

**THE CHURCH OF THE HOLY COMFORTER
ST. ANDREW'S PARISH**

**MEMBER PROFILE SURVEY
STATISTICAL REPORT**

January 2015

Introduction

A member of the Episcopal Diocese of Washington, the Church of the Holy Comforter, St. Andrew's Parish, was established in 1900 as the Chapel of the Holy Comforter, Rock Creek Parish, and in 1941 as the Church of the Holy Comforter, St. Andrew's Parish. Holy Comforter has remained in the Northwest, D.C. Brightwood community since its foundation. The mission of Holy Comforter church is "to be a congregation where we joyfully grow together in Christ through worship, education, and spiritual discipline; and to be a Christian fellowship where our gifts are used, together with other churches and organizations, in sustaining a common network for meeting human needs and promoting God's justice in our community." In carrying out its mission, the church draws from its culturally diverse membership of congregants hailing from the Caribbean, Africa, and the United States.

In late 2013, the retirement of the church's long-term leader of over 25 years, the Rev. Canon Dr. Kortright Davis, ushered in a period of transition for the church. In compliance with the Episcopal Diocese of Washington's protocol, the search committee, appointed by the vestry and made up of members of the congregation, was formed in March 2014, and began guiding the church through the requirements for *Parishes in Transition*.

This report summarizes the responses obtained from the church member profile survey conducted to assist in developing the church's profile, a required step in the transition process and a charge of the search committee. It is anticipated that, together with the focus group discussions and meetings with the congregation, the results of the member profile survey will strengthen the voice of the congregation in the search for a new rector for Holy Comforter.

Purpose

The purpose of this survey was to fulfill requirements for the congregational assessment component of the transition process. Church members were asked to provide feedback on various aspects of church functions to inform the development of the church's profile.

Survey Development and Administration

In the late summer of 2014, the search committee researched and consulted on issues vital to compiling an accurate profile of the church. The committee developed an 87-item survey comprised of both open-ended and closed-ended questions. The closed-ended (multiple choice) questions accounted for more than 90% of the survey. The closed-ended questions were on a Likert scale with the following response options: Strongly Agree; Agree; Neutral; Disagree; and Strongly Disagree. The survey

addressed various components of the church's functions, including: demographics; welcoming of newcomers; worship; leadership; ministries; stewardship; community presence; and vision. It was anticipated that the survey would take 15-25 minutes to complete.

The survey was primarily administered via the web-based survey program, SurveyMonkey. Members were made aware of the survey through verbal and written announcements during weekly church services, as well as through the church's electronic Listserv, with a link to the survey. Consideration was also given to those members of the congregation who did not have personal access to computers. Members of the committee provided laptops after church services to assist those persons. Hard copies of the survey were also made available to the congregation.

The survey targeted members of the congregation who were at least 13 years of age and above. A total of 56 members of the congregation completed the survey. Factors that possibly impacted the response rate included the eligible survey completing age of the membership; the number of active church members (in terms of service and church activity attendance, as well as other membership obligations); computer literacy; and general survey selection and response biases. While 56 members of the congregation completed the survey, it is also worth noting that there were variations in the total number of respondents for each question in the survey since responses to each question was not compulsory in order to advance to the next. For summary purposes, *agree* or *strongly agree* responses were grouped together as "agreed". Likewise, *disagree* or *strongly disagree* responses were also grouped together as "disagreed."

Survey Results

Section A: Survey Respondent Demographics

Fifty-eight percent (58%) (n=28) of survey respondents were age 60 and above. Twenty-seven percent (27%) (n=13) were between the ages of 42 and 59, 13% (n=6) fell between ages 31 and 41, and one respondent was between 18-30 years of age. These figures appear to be consistent with the general age distribution of Holy Comforter's members. Forty percent (40%) (n=18) of those who responded to the question of marital status reported their status as married, 29% (n=13) as single, and 31% (n=14) as either divorced or widowed. It is worth noting that 20% (n=11) skipped the marital status question.

Most of the respondents, 70% (n=33), live in households without any children, 21% (n=10) have two to five children in their households, and 9% (n=4) reported living with one child in their household. As the nurturing of the future generations of the

church is most important, the survey asked respondents about the number of households that consisted of children under the age of 18 years. Only 8 of the survey respondents reported having children in that age category, with the majority of them 63% (n=5) having children between the ages of 11-18. This is to be expected given the age range of respondents.

