



KHACHKAR STUDIOS

EMPOWERING GOOD NEWS

BREAKTHROUGHS for Judeo-Christian Leaders. A NEW Case Study Series Built on a Biblically Inspired World-Class Benchmarking and Management Excellence “Framework”

Masterclass #1: Growing the “Faithful”

Case Study: The U.S. Armenian Christian Ecosystem

Date: April 2026 – Official Release

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Good day. On behalf of Khachkar Studios, welcome to Masterclass #1: Growing the “Faithful”. During our time together, we are going to teach you about BREAKTHROUGHS for Judeo-Christian Leaders. This masterclass is part of a NEW case study series built on a Biblically inspired world-class benchmarking and management excellence “Framework”. Going forward we will refer to the financial discipline of Biblically inspired world-class benchmarking and management excellence as the “Framework”. The case study is on the U.S. Armenian Christian Ecosystem. The official release is April 2026.

To access the complete Masterclass #1 materials including video, podcast, and slides, visit the Khachkar Studios website, or you can scan the QR code.

The case study series and masterclasses are designed for high-impact religious leaders who relentlessly seek new insights to improve transparency, accountability, and performance – which we call T•A•P.

In America, the most responsible stakeholders across the political and organizational spectrum agree on the importance of T•A•P. Within the Judeo-Christian sectors, we have not found the same agreement, and – indeed – have found significant behind-the-curtain hostility to T•A•P.

To reinforce the importance of T•A•P to the Judeo-Christian sector, you see T•A•P in bold letters at the bottom of every slide page.

As noted, Masterclass #1 focuses on growing the “Faithful”. For performance management within the “Framework”, “Faithful” is defined as those who attend Sunday church weekly. Sunday church attendance at U.S. Armenian churches across all denominations is Khachkar Studios’ number 1 key performance indicator, which is abbreviated as KPI #1.

As background, everything Khachkar Studios shares – every number, every analysis – is based exclusively on the highest-quality verifiable evidence. Using verifiable benchmarks and best practices elevates the discussion from

opinions to measurable outcomes. The “Framework” integrates financial discipline and applies evidence-based analysis into strategic decision-making. And, we focus only on breakthroughs with immediate positive impact.

We selected the U.S. Armenian Christian ecosystem as our case study because it offers a powerful opportunity to demonstrate how even the failing U.S. Armenian Christian ecosystem can be empowered through the financial discipline of Biblically inspired world-class benchmarking and management excellence “Framework”. While the U.S. Armenian Christian ecosystem is currently underperforming, it has extraordinary potential to be a world-class benchmark in management excellence.

The BREAKTHROUGHS of Masterclass #1 are structured around four green khachkars – Armenian Christian crosses – which serve as structural landmarks for this masterclass.

A big picture overview of the BREAKTHROUGHS is here on the cover page of our slides.

Breakthrough #1. Building the world-class **ecosystem** revealed 12 body parts and 12 KPIs currently underperforming with extraordinary potential.

Breakthrough #2. Research showed the importance of world-class Sunday **attendance transparency** but a pervasiveness of non-transparency on KPI

#1, weekly attendance among all Armenians, and KPI #2, weekly attendance among 18 to 29 years of age Armenians.

Breakthrough #3. "Faithful" analytics exposed highly destructive, massive systemic misconceptions and the new path to management excellence.

Breakthrough #4. Inspired U.S. Armenian Christian leaders are **growing the "Faithful"** with the goal of 100% growth within 5 years.

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As helpful background, on July 04, 2025, Khachkar Studios announced a \$100 million investment to advance Judeo-Christian faith in the U.S. The \$100 million is one of the largest philanthropic investments in modern history to advance Judeo-Christian faith. The investment is shepherded by 5,000 pro bono senior management hours of world-class benchmarking and management excellence. Consistent with our culture, there is monthly public financial transparency via the Khachkar Studios website.

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To learn more about the track record of the architect of this Masterclass, you can visit the following four websites. He is the Founder and CEO or Managing Partner of all four of these organizations. (1) JI-Analytics. Visit the website and click on the link in the last paragraph of the Overview page to

see his government advisory track record. (2) Japonica Partners. Visit the website Overview and Transformational Investment pages to see his management and investment track record. (3) The Charles & Agnes Kazarian Foundation. Visit the website Overview page to see the organization's track record. And (4) Khachkar Studios. Visit the website Overview page to see the organization's track record.

