

# **Renewal Task Force Recommendation to the Prince of Peace Board of Directors**

May 7, 2013

## **Introduction**

In 2010, the executive staff at Prince of Peace –Susan Jambor, Human Resources Director, Jane Victorey, Finance Director, and Jeff Marian, Lead Pastor-- began to discuss the current trajectory of the Church in America and more specifically the trajectory of Prince of Peace. Pew Research Data and other church research projects were reporting a growing disinterest in churches across North America. ‘Not affiliated’ had become the fastest growing demographic among people surveyed regarding their religious affiliation. Conversations with other church leaders revealed declining worship attendance, decreased offerings, aging and declining membership, and declining student ministry involvement in many congregations. Prince of Peace was experiencing similar trends. In addition, the Burnsville community had shifted significantly in the past 20 years. The young, white, upper-middle class suburb that Burnsville had once been no longer exists, however, Prince of Peace does not reflect the changes around us in our worship or ministries.

These and other realities impressed upon the executive staff the need for a long-range planning process that would envision the needed changes to position Prince of Peace to be a thriving faith community into the future. After some searching, the executive staff purchased and read “Pathway to Renewal: Practical Steps for Congregations” by Daniel P. Smith and Mary K. Sellon. Based on the experience of the Alban Institute, this book outlines a process for congregational renewal that includes the kind of vision, discernment and long-range planning needed at Prince of Peace.

The first step outlined in the book is the creation of a Renewal Task Force whose job is to create a sense of urgency for needed change. The specific work of the Task Force is to:

- Educate itself about congregational renewal
- Anchor itself in a biblical and denominational understanding of the purpose and aim of the church and congregation
- Assess the current state of the congregation and its impact on its members and the surrounding community in relation to that purpose and aim
- Bring to the Board of Directors an assessment of the congregation’s current trajectory and a recommendation about the congregation’s future.

Invitations to serve on the Renewal Task Force were sent out to a group of people selected by the executive staff and the team was formed and began meeting in December 2012. Team members included: Erin Dotzel, Joyce Besser, Paul Gilje, Rob Nelson, Matt Johnson, Susan Jambor, Jane Victorey and Jeff Marian. In January, Joyce Besser left the team to tend to a family member’s health. Though not a part of the writing of the final report, Joyce left her fingerprints on our work and we are grateful for her contributions.

The Renewal Task Force met every two weeks. Following the recommended process, we focused on our own spiritual renewal as a team. We also did the needed research and held the necessary conversations to arrive at the conclusions which are laid out in the following report. We prayerfully present these recommendations to the Board of Directors at Prince of Peace.

### **What is Church? The Work of the Renewal Task Force.**

Praise God, we are saved by the free and undeserved gift of God's grace! Jesus bore the burdens of our brokenness, paying our debt through his death. He taught us through his words and parables, but more importantly, he taught us through his **actions**. After his resurrection the disciples asked him if he was going to restore the kingdom to Israel. Probably, to their surprise Christ told them that it is they who will change the world in his name. They were told to **go to all nations** preaching the gospel and baptizing people in the name of the Father, Son, and Holy Spirit. He made it clear that in order to accomplish this, they would need to wait for the Advocate, the Holy Spirit, to clothe them with power. From that moment on our task on earth has been clear, to actively run toward Christ – acting in his name because we are loved.

Christ's commission doesn't come with caveats or disclaimers. He didn't say start with those who are like you or get comfortable first. Jesus didn't describe rules, procedures, buildings, or leadership structure. He didn't put a limit on the amount of work to do or when the work needed to be done. There was urgency and an all-encompassing nature to it. Simply put, it required radical faith and a dependence on the Holy Spirit and radical action. It requires both listening to God's voice and acting on it without hesitation or reservation. Christ says it boils down to two commandments – Love God, Love Others as Yourself. Jesus knows our hearts and our tendencies, that's why he broke barriers and served those that others ignored. Jesus' parable of the sheep and the goats in Matthew 25 suggests that Kingdom living centers on serving the "least of these brothers and sisters." In showing our love for our neighbor in tangible ways we also show our love for our Lord.

We based our collective definition of church on the life, death, and resurrection of Jesus Christ and on our task of glorifying the Father by sharing this good news and acting as Christ calls us to act.

