



Second Presbyterian Church Comber

Congregational Survey Spring 2017

Report

Final Version

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INTRODUCTION

Over recent years, the Kirk Session had become increasingly concerned about the inadequate level of ministerial manpower and the resulting unreasonable pressures on our minister. Also, there were other issues such as the significant proportion of those claiming church membership who rarely or never attend services or contribute little or nothing to supporting the work of the congregation. A key issue has been that the level of income to our congregation, especially to the Freewill Offering (FWO), has been inadequate to allow us to increase the level of ministerial manpower and thus help the congregation strengthen and develop its work and witness.

In early 2016, Kirk Session decided to appoint a sub-group to consider the most appropriate way forward. This group consulted with Rev Robert Bell (Minister of Ballyclare Presbyterian Church) who is a former assistant minister of Second Comber and had been a member of PCI's Council on Congregational Life and Witness. In the recent past his congregation had conducted a congregation-wide survey for broadly similar purposes. An outcome of this consultation was the compilation of a questionnaire covering a variety of aspects of church life to be completed by every family on our congregational membership register. A parallel process would update member's details on the register and enable Pastoral Visitors to engage directly with every family about commitment to and supporting the congregation through attendance at services, becoming a communicant, giving to FWO, and other aspects of engagement. A significant component of the questionnaire would be to ascertain how our congregation could better meet the needs of all of our members.

In September 2016 Kirk Session agreed unanimously to the formulation of a questionnaire which would be delivered by Pastoral Visitors to every home in our congregation. Further, it was agreed unanimously to appoint a full-time Youth and Family Worker, finances permitting. The outcomes of the survey were to be made available to the congregation through SCOPE.

Report

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November 2018

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Chapter 1: SUMMARY

Following the decision by Kirk Session in early 2017 to conduct a survey among the congregation a small team, comprising William Anderson, Melanie Bates, Ron Laird and Ruth Scott, was assembled to guide this process. This team formulated a questionnaire, for approval by Kirk Session, to seek the views of the congregation on several significant areas of congregational life to aid decision-making for the future. This team, now with the addition of Gareth McKibbin, directed the data collection and analysis activities.

1.1 Survey Design

All persons connected with the congregation who were 17 years and upwards were invited to participate. Those of age 16 years and under were recorded by one parent or guardian in the household. Where respondents had added their name for specified reasons this was redacted after being viewed by the minister and before the analysis process. Consequently, it is not possible to identify any person in the analysis. An excellent participation of 590 personal responses were received, approximately 39% of the specified age group on the congregational register.

The analysis followed six major themes, as follows:

- within each question without reference to any other question
- engagement with the congregation
- expectations from the congregation
- contribution to the congregation
- focus on financial non-contributors, and
- focus on those who live alone.

Specific questions which gave information on each of these themes were examined to discover views dependant on age group, gender, communicant status and number in household (where appropriate). The findings are based on the respondents' returned questionnaires. As with any survey the findings are not necessarily fully representative of the entire congregation. Nevertheless, with the strong response of 590 questionnaires the data and views expressed are reasonably representative and are worthy of detailed consideration. Further, even though the survey was conducted in mid-2017 the findings are most likely to remain valid for several years thereafter as the views sought and expressed are of a kind which are unlikely to change suddenly. The main findings for each of the themes are presented below.

1.2 Within-question Analysis

Several of the findings which characterise the respondents are (percentages based on all respondents):

- Age: 17-25 years, 5%; 26-65 years, 44%, 66 and above, 51%.
- Gender: male, 41%; female, 59%.
- Communion: communicants 55%; non-communicants 45%.
- Contributors: 6% did not contribute financially by a recordable method.
- Live alone: male 9%; female 20% of all respondents.
- Household numbers: 46% lived alone or in households of two persons.
- Connection with the congregation: 10 years and more, 89%.

1.3 Engagement with the Congregation

Engagement was explored through the responses to questions on importance of the connection with the congregation, attendance at services, attendance at communion and involvement with congregational activities.

For all respondents the connection with the congregation was rated ‘very’ important by 46%, ‘important’ by 42% and ‘not very’ by 12%. The importance strength increased with age and was similar for both genders. Notably, communicants rated the connection as much more important than non-communicants.

Attendance at services was rated as ‘frequent’ by 50% and 10% ‘never’ attend; others had various levels of attendance. Frequency of attendance as a percentage of each age group increased with age, was slightly higher for females and was much higher for communicants than for non-communicants.

Participation in communion (by communicants) showed 75% take communion at least once per year, with 12% ‘unable’ to attend. Non-communicants were in all age groups with the lowest fraction of 35% in the age group ‘66 and above’.

For all respondents 39% declared participation in one or more congregational activities; two members identified 9 activities each. The level of participation fell with age; those who responded in the lower ages were almost all involved with at least one congregational activity. Communicants were more likely to be involved with congregational activities.

1.4 Expectations from the Congregation

This theme considered responses to questions which addressed the role of the congregation, inclination to turn to the congregation for help and suggestions for improvements in support to meet personal or family needs.

In declaring the primary role of the congregation ‘help faith develop’ was selected by 66% of respondents, ‘provide help in difficulty’ by 30% and the remainder selected ‘provide organisations for children’. The option ‘help faith develop’ was more strongly pronounced in the younger age groups and ‘organisations for children’ gained its highest relative percentage (17%) in the ‘26-40’ age group. There was little difference between men and women in their view of this matter, but communicants were much stronger for ‘help faith develop’ than non-communicants.

For all respondents equal proportions (42%) would ‘automatically’ or ‘consider’ turning to the church for support in times of difficulty; 15% would ‘never think of it’. The ‘automatic’ option appeared to increase with age and to be slightly more prevalent for females than males. Communicants were more than twice as strong in the ‘automatic’ option than non-communicants.

Where suggestions for improvements were made a very significant majority expressed satisfaction with current arrangements. Most noticeably, very strong appreciation was expressed for the quality of pastoral support given by our minister, Rev Roy Mackay, and all members of the ministerial team. Where suggestions for improvements were made these were arranged in categories relating to worship, pastoral support, recreation and resources (organisation, personnel, facilities). These will be considered further by the Kirk Session. It is relevant to note that many suggestions were expressed clearly and that no single issue dominated.

1.5 Contribution to the Congregation

In addressing this theme it is recognised that many members contribute in all sorts of ways, many of which are not recorded or noted. Nevertheless, this analysis examines the respondents’ offer of skills, view of the importance of financial giving to the congregation and their method of financial giving.

From the 590 respondents 27 indications of skills were made which were categorised into administration, facilities, recreation and worship. Several suggestions were quite vague and,

therefore, not categorised. Unfortunately, many respondents who made indications did not append their contact details so the offers made could not be followed-up.

The importance of giving financial support to the congregation was seen by respondents as ‘very important’ and ‘important’ in very similar proportions (47%), but 6% saw this item a ‘not really’ important. Within all age groups, except ‘66 and above’, a greater number selected ‘important’; the oldest age group was more inclined to select ‘very’ important. All age groups had a proportion which selected ‘not really’ important, typically around 5%. The views in both genders were relatively similar on this topic, but communicants were stronger on ‘very’ important than non-communicants (62% compared to 24%). The expression of importance of the connection with the congregation is mirrored by the expression of the importance of financial giving, ie, if the expression was ‘very’ for one of these it was most likely to be ‘very’ for the other.

For the vast majority of financial givers the method used was by envelopes with 7% using the recently-introduced monthly standing order. Other response options included: ‘unable to give’ selected by 1% and ‘do not give’ (presumably by choice) by 6%. The method of giving did not appear to depend on age, although monthly standing orders were used more by respondents over 40 years of age. All communicants contributed financially, whereas 41 out of 262 (16%) of non-communicants did not appear to contribute financially by a recordable method.

1.6 Analysis of Financial Non-contributors

This part of the analysis focused on the 37 respondents who indicated that they ‘do not contribute’ financially to the congregation. This option in the survey was interpreted as not contributing by any recordable method as a matter of personal choice. While these respondents span all age groups the gender balance was almost equal and 5 (14% of non-contributors) were communicants. The question on the importance of financial giving to the congregation showed 19 (51% of non-contributors) selecting ‘very’ important or ‘important’.

The responses showed that 49% of non-contributors did not attend services while the other 51% attended with differing levels of frequency. Almost all of those under 40 years were involved with congregational activities while those over 40 years did not list any activities. Twenty two (22) (59% of non-contributors) rated their connection with the congregation as ‘not very’ important, yet 29 (78%) saw the role of the congregation as providing some form of help, ie, for faith, in difficulty or for children. As a source of support 17 (46% of non-contributors) would look to the church.

1.7 Analysis of those who Live Alone

The survey showed 91 respondents live alone; one in the ‘26-40’ age group, 21 in ‘41-65’ and 69 in ‘66 and above’ group. Therefore, almost all of this analysis focused on the two higher age groups. Gender balance was 22 male and 69 female giving the following ratios: 15% of all respondents live alone, 9% of the male respondents live alone and 20% of the female respondents live alone. One third was involved in congregational activities; two thirds were communicants, the remainder non-communicants.

The vast majority valued their connection with the congregation and attended services quite frequently. Only in the upper age group was ‘unable’ to attend noticeable. The primary role of the congregation was seen by 56% as ‘help faith develop’ with ‘help in difficulty’ selected by the remainder. Almost all would turn to the church for support, with communicants showing this more strongly.

Only three rated the importance of financial giving to the congregation as ‘not really’ important, yet all, except three (not the same three respondents), contributed by a recordable method.

1.8 Conclusion

Any survey will give an indication of the views of its respondents at the date of the survey and the question will be how representative of the whole population are the findings, the congregation in this case. There will always be anecdotal evidence for any point of view, perhaps based sometimes on a few similar comments or a singular strong case. However, this survey presents the only evidence-based analysis for the questions and themes it addressed. With the strong response of 590 questionnaires it is argued that there is a high reliability in its findings. Of course, factual evidence appropriate for some questions, as distinct from sampled evidence, may be obtained with more confidence from a thorough analysis of an updated congregational register. However, reliable evidence of viewpoints comes from a survey as the evidence base.

As a closing comment, a very sincere thanks to all members who returned their questionnaire and gave their views to shape the decision-making for the future of our congregation. Thanks also to the Pastoral Visitors who distributed and collected questionnaires and those who reviewed and gave useful comment on the final report.

Chapter 2: DESIGN of the SURVEY

Following approval by Kirk Session the team designed the questionnaire and process for the survey as detailed below.

2.1 Purpose

Given the direction from the Kirk Session the survey was to gain information on the views and expectations of members in relation to the congregation of Second Comber. This was developed to assemble questions which would provide information for the following objectives:

- respondents engagement with the congregation
- respondents expectations from the congregation, and
- respondents contribution to the congregation.

2.2 Questionnaire Design

From previous experience it was recognised that any questionnaire should be relatively short and present unambiguous questions if a large, clear response was to be achieved. Therefore, the number of questions should be fewer than 20 and that it should not take too long to complete. As much as possible, respondents should be invited to select their choice from declared options, thus categorising data and aiding analysis. Also, there needed to be opportunity for respondents to give their views or comments in free text. In defining the selectable options for each question the options presented were aligned with natural or practical divisions, eg, male/female, yes/no, graded levels of importance, age bands appropriate to church or working life. This approach would produce data which would be useful for application to identifiable groups outside this survey. The presentation of questions in the questionnaire did not follow the logic of the objectives as stated above; rather a more random approach was taken to promote fresh thinking on arrival at each question. Where information was sought for children and young people of 16 years and under in the household only one adult was asked to provide this, as a means to avoid two or more responses relating to the same child.

The questionnaire, shown in Appendix A, emphasised anonymity in analysis. When skills were volunteered, or as a matter of personal choice, respondents were asked to include their name and contact details. This information would be redacted before passing the document to the analysis stage.

2.3 Defining the Respondents

The brief from the Kirk Session identified ‘every family on the congregational register’ as the recipients for the questionnaire. On more detailed consideration this was redefined as individual persons in families on the congregational register who had attained their seventeenth birthday by the date of completing the questionnaire. This approach gave every person of 17 years and above an opportunity to express their own views confidentially, particularly valuable in households where several adults reside. After all, our relationship with God Almighty is individual and personal.

2.4 Conduct of the Survey

In Spring 2017 adequate numbers of copies of the questionnaire were delivered to all households on the congregational register by Pastoral Visitors in the district system. As each Pastoral Visitor is familiar with their own district this ensured that the correct number of questionnaires was issued and an opportunity to discuss the survey process and its objectives was available. Several weeks later, the completed questionnaire placed in a sealed envelope was collected by the Pastoral Visitor and passed forward for examination by the Clerk of Session. The period for returns was extended over summer 2017 to receive any late completed questionnaires. At the start of the 2017-18 session, members of the Boys’ Brigade, Girls’ Brigade and Youth Fellowship of 17 years and upwards were invited to complete the questionnaire to ensure that young people in these organisations had not

been overlooked or missed in returns made earlier. This action added to the number of returns for the lower age groups.

2.5 Analysis Process

Following examination by the Clerk of Session completed questionnaires were passed to the minister if they carried a respondent name or contact details. The minister noted the names and contact details from this set of questionnaires and redacted that information before passing for analysis with all other questionnaires.

All data from all questionnaires was entered into a Microsoft Excel spreadsheet from which tables and charts were obtained.

2.6 Congregational Register Update

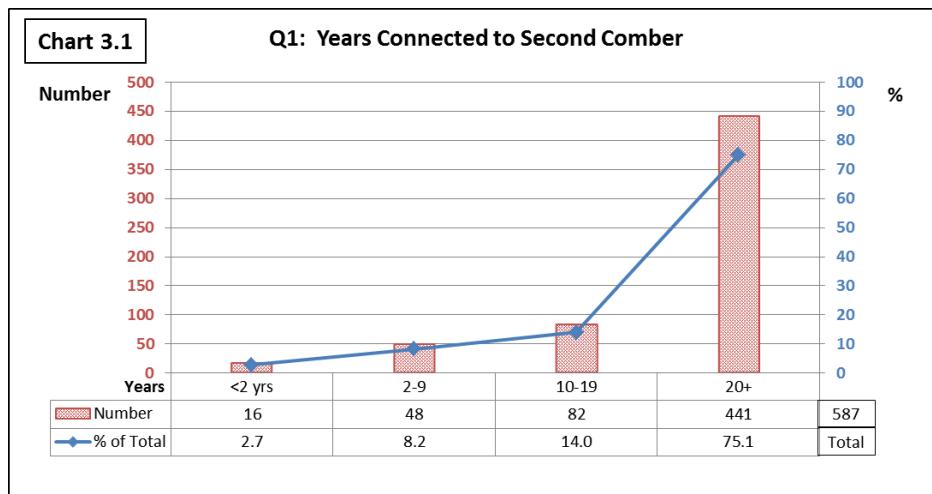
Kirk Session had recognised the need to update the congregational register of members. [The term ‘member’ in this context is used to mean anyone who has a connection with the congregation whether a communicant or not.] As the questionnaire was anonymous and confidential personal data could not be included on it for this purpose. Consequently, a separate document was issued with the questionnaire to collect relevant and necessary information for the register update. Returns, one per household, were processed separately from this survey.

Chapter 3: ANALYSIS within each QUESTION

A total of 590 returned questionnaires were included in the analysis. Historical records at June 2016 suggest there were approximately 1500 persons of age 17 year and upwards on the Congregational Register. This figure is indicated as 'approximate' as it was recognised by the Kirk Session that the register needed updating at June 2016. Given this condition the number of returns represents 39% of the listed members. For a questionnaire of this style and method of implementation this return rate is considered much better than normal.

The following analysis presents the data as indicated by all respondents to each question. It may be noted that the total numbers for each question may differ as some respondents did not give an indication for all questions. The full text of each question is presented to set the data in context and a brief comment is added to develop the significant information obtainable from the chart or table.

Q1 *For how many years have you been connected to Second Presbyterian Church Comber?*



From Chart 3.1 it is evident that 89% of respondents have 10 or more years connection with the congregation. The two smaller groups of 'less-than-two-years' and 'two-to-nine-years' show significant figures, thus indicating the persons who have joined the congregation, all of whom are now 17 years and older.

Q2 *Do you consider your connection to our congregation to be:*

- Very Important
Important
Not very important

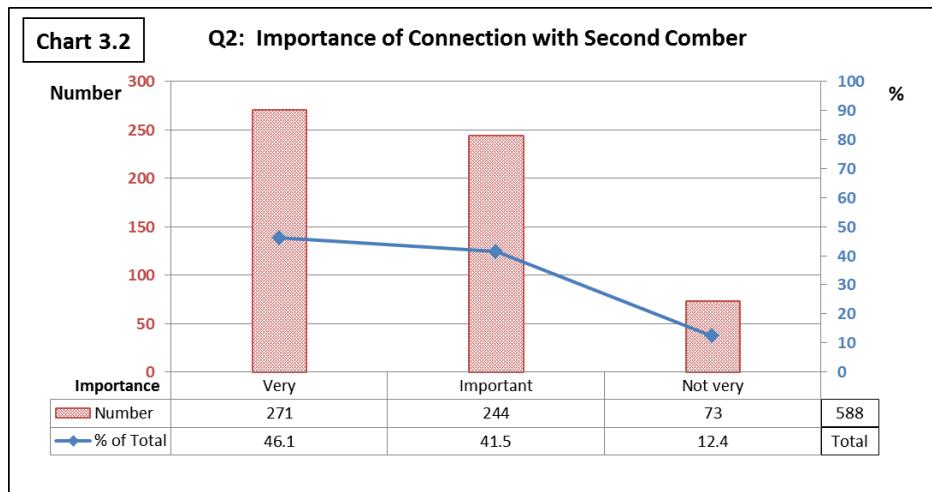
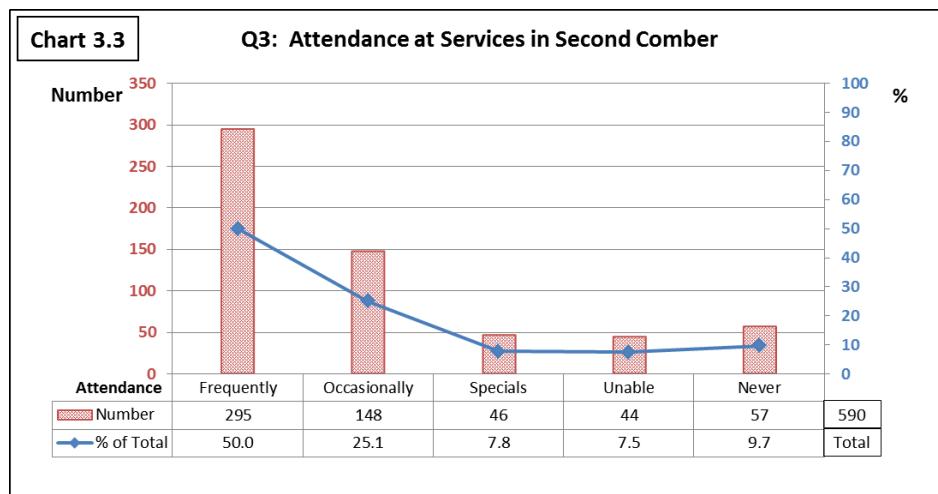


Chart 3.2 shows that the strength of the connection is variable with 88% considering it to be 'important' or 'very important' to their lives. However, it is noticeable that 12% (73 respondents) consider their connection to be 'not very important'.

Q3 I attend services at Second Comber:

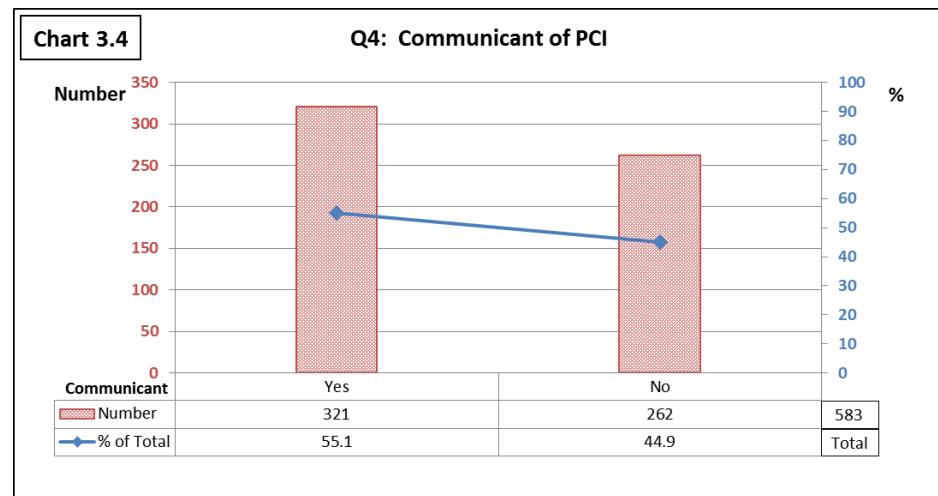
- Frequently*
- Occasionally*
- Only on special occasions (eg, Easter, Harvest, Christmas)*
- I am unable to attend*
- I never attend*



It is noticeable from Chart 3.3 that half of the respondents indicate that they are frequent attenders at services, while it is likely that 83% will have attended services at least a few times in the year (by including attendance at special services). However, 17% do not attend through choice or being 'unable' to do so.

Q4 Are you a communicant member in the Presbyterian Church in Ireland? Tick the box which is correct.

- Yes No



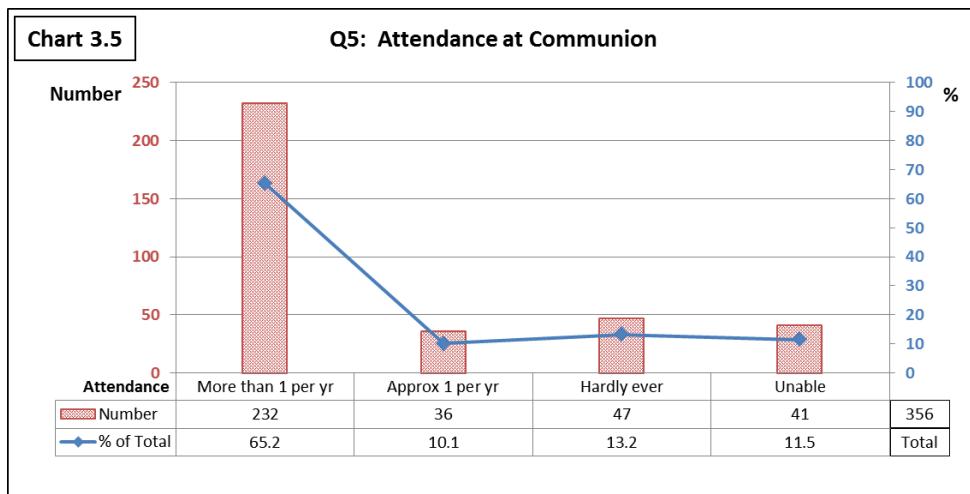
From Chart 3.4 it is noticeable that 55% of the respondents are communicants. Historical data from the Communion Roll at end 2015 indicates that approximately 1500 members are 17 years and above, of which 535 are communicants. It is assumed that few communicants, if any, are of age 16 years and younger. Given these figures Table 3.1 presents the comparative response rate by communicant status. It is apparent that the response rate for communicants is more than double

that for non-communicants. Further analysis in chapters 4, 5, and 6 examines the impact of communicant status on relationships with the congregation.

Table 3.1 QUESTIONNAIRE RESPONSE RATE by COMMUNICANT STATUS

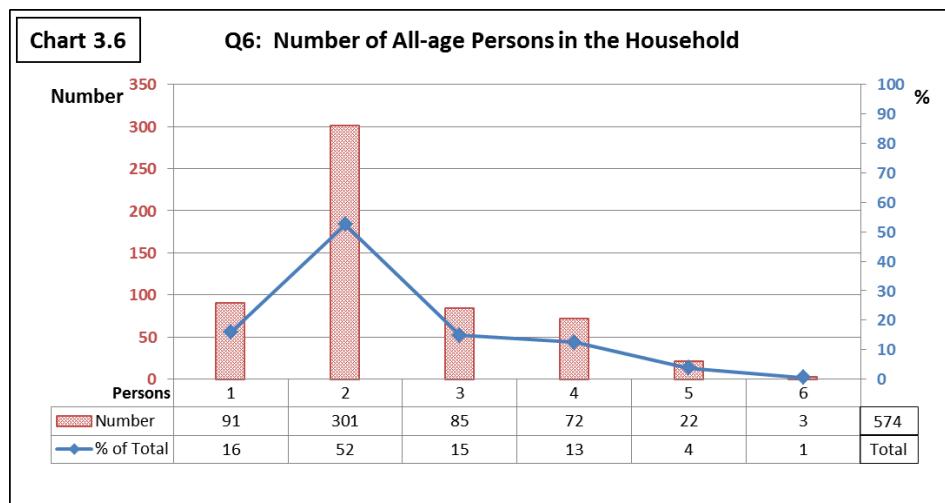
	Total	Communicant	Non-communicant
Congregational Register 2015 (age 17 years and above)	1500	535	965
Respondents who answered Q4	583	321	262
Response % within column	39	60	27

- Q5 *How often do you attend communion? (Answer only if you are a communicant member)*
- More than once a year
- About once a year
- Hardly ever
- I am unable to attend communion



While 321 respondents in Q4 indicated that they were communicants 356 answered this question. It is noticeable in Chart 3.5 that 268 take communion at least once per year and 41 are unable to attend to take communion. Using the number of communicants as 535 (from Table 3.1 above) the response to this question suggests that 50% of communicants take communion at least once per year. The congregational Communion Roll will give a statically more reliable figure for this characteristic.

- Q6 *How many persons are there in your household?*



No respondents indicated there were more than 6 persons in the household. In Chart 3.6 it is noticeable that 91 persons (16%) live alone and that 52% live in two-person households. A separate analysis of those who live alone is presented in a Chapter 8.

Q7 Please indicate the numbers in your household in the following age groups. Also, please indicate the congregational activities with which they are involved.

It is asked that only ONE adult in the household completes Question 7 on behalf of children and young people in your household. If not applicable please leave blank and move to Question 8.

