

This report is printed in its entirety, exactly as it was presented to College Hill Church by Mr. Coil.

Report to
College Hill United Methodist Church
Wichita, Kansas
January 5, 2005

By John A. Coil
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College Hill United Methodist Church

WHAT I DID

The Pastor, Administrative Council and the Vision 2020 Committee of College Hill United Methodist Church asked me to join with them to assess the Church and make recommendations as to how I might be able to help with some of the difficulties currently being experienced in the congregation. Toward this end I met with:

Interviews on October 29, 2004

Rev. Anne Rosebrock
Rev. Bill Crowell
Sandra Steele
Sara Lacio
Debbie Snell
Eric Strader
Jo Lynn Lewis
Linda Hiebert
Ross Hearn
Kathleen Pearce

Interviews on October 29, 2004

Administrative Council

Interviews on November 13, 2004

Liz Lippoldt
Members and friends of the church in 7 Groups

I gathered and studied 104 questionnaires which corresponds with the total number of people interviewed.

I received letters from:

Email: Martha Holroyd 10/29/2004

I read copies of the following letters:

March 12, 1999 Letter from Clark Israel to Congregation re: Commitment Sunday
January 25, 2001 from George Gardner to Congregation re: Chest of Faith and Trust
2002 from George Gardner to Congregation re: Chest of Faith and Trust
March 6, 2002 from Barry Gaston SPR Chair to Congregation re: clergy divorces
April 3, 2002 from George Gardner to Congregation re: termination of his ministry at College Hill UMC
April 4, 2002 from Barry Gaston SPR Chair to congregation re: termination of Pastoral relationship of George Gardner and College Hill UMC.

To: CHUM SS Classes From Barry Gaston Re: Continuing Support Efforts
April 30, 2003 resignation of Gary Collins

May 30, 2003 From Buz Lukens, re: reception and gift for Gary Collins
 March 11, 2004 From Kathleen Pearce, re: report on Budget.
 April 6, 2004 From Anne Rosebrock, re: Special Easter Offering.
 2004 From Kathleen Pearce, re: Pledges
 October 18, 2004 From Karen Mettling and Anne Rosebrock, re: Church Assessment

I studied the following:

Council Minute 9/13/2004
 Recommendations of Reconciliation Task Force
 CHUM congregational Response Plan (chart)
 A summer Experience for the Mind by George Gardner
 Church Council and All Church Conference Minutes 2/15/2000 **B**11/19/2002
Planning for the Post Building Era by Lyle Schaller 6/5/1974 consultant report to CHUM
Fifty-two Months Later by Lyle Schaller 10/3/1978 consultant report to CHUM
Unite in the Vision Membership Growth Task Force Report and Recommendations 6/26/1986
 Long Range Planning Committee Report to the Administrative Council 6/12/1989
 A Vision for Ministry, A Statement of Direction for CHUMC 1993-1996 10/12/1992
 Vision Document for College Hill United Methodist Church 11/17/1998
 90th Birthday Celebration Commemorative Booklet
 Form 2930 EZ 1999 by Bill Haney CHUM Finance Committee
 Repositioning Proposal Research Phase The Bill Morris Agency 6/14/1999
 CHUM Church wide Survey 1999
 Statement of Purpose circa late 1980's
 How it Began. A sermon on the founding of CHUM by William T. Ward, founding pastor.
 Financial Statements 1/31/2000 **B**9/30/2004
 CHUM Newsletter 1/5/2000 **B**10/8/2004
 College Hill 75th Anniversary History
 Attendance records 1/3/99 **B**10/10/2004

This Report is an assessment of what I learned and recommendations to the Administrative Council, Vision 2020 Committee, Pastor and Congregation as to what steps I think should be taken to begin to deal with the difficulties in the congregation.

WHAT I LEARNED

Here is a summary of the responses of the questionnaire I asked people to fill out on my visits on

Gender? Male 38 Female 66

Age?

<20	2	50+	26
20+	1	60+	18
30+	6	70+	24
40+	27		

Marital Status?

Single	14	Widowed	3
Sep/Divorced	11	Married	75
Committed Relationship	3		

How long have you been a United Methodist?

<1 year	0	10-14 years	10
1-4 years	5	15-19 years	9
5-9 years	8	20+ years	71

How long have you been active in this congregation?

<1 year	3	10-14 years	20
1-4 years	15	15-19 years	6
5-9 years	28	20+ years	26

Are you a member of this congregation?

Yes	98	No	5
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On the average, about how many times did you attend worship at this congregation during the past year?

None	0
Less than six times a year	3
About once or twice every two months	0
About once a month	5
About two or three times a month	36
Four times a month or more	54

How much time do you spend during an average month this congregation's affairs (including worship, study groups, meetings, committee work, travel, preparation, etc.)?

Less than one hour	0
1-5 hours	15
6-10 hours	32
11-15 hours	29
16-20 hours	8
over 20 hours	18

Please list the organizations, committees, and groups (including Sunday School Class) in the congregation in which you are now active

9:40 Planning Team		Living Room Group	
Adult Task Force		Martha Circle	
Agape SS Class	6	Mission Trips	
Alternate Lay Delegate		Missions Committee	7
Architects Class	12	Mom's Morning Out	
Art & Soul Singers		Music	
Bell Choir	2	Naomi Circle	
Boy Scouts	3	New Member Visitation	
Breast Cancer Survivor Group		Office	
Builders Class	9	Office	3
Café CHUM	2	Parents of Young Children SS class	3
Calling		Parlor Art Gallery Committee	
Cappuccino Crew	2	Plant Visitation	
Children's Programs	4	Prep/Serve Dinner	
Choir	8	Progressive SS Class	
CHUM Anniversary Committee		Quilting	
CHUM Foundation		Rebecca Circle	6
CHUM Foundation Treasurer		Recycling Group	5
CHUM Rep. to citywide singles council		Sacred Storytimes	
CHUM University Committee		Scholarship Committee	
Church Dinners		Single Directions Sunday School class	
Circle Chair		Single Social activities	
Communicator SS Class	7	Snack Supper	2
Companions in Christ		Special Projects	
Contemporary Studies	6	SS Teacher	3
Council	22	Staff-Parish Relations Committee	4
Decorator		Sunday School	9
Dinner for	8	Symbolic Movement	
Director of Music		Think Tank	4
Double Circle SS Class		Treasurer	
Finance Committee	7	Trustees	3
Foundation	3	Tuesday Dance Lessons	5
Greeter	2	UMB	17
Greeter Scheduler		Usher	13
Hand bell Sub		Usher Coordinator	
Hope Team	6	VBS Teacher 2020 Visioning	2
Labyrinth Guild	2	Viceroy SS Class	3
Lay Academy	6	Wednesday Evening Adult Classes	8
Lay Leader		Worship Committee	4
Lay Leadership Committee		Worship Work Area	
Lead Usher		Youth	6
Library	2	Youth Choir and Puppets	
Youth Mission Trip Sponsor		Youth Small Group Coordinator	
Youth Missions		Youth Special Events	

What leadership positions or offices do you now hold in this congregation?