The majority of respondents, 75% (n=36) attend services every Sunday, while 23% (n=11) occasionally attend services (once or twice a month). One respondent reported not being able to attend any services. Of those who do attend services, 87% (n=41) attend the 10:30 a.m. service, and 19% (n=9) attend the 8:00 a.m. service. The majority of respondents have attended services at Holy Comforter between 10-20 years, 40% (n=19), or 20-30 years, also 40% (n=19). Eight percent (8%) (n=4) have attended for 30 or more years. Eight percent (8%) (n=4) of respondents were relatively new to the church, reporting having attended services for 1-5 years.

Survey Respondent Demographics Summary

The majority of survey respondents:

- Were age 60 and above and married.
- Did not have children living with them in their households, and those who did, reported that those children were between the ages of 11-18.
- Attended service every Sunday, and preferred to attend the 10:30 a.m. service.
- Have attended services at Holy Comforter for 10 years or more.

Section B: Welcoming Newcomers (Questions 1-12)

As growing the congregation is important to the life of the church, respondents were asked about their views on how members welcome visitors. Eighty-nine percent (89%) (n=50) agree that the church is hospitable and works to include newcomers. It is important to note that 7% (n=4) reported that they disagree with this assertion. Ninety-three percent (93%) (n=52) believe that the church really lives out its values and mission in modeling God's love for all people. There were no disagree/strongly disagree responses to this question. About 88% (n=49) reported having invited others to visit the church. Most agree that the church has a good reputation in the general community, 82% (n=46). Nineteen percent (19%) (n=10) selected *neutral* in response to this item. Ninety-six percent (96%) (n=53) reported being happy to be a member of the church.

On the issue of embracing diversity, 85% (n=46) agreed that the church welcomes those who appear different from its members, while 6% (n=3) disagreed. Survey

participants were also asked if they felt encouraged to invite others to the church. Eighty-six percent (86%) (n=47) agreed that they did, with a few, 6% (n=3) disagreeing. Seventy-six percent (76%) (n=42) of respondents reported feeling comfortable approaching newcomers and talking about the church and its ministries, and 9% (n=5) reported that they were not. Most respondents, 89% (n=49), agreed that the church cultivates a strong sense of community. One respondent strongly disagreed with this. Eighty-two percent (82%) (n= 45) of respondents agreed that church members seek out visitors to welcome them to the church, while 13% (n=7) disagreed. Almost all respondents, 94% (n=51), saw the church as a community of friends that are supportive of each other, 91% (n= 50).

Participants were asked to provide comments to support their responses to the questions on how the church embraces newcomers. Their comments included:

- “Improve membership with a welcoming committee to follow up with newcomers in coffee hour and beyond.”
- “The church is only warm to newcomers they know. People are comfortable with the insiders and not tolerant of new ideas and people. We think and do things the same and never outside of our comfort level.”
- “I only invite when we have programs since our style of worship is so different from what others are comfortable with.”
- “We are missing the co-ed 25-40 age group and activities that are popular in other churches.”
- “Warm and friendly environment. Very spiritual and emotionally uplifting.”

Welcoming Newcomers Summary

The majority of survey respondents believe:

- The church really lives out its values and mission in modeling God’s love for all people.
- The church is hospitable and works to include diverse newcomers, and most survey participants feel comfortable approaching these newcomers to talk about the church and its ministries.
- Most have invited and feel encouraged inviting others to visit the church.
- The church has a good reputation in the general community.
- The church is seen as a community of friends, is supportive of each other, and cultivates a strong sense of community.
- Most are happy to be a member of the church.

Section C: Worship (Questions 14-22)

Participants were asked to provide feedback on their worship experience at the Church of the Holy Comforter. Most respondents reported finding worship as being personally meaningful to them, 89% (n=48), as well as being both vibrant and relevant, almost always getting something out of it, 93% (n=49). All respondents, 98% (n=53) agreed that prayer, as is seen in the teaching, groups, and modeling of it, is an important part of the life of the church, and reported that worship services are truly joyful experiences. A lesser number of respondents, 72% (n=38), felt that anointing for healing should be a part of worship, and 26% (n=14) were neutral on this issue. Music ministries are important components of the services as reported by 96% (n=52) of survey participants.