<u>Age</u>	<u>Number</u>	<u>Congregational Activities involved with</u>
Under 3 years		
3 to 4 years		
5 to 7 years		
8 to 11 years		
12 to 14 years		
Over 14 years		

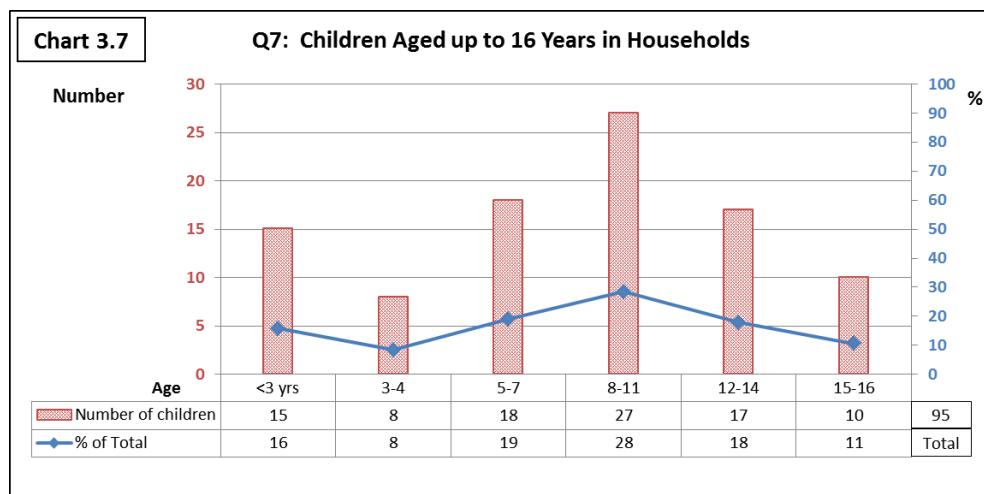


Table 3.2 DECLARED CHILDREN'S ACTIVITIES

Age Range	<3 yrs	3-4	5-7	8-11	12-14	15-16	Total
No of Children Involved	7	8	15	21	11	4	66
Sum of Activities Listed	9	21	37	58	21	7	153
Brass Group	0	0	0	0	0	1	1
Orchestra	0	0	0	0	0	1	1
YF	0	0	0	0	1	1	2
Youth Club	0	0	0	0	2	0	2
Teens Out	0	0	0	0	2	0	2
Ignite	0	7	9	10	3	1	30
Crossfire	0	0	1	6	3	0	10
Wet Wednesdays	0	0	1	1	0	0	2
Drama	0	0	1	4	2	1	8
Holiday Bible Club	0	1	6	9	0	0	16
Lightship	0	5	6	10	0	0	21
GB	0	4	8	10	3	0	25
BB	0	3	5	8	5	2	23
Creche	2	0	0	0	0	0	2
Tots & Co	7	1	0	0	0	0	8

Children and young people of 16 years and younger were not asked to complete the survey. Only one adult was invited to indicate this information relating to these members of their household, otherwise duplicate information could be returned if both parents (or guardians) gave information for the same child. From Chart 3.7 it is noticeable that the age groups '<3', '5-7' and '8-11' show the larger numbers. The total numbers for each age group shown in the chart and Table 3.2 do not

equate as some children had no activities listed for them. In the table the totals listed for each activity is not indicative of their total participation. From anecdotal evidence it is known that significant numbers of children who partake in these activities have no family connection with the congregation. The table is informative on the number and variety of activities which the congregation supports for children and young people.

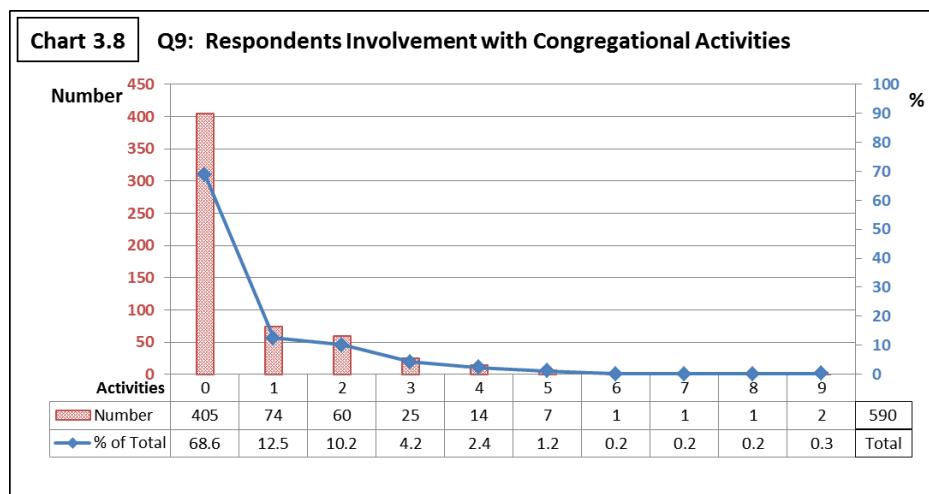
Q8 Please tick the boxes below if relevant to you.

- I live alone
I am over 65 years

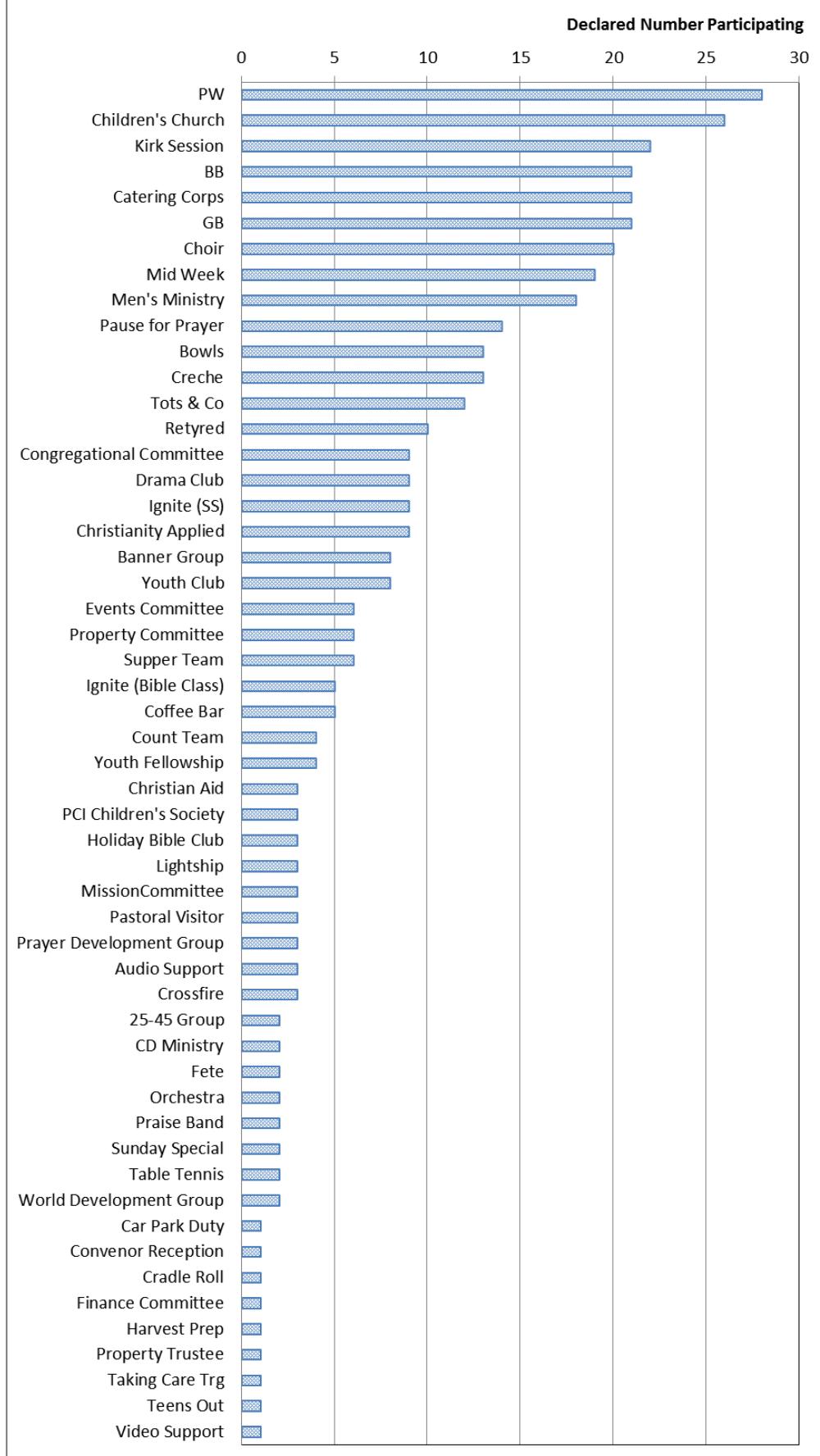
Data available in Q6

Data available in Q18

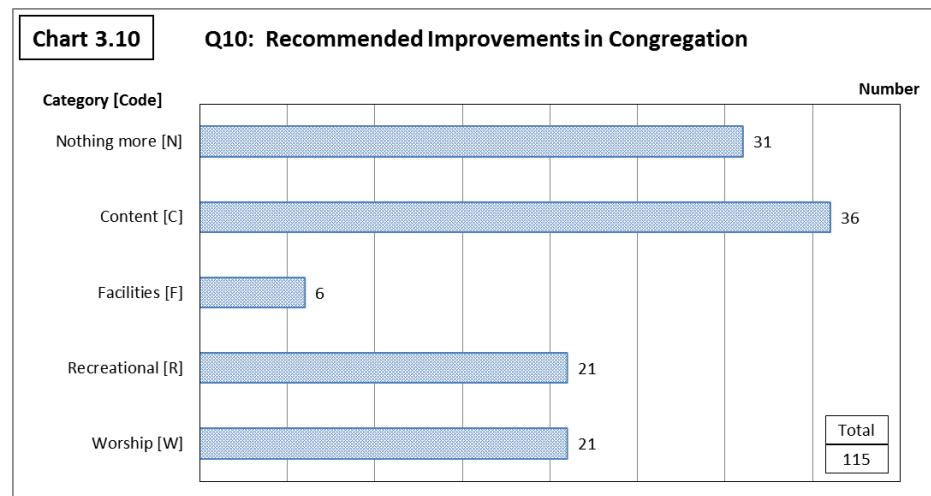
Q9 Are you involved in any of our congregational activities? If so, please list the activities below.



This analysis indicates, to some extent, a level of engagement with congregational activities. As presented in Chart 3.8 just fewer than 70% of respondents indicate no involvement with any organised activity in the congregation; note this question does not address attendance at church service (see Q 3). Most of the remainder are involved with two to four activities while a few engage with 8 and 9 activities. The list of activities in Chart 3.9 below represents the range of opportunities open to anyone to become involved. This mix shows the availability of devotional, recreational, charitable and leadership opportunities. While the list of activities is valid the indication of involvement with each represents respondents' declarations and is not a representation of the membership list. Involvement in congregational activities is examined in more detail in Chapter 4.

Chart 3.9**Q9: Activities Participation Declared**

Q10 What more do you think our congregation could be doing to meet your or your family's needs or interests?



In this question the 115 responses were studied and categorised as shown in Chart 3.10. It is noteworthy that over half of the comments indicated 'nothing more' or that respondents were content (satisfied) with current arrangements to meet the needs of their families. Where suggestions were made these are presented in the tables below.

Table 3.3 RECOMMENDATIONS: NOTHING MORE (31)

Record	Code	Respondent Statement
3	N	No
7	N	No
11	N	Nothing more.
57	N	Nothing more.
115	N	Nothing.
117	N	Nothing.
153	N	Nothing needed.
161	N	Not sure. Again, I would feel a hypocrite to make demands of church/congregation when we don't attend.
164	N	Nothing.
165	N	Nothing.
179	N	Nothing more.
194	N	None at present.
203	N	Nothing.
226	N	None.
227	N	None.
232	N	Nothing extra comes to mind.
233	N	Nothing extra comes to mind.
241	N	Nothing.
253	N	Nothing I can think of.
278	N	Nothing.
279	N	None.
311	N	Nothing really.
337	N	Nothing more at present.
344	N	Nothing more.
345	N	Nothing.
365	N	None.
392	N	Don't know.
410	N	Nothing.
460	N	No further ideas.
521	N	Don't know.
588	N	None.

Table 3.4 RECOMMENDATIONS: CONTENT (36)

Record	Code	Respondent Statement
23	C	Our congregation is thriving and there are many activities for all age groups.
32	C	At present this is adequate.
33	C	I am very content with the existing range of activities.
82	C	No suggestions. Present help is sufficient I believe.
86	C	We offer a very varied programme that meets most of our needs.
96	C	Currently it is great! When kids get older I hope there is enough for teenagers!
101	C	I am happy with the support from my church.
106	C	Keeping up-to-date with events.
111	C	I am quite satisfied.
143	C	My needs are fully met at present.
145	C	Adequate.
147	C	Adequate provision is available.
204	C	I am satisfied with the minister and the congregation's work.
261	C	Everything is there for my family needs.
300	C	I think the church provides a lot of activities.
321	C	The church already fulfils my requirements.
322	C	I think the church already does a lot.
325	C	Already do an excellent job.
326	C	I believe the congregation does a superb job already.
359	C	I think they do an adequate job in looking after family needs or interests.
360	C	I think the work you do for the church is quite sufficient.
384	C	Very happy with what is provided.
395	C	I have considered this; everything is so vibrant.
401	C	My needs are met.
402	C	My needs are met.
434	C	They do a great job and we are very pleased.
443	C	I am very happy with the help I get.
444	C	I think I get all the support I need.
501	C	OK as is.
523	C	Nothing more than current provision and support.
534	C	None, I am pleased with how things are. I get a blessing each time I attend church.
545	C	I am happy with things as they are.
551	C	No more. Pastoral Visitors and minister are of great help.
552	C	No more. Pastoral Visitors and minister are of great help.
565	C	No additional expectations.
567	C	Quite happy that my needs are being met.

Table 3.5 RECOMMENDATIONS: FACILITIES (6)

Record	Code	Respondent Statement
307	F	Transport should be laid on for the elderly if required to attend church.
352	F	More disabled car parking places.
394	F	Concerned about the toilet facilities being used by our own members and many visitors.
477	F	The toilets need to be updated and more required.
506	F	It would be nice to have a more technical connection to the church through website - ours at the minute does not help me find what I need to know. Better use of Twitter may be to especially to keep teens/young people involved.
564	F	More active on social media and improved website. Small group - particularly for over 20s to 30s.

Table 3.6 RECOMMENDATIONS: RECREATIONAL (21)

Record	Code	Respondent Statement
1	R	Not sure but I think that church has provided for most of members except maybe over 75's.
31	R	I remember a few years ago an evening was held in the cottage for parents, with the theme 'raising children'. Was very good. It would be good to have a repeat.
177	R	More activities for the youth-young adults.
207	R	Draughts club.

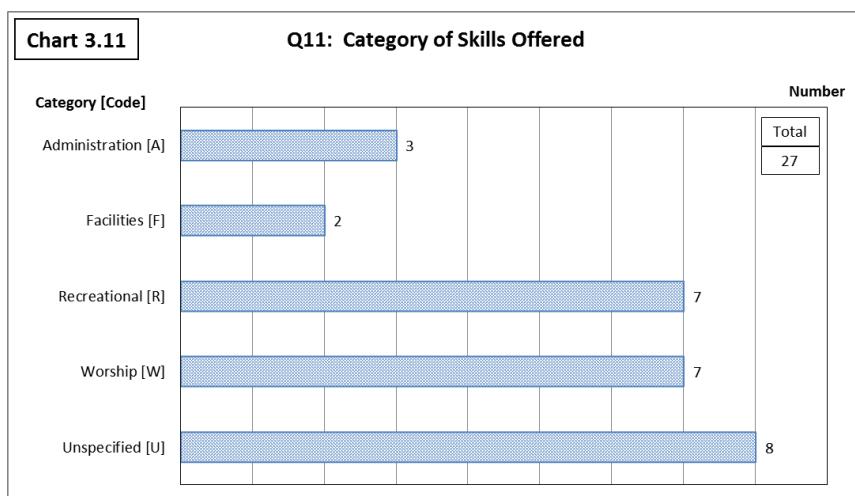
208	R	Badminton club.
238	R	Joint parent-child interest groups.
242	R	Be able to drop in to the coffee bar in daytime during the week for conversation/company of others.
244	R	More emphasis on families and adults ages 30 to 40 years – events to enable connections and more opportunities offered to get involved.
324	R	More support and activities focused on teenagers. More resources on outreach to local community and charities.
332	R	Keep in contact with students at university away from home.
336	R	Classes/animal and birds/demos etc.
340	R	Gardening club.
341	R	Gardening club.
368	R	More activities or 60+ group.
442	R	Spread the burden of work. Too few people doing too much work. Little or no encouragement for broader participation.
457	R	Walks around Comber followed by tea/coffee in church hall.
487	R	Perhaps more informal gatherings.
509	R	More children services.
515	R	More social evenings, ie, concerts or dances.
530	R	My family are OK, but there are lonely people in the town who would love to have a chat over a cup of tea/coffee, but do not belong to the church. We should be reaching out more to people outside the congregation.
577	R	More activities for teens. Church Wi-Fi.

Table 3.7 RECOMMENDATIONS: WORSHIP (21)

Record	Code	Respondent Statement
37	W	More informal services (occasional).
50	W	Sunday Church Services - earlier start on Sundays all year.
76	W	Morning ladies bible study, eg, precepts.
79	W	Develop house groups, Allow for greater participation in church worship.
150	W	Earlier service at 1030 or 11am. Possibly combine Sunday School with Children's Church.
162	W	Small subgroups/house groups.
163	W	The church should be concentrating on my spiritual requirements.
271	W	Change morning worship time to 11am.
272	W	Change service time to 11am all year.
285	W	Maybe once a month the different organisations (only one each month) could give a short talk with overhead images of their work within the church (10 mins).
339	W	More small groups - house groups.
380	W	I miss the older hymns.
390	W	Special selected teams to assist minister with bereavements, family disputes, break-ups divorce and finance problems.
398	W	Not relevant now but feel when our young people leave for university or move away from home for work there should be a contact maintained by a member of session/committee via E mail, card at relevant time to maintain their contact with church every few months.
406	W	More visits and prayer.
423	W	I don't think elders visit enough when another elder is very ill and sadly passes away. Very few elders have contacted the family.
466	W	Nurturing and bringing to the fore them to taking communion. Keep in touch with tens going to university and praying for them.
504	W	Show Christianity rather than just preach, pray and sit in a pew.
526	W	Promote youth.
573	W	More Christian focus at BB.
578	W	Have small group meetings for prayer with people your age.

It is evident those suggestions cover a wide range of views and that no specific item in any category gains a strong common concern. Nevertheless, each suggestion merits review to find further ways to improve the experience in the congregation. Further analysis on this question is given in Chapter 5.

Q11 Have you any particular skills or interests that you would be willing to offer to enrich or support the life of our congregation and its activities? If so, please list below and inform your Minister or Pastoral Visitor.



This question produced 27 suggestions. The range of skills offered was studied and categorised as shown in Chart 3.11 and listed in the following tables. Unfortunately, most of these respondents did not append their name and contact details so it is impossible to follow-up on these offers. Where names were supplied these were identified by the minister and redacted before this analysis was undertaken. Further analysis on this question is presented in Chapter 6.

Table 3.8 SKILLS: ADMINISTRATION (3)

Record	Code	Respondent Statement
44	A	Financial skills - 45 years a banker.
442	A	Administration.
580	A	History teacher - can help with archival work or research with the church.

Table 3.9 SKILLS: FACILITIES (2)

Record	Code	Respondent Statement
204	F	Helping in the general maintenance of the church and its property.
565	F	IT advice and support.

Table 3.10 SKILLS: RECREATIONAL (7)

Record	Code	Respondent Statement
336	R	As stated - classes re birds etc.
360	R	Perhaps cycling and running and swimming.
368	R	First Aid, Baby and toddler classes, parent-craft.
385	R	Needlecraft.
386	R	Lots of craft skills. Have already given talks and demos at the Evergreens but not for many years.
414	R	Football coaching.
522	R	EY lecturer.

Table 3.11 SKILLS: WORSHIP (7)

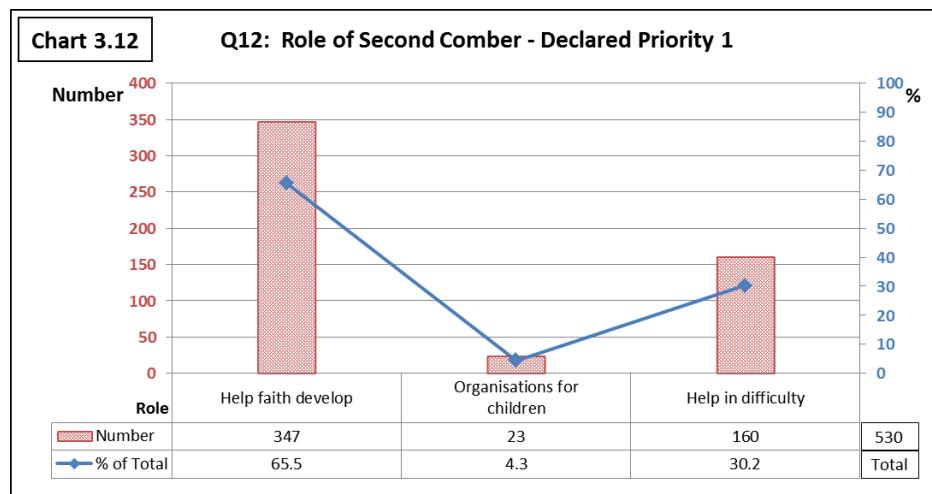
Record	Code	Respondent Statement
143	W	I will be 86 next month and therefore I am happy to restrict my activities to the church choir as long as I am able.
384	W	Willing to read to someone with failing eyesight.
389	W	Specific interest in Messianic teaching and interest in things of Jewish/Israeli focus.
494	W	Bereavement support/training.
523	W	Experience of sickness and hospitalisation, AV skills, org and admin skills using IT.
534	W	I am musical. I play my guitar and sing, mostly gospel music.
571	W	Children's ministry.

Table 3.12 SKILLS: UNSPECIFIED (8)

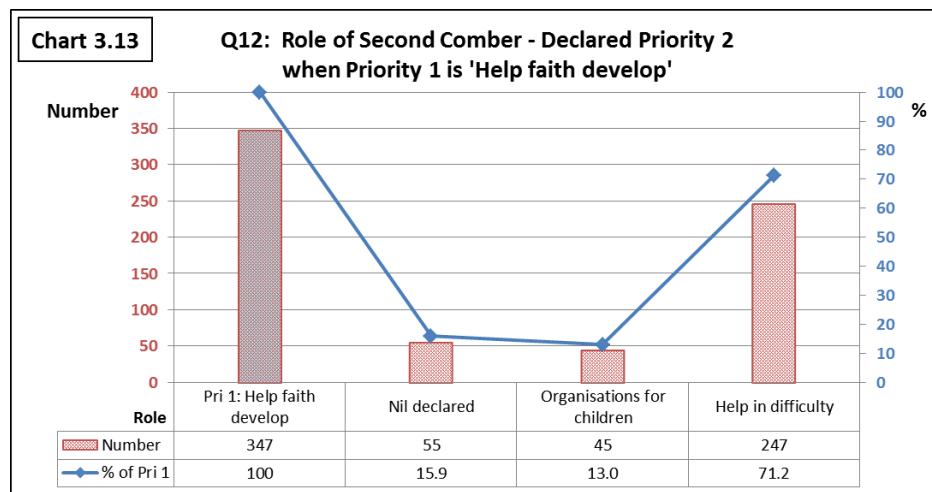
Record	Code	Respondent Statement
20	U	My skills in business are of a confidential type and cannot be discussed with congregation.
76	U	I have offered my skills and experience but it hasn't been taken up.
96	U	Just got my AccessNI clearance so I can possibly help out with other activities.
278	U	None. As a non-communicant would it matter if I had?
359	U	Capable to offer help at this moment in time.
392	U	Don't know.
399	U	My skills/interests are already being used.
504	U	Have in the past talk to groups etc. Also, involved with other Christian groups - outreach theology etc. Health has now curtailed most.

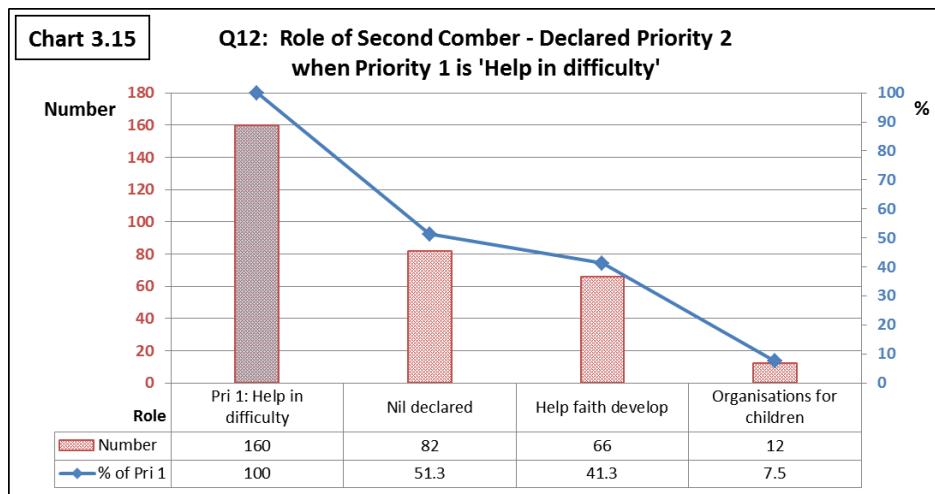
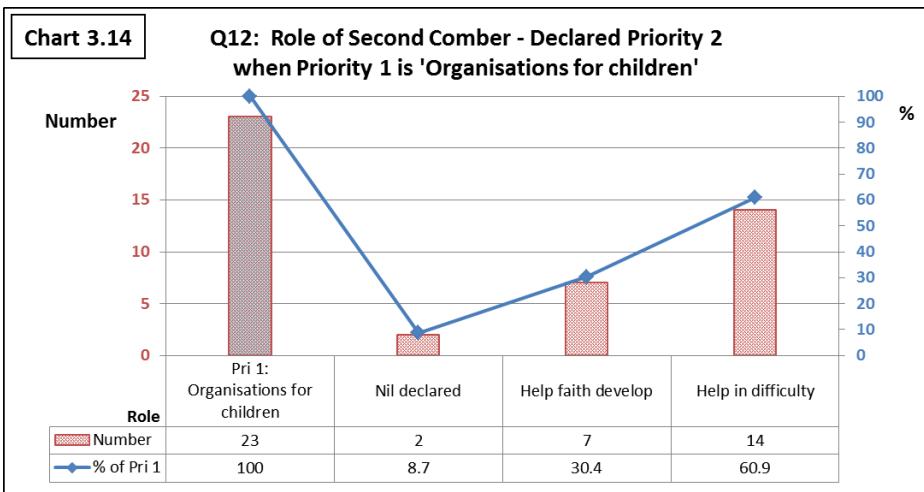
Q12 The role of Second Presbyterian Church Comber is mainly to: (Please list in priority order; 1, 2 and 3)

- Help my faith by providing me with Christian guidance and support through my active involvement in congregational life.
- Provide organisations for my children.
- Help me at times when life is difficult, eg, illness or bereavement.