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Let's start our journey with **Breakthrough #1**. Building the world-class ecosystem revealed 12 body Parts and 12 KPIs currently underperforming with extraordinary potential.

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Breakthrough #1 focuses on the systems map of a failing U.S. Armenian Christian ecosystem – with its 12 body parts (which are our 12 KPIs). For the senior-most leaders, unprecedented improvement begins with understanding all the most important body parts of the ecosystem. Senior-most leaders must move beyond silo thinking – considering only one or several of the body parts – and bring world-class benchmarking and management excellence to the entire ecosystem.

Your ecosystem body parts may differ from the U.S. Armenian Christians, but the goal is the same – identify the most important driver body parts and your key performance indicators (KPIs) to manage.

We suggest you follow the format and list the two or three most important discoveries at the top of the systems map. For the U.S. Armenian Christian Ecosystem, the first discovery is that only 3% of Armenians attend church on Sunday, ranking them at the bottom of their peers. The second discovery is

a highly destructive massive systemic misconception that 30% or higher attend church on Sunday, ranking them among the best. And, the third discovery is that the U.S. Armenian Christian Ecosystem is a textbook example of the Dunning-Kruger “Peak of Mount Worst Practices”, without transparency or accountability, and without the financial discipline of world-class benchmarking and management excellence.

The U.S. Armenian Christian ecosystem can be understood through 12 Body Parts, which are also our 12 Key Performance Indicators (KPIs). These KPIs are divided into two groups. KPIs 1 through 9 are Pilot KPIs, which measure the areas where Khachkar Studios pilots and church leaders can directly improve performance. KPIs 10 through 12 measure the broader ecosystem environment, including philanthropic funding and media influence. The KPIs are listed in order of leadership focus so that time and effort can be allocated where they will produce the greatest improvement.

Within the Pilot KPIs, the most important indicators are KPIs one and two, which measure the percentage of Armenians attending church on non-holidays – the “Faithful” – and the percentage of Armenians aged 18 to 29 who are part of the “Faithful”. These indicators measure the core vitality of Armenian Christian life and are the primary focus of our pilots. The total U.S. Armenian population’s “Faithful” is 3%, and the 18 to 29 years old is 1%.

KPIs 3 and 4 focus on transparency, which is essential for honest performance management. KPI 3 measures the transparency of Sunday church attendance, and KPI 4 measures public transparency of financial information. Without transparency, leaders cannot reasonably expect to realize the extraordinary BENEFITS from financial discipline with world-class benchmarking and management excellence, which we call the “Framework”. More on the BENEFITS from the “Framework” in a few minutes. Both are 1%.

KPIs 5, 6, and 7 focus on management excellence. KPI 5 measures outreach plans. KPIs 6 and 7 measure whether churches and role models are investing time in world-class benchmarking and management excellence training. This leadership discipline is essential for moving the ecosystem away from the Dunning-Kruger “Peak of Mount Worst Practices” to the “Pinnacle of Continuous Improvement”. All are at 0%.

KPI 8 represents a future workstream, focused on strengthening Biblical engagement through daily Bible reading. While this KPI is not the primary focus of the initial pilots, it represents an important area for long-term ecosystem development. KPI 8 is also at 0%.

KPI 9 measures Social Return on Investment (SROI). This KPI combines the performance of the Pilot KPIs with the financial resources invested in the ecosystem. SROI allows leaders to measure how effectively time and money

are translated into becoming a world-class benchmark with management excellence. Their SROI is 3.7x.

Finally, KPIs 10 through 12 measure the broader ecosystem environment. KPI 10 shows the percentage of major Armenian philanthropic donations that go to religious activities from 2001 to 2023. The research showed KPI 10 is 2%. KPIs 11 and 12 focus on media assets produced and measure the percentage of religious content in Armenian media and in Armenian-theme films and documentaries. These indicators reflect the broader cultural environment that can either reinforce or weaken Armenian Christian life. Both KPI 11 and KPI 12 are 4%.

We strongly suggest studying each of the 12 body parts, which, as you now know, are also 12 KPIs, to help Judeo-Christian leaders select their own ecosystem body parts and KPIs.