On the topic of the content of sermons, fewer respondents, 57% (n=30), believed that sermons should always be centered on scripture, with 21% (n=11) in disagreement and 23% (n=11) remaining neutral on the issue. Most, 91% (n=48), agreed that sermons should sometimes be centered on contemporary issues. When asked to identify the aspects of worship, prayer, and music that they found most meaningful, most respondents, 87% (n=47), chose sermons. Fellowship followed with 80% (n=43), music with 78% (n=42), spiritual atmosphere with 63% (n=34), children's programs with 61% (n=33), and Christian education with 57% (n=31). Outreach was selected by 50% (n=27), followed by laity participation with 37% (n=20), and selected evangelism with 28% (n=15). Other suggestions included youth choir and the Lenten Program.

Participants were asked to provide comments to further explain their responses in this section. Some comments included:

- “Sermons do not always have to be centered on scripture. Contemporary issues can be important to the church for a spiritual perspective, or possible actions, and should not just be for informational purposes.”
- “We could do more in outreach and community service and with other churches.”
- “Sermons are great. Many activities are geared towards 55 and up or 18 and below demographic.”

Worship Summary

Respondents reported that:

- Worship at Holy Comforter is personally meaningful, vibrant, relevant, and a joyful experience.
- All aspects of prayer are important parts of the life of the church.
- Although significant, fewer respondents feel that anointing for healing should be a part of worship.

- Contemporary issues should be included in sermons, and not all sermons need to be centered on scripture.
- In their order of popularity, the most meaningful aspects of worship at Holy Comforter are: sermons; fellowship; music; spiritual atmosphere, children's programs; Christian education; outreach; laity participation; and evangelism. Other suggestions included youth choir, and the Lenten Program.

Section D: Leadership (Questions 24-40)

Leadership is a vital component of any organization. Participants were asked questions on their perception of how the church's leadership functions. Most respondents, 95% (n=51) agreed that clergy, parishioners, and staff work well together to further the mission of the church. Eighty-seven percent (87%) (n= 43) believe that the vestry is an active component of leadership in the church. Fewer participants expressed agreement that there are many opportunities for lay leadership in the church, 70% (n=37), with 28% (n=15) providing a response of "*neutral*" on this issue. Seventy-two percent (72%) (n=39) reported being in agreement with the direction in which the church is moving, with 28% (n=15) remaining neutral.

The Church's leaders and members are seen as good stewards of the church's resources, 87% (n=46). Eighty-five percent (85%) (n=46) believe that conflict in the church is well managed and rarely becomes disruptive to the church community. Although significant, fewer respondents, 69% (n=37), agreed that decision-making in the church is highly centralized with the rector and a few key leaders making most decisions. Fifteen percent (15%) (n=8) disagreed with this assertion. Only 67% (n=36) of respondents felt that their suggested changes were heard. A significant amount, 32% (n=17), chose to remain neutral on this item.

The vestry and church leaders are seen as being capable of making timely decisions with sufficient input by 70% (n= 38) of respondents. It is worth noting that 20% (n=11) selected a *neutral* response, and 9% (n=5) disagreed. Seventy-five percent (75%) (n=41) feel that authority in the church is appropriately shared between clergy and other leaders, with 17% (n=9) choosing a *neutral* response, and 7% (n=4) disagreeing. Most respondents, 91% (n=49), reported knowing who the vestry members are and what they do. Almost all respondents, 98% (n=52), agreed that the church's leaders display a spirit of faith, humility and service. Sixty-seven percent (67%) (n=33) feel that leaders regularly gather information and reflect on how the church is doing, with 24% (n=13) selecting *neutral*, and 9% (n=5) disagreeing. Seventy percent (70%) (n=37) feel that when problems arise, they are quickly and effectively resolved, while 26% (n=14) selected *neutral*, and 4% (n=2) disagreed. Ninety-three percent (93%) (n=49) believe that there is a strong sense of trust among the church's leaders.