It is relevant to note from Chart 3.12 that just under two thirds of those who answered this question saw the primary role of the congregation as 'help faith develop'. Given that 68% of respondents live in households of one or two persons {see Q6, Chart 3.6 above} the relatively low declaration for 'organisations for children' is not surprising. The three charts following show how respondents assigned their second priority for the congregation.





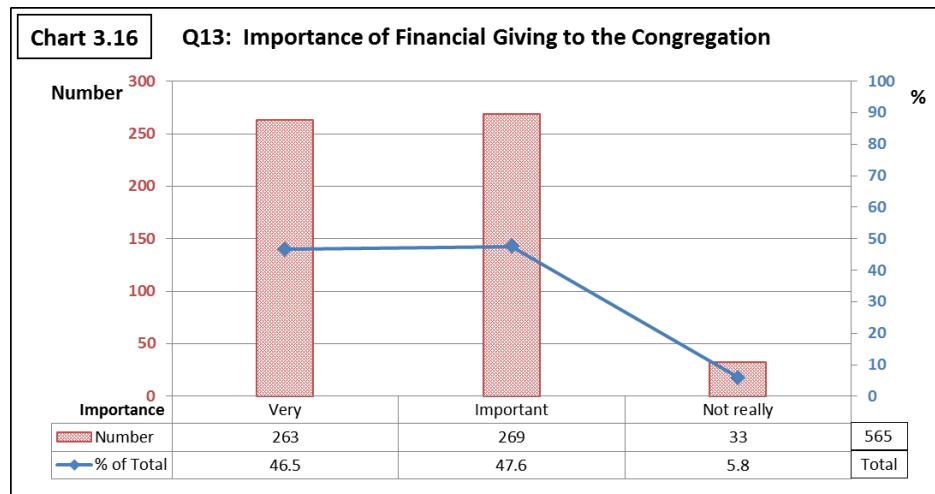
By taking an overall view from Charts 3.12 to 3.15 it is evident that the following priority order is most likely:

- help faith develop – help in difficulty
- organisations for children – help in difficulty
- help in difficulty – help faith develop

Further analysis of this question is presented in Chapter 5.

Q13 *How important do you think it is to support your congregation financially, in proportion to your personal resources?*

- Very important
- Important
- Not really important

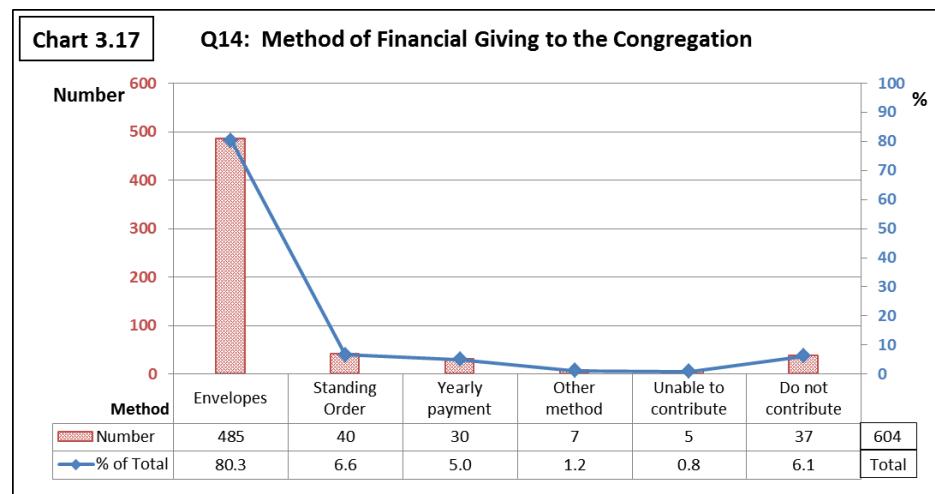


The analysis in Chart 3.16 shows a significant spread of views on financial support to the congregation. Significantly, almost 6% see this aspect as not really important. This question is analysed further in Chapter 6.

Q14 At present, I support the congregation financially by using:

- a. Church envelopes
- b. Monthly standing order
- c. A yearly payment
- d. Other method
- e. I am unable to contribute
- f. I don't contribute

Please specify _____



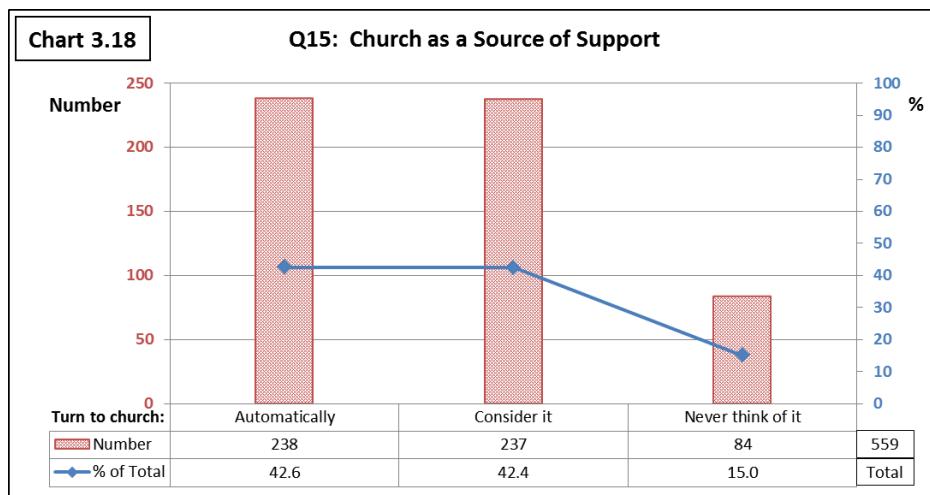
It may be noted in Chart 3.17 that the total of 604 (methods used for financial giving) is greater than the total number of respondents of 590. This is due to the fact that several respondents indicated more than one method of contributing. The fact that 80% of contributors use envelopes reflects the traditional method of giving. As the option to give by standing order had been made available about one year prior to this survey it is not surprising to note that under 7% use this method. It is notable that 6% of respondents 'do not contribute' financially to the congregation. This response is analysed further in Chapter 6. The additional comments from 'other method, please specify' are presented in Table 3.13 below.

Table 3.13 FINANCIAL SUPPORT: ADDITIONAL COMMENTS

Record	Respondent comment
1	Deliver once per month
7	Contribution to GB through donation
32	Support fund raisers
52	Sunday Special support child in Afghanistan
76	Gifts in kind, eg baking
112	After my husband died I got out of the habit, but I intend starting again. I've been meaning to for some time (now I will)
133	When I can afford it
152	Contributing at church events
176	Cash
177	Cash
178	Collection
276	Youth, BB, GB
319	Cash
389	Collections for special areas of concern
395	Intend to set up a DD
405	Collections for specific areas of concern
571	Provide resources for Ch Ministry and youth hospitality
575	Loose
576	Loose

Q15 At times when my family needs support or encouragement I would:

- Automatically turn to my church
- Consider turning to my church
- Never think of turning to my church



As shown in Chart 3.18 it is noteworthy that 85% of respondents would consider the church as a source of support with half of this number seeing automatically their church in this role; the other half would 'consider it' before taking action. The response of 'never think of turning to my church' (at 15%) suggests these respondents forego a source of support which others find valuable. This question is analysed further in Chapter 5.

Q16 How might your congregation give you greater support in times of difficulty? Please list below.

It may be seen from Chart 3.19 below that recommendations in the categories of 'neutral' and 'satisfied' number 95, i.e. 60% of the 158 respondents who choose to address this question. Outstanding among the 'satisfied' category are the comments made on pastoral support provided by the ministers, as shown in Table 3.15 below. Of the other recommendations the majority relate to pastoral matters (contact, prayer and visits) while 11 identify resources, which when studied, relate also to pastoral matters. Aspects of this question are analysed further in Chapter 5.

Chart 3.19

Q16: Category of Recommendation for Greater Support

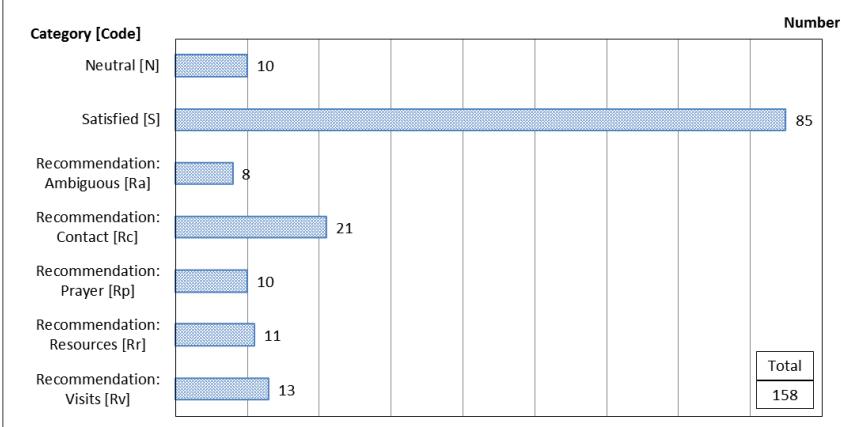


Table 3.14 SUPPORT IN DIFFICULTY: NEUTRAL (10)

Record	Code	Respondent statement
76	N	Not sure.
161	N	I'd be hypocrite if I were to expect help from church when I don't attend nor help regularly.
179	N	Not sure.
224	N	Don't know.
243	N	Would depend on what the difficulty was. Not always responsibility of church to help.
253	N	Nothing I can think of.
345	N	Unsure.
410	N	Don't know.
506	N	Thankfully, cannot answer this.
521	N	Don't know

Table 3.15 SUPPORT IN DIFFICULTY: SATISFIED (85)

Record	Code	Respondent statement
10	S	Church is always there for me to encouragement in sickness and bereavement. Help from 3 ministers and Pastoral Visitor
23	S	I have received tremendous support from our present minister.
24	S	Church gives great support.
29	S	The support received from our minister is unstinting and greatly appreciated.
32	S	I have found this adequate, very helpful, when support has been needed.
33	S	Very good existing limits of support especially from our minister (Rev M).
57	S	The support is already in place, in times of need.
86	S	When it was required the support was overwhelming.
94	S	Very happy with support from within the church.
96	S	The church has always been supportive to me and my family - even those who are not members.
110	S	The church gives great support at present and will remain that way as long as our current minister stays in office.
112	S	They have been there when I needed them.
116	S	Been really good to my family in times of difficulty.
127	S	Appreciate the ministers' visits and that of the elder.
129	S	I am happy with the support my church gives me.
130	S	I am satisfied with the past support I have received.
133	S	Think they do a great job already.
137	S	Find in difficult times the ministers' visit is uplifting and encouraging.
139	S	Find in difficult times the ministers' visit is uplifting.
143	S	I appreciated the very good support I got on the death of my wife and am satisfied with the present position.
145	S	Adequate provision provided.
147	S	I consider my church is highly equipped in giving support and it to be a family.

149	S	I and my family received huge support from the ministerial team when this was required in the past. Thank you..
153	S	Nothing more needed. The support is fantastic.
154	S	Help and support from minister and team first class.
157	S	Extremely satisfied with all the help and support given.
162	S	Excellent support is already given.
165	S	Always well supported in times of difficulty.
194	S	I feel the church support is adequate.
204	S	I find the support is more than adequate.
210	S	We are extremely happy with the support received from the church and in times of need Rev Mackay always goes above and beyond the call of duty.
232	S	Hard to further the support available at present.
233	S	Hard to further the support available at present.
239	S	Personally, I feel the support network is there and it only takes a phone call.
242	S	I feel the support is there if needed - just ask.
261	S	Thank you, but the church has been a good support in my needs.
265	S	I have received excellent support from the ministerial team in the past year with their constant visitations to my mother both at hospital, care home and her own home.
271	S	I am happy with the support given and on offer.
272	S	The congregation is very supportive.
276	S	I have always received prayerful and practical support at all times when most needed from my church.
278	S	I think the church caters well in this facility.
279	S	Support is adequate.
289	S	I have found church to be very supportive.
300	S	The church provides a lot of support.
307	S	Minister calling to see me.
324	S	Pastoral support is excellent.
325	S	The church already provides an excellent support with actions and prayer.
326	S	The ministerial team provide a great support already. This would be difficult to improve upon.
335	S	We are more than happy with the support we received when it was needed.
336	S	Support from church welcomed.
344	S	No further support required.
359	S	Church members are extremely friendly and welcoming and would give great support when needed.
368	S	Just knowing that the church is there when I need it.
380	S	My church has always been supportive when needed.
384	S	I always feel confident that greater support would be available from the church when I need it.
386	S	Have already given me support in difficult times.
389	S	Satisfactory as is.
394	S	Confident support would be given.
395	S	By being there - for me.
396	S	Faith in life.
401	S	I have always received great support when needed.
402	S	I have always received adequate support in times of difficulty, couldn't be better.
405	S	Satisfied as is.
406	S	Just by being there and prayer.
409	S	I am happy with the support the church gives.
419	S	I feel very supported by my church and its members. I can ask no more.
420	S	I have found the church very supportive in times of difficulty.
425	S	We have found support at all times of difficulty to be excellent. Both ministers and elders give support even when the difficulty has passed. Those who ask how you are and knowing you are still remembered in prayer. Rev mackay visit on the anniversary of a death are all so special. i don't know how you could improve your support. Thank you.
444	S	By listening (which they do).
452	S	Keeping in touch during times of serious illness or bereavement, not necessarily ministerial visits.
476	S	I am well supported.
483	S	OK as is.

491	S	I have personally experienced the love, support and practical care for myself both from Rev Mackay and many members from the congregation. The support I have received and continue to receive from the Rev Mackay - words are not adequate enough to describe. Only thank you and God bless.
511	S	Pastoral care provided by church meets our needs and more.
523	S	Current prayer and practical support is excellent, especially visitation during sickness
526	S	I have always had great support from the church in difficult times in the past.
546	S	The minister and members of the congregation are very supportive in times of difficulty. I would not expect any greater support.
551	S	I am getting great support from the pastoral Visitors and minister.
561	S	Happy with support as it is.
564	S	Support given is fantastic - no improvement needed.
568	S	Already doing a good job.
571	S	The support provided by the minister and church family members at times of difficulty has been amazing.
572	S	You can talk to people within the congregation and get advice of the possible options at.
580	S	By continuing their work and the variety of services.
588	S	None, it's fine.

Table 3.16 SUPPORT IN DIFFICULTY: RECOMMENDATIONS (63)

Code: Ra = ambiguous Rc = contact Rp = prayer Rr = resources Rv = visits

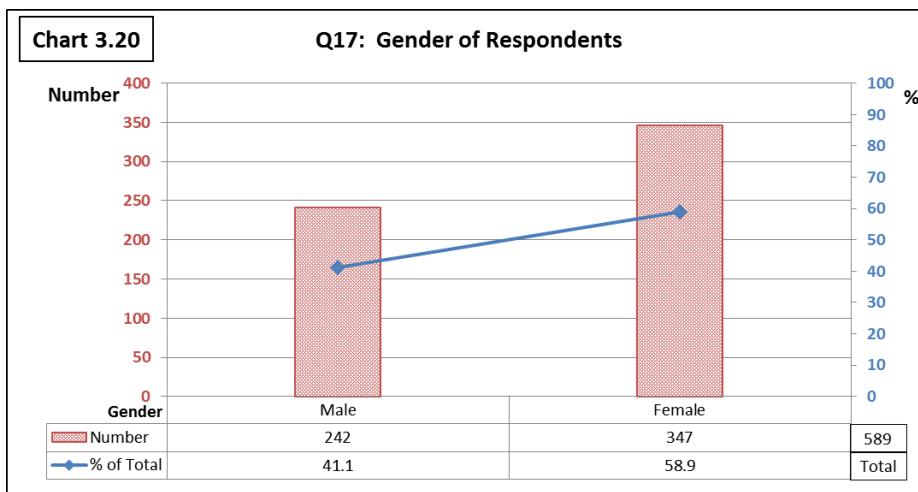
Record	Code	Respondent statement
226	Ra	Sickness and death.
227	Ra	Sickness and death.
442	Ra	The church is its members. They require support.
474	Ra	Support from minister.
475	Ra	Support from minister.
540	Ra	By visiting me when I am in grief, hospital.
541	Ra	By helping me through difficult times.
563	Ra	With advice.
20	Rc	Friendship. Depends on the difficulty one encounters, it could be health, financial, bereavement or other types. I don't have need for support yet.
48	Rc	Just by being there.
93	Rc	Increased confidentiality.
144	Rc	Having someone to talk to.
311	Rc	Just by listening and getting advice.
318	Rc	Someone to talk to and listen to.
321	Rc	By being there.
322	Rc	Just by being there.
360	Rc	By talking and making you see things in a different light.
371	Rc	By being genuine.
443	Rc	By listening and support.
496	Rc	Keeping in touch during periods of illness.
522	Rc	Provide guidance/counselling and support
525	Rc	Ill and bereaved and no one came near me.
545	Rc	To provide a listening ear without judgement.
553	Rc	Talk over problems.
557	Rc	Pastoral care/minister only.
565	Rc	Counselling, someone to talk to.
577	Rc	Have people specifically to talk to about problems.
578	Rc	Talks and advice from minister and/or small groups.
587	Rc	A range of people to talk to.
34	Rp	Prayer
140	Rp	Through prayer and pastoral visit.
160	Rp	Prayer, pastoral visits.
209	Rp	Pray for me and my family.
223	Rp	Visits and prayer.
270	Rp	Prayer.
430	Rp	The power of prayer.
434	Rp	Prayer, and letting the person know they are thought about and not forgotten.

466	Rp	Offering prayer and practical help, ie, help runs to hospital and maybe meals.
534	Rp	Prayer and visiting.
68	Rr	Counselling service, ie, bereavement
79	Rr	Develop the elder system, at the moment it is unfortunately a postal service. Elders don't have the time - you need a full-time pastoral assistant.
152	Rr	A family and youth worker would be a valuable resource to ease the burden on the ministerial team.
225	Rr	Possibly providing suitable names of people in certain areas (ie bereavement) without putting upon the minister.
238	Rr	Grief support groups. Revision support sessions for students.
244	Rr	A family or outreach worker that specifically connects with 'unfamiliar' faces within the church.
339	Rr	The use of small groups for more personal sharing and building up of each other in study and prayer.
504	Rr	By actually caring about the day-to-day struggles. Asking questions like: do I have enough money, food, clothing. Do I need help to live in my home. Then finding solutions to these problems.
515	Rr	Depending on difficulty either financial help, help with child-minding or just advice.
517	Rr	Perhaps by providing details of your pastoral visitor - name, tel no, E mail - as your initial point of contact in times of difficulty.
530	Rr	Not so much my direct family, but people in the congregation who have children with special needs, a volunteer to once a week take care of the child for one or two hours while the mother does, eg, shopping
142	Rv	With a ministerial visit.
250	Rv	Pastoral visits. Provide communion at home.
284	Rv	More regular visits from elder/pastoral visitor during time of need would be appreciated.
365	Rv	Visit from minister.
390	Rv	Ministerial visit with small back-up committee to give further support.
423	Rv	More visits from senior office bearers within the church.
480	Rv	Pastoral care, minister only.
501	Rv	More visits.
519	Rv	Minister visits.
554	Rv	Minister visits.
558	Rv	Minister visits.
559	Rv	Minister visits.
573	Rv	Regular visits from ministers/senior bodies.

Q17 My gender is:

Male

Female

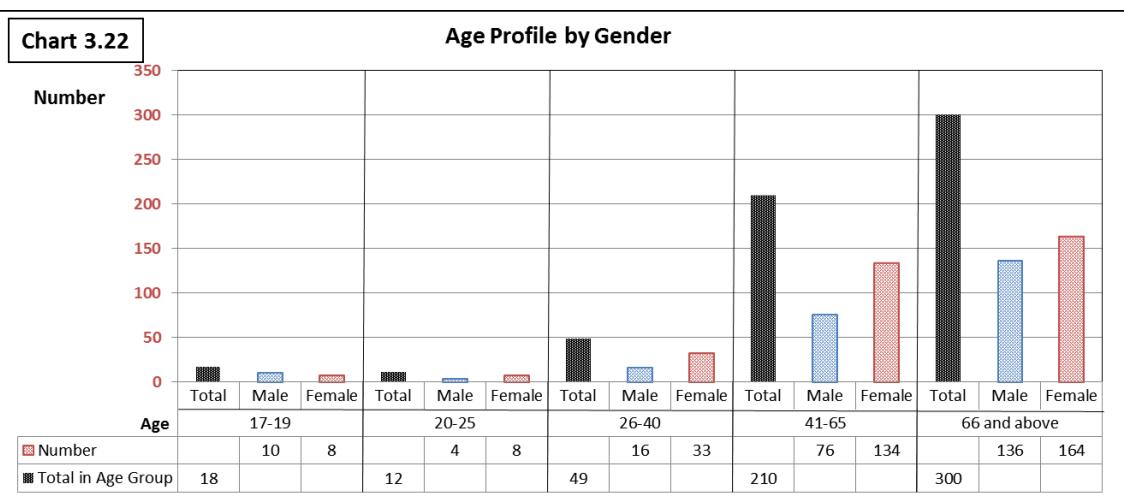
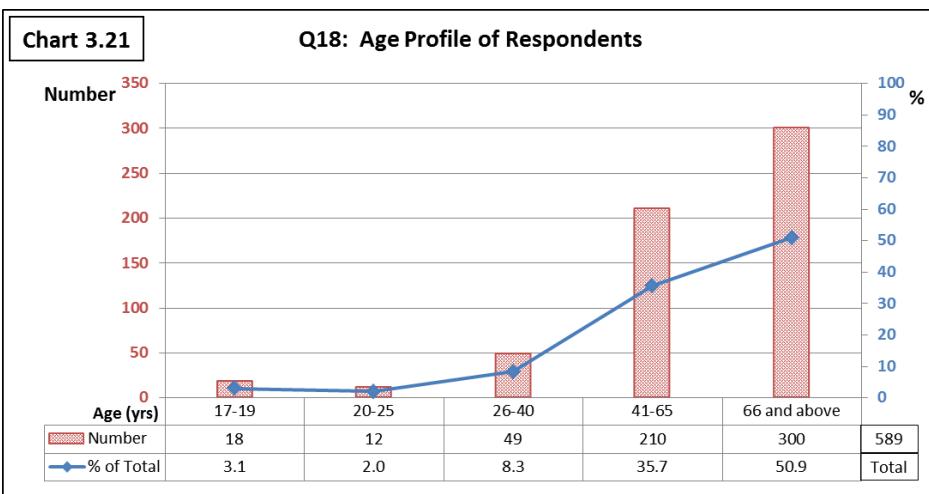


The 60:40 ratio in favour of female respondents is noticeable from Chart 3.20. This is mirrored to some extent by the prominent role women take in leadership in many of the congregational activities.

18 My age is:

- 17 to 19 years
26 to 40 years
66 years and upwards

- 20 to 25 years
41 to 65 years



It is noticeable from Chart 3.21 that just over half of the respondents are over 65 years of age and that a further 36% are in the age range 41 to 65 years. In an effort to maximise the response from the lower age groups the questionnaire was distributed to the BB, GB and Youth Fellowship with the request that those of 17 years and upwards should make a return. This action produced a level of response which is believed to be commensurate with their membership which has family connections with the congregation. It is evident that in each age group the number of female respondents exceeds that for males, except for the 17-19 age group, but in this group the total numbers are small.

ADDITIONAL COMMENTS

Please add any other comments, if desired, in the space below.

Respondents were given the opportunity to add any other comments which they choose. On examining the returns the comments were categorised as shown in Table 3.17 below to detect any commonality of viewpoint. It is evident that, in general, the comments are complimentary about experiences in the congregation.

