

**Mission Study Report**  
**March 2010**  
**Central Presbyterian Church**

**Annotated Version**

**by**

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**September, 2011**

I've put in **red bold type** what I perceive to be key words, ideas, and issues in the text of the report followed by reflections of my own (in **red bold italics**).

## **1. Background and Purpose**

Steve Hagberg, from Presbytery's Congregational Vitality Workgroup (CVW) helped the MST define their focus:

- 1) Who are we?
- 2) Where are we going?
- 3) Who is our neighbor?

### 3. Longmont Demographics

	<u>1 MILE RADIUS</u>	<u>3 MILE RADIUS</u>	<u>5 MILE RADIUS</u>
POPULATION	11,534	78,245	90,405
(2013 PROJECTED)	(11,496)	(82,812)	(96,320)
HOUSING UNITS	5,066	32,566	37,475
HISPANIC ETHNICITY	39%	23%	21%
NON-HISPANIC	61%	77%	79%

The population age distribution is similar in all three of these areas:

0–14 .....	21%
15–19 .....	7%
20–34 .....	19-22%
35–64 .....	40-43%
65 + .....	11%

A majority of the members of our congregation are of non Hispanic ethnicity and live within 5 miles of our church.

## 5. Mission Statement:

English – **Central Presbyterian Church is a Christ centered community of faith advancing the Kingdom by reaching, teaching and loving people.**

La iglesia Presbiteriano Central es una comunidad de fe centrada en Jesu Cristo. Nuestro proposito es que el reino de Dios avance a traves de alcanzando, enseñando, y amando el mundo.

This statement easily came into focus after a thorough review of the congregational and staff input from focus groups and surveys. We felt time and again the words of reaching, teaching and loving coming out as basic needs of the congregation. All focus group members found it important to maintain our focus on Christ as the center of our community of faith. Central’s vision is to advance the Kingdom by giving praise, honor, and glory to God.

***Note how the mission statement breaks down:***

**Central Presbyterian Church**  
**is a Christ-centered community of faith**  
**advancing the Kingdom**  
**by reaching**  
**teaching**  
**and loving**  
**people.**

***Whatever we perceive our way forward to be, it must reflect each of these elements in the mission statement. The vision of Central PC as a missional/incarnational church that I’m proposing manifests each element of the mission statement.***

***“...is a Christ-centered community of faith...” Being a missional/incarnational church, Central would be a Great Commandment/Great Commission church, reflecting the purpose and structure of “church” as Jesus articulated it.***

***“...advancing the Kingdom...” The primary focus of a missional/incarnational church is growing the Kingdom (rather than an overt emphasis on growing the church itself).***

***“...by reaching...” This resonates with the idea of church as the “called-out ones,” of participating in the redemptive work of God by being the body of Christ in the community, reaching out to people rather than trying to attract people to come to us.***

*“...teaching...” Education, discipleship, and spiritual formation are integral parts of a missional/incarnational understanding of church, through traditional CE experiences for those who desire them, participation in community groups, and through our presence in the community where the way we live frequently teaches more to seekers than an entire curriculum of classes.*

*“...and loving...” Sharing the love of Jesus Christ with one another and with the community is at the heart of missional/incarnational church.*

*“...people.” A reminder that the church exists for people, people don’t exist for the church.*

## 6. Summary from the Congregational Survey and the Focus Group Reflections

Strengths-Numerous strengths of Central Presbyterian were identified. Four main areas emerged:

- Beliefs and Theology

The main *strengths* identified included **sound doctrine, theology and Biblical teaching and preaching**. *Essentials* broadly identified in this area included our core theological beliefs, such as: the authority of scripture, the person and work of Christ, grace, the law, and the importance of prayer. **Our calling is to praise, honor and glorify God in all that we think and do.**

*It is, of course, critical to maintain our doctrinal, theological, and biblical integrity. That's foundational to everything we do. It's equally important, however, to remember that we can't clean fish before we catch them, which is a crass way of reminding ourselves that right doctrine and theology and good biblical preaching in and of themselves will not bring people to a relationship with Jesus Christ. If we first come along side people and show them the love of Christ, the importance in their walk with the Lord of good doctrine and theology will gradually develop.*

- Programs

Respondents noted strengths in the **music program**, from children to adult, with a variety of styles and venues. Noted were Music in the Mountains, Musical Celebration of Christmas, Easter concerts and, Kirkin' of the Tartans. A comparatively large number of the congregation participates in the adult choir. This is a consistent and strong group of dedicated church members.