When asked to choose the 5 most important characteristics or qualities that they would like in a new rector, participants responded in order of significance: 1) “Engaging Speaker”--78% (n=42), 2); “Spiritual”--9% (n=32); 3) “Strong Pastoral Counselor”--56% (n=30); and 4) “Visionary”--52% (n=28). Tied for 5th were “Good Listener” and being “Child Friendly”--50% (n=27). The 5 least important out of the 20 characteristics or qualities choices given, starting with the very last were: “Unconventional”-- 4% (n=2); “Humorous”--9% (n=5); “Strong Administrator”--13% (n=7); and “Experienced”--7% (n=9). Tied for 5th were “Flexibility,” “Good Educator,” and “Good Financial Manager”-- 26% (n=14). Other responses included: humble servant/God-fearing; strong leader; committed to outreach & lay leadership, growing the church and retaining current membership; commitment to youth and senior ministries; communion with the greater church community; having a strong relationship with the diocese; strong faith; and being transparent.

Comments provided by respondents to further explain their responses in this section included:

- “I cannot speak to these issues since I have limited knowledge of what’s truly happening behind the scenes.”
- “The leaders need to keep the congregation more informed about what is happening in the church and what affects us.”

Leadership Summary

- Clergy, parishioners, and staff work well together to further the mission of the church.
- The vestry is an active component of leadership at the church; however, there is room for improvement in the timeliness of their decisions.
- Opportunities for lay leadership in the church could be strengthened.
- The direction in which the church is moving needs to be more evident.
- Church leaders and members are seen as good stewards of the church’s resources.
- There is a strong sense of trust among church leaders, and the leaders display a spirit of faith, humility and service.
- Conflict in the church is well managed and rarely becomes disruptive to the church community.
- Some see decision-making in the church as being highly centralized with the rector and a few key leaders making most decisions; however, authority in the church is appropriately shared between clergy and other leaders.
- More could be done in making respondents feel that their suggested changes are heard and in more quickly and effectively resolving problems that arise.
- There is room for improvement in how leaders regularly gather information and report on how the church is doing.

- Participants feel that it is most important for a new rector to be: an engaging speaker; a strong spiritual leader; a strong pastoral counselor; a visionary; a good listener; and a child-friendly individual.

Section E: Church Ministries (Questions 42-56)

The Church of the Holy Comforter has several ministries that address the needs of the church, its congregation and the community. Survey participants were asked for feedback on their perceptions of those ministries. Eighty-nine percent (89%) (n=46) agreed that the church does an effective job of serving their members that are in need. All respondents agreed that children's Christian education is an integral part of the education program at Holy Comforter. Fewer respondents, 65% percent (n=33), reported that adult education is an important part of their relationship with the church, while 24% (n=12) remained neutral, and 12% (n=6) disagreed. Most, 83% (n=43), agreed that the ministries in the church are effective, and 15% (n=8) remained neutral. Eighty-nine percent (89%) (n=46) agreed that the church encourages learning and spiritual development, with a similar rate, 86% (n=44), agreeing that the church is a place where they can grow and be fed spiritually.

Fewer respondents, 56% (n=29), agreed that the church is recognized in the community for its outreach efforts. Thirty-one percent (31%) (n=16) chose to remain neutral, and 14% (n=7) disagreed. The church's responsiveness to changes in the congregation and community was seen in a positive light by 75% (n=39) of respondents, with 17% (n=9) providing a neutral response, and 8% (n=4) disagreeing. The item regarding the appeal of the youth program to teenagers in the church was only applicable to those with teenagers in their households, to which 30% (n=11) agreed, and 70% (n=26) remained neutral, most likely because it was not applicable to them.

Most respondents, 81% (n=42), reported that activities and programs of the church appealed to them, with 14% (n=7) reporting *neutral* and 6% (n=3) responding *disagree*. Eighty-five (85%) (n=44) believe that congregants do an effective job of serving people outside the church who are in need through various outreach efforts. Almost all, 98% (n=48), of those that completed this item reported that the church's outreach ministry is important. Most respondents, 79% (n=41), felt that their spiritual growth is advanced by their involvement in the programs and ministries of Holy Comforter. Twenty-one percent (21%) (n=11) selected a *neutral* response to this item.

When asked to choose 4 ministries (out of 12) that they felt are most important at Holy Comforter Church, music received the most votes, 60% (n=31), followed by youth formation 58% (n=30), Christian education, 54% (n=28), and congregational care, 52% (n=27). Outreach and fellowship tied for 5th place, 44% (n=23), respectively.

