, and (c) the one resource they would be most interested in. After a thorough review of each of the four types of need (Spiritual, Social, Personal, and Material), I found that the first qualitative item (issues and concerns) could not be categorized across need types, since each need category raised very diverse concerns. Thus, I created issues and concerns categories for ch of the four types of needs. Even so, some needs within their respective categories still had to be considered independently. For example, within the Spiritual needs category, there were two needs (need 2 and 4 of the questionnaire) that were not compatible with the other three (needs 1, 3, and 5) and had to be analyzed individually. Resources, however, were categorized across all four need groups. Content analysis produced six categories of resources which are:

1. Organized Activities: includes social events, cell groups, special groups, and publicity.

2. Special Events: includes guest speakers, seminars, and retreats.

3. Personal Responsibilities: includes getting involved and contributing financially.

4. Responsibilities for Others: includes hospitality and peer counseling.

5. Organizational Resources: includes (a) church related resources: Sunday services, Family Bible School, Pastors/Deacons, and Womens' Ministries; and (b) outside resources: Brethren in Christ Cooperative Ministries, camps, and films /videos.

6. Other: includes libraries and books.

The quantitative items of the questionnaire were summarized using percentages.

To validate my conclusions, at the community forum I presented to the congregation the preliminary findings for feedback, clarification, and confirmation. With the exception of four questions on the questionnaire, which were quantitatively analyzed, the results consist of qualitative data that describe the process of the assessment as well as the content analysis.

Methodological Comments

When different methods are sequentially applied, the assumption could be made that methods which follow are to be built upon the results of that which came before. Unquestioningly, this is true with this particular study. Unfortunately, the cumulative use of data has inherent drawbacks that became evident as the assessment proceeded. Briefly, I wish to present and discuss the difficulties we encountered, as well as review the only significant problem that the participants had with the questionnaire.

I realized before the NGT meeting occurred that the task force and I were attempting to cover a great deal of material in a very short time-period. The alternative was to hold the meeting on two nights, which we unanimously decided was not a good idea if we wanted full, consistent attendance. Because we opted for maximal participation there was insufficient time to thoroughly review the four lists of needs, both in our individual groups and together when we met for the final voting. This aspect of the NGT process involves the thoughtful deliberation of each generated item to ensure that everyone agrees to its definition and appropriateness to the question being addressed (Delbecq et al., 1975).

The great importance of such clarification was only discovered when the task force and I attempted to confirm the top five needs across each category. What we discovered were needs that were better understood as solutions (e.g., the need for more cell groups is a resource for the need to meet more people), needs that were repeated across categories (e.g., the need for Bible studies appeared under Spiritual and Social needs), and various needs that could have been integrated into one need (e.g., under Material needs the need for a P.A. system could have been combined with the need for taped messages-sound system in the nursery). Consequently, much time was spent trying to correct these difficulties (i.e., combining similar items and removing items from one list if they were repeated elsewhere), without significantly altering the items that the NGT meeting people had, in fact, voted on. (For a complete list of the final needs from the NGT meeting, see Appendix E and compare the items with those that were used for the questionnaire, Appendix I').

The effect of the brief amount of time given to item clarification was two-fold: (a) people at the meeting might have voted differently had more time been available, and (b) a few of the items that were used for the questionnaire were reportedly repetitious, and/or too narrow in application (e.g., "The need for Sunday school classes that deal with current problems that I'm facing, such as parent-teen relationships." - item 11, page 12 of the questionnaire, Appendix D). The latter point, however, was corrected during the in-person interviews. Had this study not been collaborative, this problem with need items could have had potentially deleterious effects, since any attempt to correct the difficulties on my own would have significantly contaminated the results. The task force, on the other hand, as representatives of the congregation, was in a better position to alter items with minimal effect on the original intent of the NGT meeting participants. Thus, the initial assessment method - the NGT meeting - and, more specifically, the lack of time given to the clarification of items noticeably influenced the design process of the questionnaire.

The one significant problem most participants had with the questionnaire concerned the following instructions:

> REMEMBER: YOU ARE REPRESENTING A PARTICULAR GROUP OF WESTHEIGHTS PEOPLE ACCORDING TO YOUR AGE AND MARITAL STATUS, THEREFORE, SOME OF THE NEEDS MIGHT NOT BE IMPORTANT TO YOU AND YOUR GROUP. When you are considering the relevancy of the different needs, keep in mind those points that are special to you such as (a) your age group, (b) whether or not you are single, married, divorced or separated, (c) whether or not you have children and how old they are, and, particularly for newcomers, (d) how long you have attended Westheights. (see Appendix D, p.1).

Upon initial viewing, the paragraph appears self-explanatory. Numerous participants, however, had difficulty conceptualizing what "representing a particular group" meant in terms of how they should answer the questionnaire. The common concern was the lack of knowledge as to who else was included in the participant's group. The global solution was to ignore the burden of representation and answer the questionnaire from a personal perspective.

As the interviews progressed, I heard this concern repeatedly and yet people completed the questionnaire appropriately. Finally, it became obvious to me that the inclusion of representation had not been necessary, since according to the rest of the above quotation, doing so means considering one's own

personal situation.

In conclusion, the drawbacks of sequential data application were significant but repairable, as was the confusion of participants over the definition of representation. The use of collaboration adequately addressed the potentially confounding difficulties that resulted from time limitations during the NGT meeting, which was the first of three methods incorporated to assess the needs and resources of the Westheights congregation.

Results

For each method that was used to assess the needs and resources of the congregation, I first describe the process experience, using the comments of various participants along with information gleaned from my observation notes and minutes from the task force meetings. Secondly, . review the content results of each assessment strategy, beginning with the NGT meeting, followed by the interviews and questionnaires, and concluding with the community forum.

Specifically for the questionnaires, I report the content results for (a) all the needs grouped according to Spiritual, Social, Personal, and Material categories, and (b) selected needs that were grouped according to Family needs and Programs to Implement. The findings of the three qualitative questions are grouped according to the categories which developed during the inductive content analysis. To review, these categories are: (a) Organized Activities, (b) Special Events, (c) Personal Responsibilities, (d) Responsibilities to Others, (e) Organizational Resources, and (f) Other (see Methods section for a full description). As well, I identify current resources that were unfamiliar to participants and present evidence that congregational members are willing to address the needs of Westheights.

The Nominal Group Technique Meeting

Process results. This meeting, which had 100% attendance and participation, was a new experience for everyone (excluding myself). Despite the long, intense hours, people left tired but with quite a sense of accomplishment. "I didn't know you could get so much done in one evening" and "What a lot of important information!" were two comments that expressed the sentiments of many of the participants. People were pleasantly surprised by the amount of resources Westheights church actually possessed: "We really do have a lot!" was stated by more than one person. Interest about the NGT itself was expressed by two individuals who had had experiences with meetings where much time was taken but little was accomplished. Not all, however, benefited from the experience. One participant was openly resistant to the NGT structure with complaints about the "tedium" and the question: "Why do we have to do this?" This woman later informed me that she expected to "rap around a coffee table for an hour or so". Ironically, she was not able

to stay to the conclusion of the meeting.

Another consequence of the meeting was that people had the occasion to meet, informally interact, and have equal opportunity to express their thoughts and hear others. For four people who attended, the evening was the first time they had met or talked to any of the other participants. Due to the topic of the meeting, a few participants expressed pleasure in finding others who obviously thought and felt as they did on certain issues.

Content results. The concrete results from the NGT meeting were (a) the lists of needs that were generated by each group; (b) the lists of the top five needs of each category for the two groups; (these two lists for each need were combined together for the final voting) (c) the final list of the top 10 needs across each category (See Appendix E); and (d) a list of all currently available resources. Only the latter two items were of immediate importance and use for the assessment, although the other information has been kept by the church for future use.

The Interviews and Questionnaires

Process results. Each of the 35 interviews took an average of 70 minutes. For two participants, time to get together with me was not available but their questionnaires were included in the analysis. Responses to questions about the clarity of instructions, and personal opinions about filling out the questionnaire were very similar for all participants. For example, "The intro letter was clear, and helpful"; "It [the questionnaire] covered every area imaginable!"; "I had a problem with representation, so I answered it for myself"; and "It would have been easier if it started with material needs first".

Reviewing the questionnaire with each respondent provided opportunity to clarify any points of confusion or ambiguity, and to stress the importance of their involvement, not only for identification of the needs, but also to discover how they could be used to meet any needs. For example, various respondents had never before realized that they could be used in a productive, meaningful way. One woman stated, "What can *I* do? I can't get out or have people in my home." After a brief review of her interests and abili-

ties, she happily realized that she could be a prayer partner or help contact people by phone.

Many individuals used the time to discuss ideas they had about the needs of the congregation, as well as past experiences they had gone through with other congregations or Westheights. Without question, when given the opportunity to talk about the life and development of her or his church, everyone was eager to contribute her or his opinions, and most importantly, offer her or his time and abilities to needs that were personally meaningful.

Content results. Perusal of individuals' interview comments and their questionnaires indicated that having children under 18 years of age was the significant factor that differentiated participants' responses. Therefore, for each grouping of need items, I calculated the average number of participants and the corresponding percentage for (a) the total number of respondents (N=37), (b) respondents with children under 18 years of age (KIDS) (n=17), and (c) respondents without children under the age of 18 (NOKS)(n=20). This analysis occurred for each of the four closed-ended questions (numbers 1, 2, 3, and 7), and three open-ended questions (numbers 4, 5, and 6) (see appendix D for the complete questionnaire).

For each need, I calculated the response rates for questions 1, 4, 5, and 7 based on the total number of participants, since the instructions indicated that anyone could address these questions (see Appendix D). Questions 2, 3, and 6, however, only concerned those respondents to whom the need applied. For questions 1 and 2, I had to create a fourth response category "I don't know" to accommodate all the participants. The additional queries for question 6 were not calculated since the responses will only be useful when the congregation considers developing specific resources. Only when noticeable differences occurred between KIDS and NOKS, do I report the figures for these groups.

For the first of two sets of analyses I grouped the 20 needs according to the four categories established at the NGT meeting. The results of the six questions are presented sequentially for each need type. Before the findings are discussed for each need category, I list the five corresponding needs as they appeared in the questionnaire. The ordering of these items is arbitrary and I do not intend to imply any preference of the participants. The analysis of each need category concludes with a summary of the

significant results.

I. SPIRITUAL NEEDS:

1. "To learn how the Bible relates to life today and how scripture supports it"

2. "To have studies on families and raising families in the 20th century"

3. "To know God's will and be sensitive to the Spirit"

4. "A prayer support chain"

5. "To feel the assurance of belonging to Christ's family and church body"

A per"'-1 of the above needs and the completed questionnaires confirmed that the odd-numbered needs corresponded quite well, whereas the even-numbered needs were better suited to independent analysis. Therefore, I chose to collectively analyze needs 1, 3, and 5, then need 2 and 4 individually.

Needs 1+3+5. In response to the first question, 97% (N=36) of all participants indicated that these Spiritual needs were very important. One respondent from the KIDS group stated these needs were somewhat important. Sixty-eight percent of total respondents (N=25) believed that these needs were being met quite a bit, whereas 30% (N=11) indicated "a little bit". One participant from the KIDS group indicated that she or he did not know (see Table 1).

Table 1.