100 th Anniversary Chair		Parlor Art Gallery Comm.	
Agape Class officer		Pianist	
Agape SS Class Treasurer		Planning Task Force Chair	
Architects Class Rec. Comm.		Rebecca Circle Co-Chair	
Bell Choir Director		Rebecca Circle Secretary	
Builders SS Secretary		Rebecca Circle Treasurer & Membership	
CHUM Endowment Investment Chair		Recycling Chair	
CHUM Foundation Secretary		Scholarship Comm. Chair	
CHUM Foundation Board		Single Directions SS president	
CHUM Foundation President		Small Group Leader	
Church Dinners Lay Leader		Snack Supper Coordinator	
Class Officer	2	SS Class Courtesy	
Communicators SS		SS Facilitator	
Council	9	SS President	
Council Chair		SS Teacher	5
Council Secretary		SS Treasurer	
Council Vice-Chair		SS Vice-President	
Director of Caring Ministries		Think Tank Chair	
Director of Music		Treasurer	2
Finance Committee	2	Trustee	
Finance Committee Chair		Trustees Chair	
Lay Delegate to Annual Conf.	2	UMW Vice-President	
Lay Speaker	2	UMW Circle Chair	
Library Care		UMW President	
Martha Circle Treasurer		UMW Unit Treasurer	
Membership Development		Worship Comm. Secretary	
Mission Trips		Worship Committee	
Missions Delegate		Youth Director	
Naomi Circle Leader			
Parlor			

Why do you participate in this congregation? (Please do not respond with what your original reasons for joining were, but what keeps you involved now.)

- 52 The open-minded, all-inclusive, and liberal-leaning philosophy.
- 45 The friendly people.
- 17 Worship.
- 16 Educational opportunities/SS classes.
- 13 Spiritual enrichment.
- 12 Outreach programs.
- 12 Excellent music.
- 11 Children and youth programs and education.
- 7 Anne Rosebrock's sermons!
- 7 I like Anne
- 5 Keith Williamson

- 5 Diversity of membership
- 5 Loyalty.
- 3 Bill Crowell
- 3 Love the pastors.
- 2 Activities.
- 2 I like helping out where I can.
- 1 Boy Scouts and my mom makes me come.
- 1 I hope that I can find a place for my children at church, so far that hasn't happened beyond Boy Scouts and attending services as a family.
- 1 I'm not sure.
- 1 Because it is great!

What are the strengths of this congregation?

- 64 The open-minded, accepting liberal congregational culture; Progressive Christianity.
- 34 Diversity.
- 20 The people are great.
- 15 Excellent educational activities for all ages.
- 12 Music program.
- 9 Pastors.
- 9 Excellent youth program and leader
- 8 Positive message; Non-literal interpretation of the scripture and intellectual discussion of faith issues.
- 8 The staff.
- 7 Commitment to mission and justice issues.
- 6 Worship Choices
- 5 Anne Rosebrock.
- 4 Children's program.
- 3 Good fellowship.
- 3 Lay leadership.
- 3 Diversity of topics of study.
- 3 Good sermons.
- 3 Spiritual help.
- 2 Financial order.
- 2 Longevity & history.
- 1 Boys Scouts.
- 1 Urban location.
- 1 I participate at CHUM because I love this church.
- 1 Vision.

What are the weaknesses of this congregation?

- 14 Finances.
- 11 Congregation aging.
- 11 Lack of vision, organization, Lack of a sense of a common purpose
- 9 More members need to step into leadership roles.

- 1 Adult Sunday School classes **B**We have 8 well-established classes **B**it's a struggle to start new classes. Classes needed for those 40 and under. Recently started class for young parents (3rd time) **B**hope it works out this time.
- 7 Lack of marketing program.
- 7 Youth program;
- 6 Deteriorating building;
- 6 Not enough opportunity to **A**n~~o~~w@each other.
- 5 A tradition of looking to the minister for everything.
- 5 Fragmentation **B**worship services, classes, social groups;
- 2 Lack of one congregation, i.e. 3 services with separate moods?
- 4 Not involved enough to say.
- 4 More sharing of church information.
- 4 Lack of participation.
- 4 Urban location.
- 3 Independence; Questioning minds; Not joiners.
- 2 Still somewhat unresolved conflict.
- 2 Not enough old hymns.
- 2 Too many classes.
- 2 Lack of racial diversity.
- 2 Integration of new members.
- 1 We need to learn how to stand up for what we do believe rather than spending so much energy talking about what we don't believe.
- 1 Structure for support in education and planning.
- 1 Lack of interest in learning what the Bible says to each of us.
- 1 Because we're so accepting, we attract those whose boundaries/manners are sometimes inappropriate.
- 1 Openness and honesty.
- 1 Diversity **B**too few people for me or my children to connect with and feel a part of.
- 1 Knowing what the policy and what the church stands for and against.
- 1 Possible cliques **B**the same folks seem to be in leadership positions in multiple areas.
- 1 We do too much for ourselves and not enough for the local community.
- 1 I wish there was a bit more emphasis on prayer.
- 1 Disconnect between the ministries of children and adults.
- 1 Not steering new members to small groups so that they can become a part of the church.
- 1 Single people are ignored. Our Sunday School teacher was reassigned to another class and our numbers have dwindled.
- 1 Women's groups; Men's fellowship.
- 1 Sometimes being too stuck in traditionalism;
- 1 Use volunteers more

If you could change on thing in this congregation now, what would it be?

- 12 A growing membership.
- 10 Worship Issues:

- 3 11:00 service needs to be a new hybrid of traditional and new (like 9:40), e.g. new music, innovative format. Take out the pews and bring a different kind of music to it. We must draw more visitors on Sunday morning.
- 1 Communion for everyone the first Sunday of each month instead of only at the 8:30 service.
- 1 More aggressive coordinated campaign to promote the worship services.
- 1 More interactive worship of all kinds; All worship services are very passive. There is little liturgy (the work of the people) for the people to do.
- 2 More congregational participation in worship, i.e. hymns, prayers, liturgy.
- 1 A more beautiful space for the 9:40 service.
- 1 Larger attendance at the 11:00 service or possibly blocking off the back half of the pews so people are encourage to sit next to another person and get acquainted.
- 8 Music Issues:
- Add one or two paid section leaders to the choir.
 - At least one old hymn each Sunday.
 - Hymns (only) used in 11:00 service.
 - Increase music ministries.
 - More congregational hymn singing **B**we have a great pipe organ and organist **B** wonderful for the majestic hymns of the church.
 - More exciting music at 8:30/11:00.
 - Some of the music program.
 - Update the music at 11:00; Balance tradition with modernism to help attract new people.
- 8 Not sure.
- 6 The youth group and the direction it is going.
- 4 Improve the physical facility **C**lights, heating/cooling and make modifications to altar area to bring participants closer to the attendees.
- 4 More community outreach.
- 3 More opportunities to get to know new people.
- 3 Add a staff member in a position that draws laity into ministry.
- 3 Need a greater sense of community and personal connection; Need opportunity for spiritual growth in small group settings.
- 3 Better financial situation so it wasn't always the first consideration in planning.
- 3 Lay leadership development.
- 3 More racial diversity.
- 2 Should be a minister at sanctuary door at the close of the service to shake hands with the people.
- 2 To be honest about its past so healing and forward movement are possible.
- 2 We desperately need a Sunday School teacher for the singles class. I have tried on my own to find one, but church staff should help since I have been unsuccessful.
- 2 We should be more sharp, clean, and focused about who we are and what we do.
- 1 Make 9:40 service at 8:30 or 11 so that persons active in a Sunday School class can chose contemporary or traditional service.
- 1 Find a way to interest the 9:40 service attendees to have an interest in a Sunday School class type activity.

1 I get tired of political emphasis. Too much church vs. state issues. I like traditional church.

1 A class to exercise in, we used to have one.

1 A third lamp in Trinity Garden ~~is~~ pay.

1 For now until flu season is over ~~is~~ please do not have the hand shaking ~~is~~ just smile and nod ~~is~~ suggested this a.m. on phone by a member who had to meet her son coming in from California and could not come herself. Wichita Eagle said the same thing she told us.

1 ~~is~~ a staunch believer in non-smoking and no alcohol ~~is~~ but this is by far in the minority!