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Next, we show how to assess your ecosystem using a Dunning-Kruger confidence and competence schematic. By way of example, the U.S. Armenian Christian ecosystem illustrates a textbook Dunning-Kruger dynamic where high collective confidence co-exists with objectively measured bottom decile level key performance indicators.

This dynamic is not unique to the Armenians but appears in many religious and nonprofit ecosystems. As illustrated in the diagram, continuous improvement begins when leaders descend the Peak of Mount “Worst Practices” into the Valley of Reality – and begin climbing the Slope of KPI Improvement until it reaches the Pinnacle of Continuous Improvement.

Dunning-Kruger found that the faster an individual or organization reaches the Valley of Reality and the Slope of KPI Improvement, the faster the ascension to the Pinnacle of Continuous Improvement.

The Peak of Mount “Worst Practices” consists of a pervasive and highly destructive form of worst-practices mismanagement, where leaders extol failure as a best practice for reasons including ignorance, laziness, and conflicting self-interest. To better understand the magnitude of cognitive dissonance, see Leon Festinger’s 1957 [A Theory of Cognitive Dissonance](#) by Stanford University Press.

Within the next three stages, each cites the importance of the hard work of financial discipline – the financial discipline of Biblically inspired world-class benchmarking and management excellence (the “Framework”).

The Valley of Reality starts with understanding that they are one of the worst performers, and it will take hard work using the “Framework” to improve. The Slope of KPI Improvement includes progressively improving performance,

managing with KPIs and SROIs, which are part of the “Framework”. For actionable guidance, see our Khachkar Studios website for Infinite SROI (I-SROI) Benchmark and Best Practice Memos. And, the Pinnacle of Continuous Improvement destination requires a pervasively ingrained community culture of monthly, quarterly, and annual management – anchored in the “Framework”.

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Now on to **Breakthrough #2**. Research showed the importance of world-class Sunday attendance transparency but a pervasiveness of non-transparency. Here we have our first KPIs, KPI 1 and KPI 2.

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First, we show the premier organizations, including Pew Research Center, Hartford Institute for Religious Research, and the Association of Statisticians for American Religious Bodies, that track weekly Sunday attendance, and why they consistently describe it as the first and most important indicator of church performance. We will also provide 6 world-class benchmark pilot churches (including 3 Armenian churches) that publish in bulletins and across social media platforms their Sunday attendance and record their numbers on Sunday with a best practice mobile app.

Here we provide a list of quotations on the importance of Sunday attendance. The first quotation is by a leading Orthodox advisor and well illustrates the universally held view: "Sunday church attendance for Orthodox Christian leaders in America is the sun and the moon of why we exist; it's the starting point for every decision." There are four other quotations equally reinforcing the importance of Sunday attendance from highly internationally respected sources.

For those looking for some individual-level examples of attendance disclosure, we list the names of six world-class benchmark pilot churches that publish Sunday attendance with the mobile app.

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Then, as to illustrate how deeply rooted non-disclosure of Sunday attendance can be, we examined 68 years (from 1957 to 2024) of U.S. Armenian church leadership, including **3,000** publications, **150,000** speeches and articles, and **40,000** newsletters and bulletins. We found zero transparency on Sunday attendance performance. Community leaders should expect a very high barrier to transparency, accountability, and performance (T•A•P).

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Finally, we will highlight a critical warning sign of non-T•A•P. The sign is when leaders report nearly every other people-related metric each year – membership counts, event attendees, donors, meals served – yet they omit the single leading indicator of church vitality: Sunday attendance.

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Following our logical progressions, let's move to **Breakthrough #3**. Here we will show how "Faithful" analytics exposed highly destructive, massive systemic misconceptions and the new path to management excellence. As we have noted before, in our case studies series, we define "Faithful" as Sunday church attendance.

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Let's go right to the heart of this breakthrough. A highly destructive massive systemic misconception perpetuated by the most widely cited U.S. Armenian sampling surveys and leaders. The most widely cited U.S. Armenian sampling surveys report church attendance rates of, on average, 30%, perpetuating a highly destructive massive systemic misconception. We've had countless conversations with Armenian senior religious leaders who believe both that the non-holiday attendance is on average **30%+** of the total population, and that the U.S. Census of 460,000 Armenians is understated and the real number is 1,000,000+.