Table 3.17 GENERAL COMMENTS

Code: C = congregation D = doctrine F = facilities O = organisation W = worship

Record	Code	Respondent statement
75	C	I've always found Second Comber most supportive, especially Rev Mackay
178	C	Even though I rarely attend, despite being a member for life, I am always safe in the knowledge that I am welcome. Thanks.
224	C	We enjoy visits from minister and his team. It keeps me in touch with the church.
253	C	I have always been very impressed by the ministry team, the facilities and the range of activities that are catered for and the age groups that are accommodated. It helps to make the church the centre of the community.
285	C	Sometimes I wonder if parents are so busy looking after, delivering and collecting their children from church activities that they forget about their own needs and participation in activities which would involve them with other adults and maybe a friendship that would otherwise not exist within the church.
301	C	89yrs. I already receive regular visits from the minister or assistant minister.
302	C	I rarely attend Second Comber but do attend my daughter's church.
307	C	It is important to encourage young people to get involved with the church, equally it is important to look after the older members of the congregation who are unable to attend church.
333	C	Live alone in Omagh with 24-7 carer.
355	C	Thank you to Second Comber
365	C	?? sits needed as ministers call to see me. Thank you.
369	C	I used to belong to St Mary's Comber and had a strong link with that church for many years. At the moment I am trying to find somewhere else that provides me with that link.
375	C	Unwell in 2013. Currently unwell - Rev Mackay has been and is of tremendous practical and spiritual support.
391	C	I think the church is well suited to my needs.
411	C	We like to class ourselves as simple members of our church and like to support the church financially. As there are many members of the church more important than we are.
413	C	I am very happy to be a member of Second Comber. I find Rev Mackay very approachable and have regular contact with my Pastoral Visitor.
491	C	We as a congregation are truly blessed to have Rev Mackay as our minister. His preparation for Sunday services and midweek bible studies is meticulous and the message is helpful and at times challenging too. He cares pastorally and spiritually for his congregation. Thank you again.
530	C	I would prefer it if the family I am referring to did not know who suggested this; they would not ask for this help themselves.
534	C	I attended another church in Comber for a number of years. I felt it was the call of God that led me and my family to Second Comber. I really enjoy the fellowship there and the people.
535	C	Since I work shifts as a care support worker I cannot get involved as much as I would like to with church organisations and I feel guilty about this.
542	C	XXX's health isn't good. Rev Mackay and Alan often call with us. We really appreciate and enjoy their visits very much. We also understand that they are both very busy people with a very large congregation. We don't mind who calls at our home, anyone will be made welcome.
571	C	The pastoral support provided by Rev Mackay is beyond what anyone could or should expect. For me Second Comber is about the people - our many friends of ALL ages - the fellowship and teaching. We are blessed by the number of youth and their amazing talents and need to nurture and facilitate their spiritual growth and development and ensure that each of them feels valued and appreciated.
20	D	I do not wish to be a member. I wish to financially support the church - as usual. I don't have blind faith so could never be a communicant. The existence of God is one possible explanation for the universe, there are others. Who created God.
255	D	I regret that I am a very nominal Presbyterian.
95	D O	I would love to see greater numbers of older and younger members taking communion by profession of faith and thus becoming full members of the church. To encourage greater involvement by more members of the congregation I feel that the roles of office bearers should be limited to a certain time period. All church activities should have access to all parts of the church premises.
163	D O	I feel the church does not fulfil its core values. Too much emphasis on social welfare and not spiritual welfare and insufficient awareness of basic doctrines.
244	D O	1. Less emphasis and expectation that each family should contribute X amount of pounds

		every year should be considered. 2. ALL giving should be recorded by number only and not named and shamed in the annual accounts. 3. Financial sacrifice is different for everyone and should be addressed as such. 4. More courses could be offered to explore faith, the bible and prayer, not just Alpha. 5. Definitely, more opportunity to get involved should be offered, eg, why is it always the same people catering at Fete? Why can others not get a chance???
69	F	I find it most unwelcoming when I have to go to something in the church halls that a buzzer has to be pressed to gain entrance. Sometimes you have to wait for someone to be passing by. Also, why the main kitchen is locked, it is not very useful as a church kitchen!
86	F	A priority must be the relocation of the male toilet area. When a large number require going to the toilet it is ridiculous to see male and female queuing together.
510	F	Church Fete a great day out for the family, well done to all involved. However, the use of red, white and blue bunting concerns me. I think in Northern Ireland especially the church has to be very careful not to be seen to endorse one political persuasion over another. Also, it may make some people from certain sections of the community feel uncomfortable and not welcome. i am sure we all would like to feel that everyone regardless of background or politics would be welcome at the Fete.
70	F O	Our church is blessed with an excellent minister and pastor. He is ably assisted by his ministerial team and we have excellent premises. I am concerned that the door phone system is confusing and unwelcoming. It has limited value as one is often allowed in by anyone who happens to be close by. I also believe that the church kitchen is now apparently off-limits to all but the Catering Corps. The church and all its facilities should be open to all, subject to management and control.
76	F O	Review of church website essential - design and its ease of use reviewed. Useful to look at other local churches, eg, Greyabbey, Killinchy. Review of the role of elders in Second Comber, which so often appears to be one of a 'postman' delivering SCOPE etc. We need to get to know them, their faith and as a man and woman of God.
79	O	The church needs to take into consideration that with a gallery it is really two churches, it needs a form of unity. It needs to target the members loosely attached to the church – the 'David Lloyd Generation'. The church is [??] to be very professional leads to a lack of creativity in approach - often linked to 'legal straight jacket' and a lack of openness.
99	O	There are too many people holding positions for too long. This has led to a perceived 'power base' and stagnation.
161	O	I think 2nd Comber is a great church to belong to. I do enjoy activities and services I attend. I know of friends who have had help from Rev Mackay in difficult circumstances and sing his praises. I find Rev Mackay very easy to talk to and would imagine he would be excellent if I were to ask for help at some stage. There is a nice atmosphere at church. I have attended other churches and definitely prefer 2nd Comber both the congregation and services are more enjoyable. My daughter enjoys some activities at church, however, my son never attends. He is happy to volunteer his services (not any more as he's not CP trained) but doesn't attend church. The fact you have gone to the trouble of administering this questionnaire proves your interest and enthusiasm to include everyone, 10/10 for effort. Well done!!
545	O	These are my only negative points re Second Comber: 1. I have been a member for 28 years and know many people in the congregation but my name is not known to Mr Mackay. 2. I pay into the church every week and have my payment recorded by number only. This is not because I don't pay much. I pay in relation to my earnings but I am totally opposed to the publication of what congregation members give to the church. I feel this practice should be done away with and people notified personally for their own records.
569	O	The main problem with Second Comber is that it appears to be very inward looking with little thought to the wider church. I could go on at length but I won't as it upsets me - the whole thrust seems to be to make money for the 'club house' not the church.
11	W	I feel older people would love hymns they were familiar with when they were young - such as 'Rejoice the Lord is King', 'Crown Him with many Crowns' or maybe a psalm
52	W	Let us smile while we are singing!
473	W	I feel deliberation should be given to changing the church service to 11am. 1130am is late in comparison with other churches and it is difficult to juggle children's lunch and midday bedtime with church at 11.30am. I know other churches who have brought forward their service to 11am very successfully.

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Chapter 4: ENGAGEMENT with the CONGREGATION

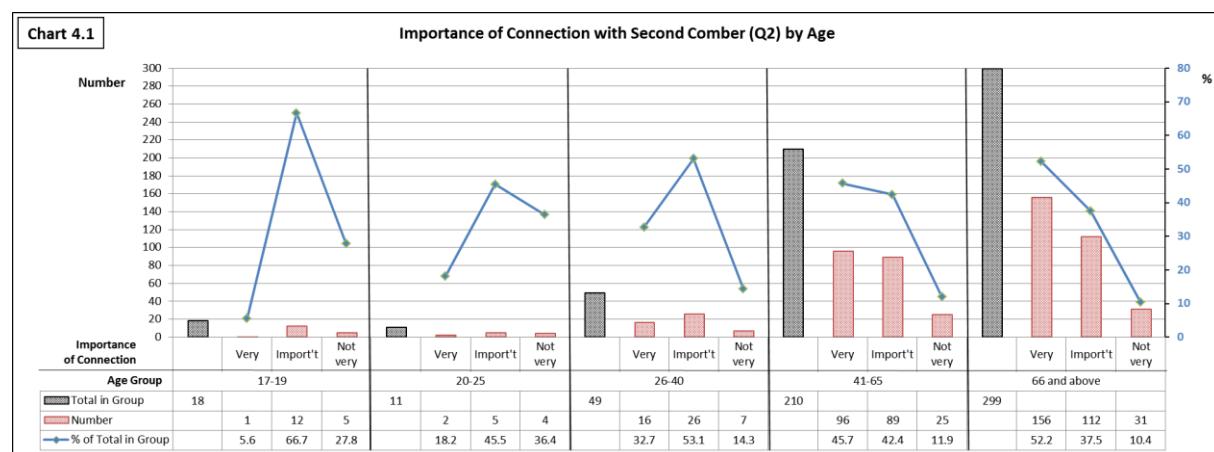
This chapter analyses the data which relates to the engagement which respondents have with the congregation. This seeks the level of involvement, commitment and attitudes in relation to congregational life. The findings from the following questions are considered:

- Q2 Importance of connection to the congregation.
- Q3 Attendance at services.
- Q5 Attendance at Communion services.
- Q9 Involvement with congregational activities.

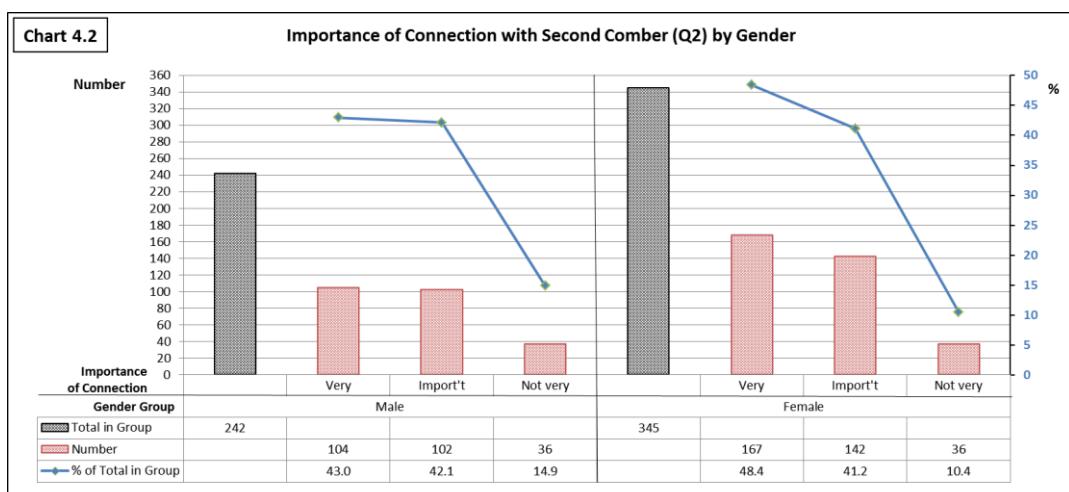
Responses to these questions are analysed by age (Q18), gender (Q17), communicant status (Q4) and number of persons in the household (Q6), where appropriate.

Q2 Do you consider your connection to our congregation to be:

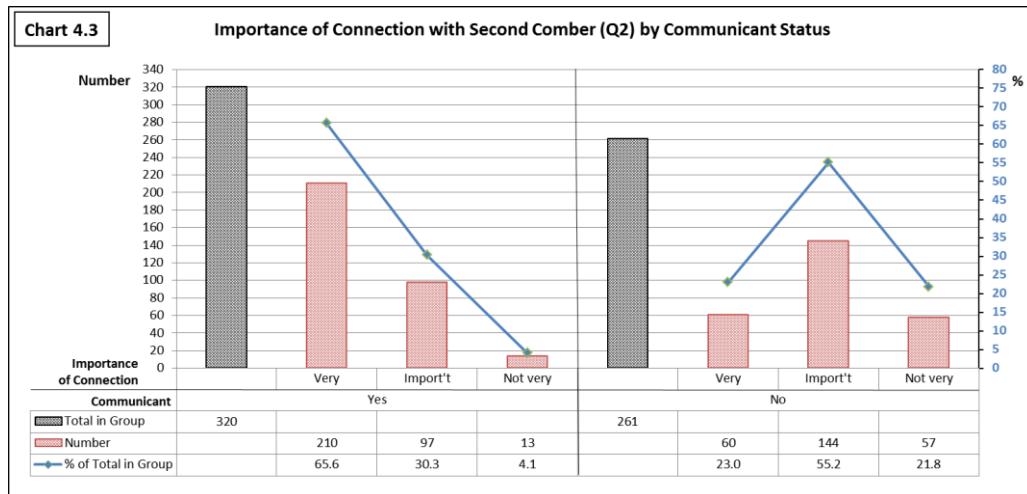
- Very Important
- Important
- Not very important



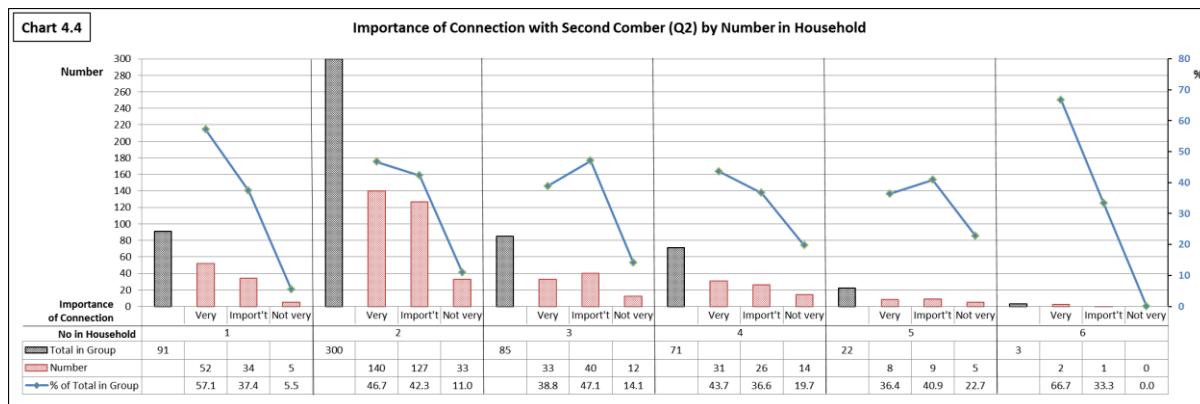
While the numbers in the age groups under 26 years are quite small to draw firm deductions it is, nevertheless, apparent in Chart 4.1 that very few list their connection with the congregation as 'very important'. It is noticeable that the 26-40 age group are more inclined to the 'important' value whereas older members are more likely to rate their connection as 'very important'. The proportion of those who rate the connection as 'not very important' is much higher in the lower age groups (typically 28% and 36% - but based on low numbers) whereas the older age groups show this fraction to be 14%, 12% and 10%, respectively. This suggests that the older groups value their connection with the congregation more highly than younger groups.



In Chart 4.2 it may be seen that the numbers of male and female respondents for this question (Q2) are clearly different by 103 but the proportion which declare the connection as ‘very important’ differs slightly from 43% (male) and 48% (female). Also, the fraction of “not very important” is more pronounced for male (15%) than for female (10%).



The differences between communicants and non-communicants in their response to this question are noticeable in Chart 4.3. For communicants the connection is ‘very important’ for 66%, whereas this drops to 23% for non-communicants. Also, the ‘not very important’ view differs greatly, 4% and 22% for communicants and non-communicants, respectively.



This analysis in Chart 4.4 indicates that the fraction of ‘very important’ decreases generally and the fraction of ‘not very important’ increases with the number in the household. Those who live alone, household of one, value more highly their connection with the congregation, only 6% returned ‘not very important’. Note that the questionnaire returns were made by individual persons and not collectively on behalf of the household.

Q3 I attend services at Second Comber:

Frequently

Occasionally

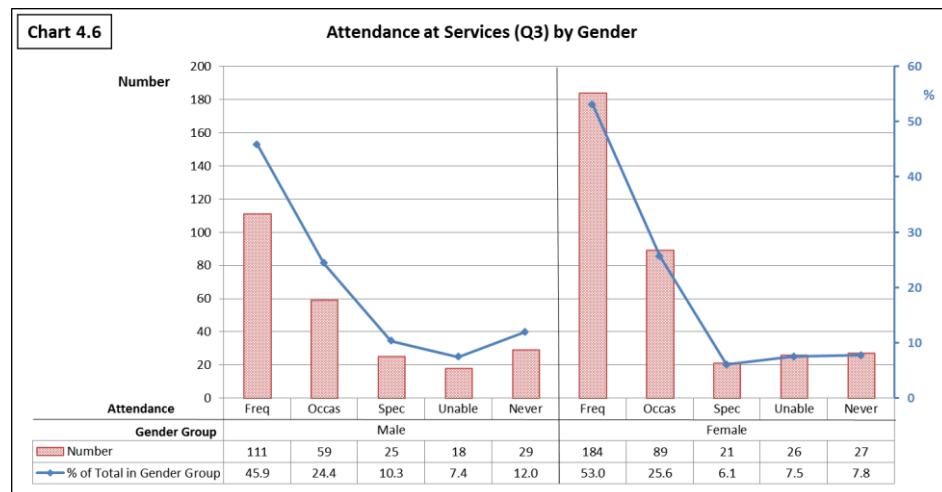
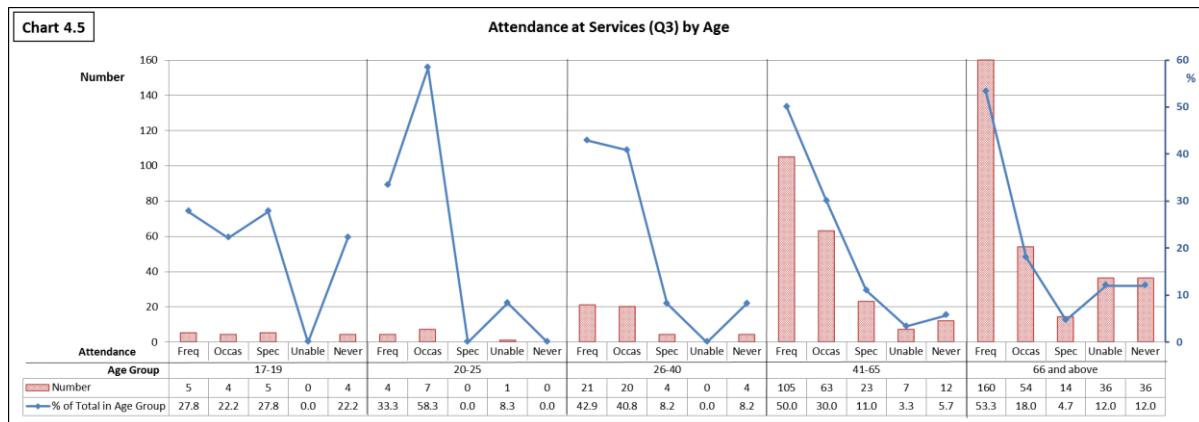
Only on special occasions (eg, Easter, Harvest, Christmas)

I am unable to attend

I never attend

From Chart 4.5 below of the 30 persons in the two younger age groups only five do not attend or are unable to attend services. As they indicate for the other options they attend at least several times per year. For the ‘66 and above’ group 12% are unable to attend and a further 12% never attend through choice. The three older age groups show that ‘frequent’ attendance at services becomes

more likely with age, rising from 43% to 53%. The indication of ‘unable’ to attend increases with age group whereas the ‘never’ attend ranges between 6% and 12%.



In Chart 4.6 the shape of the blue percentage line is the same for each gender thus indicating the overall behaviour for each is similar. However, the percentage of ‘frequent’ attendance for female is higher than for male, 53% against 46%. The fraction of those ‘unable to attend’ is the same for men and women at 7%, but ‘never’ attending by choice is more pronounced for men, 12% compared to 8% for women.

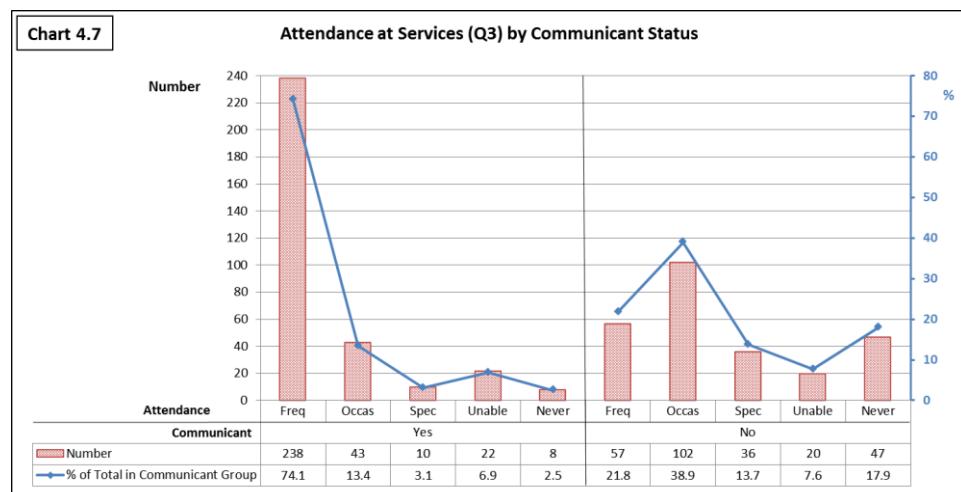


Chart 4.7 shows the differences in levels of attendance at services between communicants and non-communicants is quite marked for all categories of attendance, with the possible exception of 'unable' where levels are similar around 7%. This analysis suggests that communicants are more frequent attenders at services than non-communicants. The declaration of 'never' attend is more pronounced for non-communicants at 18% than for communicants at 3%.

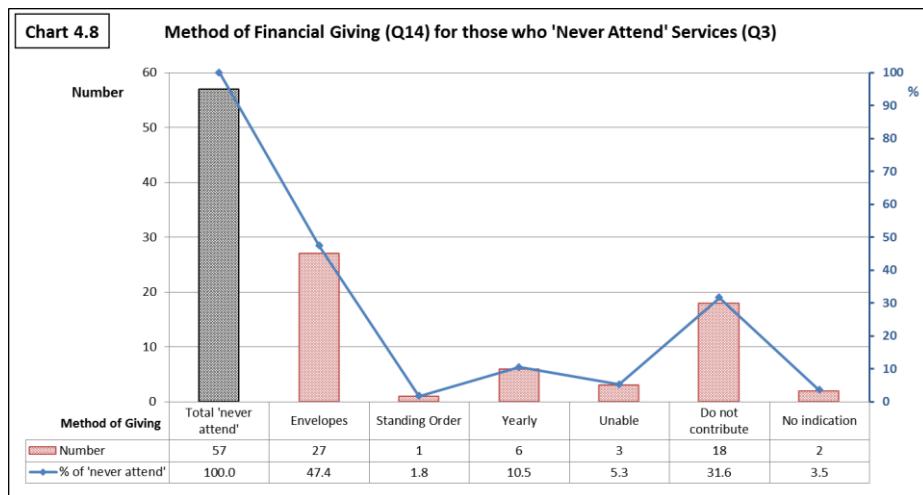
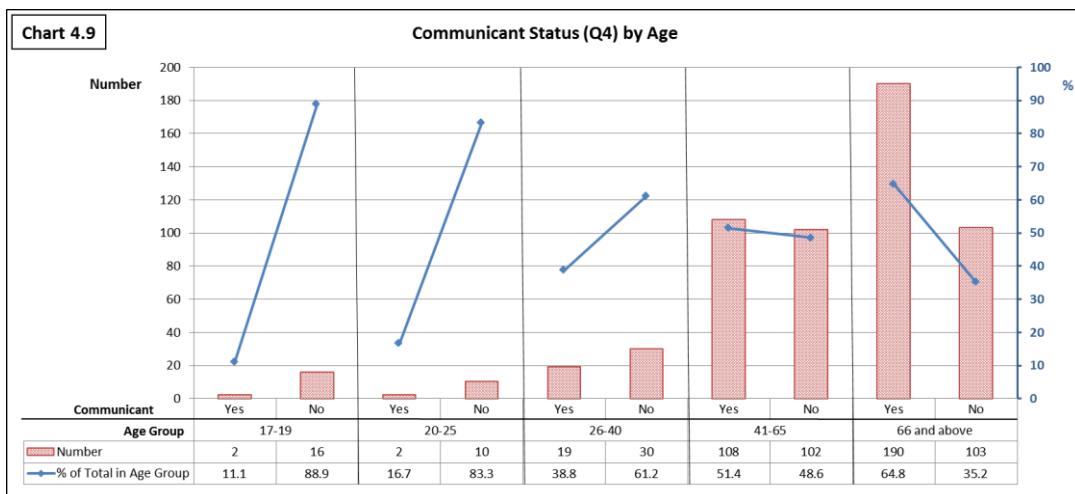


Chart 4.8 considers only the respondents who had indicated that they 'never attend' services to discover their status on actual financial giving as indicated by their responses to Q14, 'Method of Financial Giving'. Of the 57 respondents who indicated 'never attend' services 60% make financial contributions by recordable methods. Only 5% indicated 'unable' to contribute and 32%, possibly 35%, do not contribute.

- Q5 How often do you attend communion? (Answer only if you are a communicant member)
- More than once a year
 - About once a year
 - Hardly ever
 - I am unable to attend communion



The analysis in Chapter 3, Q4 (Chart 3.4) showed that 45% of respondents were non-communicants. The Chart 4.9 above shows there is a significant fraction of non-communicants in every age group, although the trend shows the fraction of non-communicants to fall with increasing age. This may be observed by the way in which the percentage line in the graph above 'falls over' with increasing age. It is only for the age of 41 years and above that the fraction of communicants is greater than non-communicants, being more pronounced for those of 66 years and above.

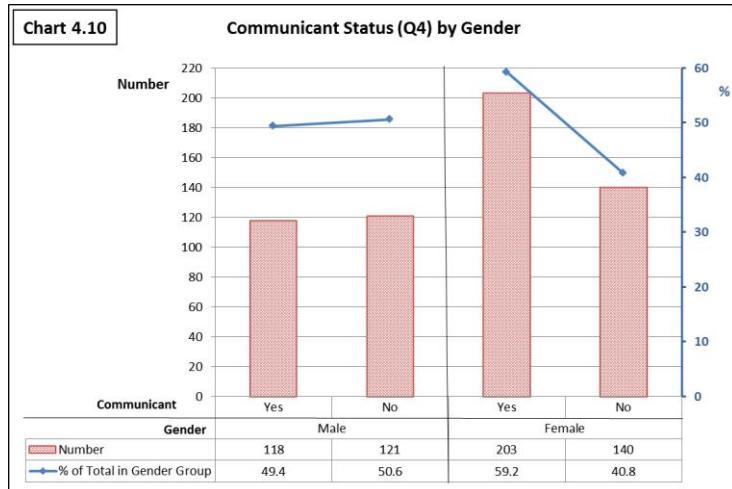
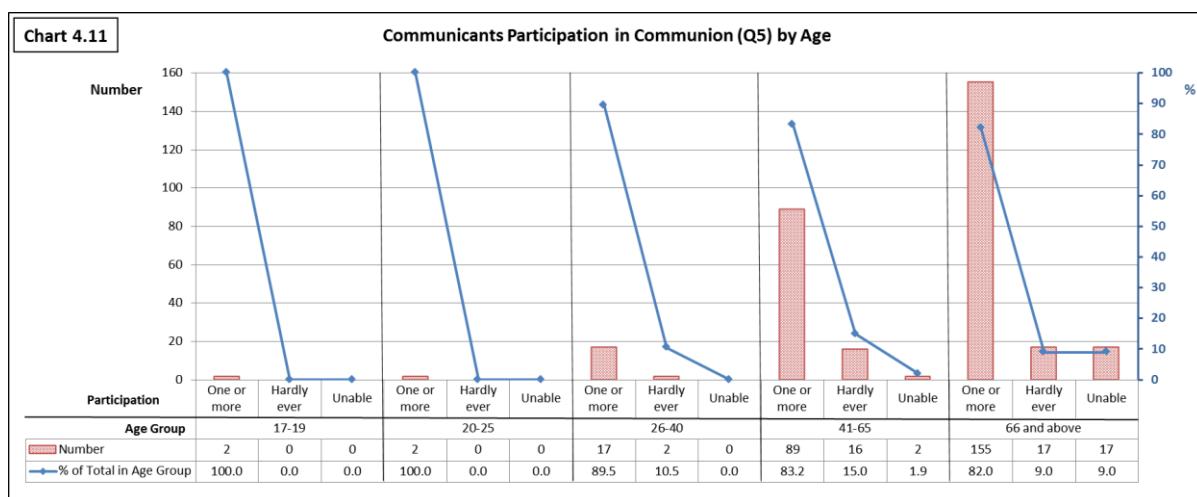
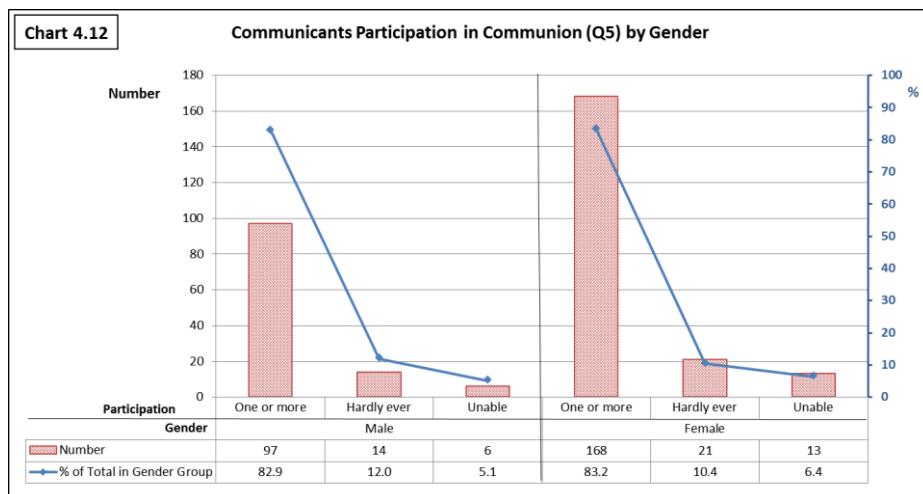


Chart 4.10 shows that for male respondents half were communicants; for women this fraction was 59%.