***~A community called by God, sent in Christ's name, empowered by the Holy Spirit, to love and serve.***

With this definition in mind, we discussed some fundamental questions. *What scriptures do you hold as foundational to your understanding of the purpose of the church and of a congregation? How do they inform your thinking? What difference is a Christian congregation supposed to make? What are the hallmarks of a faithful congregation?*

By starting with the scriptures (See Appendix A), asking God for help and guidance, and staying focused on Jesus, answers were revealed. These answers were critical in our task of assessing the current state of the congregation and its impact on its members and the surrounding community. The questions that follow reflect the biblical foundations, our definition of church,

and answers to the questions we investigated. We surveyed ourselves and Prince of Peace staff members, as well as asking some members of the congregation to answer the questions about 'church' in terms of Prince of Peace's effectiveness.

### **Survey Questions**

- Prince of Peace equips people for ministry in daily life.
- Prince of Peace's staff are equippers and encouragers of ministry (as opposed to the ones who primarily do the ministry).
- Prince of Peace disciples express love for our neighbors in tangible ways.
- Prince of Peace disciples serve selflessly in response to God's love.
- Prince of Peace disciples bear witness to their faith, both to one another and to their neighbors.
- Prince of Peace teaches and encourages people how to live like Jesus.
- Prince of Peace disciples feel supported and encouraged by the faith community in good times and in bad.
- Prince of Peace is a vibrant worship community in which people don't merely spectate but lose themselves in active worship.
- Prince of Peace fully welcomes all people to participate in the life of the congregation.
- The Burnsville and surrounding areas are better off because of the ministry of the disciples at Prince of Peace.
- Prince of Peace disciples are regularly experiencing real spiritual growth (experiencing the Fruit of the Spirit).
- Prince of Peace is a radically inclusive community, reflecting the diversity of our service area (age, race, economic status, gender orientation, etc).
- Prince of Peace has a deep commitment to justice for all people.
- Prince of Peace disciples are committed to regular worship.
- Prince of Peace disciples live out generosity of time, talent and treasure.
- Prince of Peace disciples express a desire to grow spiritually...a spiritual hunger and thirst.
- The Prince of Peace community exhibits transparency and vulnerability with one another.
- Prince of Peace disciples exude a sense of joy that comes from faith.
- Prince of Peace is growing numerically in membership as a by-product of doing ministry that matters and connects to people's hearts.
- Prince of Peace worship attendance is growing through guest retention and personal invitation.

### **Results**

When rating the effectiveness of our congregation and its impact on our members and our surrounding community, consider the following terminology:

1= Highly Ineffective    2=Ineffective    3=Somewhat Effective    4=Effective    5=Highly Effective

#### *General Information and Trends*

- The average effectiveness ratings of the Renewal Task Force were over a half-point lower (2.92) than that of Prince of Peace Members (3.43) and almost three tenths lower than that of Prince of Peace staffers (3.21).
- When using identical criteria to determine a concern or a strength ( $\leq 2.6$  is concern;  $\geq 3.6$  is strength) POP Members identified 4 fewer concerns than RTF members (1 total concern).

- When using identical criteria to determine a concern or a strength ( $\leq 2.6$  is concern;  $\geq 3.6$  is strength) POP Staff identified 6 fewer concerns than RTF members (1 total concern).
- The majority of scores fall between 3.0 and 4.0, with the averages hovering near 3.0.

<b><i>Areas Identified as Strength (at or near "Effective") Avg<math>\geq</math>3.6</i></b>	<b><i>RTF</i></b>	<b><i>Members</i></b>	<b><i>Staff</i></b>
1. Prince of Peace equips people for ministry in daily life.	3.0	4.1	3.5
3. Prince of Peace disciples express love for our neighbors in tangible ways.	4.0	3.7	3.9
4. Prince of Peace disciples serve selflessly in response to God's love.	3.2	3.7	3.6
5. Prince of Peace disciples bear witness to their faith, both to one another and to their neighbors. (*Concern)	*2.6	3.6	3.0
6. Prince of Peace teaches and encourages people how to live like Jesus.	3.4	4.1	2.7
7. Prince of Peace disciples feel supported and encouraged by the faith community in good times and in bad.	4.2	3.4	3.7
10. The Burnsville and surrounding areas are better off because of the ministry of the disciples at Prince of Peace.	3.6	4.0	4.3
13. Prince of Peace has a deep commitment to justice for all people. (*Concern)	*2.4	3.6	3.3
18. Prince of Peace disciples exude a sense of joy that comes from faith.	3.8	3.6	3.7