Central enjoys **wide ranging mission programs locally and globally**. We have partnered with Lusaka Central Presbyterian Church (CCAP) in Chawama, Zambia. They have visited us recently and we have enjoyed two trips there. In the last four years we have had six mission trips to the hurricane ravaged Gulf Coast area. For some 20 years we have worked with the Presbyterian Church in Aqua Pieta, Mexico. The youth annually serve on summer missions to inner city communities or Pine Ridge Indian Reservation for instance. We also join a number of other community churches for a day of work at local schools. We participate in work days for Habitat for Humanity. Kids Hope is a mentoring program here at Central to partner with at risk elementary students. Besides this, you will see many members of Central volunteering throughout Longmont.

Some people listed our education programs for youth and children as a strength. Other people highlighted our two worship opportunities, involving contemporary and traditional services.

Central's 105 year old sanctuary is rich in tradition and with a down town location. **Our long history in the Longmont community** is visible in numerous community arenas like the OUR Center, St Vrain Manor and Habitat for Humanity.

*We never want to lose sight of our programmatic strengths. What we're already doing well, assuming it continues to contribute to advancing our mission, we want to continue to nurture and pursue. Embracing the idea of being a missional/incarnational church, therefore, doesn't mean we don't keep doing what's already working for the Kingdom.*

- People  
Respondents noted the **people at Central Presbyterian as a significant strength, with a strong sense of community, family and loving support.** Also the congregation has a wealth of experienced and knowledgeable leaders which open up opportunities for programs offered for groups of diverse ages: small groups, men and women's groups, Wednesday Night Live, Faith Sowers, prayer circles, Prime Timers and, middle and high school groups.

Over the past year the session has developed well defined committees to facilitate ownership and communication in the session and congregation.

We have a strong core group of longtime members as well as a faithful blend of newer members. At this point **our members have a commitment to stay and work on this church, and a strong desire to achieve a common vision.** Our devoted group of congregational volunteers offers strength but needs cultivating.

- Leadership  
**Central Presbyterian has a strong core of leaders.** Our **lay leadership** is well developed and spiritually mature. Central is blessed with a **supportive and knowledgeable staff** to lead us in this next chapter. People consistently and positively mentioned the leadership of our music director.

*There is no doubt that our greatest strength (aside from the Triune God) is our people. The sense of community and loving support for one another already in place is the perfect foundation upon which to build our future of blessing the community—we do for those outside our doors as we already do for one another. And the commitment to stay and work and to achieve a common vision is, obviously, essential to the success of any vision we discern.*

**Weaknesses-** Even given our strengths, respondents noted some weaknesses of Central Presbyterian. Some of these items were listed elsewhere as strengths. This probably results in part from the different approaches and viewpoints of the various focus groups. It may also mean that, while we have strength in an area, we need to constantly assess it.

Four main areas were identified:

- Programs  
Respondents pointed out the **lack of opportunities in our adult education.** Also, the **education programs (children through adult) lack connectedness and continuity.** There is a **lack of youth involvement in the services and programs.** We would like to develop programs for post high school and singles. The **need for fellowship activities for all ages was consistently mentioned.** This may stem from a perceived lack of communication and PR. Pastoral visitation in the past has been perceived by some as lacking.

*We will want to work to develop a coherent scope and sequence of CE offerings for all ages but we must do so mindful of the fact that those who represent our mission field will not look to the church itself as a place to learn about the faith. For these individuals—and for current church members to whom involvement in a traditional CE experience is not something they're interested in (consider, for example, the ratio of people who attend Sunday school on a regular basis to those who attend*

worship on a regular basis)—the community group will be the place they are most likely to engage in a CE experience.