Degree of Importance and Fulfillment of Spiritual Needs 1+3+5

Response	Need Importance (N=37)		Need Fulfillment (N=37)	
	Percentage	Number	Percentage	Number
A Lot	97%	36	68%	25
A Little	3%	1	30%	11
Not At All	0	0	0	0
Don't Know	0	0	3%	1

Three resources in particular were identified by more than 25% of the eligible participants as a means to currently meet Spiritual needs. These were: (a) the two weekly services (87%), (b) Family Bible

School (78%), and (c) evening cell groups (Bible studies) (35%). Of these resources, cell groups warranted a mixed vote by the two participant groups: three respondents (18%) represented KIDS, as opposed to 11 respondents (55%) from the NOKS group.

When asked for any concerns about Spiritual needs, nine respondents stated that spiritual learning, knowledge, and growth were up to the individual to initiate and maintain. Over half (60%, N=22) of the respondents did not raise any issues.

The initial question about suggested resources received no response from 35% (N=13) of all participants. Of those who did make suggestions (N=24), 15 people (63%) preferred Organized Activities, and 13 (54%) noted those resources such as the two weekly services and Family Bible School that were categorized under Organizational Resources. The latter suggestion was a favorite of 10 (71%) out of the 14 who suggested resources in the NOKS group, as opposed to the KIDS of whom three (30%) offered ideas that were subsumed by this category. The KIDS group much preferred the former category, with 70% of the 10 respondents proposing social events, special groups, and/or cell groups.

Question 6, which asked respondents to chose one resource which they would be most interested in, remained unanswered by 49%. For those who did respond (N=19), as with question 5, the popular categories were Organized Activities (47%), and Organizational Resources (42%). However, unlike question 5, both KIDS and NOKS showed no discernible difference of opinion on either resource category.

The final question sought out those people who would be willing to help meet these Spiritual needs. Of the total number of respondents, 54% (N=20) said they would be interested in becoming actively involved, which included eight (47%) from the KIDS group, and 12 (60%) from the NOKS.

Need 2. Not surprisingly, the need to have studies on families generated a different response from participants with children compared to participants without children. Out of 19 (51%) respondents who deemed this to be a very important need, 15 people represented 88% of the KIDS group. The NOKS, on the other hand, were divided between "a little bit" important (35%, n=7), and not important at all (45%,

n=9). This left 28 participants eligible to answer questions 2, 3 and 6. The perception of how well this need had been met was overwhelmingly "a little bit" according to 18 (64%) of the respondents, of which 12 were members of the KIDS group. Five of the other 10 participants who believed this need applied to them stated that it was being adequately met, whereas two NOKS believed it was not being met at all, and three participants did not know (see Table 2).

Table 2.

Degree of Importance and Fulfillment of Spiritual Need 2

Response	Need Importance (N=37)		Need Fulfillment (N=28)	
	Percentage	Number	Percentage	Number
A Lot	51%	19(KIDS=15)	18%	5
A Little	24%	9(NOKS=7)	64%	18(KIDS=12)
Not At All	24%	9(NOKS=9)	7%	2(NOKS=2)
Don't Know	0	0	11%	3

As a current means to meet this need, three resources were chosen by 25% or more of the eligible participants. These were the Family Bible School (KIDS = 59%, n=10; NOKS = 73%, n=8), the two weekly services (KIDS = 41%, n=7; NOKS = 73%, n=8), followed by the Pastors (KIDS = 24%, n=4; NOKS = 36%, n=4).

The opportunity to raise any issues was taken up by 61% (n=11) of the KIDS group, in contrast to 30% (n=6) of the NOKS. For the 11 members of the KIDS group the one issue to receive 100% support was "Parenting is difficult!". On the other hand, 83% of the NOKS (n=5) perceptively noted that "the family situation is important, especially for those considering marriage".

The initial question about suggested resources received no response from 35% (N=13) of all participants. For those who suggested resources to meet this particular Spiritual need (KIDS = 89%, n=15; NOKS = 45%, n=9), the responses were overwhelmingly included under Organizational Resources, specifically Family Bible School (KIDS = 100%, n=15; NOKS = 89%, n=8).

Of the 28 participants who were eligible for number 6, 20 people (71%) chose one resource that they would be most interested in participating in. For the 14 participants from the KIDS group and the six representatives of the NOKS, the resource of personal choice was tied between Organized Activities (KIDS = 50%, n=7; NOKS = 17%, n=1) and Organizational Resources (KIDS = 43%, n=6; NOKS = 33%, n=2). Three of tr NOKS group (50%) also requested speakers, seminars, and/or retreats which are subsumed under the Special Events category.

Of the total number of respondents, 38% agreed to help meet this need, which included 47% (n=8) of the KIDS group and 30% (n=6) of the NOKS.

Need 4. The need for a prayer support chain was divided between very important (54%, N=20) and a little important (41%, N=15). One participant in the KIDS group indicated that this need was not important and the other KIDS representative did not know. Similarly, the extent to which the need was considered to be met was contrasted between "a little bit" (36%, N=13) and "not at all" (36%, N=13). The 10 remaining respondents were equally divided between believing the need was adequately met and not knowing (see Table 3).

Table 3.

Degree of Importance and Fulfillment of Spiritual Need 4

Response	Need Importance (N=37)		Need Fulfillment (N=36)	
	Percentage	Number	Percentage	Number
A Lot	54%	20	14%	5
A Little	41%	15	36%	13
Not At All	2%	1(KIDS=1)	36%	13
Don't Know	2%	1(KIDS=1)	14%	5

Not surprisingly, there was only one resource, Family Bible School, which 25% or more of the participants mentioned as a way to currently meet this need. Thirty percent (N=11) of all the respondents chose to mention a concern or issue, out of which 91% (N=10) said a prayer support chain needs " to be well organized, publicized, and accessible to all". There was no discernible difference between KIDS and

NOKS, until the seventh and final question.

The initial question about resources gained no response from 54% (N=20) of the participants. Of the 17 who did make suggestions, 13 people (76%) prefered Organized Activities, and 8 (47%) chose those resources that come under Organizational Resources. The response to question 6 was essentially the same. Seventy-five percent or 27 participants did not respond. Of those who answered (N=9), 78% (N=7) chose Organized Activities, specifically cell groups, and 22% (N=2) opted for Organizational Resources as a means to develop a prayer support chain.

Finally, out of 37 respondents, 18 (49%) expressed an interest to become involved in implementing a prayer support chain, of which 6 or 35% were KIDS and 12 or 60% were NOKS.

SUMMARY OF SPIRITUAL NEEDS:

a. Spiritual needs are very important to the majority of respondents (68%), whereas 22% believe they are somewhat important. The remainder of the participants (NOKS) do not have a need for studies on raising families.

b. Spiritual needs, most notably the need for studies on raising families and a prayer support chain, could be better met according to 65% of the participants who indicated these needs are important to them.

c. The two weekly services, Family Bible School, the Pastors, and cell groups are four resources that are currently used by more than 25% of the participants to meet various Spiritual needs.

d. For the 38% of the participants who responded, issues of concern include the importance of personal initiative for spiritual growth, the difficulties of parenting, and the need for a prayer support chain to be accessible to all.

e. Participants recommend Organized Activities, such as social events and cell groups, and Organizational Resources, such as the two weekly services and Family Bible School, to be the best resources to meet Spiritual needs.

f. Forty-six percent of the participants (KIDS = 7, NOKS = 10) are willing to help meet Spiritual needs.

II. SOCIAL NEEDS:

1. "For more cell groups"

2. "To give support to newcomers"

3. "To meet other Christian parents with children approximate to our childrens' ages"

4. "For a group to take care of physical needs of the Body at times of sickness and death"

5. "For more organized events for all age groups including families and new couples, both separately and collectively"

In response to the first question, 51% (N=19) of all participants indicated that Social needs were very important; 27% (N=10) believed that these needs were "a little bit" important; and 19% or seven participants, of whom six were NOKS, thought Social needs were "not at all" important. Of the 30 participants who deemed these needs to be applicable to them, forty-three percent (N=13) believed that Social needs were being met "a little bit" (KIDS = 5 (31%); NOKS = 8 (57%)), whereas 10 participants (33%) checked off "quite a bit". Three respondents (10%) indicated that in their opinion these needs were not being met at all, whereas four participants (13%) did not know (see Table 4).

In order to calculate resource use, it was necessary to cluster the needs according to significant similarities. Thus for needs 2+3+5, the two weekly services (Total = 40%) and the Family Bible School (Total = 47%) were the resources most used to address these Social needs. When needs 2 and 4 were combined, the Pastors and Deacons became viable sources of need satisfaction (Total = 47%), according to 64% (n=9) of the NOKS and 25% (n=4) of the KIDS group.

When asked for any issues about Social needs, of those who contributed (N=13), eight (60%) respondents expressed concern about groups of people who have special needs such as students, people living alone, and people with newborns, that they do not "get overlooked". Over half (65%, N=24) of the

Table 4.

Degree of Importance and Fulfillment of Social Needs

Response	Need Importance (N=37)		Need Fulfillment (N=30)	
	Percentage	Number	Percentage	Number
A Lot	51%	19	33%	10
A Little	27%	10	43%	13
Not At All	19%	7(NOKS=6)	10%	3
Don't Know	3%	1	13%	4

participants did not raise any issues.

The initial question about suggested resources received no response from 57% (N=21) of the total number of participants. Of those who did make suggestions (N=16), 81% or 13 people preferred Organized Activities, and 44% (N=7) pointed to personal accountability by means such as hospitality and peer counseling that became categorized under Responsibility to Others.

Of the 30 participants who believed Social needs were important, 57% (N=21) did not respond to question 6. For the 12 participants who chose an activity of personal interest, the prefered category was Organized Activities (83%, N=10), particularly social events on a regular basis.

Of the total number of respondents, 32% (N=12) agreed to help meet Social needs, which included 29% (n=5) of the KIDS, and 35% (n=7) of the NOKS group.

SUMMARY OF SOCIAL NEEDS:

a. Social needs are very important to 51% (N=19) of the respondents and somewhat important to 27% (N=10), making a total of 29 or 78% of the participants. In contrast, 19%, of whom six of the seven were from the NOKS group, thought social needs were not important at all to their respective group.

b. Social needs could be better met according to 53% (N=16) of the 30 respondents who deemed this group of needs important. Ten participants, however, believe social needs are adequately addressed, and four people are not sure.

c. The two weekly services, the Family Bible School, and the Pastors and Deacons are currently being utilized to meet the various Social needs.

d. Of the 13 participants who expressed concerns, 60% (N=8) pointed out that the needs of special groups must be considered.

e. Organized activities, particularly social events on a regular basis, were selected by 10 of the 12 par- ticants (83%) who answered question 6 to be the resource category of choice to further meet Social needs.

f. Out of the total number of respondents, 12 or 32% offered to help meet Social needs (KIDS = 5; NOKS = 7).

III. PERSONAL NEEDS:

1. "Sunday school classes that deal with current probl ns that I'm facing, such as parent-teen relation- ships"

2. "To be continually learning about Christ and our walk with Him, and continue to grow"

3. "Close relationships with believers on a one-to-one basis"

4. "To know the availability of different counseling services"

5. "Support groups for people to meet others to share ideas and/or problems around issues such as par- enting and the family"

In response to the first question, 62% (N=23) of all participants indicated that Personal needs were very important, whereas 22% (N=8) decided that "a little bit" important was more appropriate. A small per- centage (16%, N=6) believed that Personal needs were not important at all. For the 32 participants elig- ible for question 2, the perception of need fulfillment was divided between quite well (41%, N=13) and "a little bit" (38%, N=12). In addition, a few participants were not sure (9%, N=3) and four people (13%) thought these needs were not met at all (see Table 5).