<b><i>Areas Identified as Concern (at or near "Ineffective") Avg<math>\leq</math>2.6</i></b>	<b><i>RTF</i></b>	<b><i>Members</i></b>	<b><i>Staff</i></b>
2. POP's staff are equippers and encouragers of ministry (as opposed to the ones who primarily do the ministry).	2.6	3.2	2.9
5. Prince of Peace disciples bear witness to their faith, both to one another and to their neighbors. (*Strength)	2.6	*3.6	3.0
8. Prince of Peace is a vibrant worship community in which people don't merely spectate but lose themselves in active worship.	2.4	3.1	2.8
12. Prince of Peace is a radically inclusive community, reflecting the diversity of our service area (age, race, economic status, gender orientation, etc).	1.4	2.5	2.1
13. Prince of Peace has a deep commitment to justice for all people. (*Strength)	2.4	*3.6	3.3
19. Prince of Peace is growing numerically in membership as a by-product of doing ministry that matters and connects to people's hearts.	2.2	3.0	3.0
20. Prince of Peace worship attendance is growing through guest retention and personal invitation.	2.0	3.1	2.8

### **Convergence and Divergence**

- All stakeholders agree that the following are strengths of the Prince of Peace congregation
  - Prince of Peace disciples express love for our neighbors in tangible ways.
  - The Burnsville and surrounding areas are better off because of the ministry of the disciples at Prince of Peace.
  - Prince of Peace disciples exude a sense of joy that comes from faith.
- All stakeholders agree that the following is an area of concern for the Prince of Peace congregation.

- Prince of Peace is a radically inclusive community, reflecting the diversity of our service area (age, race, economic status, gender orientation, etc).
- There are two areas in which the RTF members consider concerns, but Prince of Peace members consider as strengths
  - Prince of Peace disciples bear witness to their faith, both to one another and to their neighbors.
  - Prince of Peace has a deep commitment to justice for all people.

**Interpretation**

Prince of Peace has been a positive and highly recognized part of the Burnsville community for 50 years. We think of ourselves as people who express love for our neighbors in tangible ways. We believe that our surrounding areas are better off because of our ministry. Finally, we believe that we are generally joyful people as a result of our faith. These areas of strength are based on our rich history and demonstrate a sense of pride in our church.

Prince of Peace members and staff answered the majority of questions with an effectiveness rating near "Somewhat Effective," with staff averaging a 3.21 and members slightly higher at 3.43. When working with surveys and data, perhaps the most difficult rating to interpret is a score directly in the middle. It is neither a celebrated and obvious strength, nor is it so plainly a concern. In terms of our spiritual growth it is, however, a cause for concern. In the parable of the sower, Jesus describes seeds thrown onto a path and quickly stolen away, on rocky soil only to not have stable roots, amongst thorns where they are quickly suffocated, and on good soil, where they take root and produce fruit. Revelation 3:15-16 warns, *"I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth."* Lukewarm Christians believe their soil is better than it is. **We averaged "Somewhat Effective." *Jesus didn't call us to be somewhat effective.***

The Renewal Task Force members are concerned about the following areas:

● POP's staff are <b>equippers</b> and encouragers of ministry (as opposed to the ones who primarily do the ministry).
● Prince of Peace disciples <b>bear witness</b> to their faith, both to one another and to their neighbors.
● Prince of Peace is a vibrant worship community in which people don't merely spectate but <b>lose themselves</b> in active worship.
● Prince of Peace is a <b>radically inclusive</b> community, reflecting the diversity of our service area (age, race, economic status, gender orientation, etc).
● Prince of Peace has a deep commitment to justice for <b>all people</b> .
● Prince of Peace is <b>growing</b> numerically in membership as a by-product of doing ministry that matters and connects to people's hearts.
● Prince of Peace worship attendance is <b>growing</b> through guest retention and <b>personal invitation</b> .