*The lack of youth involvement is a challenge. The primary way it will be addressed is through the hiring of a Youth Director and a revitalized youth program. But there are several other factors to consider. First, for youth to become more involved in services and programs they have to feel welcome, that their participation is valued beyond a Youth Sunday service or a Youth Mission Trip once a year. Second, youth are sensitive to the messages sent when a congregation understands “support” solely in terms of a line item in a budget. They know that while adults will only give their money to something they support, things that are really important adults will also support with their presence, time, and energy. Third, and perhaps most important, we can’t expect youth to become involved in services and programs that don’t speak to them. This is the single biggest factor in why youth are not more engaged in church. If we want their involvement we have to partner with them in creating a church experience that is meaningful to them, no matter how it appears to us.*

*We can and should be intentional about creating fellowship events for the entire congregation at the church. We need to all be together to help remind ourselves of the much larger family of which we’re a part. But we need to be equally intentional about creating fellowship events centering around our community groups and/or particular neighborhoods in Longmont, events that are not just for us but for others.*

- People

Identified weaknesses were the **decline in membership** and that **a relatively small proportion people are involved in leadership (20% do 80% of the work)**. We aren’t always seen as welcoming, which leads to exclusivity and limited evangelism. As with most churches, Central needs more congregational involvement, and more volunteers to develop into leaders. Many members expressed confusion about the policies and polity of the Presbytery.

*Declines in membership make everyone nervous because membership is the primary scorecard by which we’ve always measured the effectiveness of what we do. I’d like a lot of new church members as much as the next person, but we need to remind ourselves of the need to change the scorecard: it’s Kingdom growth we’re after. Church growth should be a consequence of what we do, not the goal.*

*Missional/incarnational church by its very nature disperses leadership among a much higher percentage of individuals and, because it’s focus is development of relationships with Jesus and one another rather than maintaining a church structure, the leadership is a good deal less burdensome.*

*The fact that we’re not always perceived as welcoming—and that we know we’re perceived that way—should be profoundly disturbing to all of us. The single most important thing we can do with visitors (and one another) is welcome them warmly, genuinely, and lovingly. And this is the responsibility of EVERYONE in the church, not just designated greeters or ushers or deacons or elders. This must be a priority for all of us, starting with the leadership of the church.*

- Facilities

Our worship facility is a 105 year old building with numerous additions. Not being totally handicapped accessible is a problem. This along with too few classrooms limits our programs and outreach. The old sanctuary limits the types of worship elements (e.g. music and technology) possible.

*Our current facilities are both a blessing and a challenge. They are a blessing because they are so much a part of our history and identity in the community; and the sanctuary, in particular, is such a beautiful space. The challenge they present, as noted, includes ADA issues, a lack of space, and marginal technology. We also need to be aware that to many in the neighborhood surrounding Central—especially Latinos—and to those in our mission field for whom traditional church attendance is not an option, what we see as historical and beautiful, they see as old, forbidding, and representative of an approach to Christianity they find offensive.*

*Whatever steps we take to address the challenges of our facilities, I want to encourage us to undertake them from the standpoint of enhancing our ability to be a blessing to the community. Having a nicer, more comfortable space for ourselves should be a consequence of what we do, not the motivation for what we do. In discussing any building-related question, I believe our first and most important questions should be about mission: how will undertaking this project better enable us to fulfill our mission to the community? if we don't undertake this project, will it hinder us in fulfilling our mission?*

*I believe that some renovations to our existing sanctuary (i.e. air conditioning and upgrading the audiovisual equipment) and the construction of a new multi-purpose facility that can function as a contemporary worship space and fellowship space with a commercial-grade kitchen and classrooms are essential to our ability to fulfill our mission to the community.*

- Worship

We have two Sunday morning services. The traditional service is well received and is worshipful. **The contemporary service is lacking in vision and focus.** We have not had a pastor to support and develop this service. To be effective we need strong pastoral support and direction. There is disagreement over the length and style of worship.