Table 5.

Degree of Importance and Fulfillment of Personal Needs

Response	Need Importance (N=37)		Need Fulfillment (N=32)	
	Percentage	Number	Percentage	Number
A Lot	62%	23	41%	13
A Little	22%	8	38%	12
Not At All	16%	6	13%	4
Don't Know	0	0	9%	3

As with Social needs, in order to calculate resource use it was necessary to cluster the needs according to significant similarities. Thus, with the exclusion of need 4, Family Bible School was easily secured as the resource most utilized by 53% (N=17) of the 32 eligible participants. The additional removal of need 5 made the two weekly services the resource of choice for 53% or 17 respondents for needs 1, 2, and 3. Cell groups have been used by 10 participants (31%) to meet needs 2, 3, and 5, with eight of those respondents representing the NOKS group. Finally, needs 2 and 4 have been addressed by 41% of the respondents through the ministry of the Pastors.

The opportunity to raise issues was declined by 78% (N=29) of the respondents. For those people who expressed a concern, 50% or four people pointed out that the satisfaction of Personal needs depended on personal initiative.

For the 16 or 43% of the participants who suggested resources to meet Personal needs, 12 or 75% referred to activities that became categorized under Organized Activities, of which eight participants were from the NOKS group. The next type of resource to be selected was Organizational Resources with a total of six or 38% of the respondents.

When the question went beyond suggestions to actual participation, 75% or 24 of the eligible respondents chose not to reply. Of th eight people who answered question 6, 50% opted for Organized Activities, particularly regular scheduled family events.

Of the total number of respondents, eight people (Total = 22%) volunteered to help meet Personal needs, of which two represented the KIDS group.

SUMMARY OF PERSONAL NEEDS:

a. Out of the total number of respondents, 62% (N=23) believe that Personal needs are very important, whereas 22% (N=8) think they are a bit important. A small percentage (16%, N=6) believe that Personal needs are not at all important, of which two respondents were from the KIDS group and four people represented the NOKS.

b. The extent to which Personal needs are being met is divided between "quite a bit" (41%, N=13) and "a little bit" (38%, N=12).

c. The two weekly services and Family Bible School are the two resources that are being used currently to meet three out of five and four out of five Personal needs.

d. The most popular suggested resources are Organized Activities, particularly reg 'rly scheduled family events (75%, N=12), followed by Organizational Resources (38%, N=6). The former is the preferred resource category for personal participation.

e. Approximately a quarter of the respondents are willing to become actively involved to help meet these Personal needs (KIDS =2; NOKS = 6).

IV. MATERIAL NEEDS:

1. "Car pools to church functions"

2. "Extra help in the church nursery for the infants and toddlers"

3. "Mail boxes in the church for all the families attending Westheights"

4. "A church library with books for all ages, and a master reading list of recommended books on subjects such as eternal security, depression, and grief"

5. "A P.A. system with speakers into the nursery, which can be used to tape messages"

The response to the first question was spread between all three levels of importance, with no noticeable differences between KIDS and NOKS. Thirtyeight percent (N=14) of all participants indicated that these Material needs were very important; 32% (N=12), however, believed the opposite was true and chose "not at all"; whereas, 27% (N=10) thought "a little bit" important was an accurate reply. For those people who indicated that these needs applied to them (N=25), over half of the respondents (52%) believed that Material needs were not being met at all, while 32% (N=8) thought "a little bit", and only two persons chose "quite a bit" (see Table 6).

Table 6.

Degree of Importance and Fulfillment of Material Needs

Response	Need Import...ce (N=37)		Need Fulfillment (N=25)	
	Percentage	Number	Percentage	Number
A Lot	38%	14	8%	2
A Little	27%	10	32%	8
Not At All	32%	12	52%	13
Don't Know	3%	1	8%	2

Not surprisingly, there were no resources chosen by at least 25% of the eligible respondents which could currently meet Material needs. When asked for any concerns about these needs, 70% (N=26) of the participants did not raise any issues. Of those who did, 11 people mentioned poor communication as an issue pertinent to the need for car pools, and 14 participants spoke to the potential problems of space, personnel, amount of use, and cost in relation to the need for a library and a P.A. system.

The question about suggested resources received no response from 65% (N=24) of the participants. Of the 13 people who did make suggestions, nine respondents chose ideas such as fundraising activities, publicity, and a volunteer directory that were grouped as Organized Activities. In turn, for Question 6, four of the five people chose Organized Activities as the one resource they would be interested in participating in.

Out the total number of respondents, 10 or 27% offered to help meet the Material needs, of whom three represented the KIDS group, and seven people were from the NOKS.

SUMMARY OF MATERIAL NEEDS:

a. The range of material needs received a mixed response from very important (38%, N=14), through somewhat important (27%, N=10), to not at all (32%, N=12).

b. Material needs are not being met adequately according to 52% (N=13) of eligible respondents, whereas 32% (N=8) believe they are met a little.

c. Concerns are specific to particular needs. The issue with car pools is potential communication problems, whereas space, personnel, use, and cost are the central concerns about a library and a P. A. system.

d. The majority of participants (65%, N=24) chose not to suggest resources. Out of 13 participants, approximately two thirds (69%, N=9) suggested Organized Activities, such as fund-raisers, publicity, and a volunteer directory. Only four people specified a resource (Organized Activities) which they would be willing to participate in.

e. Of the total number of participants, 10 or 27% expressed interest in helping to meet these Material needs (KIDS = 3; NOKS =7).

For the second and final set of analysis I chose to organize the needs according to significant similarities which created two thematic or topical categories. These are: (a) Family needs, and (b) Programs to Implement. This decision came about due to the somewhat unsatisfactory compatibility of the need items using the pre-established categories. Again, the notable results of the six questions are presented sequentially for each need type. The analysis of each need category concludes with a summary of the significant results.

I. FAMILY NEEDS:

1. "To have studies on families and raising families in the 20th century"

2. "To meet other Christian parents with children approximate to our children's ages"

3. "For more organized events for all age groups including families and new couples, both separately and collectively"

4. "Sunday school classes that deal with problems that I'm facing, such as parent-teen relationships"

5. "Support groups for people to meet others to share ideas and/or problems around issues such as parenting and the family"

In response to the first question, 49% (N=18) of all participants indicated that these Family needs were very important, which included 65% (n=11) from the KIDS group, and 35% (n=7) from the NOKS group. This discrepancy between the two groups was again repeated with the 10 respondents who believed these needs were not at all important (KIDS = 12%, n=2; NOKS = 40%, n=8). Twenty-four percent of respondents (N=9) thought Family needs were a little important. The perception that this need was being met "a little bit" was agreed on by KIDS (n=6) and NOKS (n=7) alike, who combined represented 48% of the total number of respondents who believed Family needs were important (N=27). Twenty-six percent (N=7) of eligible respondents believed that "quite a bit" was an accurate estimate of how well Family needs were addressed. In contrast, four participants thought these needs were not met at all, whereas three people did not know (see Table 7).

Two resources were identified by more than 25% of the eligible participants as a means to currently meet Family needs. These were the Family Bible School (48%), and the two weekly services (30%).

The opportunity to raise any issues was declined by 71% of the KIDS (n=12), and 85% of the NOKS group (n=17). For the remaining respondents (N=8) the difficulties of parenting and the special needs of single parents were the two issues that concerned 80% of the KIDS group representatives (n=4).

Table 7.

Degree of Importance and Fulfillment of Family Needs

Response	Need Importance (N=37)		Need Fulfillment (N=27)	
	Percentage	Number	Percentage	Number
A Lot	49%	18(KIDS=11)	26%	7
A Little	24%	9	48%	13
Not At All	27%	10(NOKS=8)	15%	4
Don't Know	0	0	11%	3

The initial question about suggested resources received no response from 59% (N=22) of the participants. For those who suggested resources to meet Family needs, 11 (73%) of the 15 respondents preferred Organized Activities, whereas seven (47%), of whom five people were from the KIDS group, identified Organizational Resources such as Family Bible School.

Of the 27 participants who believed Family needs were important to them, 16 chose not to select one resource of personal preference. Out of the 11 respondents, nine participants selected resources that were subsumed under Organized Activities, such as regular social events. The Organizational Resource category was the choice of the other two participants. Unlike question 5, there was no discernible difference between KIDS and NOKS on either resource.

Finally, out of the total number of participants, 24% (N=9) agreed to help actively address Family needs, of which four represented the KIDS and five were from the NOKS group.

SUMMARY OF FAMILY NEEDS:

a. Family needs are very important to 65% (n=11) of the KIDS group and 35% (n=7) of the NOKS. For 40% of the NOKS, however, Family needs are not important at all. Twenty-four percent of the participants (N=9) think Family needs are a little important, with no discernible difference between groups.

b. Family needs could be better met according to 63% (N=17) of the participants who indicated that these needs were important to them (N=27).

c. The Family Bible School and the two weekly services are the resources that are being used currently to meet the needs of Families.

d. Organized Activities such as regular social events, followed by Organizational Resources, were selected by 41% of the eligible respondents (N=27) to be the resources of choice to further meet Family needs.

e. Out of the total number of participants, nine or 24% offered to actively help to meet the needs of Families (KIDS = 4; NOKS = 5).

II. PROGRAMS TO IMPLEMENT:

1. "A prayer support chain"

2. "For more cell groups"

3. "To give support to newcomers"

4. "For a group to take care of physical needs of the Body at times of sickness and death"

In response to the first question, 57% (N=21) of all the participants indicated that Programs to Implement were very important. Thirty percent (N=11), however, believed these needs were only " a little bit" important, whereas four respondents thought "not at all". A participant from the KIDS gr up was not sure of the importance of these needs. Thus, there were 33 participants who were eligible for questions 2, 3, and 6. The perception of how well this need was being met was divided between "a little bit" (39%, N=13) and "quite a bit" (27%, N=9). As well, there were five people (15%) who believed that these needs were not being met at all and six (18%) respondents who did not know (see Table 8).

In order to calculate resource use, it was necessary to cluster the needs according to significant similarities. Thus, for needs 1 and 3 , the two weekly services (39%, N=13) and the Family Bible School (49%, N=16) were the resources most used to address these particular needs. When needs 2 and 4 were combined, the resource of choice was cell groups for nine participants (27%), which included eight from the NOKS group.

Table 8.

Degree of Importance and Fulfillment of Programs to Implement

Response	Need Importance (N=37)		Need Fulfillment (N=33)	
	Percentage	Number	Percentage	Number
A Lot	57%	21	27%	9
A Little	30%	11	39%	13
Not At All	11%	4	15%	5
Don't Know	2%	1	18%	6

The opportunity to raise any issues was declined by 57% (N=21) of the participants. For those people who expressed concerns, 10 people mentioned organization, publicity, and accessibility as three potential problem areas pertinent to a prayer support chain. Need 2 and 4 shared the issue of special needs groups, which was raised by 11 of the respondents. Finally, 16 participants stated that the support of newcomers should be the personal concern of everyone.

For the 16 or 43% of the participants who suggested resources, 11 (69%) referred to activities that became categorized under Organized Activities, and six (38%) recommended hospitality and/or peer counseling, which were grouped as Responsibilities to Others. When the question went beyond suggestions to actual participation, 27 participants did not make a personal selection. The six people who replied agreed that Organized Activities, particularly cell groups and regular events, would be the resources that would best accomodate Programs to Implement.

Of the total number of respondents, 15 or 41% indicated a willingness to actively help implement these programs, of whom 10 volunteers were from the NOKS group.