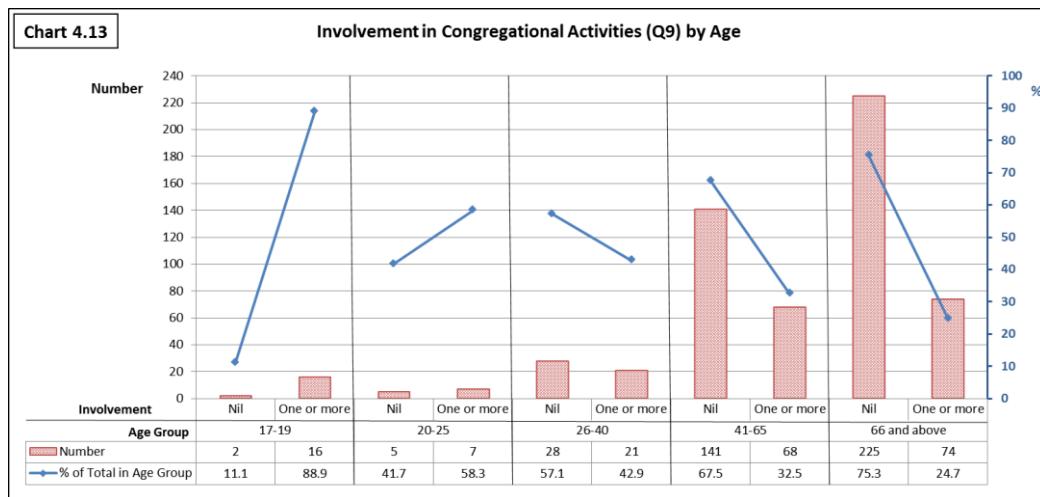


In 2017 the congregation held communion at three morning and three evening services. For the analysis in Chart 4.11 there is very limited data for the three lower age groups. However, over 82% of communicants of 41 years and upwards take communion at least once per year, but 15% and 9%, respectively, hardly ever attend. The category 'unable' to attend is declared mostly by the '66 and above' age group.



There does not appear to be any significant difference between men and women in relation to attendance at communion as shown in Chart 4.12.

Q9 Are you involved in any of our congregational activities? If so, please list the activities below.



Analysis at Chapter 3, Q9 (Chart 3.8) showed that 68.6% of respondents had not declared participation in any congregational activities (this did not include attendance at services). For the two younger age groups in Chart 4.13, with the relatively small total of 30 respondents, the indication is that a high fraction (average of 77%) is involved in at least one activity. As the age increases the proportion engaged in one or more activities decreases from 43% ('26-40' group) to 25% for the oldest.

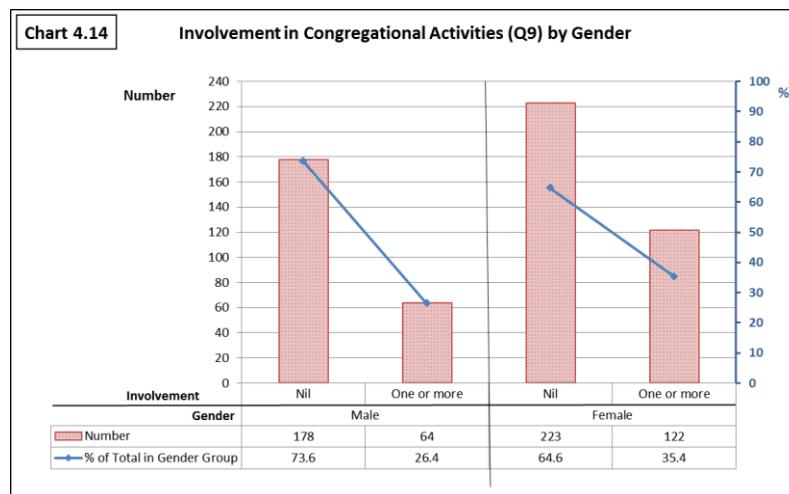
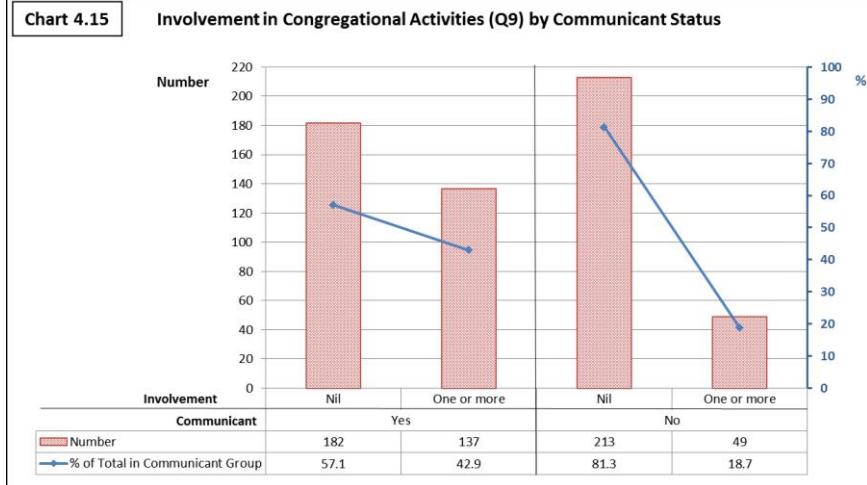


Chart 4.14 indicates there is a greater percentage of men (74%) than women (65%) who are not engaged in congregational activities. As stated above approximately two thirds of all respondents did not indicate any involvement in congregational activities.

Chart 4.15

Involvement in Congregational Activities (Q9) by Communicant Status



It is evident from Chart 4.15 that 43% of communicants are involved in congregational activities whereas this figure drops to 19% for non-communicants.

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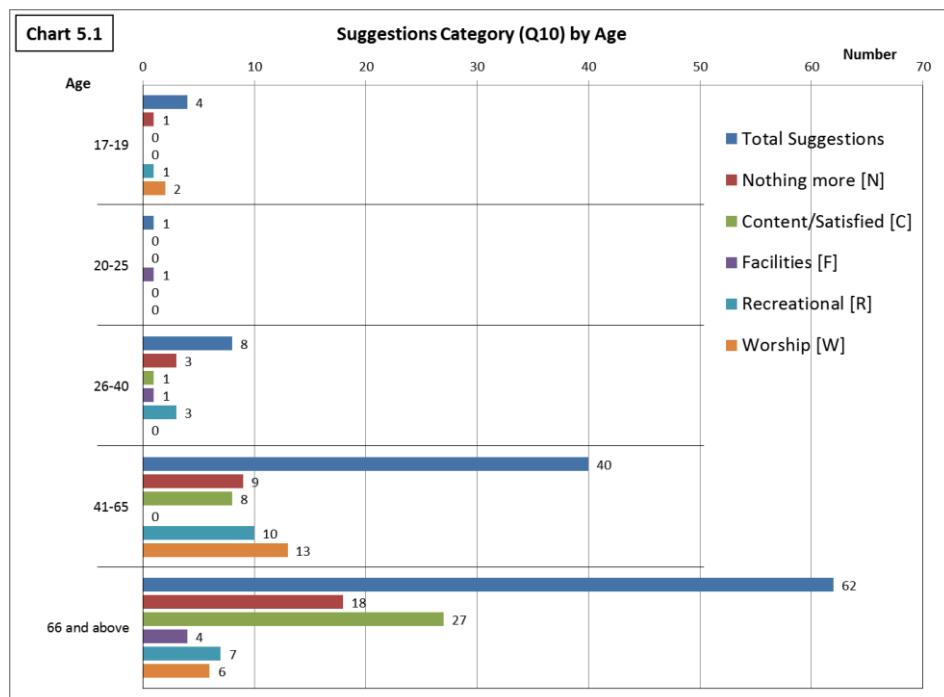
Chapter 5: EXPECTATIONS from the CONGREGATION

This chapter analyses the data which relates to the expectations which respondents have from the congregation as a result of their engagement with it. This aspect of the survey seeks their views on what they would like the congregation to do for them and their families, improvements which they recommend, the role of the congregation and how they are disposed to turn to the congregation in times of difficulty. The findings from the following questions are considered:

- Q10 More action by the congregation to meet their families' needs.
- Q12 Role of the congregation.
- Q15 Potential to turn to the congregation for support.
- Q16 How greater support may be given in times of difficulty.

Responses to these questions are analysed by age (Q18), gender (Q17) and communicant status (Q4), where appropriate.

Q10 What more do you think our congregation could be doing to meet your or your family's needs or interests?

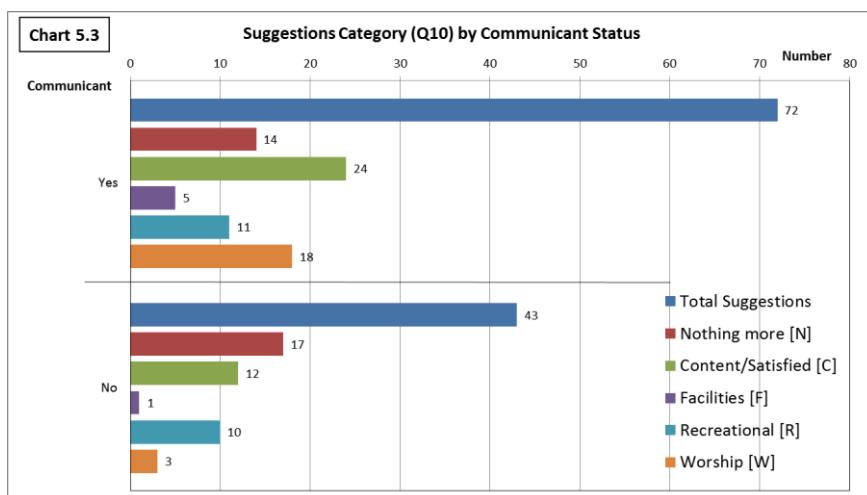
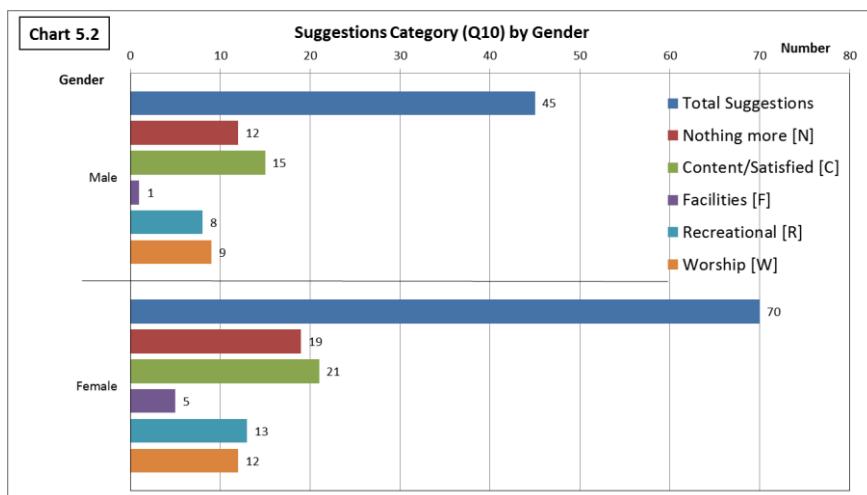


From 590 respondents a total of 115 suggestions were made, of which only 47 indicated additional activities as may be seen in Chart 5.1. Most significant were the very high proportions which indicated 'nothing more' and 'content' (satisfied) with current arrangements. It is noticeable that in all age groups suggestions on worship and recreation (fellowship) were more frequent, although numbers are small. The detailed content of all suggestions for this question may be found at Chapter 3, Q10., Table 3.3 to Table 3.7.

The numbers of suggestions made by men and women generally reflect their proportions within all respondents, as may be seen in Table 5.1. The emphasis on worship and recreation (fellowship) is similar for both men and women as may be noted from Chart 5.2 below.

Table 5.1 SUGGESTIONS RATE (Q10) by GENDER

	Total	Male	Female
Respondents (gender declared)	589	242	347
Total suggestions made	115	45	70
Suggestions % within column	19.5	18.6	20.2



There are several noticeable differences between communicants and non-communicants in Chart 5.3. Significantly more suggestions proportionately are made by communicants, see Table 5.2; a greater proportion indicate contentment with current arrangements. Communicants have made more suggestions relating to facilities, recreation (fellowship) and worship especially.

Table 5.2 SUGGESTIONS RATE (Q10) by COMMUNICANT STATUS

	Total	Communicant	Non-communicant
Respondents (communicant declared)	583	321	262
Total suggestions made	115	72	43
Suggestions % within column	19.7	22.4	16.4

- Q12 The role of Second Presbyterian Church Comber is mainly to: (Please list in priority order; 1, 2 and 3)
- _____ Help my faith by providing me with Christian guidance and support through my active involvement in congregational life.
 - _____ Provide organisations for my children.
 - _____ Help me at times when life is difficult, eg, illness or bereavement.

All age groups consider the role of the congregation to be 'help faith develop' by a significant margin over the other two identified roles as shown in Chart 5.4 below. It is noticeable that the '26-40' age group rate 'organisations for children' as their second most frequent declaration for Priority 1. As members in this age group are more likely to have young children this is not surprising. The category 'help in difficulty' appears to rise in significance with age, most frequent in the '66 and above' age group.

Chart 5.4

Role of Second Comber (Declared Priority 1) (Q12) by Age

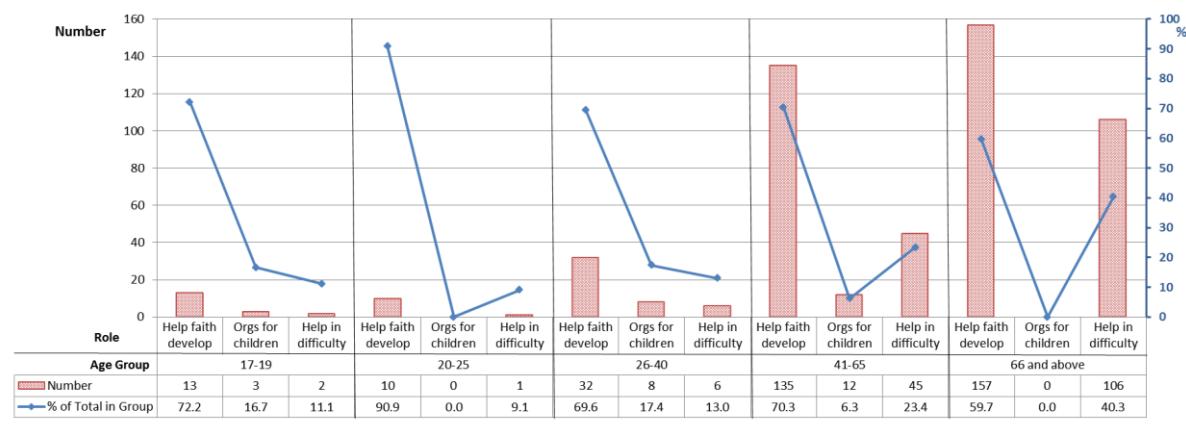


Chart 5.5

Role of Second Comber (Declared Priority 1) (Q12) by Gender

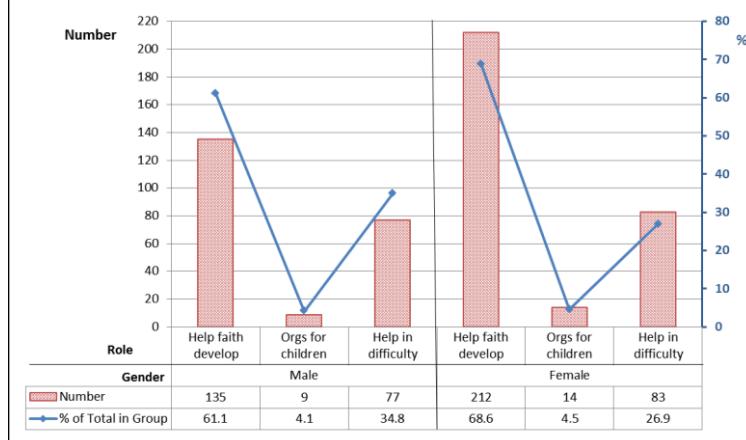
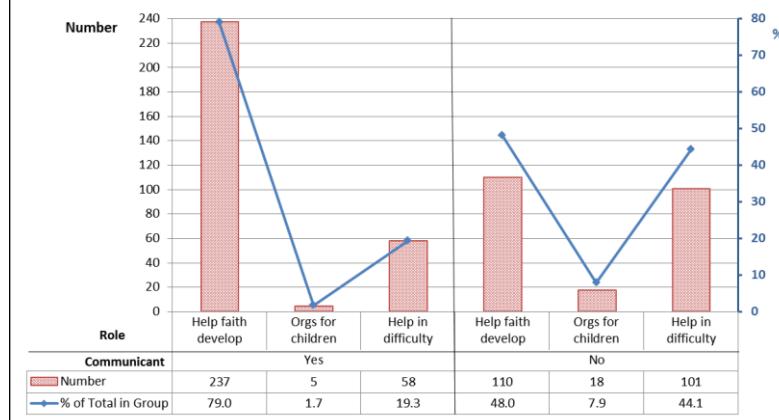


Chart 5.5 shows the same pattern for Priority 1 is displayed for both men and women, ie, 'help faith develop' to 'help in difficulty' to 'organisations for children', with similar levels of support per 100 respondents for each. Therefore, there is little difference between men and women in their call of Priority 1 for the role of the congregation.

Chart 5.6

Role of Second Comber (Declared Priority 1) (Q12) by Communicant Status

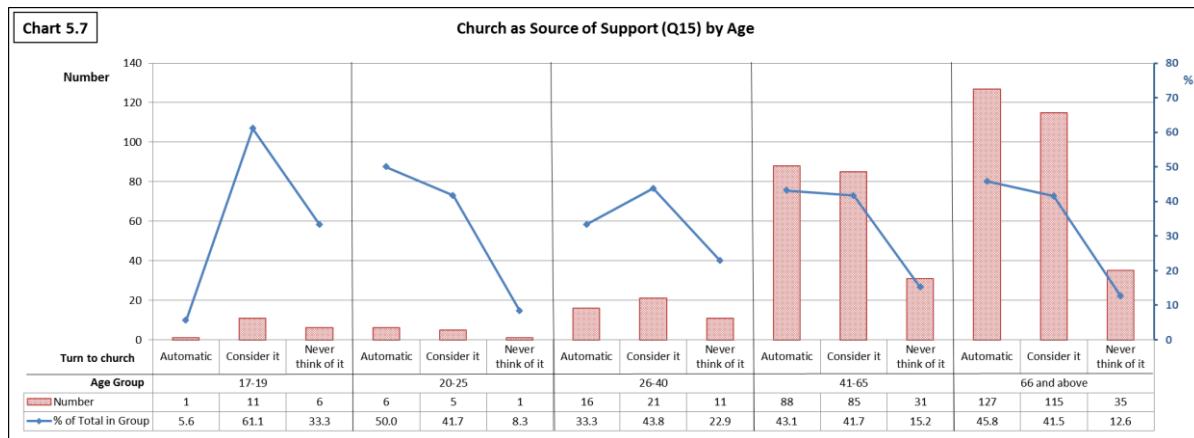


It is noticeable from Chart 5.6 that communicants select strongly (79%) the priority for the congregation to be 'help faith develop' followed by a weaker (19%) selection for 'help in difficulty'.

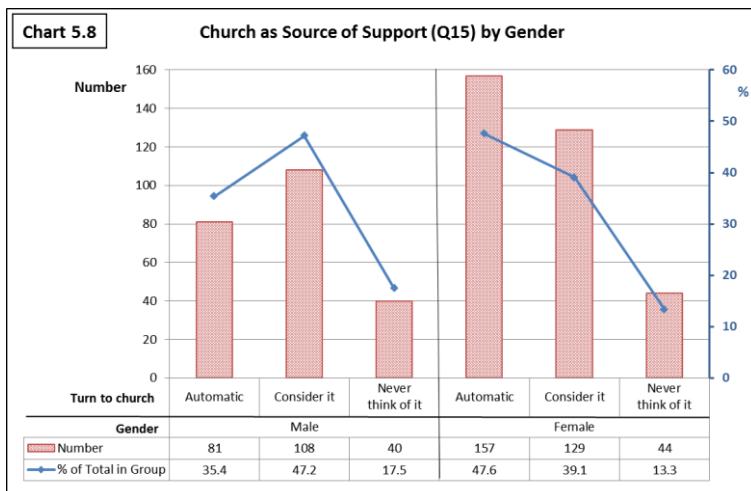
By contrast, non-communicants selections for the role of the congregation are quite evenly split between 'help faith develop' and 'help in difficulty'.

Q15 At times when my family needs support or encouragement I would:

- Automatically turn to my church*
- Consider turning to my church*
- Never think of turning to my church*

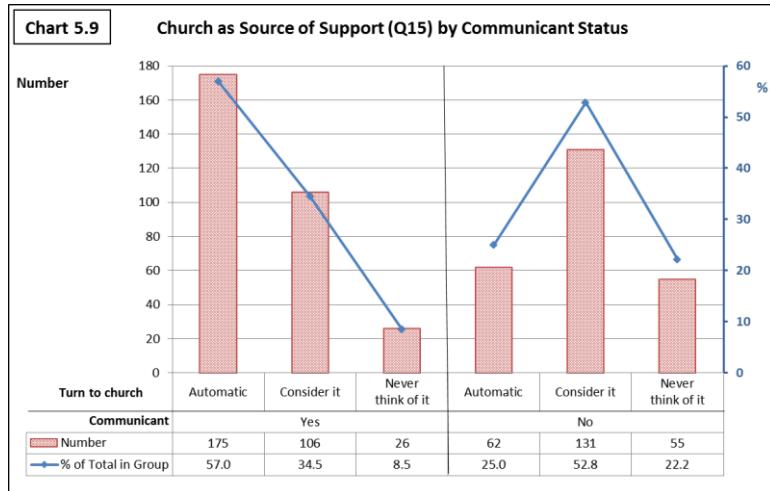


In Chart 5.7 the two age groups of 25 years and lower, while numbers are small, show a mixed response in their approach, although most would consider turning to the church for support. With groups aged 26 years and above the selection of 'automatically' turn to the church increases with age (from 33% to 46%) with all groups showing a mixed selection. Correspondingly, the selection of 'never' falls from 23% to 13% with increasing age.



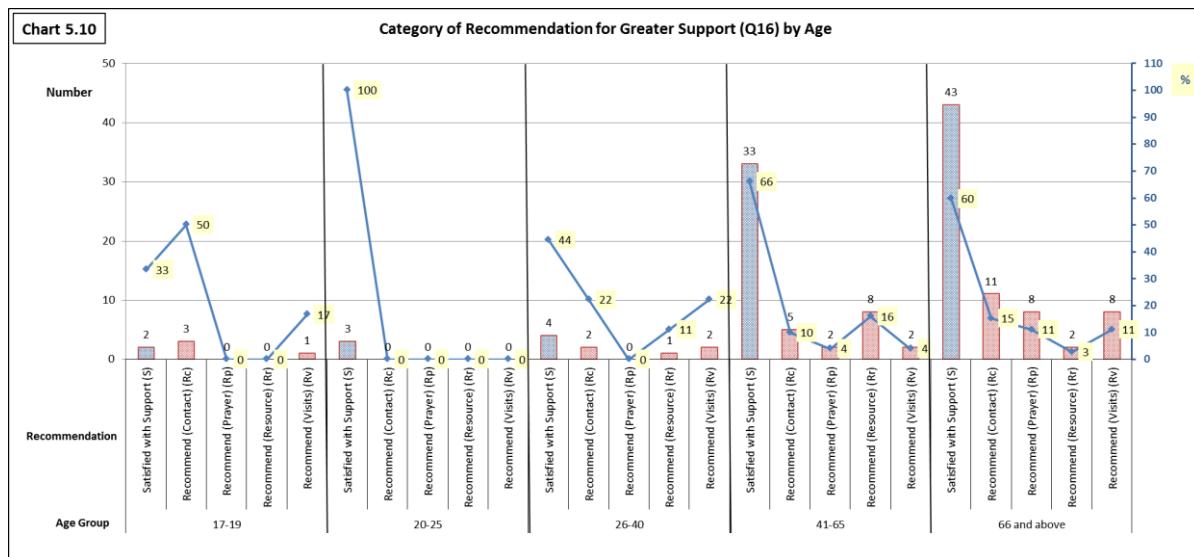
A greater fraction of females (48%) than males (33%) will turn to the church 'automatically', as shown in Chart 5.8. Also, more men (18%) than women (13%) will 'never think' of turning to the church as a source of support. Apart from these observable differences, the responses are broadly similar for male and female.

Chart 5.9 below shows the pattern of response is markedly different for communicants and non-communicants; non-communicants appear to be less inclined to turn to the church for support. The selection of 'automatic' falls from 57% to 25%, 'consider it' rises from 35% to 53% and 'never think of it' rises from 9% to 22% for communicants and non-communicants, respectively.