The latest survey, titled "Armenian Diaspora Survey", raised the bar even higher than prior surveys, claiming **35%**, up from the prior two surveys at 27% and 28%. And, they even took the misconception a step further by reporting that even younger Armenians, 34 years old and younger, have the

same attendance rate at **35%**. They have even given further granularity by saying the **35%** is the same on the West Coast as on the East Coast.

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This highly destructive massive systemic misconception feeds the perpetuation of the U.S. Armenian Christian Dunning-Kruger Peak of Mount “Worst Practices”, where leaders extol failure as a best practice. In the Armenian ecosystem, perhaps not so dissimilar to other historically rooted religions, the misconception has very deep historical roots. For example, Armenians assume almost peerless Christianity, by proclaiming that Armenia was the first nation to adopt Christianity as the national religion in 301 A.D. They will also note that Armenians are one of the protectors of the most holy Christian sites in Jerusalem, or that Armenians have the highest Sunday attendance in the U.S. among major religions. Supporting evidence of this misconception can be found everywhere.

Another very prominent and widely cited source is from a Pew Research Center religious survey of 34 European countries in 2017. While broader in scope, the study reports that **34%** of Armenians in Armenia say that they attend church at least monthly. There are a series of five other religion-related questions where Armenia self-reporting **ranks first** of 34 on two, **second** of 34 on one, and **third** of 34 on two. We could show other sources,

but suffice it to say, the lesson here is that such highly destructive massive systemic misconceptions have very deep roots, and correcting them among leadership should not be underestimated.

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Now, let's move on to the reality of verifiable evidence integrity without peer. Before disclosing the evidence, let us briefly describe the difference in methodology between the self-reported sampling survey and the Khachkar Studios' methodology. The Khachkar Studios numbers are from actual non-holiday Sunday visits to 106 of the **164** Armenian churches (65% of the total) in the largest U.S. states, which have 95% of the Armenian U.S. Census population. The attendance count, which, as we have mentioned, we refer to as the "Faithful", is based on on-site, in-person, and photo-verified field research. The field inspectors uploaded photos to our dedicated secured server and included attendance count totals, by gender, and by age approximation, and fire code capacity of the sanctuary. All numbers were verified by independent analysts inspecting the photos.

The evidence is clear and exposes the highly destructive, massive systemic misconception. To start, there are only **23,964** pew seats at fire code capacity. And, directly to the point, there were only **12,894** non-holiday Sunday attendees (the "Faithful"), our KPI 1. And, with the official U.S.

Census number of **460,254** Armenians, the “Faithful” percentage is a shockingly meager **2.8%**. Yes, **2.8%**, not 30% or 35%. And, if you use the often-repeated **1,000,000** U.S. Armenians, the percentage is **1.3%**. Take your choice, **2.8%** or **1.3%**. Either way, the current community repeated high percentages are totally exposed.

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Understanding the resistance to change strength of what Leon Festinger wrote about in his seminal book A Theory of Cognitive Dissonance, protecting the Dunning-Kruger Peak of Mount “Worst Practices”, we disclosed, by state, the non-holiday Sunday attendance numbers, U.S. Census numbers, and church count numbers. The numbers total to the **2.8%**, **1.3%**, and **12,894**.

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From past experience, knowing that it often takes seven different approaches to move individuals or institutions off the Peak of Mount “Worst Practices” into the Valley of Reality, we provide even more granularity. This time, we show the “Faithful” numbers and the church counts by all six Armenian affiliations. And, we again show the **12,894** “Faithful” count.

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Next on our journey of evidence and logic, we proceed to ask and answer the question: “How do the high-integrity verifiable attendance percentages compare to world-class benchmarks?”

To start, the best available sources report that **30%** of U.S. Protestants attend church weekly, **28%** of U.S Catholics attend church weekly, and **15%** is the median attendance for Orthodox church groups in the U.S. These numbers dwarf the U.S. Armenian **3%.** This is almost 10 times larger, which is another shock to the Peak of Mount “Worst Practices”. To defuse another attempt at deflection, we cite three different sources for the Protestant number and four different sources for the Catholic number. All of which are reports of very comparable numbers.