*"Do not merely listen to the word, and so deceive yourselves. Do what it says."* (James 1:22) We believe that Christ loves and pursues us, and so we feel compelled to actively pursue Christ, and demonstrate his love as he did – by our radical inclusion of others, our commitment to justice, and through our actions. Life is not a journey or a race that we are meant to run alone, steeped in apathy, inaction, or being neither hot nor cold. Rather, it's about glorifying God by proclaiming the good news of God's Kingdom to all people with our words and our actions. We believe that we are called to be a people who together listen to the Spirit through scripture, prayer, worship and community, and then follow where the Spirit leads. **We are called to obey our Lord and act in his name!**

### **Other Relevant Data**

Finally, a few points about the data we reviewed. A concerted effort has been made over the past five years towards a more accurate database and worship participation counts. Inflated numbers from years past makes many comparisons difficult. However we do know that our membership and participants in our worship services have dropped significantly over the past ten years. And even with the increased accuracy in our records we are still missing age data for up to 1/3 of our members.

Our members have been steadfast in their financial support of Prince of Peace, averaging more giving per member now than they did ten years ago. The number of donors to the general offering at Prince of Peace has declined by 27% since 2004, but the average gift per family has increased by 38%. For those who have age data in our records, two thirds are over 50 years old. Eighty percent of giving is from this age demographic. This is of great concern for the long term financial stability of our congregation as this 'Boomer Generation' gives way to Generation X and the Millennial Generation. The average giving from those over 40 stays consistent decade by decade, but those between 30 and 39 give at about half the rate as those over 40.

Prince of Peace grew during a building boom in Burnsville and Dakota County. The population increased 105% in Dakota County between 1980 and 2010. During this same time all religious bodies in the county increased by 90% and the ELCA churches in Dakota County increased by 64%. Between 2000 and 2010 religious bodies in the county increased by 18% and Dakota County grew by 12%. However, the number of members in ELCA churches in Dakota County declined by 3.5% during this period. Assemblies of God and Catholic churches had the greatest numerical growth between 2000 and 2010.

Our county's religious affiliation is predominantly Catholic (at 28%) and ELCA Lutheran (at 11.5%), however 42% of Dakota County residents expressed no religious affiliation in 2010.

While the communities that surround us have become significantly more diverse in ethnicity and socioeconomic status, our membership does not reflect this change. (See Appendix C)

Two thirds of our members live in Burnsville, Lakeville, or Apple Valley. These 3 communities have an average poverty rate of 6.4% and are 84% Caucasian (Prince of Peace is 99% Caucasian). The City of Burnsville had a non-white population of 1% in 1970, 12.5% in 2010 and

22.5% in 2010. There are significant numbers in Burnsville for whom English is a second language or who speak English 'less well'.

According to the Minnesota State Demographic Center, The percent of Minnesota's population that is nonwhite or Latino is projected to grow from 14 percent in 2005 to 25 percent in 2035. The numbers of Latino, black, and Asian Minnesotans are projected to more than double over the next 30 years. The white population is projected to grow slowly and will decline in some parts of the state. All regions of the state will become more racially and ethnically diverse than they are now.

### **Conclusions / Recommendations**

On the surface, our congregation appears to be in great shape: (a) offerings per attendee, (b) terrific worship, (c) major outreach to the community, (d) caring for the needs of our members, (e) strong involvement of our members in mission, such as Echo Park, Feed My Starving Children, Mission Outpost, Urban Ventures, Serve City, Sharing and Caring Hands, etc. etc.

Your Renewal Task Force, however, has learned of major challenges lying just below the surface. Our congregation is aging very quickly. Look, for example, at the demographics of our most faithful givers and our most active people in ministry. While many are younger and a few even have characteristics that reflect the increasing diversity of the larger community of which we are a part, the hard-nosed analysis reveals that the congregation is dominantly white, and is aging at rates we'd prefer to ignore. Within a very short time, 10-15 years at the latest, the congregation might well be vastly different from today. Financial stability will likely be further endangered; membership might have declined precipitously; the diversity of the congregation would be even more disparate than that of the surrounding community; far fewer people will be available for mission outreach; there'll be even more empty seats in weekend worship. A much smaller congregation could never support our current ministry. There's nothing to indicate these trends are diminishing; it's likely possible they're accelerating.

Submitting these challenges to intensive prayer, to serious analysis of Scripture, we believe that God has a great future for Prince of Peace ministry. All the characteristics that give us pause can be building blocks for a more faithful, extensive life of loving, serving and worshipping Jesus and loving and serving our neighbor, perhaps more than we ever could have imagined in the past. We must be open to whatever change to which God is calling us; fine-tuning here and there is not an option.