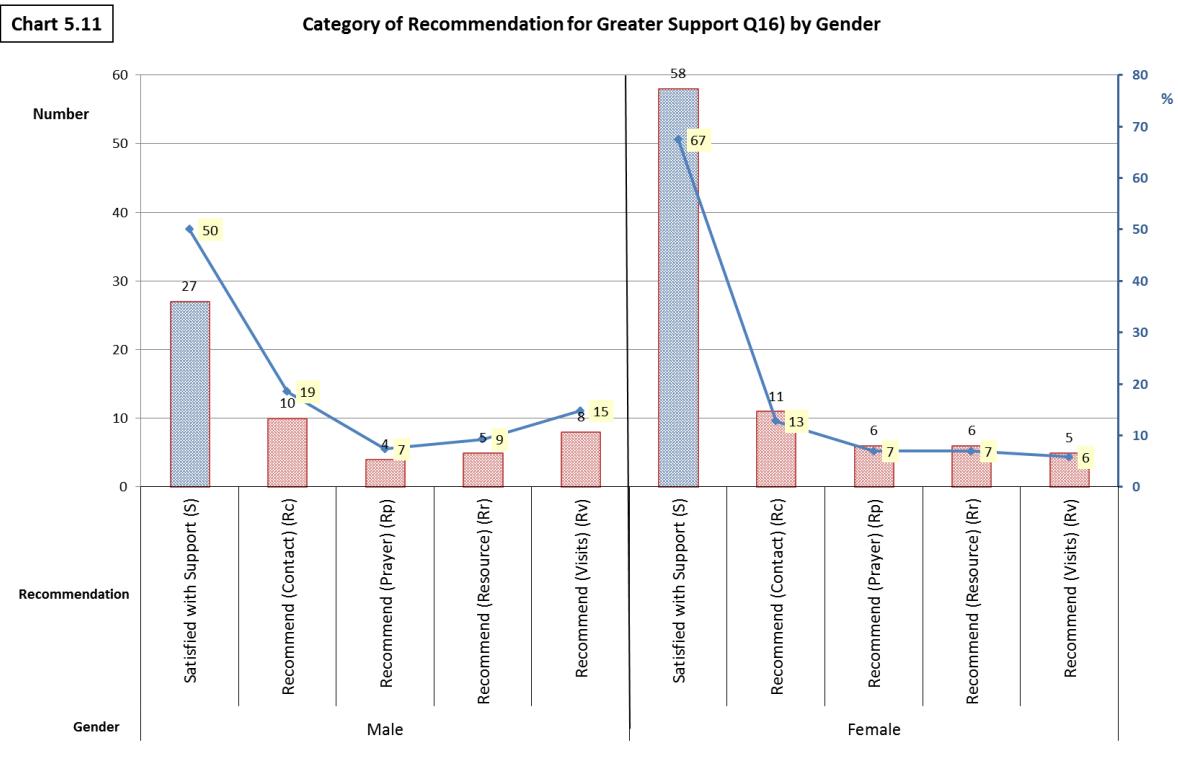


Q16 How might your congregation give you greater support in times of difficulty? Please list below.

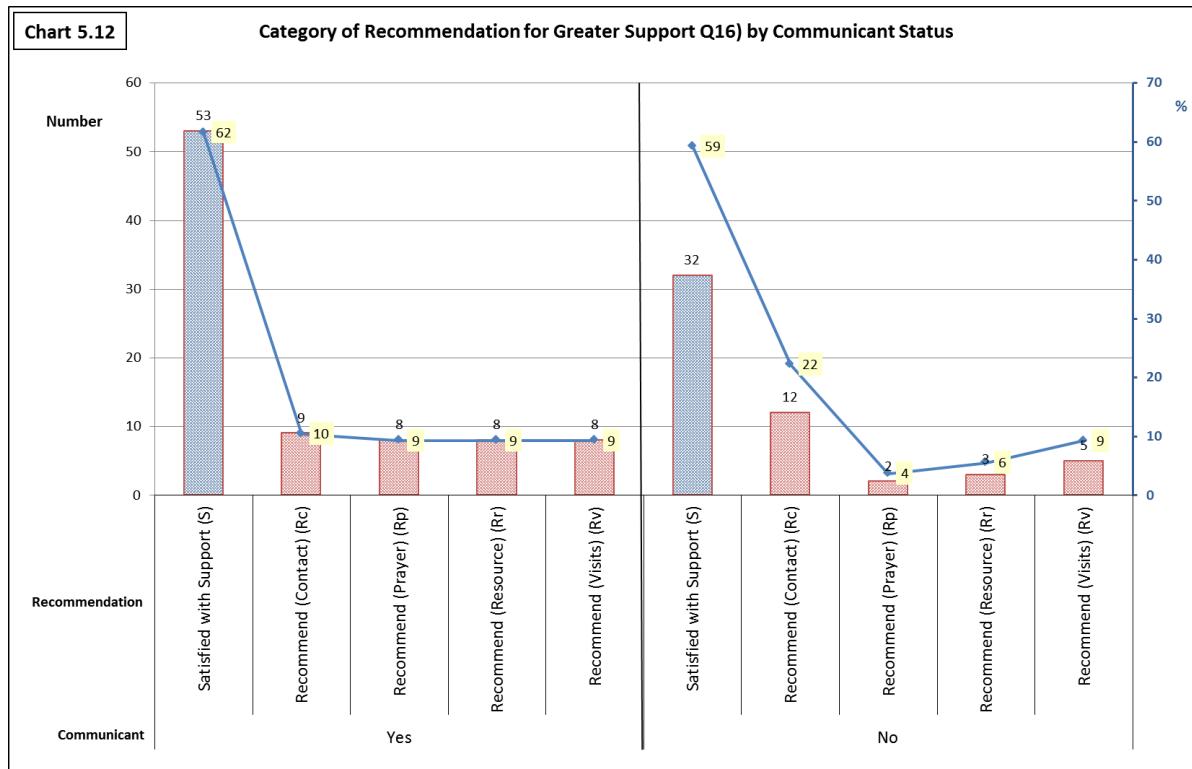
In this analysis the statements which had indicated that ‘nothing further’ was required are not presented as this has been addressed in Chapter 3, Q16. Here, the other statements (including satisfaction and clear recommendations for improvements) are analysed for groups by age, gender and communicant status. The percentage figures shown in Chart 5.10 to Chart 5.12 below are percentages calculated for each category of statement (coded as S, Rc, Rp, Rr or Rv) with a base being the sum of all these statements made by that group. This approach enables, within a group, the relative frequency, and importance, of each category of statement to be identified.



From Chart 5.10 the number of recommendations made in the lower age groups is quite small, but ‘satisfied with support’ is noticeable. The two upper age groups show strong satisfaction and suggestions for ‘contact’, ‘prayer’, ‘resources’ and ‘visits’ are apparent. The oldest age group is strongest on ‘contact’, ‘prayer’ and ‘visits’. The text of the suggestions may be seen in Table 5.3 to Table 5.6 below.



In Chart 5.11 the principal difference in the statements between male and female is the relative frequency of 'satisfied', 50% for male and 67% for female. The distribution of other recommendations, while individually small, is spread across the categories with little difference between those made by male and female. However, it is just noticeable that recommendations relating to visits are slightly stronger for male (15%) than for female (6%).



From Chart 5.12 a greater number of expressions of 'satisfied' are made by communicants (53) than by non-communicants (32), yet the percentage of 'satisfied' statements among all those listed within

their group is similar at around 60%. Communicants recommend items evenly across 'contact', 'prayer', 'resources' and 'visits' whereas non-communicants concentrate mostly on 'contact' and 'visits'.

Tables 5.3 to Table 5.6 below present the recommendations by category for further study; statements of 'satisfaction' may be found at Table 3.15.

Table 5.3 SUPPORT IN DIFFICULTY: THE RECOMMENDATIONS (Contact)

Code: Rc = contact Rp = prayer Rr = resources Rv = visits

Record	Code	Respondent statement
20	Rc	Friendship. Depends on the difficulty one encounters, it could be health, financial, bereavement or other types. I don't have need for support yet.
48	Rc	Just by being there.
93	Rc	Increased confidentiality.
144	Rc	Having someone to talk to.
311	Rc	Just by listening and getting advice.
318	Rc	Someone to talk to and listen to.
321	Rc	By being there.
322	Rc	Just by being there.
360	Rc	By talking and making you see things in a different light.
371	Rc	By being genuine.
443	Rc	By listening and support.
496	Rc	Keeping in touch during periods of illness.
522	Rc	Provide guidance/counselling and support
525	Rc	Ill and bereaved and no one came near me.
545	Rc	To provide a listening ear without judgement.
553	Rc	Talk over problems.
557	Rc	Pastoral care/minister only.
565	Rc	Counselling, someone to talk to.
577	Rc	Have people specifically to talk to about problems.
578	Rc	Talks and advice from minister and/or small groups.
587	Rc	A range of people to talk to.

From Chart 5.10 to Chart 5.12 above: most of these statements came from the age group '66 and above', similar numbers from male and female and slightly more from non-communicants than communicants.

Table 5.4 SUPPORT IN DIFFICULTY: THE RECOMMENDATIONS (Prayer)

Code: Rc = contact Rp = prayer Rr = resources Rv = visits

Record	Code	Respondent statement
34	Rp	Prayer
140	Rp	Through prayer and pastoral visit.
160	Rp	Prayer, pastoral visits.
209	Rp	Pray for me and my family.
223	Rp	Visits and prayer.
270	Rp	Prayer.
430	Rp	The power of prayer.
434	Rp	Prayer, and letting the person know they are thought about and not forgotten.
466	Rp	Offering prayer and practical help, ie, help runs to hospital and maybe meals.
534	Rp	Prayer and visiting.

From Chart 5.10 to Chart 5.12 above: almost all of these statements came from the age group '66 and above', similar numbers from male and female and almost all from communicants than non-communicants.

Table 5.5 SUPPORT IN DIFFICULTY: THE RECOMMENDATIONS (Resources)

Code: Rc = contact Rp = prayer Rr = resources Rv = visits

Record	Code	Respondent statement
68	Rr	Counselling service, ie, bereavement
79	Rr	Develop the elder system, at the moment it is unfortunately a postal service. Elders don't have the time - you need a full-time pastoral assistant.
152	Rr	A family and youth worker would be a valuable resource to ease the burden on the ministerial team.
225	Rr	Possibly providing suitable names of people in certain areas (ie bereavement) without putting upon the minister.
238	Rr	Grief support groups. Revision support sessions for students.
244	Rr	A family or outreach worker that specifically connects with 'unfamiliar' faces within the church.
339	Rr	The use of small groups for more personal sharing and building up of each other in study and prayer.
504	Rr	By actually caring about the day-to-day struggles. Asking questions like: do I have enough money, food, clothing. Do I need help to live in my home? Then finding solutions to these problems.
515	Rr	Depending on difficulty either financial help, help with child-minding or just advice.
517	Rr	Perhaps by providing details of your pastoral visitor - name, tel no, E mail - as your initial point of contact in times of difficulty.
530	Rr	Not so much my direct family, but people in the congregation who have children with special needs, a volunteer to once a week take care of the child for one or two hours while the mother does, eg, some shopping

From Chart 5.10 to Chart 5.12 above: almost all of these statements came from the age group '41-65', similar numbers from male and female and a noticeable majority from communicants than non-communicants. Resources identified here relate to organisation and personnel rather than buildings and equipment.

Table 5.6 SUPPORT IN DIFFICULTY: THE RECOMMENDATIONS (Visits)

Code: Rc = contact Rp = prayer Rr = resources Rv = visits

Record	Code	Respondent statement
142	Rv	With a ministerial visit.
250	Rv	Pastoral visits. Provide communion at home.
284	Rv	More regular visits from elder/pastoral visitor during time of need would always be appreciated.
365	Rv	Visit from minister.
390	Rv	Ministerial visit with small back-up committee to give further support.
423	Rv	More visits from senior office bearers within the church.
480	Rv	Pastoral care, minister only.
501	Rv	More visits.
519	Rv	Minister visits.
554	Rv	Minister visits.
558	Rv	Minister visits.
559	Rv	Minister visits.
573	Rv	Regular visits from ministers/senior bodies.

From Chart 5.10 to Chart 5.12 above: the vast majority of these statements came from the age group '66 and above', slightly more from male than female and slightly more from communicants than non-communicants.

Chapter 6: CONTRIBUTION to the CONGREGATION

This chapter analyses the data which relates to the attitude to contribution to the congregation, both skills and financial. This analysis examines the views of respondents on financial giving and the methods which they use for it. The findings from the following questions are considered:

- Q11 Skills offered to the congregation.
- Q13 Importance of supporting the congregation financially.
- Q14 Method of contributing to the congregation.

Responses to these questions are analysed by age (Q18), gender (Q17) and communicant status (Q4).

Q11 *Have you any particular skills or interests that you would be willing to offer to enrich or support the life of our congregation and its activities? If so, please list below and inform your Minister or Pastoral Visitor.*

Table 6.1 SKILLS OFFERED

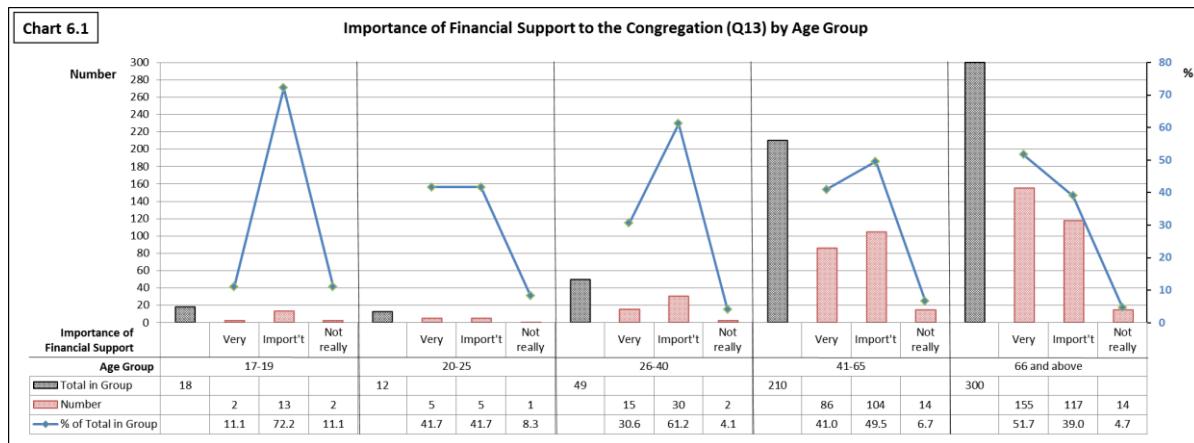
Code: A = Administration F = Facilities R = Recreational W = Worship
(Sorted by: age, gender, communicant, code)

Age	Gender	Communicant	Record	Code	Skill Identified
17-19 [1]	Male [1]	No [1]	414	R	Football coaching.
20-25 [1]	Female [1]	No [1]	580	A	History teacher - can help with archival work or research with the church.
26-40 [1]	Female [1]	No [1]	96	U	Just got my AccessNI clearance so I can possibly help out with other activities.
41-65 [11]	Male [6]	Yes [5]	44	A	Financial skills - 45 years a banker.
			442	A	Administration.
			399	U	My skills/interests are already being used.
			504	U	Have in the past talk to groups etc. Also, involved with other Christian groups - outreach theology etc. Health has now curtailed most.
			389	W	Specific interest in Messianic teaching and interest in things of Jewish/Israeli focus.
		No [1]	565	F	IT advice and support.
	Female [5]	Yes [3]	384	W	Willing to read to someone with failing eyesight.
			494	W	Bereavement support/training.
			571	W	Children's ministry.
		No [2]	385	R	Needlecraft.
			522	R	EY lecturer.
66 and above [13]	Male [9]	Yes [4]	392	U	Don't know.
			143	W	I will be 86 next month and therefore I am happy to restrict my activities to the church choir as long as I am able.
			523	W	Experience of sickness and hospitalisation, AV skills, org and admin skills using IT.
			534	W	I am musical. I play my guitar and sing, mostly gospel music.
		No [5]	204	F	Helping in the general maintenance of the church and its property.
			336	R	As stated - classes re birds etc.
			20	U	My skills in business are of a confidential type and cannot be discussed with congregation.
			278	U	None. As a non-communicant would it matter if I had?
			359	U	Capable to offer help at this moment in time.
	Female [4]	Yes [2]	368	R	First Aid, Baby and toddler classes, parentcraft.
			76	U	I have offered my skills and experience but it hasn't been taken up.
		No [2]	360	R	Perhaps cycling and running and swimming.
			386	R	Lots of craft skills. Have already given talks and demos at the Evergreens but not for many years.

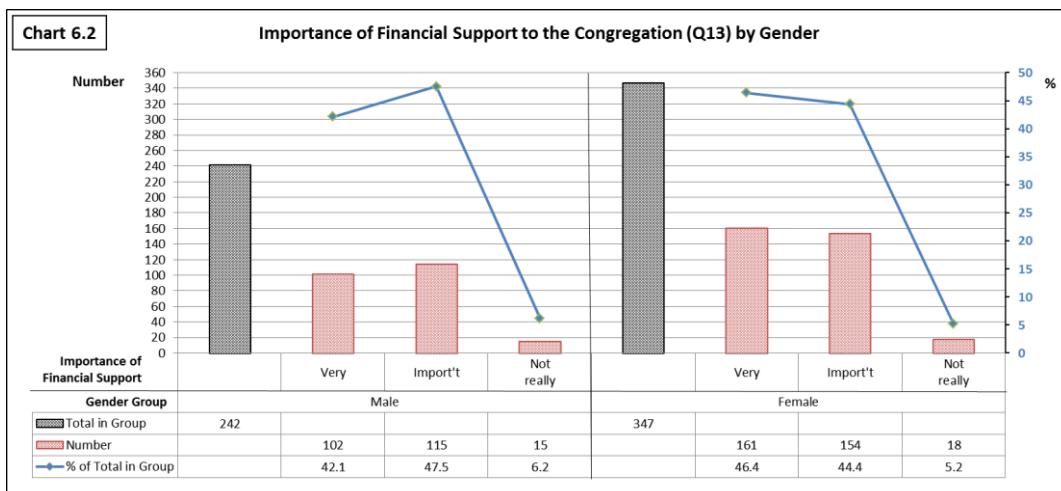
As indicated at Chapter 3, Q11 many of the respondents to this question did not disclose their name and contact details, hence their offer cannot be followed-up. From Table 6.1 it may be noted that of the total of 27 skills stated 13 (48%) were made by the '66 and above' age group, 16 of the 27 (59%) by males and 14 of the 27 (52%) by communicants.

Q13 How important do you think it is to support your congregation financially, in proportion to your personal resources?

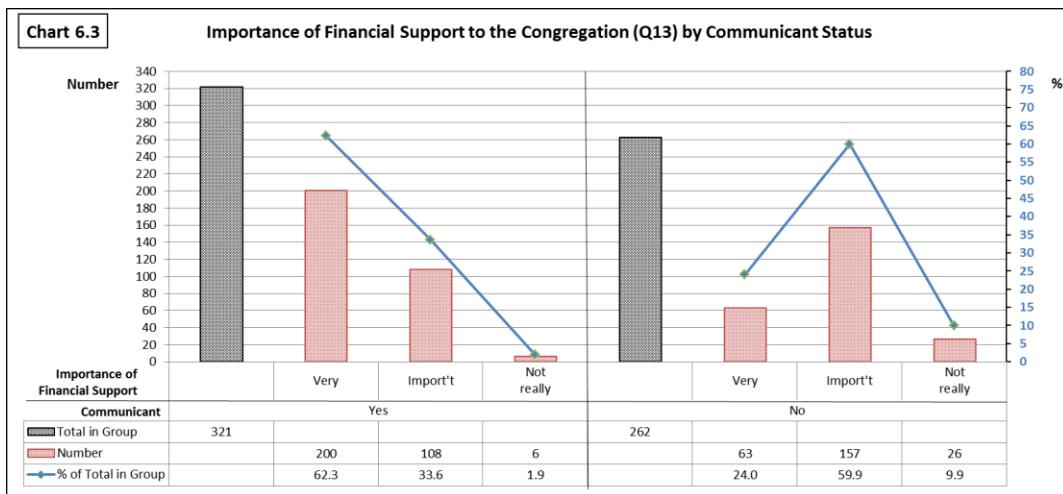
- Very important
- Important
- Not really important



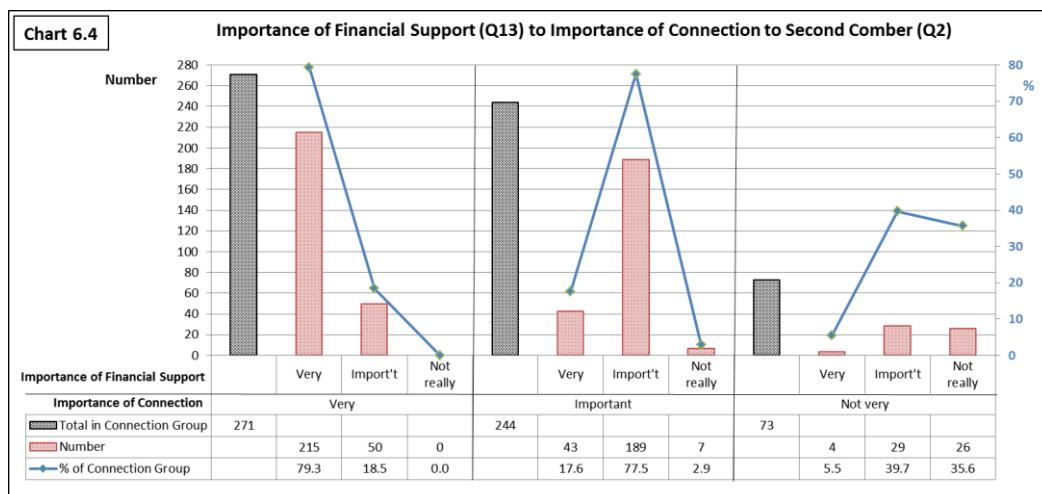
Due to the total number of respondents in each age group (not the total numbers who answered this question, as some did not) the analysis in Chart 6.1 divides into three main sections: a. - the two younger groups; b. - the '26-40' group and c. - the two oldest age groups. For the younger groups with a total of 30 respondents 18 declare financial support to be 'important' and 7 believe it to be 'very important'. The middle group, '26-40', are divided between 'very' and 'important' with a majority for the latter. For the two oldest groups responses were split between 'very' and 'important'. It is only the '66 and above' group in which the majority (52%) indicate 'very' important. There is an observable trend for the 'not really' important viewpoint from a high of 11% in the '17-19' group to 5% in the '66 and above' group. However, the relatively low totals for lower age groups weaken the confidence in any conclusions made for these groups in this analysis of this question.



In Chart 6.2 the divide between 'very' and 'important' is broadly similar for both male and female. However, a slight majority (48%) for 'important' is declared by males, whereas females majority is for 'very' at 46%. The call of 'not really' important is similar for both genders at around 6%.



The analysis in Chart 6.3 identifies distinct differences between communicants and non-communicants on the importance of financial giving. For communicants 62% declare 'very', whereas this falls to 24% for non-communicants. The option 'important' rises from 34% for communicants to 60% for non-communicants. 'Not really' important rises from 2% for communicants to 10% for non-communicants. In graphic terms using the chart above, non-communicants 'tilt to the right', meaning that financial giving appears to be less important for this group than for communicants.



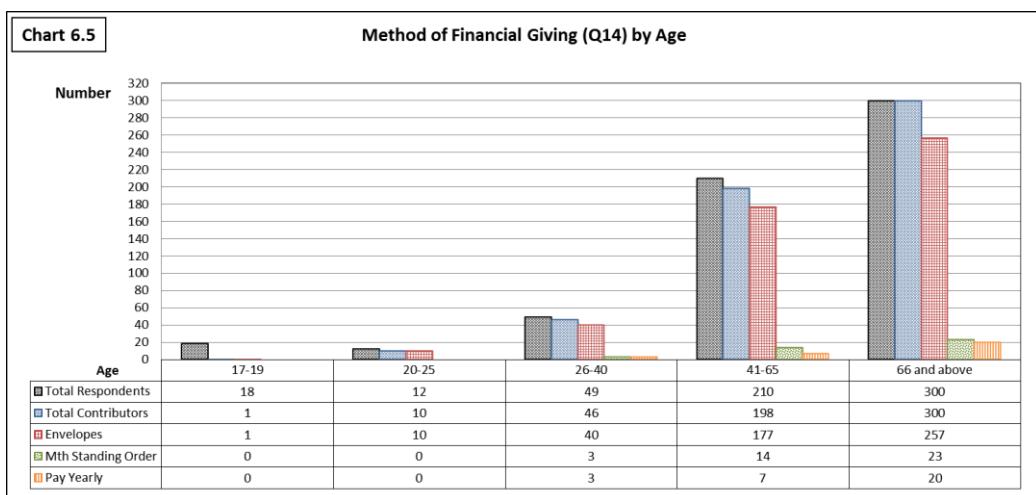
The analysis in Chart 6.4 indicates the importance of the connection to the congregation is matched by the indication of importance of financial giving. Specifically, connection at 'very' gives dominant financial as 'very', 'important' for connection gives dominant financial as 'important' and connection at 'not very' gives a mix for financial of 'important' and 'not very'. There is a noticeable correlation in the importance of financial giving with the importance of the connection.

Q14 At present, I support the congregation financially by using:

- a. Church envelopes
- b. Monthly standing order
- c. A yearly payment
- d. Other method
- e. I am unable to contribute
- f. I don't contribute

Please specify _____

This analysis considers the recordable methods of contributing but does not consider those who do not give whether being 'unable' to give or select 'do not contribute' by choice. The 'do not contribute' category is considered specifically in Chapter 7.



It may be noted from Chart 6.5 that all age groups use the traditional method of envelopes with small numbers in the older age groups using the recently-introduced method of standing order. It is evident that all age groups, except the '66 and above' group, have respondents who have not indicated any of these methods of financial giving.

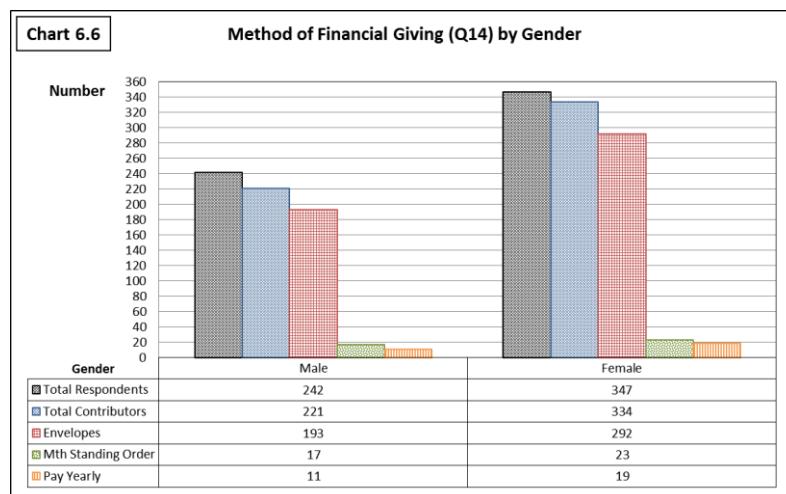


Chart 6.6 shows the pattern for method of giving is similar for male and female, but the gap between total respondents and total contributors is greater for male (21) than for female (13).