1 More of a challenge (in self-?) in thinking and living-based scripture and Jesus Christ's teachings. ~~is~~ tell me ~~is~~ a soft little ~~is~~ way ~~is~~ don't know another way to express this.

1 Offer Saturday evening services to attract young who like sleeping in on Sunday.

1 On Youth Sunday they need to let them practice what to do.

1 Stress traditional families values at least as much as being open to other lifestyles.

1 Stronger clergy. More courage to challenge the hearts and minds of the congregation, less fear of being controversial, less fear of disagreement. If you have something to say on Sunday, even if not everyone agrees ~~is~~ people will come to hear, to grow, to debate. We were accustomed to being stretched.

1 A stronger church council that leads and sets goals for all groups and persons in the church.

1 Location of building.

1 Reach more people to tell them about our church ~~is~~ how wonderful it is.

1 My concern has been finding a Sunday School class to fit my needs/age group. That has recently been fulfilled with the creation of a new Parents of Young Children class. I have not yet attended due to help with sixth grade Sunday School.

1 Reinstate Education Task Force ~~is~~ Councils for all age groups.

1 I would like to be in a prayer circle.

1 More intellectually challenging sermons ~~is~~ have been helped and lifted by the sermons, but not challenged.

1 More small group activities (i.e., performance prayers, outreach groups).

1 I would have it be 5-7 people larger and have us do some more outside activities.

1 That I would become a better part of it!

1 Would not eliminate special offerings but give persons the opportunity to give as they choose.

ASSESSMENT OF CURRENT SITUATION AT COLLEGE HILL UNITED METHODIST CHURCH

A. Introduction

College Hill United Methodist Church (CHUM) is a large and complicated system. It is in the midst of a period of difficult change which has been central to its life for almost three years. It takes time and diligence to work through such change in complicated institutions such as College Hill United Methodist Church and patience is required. Making change in this congregation must be done carefully and thoughtfully with a proper and well-communicated plan. It is this latter thought that prompted the initiation of a Planning Process which led to this assessment and report.

College Hill is a large congregation and sees itself as unique in the life of the Kansas West Conference of the United Methodist Church as well as in the Wichita area.. It is aware of itself as a center of Progressive Christianity in a region that is not very supportive of such ideas. It works hard to articulate the positive values that foster a graceful pluralism without falling into the trap of standing for nothing. It is aware that it has a number of challenges that face it such as demographics internally and externally, an aging building, and the abrupt and traumatic change of clergy leadership after a long and largely successful pastorate. It is what is not perceived that is more significant at this time in the life of the congregation and threatens the future of the church.

The task of a consultant in working with a congregation experiencing significant challenges is to reveal the complexity of the situation. There are always the obvious issues that people see and then those not seen and there is never simply one problem. In complex organizations like churches, there are always webs of interacting issues which support and perpetuate difficulties, sometimes for generations and they are often under the surface. Resolving difficulties for the long haul, therefore, requires a system wide approach. Very often, churches settle on operational change rather than systems change as the solution for difficulties, when long term solutions are more complicated than that. Examples of an operational solution would be to change a staff member, or create a new committee, or reorganize a board. If the situation were to be presented in that manner, the problem would be "solved." Then, next, the system would simply converge energy and attention on the newly rehabilitated department or area, and force it to get back in line with the way it used to function because everyone feels more comfortable with the old familiar way of operating, even when it doesn't work! The problems of institutions are very much like those in families for they include multiple issues and roles which seek to perpetuate themselves. The focus of this report will therefore be comprehensive. I will identify all the issues that I see as pertinent. I will offer strategies to address the issues and I will provide a sequencing plan for addressing each issue so that it will be both time and cost effective.

Healthy churches grow in four ways which we have identified as Organic Growth, Incarnational Growth, Maturation Growth, and Numerical Growth. In brief, **Organic Growth** is concerned about change and transition issues, planning and review, governmental and organizational problems, Systemic matters such as Norms, Values, Roles, Conflict, Trauma, and Life Cycle Issues. **Incarnational Growth** is concerned about what kind of Christian the Church is trying to

produce. If you will, we are talking about the kind of product College Hill United Methodist Church produces. People spoke of this church as a church: whose message was progressive, positive, and fostered diversity; where the Adult Sunday School Classes served as the core of their friendships; whose Youth Programs are excellent and served to hook their children into the church; where the Preaching is excellent and gives members substance to talk about together. These characteristics of pride point at least partly to what this congregation wants to produce-- diverse and graceful people who are connected to each other as friends, growing and making a faith journey together and passing that faith to the next generation. There are other elements as well. **Maturational Growth** has to do with the manner in which people are grown and cared for through the stages of their lives. In past centuries, this was the area of greatest focus and the one in which congregations seemed clearest about, but which is under severe stress today as the pace of change is so intense. The Church carried much of this work out through the pastoral offices of the congregation as well as through the sacraments. Congregations today are tending to focus on **Numerical Growth** and this leads to growth for the sake of the institution rather than for the sake of people. Why do we need to grow? Such a question may seem silly until we start to really think about it. One of the most common answers I hear to that question is this: "so we can pay our bills and keep the doors open." This is not a very compelling or exciting reason for new people to become a part of a church. Another reason people give, is this: "we need people to help us do the work of running this church. We are tired." Why would anyone want to come to a church so they can do more work? Most of us are over worked today as it is. Folks can tell very quickly when a church wants new people in order to get something from them rather than to give them something. If Numerical Growth is to happen, it must be truly desired and the adjustments required to achieve it must be implemented; but seeking it for its sake is not very productive over the long haul. Numerical Growth requires attention as an evaluative process, but it cannot be the end in and of itself. In successful churches, Numerical Growth is a by product of sound Organic, Maturational, and Incarnational Growth, or put in market terms, growing churches are organized effectively, have a product that people need and want, and make known to the marketplace in a compelling way that they are helping people get their needs met.

This report will endeavor to address the desires of the people I talked with. It is significant that my sample is about 20% of the current average worshiping attendance of the congregation. Research indicates that worshiping attendance is the best indicator of actual size of a congregation. Worship involvement is usually the basic expectation of membership. In a congregation of this size such a sampling is satisfactory and can give us a reliable picture of the hopes and concerns of the congregation. I will organize my report along the four growth categories of healthy congregations since health and vitality seems to be a clear hope of those I had the privilege of hearing.

B. Strengths

The Church is located in an accessible and public place though as is typical of so many mainline congregations, it was built in a residential area which limits its visibility and intensifies the need for the congregation to connect with its neighborhood. The church building which includes three distinct sections is large and impressive and was built for the standard Sunday School of the middle 20th Century. The oldest of the buildings has 3 floors and a basement and includes a chapel and classrooms and a large multipurpose room. It presents the kinds of challenges one

would expect of a 55 year old structure. Maintenance is a challenging issue. The multipurpose room also serves as a worship space on Sundays for a contemporary worship offering. The main worship building is 42 years old, impressive and large with seating for about 935, is more than adequate for a congregation of this size. It also has a basement with extensive facilities. There is a parking facility on the north and west of the building. The office facilities are on the main floor, are centrally located and accessible.

The staff is comprised of very dedicated and creative persons. Those with whom I had the opportunity to speak care deeply for this congregation and are committed to providing the best service they can offer. The Senior Pastor, Anne Rosebrock has been on site for 2.5 years and has a deep commitment to the congregation. The Associate Pastor, Bill Crowell who has been with the College Hill for 3.5 years also cares the congregation. The preaching of these two ministers is reported to be excellent always providing members with rich spiritual food. Anne Rosebrock and Bill Crowell have worked hard and creatively to shepherd this congregation through a very difficult period in the congregation's history and are seen by most members as real gifts to the church. The senior and support staff have a deep love for the congregation and often work above and beyond what would be expected in order to provide the kind of programming needed in this church.