### **Recommendation**

After much study, conversation and prayer, it is our conclusion that the current trajectory of Prince of Peace will not lead us to be the thriving ministry that we long for and believe God dreams for us in the coming years. We began our life together at Prince of Peace doing some radically new things to connect with a new generation of people. We took risks, made sacrifices and by God's grace experienced remarkable fruitfulness. With the solid foundation of our past, it's time to envision a new future. ***Therefore, it is the recommendation of the Renewal Task Force that the Prince of Peace Board of Directors appoint a Vision Team that will engage the***

***congregation and staff in discerning a new vision for our future, accompanied by specific proposals for action to implement that vision.***

Respectfully,

The Renewal Task Force



# Appendix A

## Fundamental Scriptural Passages

The following scriptural passages were instrumental in defining church and answering the fundamental questions found on page two. The text following the verses are paraphrases or summaries, not the actual biblical text.

- Acts 2: 42-47--All believers were together and had everything in common.
- Genesis 12--We're to be a blessing to the world.
- Matthew 6:10--Your kingdom come; your will be done on earth as it is in heaven.
- Matthew 16:18-20--It's God's job to build the church and nothing will stop the movement.
- Matthew 22:37-40--Two great commandments; love God; love your neighbor as yourself
- Matthew 25: 31-46--share our gifts and talents with acts of love, mercy and justice, especially for "the least of these" in the world.
- Matthew 28: 18-20--Great commission to all nations, not just people like us.
- Mark 12: 28-31--Love God through worship and service and love our neighbor with sacrificial love
- Luke 10:25-37--Great commandment and the good Samaritan.
- Acts 1:6-8--Witness of God's movement in our own lives and bear witness to the world.
- Acts 2:42-47--These verses emphasize gathering, fellowship, sacrament, prayer, generosity, sharing, evangelism, and praise.
- Acts 4: 32-35--No one claimed private ownership of any possessions.
- I Corinthians 12:7--To each is given the manifestation of the Spirit for the common good.
- Ephesians 2: 19-22--No longer strangers and aliens but fellow citizens with the saints.
- Galatians 5:22--The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self control.
- Galatians 6--Bear one another's burdens.
- Hebrews 10: 19-25--Consider how we may spur one another on toward love and good deeds by encouraging one another.
- I John 4:7--Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.

# Appendix B

## How did the scriptural passages inform our thinking?

- The passages equip us for ministry in daily life.
- We're dependent upon the community, not the church professionals; the professionals' job is to equip the people, not to do the ministry.
- We serve others in this world, because that is what God asks us to do.
- We're obedient to God in response to God's saving act in Christ.
- Jesus as shepherd gave his life for the sheep. To follow Him we live the way of Jesus, dying to self and living for others. The shepherd takes care of you even if you don't follow him.
- We witness to others, not only to non-believers, but to other Christians, building one another up. We all need the good news proclaimed to us.

## What difference is a Christian congregation supposed to make?

- The congregation should teach the way of Jesus; encourage, support and provide accountability; provide for one another's needs; pray for one another; be a worshipping community with one another; equip people for ministry in daily life; provide people with the means for their own spiritual formation. We should, at all costs, avoid making people dependent upon church professionals for any of the above.
- The congregation provides the framework for worship, a gathering place, support structures, compassionate services justice/advocacy, curriculum/theological underpinning, and a conduit for resources poured out into the community and the world.
- By welcoming everyone's participation, no exceptions; by continually making it absolutely unambiguous--in words and actions--what it means to follow Jesus by loving our neighbor.
- Provide positive impact on the internal community first, surrounding community second, far reaching community, third.
- Grow spiritually, internal and external missional approach.
- The calling of a congregation is to live our lives to show Christ's love and God's grace. Together we can help free us from bondage of our sins by daring to believe that Christ's grace and sacrifice has paid our debt in full.

## What are the hallmarks of a faithful congregation?

### Inclusiveness

- Radical inclusivity; ideally a congregation's makeup reflects the makeup of the community around it.

- Demonstrated evidence of extending unconditional love and compassion to everyone, but particularly to persons who are often ignored or rejected by others.

### **Love**

- Love for all people, expressed in tangible ways.
- Grace and forgiveness extended.
- An assembly where love always trumps dogma.