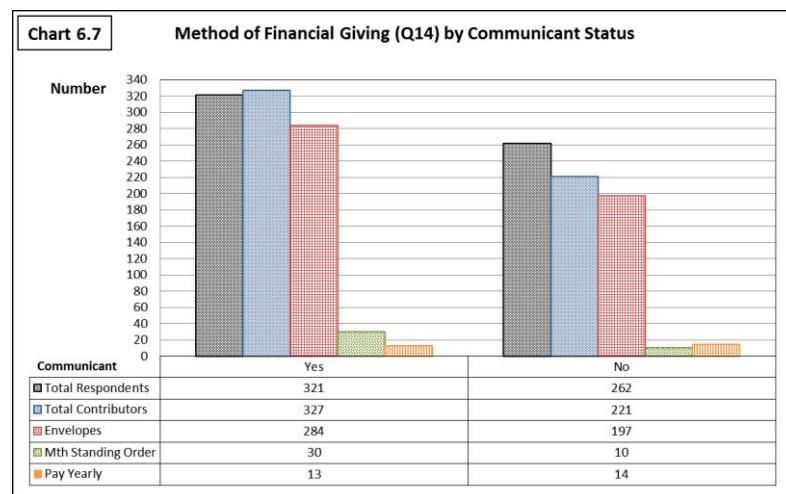


Chart 6.7 shows there are 6 more contributors than respondents in the communicant category. The reason for this is that several respondents who are communicants selected more than one recordable method of financial giving. However, it appears that all communicants contribute financially, whereas for non-communicants 41 have not indicated one of these methods of financial giving.

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Chapter 7: ANALYSIS of FINANCIAL NON-CONTRIBUTORS

This chapter presents the characteristics of respondents who stated that they do not contribute to the congregation financially in their response to Q14. Thirty seven (37) respondents made this response and do not include the five who stated they were 'unable to contribute'. The characteristics are presented to describe the following:

- Engagement with the congregation
- Expectations from the congregation
- Contribution to the congregation.

Also, the correlation between financial non-contributing and attendance at services is considered.

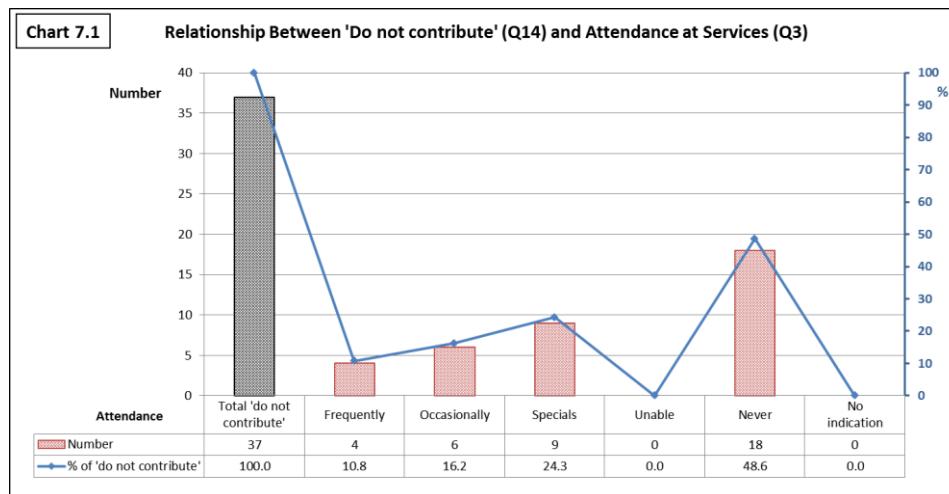


Chart 7.1 considers only the respondents who had indicated that they 'do not contribute' financially to the congregation to discover their pattern of attendance at services as declared in Q3. Of the 37 respondents who indicated 'do not contribute' 51% attend at some services in the year (as indicated by 'frequently', 'occasionally' and 'specials'). Only 11% attend 'frequently' and 49% 'never' attend.

Table 7.1 FINANCIAL NON-CONTRIBUTORS – Engagement with the Congregation

(Sorted by: age, gender, communicant, connection importance, attend services) [number]

Age	Gender	Communicant	Record	Connection Importance	Attend Services	Activities Involvement (see below for abbrev'n code)
17-19 [12]	Male [7]	Yes [1] No [6]	574	Not very [1]	Specials [1]	BB
			579	Not very [1]	Never [1]	BB
			573	Important [5]	Specials [3]	BB
			370			
			414			Fete, ChCh
			572		Occasion [1]	BB, Orchestra
			578		Frequent [1]	BB, PraiseB, BibleClass
	Female [5]	No [5]	585	Not very [2]	Never [2]	GB
			584	Important [3]	GB	
			586		Occasion [1] GB, YF, Drama	
			582		Frequent [2] GB, YF, BibleClass	
			588		GB, Xfire	
20-25 [2]	Male [1]	No [1]	590	Not very [1]	Occasion [1]	
	Female [1]	No [1]	589	Not very [1]	Frequent [1]	GB
26-40 [3]	Male [2]	No [2]	493	Not very [2]	Never [2]	
			316			
	Female [1]	No [1]	244	Not very [1]	Never [1]	No, I don't think any are aimed towards my age and interests.
41-65 [10]	Male [4]	No [4]	445	Not very [3]	Specials [1]	
			211		Never [2]	
			505			
			134	Important [1]	Never [1]	
		Yes [2]	446	Not very [1]	Never [1]	
			302	Importamt [1]	Occasion [1]	
	Female [6]	No [4]	240	Not very [1]	Never [1]	
			385	Important [3]	Specials [2]	
			228			
			468		Occasion [1]	
66 plus [10]	Male [5]	No [3]	348	Not very [2]	Never [2]	
			246			
			229	Important [1]	Specials [1]	
		Nil [2]	345	Not very [2]	Never [2]	
			264			
	Female [5]	Yes [2]	369	Not very [2]	Specials [1]	
			286		Never [1]	
		No [3]	349	Not very [2]	Never [2]	
			247			
			112	Important [1]	Occasion [1]	

BB	Boys' Brigade	PraiseB	Praise Band
ChCh	Children's Church	Xfire	Crossfire
GB	Girls' Brigade	YF	Youth Fellowship

From the Table 7.1 above the following items may be observed:

- For the 17 to 25 age groups (total 14) there are similar proportions of male and female, only one communicant and all (except one) are involved in congregational activities. Just over half (8) consider their connection with the congregation to be 'important', for the remainder it is 'not very' important. Only three of the 14 'never' attend services.
- For the '26-40' age group (total 3) all are non-communicants, rate the importance of their connection with the congregation as 'not very' and 'never' attend services. They are not involved in congregational activities.
- For the '41-65' age group (total 10) all, except two, are non-communicants, rate the importance of their connection with the congregation as 'important' and 'not very' in

- equal numbers. Half of the group 'never' attend services, whereas the remainder appear to attend several times in the year. They are not involved in congregational activities.
- d. For the '66 and above' age group (total 10), equal numbers of male and female, two declared communicants, rate the importance of their connection with the congregation as 'not very' (except two). They 'never' attend services, except for three who appear to attend a few times per year and they are not involved in congregational activities.
 - e. In this analysis, of the males (total 19) only one is a communicant, whereas for females (total 18) four are communicants. Similar numbers of male and female rate their connection with the congregation as 'important', the remainder rate it as 'not very'. For non-contributors who 'never' attend services 11 (58%) are males and 8 (44%) are females. Only the younger age groups for both genders are involved with congregational activities.
 - f. In this analysis only five (5) are communicants and they rate the importance of the connection to the congregation as 'not very' (except for one).
 - g. The connection to the congregation is rated as 'important' by 15 (41%) and 'not very' important by 22 (59%) of non-contributors.

Table 7.2 FINANCIAL NON-CONTRIBUTORS – Expectations from the Congregation

(Sorted by: age, gender, communicant, role of congregation (Pri 1), church as source of support) [number]

Age	Gender	Comm't	Record	Role of Congregation (Priority 1)	Church as Source of Support	More Actions by Congregation for Family Needs	Support in Difficulty: Suggestions
17-19 [12]	Male [7]	No [6]	Yes [1]	574	Help faith [1]	Consider [1]	
				573			More Christian focus at BB.
				572	Help faith [5]	Consider [3]	You can talk to people in the congregation and get advice on options.
				578			Have small group meetings for prayer with people your age.
				370		Never [2]	Talks and advice from minister and / or small groups.
				414			
				579	Orgs for child [1]	Never [1]	
	Female [5]	No [5]		585	Help faith [3]	Consider [3]	
				582			
				588			None. None, it's fine.
				584	Help in diff [1]	Never [1]	
				586	Orgs for child [1]	Consider [1]	
20-25 [2]	Male [1]	No [1]	590	Help in diff [1]	Consider [1]		
	Female [1]	No [1]	589	Not stated [1]	Never [1]		
26-40 [3]	Male [2]	No [2]	316	Not stated [1]	Nil [1]		
			493	Orgs for child [1]	Never [1]		
	Female [1]	No [1]	244	Help faith [1]	Never [1]	More emphasis on families and adults ages 30- 40 years - events to enable connections and more opportunities offered to get involved.	A family or outreach worker that specifically connects with 'unfamiliar' faces within the church.
41-65 [10]	Male [4]	No [4]	134	Help in diff [2]	Consider [1]		
			211		Never [1]		
			445	Not stated [1]	Never [1]		
			505	Orgs for child [1]	Never [1]		
	Female [6]	Yes [2]	446	Help in diff [1]	Never [1]		
		302	Not stated [1]	Never [1]			
		No [4]	385	Help faith [2]	Automatic [1]		
			228		Consider [1]		
			468	Help in diff [2]	Consider [1]		
			240		Never [1]		
66 and above [10]	Male [5]	No [3]	229	Help in diff [2]	Consider [1]		
			348		Never [1]		
			246	Not stated [1]	Never [1]		
		Nil [2]	345	Help faith [1]	Never [1]	Nothing.	Unsure.
	Female [5]	Yes [2]	264	Not stated [1]	Never [1]		
			369	Help faith [1]	Consider [1]		
			286	Not stated [1]	Consider [1]		
		No [3]	112	Help faith [1]	Automatic [1]		They have been there when I needed them.
			349	Help in diff [1]	Never [1]		
			247	Not stated [1]	Never [1]		

From Table 7.2 above the following items may be observed:

- a. For the 17 to 25 age groups (total 14) the majority (9) consider the role of the congregation (Priority 1) to be 'help faith develop'. The majority (9) would 'consider' the church as a source of support in need, the remainder selected 'never'.
- b. The '26-40' age group (total 3) indicate that they 'never' think of the church as a source of support.
- c. The '41-65' age group (total 10) see the role of the congregation (Priority 1) mostly as 'help in difficulty' (5), other options are varied. The majority (6) would 'never' consider turning to the church for support and no suggestions were made for improvements.
- d. For the '66 and above' age group (total 10) the options selected for the role of the congregation (Priority 1) were: 'not selected', 'help faith develop' and 'help in difficulty' in similar proportions. No suggestions were made for future improvements.
- e. In this analysis, of the males (total 19) only 6 saw the role of the congregation (Priority 1) as 'help faith develop', most of the remainder saw the role as providing some form of help, either as 'organisations for children' or 'help in difficulty'. Similar results are evident for females. The church as a source of support would be 'considered' by 7 males and 10 females, the remainder indicated 'never'.
- f. Even though the choice is made to not contribute financially there yet appears to be varying levels of expectation from the congregation by these members.

Table 7.3 FINANCIAL NON-CONTRIBUTORS – Contribution to the Congregation

(Sorted by: age, gender, communicant, importance of financial support) [number]

Age	Gender	Comm't	Record	Importance of Financial Support	General Comments
17-19 [12]	Male [7]	Yes [1]	574	Important [1]	
		No [6]	579	Not really [1]	
			573	Important [5]	
			572		
			578		
			370		
			414		
	Female [5]	No [5]	588	Very [1]	
			584	Not really [1]	
			585	Important [3]	
			582		
			586		
20-25 [2]	Male [1]	No [1]	590	Not stated [1]	
	Female [1]	No [1]	589	Not really [1]	
26-40 [3]	Male [2]	No [2]	316	Not stated	
			493	[2]	
	Female [1]	No [1]	244	Important [1]	1. Less emphasis and expectation that each family should contribute X amount of pounds every year should be considered. 2. ALL giving should be recorded by number only and not named and shamed in the annual accounts. 3. Financial sacrifice is different for everyone and should be addressed as such. 4. More courses could be offered to explore faith, the bible and prayer, not just Alpha. 5. Definitely, more opportunity to get involved should be offered, eg, why is it always the same people catering at fete? Why can others not get a chance???
	Male [4]	No [4]	211	Not really [3]	
			445		
			505		
			134	Important [1]	
	Female [6]	Yes [2]	446	Not really [1]	
			302	Important [1]	I rarely attend Second Comber but do attend my daughter's church.
		No [4]	468	Very [1]	
			240	Not really [1]	
			385	Important [2]	
			228		
66 and above [10]	Male [5]	No [3]	348	Not really [2]	
			246		
			229	Important [1]	
		Nil [2]	345	Not really [2]	
			264		
	Female [5]	Yes [2]	286	Important [1]	
			369	Not stated [1]	I used to belong to St Mary's Comber and had a strong link with that church for many years. At the moment I am trying to find somewhere else that provides me with that link.
		No [3]	349	Not really [2]	
			247		
			112	Important [1]	

From Table 7.3 above the following items may be observed:

- The 17 to 25 age groups (total 14) generally viewed the importance of financial support as 'important', yet do not appear to make recordable financial contributions.

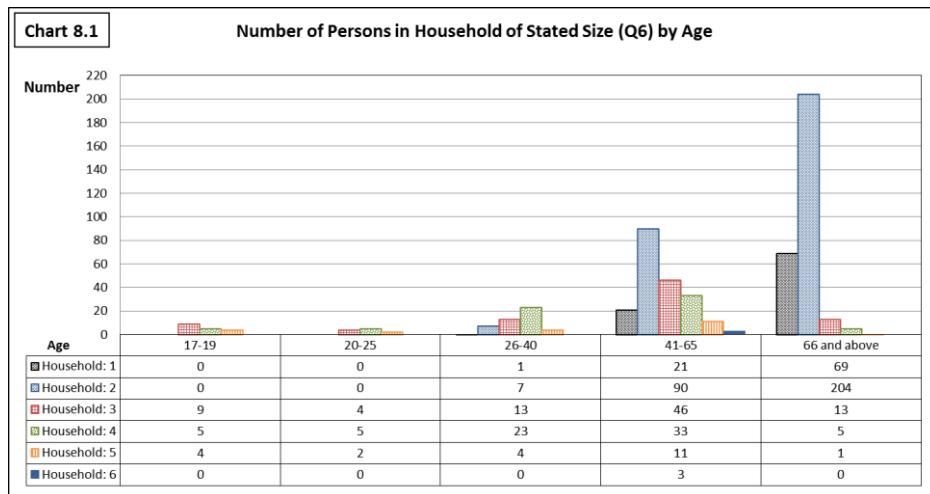
- b. The '26-40' age group (total 3) had very little to comment on the importance of financial giving, except for one respondent who made several general comments on giving and participation.
- c. The '41-65' age group (total 10) is divided evenly between those who selected the importance of financial giving to be 'important' (including 'very important') and 'not really'.
- d. For the '66 and above' age group (total 10) only three rated the importance of financial giving to be 'important'; otherwise the selection was 'not really' or no declaration.
- e. For the gender analysis, of the 19 males 7 selected 'important' for financial giving and 8 selected 'not really'. For females the comparable figures are 11 for 'important (including 'very important') and 6 for 'not really'.
- f. While being non-contributors financially (ie by recordable methods) the importance of financial support to the congregation was rated as 'very' important by 2 (5%), 'important' by 17 (46%) and 'not really' important or not stated by 18 (49%).

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Chapter 8: ANALYSIS of RESPONDENTS who LIVE ALONE

This chapter presents the characteristics of respondents who have indicated that there is one person in their household, ie, they live alone. Ninety one (91) respondents made this response. The characteristics are presented to describe the following:

- Engagement with the congregation
- Expectations from the congregation
- Contribution to the congregation.



The analysis at Chapter 3, Q6 showed that 91 respondents lived alone; Chart 8.1 shows the distribution by age and will serve to identify potential pastoral care dependency. It may be noted that the largest proportion in households of one is the '66 and above' age group, ie, 69 of 91 (76%). A further 23% of those who live alone are in the age group '41-65'. It may be noted that for households of one or two (69 + 204) 46% of all respondent (590) are in the age group '66 and above'.

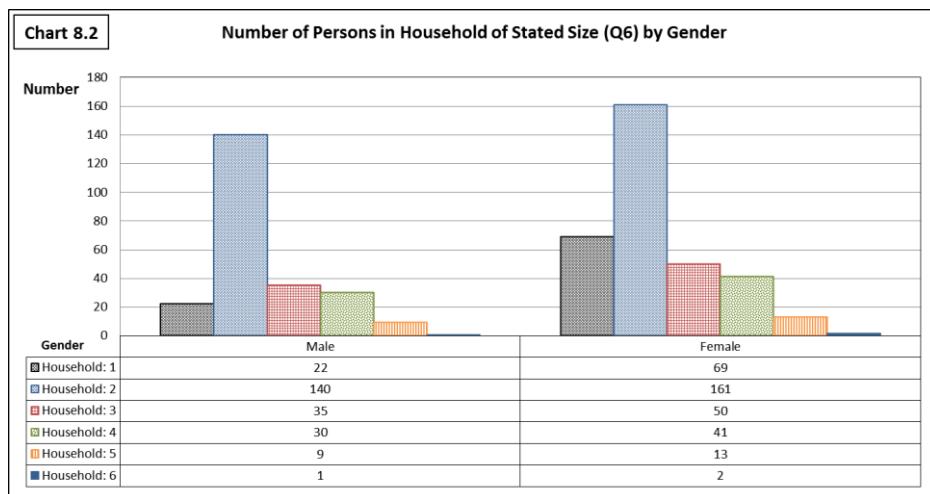


Chart 8.2 shows that sole dwellers are predominately female, ie, 69 of 91 (76%). The analysis at Chapter 3, Q17 showed that all respondents divided into 242 male and 347 female. With these figures as a baseline the following ratios apply:

Table 8.1 PERSONS LIVING ALONE by GENDER

	Total	Male	Female
Respondents (1 gender not declared)	590	242	347
Live alone from Chart 8.2	91	22	69
Live alone as % of respondents (in column)	15.4	9.1	19.9

Even though there were more female than male respondents the female sole dwellers represent a larger proportion of their group than for males as Table 8.1 shows, 19.9% compared to 9.1%, respectively.

Table 8.2 PERSONS LIVING ALONE – Engagement with the Congregation

(Sorted by: age, gender, communicant, connection importance, attend services) [number]

Age	Gender	Commun't	Connection Importance	Attend Services	Activities Involvement
26-40 [1]	Female [1]	No [1]	Important [1]	Occasionally [1]	Involved [0]
41-65 [21]	Male [4]	Yes [2]	Very [1]	Frequently [1]	Involved [1]
			Not very [1]	Occasionally [1]	
		No [2]	Very [2]	Frequently [1]	
				Specials [1]	
	Female [17]	Yes [11]	Very [5]	Frequently [4]	Involved [3]
				Occasionally [1]	
			Important [6]	Frequently [2]	
		No [6]		Never [1]	
			Very [3]	Occasionally [3]	
				Frequently [2]	Involved [1]
				Unable [1]	
			Important [3]	Occasionally [3]	Involved [1]
66 plus [69]	Male [18]	Yes [13]	Very [9]	Frequently [7]	Involved [5]
				Occasionally [2]	
			Important [4]	Frequently [1]	Involved [1]
				Never [1]	
				Occasionally [1]	
		No [5]	Very [2]	Unable [1]	
				Occasionally [1]	
			Important [3]	Specials [1]	
				Frequently [1]	
				Never [1]	
	Female [51]	Yes [35]	Very [28]	Unable [3]	Involved [1]
				Frequently [24]	Involved [15]
				Occasionally [1]	
				Never [1]	
			Not very [1]	Never [1]	
			Important [6]	Frequently [6]	Involved [1]
		No [16]	Very [2]	Occasionally [2]	
			Not very [3]	Never [2]	
				Unable [1]	
			Important [11]	Frequently [2]	
				Never [2]	
				Occasionally [3]	
				Specials [1]	
				Unable [3]	

(Full text of the responses in the table above may be viewed at Appendix B)

From Table 8.2 above the following items may be observed:

- Apart from one female in the '26-40' age group the remaining respondents who live alone are in the '41-65' age group (21) and '66 and above' age group (69).
- Both of these age groups value their connection with the congregation, as shown in Table 8.3 below.

- c. Both age groups are good attenders at services with this aspect more pronounced for the oldest group. The condition of 'unable' to attend emerges for the older age group, understandably.
- d. From Table 8.2 above, six (6) in the '41-65' group are involved with congregational activities, whereas this figure is 23 for the older group – a similar fraction for each group.

Table 8.3 PERSONS LIVING ALONE – Engagement by Age

Connection Importance	Age Group		Attend Services	Age Group	
	41-65	66 plus		41-65	66 plus
Very	11	41	Frequently	10	41
Important	9	24	Occasionally	8	10
Not very	1	4	Specials	1	2
Total	21	69	Unable	1	9
			Never	1	7
			Total	21	69

- e. The gender-based analysis in Table 8.4 shows 22 males and 69 females who live alone. For both genders the connection with the congregation is important with very small numbers declaring 'not very'. Also, both genders are strong attenders at services, except where 'unable' applies for the older age group.
- f. From Table 8.2 above 7 males and 22 females are involved with congregational organisations – the same fraction (32%) for each gender who live alone.

Table 8.4 PERSONS LIVING ALONE – Engagement by Gender

Connection Importance	Gender		Attend Services	Gender	
	Male	Female		Male	Female
Very	14	38	Frequently	11	40
Important	7	27	Occasionally	5	14
Not very	1	4	Specials	2	1
Total	22	69	Unable	2	8
			Never	2	6
			Total	22	69

- g. The communicant-based analysis in Table 8.5 shows 61 communicants and 30 non-communicants. Communicants view their connection with the congregation as much more important than non-communicants. Also, where they are not 'unable', communicants are much stronger attenders at services than non-communicants.
- h. From Table 8.2, 27 communicants are involved with congregational organisations with this figure dropping to 2 for non-communicants.

Table 8.5 PERSONS LIVING ALONE – Engagement by Communicant Status

Connection Importance	Communicant		Attend Services	Communicant	
	Yes	No		Yes	No
Very	43	9	Frequently	45	6
Important	16	18	Occasionally	9	10
Not very	2	3	Specials	0	3
Total	61	30	Unable	4	6
			Never	3	5
			Total	61	30

Table 8.6 PERSONS LIVING ALONE – Expectations from the Congregation

(Sorted by: age, gender, communicant, role of congregation (Pri 1), church as source of support) [number]

Age	Gender	Commun't	Role of Congregation (Priority 1)	Church as Source of Support	More Actions by Congregation for Family Needs	Support in Difficulty: Suggestions
26-40 [1]	Female [1]	No [1]	Orgs for child [1]	Never [1]		
41-65 [21]	Male [4]	Yes [2]	Help in diff [1]	Automatic [1]	Comment [1]	Comment [1]
			Help faith [1]	Automatic [1]		
		No [2]	Help in diff [1]	Automatic [1]		
			Help faith [1]	Automatic [1]		Comment [1]
	Female [17]	Yes [11]	Help faith [8]	Automatic [5]	Comment [1]	Comment [2]
				Consider [2]		
				Never [1]		
			Nil [3]	Never [2]		
		No [6]	Help in diff [1]	Nil [1]		
				Automatic [1]		
				Help faith [4]	Automatic [2]	
				Consider [2]		Comment [1]
66 plus [69]	Male [18]	Yes[13]	Help in diff [3]	Nil [1]		
				Automatic [1]		
				Consider [1]		
			Help faith [10]	Nil [1]		
				Automatic [6]	Comment [1]	Comment [3]
				Consider [2]	Comment [1]	Comment [1]
				Never [1]	Comment [1]	Comment [1]
		No [5]	Help in diff [5]	Nil [1]		Comment [1]
				Automatic [2]		Comment [1]
				Consider [2]	Comment [1]	Comment [1]
			Help in diff [7]	Nil [1]		
				Automatic [4]		
				Consider [2]		Comment [1]
	Female [51]	Yes [35]	Help faith [25]	Never [1]		
				Automatic [16]	Comment [6]	Comment [7]
				Consider [5]	Comment [2]	Comment [1]
				Nil [4]		
			Nil [3]	Consider [2]		
				Nil [1]		
		No [16]	Help in diff [12]	Automatic [3]	Comment [2]	Comment [1]
				Consider [7]	Comment [1]	Comment [4]
				Never [1]	Comment [1]	
				Nil [1]		
			Help faith [2]	Automatic [1]		Comment [1]
				Consider [1]		
			Nil [2]	Automatic [1]	Comment [1]	Comment [1]
				Consider [1]		

(Full text of the responses in the table above may be viewed at Appendix C)

From Table 8.6 above the following items may be observed:

- Apart from one female in the '26-40' age group the remaining respondents who live alone are in the age groups '41-65' (21) and '66 and above' (69).
- Both of these groups have similar views on the 'role of the congregation', as shown in Table 8.7 below. Given the age range it is not surprising that 'organisations for children'

- was not selected. It is noticeable that ‘help in difficulty’ is more significant for the oldest group.
- Approximately half of each age group would ‘automatically’ turn to the church for help; most of the remainder would ‘consider’ it. Very few would ‘never’ turn to the church.
 - From Table 8.6 above, 7 in the ‘41-65’ group made comments on ‘actions by the congregation for family needs’ and ‘suggestions for support in difficulty’; for the ‘66 and above’ group this figure is 41, which is almost double the fraction for the younger group.

Table 8.7 PERSONS LIVING ALONE – Expectations by Age

Role of Congregation (Priority 1)	Age Group		Church as Source of Support	Age Group	
	41-65	66 plus		41-65	66 plus
Help faith	14	37	Automatic	12	34
Orgs for child	0	0	Consider	5	23
Help in diff	3	27	Never	3	3
Nil	4	5	Nil	1	9
Total	21	69	Total	21	69

- From Table 8.7 below, both genders have very similar views on the role of the congregation, with over half in each gender group selecting ‘help faith’.
- For the ‘church as a source of support’ the spread of options selected is similar for male and female, except that males appear more inclined (as a fraction of their group) to ‘automatically’ turn to the church. A very small fraction of both genders would ‘never’ think of turning to the church for support.
- From Table 8.6 above, 15 males (68% of their group) made suggestions or comments on ‘actions by the congregation for family needs’ and ‘suggestions for support in difficulty’; the comparable figure for females is 33 (48% of their group).

Table 8.8 PERSONS LIVING ALONE – Expectations by Gender

Role of Congregation (Priority 1)	Gender		Church as Source of Support	Gender	
	Male	Female		Male	Female
Help faith	12	39	Automatic	13	33
Orgs for child	0	1	Consider	5	23
Help in diff	10	20	Never	1	6
Nil	0	9	Nil	3	7
Total	22	69	Total	22	69

- The communicant-based analysis in Table 8.9 below shows a clear difference between communicants and non-communicants; for communicants the primary role of the congregation is ‘help faith’, for non-communicants it is ‘help in difficulty’.