The music ministry is very much appreciated by the congregation. Choirs and ensembles support the worship life of the church.

An attractive newsletter, *THE CHUM*, with program information and a weekly column by the Senior Pastor and occasionally by other clergy is an important tool for communicating with this very large congregation. A very fresh and friendly website which includes past and present newsletters enables the public a window into College Hill UMC.

Programmatic areas include three worship services per Sunday, a fine Children's Sunday School, Choirs, Outreach Programs, a Youth Group, Adult Sunday School Classes, Boy Scouts and an abundance of other activities serving the needs of members. Excellence in programming is vital for a church of this size to flourish. An extensive organizational structure exists with a full range of Committees. The structure is primarily designed to manage the affairs of the congregation and is not well understood by most of the members. As a management oriented system very little attention is given to future concerns and trying to determine what God may want College Hill to do to make a difference in Wichita and environs.

Almost all members, that I talked to, loved their church and loved the people of the church and have deep hopes and aspirations for College Hill United Methodist Church to prosper and grow. Most appreciated the Pastors' sermons and the Worship of the Church.

C. General Context

The congregation is about 97 years old. The congregation has had 19 pastors. Nine pastors have served 5 years or longer. One pastor served 16 years. The congregation has enjoyed significant stability in the Office of Senior Pastor in the last 57 years with only 8 senior pastors from 1948 to

2005. This is an average of over 7 years. This congregation expects and supports long term pastorates and has had confidence historically in the relationship of Pastor and Congregation.

Predominately, the Membership of the Congregation does not live in the area where the church building is located. This is not a neighborhood church. The membership is scattered over the entire city. It lives the **A**oo busy@ifestyle characteristic of much of American life. It tends to have the orientation to church as a delivery system for religious services rather than the center for discovering and transmitting ultimate purpose and meaning in life. For a congregation in transition, this is a serious concern. Making such a transition successfully requires the investment of a lot of time and energy on the part of the membership to do what needs to be done in order to re-energize the communal center of meaning making **B**the church.

The age of the congregation is an important factor in the life of College Hill United Methodist Church . Of my total sample, 91.0% of the people were 40 years of age and older. Of the 40+ segment, about 26 % were 40-49, the group that is 60 - 70+ years comprises 39%, and the group that is 50 - 59 comprises about 25% of the segment. It is often this latter group that provides significant leadership in the congregation. That it is well represented in the sample is good because the congregation, both those younger and older, will tend to have confidence in its lay leadership. Even with this positive reality, there is anxiety in the congregation over the shrinkage of the congregation and the perceived diminishment of College Hill United Methodist Church's influence in the community. This anxiety will be intensified by pressures to change coming from external sources such as demographics, financial burdens, or competition. Of the segment that is 0-39 which was only 9 % of my total sample, 0-19 was represented by 2 young people and 30-39 had a total of 6 people. The aging of the congregation and the almost total uninvolvedness of the 20-29 age group with only 1 person represented in the hearings is a matter for serious concern. In a city like Wichita, the small size of this latter segment over against the size of the 40+ population invites many questions about the programmatic focus of the congregation. Three come to mind. Is this representative of the city and the surrounding neighborhood? What population does the programming target, existing membership or outsiders? What will be the impact on the Institution of College Hill United Methodist Church over the long term of serving this target?

Wichita is a major city in Kansas with significant impact in the economic life of the state of Kansas. It is a major manufacturing center in the United States especially for a city of its size and therefore has a large manufacturing workforce. As the **A**ir Capitol of the World@ is impacted by the struggles of aviation in a post 9/11 world which ripples through the entire economy of the city. Wichita is a center of conservative social agendas which engenders a lively debate on the social issues of our time and which the immediate past senior pastor was a very vocal advocate in the city for the more liberal viewpoint .

The larger social context and the active role of the former Senior Pastor in the debates and the location of the church impacts College Hill. How College Hill United Methodist Church interacts with its neighborhood populations and seeks to be a visible presence in Wichita is critical to its health and vitality. This reality must be a consideration in identifying and expressing the purpose of the congregation as well as in leadership selection, evangelism efforts, and program development.

II. Issues of the Congregation

A. Organic Growth Issues

1) Change and Transition

Change is an ongoing matter with which all organizations must contend. Change simply happens. There is really very little that we can do about it. As has been said, change is the only constant. It is transition that I want to address. William Bridges in *Managing Transitions* defines Transition as "the psychological process that people must go through in order to deal with the changed situation." "Change is external and transition is internal." (p.3) The challenge for College Hill United Methodist Church (CHUM) is to deal with transition. The need is intensified now and requires a profound investment of energy and time by the members, not just the staff, in order to accomplish this important work. When transition work is not done, a congregation can go through a lot of change, but when the dust clears, not much will be different. So much has changed. Many people have come and gone from College Hill, and few who have left will ever return. College Hill has a new Senior Pastor with extraordinary yet different gifts from her predecessor, and it is a different time requiring new approaches to effectively deal with the changes. The worship data shows that the ministry of College Hill has been declining since 1995, and new approaches were becoming increasingly necessary.

The story of (prior pastor's) misconduct has stunned members and requires them to transition to a more complex understanding of the man and the ministry he offered over 16 years. Valuing the successes of his era is difficult for some, and others are more inclined to gloss over this betrayal and only look at the good things. A thorough reflection on such a traumatic event is the most important action a congregation can engage in the aftermath. If it is left unaddressed, it saps the energy of the congregation and can cause a communal amnesia which will leave the church unable to take both the positive and negative lessons from the past to guide them in the future. Much has been done to address this matter; ongoing monitoring will be wise in order to obtain a complete transition.

A new age has engulfed American Life with the trauma of 9/11/01, and church life will never be the same again. The church has to be active in helping people address these changes and make sense of them before God. While it is vital that the congregation be clear about, and true to its identity, methods for ministry (how we do things around here) can change while still being faithful. We will know that a healthy transition with regard to this issue has been accomplished when members own the strategic location and vulnerability of Wichita in this new era and can clearly articulate and live peacefully with the reality that their true security is found in God.

The struggle of social transition in the United States is occurring with full force in Wichita around the issues of abortion, the influx of cultures and populations from other countries, and gay and lesbian concerns to name a few. This has impacted congregational life and challenged CHUM to address very complex and for some, disturbing issues. While this congregation has taken stands to embrace such issues in a manner such that it is indeed **A**ot your ordinary Church, **@**his direction of ministry is different from the historic norm of College Hill and in the aftermath of the trauma of ministerial misconduct, it is likely that there is pressure to return to an

older pattern. Ongoing integration and development will be necessary if the decision is to continue the direction the church has taken in the last decade.

The culture is no longer sure that the church, especially a mainline congregation, is meaningful to the issues they face. The cultural cycle of life has changed dramatically. Except for the possible family vacation, the hectic pace of life in a suburban culture is the same year round. A rich inner life **B**a vital spirituality has become very important to people in our culture and some highly successful churches have noted this development. They are responding to this effectively. People are connecting with the message and these churches are growing.

Any one of these issues of change would be a large challenge for a congregation to engage and integrate. Our era places all of them before College Hill. It would be easy to ignore them and return to some nostalgic past. For some this is very tempting and to do so would likely result in death. It is tempting to congregations in the face of such circumstances and decline to follow the market driven path without being clear about their core identity and values. This path is deadly as well. Being faithful to the story, core identity and values of the congregation is critical to the kind of integration required to enable the healthy transition that will invigorate new life.

2) Systems Issues

a. Size.