*Our 8:30 service is, I believe, an excellent traditional worship experience and one to which we must remain committed. While we might implement the occasional tweak from time to time, I strongly suggest that we leave this service as it is.*

*The 11:00 service is a challenge. While it is certainly more contemporary in feel than the 8:30 service it is not, strictly speaking, a contemporary service. It is a blended service. The primary issue with any blended service is identity: it's neither fish nor fowl...too contemporary for a traditional service, too traditional for a contemporary service. I'm very sensitive to the fact that this service provides a meaningful worship experience for some in our congregation. That said...*

*I believe that one of the most important elements in becoming a missional/incarnational church is the implementation of a true contemporary worship service (yes, that means electric guitars and a*

*drumset)—thus, the need for a new multipurpose space because our current sanctuary cannot accommodate what a contemporary service requires.*

*An issue that will need to be addressed is whether or not, in implementing a contemporary service, we keep the current blended service and offer three services a week or no longer offer the blended service. My guess is that this question will answer itself: once the contemporary service is in place, we'll see how many choose it over the blended service. We'll also need to address the timing of the contemporary service, whether it's on Sunday morning or another time during the week (i.e. Saturday evening).*

## Barriers

- External

We have had the **loss of members to other local churches**. Reasons noted for this move included other churches with a more contemporary worship style, a different preaching and/or pastoral style. **We are losing, or not attracting, the younger age group**. Also seen as barriers were the **demands of society and outside cultural events (sports, peers, etc.) resulting in an overall decline in volunteerism**.

*We are losing or not attracting younger age groups partly because we don't offer a true contemporary worship service. More often, however, it's because traditional ways of doing and being church are simply not on the radar screen of younger age groups. Increasingly, individuals in such groups themselves had little or no experience with traditional church at any time in their lives so it isn't reasonable to expect they'd seek a relationship with God now by going to a traditional church.*

*It is true that "secular" demands like soccer games and challenging work schedules make volunteerism harder, especially if the volunteerism in question is with an institution like the traditional church that holds little or no appeal to begin with. But, in general, younger age groups are no less committed to volunteering their time than previous generations; they just aren't inclined to volunteer in the same way. Younger age groups see no benefit in volunteering to maintain a program in a church. But they do see great benefit in volunteering to help a program in the community that results in the tangible betterment of people. This is part of the attraction to younger age groups of being involved in a community group that is doing mission.*

- Internal

The old, non-ADA-compliant facility is a deterrent to developing some new programs and up-to-date technology.

Insufficient finances can make program development and staffing difficult. **Giving is below the denominational average per attendee.**

*I believe there are two factors to consider relative to giving. The first is a function of traditional church culture which has tended to approach giving to the church as motivated by the church's need to receive. We have a budget and need members' money to support it. This creates a culture of cost-benefit where members ask, "Am I getting my money's worth (read: getting my needs met)*

*by giving to this church?" This requires coming up with a strategy each year to convince the congregation to part with their money. The church becomes one more institution asking for its share of the pie. Under these circumstances, it's easy for church members to reduce or withhold giving depending upon their perception of how the church is performing or how they, as individuals, are themselves doing financially. We tend to operate from a mindset of scarcity rather than abundance. The answer to this is to change the culture of giving so that members' giving is motivated not by the church's need to receive but their need to give back in response to what God (not the church) has done for them. Members don't ask, "Is the church meeting my needs in response to what I give?" but "Am I doing my part in meeting the needs of the Kingdom in response to what God has given me?" An increased awareness of the multitude of blessings we receive from God tends to foster a mindset of giving which, in turn, helps lead to a better understanding of stewardship as a way of life, not a season of the church year.*

*The second issue is to make sure we honor the giving of time and talent as much as the giving of money. Many churches pay lip service to this but, when push comes to shove, the real emphasis is, "Show me the money!"*

The general risks associated with change were also noted as a barrier. Some respondents noted a **lack of willingness to accept and adapt to change**. Many members perceive Central as a pastoral church. Because we function as a program church we need to change the congregation's pastoral dependency.

