

Worked example

What a finished reading *actually looks like*

A whole church, both accounts, the gaps between them and the rule that re-orders the report. You can read the output before you decide whether to ask anyone in your church to answer fifty questions.

PDF · no email required · every figure produced by the scoring engine

Church Health Index

Leadership Health Assessment

Sankt Markus (specimen)

A composite urban Northern European congregation, roughly 180 in regular attendance, one full-time pastor, two part-time staff, an elder board of five. Constructed, not observed: no church has been through this yet, and inventing one that had would be the kind of thing this practice exists to refuse.

KINGDOM VANGUARD

Church Health Index

9/17/2026

RESTORE TAKES PRECEDENCE

- Leadership Health is below 55 (the congregation's reading: 47).
- Leadership and congregation differ by 21 points on Communication & Trust.
- Leadership and congregation differ by 21 points on Governance, Clarity & Stewardship.

This report leads with Restore regardless of what else scores low. We will not recommend restructuring a church until it is well enough to be restructured.

66

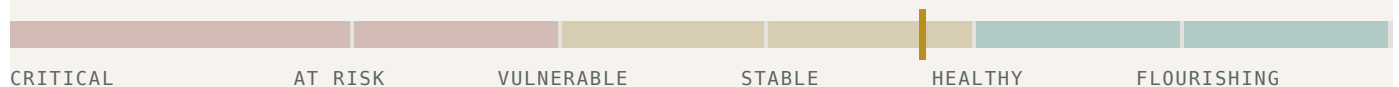
Leadership
n=1 · Stable

58

The congregation
n=14 · Stable

LEADERSHIP

66 Stable ● WORTH ATTENTION



THE CONGREGATION

58 Stable ● WORTH ATTENTION



Every dimension

Christ-Centred Vitality

76

LEADERSHIP 76

THE CONGREGATION 76

HEALTHY ● HEALTHY RANGE

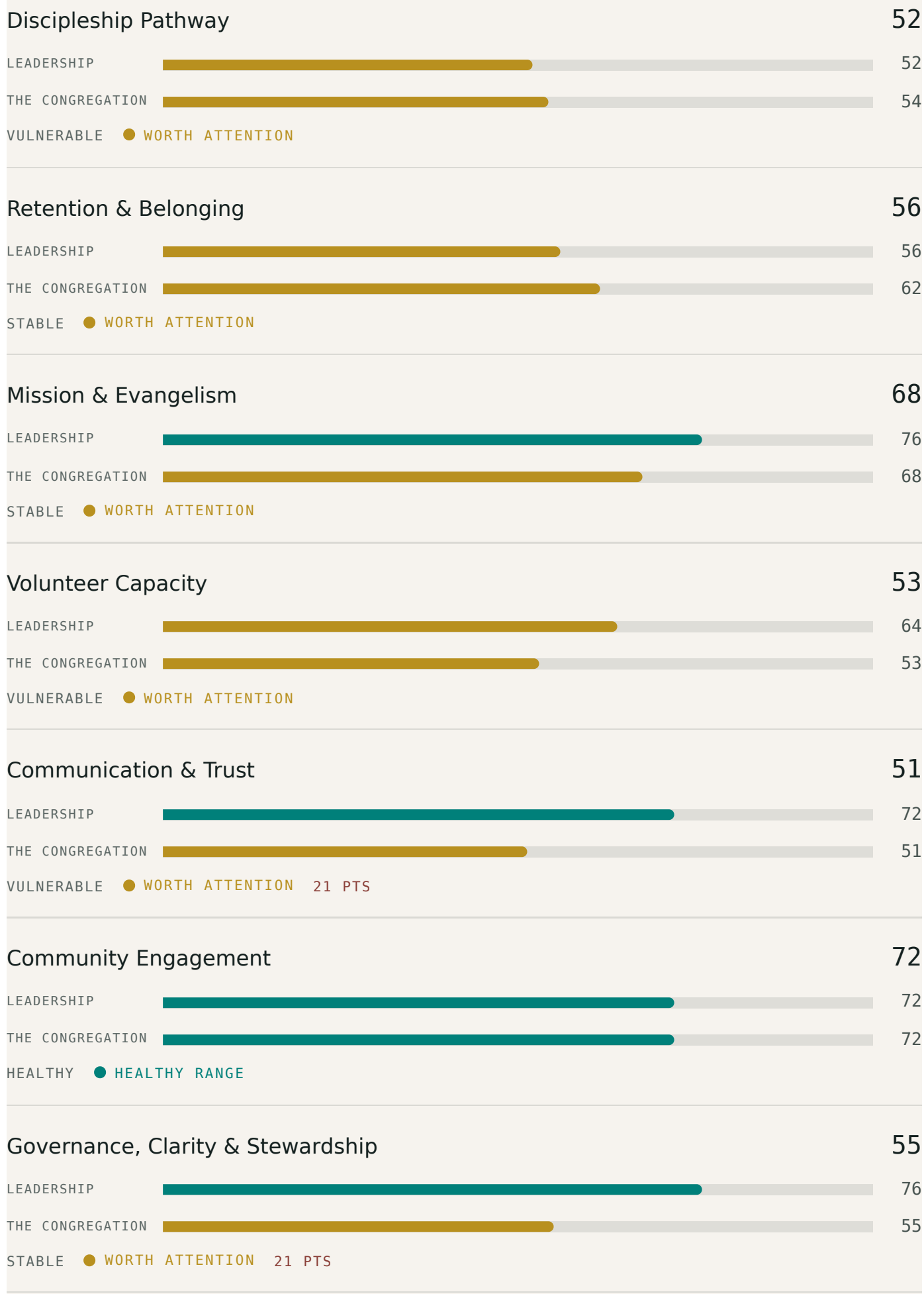
Leadership Health

47

LEADERSHIP 60

THE CONGREGATION 47

VULNERABLE ● WORTH ATTENTION



Next Generation & Pipeline	46
LEADERSHIP	56
THE CONGREGATION	46
VULNERABLE ● WORTH ATTENTION	

Where the accounts differ

Communication & Trust

Your leaders see this more positively than your congregation does, by 21 points. That is not a judgement on either group — it means the two are not currently working from the same picture, and leadership is the side that cannot see the difference from where it stands.