The 4 ministries that received the least selections were world mission, 6% (n=3), and building and grounds, 15% (n=8). Newcomers tied with communications and evangelism, 23% (n=12), for third least, and stewardship, 27% (n=14) rounded out the bottom four. It is possible that selection of these categories could have been affected by the respondents' understanding of what is defined as a "ministry". For example, "newcomers" ministry came in at the bottom four; however, throughout the survey, participants highlighted the need for a welcoming committee. The responses could also be a reflection of the discrepancy between what ministries the respondents feel already exist at the church, and what they would like to see.

The 5 (out of 10) most important programs at Holy Comforter according to the respondents are: acolytes, 92% (n=47), with the Altar Guild, Episcopal Church Women, and lay Eucharistic ministries/lay readers all tied for second at 69% (n=35); ushers, 57% (n=29); and centering prayer, 33% (n=17). Additional programs suggested included church youth group, Junior Church, and adult Sunday School.

Comments to provide additional feedback on their responses in this section included:

- "Encourage members and non-members to participate in the ministries and programs."
- "It was difficult to respond to questions regarding effectiveness of the ministries since I am a relatively new member."
- "Increasing membership could increase the effectiveness of programs."
- "Outreach activities are not extensive enough to be recognized by the general community."
- "Choosing only 4 is difficult because they are all important."

Church Ministries Summary

Overall, respondents reported that:

- The church does an effective job of serving its members that are in need.
- Children's Christian education is an integral part of the education program at Holy Comforter.
- While significant, fewer respondents reported that adult education is an important part of their relationship with the church.
- The church's ministries are important and effective.
- Respondents find church activities and programs appealing, and involvement in those programs advances their spiritual growth and learning.
- Attention should be paid to the church's responsiveness to changes in the congregation and community.

- The most important ministries are music, youth formation, Christian education, congregational care, outreach, and fellowship.
- The most important programs are: acolytes; the Altar Guild, Episcopal Church Women, and lay Eucharistic ministries/lay readers (all of which tied for second); ushers; and centering prayer.

Section F: Stewardship (Questions 58-68)

Most respondents, 83% (n=43), believe that stewardship is an important part of their relationship with the church. Fifteen percent (15%) (n=8) selected a *neutral* response to this item. Eighty-five (85%) (n=44) consider themselves active members of the congregation and feel engaged with the church. Eighty-one percent (81%) (n=42) feel that they are empowered to share their gifts and talents, either within or outside the church. Three persons (6%) disagreed with this. Most respondents, 92% (n=48), reported that they understand and try to live out the commitments made in their baptismal covenant. Eighty-seven percent (87%) (n=45) expect to still be a member of Holy Comforter church 3 years from now, with 12% (n=6) selecting *neutral*.

Fewer respondents, 63% (n=33), feel that when they are in need of support, they feel comfortable going to church staff or others in the congregation. Thirty-one (31%) (n=16) were neutral on this item, and 6% (n=3) disagreed. Eighty-five percent (85%) (n=44) reported that if they have a concern about a matter, they know where to take it, with 12% (n=6) selecting a *neutral* response. Ninety-two (92%) (n=48) feel that they know what ministries and programs are available at Holy Comforter. Seventy-five percent (75%) (n=38) feel that, in our church, communication is open and it is easy to find out what is going on. Sixteen percent (16%) (n=8) remained neutral, and 10% (n=5) disagreed with this assertion. Fewer respondents reported knowing how to get involved, 48% (n=23), with 38% (n=18) selecting *neutral* and 15% (n=7) choosing *disagree*. When asked in which ministries they would like to be involved, respondents noted the ministries that currently exist in the church such as: lay readers, choir, ushers, etc. Some also added that Holy Comforter is a commuter congregation, and it is difficult for most members to participate in activities that take place during the week.

Additional comments for this section included:

- “Members seem kind of cold to newcomers.”
- “I would feel comfortable requesting support for church activities but not for emotional or financial support.”

Stewardship Summary

- Stewardship is an important part of respondents' relationship with the church.
- Most consider themselves active members of the congregation, feel engaged with the church, and are empowered to share their gifts and talents, either within or outside the church.
- Most respondents understand and try to live out the commitments made in their baptismal covenant.
- Most respondents expect to still be a member of Holy Comforter church 3 years from now.
- Fewer respondents reported feeling comfortable going to church staff or others when they are in need of support.
- Most respondents know what ministries and programs are available in Holy Comforter and where to seek help in the church.
- Improvement is needed in church communications and knowledge of happenings.