SUMMARY OF PROGRAMS TO IMPLEMENT:

a. Programs to Implement are very important to 57% (N=21) of the respondents, whereas thirty percent (N=11) think that " a little bit" is more accurate. A small percentage (11%, N=4), of whom three represent the NOKS group, do not believe these needs are _ important at all.

b. Over half of the 33 eligible respondents (55%, N=18) indicate that these Program needs could be better met. On the other hand, 27% N=9) believe program needs are adequately addressed, and 18% (N=6; KIDS=4) do not know.

c. The Family Bible School, the two weekly services, and evening cell groups are the three resources currently being used to meet three out of the four needs.

d. Concerns are specific to particular needs. The issues of organization, publicity, and accessibility are three potential problem areas pertinent to a prayer support chain. For cell groups and a "care" group there is the shared concern for people with special needs such as students and new mothers. Finally, the support of newcomers should be the personal responsibility of everyone.

e. Organized activities such as cell groups and regular events were selected by 69% of the 16 participants who responded to question 5 to be the resource category that would best accomodate Programs to Implement.

f. Out of the total number of participants, over 40% offered to actively help implement these programs (KIDS = 5; NOKS = 10).

The questionnaire not only requested information on current resource use, suggested resources, and a preferred resource. At the end of the questions for the first need, participants were asked to identify all the resources listed that they were not familiar with. Out of 53 resources, the following three were noted by 25% or more of the respondents:

1. "Coffee group every other Wednesday for newcomers" was unfamiliar to 46% or 17 respondents, which included 71% or 12 representatives of the KIDS group and 25% or 5 from the NOKS.

2. "Healthy eating groups for men and women" was unfamiliar to 35% or 13 respondents, which included 53% or nine representatives of the KIDS group and 20% or four from the NOKS.

3. "Evangelical Fellowship of Canada" was unfamiliar to 32% or 12 of the respondents, which included 53% or nine representatives of the KIDS group and 15% or three from the NOKS.

In total 21 participants were unaware of one or more of the above resources. Of the 12 people (71%) from the KIDS group, eight had attended Westheights more than one year and were unaware of an average of five resources. The remaining four were the only KIDS participants who have attended the church for one year or less. They each identified an average of five resources as well. Of the nine NOKS (45%), seven had attended Westheights more than a year and were unfamiliar with an average of two of the above resources, notably resource number 1, followed by number 2.

To conclude the analysis of the questionnaires, I wish to present findings on how many respondents are actually willing to actively contribute to need satisfaction. This matter became a concern as the results were compiled, since the numbers and percentages quoted for each need category could easily be the same people repeatedly volunteering. However, the preceding data confirm that this is not the case:

1. Out of the total number of participants, 36 or 97% are willing to help meet at least one need item, which includes 16 or 94% of the KIDS group and 20 or 100% of the NOKS.

2. Each respondent is willing to help out with an average of six of the 20 need items. Participants from the KIDS group are willing to assist with an average of five need items, whereas individuals from the NOKS group volunteered for an average of eight need items.

The questionnaire findings present encouraging results to a group of people desiring a sense of community and personal empowerment.

Community Forum

Process results. At the end of my brief presentation of the preliminary results, the forum became open for discussion. The first question that was raised by a participant was "Where do we go from here?", which generated a variety of responses. One man quickly dominated discussion with enthusiastic interjections, insisting that the results of the assessment "should be given to the elders, and they should do something with it". In spite of a clear, patient explanation from myself and other participants emphasizing that the responsibility for any solutions rests with the whole congregation, he resolutely stuck to his opinion.

Other attendees, however, discussed ideas that reflected an understanding of community ownership. For example, 50% of the people present expressed the wish to learn more about church committee development. Unfortunately, on three occasions discussion went off topic because one or two people pursued her or his own interests. Re-focusing, though, was not difficult, and I was able to close the meeting with a few people sharing what they had learned from being part of the assessment process. The comment, "The experience made me become aware and think of others' needs", was confirmed by others who nodded their heads in agreement.

Content results. The focus of the forum became how to best use the results of the assessment. No conclusions were finalized or agreed upon. We, did, however, decide that another forum in September, when the results and my recommendations would be completed and people would be more available to attend, would be a better opportunity to clarify the next step of the community development process.

Discussion

The Westheights Brethren in Christ Community Church is an example of the contemporary, suburban, multi-needs church struggling to define and actualize a psychological sense of community. The history of the denomination reveals a people who attempted through a particular lifestyle and social standard to adhere to the Anabaptist understanding of a sisterhood-brotherhood union of believers. Industrialization and urbanization challenged and eradicated many of the practices that symbolized that unity and introduced the alienation and powerlessness that so often characterize 20th century living. The foundational principles, however, of mutual support, equality, oneness of purpose, interdependence, and empowerment that were exemplified by the New Testament church are still expected to characterize the congregation of the 1990's. To that end, the process of community development and specifically the assessment of the needs and resources of the Westheights church were collaboratively implemented by congregation members and myself.

The assessment results demonstrate that the Westheights congregation completed the first two stages of the community development process: the identification of their felt-needs and their indigenous resources. The use of a nominal group technique meeting, questionnaire-interviews, and a community forum provided multiple means for participation by divergent sources, cross-validated the needs and resources that were identified (Siegel et al., 1978), and offered participants the opportunity to develop skills in assessment, problem-solving, and decision-making. The use of process notes and qualitative data collection strategies yielded information rich with descriptors about the subjective experiences of the participants. In short, this study provides valuable data which should be both useful and relevant for the Westheights church members. Furthermore, this research has important implications for the Brethren in Christ denomination, other congregations, as well as community psychologists interested in community development and the need for empowerment. The findings and their implications are discussed below.

The Westheights Congregation and Community Development

For the Westheights congregation the value and relevance of the assessment experience and its findings can be evaluated from three distinct perspectives. First, it is important to find out the degree of need importance and the perception of need fulfillment according to the participants. This information can help define the quality of life at Westheights and what can be done to increase the empowerment of its members. Secondly, it is necessary to verify whether or not the objectives of the study were met according to the process/content notes and results. In particular, it is important to confirm that the principles of community development were respected and adhered to. Finally, the future plans of the Westheights church can provide an estimate of how well community development theory and practice were integrated into the fabric of congregational life.

For the following interpretation of the assessment process and findings I begin with a discussion of the degree of importance and fulfillment of each need category according to the content results of the questionnaire. Next, I examine whether or not the research objectives were satisfied, followed by a presentation of the tentative ideas for the future of Westheights according to various congregational members.

Need Importance and Fulfillment. Maton and Pargament (1987) propose that religious systems have the potential to respond holistically to the various needs of the individual. Congregations can, in fact, provide their members with an understanding of the world and one's position in it, an opportunity to share mutually held beliefs with others, and the structure and means to promote and encourage these beliefs and the interpersonal relationships between members. The degree to which a religious setting can influence a member depends on the level of interest and commitment of the person, and whether the church group challenges the individual to personal growth and change. Furthermore, religious influence can occur in a variety of ways such as providing a defence against feelings of loneliness and anxiety or offering clearly defined guidelines for living.

One particular facet of influence that has been the focus of this research is the potential for personal and corporate empowerment. The Westheights congregation encourages its members to develop "a

personal relationship with a loving God who is...actively providing aid both in coping with life's difficulties and in achieving important life goals. Ideally, for such individuals God empowers by simultaneously conserving, supporting, and challenging the individual" (Maton & Pargament, 1987, p. 175). In addition to promoting a firm faith in God, the members of Westheights now desire to create a psychological sense of community which facilitates personal involvement and commitment to one another. To accomplish this the congregation has expressed a willingness to reevaluate current practices and structures of the church. If necessary, resources will be developed and/or expanded in order to successfully promote an active faith in God and a healthy interpersonal community. When belief, community, and practice combine in such a way, individuals can become challenged, supported, and empowered. Furthermore, promotive and preventive implications have been associated with such an outlook including positive self-esteem, and increased interpersonal competencies and a sense of well-being (Maton & Pargament, 1987; Maton & Rappaport, 1984).

The content results of the questionnaire provide valuable information that should aid in the development of community within Westheights church. Specifically, the responses to question 1 reflect the degree of importance of spiritual, social, personal, material, and family needs as well as programs to implement. The degree to which participants perceived need fulfillment is answered through question 2. I have chosen to highlight for discussion needs from the Spiritual, Social, Personal and Material categories, believing that the Family Needs category and Programs to Implement are adequately represented. For each need category I review the response rates for the two questions and discuss the possible explanations for the particular findings. I conclude this subsection with an appraisal of the potential implications of this information to Westheights.

The Spiritual Needs category was initially analysed by combining three of the five needs and then individually examining the other two needs. Although I summarized the five needs together, I believe the relevancy of certain data became lessened because of the amalgamation. Consequently, I have chosen to discuss spiritual needs according to the selective groupings.

The need to learn how the Bible relates to life today (Need 1), to know God's will and be sensitive to His Spirit (Need 3), and to feel the assurance of belonging to Christ's family and church body (Need 5) were very important to 97% of the participants. This is not surprising since all religious systems attempt to address the need for meaning and the need for belonging (Maton & Pargament, 1987). Furthermore, the response to question 1 confirms that Westheights members want to grow intellectually and practically in their Christian faith. In response to question 2, the majority believe that Westheights is adequately fulfilling these spiritual needs, particularly through the Sunday services, Family Bible School, and weekly cell groups. A third of the congregation indicated, however, that these three needs were only being met a little bit. Two participants pointed to areas which they believed interfered with spiritual need fulfillment: "Westheights tends to emphasize teaching re: social concerns and evangelism...however, not enough emphasis is placed on everyday Biblical standards and how the Bible should guide our life" (NOKS participant); "It is hard to have a feeling of belonging to a church body when there are so many unfamiliar faces, and a shortage of personal time to try and have a chance to meet people" (KIDS participant). Thus, there are specific issues that members would like to have addressed so that their Spiritual Needs could be better fulfilled.

The need to have studies on families (need 2) is considered to be very important to 88% of the participants with children. This response provides strong empirical evidence that parents expect their Christian beliefs to apply to and integrate into their daily lives. Unfortunately, this need has not been well met by Westheights. Participant comments reflect the often difficult challenge of raising children in the late 20th century: "How do I bring up my child to be aware of the world around her, without being 'sold' to its values (or lack thereof)"; "Raising 2 small children nowadays makes you look for all the help you can get in raising them with the Lord"; and finally, "Single parents often feel left out or guilty that their home is broken. There is little teaching directed towards binding their wounds". Clearly, members expect their church to fulfill this important need more adequately.

The final spiritual need to be discussed concerns a prayer support chain (Need 4), which is consid-

ered to be an important need by over half the participants. At present Westheights does not have a prayer chain, so it is not unexpected that two thirds of the participants believe this need is unfulfilled. The practice of prayer, however, is an essential ingredient for individual spiritual growth and community development, since it is a means for communication with God and an opportunity to demonstrate support and concern for fellow members (Maton & Pargament, 1987).

The need to have more cell groups (Need 1), to provide support to newcomers (Need 2), to meet other Christian parents (Need 3), to have a caregiving group (Need 4), and more organized events (Need 5) are the priority social needs of the congregation. The response of over half of the participants indicated that social needs are an important aspect of church life. Nevertheless, these needs, unlike the majority of spiritual needs, are not sufficiently fulfilled. Similar responses occurred for personal needs that included special Sunday School classes (Need 1), continual opportunities to learn about Christ and grow as Christians (Need 2), intimacy with other believers (Need 3), information on counseling services (Need 4), and the desire for support groups (Need 5). These needs received responses that indicated they were meaningful and important but not satisfactorily met. In sum, the people of Westheights appear to believe that God cares for the total person, and therefore, members consider it appropriate to expect their place of worship and fellowship to reflect a holistic approach.