*Resistance to change is as unavoidable as change itself. In my experience, the best way to manage change is to be sensitive to the reactions of everyone, reassuring that the fundamentals of who we are and what we believe will not change, and to make a sincere, overt effort to recognize and honor the history of this congregation and its members. After all, it's their faithfulness to the present day that even allows us to ask of the Lord what His will is for us in the future. Trust, I believe, is the most important factor. If the congregation trusts the leadership of the church, they'll be more willing to follow our lead and the change, when it comes, won't seem quite so threatening.*

**Opportunities-** Although they pointed a variety of weaknesses, our respondents were much more excited and vocal to note many opportunities.

- Programs

Teaching opportunities are very important to the congregation's spiritual growth and maturity. This includes **strengthening the youth program** and increasing its outreach. The *children's program* needs further evaluating and strengthening. We would like to have more *youth and children involved in the worship services*. **Adult education programs are a very high priority**, with the congregation looking forward to more Sunday school classes and faith training (what it means to be a Presbyterian, and education in the Reformed Tradition). **It is important for Central to continue to nurture and develop our staff**. We would like to **encourage, develop and educate lay leaders and volunteers**. The congregation would like structured, continuing education classes and sermons on *relevant and tough life issues*.

The congregation noted the importance of focusing on our strengths: to use our skills and gifts to improve what we're already doing well.

*Any discussion of programs must be mindful of the pitfalls of doing attractional church, where the emphasis almost always is on doing more and better programs. But if people are no longer attracted to attractional church, doing more of the same and/or doing it better won't make any difference. Programs should be strengthened, youth ministry and adult education should be very high priorities, and lay leaders should be encouraged and developed. But in ways that are actually going to reach the groups in question and address rather than perpetuate the challenges themselves. We should have a stronger youth ministry, for example, but not if, by "stronger," we mean trying to come up with more activities to get kids to come to church as opposed to activities that will engage them where they actually are. And we should develop lay leaders but not if, by "develop," we mean trying to find more people to volunteer to run committees or attend meetings. We should develop lay leaders to take ownership of and participate in ministry and mission where the bulk of their energies are invested in blessing others (and, in the process, themselves) rather than sustaining a church structure.*

- Outreach

*New Members: We want to improve our outreach to visitors and new members. We want to identify new members' gifts and plug them comfortably into the church family, perhaps through mentoring.*

*Improving outreach to visitors and new members is admirable, as is helping them identify their spiritual gifts. But we need to be clear about what we mean when we say "plug them comfortably into the church family." If that means, "plug them into a committee," we likely will lose them within six months. Study after study has made it clear that churches have 6-12 months to help new members feel connected, nurtured, and worthwhile, or they'll leave. These same studies also make it clear that committee involvement is the least effective way to foster a sense of connectedness. The best ways: involvement in community groups and local mission.*

*Current Members: We want to improve our outreach to our own members through social events and educational/worship opportunities. Also mentioned were small group possibilities, and opportunities to integrate everyone into the active life of the congregation (across all ages, interests, skills, experiences).*

***Of course.***

*Community: We want to increase our outreach to the community to increase diversity across different ages, cultures and generations. This would include increasing our visibility, and community activities. We have a large Hispanic population in our neighborhood and want to foster relationships with them.*

*Improving our outreach to the community is as desirable as improving outreach to visitors and new members. And an increase in the diversity of the congregation would be a gift to us all. But we need to be sensitive to a basic reality. It is unlikely that the Hispanic population in the neighborhoods surrounding Central, for example, who most likely come out of a Roman Catholic tradition (whether they are active in the Catholic church or not) and who have a large Roman Catholic church two blocks away, will become involved in a non-bilingual Protestant congregation of predominantly older Anglos. This doesn't mean we shouldn't reach out to them, only that we shouldn't do so with the*