A number of organizational models have been developed in the last 40 years to enable a better understanding of congregations and the kind of leadership that should provide oversight. We know that how people understand their local congregation is profoundly impacted by the church they experienced in formative years. While this may provide us a referent for leadership and program life, unless that early church was of the same size as College Hill United Methodist Church, and the social framework surrounding the congregation was the same, it may not give appropriate guidance on the leadership and program requirements of a church like College Hill United Methodist Church. Different size congregations require a different focus and feel and a different set of organizational and leadership approaches if they are to thrive. This congregation is not synchronized properly. Primarily, this congregation functions and has the orientation to church of a Pastor Centered Congregation. In a Pastor Centered Congregation, the pastor is the central leader and everything does and must revolve around the pastor's leadership. This is fine and appropriate for that sized church but not in a church the size of CHUM. Evidence of this kind of orientation is revealed in the fact that the pastor is expected to know the names of the membership, spend her time attending most if not all of the congregational functions, be significantly involved with the Sunday School Program, attend Adult Sunday School Classes, teach outstanding classes, and be knowledgeable about and have her pulse on all facets of the congregation's life. It was stated that if a person was in the hospital, there was a real sense that they had not been visited officially by the church unless the Senior Pastor had been to see them. In the staff system, the office of Senior Pastor can be a bottleneck in some cases because so often the feeling is that the Senior Pastor has to have her pulse on everything and must sign off on everything. Most folks know that this is not reasonable, but there is still an emotional sense that this is how it should be. That communication is identified as a serious problem is a key indicator that change in this orientation needs to happen and transition is required.

This congregation has been for many decades (from a purely numerical point of view) a Corporation Sized Congregation or what I call the Purpose Centered Congregation. In a healthy Purpose Centered Congregation, the central feature is no longer the pastor, it is the Purpose instead, and everything revolves around the Purpose. The Purpose focuses the program life of the congregation. The program must be diverse and appeal to many different kinds of needs and people but must be designed to fulfill the Purpose of the congregation. However, even though College Hill United Methodist Church is this big, it maintains the orientation of the Pastor Centered Congregation. Therefore, even with a pastor that is very relational, has an extraordinary measure of personal energy **and** has significant management skills, this congregation will be unable to sustain strong vitality. There is significant activity in the congregation though much of it has to do with running the machinery of the congregation. Without addressing the orientation issues and helping people to transition to a new set of expectations more appropriate to the actual size of the congregation, a large congregation such as CHUM will simply plateau, and then if it grows it will engage in some kind of contention or the leadership will break down, and shrink again. Unless addressed the congregation will shrink to the size of its orientation especially since the culture does not support mainline churches as it once did.

Each sized congregation has a totally different set of dynamics. It is imperative that these are working well for a congregation to thrive in these trying times. Now it is important that all the leadership understand how a system the size of College Hill United Methodist Church needs to function so a commitment can be made to support healthy processes. Reflection about the nature of churches must take place so that persons can understand and feel secure in the development of the congregation. This change requires two steps. This congregation must shift its orientation first to that of a Program Centered Congregation before it moves all the way to the Purpose Centered Congregation. It must let go of those ideas and practices which serve as a drag to the progress of the congregation before it can move forward again.

Intervention Strategy # 1 1.5 day

I propose a workshop to be led by this consultant to identify size and systems issues in this church so people will understand the requirements for a successful church of this size. In addition, I propose a study of the life cycles of the church so the congregation can understand what is at stake here and to make this available to the leadership of the church.

3) Organizational Structure of Staff

The overall organizational structure is inadequate for the size of the congregation, and the staffing arrangement leave holes in the management. Such developments arise often in congregations where staffing has developed in a reaction to pressures rather than as a result of a careful thoughtful plan for ministry. A Purpose Centered Congregation usually has several divisions with senior staff persons having administrative responsibility for a division. The divisions should align functional areas of ministry resulting in every area of congregational life having someone responsible for it. The Senior Pastor oversees the total ministry of the congregation by working with these division leaders. This staffing arrangement is confused and fragmented in relation to the overall structure of the congregation. It is designed to give some

support to committees. In effective large congregations, the staff leads the operations while the Board sets the direction of the church.

Intervention Strategy #2 0-1 days

As part of the LRP process, develop a congruent staffing plan including job descriptions and accountabilities in the context of a careful review of the organizational structure of the congregation so that staffing is arranged and developed with attention to ministry focus.

4) Staff Issues

a. Senior Pastor

After the departure of a successful long term pastor, it is very common to have the successor become what is called an unintentional interim pastor. For many members, the expectation is that the new person should be like the predecessor in order to have a successful ministry and in fact they want this to be so because they liked how it was. That (prior pastor) was an extraordinary leader is unquestionable. That his way is the only way to successfully lead this congregation is very questionable. There are many failures in his ministry as well as many successes. His misconduct in the end damages the office of the Senior Pastor in significant ways and makes it hard for the church to trust those in the office until such time as they clearly disconnect the person and the office. His misconduct in a strange way helps Anne Rosebrock because while The (prior pastor) is a legendary figure, his failure makes him more human and mitigates the drive to get someone just like him going forward. The church landscape in this country is littered with big churches who keep trying to find a senior minister who is just like the **A**reat one@hey once had. All the while they decline from where they once were until they recognize this time of greatness was because of a constellation of energies that clicked. The (prior pastor) was controversial prior to his arrival at College Hill, but not considered great. If the stories are correct, his ministry prior was not stellar. College Hill was doing what it had done for some time but was ready for new leadership and the combination worked. Over time he became famous and in a sense **A**arger@an the church. He gave status to the church. What happens is that congregations who experience this dynamic cannot find someone to do that when the **A**reat one@eaves. The new minister always gains status by coming to the big church rather than gives status to the church. Maybe in time, if the relationship can hold and the new minister has similar inclinations and the congregation values the new pastor, this dynamic can develop, but it takes years. The secret is to trust God to bless the congregation, let the old go, and allow God to infuse new life into the church in a new way in the new relationship.

This situation is confounded by the failure in the end of the **A**reat one.@It gives the new senior pastor a doubly tough assignment **B**o some how live up to the legend for those who feel she should be like The (prior pastor) in all his gifted-ness, and at the same time to listen and minister to those who feel betrayed and angry at him for his failure and assure them that she is not like him in that way. In these situations, we wonderful human beings often have a hard time holding such contradictions in tension. We tend to see it one way or the other. The impact on the new senior pastor is a real wrenching as she is pulled both ways with these conflicting expectations. If I have made myself clear, you should be able to see that this would be a grueling position to be in as a new senior pastor.

Having intervened in many situations where this dynamic is playing out, this is the most hopeful I have seen. The work done in the last two years first by Bill Crowell and Gary Collins and the Staff Parish Relations Committee and in the persistence of Anne Rosebrock to keep conversation alive on this matter despite what I am certain was a strong desire on the part of many to put it behind has been the most healthy I have seen. It is never trauma that does damage to a congregation. It is the inability or unwillingness to process the trauma that does the damage. I must also say that this senior pastor is very tired but clearly has a deep spiritual well to draw from and practices wise spiritual disciplines to keep going forward with such positive energy.