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Once the U.S. Armenians we have spoken with realize that they cannot compare with the Protestants or the Catholics, they retreat to the Orthodox, hoping we do not have such numbers, as this group is far too diverse and must not have the numbers, because the Armenians do not have the numbers. Once again, to debase this attempt at denial, we show both 2020

and 2010 attendance numbers for 23 and 20 different U.S. Orthodox groups, respectively.

Here you see similar metrics called “regulars” by the Association of Statisticians of American Religious Bodies (ASARB) and numbers published in the Atlas of American Orthodox Christian Churches. These numbers are self-reported and use a denominator of adherents, not U.S. Census numbers.

The U.S. Armenians rank next-to-last within this group. **22nd of 23** in 2020, putting them in the **bottom decile**. To provide more comparable numbers to the **3%** U.S. Armenian number, we highlight the median **15%**. We also show two groups with the U.S. Census as the denominator. The Coptic Orthodox church has **20%**, and the Greek Orthodox church has **7%**.

The Armenians were in the **bottom quartile**, ranking 18 of 20, in 2010, before falling to the bottom decile.

By way of background, from 1980 to 2010, the Armenian U.S. Census population numbers grew at a multiple of the total U.S. population growth, but from 2010 to 2020, the Armenian U.S. Census population grew at only a fraction of the total U.S. population growth.

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As I had mentioned, we now dig deeper into the demographics looking at the Sunday attendance of the U.S. Armenians aged 18 to 29, which is Khachkar Studios KPI 2. We also look at how they compare to U.S. Protestants and U.S. Catholics. As the numbers show, the U.S. Armenians are once again a small fraction, but – to be clear – the small fraction is even much lower.

Remember the total U.S. population comparison was 30%, 28% and 2.8%. In the 18 to 29 years of age group, the Protestant and Catholic numbers stay the same at **30%** and **29%**, but the U.S. Armenian percentage cuts in half, to only **1.4%**. If this was not dire enough, a look at the 18 to 29 years old females is even worse.

Both the Protestants and the Catholics increase by two percentage points to **32%** and **31%**, while, once again, the U.S. Armenian 18 to 29 years old female attendance percentage is cut in half again to a very, very small **0.7%**. And, to put the percentage into a number, this **0.7%** is only **246** 18 to 29 years of age females attending non-holiday mass across the entire United States of America 25 largest states, which have 95% of the U.S. Armenian population.

This hard evidence will move any person acting in good faith who has not already descended from the Peak of Mount “Worst Practices” down into the Valley of Reality.

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Let’s now dig in even deeper to see if we can find where this – *brings you to tears* – 1.7% and 0.7% originated. The most logical place to look is the state of California, which has 54% of U.S. Armenians or 250,733 according to the U.S. 2020 Census. California also has 13 accredited Armenian schools, of which 4 are pre-K to 12th grade.

There are **4,964** students, or **11%** of the official U.S. Census for their demographic group. This compares close to an average **13%** for the Catholics and Protestants nationally. As an aside, this group is the ecosystem’s body part 2 and Khachkar Studios’ key performance indicator (KPI) 2.

Then we move to the next age group, 18 to 29. The number and percentage of Armenians declines **93%** from **4,964** to **329**, from **11%** to **1%**. That’s a loss of **4,635** young adults. The peer groups’ average increases **100%** from **13%** to **25%**.

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To put the 2.8% in a hard real-world perspective, the U.S. baby birth defect rate is 3% to 5%. To help others understand relative magnitudes, it's helpful to compare to other frequently cited probabilities. But, enough on this for now on Breakthrough #3.

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Now on to Breakthrough #4, the fourth khachkar. Inspired U.S. Armenian Christian leaders are growing the “Faithful” with the goal of 100% growth within 5 years.

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As we continue our journey, let’s briefly discuss a group of world-class benchmarks in the financial discipline of Biblically inspired transparency, accountability, and performance. In growing the “Faithful”, the importance of financial T•A•P is a foundation cornerstone. And, we cannot stress the importance of financial discipline enough.

We share with you the names and logos of those who are world-class benchmarks in T•A•P in the Judeo-Christian sector. The three in the first row are those we’ve found that offer the high value-add advice on the path to revitalization. They are Orthodox Ministry Services (OMS), Catholic Leadership Institute (CLI), and the Evangelical Council for Financial Accountability (ECFA).