The final need category, Material Needs, included car pools (Need 1), extra help in the nursery (Need 2), individual mail boxes at the church (Need 3), a church library (Need 4), and a public address system (Need 5). The wide variety of responses to these needs is partly due to the unrelatedness of one need to another, as well as conflicting opinions on what is essential for personal growth and community development. What is evident, though, is that for those people for whom material needs are important, there is the strong belief that they could be better met.

For the Westheights congregation it should be beneficial to have empirical evidence that confirms the degree of importance and fulfillment of the different need categories. To be able to achieve a psychological sense of community it is necessary that the felt-needs of the congregation are identified and

addressed satisfactorily. Consequently, the content results of the questionnaire are helpful indicators of which primary need categories require attention so that appropriate resources can be developed. In addition, these findings point to particular solutions that could significantly increase the degree of fulfillment for social and personal needs without introducing new and unfamiliar resources. For example, Maron and Pargament (1987) report that a salient feature of a congregation characterized by empowered individuals is the incorporation of weekly house meetings or cell groups. These meetings, which usually involve prayer, Bible Study, and discussion, decentralize the larger decision-making structures of the church and facilitate commitment and involvement between members (Jacobsen, 1972). Consequently, cell groups are a specially effective means of developing an integrated, active faith and, thus, of encouraging and strengthening a sense of community. Currently, Westheights church has a number of cell groups already in place, and the congregation believes there is need for more. Unfortunately, the present involvement in this activity seems to be difficult for families with children, who make up a significant percentage of the church membership (see Results section). Comments, however, from participants with children reflect the desire to have greater involvement with other members. For example, "If there were more cell groups available to my group it would make for possible growth in the home and church family". Furthermore, lack of member participation could also be attributed to simply not knowing what a cell group is or understanding the benefits of participation both towards personal and corporate empowerment. One participant perceptively suggested " A video etc. shown on a Sun. eve. to get people excited about cell groups. People fear the unknown. Educate the congregation about what happens - testimonies by members of groups, etc." (NOKS participant).

In summary, members expect that as a body of believers they can experience fulfillment in all the identified facets of need. Through personal commitment, creative planning, and a variety of opportunities for decision-making responsibilities, the people of the congregation should begin to experience growth in a holistic way, and consequently, personal and corporate empowerment.

Satisfaction of Research Objectives. The methodological strategies combined with the assessment

findings indicate that the four identified principles of community development were followed and fulfilled. The importance of this cannot be underestimated since this objective is essential to the successful evolution of a psychological sense of community. The first principle, which states that the locus of control must rest with the congregation, was respected from the inception of the project. That is, the assessment idea was generated in response to the expressed needs of congregational members (Bloomberg, Jr., 1969). Furthermore, my collaboration with a task force made up of church members and the continual sharing of information with the congregation helped to ensure that the Westheights people had power to collectively and democratically determine the direction and content of the study.

The fact that the assessment process was chosen for the specific purpose of determining the needs and resources of the congregation fulfilled the second principle that community development is deliberately goal-seeking and goal-directed (Cawley, 1984). Indeed, the decision to utilize the community development process was made by the Pastors and the church board, because they believed that the established methods of handling growth and change were no longer adequate (Lotz, 1987; Sabre, 1980). Furthermore, the process of rational choice and action continued throughout the entire assessment, necessitating flexibility and openness on the part of all involved. This third principle of community development was evidenced in the minor procedural changes that were effected due to the suggestions from task force members, the pastors, church board, and other participants. As well, the willingness to remain open and flexible concerning the desired outcome of the study was demonstrated by church members during board meetings and at the community forum.

The fourth and final principle of community development states that the focus of all activity be the felt-needs as expressed by the church congregation. The choice of methods and the development of the questionnaire reflected a desire to record and assess only those needs and resources as stated by the participants. My use of collaboration with the task force and the incorporation of a convergent analysis strategy (Siegel et al., 1978) helped to minimize my personal bias and perceptions of need. Moreover, the results of the NGT meeting, the questionnaire, and the community forum confirmed that the need items were

issues of concern for the majority of the congregation.

In sum, the first objective of the study, to respect and adhere to the principles of community development, was adequately fulfilled according to the process/content notes and results.

The objective to identify the needs and resources of the Westheights congregation was accomplished with one minor difficulty. The decision to classify need according to four categories necessitated the creation of operational definitions that portrayed the uniqueness of each need type. Although the description of each need was approved by task force members, construct validity could only be determined during the NGT meeting, since (a) this was the one occasion when need differentiation was important, and (b) task force members could not be unbiased due to their intimate involvement in the assessment design.

The results of the the NGT meeting and the comments from participants concerning item repetition on the questionnaire demonstrated that each need contained properties which were both specific and yet generalizable across categories. For example, the need for bible studies was generated in response to spiritual as well as social needs. This overlap of generated need items confirms the variability and nonrigidity of felt-needs that have created the variety of definitions throughout the need literature (Abbey-Livingston & Abbey, 1982; Bisogno, 1981; Felner & Abner, 1983; Glampson et al., 1975). The attempt, however, to differentiate four categories of need was not a wasted exercise. The inclusion of each type of need helped the NGT meeting participants to consider different areas of their life as equally important for their growth as Christians and provided a framework from which to begin goal development.

The identification of relevant issues and concerns was one of the objectives which was specifically addressed by the questionnaire. The results demonstrated that for each cluster of needs certain issues were important. However, after a perusal of the findings I discovered that many concerns were not unique to any one need-type but were relevant to all categories. These were: (a) the importance of the family; (b) the importance of individual initiative for personal growth and change; (c) people without adequate social supports such as students, new mothers, singles, and newcomers; and (d) problems with communication within the church. The obvious importance of these issues as central to the fulfillment of all needs gives a

focus and unity amongst the Westheights congregation. Moreover, the identification of these common issues will assist with the design of appropriate goals and corresponding programs.

Three of the research objectives focused on the participants to ensure that the assessment process and results would (a) actively include all interested members, (b) identify the percentage of people who would be willing to help meet the needs, and (c) identify the percentage of people who already use the current resources to meet their identified needs. The first objective was met as far as the task force and I knew. General invitations to become involved were made orally and in writing during various Sunday services. Furthermore, all task force members and I attended church regularly and were available to answer questions. Since the completion of the assessment investigation no one has approached me to complain that he or she was not included.

The second and third objectives were achieved through specific items on the questionnaire. The significant number (97%) of participants who expressed a desire to actively contribute to need satisfaction indicates that members are willing to take responsibility for the growth and development of their church community. However, for this sense of empowerment to become actualized two factors are essential. First, the congregation will need to be willing to agree that certain changes will have to be made. For example, various committees could use a change of personnel, certain programs may be considered no longer necessary and should be discontinued, or different people might want to begin attending board meetings. Sensitivity to the motivations and feelings of and between each church member will be critical if structural and personnel modifications are deemed desirable, particularly if a redistribution of power is to occur.

Secondly, in order to develop a community that shares common values, beliefs, skills, and experiences members must be willing to commit their time, energy, and possibly money. A potential obstacle to personal and collective empowerment is the number of adults with children under 18 years of age who, despite their willingness, might not be able to make the time or monetary commitment necessary for active involvement. A trend in the questionnaire findings indicated that this potentially could be the case, since

consistently fewer participants with children offered to help as compared to those without children. Ironically, many of the identified needs focus on topics that specifically concern families and/or parents. In order for those needs to be met, the congregation will want to creatively develop solutions which do not exploit the time or the energy of available members who do not have family responsibilities.

During the course of the assessment process, the objective to know the percentage of people who currently use the indigenous resources was replaced with the question: what resources were used by 25% or more of the congregation? (This is a good example of the type of methodological changes which were made). The task force and I decided that such a shift in emphasis responded better to the concern of possible program surplus, particularly due to committees and activities that could be considered no longer appropriate or necessary. As the results demonstrated, only five of the 53 possible resources were mentioned as a means to meet at least one cluster of needs. These resources were: (a) two weekly services, (b) Family Bible School, (c) the Pastors, (d) evening cell groups, (e) and the Deacons. Without question, many of the listed resources are highly specialized (e.g., the nursery, kitchen facilities) for very selective needs (e.g., those families with infants, organizing a group dinner). What is significant, though, is that adult fellowship events, young adult events, and the many committees were not mentioned as viable resources, particularly since the purpose of these is to minister to the church. This point becomes especially interesting in the light of the next objective under discussion.

The identification of all the potential resources which could be developed to meet the targeted needs was accomplished using the questionnaire. Results showed that participants consistently desired resources that were subsumed by either Organized Activities or Organizational Resources. The items included in the latter category, specifically the two Sunday services, Family Bible School and the Pastors, had also been identified as resources currently used to provide need fulfillment. These findings seem to ensure that Organizational Resources will continue to be wanted and used by the congregation. The Organizational Activities which were repeatedly highlighted were social events on a regular basis and cell groups. Clearly, members want more opportunities available on a predictable, regular basis to casually get to know others

and to study the Bible. Furthermore, participants made it clear that social events must be organized so that a broad age range of people, particularly families, could attend and be involved. One NOKS participant summed up the opinions of various people when he wrote:

> We don't have enough organized events at Westheights. We organize special activities (e.g., the Blue Jays game or corn roast), but [we] have no regular social get-togethers, [like] once a month. [We could] rent a gym regularly [for] games that could be played by all; use the church for games and activities.

According to the resource list there are committees in place which are responsible to address these very issues. As already noted, the adult fellowship committee, the young adults committee, and their respective events were not chosen by 25% or more of the participants as resources currently used to meet any of the four need categories. Yet, according to the assessment data, Organized Activities are a preferred resource category. Thus, there appears to be a gap between felt-needs and available resources.

After discussing this possibility with a few participants, I wish to suggest the following points for consideration: Communication within the church was a concern of many of the participants. In the case of available resources not being used or developed this could very well be a precipitating factor. For example, events might not be adequately publicized or the needs of the congregation are not being heard by the appropriate committees. Alternatively, current committee members could be discouraged by the unreliable turnouts to the few activities that are scheduled. Or the committee might need new members who have energy and time to devote to the oft times frustrating task of planning and organizing social events. Whatever the reasons, and I believe the causative factors could be numerous, the Westheights church can be encouraged by the assessment data which confirm that a potentially efficient structural framework already exists upon which to build effective resources.

The final objective of the assessment concerns whether or not the Westheights congregation developed skills in assessment, problem-solving, and decision-making. The process results show that certain participants were aware that the quality of the information that was gained correlated with the methods which were used. Task force members in particular were exposed to the rationale, techniques, and the pro-

cess involved in deciding and implementing an assessment study. Furthermore, the collaborative approach of this research and my willingness and availability to discuss any point of the assessment should have facilitated skill development. In other words, participants were exposed at different points to various techniques that are useful tools for building communities. The degree to which this information was absorbed and understood can only be confirmed if and when the Westheights congregation choses to continue the pursuit of community empowerment.