Intervention Strategy # 3 0-3 days

It is a common practice for pastors of large congregations to secure the appropriate professional support to process emotional and organizational issue in a timely and regular manner. Good counselors, consultants and support groups are indispensable for such a high stress office. Pastoral leadership is of such importance to this congregation that it would be in the best interests of this congregation for the lay leadership to devote considerable attention to the care of their pastor(s) and families. This is more than a matter of salary. This has to do with support emotionally, spiritually, organizationally and developmentally. So much is at stake for College Hill United Methodist Church and a strong, healthy, capable pastor(s) with high morale and health are indispensable to the recovery of the congregation. It is recommended that the Senior Pastor continue the healthy practices she exercises and augment as appropriate with the following ideas:

1. That in coordination with a ministry plan to be developed and at an appropriate time that the Pastor be granted a sabbatical for rest and reflection.
2. That the Pastor take courses in Larger Church Management.
3. That the Pastor seek a coach/mentor. This should be a person that she really trusts, who can collegially explore and process this role . Choices would include but not be limited to:
 - a. A support group of other pastors in similar situations
 - b. This Consultant
 - c. A Corporate Pastor of another denomination.
4. That the Pastor seek regular support from a professional counselor to help manage the stress of this ministry
5. The pastor maintain a regular plan of exercise.

Some of the concerns noted by members suggest a view of ministry which sees the pastor as the provider of ministry and the congregation as the recipients of ministry. A Pastor is called to be a leader in a church like CHUM -- a Pastoral leader. A leader, on the basis of a trusting relationship is vested with authority by those led. The relationship of leader and followers is certainly not that of provider and recipient. A leader is made in relationship with the people. This relationship is a covenant relationship and has very important implications for life together

Intervention Strategy # 4 .5 days

I propose an exploration of the Covenant relationship of Pastor and Congregation and that this be part of the Planning Process.

b. Total Staff

The staff is comprised of wonderful people who are stressed, tired, and in need of team building. This is a result of a number of factors: work load; inadequate and divided office layout, inadequate staffing plan, boundaries issues related to space and tasks and ill defined priorities, funding issues that threaten their paycheck, lack of conflict management skills and procedures.

Intervention Strategy #5 Team building and Conflict skill development 1-3 days

a) The staff must learn how to more effectively talk with the person with whom they have the problems so I propose a set of team building staff days.

b) I recommend that in conjunction with long range planning that the administrative offices be consolidated and enlarged and configured for efficient interactions of functional ministries.

5) Governance and Organizational Structure

The organizational Structure is typical of many congregations in the United Methodist Church. Its design places the laity in charge of managing the institutional and initiating the programmatic affairs of the congregation. No one is involved in looking to the future, though some feel that this is the pastor's role. In reality, most pastors are usually so busy actually managing the system, that no one is looking to the future. (The challenge is that if these critical functions depend on the pastor and the pastor leaves, as they all do, where does that leave the congregation? One pastor could be a visionary and the management system might be weak. The next pastor could be a manager and then the needs of the future will be lost.) Here at CHUM, many of the leaders and members do not know how the system works and others feel it is simply too complicated. It is a management structure. With an Ad Council to establish policy, a Board of Trustees to deal with property, a SPR Committee to address personnel issues, and other Committees, it is cumbersome and lacks the agility needed to address matters in a timely manner with the proper controls in place. For it to work requires the enlistment of many people simply to run the machinery of the church. It presupposes an old approach to ministry in which people were brought into the church and put to work on a committee rather than involved in delivering ministries in the mission field right outside the front door of the church. In addition, as currently constituted, tremendous pressure is placed on the Pastor to hold it all together, which plays into the Pastor Centered Orientation and hampers progress in appropriate development of the congregation.

In a more effective and lean system, the Administrative Board and Trustees would become one body and would be reduced in size. This Board would be involved in Governance and would establish clear policy in the areas of:

- 1)Board Process Rules,
- 2)Relationship of Board to Pastor Executive Authority,
- 3)Limitations on Pastor Executive Authority
- 4)Policy articulating the Results Required of Ministry Initiatives. (This is the ongoing work of the board)

With these completed, the Board would empower the staff both paid and volunteer to produce those results. The Board would not focus attention on the staff work except to monitor compliance to policy, but instead would focus on policy development based on the will of the ownership of the church, that is the moral ownership, the Bishop and the people who are invested in making the congregation effective in mission--effective in achieving its reason for existence. Management is a staff task and Governance and Leadership is an Administrative Board Issue.

Structurally, management and governance are very confused in this congregation and until the Administrative Board is clear about its role and the clergy role and each enabled to disconnect from each others roles, dysfunction in this area will be present no matter who the clergy might be. In addition, until this matter is addressed, this congregation will not be able to consistently look to the future.

Intervention Strategy # 6 1-4 days

The Administrative Board, the District Superintendent and Senior Pastor explore the merits of Policy Governance⁷ and incorporate this model as appropriate into the life of the congregation

6) Conflict Issues

a. Levels of Conflict

At the current time, the congregation is not experiencing disruptive conflict although conflict is an ongoing issue in the life of all congregations. Currently, this congregation is primarily at a level 1-2 conflict. This level of conflict is not considered conflict by most people. This is important for it gives us a handle on the nature of any conflict and helps to identify appropriate strategies. It is not a matter of shame to be at one level over another level. The process of the conflict changes and the focus of effort changes as the levels increase. Not everyone will be at the same level. At Level 3 a contest is operating for the control of the church and people are really interested in winning. At level 4 people are interested in getting rid of other people and it becomes a matter of principle. It is very difficult for people to resolve conflict at level 3 and above without neutral outside assistance. Even Judicatory officials can seldom effect a desired peace because they do have a vested interest and are more effective when brought in at level 5.

b. Norms

In CHUM Church, as in all organizations, there are rules or norms which govern the way people live together. Often these are under the surface and even unconscious. There is a tacit understanding by everyone in the organization that these norms are not to be violated and this works fine as long as everyone knows the rules and is content to abide by them. If someone breaks a norm, this is very disruptive and there is some kind of sanction or pressure brought to bear to get them back in the proper place.

This is very often an issue around proper ways to communicate and differ with one another in families and churches. In this case, having direct and open communication with people is not always practiced, rather in some cases talking behind the back, telling half truths, triangling, not checking out a story with the person in question is practiced. In other cases, what has been described as bad manners has been practiced. Behaviors that could best be described as bullying.

In some cases this was a description of behaviors of past clergy. In our experience such behaviors are expressions of fear. Such fear is rooted I believe in lack of skill, rather than bad intentions. This congregation has difficulty with direct and open communication. It uses self-destructive explosive or indirect conflict processes rather than taking appropriate initiative to directly address issues through prescribed procedures

Intervention Strategy # 7 1 day

To address this issue, I propose a workshop in which we will identify the communication norms of this congregation (make them conscious, for there are others) and write new norms for your life together based upon Biblical norms.

c. Skills

Conflict in the life of a congregation is often seen as a sign of moral failure. The Bible does not support such a view. Rather it is the failure to address conflict in a manner which is life giving which is viewed as moral failure. While the level of conflict is low at this point, there have been times when it was high and poor processes were used. The development of skill when the heat is low is a very productive process for congregations especially when serious challenges are likely facing the congregation as difficult decisions stand in the future.

Intervention Strategy # 8 3/4 day

I propose training in conflict management principles and communication skills.

People have God given gifts for dealing effectively with conflict which can be developed. In addition to our gifts, there are skills which can be acquired to facilitate effective communication when people have differences to work out. If CHUM Church is to move into a new and effective future, it is vital that people learn how to contend with one another.

Intervention Strategy # 9 3/4 day

I propose a PACE Style workshop for members to develop these skills. These skills will be beneficial in family life as well as at work and church.

7) Financial Issues

*Correction: the practice of the Chest of Faith and Trust has not been used at College Hill for several years.

The largest identified problem of those with whom I talked was the issue of finances. It must be noted however, that while this is a serious problem in this congregation and must be addressed, large congregations usually struggle to fund all of the ministry. Economies of scale found in other businesses are less available since ministry is such a relationship intensive work. Staffing is always a very large piece of the pie and the more the congregation grows, the more staff is required. It is imperative that the church look for income in a number of places and a number of church professionals believe that for the next several decades it will be very difficult for congregations to fund their important work simply from the gifts of the membership and consideration must be given to more entrepreneurial approaches. The model is the monastery in the middle ages that ran several businesses to underwrite the work of the community.