The next four logos are Ministry Watch, Voice of the Faithful, Orthodox Church of America, and the Greek Orthodox Archdiocese of America, and each offers important best practices that are broadly applicable to T•A•P.

As for individual parishes, we highlight 20 Orthodox parishes that publish publicly, either highly quality annual reports, or IRS Form 990 filings.

Closing our list are six of Khachkar Studios' pilot churches that have set new world-class benchmarks in T•A•P. They are success stories, with a dedicated top home page financial menu tab, disclosure of 5-year historical financial overviews, disclosure of best practice metrics, best-in-class financial presentation slides, new world-class benchmark disclosure of SROI, publication of 5-year projections, and post video financial presentations to full parishes and 18 to 29 years of age group.

The pilots all use a phone app to real-time count Sunday "Faithful", publish weekly "Faithful" numbers across their social media platforms, and are building truly world-class growing "Faithful" outreach ambassador teams.

Our Masterclasses 3 to 9, which are also KPI 3 to 9 will focus in detail on the financial discipline of the world-class benchmarking and management excellence.

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Now on to one of the most important takeaways on this journey, the mnemonic BENEFITS. This mnemonic captures the extraordinary

BENEFITS from financial discipline with world-class benchmarking and management excellence, which, as you now know, we call the “Framework”.

We will quickly provide a brief summary review of the 8 letters composing the BENEFITS. You can visit the Khachkar Studios website in the Written Content section to read a one-page memo on the BENEFITS.

The B is to practice Biblically inspired financial wisdom. The first E is to educate communities never taught financial discipline. The N is to attract high value-add new “Faithful”. The second E is to build environments of trust & confidence, not dysfunction.

The F is to strengthen financial position and performance. The I is to anchor community identity in intellectual integrity. The T is to build track record-based, not political, decisions. And, the S is to develop high-value, lead-by-example stewards.

To the surprise of many with whom we have spoken, especially those who are bottom decile performers, this is the first time they have ever heard that “accountability accelerates Biblical wisdom”. A single powerful sentence repeated by the world-class Evangelical Council for Financial Accountability (ECFA) for its 2,500 members. And, to understand the mindset of those you will be speaking with, you will find it very insightful to ask those in your ecosystem, two questions from the world-class Catholic Leadership Institute

(CLI): “Are you aware?” “Do you care?” Their responses will give a strong indication of the timing and probability of moving them down from the Peak of Mount “Worst Practices”.

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Let me now connect the extraordinary benefits we just discussed to one of the most powerful drivers of growth in the “Faithful”: financial transparency. The title says it clearly: U.S. Catholic Parish Financial Transparency is One of the Strongest Predictors of Whether Parishioners Recommend Their Parish.

These results are based on a 2025 survey of 35,000 U.S. Catholic parishioners, providing a strong example of world-class benchmarking.

Before we go into the table, let us highlight two key takeaways.

First, the relationship between financial transparency and parishioner recommendation is very strong, with a high positive correlation of **0.94**. Yes, **0.94**. Second, the results do not vary significantly by age, gender, household income, or giving.

With that as context, let’s now look carefully at the table. The columns across the top show the independent variable – how parishioners answered

the question: “My Parish Provides Financial transparency?” This ranges from “No Financial Transparency” to “Excellent Financial Transparency”.

The rows on the left show the dependent variable – how parishioners answered the question: “Would you recommend your parish to a friend?” This ranges from “Strongly Would Not Recommend” to “Strongly Recommend”.

Let us make three observations. First, in parishes with no financial transparency, the results are split:

20% strongly do not recommend, and **20%** strongly recommend.

Second, in parishes with excellent financial transparency, the results are dramatically different:

0% do not recommend, and **87%** strongly recommend. Let me pause and say that again – **87%** strongly recommend.

Third, once a parish reaches even little financial transparency, the results improve and remain relatively stable through average and good levels – but they only truly accelerate at excellence.

This directly supports Khachkar Studios’ focus on world-class benchmarking and management excellence. And, it reinforces a clear message to

prospective pilots: only those willing to work really hard for financial discipline at a world-class level need to apply and expect to survive.

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Let's now move to understand the U.S. Armenian financial transparency performance gap.