Table 8.9 PERSONS LIVING ALONE – Expectations by Communicant Status

Role of Congregation (Priority 1)	Communicant		Church as Source of Support	Communicant	
	Yes	No		Yes	No
Help faith	44	7	Automatic	34	12
Orgs for child	0	1	Consider	14	14
Help in diff	11	19	Never	5	2
Nil	6	3	Nil	8	2
Total	61	30	Total	61	30

- i. More than half of communicants declared for ‘automatically’ for the ‘church as a source of support’, whereas the view of non-communicants was more varied for this aspect. Less than 8% of each group would ‘never’ consider the church as a source of support.
- j. Suggestions for ‘actions by the congregation for family needs’ and ‘suggestions for support in difficulty’ were made by 31 communicants and 17 non-communicants, as a fraction of their group 51% and 57%, respectively.

Table 8.10 PERSONS LIVING ALONE – Contribution to the Congregation

(Sorted by: age, gender, communicant, importance of financial support) [number]

Age	Gender	Commun’t	Importance of Financial Support	Financial Contribution Method	
26-40 [1]	Female [1]	No [1]	Not really [1]	Contribute [1]	
41-65 [21]	Male [4]	Yes [2]	Very [1]	Contribute [1]	
			Important [1]	Contribute [1]	
		No [2]	Very [2]	Contribute [2]	
	Female [17]	Yes [11]	Very [6]	Contribute [6]	
			Important [4]	Contribute [3]	
			Do not [1]		
			Nil [1]	Contribute [1]	
		No [6]	Very [2]	Contribute [1]	
			Unable [1]		
			Important [4]	Contribute [4]	
66 plus [69]	Male [18]	Yes [13]	Very [10]	Contribute [10]	
			Important [3]	Contribute [3]	
		No [5]	Very [4]	Contribute [4]	
			Important [1]	Contribute [1]	
		Yes [35]	Very [28]	Contribute [28]	
	Female [51]		Not really [1]	Contribute [1]	
			Important [6]	Contribute [5]	
			Do not [1]		
	No [16]	Very [2]	Contribute [2]		
		Not really [2]	Contribute [2]		
		Important [11]	Contribute [10]		
		Do not [1]			
		Nil [1]	Unable [1]		

(Full text of the responses in the table above may be viewed at Appendix D)

From Table 8.10 above the following items may be observed:

- a. The one respondent in the age group ‘26-40’ contributes financially by a recordable method, even though she has declared that financial support to the congregation is ‘not really’ important.
- b. The view on the ‘importance of financial giving’ to the congregation is similar for the two age groups as shown in Table 8.11 below.

Table 8.11 PERSONS LIVING ALONE – Contribution by Age

Importance of Financial Support	Age Group		Financial Method	Age Group	
	41-65	66 plus		41-65	66 plus
Very	11	44	Contribute	19	66
Important	9	21	Unable	1	1
Not really	0	3	Do not	1	2
Nil	1	1	Nil	0	0
Total	21	69	Total	21	69

- c. Almost all 'contribute' by a recordable method, including the total of three (3) who consider financial giving to be 'not really' important.
- d. From Table 8.12 a greater fraction, 17 of 22 (77%), of the male group considered the 'importance of financial support' to be 'very' important in comparison to 38 of 69 (55%) for females. A few females considered this aspect to be 'not really' important.
- e. The 'financial method' is unaffected by gender as virtually all who live alone contribute by a recordable method.

Table 8.12 PERSONS LIVING ALONE – Contribution by Gender

Importance of Financial Support	Gender		Financial Method	Gender	
	Male	Female		Male	Female
Very	17	38	Contribute	22	64
Important	5	25	Unable	0	2
Not really	0	4	Do not	0	3
Nil	0	2	Nil	0	0
Total	22	69	Total	22	69

- f. In Table 8.13 there appears to be a difference between communicants and non-communicants on the rating of the 'importance of financial giving' to the congregation. For communicants 45 (74% of communicants who live alone) declared 'very' important with 10 (33%) for non-communicants. 'Not really' important was slightly more pronounced for non-communicants.
- g. There is no significant difference between communicants and non-communicants in contributing financially as virtually all contribute, unless 'unable'.

Table 8.13 PERSONS LIVING ALONE – Contribution by Communicant Status

Importance of Financial Support	Communicant		Financial Method	Communicant	
	Yes	No		Yes	No
Very	45	10	Contribute	59	27
Important	14	16	Unable	0	2
Not really	1	3	Do not	2	1
Nil	1	1	Nil	0	0
Total	61	30	Total	61	30

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Chapter 9: CONSIDERATIONS on the FINDINGS

Given the analysis in the preceding chapters there are several features which emerge as worthy of comment. These are presented below.

9.1 Congregational Response

The design of the questionnaire and the method of implementing the survey favoured a good return of questionnaires from members. To maximise the number of returns sufficient time in summer 2017 was allowed for completion before analysis was undertaken. At September 2017 eligible members of the Boys' Brigade, Girls' Brigade and Youth Fellowship were invited to complete their questionnaire so as to ensure that the views of those under 25 years were adequately represented. This action gained approximately 20 returns, all in the under 25 years age groups.

The questionnaire was distributed to all persons connected with the congregation who were 17 years and upwards. A total of 590 questionnaires were returned; this represents approximately 39% of the specified age group on the congregational register.

9.2 Data Analysis

While 590 questionnaires were received all questions were not completed by all respondents. Therefore, it is prudent to note the baseline or denominator for any evaluation of percentage. It is particularly important to note the group or sub-set of the data which is being used for any comparison. Specifically, bases for comparison include all respondents, age groups, gender groups and communicant/non-communicant groups. It is hoped that the basis is clear in all charts and text.

The profile of the respondents by age, gender and communicant status is shown in Table 9.1.

Table 9.1 PROFILE of RESPONDENTS

(Where numbers within age, gender or communicant do not equate to total some data was not indicated in the returned questionnaires)

Characteristic	Number	% of type
Age: 17-25	30	5.1
Age: 26-40	49	8.3
Age: 41-65	210	35.7
Age: 66 and above	300	50.9
Total questionnaires returned	590	
Male	242	41.1
Female	347	58.9
Communicant	321	55.1
Non-communicant	262	44.9

Therefore, the confidence in any analysis which may be attributed to a group will be greater where the number of respondents is larger. The age and communicant profiles presented here have time-related implications for the congregation.

9.3 Confidence in the Findings

It is recognised that much factual data may be gained from an analysis of an updated Congregational Register. For example, data on age distribution, gender balance and locality of residence may be extracted for all persons who claim membership of the congregation. Also, the Communion Roll will show the numbers of communicants and their record of attendance at communion services through submission of Communion Tokens. Analyses on these source documents will present facts based on complete data whereas a survey can only present facts based on a sub-set of data, ie, that presented

by respondents. However, much of the data on these registers can present only dispassionate facts but do not address attitudes, viewpoints and embrace suggestions, whereas a survey can.

In this questionnaire 12 of the 18 questions addressed issues which could not be obtained from the usual registers as the substance related to attitudes, viewpoints and suggestions.

On further examination many of the questions sought a response which was of a nature which was unlikely to change suddenly or over the near term. For example, the declared response to the importance of the connection to the congregation (Q2), the role of the congregation (Q12) or the importance of financial giving (Q13) are, for most respondents, unlikely to change in the near or medium term. Therefore, it is suggested that many of the findings in this survey will remain valid for several years.

Chapter 10: CONCLUSIONS

Based on the foregoing analysis the following conclusions are made in respect of the respondents.

10.1 Within-question Analysis

		Chart
1	11% have less than 10 years connection with the congregation.	3.1
2	88% consider their connection with the congregation to be 'very important' or 'important'; 12% rate this as 'not very' important.	3.2
3	50% attend services frequently, 17% do not attend.	3.3
4	55% are communicants of which 75% take communion at least once per year.	3.4, 3.5
5	16% live alone and 68% live in households of one or two persons.	3.6
6	31% are involved with congregational activities.	3.8
7	A wide range of devotional and recreational activities is provided.	3.9
8	For improvements to meet family needs: 48 suggestions are made relating to facilities, recreation and worship, 67 respondents express contentment and nothing more required.	3.10
9	27 offers of skills are made, many without follow-up contact details.	3.11
10	66% see the primary role of the congregation as 'help faith develop'.	3.12
11	Similar percentages (47%) see the importance of financial giving as 'very important' and 'important'. 6% selected 'not really' important.	3.16
12	80% contribute using envelopes, 7% use the standing order system. 6% do not contribute.	3.17
13	In times of difficulty similar proportions, 42%, would 'automatically' or 'consider' turning to the church. 15% would 'never think of it'.	3.18
14	Of the 158 statements on opportunities for greater support to the member 95 are satisfied with current arrangements.	3.19
15	There is strong appreciation for the quality of pastoral support from the ministerial team and Rev Roy Mackay especially.	3.19
16	Recommendations for greater support focus on contact, prayer, resources and visits.	3.19
17	The gender balance is 41% male and 59% female.	3.20
18	The age profile is '17-25 years', 5%; '26-40 years', 8%; '41-65 years', 36%; '66 years and above', 51%. This profile has implications for the future size of the congregation.	3.21
19	General comments relate to the congregation, doctrine, facilities, organisation and worship. They are generally complimentary about experiences in the congregation.	Table 3.17

10.2 Engagement with the Congregation

		Chart
20	Older age groups value their connection with the congregation more highly than younger groups.	4.1
21	The connection with the congregation is more important for communicants than for non-communicants.	4.4
22	Older age groups attend services more frequently than younger groups.	4.5
23	Females attend services more frequently than males and males are more likely to never attend.	4.6
24	Communicants are more frequent attenders at services than non-communicants.	4.7

25	60% of those who do not attend services contribute financially by recordable methods.	4.8
26	Non-communicants are in all age groups with lower proportions in older age groups.	4.9
27	There is a greater proportion of communicants among females (59%) than among males (49%).	4.10
28	11% of communicants are unable to attend communion services, mostly from the age '66 years and above'.	4.11
29	Younger age groups are more likely to be involved with congregational activities.	4.13
30	A greater proportion of females (35%) than males (26%) is involved with congregational activities.	4.14
31	43% of communicants and 19% of non-communicants are involved with congregational activities.	4.15

10.3 Expectations from the Congregation

	Chart
32	5.1
33	5.1
34	5.3
35	5.4
36	5.6
37	5.7
38	5.8
39	5.9
40	5.10
41	Table 5.3 to Table 5.6

10.4 Contribution to the Congregation

	Chart
42	6.1
43	6.1
44	6.1
45	6.2

46	Communicants view financial support to the congregation as much more important than non-communicants.	6.3
47	Indications of importance of the connection to the congregation are mirrored by the indications of importance of financial giving.	6.4
48	The proportion of those who contribute financially by recordable methods increases with age.	6.5
49	Communicants are more likely to be contributors financially than non-communicants.	6.7

10.5 Financial Non-contributors

		Chart
50	Non-contributors rate the connection to the congregation as 'important' (41%) or 'not very' important (59%).	Table 7.1
51	51% of financial non-contributors attend at least some services in the year.	7.1
52	Those in the 17-25 age groups who do not contribute are involved in congregational activities; older age groups are not involved.	Table 7.1
53	86% of non-contributors are non-communicants.	Table 7.1
54	For non-contributors 58% of males and 44% of females 'never' attend services.	Table 7.1
55	Non-contributors have varying levels of expectation from the congregation.	Table 7.2
56	Half of non-contributors consider that it is 'very important' or 'important' to support the congregation financially.	Table 7.3

10.6 Persons Living Alone

		Chart
57	76% of persons who live alone are aged '66 and above', a further 23% are in the age group '41-65' years.	8.1
58	76% of persons who live alone are female.	8.2
59	16% of all respondents live alone.	Table 8.1
60	Persons who live alone value their connection to the congregation and are good attenders at services where able to do so.	Table 8.3
61	Persons who live alone are very likely to turn to the church as a source of support in difficulty.	Table 8.7
62	Almost all persons who live alone contribute financially to the congregation.	Table 8.11

Chapter 11: RECOMMENDATIONS

The following recommendations are made to Kirk Session.

1. Consider the statements, suggestions and recommendations in this report with a view to future decisions.
2. Consider means to sustain the level of pastoral support.
3. Consider means to increase the number of communicants.
4. Consider means to make a synopsis of this report available to the members of the congregation.

Appendix A: The QUESTIONNAIRE



Second Presbyterian Church Comber

Dear Fellow Member,

CONGREGATIONAL REVIEW SPRING 2017 PERSONAL RETURN

Recently, the Kirk Session decided to update our congregational records and to ascertain your views on several aspects of our congregational life.

Therefore, we invite you to complete this short questionnaire and return to your pastoral visitor who will call again in approximately two weeks to collect this completed document.

We thank you for your assistance and assure you that these results, their analysis and report will not identify you or any other person. If desired, you may append your name on the last sheet if you welcome follow-up contact.

It is expected that a synopsis of the final report will be published in a future edition of SCOPE.

- 1 For how many years have you been connected to Second Presbyterian Church Comber?

Less than 2 years	<input type="checkbox"/>
2 to 9 years	<input type="checkbox"/>
10 to 19 years	<input type="checkbox"/>
20 years and over	<input type="checkbox"/>

- 2 Do you consider your connection to our congregation to be:

Very Important	<input type="checkbox"/>
Important	<input type="checkbox"/>
Not very important	<input type="checkbox"/>

- 3 I attend services at Second Comber:

Frequently	<input type="checkbox"/>
Occasionally	<input type="checkbox"/>
Only on special occasions (eg, Easter, Harvest, Christmas)	<input type="checkbox"/>
I am unable to attend	<input type="checkbox"/>
I never attend	<input type="checkbox"/>

- 4 Are you a communicant member in the Presbyterian Church in Ireland? Tick the box which is correct.

Yes No

Second Presbyterian Church Comber: Registered Charity in Northern Ireland NIC105165; Registered Data Controller with Information Commissioner's Office ZA177912

5 How often do you attend communion? (Answer only if you are a communicant member)

- | | |
|---------------------------------|--------------------------|
| More than once a year | <input type="checkbox"/> |
| About once a year | <input type="checkbox"/> |
| Hardly ever | <input type="checkbox"/> |
| I am unable to attend communion | <input type="checkbox"/> |

6 How many persons are there in your household? Total: _____

It is asked that only ONE adult in the household completes Question 7 on behalf of children and young people in your household. If not applicable please leave blank and move to Question 8. Thank you.

7 Please indicate the numbers in your household in the following age groups. Also, please indicate the congregational activities with which they are involved.

<u>Age</u>	<u>Number</u>	<u>Congregational Activities involved with</u>
Under 3 years	_____	_____
3 to 4 years	_____	_____
5 to 7 years	_____	_____
8 to 11 years	_____	_____
12 to 14 years	_____	_____
Over 14 years	_____	_____

8 Please tick the boxes below if relevant to you.

- | | |
|--------------------|--------------------------|
| I live alone | <input type="checkbox"/> |
| I am over 65 years | <input type="checkbox"/> |

9 Are you involved in any of our congregational activities? If so, please list the activities below.

10 What more do you think our congregation could be doing to meet your or your family's needs or interests?

(Please note that we can only consider ideas which are in line with the beliefs of our church).

11 Have you any particular skills or interests that you would be willing to offer to enrich or support the life of our congregation and its activities? If so, please list below and inform your Minister or Pastoral Visitor.

12 The role of Second Presbyterian Church Comber is mainly to: (Please list in priority order; 1, 2 and 3)

- Help my faith by providing me with Christian guidance and support through my active involvement in congregational life.
- Provide organisations for my children.
- Help me at times when life is difficult, eg, illness or bereavement.

13 How important do you think it is to support your congregation financially, in proportion to your personal resources?

Very important	<input type="checkbox"/>
Important	<input type="checkbox"/>
Not really important	<input type="checkbox"/>

14 At present, I support the congregation financially by using:

- a. Church envelopes
- b. Monthly standing order
- c. A yearly payment
- d. Other method Please specify _____
- e. I am unable to contribute
- f. I don't contribute

15 At times when my family needs support or encouragement I would:

Automatically turn to my church	<input type="checkbox"/>
Consider turning to my church	<input type="checkbox"/>
Never think of turning to my church	<input type="checkbox"/>

16 How might your congregation give you greater support in times of difficulty? Please list below.

17 My gender is: Male Female

18 My age is: 17 to 19 years 20 to 25 years
26 to 40 years 41 to 65 years
66 years and upwards

Thank you very much for your help with this congregational survey. We hope you also found it helpful to think about these questions. Please place your completed questionnaire in the addressed envelope provided and give to your pastoral visitor when he/she calls to collect.

You do not need to give your name but if you would like a follow-up contact with your pastoral visitor or Minister, please print your contact details below; this information will not be used in any analysis. Thank you.

NAME: _____

ADDRESS: _____

TELEPHONE NUMBER: _____

PREFERRED FOLLOW-UP VISIT FROM: PASTORAL VISITOR MINISTER

Please add any other comments, if desired, in the space below. Thank you.

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Appendix B: LIVE ALONE – Engagement Data

CHARACTERISTICS OF PERSONS LIVING ALONE – Engagement with the Congregation

(Sorted by: age, gender, communicant, connection importance, attend services)

Age	Gender	Comm't	Record	Connection Importance	Attend Service	Activities Involvement (see below for abbreviation code)
26-40 [1]	Female [1]	No [1]	492	Important [1]	Occasion [1]	Involved [0]
41-65 [21]	Male [4]	Yes [2]	35	Very [1]	Frequent [1]	Involved [1]
		Yes [2]	423	Not very [1]	Occasion [1]	
		No [2]	110	Very [2]	Frequent [1]	
		No [2]	333		Specials [1]	
	Female [17]	Yes [11]	11	Very [5]	Frequent [4]	Involved [3]
			127			
			245			
			491			
			200		Occasion [1]	
		No [6]	89	Important [6]	Frequent [2]	
			108			Not currently. Previously ChApplied, PforP
			168		Never [1]	
			379		Occasion [3]	
			302			
			454			
66 plus [69]	Male [18]	Yes [13]	67	Very [3]	Frequent [2]	Creche, Tots
			409			
			212		Unable [1]	
		No [5]	342	Important [3]	Occasion [3]	CatCorps
			309			
			447			
			9	Very [9]	Frequent [7]	
			24			
			390			KS, PropertyCome, ConvenorReception
			391			Count FWO.
			533			MM, Retyred
			111			MM, MidWk
			10			Bowls
			94		Occasion [2]	No longer involved due to age and health.
			448			
	Female [51]	Yes [35]	143	Important [4]	Frequent [1]	Choir
			174		Never [1]	
			570		Occasion [1]	
			519		Unable [1]	
			393	Very [2]	Occasion [1]	
			388		Specials [1]	
		No [5]	430	Important [3]	Frequent [1]	
			165		Never [1]	
			28		Unable [1]	
			107	Very [28]	Frequent [24]	CatCorps, Bowls
			113			PW, Retyred
			114			
			153			PW, Retyred
			166			CradleRoll, CatCorps, KS
			220			PW, Choir, BB, Drama
			221			
			261			PW, ChApp, Banner
			276			CongCome, Choir, SupperTeam
			395			PW
			466			PW, ChApp, PforP, KS,

				MissionCome, Banner, Tots, PrayerDevGp, MidWk
		477		Retyred, CatCorps
		512		
		526		
		32		
		230		
		457		Bowls, Drama
		516		Banner, ChApp, BibleSt
		6		Choir
		295		CongCome, PropertyCome, EventsCome, PW, CatCorps
		361		
		397		
		292		PW, CatCorps
		167		
		367		Occasion [1]
		144		Unable [3]
		171		Retyred
		403		
	286	Not very [1]	Never [1]	
	148	Important [6]	Frequent [6]	
	83			
	404			CatCorps
	85			
	507			
	222			
No [16]	374	Very [2]	Occasion [2]	
	48	Not very [3]	Never [2]	
	172			
	521		Unable [1]	
	307	Important [11]	Frequent [2]	
	366		Never [2]	
	141		Occasion [3]	
	386		Specials [1]	
	337		Unable [3]	
	417			
	112			
	410			
	553			
	106			
	138			
	128			

Activities Involvement - Abbreviation Code

Banner	Banner Group	MidWk	Mid-week Bible Study
BB	Boys' Brigade	MissionCome	Mission Committee
BibleSt	Bible Study	MM	Men's Ministry
CatCorps	Catering Corps	PforP	Pause for Prayer
ChApplied	Christianity Applied	PrayerDevGp	Prayer Development Group
CongCome	Congregational Committee	PropertyCome	Property Committee
Count FWO	Count Freewill Offering	PW	Presbyterian Women
EventsCome	Events Committee	Tots	Tots and Co
KS	Kirk Session		

Appendix C: LIVE ALONE – Expectations Data

CHARACTERISTICS OF PERSONS LIVING ALONE – Expectations from the Congregation

(Sorted by: age, gender, communicant, role of congregation (Pri 1), church as source of support)

Age	Gender	Comm't	Record	Role of Congregation (Priority 1)	Church as Source of Support	More Actions by Congregation for Family Needs	Support in Difficulty: Suggestions
26-40 [1]	Female [1]	No [1]	492	Orgs for child [1]	Never [1]		
41-65 [21]	Male [4]	Yes [2]	423	Help in diff [1]	Automatic [1]	I don't think elders visit enough when another elder is very ill and sadly passes away. Very few elders have contacted the family.	More visits from senior office bearers within the church.
			35	Help faith [1]	Automatic [1]		
		No [2]	333	Help in diff [1]	Automatic [1]		
			110	Help faith [1]	Automatic [1]		The church gives great support at present and will remain that way as long as our current minister stays in office.
	Female [17]	Yes [11]	11	Help faith [8]	Automatic [5]	Nothing more.	
			127				Appreciate the ministers' visits and that of the elder.
			245				
			491				I have personally experienced the love, support and practical care for myself both from Rev Mackay and many members from the congregation. The support I have received and continue to receive from the Rev Mackay - words are not adequate enough to describe. only thank you and God bless.
			108				
			200				
			379				
			89				
		No [6]	302	Nil [3]	Never [2]		
			454				
			168		Nil [1]		
			447	Help in diff [1]	Automatic [1]		

			67	Help faith [4]	Automatic [2]		
			212				
			409		Consider [2]	I am happy with the support the church gives.	
			342				
			309		Consider [1]		
66 plus [69]	Male [18]	Yes [13]	448	Help in diff [3]	Automatic [1]		
			570		Consider [1]		
			174		Nil [1]		
			9				
			24				Church gives great support.
			390		Automatic [6]	Special selected teams to assist minister with bereavements, family disputes, break-ups, divorce and finance problems.	Ministerial visit with small back-up committee to give further support.
			391				
			533				
			94				
			111				
			519				
			143		Help faith [10]	Very happy with support from within the church.	
			10			Consider [2]	I am quite satisfied.
							Minister visits.
		No [5]	388	Help in diff [5]	Never [1]	My needs are fully met at present.	I appreciated the very good support I got on the death of my wife and am satisfied with the present position.
			430				
			165				
			28				
			393		Nil {1}		
	Female [51]	Yes [35]	113	Help in diff [7]	Automatic [4]		
			397				
			367				
			222				
			144		Consider [2]		
			148				
			292		Never [1]		
			107				
			114	Help faith [25]	Automatic [16]		

		153			Nothing needed.	Nothing more needed. The support is fantastic.
		166				
		220				
		221				
		261			Everything is there for my family needs.	Thank you, but the church has been a good support in my needs.
		276				I have always received prayerful and practical support at all times when most needed from my church.
		395			I have considered this; everything is so vibrant.	By being there - for me.
		466			Nurturing and bringing to the fore them to taking communion. Keep in touch with tens going to university and praying for them.	Offering prayer and practical help, ie, help runs to hospital and maybe meals.
		477			The toilets need to be updated and more required.	
		512				
		526			Promote youth.	I have always had great support from the church in difficult times in the past.
		171				
		403				
		404				
		32			At present this is adequate.	I have found this adequate, very helpful, when support has been needed.
		230				
		457			Walks around Comber followed by tea/coffee in church hall.	
		516				
		85				
		6				
		295				
		361				
		507				
		167	Nil [3]	Consider [2]		
		286				
		83		Nil [1]		
No [16]	374	Help in diff [12]	Automatic [3]			
	307			Transport should be	Minister calling to	

			106			laid on for the elderly if required to attend church.	see me.
			48		Keeping up-to-date with events.		
			172			Just by being there.	
			521				
			141			Don't know.	Don't know
			386				
			553			Have already given me support in difficult times.	
			138			Talk over problems.	
			337		Never [1]	Nothing more at present.	
			128		Nil [1]		
			112	Help faith [2]	Automatic [1]		They have been there when I needed them.
			366		Consider [1]		
			410	Nil [2]	Automatic [1]	Nothing.	Don't know.
			417		Consider [1]		

Appendix D: LIVE ALONE – Contribution Data

CHARACTERISTICS OF PERSONS LIVING ALONE – Contribution to the Congregation
(Sorted by: age, gender, communicant, importance of financial support)

ge	Gender	Communicant	Record	Importance of Financial Support	Financial Contribution Method
26-40 [1]	Female [1]	No [1]	492	Not really [1]	Contribute [1]
41-65 [21]	Male [4]	Yes [2]	35	Very [1]	Contribute [1]
		[2]	423	Important [1]	Contribute [1]
		No [2]	333	Very [2]	Contribute
			110		[2]
	Female [17]	Yes [11]	11	Very [6]	Contribute [6]
			127		
			245		
			491		
			108		
			200		
			379		
			89	Important [4]	Contribute [3]
			168		Do not [1]
			302		Contribute [1]
		No [6]	454	Nil [1]	Contribute [1]
			447	Very [2]	Contribute [1]
			212		Unable [1]
			67	Important [4]	Contribute [4]
			409		
			342		
			309		
66 plus [69]	Male [18]	Yes [13]	448	Very [10]	Contribute [10]
			570		
			9		
			24		
			390		
			391		
			533		
			94		
			111		
			10		
		No [5]	174	Important [3]	Contribute [3]
			519		
			143		
	Female [51]	Yes [35]	388	Very [4]	Contribute [4]
			430		
			165		
			393		
			28	Important [1]	Contribute [1]
			397		
			367		
			222		
			292		
			114		
			153		
			166		
			220		
			221		
			261		
			276		
			395		
			466		

		477		
		512		
		526		
		171		
		403		
		32		
		230		
		457		
		516		
		85		
		6		
		295		
		361		
		507		
		167		
		404	Not really [1]	Contribute [1]
		113		
		144		
		148		
		107		
		83		
		286		
		48	Very [2]	Contribute [2]
		337		
		307		
		410	Not really [2]	Contribute [2]
		374		
		106		
		172		
		141		
		386		
		553		
		138		
		128		
		366		
		417		
		112		
	No [16]	521	Nil [1]	Unable [1]