The Future of Westheights. Since the completion of the work phase of the assessment I have received from different congregational members enquiries about the results, favorable comments concerning the methodological process, and encouraging questions about the next step. Various people have approached me to express regret that they were not able to attend the community forum and were pleased to hear that another meeting would occur in the early fall. At this point in time it appears that members are willing to put in the effort to understand the findings and their applications. Furthermore, comments such as "I see; this information will be helpful for what we do as a church" potentially reflect a sense of ownership and commitment to the meaning of the data. In sum, this information provides evidence of the benefits of action-research and collaboration (Biddle & Biddle, 1965; Lippitt & Lippitt, 1986; Thomas, 1980).

Additional confirmation came from one of the participants during a spontaneous conversation we had in the church lobby. As a long-time member of Westheights and experienced as a researcher, this person was able to offer insightful and encouraging comments. She pointed out that the excellent participation and the apparent investment of the church was not because of commitment to Christian growth. On the contrary, studies done in other evangelical churches have not had the same degree of cooperation or active participation. This member strongly believed that the difference for Westheights was a direct consequence of the collaborative-participatory philosophy and methods of the community development process.

The future of community development for the Westheights Brethren in Christ Community Church seems to have a great many supporters. In particular, the Pastors are enthused about pursuing the next steps: that of analyzing and prioritizing the identified needs, designing short and long-term goals, and

developing a corresponding plan of activities and projects. Toward that end the senior Pastor and I have decided that I will present the assessment results during a Sunday evening service in October. He, suggested, in fact, that time so as to encourage as many attendees as possible.

My role as consultant will formally conclude after I write the church report and make public the assessment findings. When I consider the limited time frame I had to work within (i.e., one year to finish my thesis), I realize that the completion of the assessment was only possible because I was an internal as opposed to an external researcher and consultant. Without the 18 months previous to the formal implimentation of the project, I would not have had enough time to develop the credibility, respect, and trust with many of the congregational members, which is essential for the community development process. Unfortunately, my personal involvement with the Westheights congregation, which could be considered as one of the greatest strengths of my role as internal consultant, was, in turn, a potentially significant weakness. In order to compensate for my acknowledged loyalties to the congregation (which made objectivity difficult) and my deep desire for the assessment to "work", I made a point to talk often to individual task force members, the Pastors, and other friends. Their emotional support, patience, interest, and wisdom helped significantly to clarify my limitations as well as identify my skills. Moreover, my thesis advisor provided an additional outside perspective, the benefit of which cannot be underestimated. Clearly, as the internal consultant, I had to seek and consider the opinions and observations of different members of the congregation so as to ensure that I remained realistic about my role and my personal loyalties and bias.

As I reflect on the past two years of my assimilation into the congregation and the planning and actualizing of the assessment process, I am deeply grateful for such an opportunity to minister to fellow believers. I have wanted for many years to have the occasion to integrate my great interest and investment in acquiring the knowledge and skills of the helping professions with my love and commitment to the development of healthy, whole people of God. I am excited and encouraged by the principles and methods of a psychology which aims for the empowerment of the individual within a social context. As a member of Westheights, I look forward to being involved informally in the congregation's continued pursuit of a

psychological sense of community.

Implications for Other Congregations

Unquestionably, the Westheights congregation is not alone in the struggle to achieve the sense of community and empowerment that was exemplified by the New Testament church. The history of the Brethren in Christ denomination clearly attests to that fact. Furthermore, many congregations from many other denominations desire to experience oneness of purpose, belongingness, and equality of decision-making power (Jacobsen, 1972).

The findings of this study present evidence that community development principles and process have encouraged collaboration and mutual sharing of ideas and responsibilities. Most importantly, community development provided the Westheights members with the opportunity to effectively address their felt-needs and identify their own resources. What, however, can this information mean to other congregations seeking a similar experience? Are the findings generalizable? I will now briefly consider what the assessment process and results could mean for other church groups, taking into account the particular philosophy and approach of this study.

The concept of generalizability is synonymous with the traditional social science objectives of prediction and control. That is, the study of a particular setting is done in order to make statements that will apply to another setting or a larger population without restrictions according to time or context (Lincoln & Guba, 1985). Consequently, participants are chosen using randomized sampling techniques in order to enhance the external validity of the results. The value of this type of investigation is judged according to how well the findings can be replicated (Kidder & Judd, 1986; Lincoln & Guba, 1985; Patton, 1980).

In contrast, the process of community development is analogous to the ideology of a "naturalistic inquiry" which acknowledges the uniqueness, dignity, and value of the individual human experience (Lincoln & Guba, 1985). Qualitative data collection methods and analysis, in particular, are especially suited to convey the respect that is given to research participants. Studies are designed to provide information

that is useful to the particular setting from which those findings emerged, with little concern given to the external validity of the results (Lord, Schnarr, & Hutchison, 1987; Patton, 1980) Traditional generalizations, therefore, are not only inappropriate but undesirable. This does not mean, however, that the relevance of qualitative findings is limited to the idiographic interpretations which apply to the host setting. As an alternative to broad generalizations Lincoln and Guba (1985) suggest the researcher develop "working hypotheses" which are propositions that take into account the differences between settings and within settings over time. Furthermore, Lincoln and Guba propose that outcomes which occur in Context A can be applicable to Context B given that:

> the degree of *transferability* is a direct function of the *similarity* between the two contexts, what we shall call *"fittingness"*. Fittingness is defined as the degree of congruence between sending and receiving contexts. If Context A and Context B are "sufficiently" congruent, then working hypotheses from the sending originating context *may* be applicable in the receiving context...The person who wishes to make a judgement of transferability needs information about *both* contexts to make that judgement well (p. 124).

In summary, the development of any working hypotheses and their applicability to another congregation must be based on the following factors: (a) that there is sufficient knowledge about both settings to be able to determine the degree of transferability, (b) that the process is understood and perceived as integral to the findings, and (c) the assumption is accepted that the interaction between myself and the participants uniquely shaped the evolution of the assessment and its results (Lincoln & Guba, 1985).

The first working hypothesis I wish to propose is this. Congregations with a desire to develop a psychological sense of community could benefit from a needs and resources assessment such as I have described. Due to the principles of community development I believe that it is more important that the "fittingness" between settings occur philosophically and methodologically rather than contextually. That is, content results reflect a moment in time that even for the host setting could change. Thus, another congregation could differ on need items, but the collaborative process must be significantly congruent tr .nat which occurred at Westheights. For example, multiple assessment methods must be utilized for convergent analysis (Siegel et al., 1978). In addition, it would be important to include the four types of need as operationally defined, since I believe the demarcation of spiritual, social, personal, and material categories

significantly helped the participants clarify and qualify all major facets of need.

It is equally critical to include an assessment of indigenous resources, which is not typically part of a needs assessment. It is important that the congregation understand from the start of the process that the long-term goal is their own collective empowerment which, as I see it, cannot completely occur unless the church community is committed to fulfilling its own needs. In order for power to be responsibly redistributed each member must find her or his own means to contribute to the health and wellbeing of each other. Consequently, and most importantly, the responsibilities of the consultant must be successfully implemented in order for collaboration between members to occur. I believe this last point in particular requires further clarification due to the potential complexities of the role.

During the assessment process with the Westheights congregation I functioned in the role of an internal consultant. As I have previously described, I believe, that in relation to religious settings, the ad.antages of this position, such as established relationships and an intimate knowledge of the setting, far outway the disadvantage of personal loyalties and bias, as long as the consultant takes compensatory measures. Furthermore, I seriously question how a consultant could remain committed to a group of people as they struggle to achieve a psychological sense of community if she or he is not emotionally invested on a long-term basis. Thus, I have had to ask myself the question: What would I do should another congregation express interest in utilizing the community development process? For "fittingness" to occur philosophically and methodologically, it would be critical that the role of consultant be fulfilled by a member of the congregation. How, then, can I in the role of external consultant help to ensure that occurence? In response, I wish to suggest the following:

1. I would meet with the Pastor(s) and church board to discuss the purpose, principles and stages of community development, and present and describe suitable methods for a needs and resources assessment.

2. With the approval of the the church authorities, I would hold a general meeting with all interested members of the congregation to present the same information as described in point 1. In addition, I

would invite all potential participants to contact a selected member of their congregation.

3. Should the congregation agree that community development is, in fact, what they want to utilize, then I would begin to look for a person or persons to fulfill the role of consultant. With the assistance of the appropriate committees and/or individuals I would begin contacting those members with an interest in and ability to facilitate groups. All interested people would receive a detailed description of the role of internal consultant. Those individuals definitely interested in the position would attend further meetings and workshops on consultation which I would organize.

4. Once the role of consultant is filled, I would continue for a brief period of time to be available for information and feedback, with the goal to disengage once the task force was in place and the assessment had formally begun. The consultant would be left with all the necessary written materials and references on the community development process and religious settings.

In conclusion, the external consultant of a congregation should focus on the discovery of indigenous facilitators who would chose to fulfill the role of internal consultant. If a suitable person cannot be found, then the congregational members could be indicating that they are not ready to benefit from the community development process. Thus, the external consultant should decline further involvement.

For the second working hypothesis, I wish to propose that, as the degree of "fittingness" between Westheights and another church group increases in terms of (a) the average regular attendance and rate of growth, (b) the demographic criteria of members, (c) the belief system of the members, and (d) the historical roots of the denomination, the possible transferability of the content findings increases. More meaningful, though, is that another congregation experience the benefits of collaboration, active participation, and an equal distribution of decision-making power which are the foundation of any community development endeavor. Therefore, the second hypothesis is built upon and not independent from the previous proposition.

After consideration of all the above information it would appear that another similar Brethren in Christ congregation could be the most likely setting for a potentially successful transferability of the

working hypotheses. Alternatively, other church groups particularly of the Mennonite tradition might share many similarities to be sufficiently congruent. Ultimately, belief in and adherence to the principles and qualitative methods of community development could help any religious group whose members seek community empowerment.

Concluding Comments

The experience of implementing a needs and resources assessment has given the Westheights congregation and myself a hint of the excitement and satisfaction that empowerment can offer to individuals who cooperatively come together to actualize a psychological sense of community. There is a cost, though, for chosing empowerment over the potentially iatrogenic methods of church management used currently by Westheights. In order to build the confidence, self-respect, and self-determination that accompany a redistribution of power, congregation members must be willing to be committed, responsible, flexible, and patient, for without these qualities collective empowerment can not be possible. Consequently, community development is the most appropriate means to that end, since the collaboration and consideration between members can ensure that plenty of time is given to the process. Thus, the necessary adjustments can evolve at a speed that is acceptable to all participants.

It is time, in fact, that I would want more of if I were to do an assessment again. The methods I chose and which were approved by the task force - the nominal group meeting, the questionnaire-interviews, and the community forum - I believe adequately addressed the research objectives. What I think this study lacked was more opportunities to inform, update, and facilitate dialogue with the congregation, both collectively and on an individual basis, about the philosophy of community development and exactly where and why an assessment fits into the process. Fortunately, the meeting to be held this fall can provide a forum for questions and information-sharing for any individuals who feel inadequately informed.

In spite of the above drawback, I believe the process/content findings of the Westheights assessment can contribute to the community psychologist's understanding of community, empowerment, and religious organizations. In his proposal that empowerment should become the new ideological model for

community psychology, Rappaport (1981) states:

> the implications of an empowerment ideology force us to pay attention to the mediating structures of society, i.e., those that stand between the large impersonal social institutions and individual alienated people...[We must] be willing to observe the process of empowerment when it takes place, even if that is in settings which we typically ignore and over which we have no control. (p. 19).