*expectation they'll attend church here, let alone become members, thereby increasing our diversity. Our outreach should focus on identifying needs of the Hispanic community that we can help meet, fostering relationships as a consequence, some of which might result in individuals becoming more overtly involved in Central.*

- Facility  
Despite the beauty of the old sanctuary and utility of our church facilities, we need to continually update to make our building look fresh and new. **We found opportunities to improve the worship with advanced technology: media and sound systems.** Improving accessibility within the facility will make Central more user-friendly and increase programs both in and outside of our congregation.
- Communications  
Along with change, **it is important to develop understanding and trust within our congregation.** Education and informational programs can be developed to help build structure, vision and continuity. Central can work to improve two-way communication through different media, classes, and messages from the pulpit.  
**People can be encouraged to use the bounty of communication tools available.** These include the church newsletter, the weekly bulletin, the announcements from the pulpit, the email blasts, our web site, the information and sign-ups in Fellowship Hall and the opportunity to get involved in the numerous church groups or committees.

## 7. Recommendations

### Short Term: Within the next 12 months

#### Mission

Create a brochure with mission opportunities that are financially and non-financially supported by Central with contact information.

**Yes.**

Provide at minimum one mission trip per year as an intergeneration opportunity.

***Yes, with the emphasis on “at minimum,” particularly when we keep in mind there are numerous mission opportunities in and around Longmont that don’t require a trip.***

Establish October as Outreach Month with sermons as well as all Christian education classes emphasizing our need to reach out to others in the community and globally.

***In becoming a missional/incarnational church, outreach becomes part of our DNA, an everyday emphasis rather than a one-month-a-year emphasis.***

Identify and develop continuing support for one or more specific local Hispanic community serving efforts.

***Again, this would be part and parcel of our identity as a missional/incarnational church.***

#### Congregational Care

Increase opportunities for fellowship, this was noted in all focus groups.

Designate a person (paid or volunteer) to coordinate and communicate available member care services at Central. This person would work in conjunction with the already existing partnerships created by the Deacons, Stephens Ministry and the Congregational Care Committee. Work to break the pastoral care Church model. Educate members on program Church.

***As part of shifting from a labor- and resource-intensive attractional church model, we will want to look at streamlining the administrative structure of how we do ministry, paying particular attention to working more efficiently in part by examining carefully where some responsibilities may be overlapping. Additionally, as more in the congregation over time move to involvement in a community group, more and more pastoral care will be handled within the group. This will help break the pastoral care church model.***

Develop opportunities for interaction of members of both services.

Encourage congregational summer activities/fellowship.

Develop a program to identify existing members’ gifts and passions and fit them into ongoing programs. Work with new members to plug them into programs or groups. This will improve the process by which we integrate new members.

***See my comments, re: improving our outreach to visitors and new members, p.10 above.***

Make information available for new members and the congregation specifically about ongoing men and women's bible study groups, other small groups and circles.

### **Facilities**

Determine which events and functions can effectively use the 3 properties to the north.

Identify and implement opportunities to improve the handicapped accessibility in the facility.

*These would be addressed by the construction of a new multi-purpose building.*

### **Finance and Stewardship**

Effectively update and educate the congregation on the financial status throughout the year. Keep stewardship alive all the year through.

*See my comments, re: financial giving, pp.8-9 above.*

### **Worship**

Work with the staff to enrich the contemporary service for example: experiment and try different things (music, message, media), vary the format and order of the service, different worship leader participation. Then attract feedback and make adjustments.

*See my comments, re: worship, pp.7-8 above.*

### **Deacons**

Within your ushering teams, identify and develop "warm welcome greeters" for both worship services.

### **Christian Education**

Develop the youth education program and resources. This would include getting youth more involved in the worship services and volunteer opportunities. Work to increase youth attending worship services. Develop a youth worship time aside from Sunday morning worship. Develop pertinent and relevant programs and teaching elements. This may include using church staff or outside speakers. Relevant topics may include: drugs, sex, alcohol or relationship issues. Increase youth attendance by outreach and improved curriculum.