### **Justice**

- A commitment to justice for all people.
- Working for justice, peace, generosity
- Sense of justice

### **Worship**

- Regular gathering in worship
- Active worship

### **Mission**

- Discerning God's unique call and follow it with abandon.
- Knowing that we're sent into the world to be the church in our daily lives
- Missional outreach
- Do what God asks of us

### **Spiritual growth**

- Evidence of spiritual formation in disciples
- Spiritual depth of its members.
- A thirst, or longing, for the Word
- Listening for truth, acting in faith

### **Community**

- Transparency and vulnerability in community.
- Sense of community and inclusiveness
- Deep engagement in the community, blessed to be a blessing to others.
- Sharing of faith with those in the community
- A presence in the community
- Widespread happiness
- Working for grace and forgiveness

**Stewardship**

- Sharing the resources of the congregation in the local community and world
- Generosity of time and resources
- Recognizing and using our gifts from God to further his kingdom and gather his flock
- Stewardship of time, talent and financial resources by all

**Caring for disciples**

- If one member suffers, all suffer together; if one member is honored; all rejoice together
- If life is running the race, our goal is to cross the finish line together
- Compassion
- In deep-seated relationship with other disciples every day.

# Appendix C

## *Our "Community" Demographics...*

*Prince of Peace and the Cities our members come from.*

### **POP Statistics**

Residence      Percent from these communities:

Burnsville	36.50%
Apple Valley	15.40%
Lakeville	14.10%
Savage	7.60%
Eagan	6.40%
Other	20.00%

	2012	2010	2008
# of Individuals	10584		
Baptized members	6857	7447	7937
Confirmed Members	4477	4744	5006
Average Weekly Attendance	1389	1526	2483
% Caucasian	99%	99%	99%
# who receive stewardship mailing	3350		
# Recordable offering donations	1914		
# who support any ministry	2354		
# of participants in family ministry	877		

**Year 2000, Burnsville City Statistics – of the 52.58% belonging to a religious body:**

<u>Religious affiliation:</u>	<u>Adherents</u>	<u>Congregations</u>
Catholic	50.60%	11.80%
ELCA	25.40%	14.80%
MS Lutheran	4.40%	7.10%
Methodist	3.60%	8.90%
Assemblies of God	1.70%	5.90%
Baptist	1.60%	4.10%
WELS	1.50%	3.60%
Episcopal	0.90%	3.00%
Other	10.30%	40.80%

(Source: <http://www.city-data.com/city/Burnsville-Minnesota.html>)

Percent of Burnsville population affiliated with a religious congregation: 52.58%

**Dakota County Statistics – 2010**

Population growth 12%; Religious affiliation growth 18%

	2010	% Change since 2000
No religious affiliation	41.54%	
Catholic	28.17%	+18.6%
ELCA	11.5%	-3.5%
Assemblies of God	4.57%	+45.85%
Non-denominational	2.06%	
Other	12.16%	

(Source: Association of Religious Data Archives;  
[http://www.thearda.com/rcms2010/r/c/27/rcms2010\\_27037\\_county\\_name\\_1980\\_ON.asp](http://www.thearda.com/rcms2010/r/c/27/rcms2010_27037_county_name_1980_ON.asp))

<b>City Statistics:</b>	Burnsville	Lakeville	Apple Valley
<b>% of POP Membership</b>	36.50%	14.10%	15.40%
Population	60,300	55,950	49,100
Poverty rate	9.20%	3.80%	5.80%
Average age	35.90	34.8	37.9
Median household income	\$63,688	\$95,646	\$78,767
Unemployment Aug, 2012	5.40%		
<b>Racial Characteristics:</b>			
Caucasian	77.50%	90.70%	83.80%
Black/African American	10.00%	1.70%	5.50%
Asian	5.00%	4.60%	5.30%
Language other than English	16.20%	7.90%	11.80%
Speak English "less than very well"	6.80%	2.30%	4.10%
HS Diploma	93.90%	96.60%	95.80%
Bachelor's Degree	36.80%	45.0%	44.50%
Never married	29.10%	23.60%	28.55%
Currently married	55.90%	65.70%	57.15%
Separated	1.10%	0.90%	0.75%
Widowed	3.50%	2.60%	4.15%
Divorced	10.40%	7.20%	9.40%
<b>Households with:</b>			
one or more under 18	32.20%	49.20%	35.20%
one or more over 65	18.80%	11.40%	17.20%
Average family size	3.08	3.32	2.56
Foreign born	12.20%	6.10%	9.20%

(Source: [http://factfinder2.census.gov/faces/nav/jsf/pages/community\\_facts.xhtml](http://factfinder2.census.gov/faces/nav/jsf/pages/community_facts.xhtml))