During the period that I studied, no income was shown in the budget plan. The Chest of Faith and Trust is the approach used. A spending plan is created, but it seems that projections are made on the basis of the previous years experience with a growth number factored in. As much as we may hope for a radical trust and faith on the part of the staff, these are real people and such an approach places them in an anxious place. This approach does not enable initiative and innovation so much needed in this era of church life. At best, it maintains the status quo. The status quo in a mainline church is decline since market share is always declining when numbers are flat

Historically, at least for the last decade or more, CHUM has worked very close, maintaining very small balances. Things must have felt tight. This last year has resulted in larger operating balances than it has for many years. My experience is that large congregations tend to maintain approximately 30 days or one months payroll in reserve. I see that as a good rule of thumb not hard and fast, but it is a policy issue to consider.

Intervention Strategy # 10 0-3 day

*Correction: the practice of the Chest of Faith and Trust has not been used at College Hill for several years.

Reconsider the Chest of Faith and Trust approach in favor of a real income development plan. The Total Budget is a plan that must reflect a realistic picture of the congregations resources not just what they want to do. Explore and develop new approaches to funding the operational budget of the congregation including entrepreneurial approaches. Connect the budgeting process with the long range plans of the congregation. Teach Stewardship year round. This is not a new idea and I know it has been done, but it bears repeating. It appears that many members of the congregation feel a disconnect between what they receive from the church and their responsibility to contribute to making it all possible. . The leadership should at minimum participate in a 24-hour training program in stewardship education offered by this consulting firm to lead the congregation in a 15 to 50% increase in giving.

8) Trauma

The work we do in an intervention, such as the process undergirding this report, is for the purpose of empowering this church to move forward. We do not do this work in order to simply naval gaze and especially not to beat ourselves up or decry our brokenness or shame ourselves. We do it in order to learn and gain power to go on effectively and efficiently. Looking back is limited to gaining what we need to have understanding and then moving forward. This gives power to take control of our corporate life.

Congregations as well as individuals who do not know their history do not really know who they are. One of the most debilitating events in the life of a person is to be deprived of complete memory of their life. This results in a loss of identity. We teach the history of the United Methodist Church in Inquirers classes so we can know where we came from and how we as a people live and do things together. As families, we tell stories about grandpa and grandma and uncles and aunts as far back as we remember them, because the stories tell children who they are. Moreover, it is good to tell the unhappy stories as well as the happy ones, because it is important that children know that their forbears were real human beings, not some kind of godlike people

with qualities they cannot ever attain. Accuracy of the story is much more important than glory. The Hebrew people understood this better than any other people. That is why in the Bible they tell of the mistakes and the sins as well as the triumphs of their greatest leaders, King David, King Solomon, and others. It is also why Christians who wrote the New Testament told of the denial of Jesus by Peter and the persecution of Christians by Paul. In our faith, we believe that it is the mercy of God in Jesus that makes us OK, rather than being perfect people with a perfect story. This allows us to be real and at the same time to be relaxed enough to try again and to grow. It is this that is the bedrock of why we are a People shaped by the Word. This Word allows us -- even calls us to live in the joy of Thanksgiving. We can live in a spirit of Thankfulness, because God has given us this great gift of forgiveness which allows us to own who we really are and have the confidence to live boldly in that identity. We are real human beings, who have a real story. It is a story of woe and glory. When we have lost part of the story or bury it, we lose our identity and without identity, we do not know how we are to live and what we are to do. Such people tend to either sit fruitlessly, or wander, lost and heartless. The purpose of knowing one's history is to clarify the woe of a congregation so the memory can be complete and as a congregation, you can grieve your pain and cleanse yourself of pain and powerlessness.

I remind congregations over and over and as I said earlier in this report: it is never trauma that does the damage to a person or an institution, it is the inability to process the trauma that does the damage. Therefore, this unprocessed trauma gets played out over and over in the life of a person or congregation.

This congregation has recently experienced a very serious trauma in the misconduct of a beloved pastor. The details of the situation have been carefully guarded. The belief is that it is in the best interests of the congregation to keep information guarded since it would be damaging and in a crisis the usual approach is to engage in damage control. It is justified often on legal grounds or as a personnel issue and therefore properly private. On the face of it, to many people, this seems like a good approach. Over the long haul it generates distrust not only in the office of pastor, but in the overall leadership and is ultimately very destructive to churches. Additionally, it creates first and second class members, those who know and those who do not know and this injures morale and the sense of communal ownership that is required to pull together and overcome the pain of the event. A lot of very good work has been done here at CHUM in the aftermath of this trauma, but most of it has been done individually and the conversations indicate considerable ambivalence is present around this matter. Lots of private conversations have occurred but nothing that would be described as **A**n top of the table **@**o information can be explored and confirmed. Until this can be accomplished, there will be a **A**cret **@**f sorts in the system and secrets are destructive and dysfunctional.

When traumatic events happen, it sets an energy around the life of the congregation. We could say a spirit emerges that effects the hope of the congregation. It is subtle and usually unconscious, but it is very powerful. No one wanted these things to happen. But it did happen. The church is severely impacted by these events.

Reports came to me that people feel left out. They feel marginalized, on the edge and disconnected. Older members have communicated that they are tired and really want peace from

the turmoil and frustration in the congregation. The congregation needs to address issues thoroughly so that members can put matters behind them in a healthy way, or else they will make a separate peace and the energy of the congregation will dwindle.

When such a series of events happen, many feelings can be triggered, feelings as mentioned above and feelings of betrayal and abandonment as well as excitement and anticipation. At an emotional level, decline in the struggle to build a progressive Christian Community, or the sudden unexpected departure of a pastor without a thorough explanation, or untimely conflict will feel like abandonment to some and betrayal and hurt to others. We know that small children feel abandoned and hurt if parents divorce, and even spouses feel hurt and abandoned in a divorce. This is part of the reality of our spiritual side. What we tend to do though in our culture is listen only to our rational side and say that this is stupid, that we shouldn't feel abandoned or hurt and that we should just move on, so we shut those feelings down. This will create an atmosphere of tentativeness and fear or anger. In most severe cases, congregations can even become frozen and afraid to move on for fear someone else will leave them. Some people will choose to deny the reality of such an event. If the choice is to do that, or to bury the feelings in order to try to forget it, the effect is again to shut off that non-rational spiritual/emotional side.

An important ingredient that this congregation needs in order to thrive is to be able to sort out all the feelings so that all the feelings are permitted to occur. This will help rekindled confidence, enthusiasm, and hope. When a congregation, like a person, turns off one feeling, it cannot be selective. Shutting down one emotion effectively stifles all of them. It is impossible to feel happy if you cannot feel sad or angry. This leaves people and congregations stuck and bereft of enthusiasm and without a sense of purpose. In this case, there is a confusion of feeling which requires healing. As I have already said, this congregation has done excellent work on this issue. A timely corporate closure to this stage of the recovery will enable an energized, focused, and forward looking initiative.

Again, one last time, it is never trauma that does the damage to a person or an institution, it is the inability to process the trauma that does the damage, for unprocessed trauma gets played out over and over in the life of a person or congregation.

Intervention Strategy # 11 1.5 days

I propose in order to bring corporate closure and to corporately launch the congregation forward toward the centennial celebration of the church that the members of the congregation participate in an historicizing/storytelling process out of which we will identify the Beliefs, Norms, and Meanings of the congregation. Doing this will open the necessary conversations around important issues and it will provide very useful material for effective work in a Long Range Planning Process.