Develop and implement a structured adult education program. This may include short term electives and also ongoing, long term studies. Classes may be on Sunday mornings or during the week like during WNL activities. Investigate stimulating and relevant topics to increase participation. Consider a faith training class- what it means to be a Presbyterian, the traditions of the reformed faith and the difference between a pastoral and a program church.

Establish a unifying vision for Christian education program, children's through adult.

Evaluate and strengthen the youth and children's education program to provide meaningful oversight and review.

*See my comments, re: programs, pp.5-6, 9-10 above.*

## **Personnel**

Develop and improve all communication opportunities. This could require the services of a communications expert to help identify what is causing communication breakdown and effect remedies. Work with the staff, lay leaders, Session and the congregation to improve communication.

*Given my academic background, this may be something I can help with.*

### **Long Term – within the next 2-5 years**

Develop and maintain small group information like the ongoing groups and members, material and resources available to new or established groups. This can be a paid or volunteer position.

*As the community groups ministry grows, it will need guidance and oversight by a volunteer.*

As a new pastor is called to evaluate and develop worship services. This would include the two services on Sunday (traditional and contemporary). Also consider our summer services to include one blended Sunday morning service and one alternative service at a different time.

*See my comments, re: worship, pp.7-8 above.*

## **8. Staffing Patterns and Recommendations**

During focus groups we also discussed briefly what is important to people in the new Head of Staff (HOS). It should be noted that this is what the Presbytery now calls a senior pastor to fully describe their position.

- 1) Preaching- dynamic, engaging, relevant, biblical, sense of humor
- 2) Administrator of Staff- delegate to staff appropriately, relate well to staff, provide adequate staff supervision, develop and consult with lay leadership
- 3) People Skills- personable, caring, engaging, relational, interested, consensus building
- 4) Worship Style - able to accept and /or lead both types of worship: traditional and contemporary

*I hope these have been addressed...*

We then looked at the potential staffing needs of Central after the HOS is here. This calls for staff that will compliment and work well with the strengths and gifts of the HOS. Suggested staff members as financially feasible:

- Contemporary Worship Leader

*Yes—this will be a fundamental requirement of the new contemporary service.*

- Pastoral Care Coordinator: designate a person to coordinate and communicate with available member care services at Central. This person would work in conjunction with the already existing partnerships created by the Deacons, Stephens Ministry and the Congregational Care Committee.

*In what I'm proposing, this would not be necessary. See my comments about Congregational Care recommendations, p.12 above.*

- Communication/PR person- within the congregation and outreach in the community.

*This person—Donna Ferrey—is already on staff, and qualified to handle any communication, PR, or outreach responsibilities necessary.*

- Christian Education Director- someone to coordinate and supervise the different Christian education program managers, (ex. children's, youth, adult, family, small groups, young people, prime timers).

*In what I'm proposing, a DCE would not be necessary. These responsibilities would be split, as they are now, among the Director of Children's Ministries, Director of Youth & Young Adult Ministries, and the CE Committee. As Adult CE eventually moves to community groups, there will be decreasing need for Adult CE planning by a committee or an individual.*

- Business Manager- finance and facility

*Depending upon the growth of the church itself, a position such as this might become necessary.*

- Small Group Coordinator

*As noted above, a volunteer will eventually be needed to nurture and oversee the community groups ministry.*

## 9. Reflections

As we've looked at who we are, where we're going and who our neighbor is we've discovered our mission statement. We are a Christ-centered community of faith advancing the Kingdom by reaching, teaching, and loving people. We've provided our mission statement in Spanish to help reach and remember our neighbors.

The recommendations within this mission study have been filtered through the Mission Statement and support it.

We as a congregation have had an opportunity to share our concerns and hopes for Central Presbyterian Church. In as much as we've shared we also need to take responsibility for working as a Christ-centered community of faith to accomplish the proposed recommendations. Every one of us; members, staff and Session must take an active role in accomplishing the recommendations and communicating every step of the way.

This congregation has shown that we are ready and willing to embrace the direction of the Holy Spirit as it leads us into the future as we seek to Praise, Honor and Glorify Go