Governance, Clarity & Stewardship

Your leaders see this more positively than your congregation does, by 21 points. That is not a judgement on either group — it means the two are not currently working from the same picture, and leadership is the side that cannot see the difference from where it stands.

Change over time

This is a first reading.

A number on its own says where you are. A second reading some months from now is what turns it into a direction — the same instrument, the same respondents where possible, far enough apart that anything you changed has had time to show. Nothing is drawn here from one reading, because a line through a single point is a line somebody invented rather than measured.

What to do first

These are first moves, not a plan. This instrument has never been shown to predict anything: nothing in it establishes that acting on a low dimension improves that

dimension, and we will not imply otherwise. What follows is what a competent pastor might reasonably do next — small, specific, and startable this week — chosen because each one surfaces something you do not currently know. Choose two. Two done badly are worth more than twelve read.

BEFORE ANYTHING ELSE

Ask each leader, one at a time and in private, how they are — and ask a second time after the first answer.

The first answer is almost always fine. The reading above suggests it may not be, and the second question is what this action exists for.

WHO WHOEVER EACH LEADER TRUSTS MOST, NOT NECESSARILY THE SENIOR LEADER.

WHEN WITHIN A FORTNIGHT, BEFORE ANY OTHER ITEM ON THIS REPORT. NO COST

Postpone every decision on this report that would add work to a leader until the leaders have been asked what they are already carrying.

Acting on the other findings first is the common failure here: it loads a leadership that the instrument has just read as strained. Postponing is meant to hold the sequence.

WHO THE BOARD OR LEADERSHIP TEAM, RECORDED IN THE MINUTES.

WHEN AT THE MEETING WHERE THIS REPORT IS FIRST DISCUSSED. NO COST

Read the gap aloud in the leadership team without explaining it, and leave it unanswered for the length of one meeting.

The first instinct is to account for the difference, which ends the enquiry. Sitting with it is meant to keep the question open long enough to be useful.

WHO WHOEVER CHAIRS, HOLDING THE SILENCE. WHEN AT THE MEETING WHERE THE REPORT IS READ. NO COST

Ask six members who did not take the assessment the single question the gap is widest on, and write down what they say without commenting.

This is meant to establish whether the gap is an artefact of who answered or a description of what members actually experience.

WHO A LEADER WHO DID NOT SCORE HIGHEST ON THAT DIMENSION. WHEN WITHIN A MONTH. NO COST

Write the name of everyone under thirty connected to this church, and beside each, what responsibility they currently hold.

Two short columns make the position plain in a way that a discussion about young people never does.

WHO WHOEVER KNOWS THEM BY NAME. WHEN WITHIN A FORTNIGHT. NO COST

Give one person under thirty a real decision to make within the next month, with a remit or a small budget attached, and do not overturn it.

The instruction not to overturn it is the whole exercise. This is meant to show whether responsibility here is real or supervised.

WHO THE LEADER WHO WOULD NORMALLY DECIDE IT. WHEN WITHIN A MONTH. NO COST

Ask everyone carrying leadership responsibility to write down the hours they gave the church last week, then read the list together without commenting on it.

This is meant to surface the load actually being carried, which is routinely different from the load everyone assumes is being carried.

WHO EVERY LEADER, STAFF OR UNPAID. WHEN WITHIN A FORTNIGHT. NO COST

For each leader, name one person outside this church with whom they can be honest about their own struggles. Where the answer is nobody, record that it is nobody.

Isolation is the part of this dimension a church can act on immediately, and writing 'nobody' down is what stops it being assumed away.

WHO THE BOARD CHAIR, OR WHOEVER THE LEADERS ANSWER TO. WHEN THIS MONTH. NO COST

Write down how the last three significant decisions were made, and who was told when. Publish the account, including the parts that look poor.

This is meant to surface the actual decision process, which is usually different from the constitutional one, and to test whether leadership can say something unflattering about itself first.

WHO WHOEVER CHAIRED THOSE DECISIONS. WHEN WITHIN A MONTH. NO COST

Take questions from members for twenty minutes at the next meeting, and say “we do not know” wherever that is the honest answer.

The point is not the answers. It is whether the questions arrive at all, and what they turn out to be about.

WHO THE LEADERSHIP TEAM, TOGETHER AND IN PERSON. WHEN THE NEXT MEMBERS' MEETING. NO COST

WORTH PROTECTING

Write down which practices currently keep Christ, prayer and Scripture central here, and name the one person who would notice first if each stopped.

Practices of this kind survive because somebody owns them, and they fail quietly when that person leaves. This is meant to make the ownership visible while it still exists.

WHO THE LEADERSHIP TEAM TOGETHER. WHEN THIS QUARTER. NO COST

This is not advice about your church, which we have not seen, and none of it is evidence-based in the sense that phrase usually carries: these actions are reasoned, not tested. Nothing here is promised to work. Where an action touches safeguarding, someone's health, money that cannot be explained, or an employment matter, the move is always to hand it to the person qualified to hold it rather than to work harder at it in-house. And if most of this reads as impossible to begin, that is itself the finding — it usually means the leaders have no capacity left, which is a different problem from the one the report describes, and not one to carry alone.