The significant role that religion plays in the lives of many people has been well documented (Berger & Neuhaus, 1977; Biddle & Biddle, 1965; Maton & Pargament, 1987; Maton & Rappaport, 1984; Pargament & Maton, in press; Pargament et al., 1988). Furthermore, Pargament and Maton (in press) propose that religious systems and community psychology address many of the same individual and community concerns such as the need for belonging, the need for meaning and understanding, and an active concern for people who live in oppressive, unhealthy circumstances. In spite of this knowledge, few community psychologists have chosen to study church groups or contribute to the development of congregations through action-research. It is my hope that the documentation of the needs and resources assessment of the Westheights congregation may help to encourage the interest and understanding of community psychologists in the many churches and synagogues who seek to become empowered communities.

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APPENDIX A

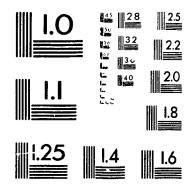Oral Presentation to the Westheights Congregation

Oral Presentation to the Westheights Congregation - April 1989

In the fall of 1987, through conversations with different people of the congregation, I became aware that many of us knew few of us and were not experiencing a sense of community and belongingness. In a rapidly growing church such as Westheights it is difficult for everyone to develop a sense of closeness and commitment to each other. Often we can feel unknown, unheard or taken for granted.

The church, however, is expected by God to be a community of believers empowered by the Holy Spirit both individually and collectively. In fact, Jesus commands us to love one another, and the Brethren in Christ church has historically emphasized the brother and sisterhood of believers. But how can we love each other, feel committed to each other, experience a sense of power and control in the direction and life of our church if we do not know each other and the wide variety of needs we have? We can not as a congregation expect all the responsibility of making us feel included and wanted to fall on the pastors or a few select people. As with our relationship with God, we will not grow as an empowered community of believers if we do not first want it, believe we can have it, and finally, do something about it.

So, in response to those of us who have felt unknown, unheard and taken for granted I wish to propose one way to discover the needs of our congregation, put them in some order of priority, and most importantly find out ways to meet them. With the approval of the board and the Pastors, for my Master's thesis I wish to attempt to find out the following: What are the material, social, personal and spiritual needs of our congregation, get them in some order of priority, find out how we are currently trying to meet those needs, and what we can do in the future. Understandably, I cannot do this without your help. For this project to be successful and for us to gain a greater sense of belongingness and support, the suggestions and solutions must come from you. This is an opportunity to air your concerns and suggest how they can be solved.

For the next four months I will be coordinating this project with the help of a small task force. There will be the opportunity for potentially 60 people to be actively involved. This involvement, with the exception of the task force, should mean no more than two hours of your time. In the months to come I

will be contacting various people to participate. Today, I am asking any of you who have any questions, would like to know more, or who would be interested in actively participating to please let me know as soon as possible.

Thank you for your time.

APPENDIX B

Letter to NGT Meeting Participants

A Meeting to Discover the Needs and Resources
of the Westheights Congregation

When: MONDAY - MAY 1ST, 1989; 7:00PM.

Where: WESTHEIGHTS COMMUNITY CHURCH

Why: To find out what are the needs and resources of the Westheights congregation.

Dear:

On behalf of the Assessment Task Force and myself I want to express our appreciation to you for agreeing to represent your particular group of congregational members and adherents at the upcoming Monday night meeting. We are very aware that your schedule is already demanding, yet you have chosen to participate in this project. This says clearly that you are willing to invest time and energy into making your church an example of the living body of Christ.

Before I describe the meeting further I would like to share with you some background information that might help you better understand the importance of your involvement.

The Objective of This Project:

The objective of this project is an important one. In a rapidly growing church such as Westheights it is difficult for everyone to develop a sense of closeness and commitment to each other. Often we can feel unknown, unheard, or taken for granted. The Church, however, is expected by God to be a community of believers, empowered by the Holy Spirit, both individually and collectively. In fact, Jesus commanded us to love one another. Consequently, the Brethren in Christ denomination has historically emphasised the brother and sisterhood of believers. But with changes in lifestyles and practices it has become very challenging to create and maintain a sense of community. This project has been initiated in response to that challenge and to the expectation of our Lord that we are to be united as one (John 17:20 -23).

The Focus of This Project:

Briefly, this project focuses on the first stage of a process known as community development. That is, we wish to discover the needs of our congregation, put them in some order of priority, and most importantly, find out how we are currently trying to meet those needs, and suggest what we can do in the future.

The Steps of This Project:

The May 1st meeting is the first step of this three-part project that I will be coordinating for the next three months. This meeting which you have agreed to attend, is specifically designed to find out what are the needs and the current resources of the Westheights congregation. Following the meeting I will be conducting interviews to gain further information concerning the needs and resources that are to be identified by you, the meeting participants. Once I have analysed all the results there will be an open meeting for all interested persons to attend. So, as you can see, the Monday night meeting is critical to the assessment process.

Information Concerning the May 1st Meeting:

BEING A REPRESENTATIVE: As I explained on the phone, you were selected by the Task Force to be a representative of your particular group according to age and marital status. Without question, many people could have been chosen, but unfortunately, a specific limit had to be set. To be a representative means that you have a life situation that is similar to others but is also unique compared to other groups within the congregation. Enclosed you will find a list of all those whom we thought of who we believe are

in the same group as you. Our apologies if we have omitted anyone!! Please feel free to let me know of any people you believe should be included on your list. *A special note to couples:* You are both more than welcome to attend the meeting, however, only one of you will actively participate. This is due to the design and structure of the meeting.

PREPARATION FOR THE MEETING: As your group's representative we would like you to give thought to the following questions that will be the topic for the May 1st meeting. I have provided definitions for all terms to help you organize your thoughts. When you are considering different needs please keep in mind those points that are special to you, such as (a) your age group, (b) whether or not you are single, married, divorced or separated, (c) whether or not you have children and how old they are, and particularly for newcomers (d) how long you have attended Westheights. Each of these factors influence the needs that are important to you and what resources you are aware of and use. Couples please feel free to discuss the questions with your spouse and your children. If you would like to know what others in your group think, don't hesitate to contact anyone on your list for their ideas. We, as the Task Force, respect the unique experiences of the various peoples at Westheights and look forward to the potentially wide variety of needs that you will share with each other.

QUESTIONS TO THINK ABOUT FOR THE MAY 1ST MEETING:

1. What are the current SPIRITUAL needs of your particular group of Westheights members and/or adherents?

2. What are the current SOCIAL needs of your particular group of Westheights members and/or adherents?

3. What are the current PERSONAL needs of your particular group of Westheights members and/or adherents?

4. What are the current MATERIAL needs of your particular group of Westheights members and/or adherents?

5. What are the current RESOURCES (eg. activities, programs, committees, individuals) that are already in place at Westheights? If appropriate, please identify resources according to the spiritual, social, personal, and material categories used to identify needs.

DEFINITIONS:

a. NEED: That which people believe they require in order to reach a predetermined standard. That is *What FELT-NEEDS of the Westheights congregation must be met so that we can become a community of empowered Christians who are committed to Jesus Christ and each other, and who are ready and able to address the needs of those people who live in oppressive, unhealthy circumstances ??*

b. SPIRITUAL NEEDS: Are those needs that are specifically concerned with your relationship to God. What do you (as a representative of your group) need in order to be better equipped to relate to God, through His Son, Jesus Christ, and grow as a Christian? eg. Need to learn more about prayer.

c. SOCIAL NEEDS: Are those needs that are specifically concerned with your relationship with each other. What do you (as a representative of your group) need in order to develop caring and committed relationships within the Westheights congregation? eg. Need to meet more people.

d. PERSONAL NEEDS: Are those needs that are specifically concerned with you, your relationship with yourself, and those significant others in your life. What do you (as a representative of your group) need in order to love yourself more as Christ commands, and love those individuals who are especially important to you (i.e. family members, close friends, etc.). eg. Need help with depression. Need to learn how to better relate to my teenage son.

c. MATERIAL NEEDS: Are those needs that are specifically concerned with physical supplies, and the church building. What do you (as a representative of your group) need in the way of changes to the Westheights building, and/or material items that will help you to become a more effective servant for Christ? eg. Need a reliable way to church on Sundays. Need a library.

I hope this information is helpful. If you have any questions please do not hesitate to contact me at 743-0825. Again, thank you for your interest, and willingness to participate. (Romans 12: 4,5).

Sincerely,

Heather Hair

APPENDIX C

Interview Letter to Questionnaire Participants

An Introduction to Your Interview
Concerning the Needs and the Resources
of the Westheights Congregation

When:

Where:

Why: To discover the opinions and suggestions of various congregational members and adherents concerning the needs and resources of the Westheights congregation.

Dear:

On behalf of the Assessment Task Force and myself I want to express our appreciation to you for agreeing to be interviewed as a representative of your particular group of congregational members and adherents. We are very aware that your schedule is already demanding, yet you have chosen to participate in this project. This says clearly that you are willing to invest time and energy into making your church an example of the living body of Christ.

Before I describe the interview, I would like to share with you some background information that might help you better understand the importance of your involvement.

The Objective of This Project:

The objective of this project is an important one. In a rapidly growing church such as Westheights it is difficult for everyone to develop a sense of closeness and commitment to each other. Often we can feel unknown, unheard, or taken for granted. The Church, however, is expected by God to be a community of believers, empowered by the Holy Spirit, both individually and collectively. In fact, Jesus commanded us to love one another. Consequently, the Brethren in Christ denomination has historically emphasised the brother and sisterhood of believers. But with changes in lifestyles and practices it has become very challenging to create and maintain a sense of community. This project has been initiated in response to that challenge and to the expectation of our Lord that we are to be united as one (John 17:20 -23).

The Focus of This Project:

Briefly, this project focuses on the first stage of a process known as community development. That is, we wish to discover the needs of our congregation, put them in some order of priority, and most importantly, find out how we are currently trying to meet those needs, and suggest what we can do in the future.

The Steps of This Project:

I will be coordinating this three-part project until its completion this July. The project consists of three steps: (a) a formal meeting, (b) individual interviews, and (c) an open meeting. On May 1st the formal meeting took place. Participants were 14 congregational members and adherents who were chosen by the Task Force to represent the various demographic groups within the church body. The purpose of the meeting was to find out what are the needs and the current resources of the Westheights congregation. The information that was collected now becomes the basis for the individual interviews which I am conducting to gain further information concerning the needs and resources of Westheights church. Once I have analysed all the results there will be an open meeting for all interested persons to attend. So, as you can see, **your interview is critical to the assessment process.**

IMPORTANT INFORMATION: Please read carefully BEFORE we get together!

BEING A REPRESENTATIVE: As I explained on the phone, you were selected by the Task Force to be a representative of your particular group according to age and marital status. Without question, many people could have been chosen, but unfortunately, a specific limit had to be set. To be a representative means that you have a life situation that is similar to others but is also unique compared to other groups within the congregation.

PREPARATION FOR THE INTERVIEW: As your group's representative we would like you to COMPLETE the attached questionnaire. Please carefully think through each need and the corresponding questions. When you are considering the different needs please keep in mind those points that are special to you, such as (a) your age group, (b) whether or not you are single, married, divorced or separated, (c) whether or not you have children and how old they are, and particularly for newcomers (d) how long you have attended Westheights. Each of these factors influence the needs that are important to you and what resources you are aware of and use. Please feel free to discuss the questions with your spouse and your children.

THE INTERVIEW: The purpose of the interview is for you and me to go through the questionnaire together. This time together gives us the opportunity to address any questions you might have, and to allow for discussion and clarification concerning any of the items. All your responses will remain confidential, with the possible exception of the last question for each need, where you may wish to have your name mentioned. Remember, all the time and attention you can give to the questionnaire items before we meet will help insure that our time together is informative as well as enjoyable.