We build directly on the U.S. Catholic data we just reviewed. Based on our research, U.S. Armenian parishes currently operate at **42%** financial transparency. The benchmark for excellent financial transparency (Performance Goal) – defined as "strongly recommend parish" is **87%**. There is a Performance Gap to excellence of **45** percentage points. Importantly, that performance gap is not abstract.

It represents **5,831** parishioners who are not currently, but could be strongly recommending their parish.

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The next step is to review how Khachkar Studios built the 100% growth Performance Goal for the U.S. Armenian parishes and 4 evidence-based benchmarks.

First, financial transparency improves from a current U.S. Catholic “little financial transparency” baseline to an “excellent” benchmark. 42% to 87%.

Second, non-holiday attendance – “Faithful” – improves from a current U.S. Orthodox bottom decile baseline to a bottom quartile benchmark. 2.8% to 5.6%.

Third, Social Return on Investment (SROI) improves from a current U.S. Orthodox bottom decile baseline to a bottom quartile benchmark. 3.7x to 7.6x.

Fourth, young female “Faithful” ages 18 to 29 as a percentage of the total U.S. Armenian “Faithful” improves from a current far distance last place baseline to the Republic of Armenia benchmark. 2% to 20%.

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Now, with the four benchmarks as background, let’s show how Khachkar Studios put pen to paper with KPI 1 and KPI 2 to set the five-year performance goals. At the KPI 1 level, total non-holiday Sunday attendance, the “Faithful”, the goal is to increase by 100% the number from **12,894** to **25,788**. The total U.S. Armenian “Faithful” 100% increase performance goal math reflects a 100% increase in financial transparency from 42% little to

87% excellent, a 100% increase from Orthodox bottom decile percentage attendance of **2.8%** to mid-bottom quartile with **5.6%**, a 100% increase in attendance number to slightly above current fire code capacity, and a 100% increase in Social Return on Investment (SROI) as you will see shortly.

The second performance goal is to increase the 18 to 29 years old females in the U.S. who are “Faithful” from **2%** of the total “Faithful” to the Republic of Armenia’s **20%**. This would increase the 18 to 29 female total population from **246**, or **0.7%** of their population group, to **3,027**, which would be **8.8%** of their population group.

While the Khachkar Studios’ numbers may be on the ambitious side, they are built on a very solid foundation of evidence, as we just discussed in the four breakthroughs.

As for the methodology of number collection in the Republic of Armenia, we followed the same methodology as we did in the U.S. JI-Analytics built a model of all 160 active Armenian churches in Armenia based on on-site, in-person, and photo-verified field research Sunday visits at 100 of the 160 churches (63%). The numbers documented included attendance, ages, genders, and capacity.

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With the extraordinary BENEFITS from financial discipline with world-class benchmarking and management excellence as the “Framework”; and with leaders relentlessly seeking new insights to improve transparency, accountability, and performance (T•A•P), let’s move on to the single most management-helpful financial key performance indicator – Social Return on Investment (SROI).

As you will recall, SROI is the U.S. Armenian Christian Ecosystem body part 9 and will be the focus of Masterclass 9.

Senior leaders use Social Return on Investment (SROI) to advance transparency, accountability, and performance. The math supporting the social value can be defined by sector leaders. We define social value – the numerator – as the value of the “Faithful” from a formula including up to five components: KPI 1 total “Faithful”, KPI 2 18 to 29 years old “Faithful”, KPI 3 attendance transparency, KPI 4 financial transparency, and KPI 5 outreach plans.

We apply this methodology consistently among organizations. And, the investment – the denominator – is the total spending by the organization. The quotient is the SROI expressed as a multiple.

The U.S. Armenian Churches median SROI is currently **3.7x**, which is in the bottom decile of the U.S. Non-Armenian Orthodox. Our goal is to achieve a **7.6x** SROI within the next 5 years, to be in the bottom quartile of U.S. Non-Armenian Orthodox, resulting in a **100%** increase in the number of "Faithful". You will note the median of the U.S. Non-Armenian Orthodox is **9.4x**, and the bottom quartile is 78% of the median.

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On this slide, you will see again an unparalleled combination of parish "Faithful" numbers, Total Spending per "Faithful" numbers, and "Faithful" as a percentage of capacity numbers for 37 Armenian parishes in the U.S. This is a sample size of 23% of the 164 Armenian churches in the U.S. For integrity, we show the church name, location, affiliation, Total Spending per "Faithful", and "Faithful" as a percentage of capacity.