Section G: Community Presence and Mission/Vision (Questions 70-76)

A majority of respondents, 84% (n=43), believe that the church has a clear sense of mission. Ninety percent (90%) (n=46) reported that they understood the mission of Holy Comforter and feel committed to its mission. Eighty-eight (88%) (n=44) agree that their values and interests are reflected in Holy Comforter's mission statement. Fewer participants responded positively when asked about their perception of the church's leaders as visionaries. Only 54% (n=27) believe that the leadership at Holy Comforter is looking far enough into the future to be ready for the emerging changes. Thirty percent (30%) (n=15) opted for a response of *neutral*, and 16% (n=8) disagreed.

A significant number of respondents selected a *neutral* response, 37% (n=19), when asked if they believed that the church has a role in the broader Brightwood community. 63% (n=32) agreed that the church does. An even lesser number of survey participants, 57% (n=29), reported feeling confident that, 5-10 years from now, we will be an important spiritual presence in the Brightwood area, with 33% (n=17) providing a *neutral* response. Respondents were asked to choose the 3 (out of 4) most important roles of Holy Comforter in the local community. Their selections reflected: hosts--92% (n=23), community leader--88% (n=22), and visionaries--64% (n=16). Funders--28% (n=7) came in last.

Respondents were asked to elaborate on their selections of these roles. In terms of being a "community leader," participants highlighted fellowship and friendship with neighbors, being active in seeing and meeting the needs of the community, reaching out

to the elderly and youth, keeping informed of community events, and being represented at community meetings. The participants saw the term “Hosts” as Holy Comforter: being a resource to those in need; making it known that the church and its facilities are open to community groups and others; engaging the community by making it widely known that the church is looking for new choir members and holding auditions; having an organized group that develops a plan for inviting persons to come back and visit; and celebrating “Brightwood Sunday” and inviting the community.

“Funders” for some meant that Holy Comforter should sponsor community activities such as block parties and health fairs, support high priority community, D.C., and world needs. “Visionaries” meant more hospitality and outreach, utilizing the church’s facilities for more community engagement forums and discussions, and anticipating and responding to the changes in the neighborhood. One respondent expressed the opinion that Holy Comforter should have a vision, but was not sure what it should be.

Additional comments to support the responses in this section included:

- “Holy Comforter needs to fix our own house--get members back into the church, actively engage current members in order to be in a better position to assist the community around the church.”
- “Unsure of Holy Comforter’s sense of purpose in the community.”

Community Presence and Mission/Vision Summary

Respondents believe that:

- The church has a clear sense of mission that reflects their values and interests, and they understand and are committed to that mission.
- Fewer respondents see the church’s leaders as visionaries.
- Fewer respondents believe that the church has a role in the broader Brightwood community and feel confident that, 5-10 years from now, the church will be an important spiritual presence in the Brightwood area.
- The most important roles of Holy Comforter in the local community are mainly: hosts; community leaders; and visionaries.
- Suggestions for community presence included: reaching out to the elderly and youth; keeping informed of community events; being represented at community meetings; making the community aware that the church and its facilities are open to its groups; having an organized group that develops a plan for inviting persons to come back and visit; sponsoring community activities such as block parties and health fairs; supporting high-priority community, D.C., and world needs; utilizing the church’s facilities for more community engagement forums and discussions; and anticipating and responding to the changes in the neighborhood.

Section H: Additional Comments on Issues to be Addressed in the Search for the New Rector

Other comments relating to the new rector's desirable traits included:

- "The new rector's personal qualities should match with the church's mission."
- "The spouse of the new rector is an important role and that person should be a good representative and willing to participate in the church's activities."
- "New rector should be willing to understand the needs of the church and how to address them appropriately."
- "New rector should be energetic, passionate about spreading the word of God, and intentional in their ability to motivate, and draw a diverse group of people."
- "New rector should be willing to try new outreach activities, new technology, and have a way to recruit and retain young adults."

Summary

The member profile survey conducted by the search committee presented an additional opportunity to include the congregation's voice in the parish transition process in the search for a new rector of the Church of the Holy Comforter. The survey's findings will contribute to the development of the church's profile, help to paint a more complete picture of how the church operates, identify areas for improvement, and provide vision-information that is vital for both members and interested external parties.