I hope you find this information helpful. If you have any questions please do not hesitate to contact me at 743-0825. The Task Force and I respect the unique experiences of the various peoples at Westheights, and look forward to the variety of responses that you and other interviewees will give. Again, thank you for your interest, and willingness to participate. (Romans 12: 4,5).

Sincerely,

Heather Hair

APPENDIX D

Questionnaire

.

Needs and Resources Questionnaire

The following are the needs and questions that we will be discussing when we get together for your interview. All your answers will remain confidential, except for question 7 where you may wish to have your name mentioned. Although the questionnaire looks long, don't get discouraged! For each of the 20 needs listed the corresponding 7 questions are the same. The first need has an additional question that is not repeated. So, despite the apparent length, completing the questionnaire should only take approximately 45 minutes.

Please carefully think through each need and the corresponding questions. REMEMBER: YOU ARE REPRESENTING A PARTICULAR GROUP OF WESTHEIGHTS PEOPLE ACCORDING TO YOUR AGE AND MARITAL STATUS, THEREFORE, SOME OF THE NEEDS MIGHT NOT BE IMPORTANT TO YOU AND YOUR GROUP. When you are considering the relevancy of the different needs keep in mind those points that are special to you such as (a) your age group, (b) whether or not you are single, married. divorced or separated, (c) whether or not you have children and how old they are, and particularly for newcomers (d) how long you have attended Westheights. Each of these factors influence the needs that are important to you and what resources you are aware of and use. Please feel free to discuss the questions with your spouse and your children.

COMPLETING THE QUESTIONNAIRE

Please read over these instructions carefully:

1. Read over the need at the top of each page.

2. Ask yourself the question: Is this need applicable to my group?

3. *If your answer is yes,* then proceed to answer the questions. Place a check on the line that corresponds to the item that is right for you. There are no right or wrong answers! When you are requested to write out a reply, please use point form rather than whole sentences.
   If your answer is no, then proceed to the next page. You may, however, have some ideas, concerns, or interest about a particular need even though it does not directly concern your group. In that case, please do not hesitate to answer any of the questions if you wish. For example, the need on page 3 does not directly concern single 18-24 year olds, so the representative of that group could go on to the next page, or she or he may decide to answer some of the questions (e.g. numbers 4,5,7).

Before you begin, please check off the group and occupation that fits you best:

Group that is being represented:___ 18 -24 yrs old, singles; _   25 - 44 yrs old, singles; ___ 45 - 99 yrs old, singles; ___ 18 - 24 yrs old, married; ___ 25 - 44 yrs old, married; ___ 45 -99 yrs old, married; ___ newcomers: 1 year on less.
Occupation:___ Professional ___ Student ___ Office ___ Trade ___ Homemaker ___ Retired.
Gender:___ Male ___ Female.

THANK YOU FOR YOUR PARTICIPATION!

Need: To learn how the Bible relates to life today and how scripture supports it.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Ch 'h Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday ___Friday. **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

8. Of the resources listed above please underline those resources which you are unaware of.

Need: To have studies on families and raising families in the 20th century.

1. how important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer V. ation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

   ___ Weekdays. Which days? ___ Monday, ___Tuesc. ___Wednesday, ___Thursday, ___Friday.

   ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

   ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: To know God's will and to be sensitive to the Spirit.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

   ___ Weekdays. Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

   ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

   ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: A prayer support chain.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 5 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ Weekdays. Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: To feel the assurance of belonging to Christ's family and church body.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

   ___Two weekly services, ___Family Bible School, ___Junior Church/Kid Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ Weekdays. Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___ Thursday, ___Friday.

      ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: For more cell groups.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

       ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

       ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

       ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: To give support to new-comers.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ Weekdays. Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: To meet other Christian parents with children approximate to our childrens' ages.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

   ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___ Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ Weekdays. Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: For a group to take care of physical needs of the Body at times of sickness and death.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

    ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

        ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: For more organized events for all age groups including families and new couples, both separately and collectively.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

    ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church commitees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

        ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: Sunday school classes that deal with current problems that I'm facing, such as parent-teen relationships.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: To be continually learning about Christ and our walk with Him, and continue to grow.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

    ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___*Missions*, ___*Adult Fellowship*, ___*Young Adults*, ___*Youth*, ___*Music*, ___*Floral*, ___*Sports*, ___*Ushers*, ___*Personnel/Nominating*), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ *Board for Congregational Life*, ___*Board for Brotherhood Concerns*, ___*Board for Evangelism and Church Planting*, ___*Board for World Missions*, ___*Board for Ministry and Doctrine*), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4 What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

        ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: Close relationships with believers on a one-to-one basis.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

    ___Two weekly services, ___Family Bible School, ___Junior Chu-ch/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Miss' naries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, M 'h College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Ci..... Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

        ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

        ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: To know the availability of different counseling services.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

   ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___*Missions*, ___*Adult Fellowship*, ___*Young Adults*, ___*Youth*, ___*Music*, ___*Floral*, ___*Sports*, ___*Ushers*, ___*Personnel/Nominating*), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ *Board for Congregational Life*, ___*Board for Brotherhood Concerns*, ___*Board for Evangelism and Church Planting*, ___*Board for World Missions*, ___*Board for Ministry and Doctrine*), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ **Weekdays.** Which days? _ _Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: Support groups for people to meet others to share ideas and/or problems around issues such as parenting and the family.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

   ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:eve ngs, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult fellowship committee events, ___Young adults events, ___Youth group events, ___Mer oreakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this nec d?

Need: Car pools to church functions.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

       ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

       ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

       ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: Extra help in the church nursery for the infants and toddlers.

1. How important is this need for your group? ____ not at all, ____ a little bit, ____ quite a bit.

2. To what extent is this need being met for your group? ____ not at all, ____ a little bit, ____ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

    a. Do you think this resource should be: ____ short term(3 - 12 weeks), ____ long term (6 -12 months or more)?

    b. How often would you (and family members) participate in this resource? ____ Once a week, ____ More than once a week, ____ Once a month, ____ Twice a month, ____ Bi-monthly, ____ Less that 6 times a year.

    c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

       ____ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

       ____ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

       ____ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: Mail boxes in the church for all the families attending Westheights.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

   ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

   ___ Weekdays. Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

   ___ Weeknights. Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

   ___ Weekends. When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: A church library with books for all ages, and a master reading list of recommended books on subjects such as eternal security, depression, and grief.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

Need: A P.A. system with speakers into the nursery, which can be used to tape messages.

1. How important is this need for your group? ___ not at all, ___ a little bit, ___ quite a bit.

2. To what extent is this need being met for your group? ___ not at all, ___ a little bit, ___ quite a bit.

3. What resources listed below do you currently use to meet this need?

   ___Two weekly services, ___Family Bible School, ___Junior Church/Kids Club, ___Nursery, ___Pioneer Clubs, ___Summer Vacation Bible School, ___Womens' Ministries, ___Several cell groups:evenings, ___Weekly day Bible study for women, ___Coffee group every other Wednesday for newcomers, ___Adult Fellowship committee events, ___Young adults events, ___Youth group events, ___Mens' breakfast 3 times a year, ___Healthy eating groups for men and women, ___Pastors, ___Deacons, ___Church Board, ___Trustee Board, ___Various church committees: (___Missions, ___Adult Fellowship, ___Young Adults, ___Youth, ___Music, ___Floral, ___Sports, ___Ushers, ___Personnel/Nominating), ___Peer counseling (informal), ___People with the gift of hospitality, ___People with preaching/teaching gifts, ___Choir, ___People with the gift of music, ___Hymnals,organ,piano, ___Budget/good stewardship, ___Church building, ___Kitchen facilities, ___AV equipment (VCR,TV,computer,photocopier), ___Craft supplies, ___denominational support, ___Cooperative Ministries: (___ Board for Congregational Life, ___Board for Brotherhood Concerns, ___Board for Evangelism and Church Planting, ___Board for World Missions, ___Board for Ministry and Doctrine), ___Evangelical Visitor (BIC Magazine), ___Missionaries, ___Conferences: General/Regional, ___Christian schools: NCC, Rockway Mennonite, EBC, Messiah College, ___Camp Kahquah/Niagara Family Camp, ___Mennonite Central Committee, ___Mennonite Credit Union, ___Evangelical Fellowship of Canada.

4. What issues or concerns do you have about this need?

5. What resource(s) can you suggest to meet this need? (Use the list above or your own ideas).

6. In order to meet this need, which ONE resource would you (and family members) be most interested in participating?

   a. Do you think this resource should be: ___ short term(3 - 12 weeks), ___ long term (6 -12 months or more)?

   b. How often would you (and family members) participate in this resource? ___ Once a week, ___ More than once a week, ___ Once a month, ___ Twice a month, ___ Bi-monthly, ___ Less that 6 times a year.

   c. When would you (and family members) like to participate in this resource? First choice=1, second choice=2, etc..

      ___ **Weekdays.** Which days? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weeknights.** Which nights? ___Monday, ___Tuesday, ___Wednesday, ___Thursday, ___Friday.

      ___ **Weekends.** When? ___Saturday morning, ___Saturday afternoon, ___Saturday evening, ___Sunday afternoon.

7. Are you willing to help to meet this need?

APPENDIX E

Final Need List from the NGT Meeting

Final Need List from the NGT Meeting

Spiritual Needs

1. Bible study for each specific group plus retirees.
2. Prayer support chain.
3. Balance of church music for each age group.
4. Study on families and raising families in the 20th century.
5. Assurance to feel a belonging to Christ's family and church body.
6. How Bible relates to life today and how scripture supports it.
7. Methods of self discipline in spending time in prayer and attending Bible study.
8. Systemmatic Bible study through entire Bible with goal of 1 or 2 years.
9. Getting to know brothers and sisters closely in order to join for prayer concerning personal issues.
10. To learn more about discovering your spiritual gifts and exercising them.
11. Know His will and being sensitive to the Spirit.

Social Needs

1. Cell groups different nights of the week.
2. More organized events for all age groups including new couples, separate and collective.
3. Home visits for people over 70 years.
4. Young adults social group.
5. More family events - fellowship.
6. Need for group to take care of physical needs of the body at times of sickness and death.
7. Weekly Bible study for groups (young adult).
8. Conferences: more knowledge of what is going on and where.
9. Need to meet other Christian parents with children approximate our childrens' ages.
10. Intermingling with singles from other BIC churches.
11. Give support to new-comers.

Personal Needs

1. Sunday school classes that deal with current problems that I'm facing such as parent-teen relationships.

2. Counselling information for different levels that people are on. i.e. those newly separated or those contemplating a new relationship.

3. A better understanding of those different levels of people in Christ (tolerence).

4. To be continually learning about Christ and our walk with Him and continue to grow.

5. A person or resource book to go to get help for a problem.

6. Need to learn to be more bold about Christian faith and not be shy.

7. Need to meet with others to share ideas i.e. Parenting.

8. Physical fitness groups for all ages (diet, walking, biking).

9. Close relationships with a believer one-to-one.

10. Availability of different counselling services.

11. Support groups for people with family problems.

12. Coping with grief i.e. support, training for how to respond.

13. Financial and marriage counselling for newly married.

Material Needs

1. P.A. system.

2. Mail boxes.

3. Taped messages - sound system to nursery.

4. More chorus books.

5. Extra help in the nursery for infants and toddlers.

6. Cross on exterior of building.

7. Car pools for church functions.

8. A recommended master reading list for major subjects such as eternal security, depression , grief, etc..

9. Library with books for all ages.