The key takeaway here addresses the often-repeated excuse by the underperforming that a shortage of money is the real problem. And, only if they had more money, they would be the best performers. Let us get right to the point. That's not a valid excuse according to the numbers. In fact, the more money spent per "Faithful", the lower the percentage capacity. And, of course, there are many other factors at work, and you cannot oversimplify complex ecosystems, and correlations are not causal. But, the correlation

between Total Spending per “Faithful” and “Faithful” as a percentage of capacity for U.S. Armenian parishes is moderately negative at **0.45**.

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Now let’s wrap up our masterclass by reviewing the seven steps U.S. Armenians are taking to grow by 100% the number of “Faithful” in the next 5 years.

The first four steps are as follows:

Step #1: Parishes are using Khachkar Studios’ free Sunday attendance counter app each week. Step #2: Parishes are publishing weekly attendance (KPI #1 and KPI #2) prominently across bulletins and all six social media platforms. Step #3: Parishes are posting weekly Saturday “Bring a friend. Bring a family member.” invitation videos across all six social media platforms – 52 weeks each year. Step #4: Parishes are building and implementing monthly outreach plans to increase the “Faithful” across two groups, ages 18 to 29 and 30 and above.

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With the first four steps in place, we can progress to the 3 financial transparency steps U.S. parishes are taking to grow by 100% the “Faithful” in 5 years.

Step #5 is historical and projected (5-year look back and forward view). Parishes are transparently sharing 5-year historical and projected financial and attendance data with their community.

Step #6 is financial audit transparency (independent verification). Parishes are transparently sharing independently audited financial statements and findings with their community.

Step #7 is quarterly ongoing accountability. Parishes are transparently sharing quarterly financials and attendance updates with their community,

These are the 7 steps that close the performance gap and every day bring the U.S. Armenian parishes closer to their goal of 100% increase in ‘Faithful’ in the next five years.

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Wrapping up this Masterclass #1, remember that Khachkar Studios is a multimedia studio and our mission is empowering Judeo-Christian Faithful through a good news Biblically inspired world-class benchmarking and management excellence “Framework”. And please, remember that in America, a best practice is to advance in good faith transparency, accountability, and performance, T•A•P.

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Before we conclude, let me encourage you to review Annex 1 and Annex 2. In Annex 1, you'll find a list of eight documents that will help you quickly recognize and overcome potentially hostile barriers to change. All eight can be found on the Khachkar Studios website.

We have already reviewed items 1 and 2, the Ecosystems map, and the Dunning-Kruger Diagram. Number 3 is a "Why 68 years of zero transparency" I-SROI memo. Number 4 is a "Conflicted self-interest" I-SROI memo. Number 5 is "The true cost of concealment" I-SROI memo. Number 6 is the "25 examples of self-conflict of interest" I-SROI memo. Number 7 is the Financial IQ and Financial Training Assessment materials.

Number 8 is for those who really want to dig deep into the financial discipline of Biblically inspired world-class benchmarking and management excellence. We highly recommend you read the 400-page seminal masterpiece book, [New Philanthropy Benchmarking: Wisdom for the Passionate](#), which is often called NPB.

To discover the high value-add insights in NPB, visit <https://newphilanthropybenchmarking.com>

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Annex 2 provides ten examples of positive feedback from independent, non-vested sources.

What is notable is the consistency of language. Across different news outlets, we see repeated words such as transformational, historic, unprecedented, extraordinary, visionary, and inspirational.

This consistency suggests that independent, socially engaged observers are reaching the same conclusion: that the Khachkar Studios framework, work, and funding are creating historically unprecedented hope for significant, positive, transformational improvement.

Let us give one example from Armenian News AM, one of the leading Armenian news outlets. The opening sentence of their article reads: "A new chapter in the history of Judeo-Christian philanthropy is being written – and its author is Khachkar Studios."

I encourage you to review these excerpts carefully, as they can inform your own efforts in growing the number of the "Faithful".

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In closing, we hope you are really truly empowered with the financial discipline of Biblically inspired by world-class benchmarking and management excellence – the “Framework” – to make amazing success in growing your “Faithful”.