9) Communication

The website is a very inviting, attractive and informative site. It gives a good overview of the congregation and enables a point of contact. The *CHUM* provides good information and is attractive and serves to promote the Sunday Worship. It centers around the words of the Senior Pastor and tends to reinforce the central role expectation of the pastor. The impression remains

in spite of the excellent use of the internet that the primary approaches to communication in this congregation are in written and verbal form; yet, attention should be given to the fact that the larger culture is not a literary culture. Attention should be given to diversifying the forms of communication in the congregation. People are not gaining all the information they need to feel well connected and informed. This is having an adverse effect on this congregation's ability to get its message out.

Intervention Strategy # 12

I recommend that a communications committee explore and deploy new technology to help assist in telling the story of College Hill. For example: In the entry areas of the church, a Television or two could be placed with weekly **A**News[®] given by members of the congregation and staff members as appropriate. A camcorder and a VCR would be easily obtainable. These could run in a loop all Sunday morning so that people can stop and get caught up. With computer based equipment, people can be called and reminded of activities, thereby freeing staff for other duties, a special telephone menu can be created so members can call in to find answers to regular questions.

10) The Building

When one explores the kind of homes people are building and buying these days, certain qualities are regularly found in those houses. They feel spacious and open with considerable light. When people enter this building, they will not feel that except in the worship space. Attention should be given to renew the building. Parking is also a matter of concern and will require long term strategies to address. New church construction often includes a large gathering room so people can be welcomed and interact as they enter the building. This is not possible at College Hill. While it is apparent that an old building is an ongoing challenge and upgrading of facilities is needed, such efforts should be undertaken and sequenced within a long range plan.

A matter of serious concern to this observer is the administrative office arrangements. It is unsatisfactory for effective staff functioning. The staff is located in different parts of the building. The primary area is arranged poorly and should be remodeled so that people who work with or for other people are in adjacent working areas. In all the congregations I have worked with who have staff scattered throughout a building, I have always found that they struggle to be a team and work well together.

Intervention Strategy # 13

As part of the Long Range Planning Process, a study should be undertaken with professional architectural assistance to determine the appropriate course of action to address and satisfy the needs regarding office, educational, and recreational space.

B. Maturation Growth Issues

1) Small Groups

The development of effective small groups is a key tool in the growth and health of large churches. In our culture, with its growing isolation and loneliness, increased pressures,

proliferation of choices, expansion of cults, disruption and even disintegration of the family, dependencies and addictions, the need for small groups of caring nurture and support is critical. Possibly the best way for a church to meet the needs for acceptance, intimacy and nurture is through a powerful ministry of small groups. People need effective care in this area and this requires significant attention.

The development of effective groups usually includes these ingredients, voluntary self-selection, stated expectation that members join a group, proactive encouragement and enlistment of members to join, careful coordination of the whole program, significant ongoing leader training, and a way for the groups to give birth to new groups. This often becomes a focus of ministry in vital congregations.

The key to making small group life vital is lay leadership development. It does not require extensive additional building for the homes of members become the site for the meeting of small groups. Given the space limitations of the congregation at this time, such an approach should be well supported.

Some people think that Pastoral Care should only be done by the clergy. Pastoral Care work is very important in the church. It must be done and done well. In large churches it is common to have a staff person that is dedicated to that work. Other clergy take part in a share of that work especially in crises. The senior pastor will of necessity work with the lay leadership in crisis. Staff clergy will give as much personal attention as possible given their program responsibilities. However, limiting pastoral care to the clergy limits the capacity of large churches to grow and minister to ever increasing pastoral care issues as the church grows. The needs of the overall institution as well as individuals are better served by approaching Pastoral Care in a different manner-- that of moving to the development of small groups that support this critical work. . Certainly the pastoral offices which usually include Holy Matrimony, Funerals, Baptisms, Confirmations, Healing of the sick, Communion continue to be a responsibility of clergy. Making these adjustments will require significant ongoing communication and educational effort.

Intervention Strategy # 14

In the context of Long Range Ministry Planning, integrate and map out a comprehensive plan to utilize a small group ministry to attend to diverse ongoing pastoral care issues of the congregation, and put sufficient people and financial resource behind it to make it thrive

2) Program Development

In a church of this size, the development of programs which find a hurt and heal it are key to the health of the congregation and its growth. It usually takes staff to generate good adult and youth programs and to foster their growth. Effective program not only serves existing membership but is designed to meet the needs of those who are not members. In meeting needs, new membership is attracted.

The congregation must continue to develop program which addresses the challenges of youth and the choices with which they are faced on a daily basis that 20 years ago were not even

considered. In addition to this though, how does the congregation respond to divorce and what kind of supports are given to former spouses and children of divorce? Is there a program to address the spiritual needs of the underemployed or unemployed who are seeking work? Where does the faith address this and how do we support these people? What about young college people who are looking for work in a difficult market? How do we provide support and preparation for those considering marriage? What about those who are considering a second marriage and must blend families? What about those who are choosing to live together without the benefit of marriage, both young and old? How do we support seniors who have lost a spouse and are lonely and simply desire companionship? What do we do about those who are living longer but feel that the quality of their life is not good?

These issues of Maturation Growth are only a portion of what is out there needing the attention of a church. It is possible for CHUM to address many of these issues because of its openness and size and a small group ministry would enhance such efforts. The importance of focusing energy, resources and leadership to this cannot be understated.

Intervention Strategy #15 0-.5 day

As Part of the Long Range Planning Process, a demographic study should be undertaken to identify what needs exist in target populations that CHUM might be able to address programmatically that would be consistent with the Purpose/Focus of CHUM. Use of Percept Materials would facilitate this work.

C. Incarnational growth Issues

What kind of Christian does College Hill United Methodist Church intend to produce? What is to be the result of all of our doing? What is our purpose? Why do we exist? This is expressed in a Purpose Statement for the congregation which articulates the reason for its existence. The current Mission Statement is several years old and needs to be revisited to determine if it truly connects with the founding story and history of the congregation as well as the living current congregation so it speaks truly why CHUM exists

This matter impinges on all facets of a congregation's life. It not only affects the direction a church goes and the kinds of resources required to carry out the purpose, but it also directs the kinds of strategies a congregation will utilize to achieve the purpose. A clear sense of Purpose will guide a congregation to seek the people it wants to incorporate into the church and it will guide the building of a staff. Jesus had a sense of Purpose, he came to redeem the lost of Israel and it directed him each step of his way. He responded to some opportunities along the way like the healing of the Syrophenician Woman's Daughter, but he kept his focus and followed his path. The lack of a clear Purpose for ministry causes larger congregations to fragment, or become listless and ineffective.

Once the Purpose is clear, then a 3-5 year Focus must be identified for the congregation, which in turn will change as the congregation moves toward a more effective expression of its Purpose. The Focus must be rooted in a clarity of what is real in this congregation. It must take into account that there are 550 in worship. This Church must clearly affirm that it has indeed given up a Unity Model in favor of a Solidarity Model. A Unity Model requires that we be "One big

happy family" with agreement as completely as possible. A Solidarity Model allows for disagreement but a common ground on which to stand which is stated in a Common Purpose and a clear Focus. I believe that this is a critical issue for this congregation at this time in its life. Solidarity is the result of the last 18 years of this congregation's life but now that the glue provided by the former pastor to give sparkle to such hard work is gone, the people must claim it as their own and develop the infrastructure to build on it for a new day. When this occurs members work shoulder to shoulder heading in the right direction under a plan. When there is no Purpose, Focus, and Plan, the congregation misses the new glue that holds the thing together. Many mainline congregations in 2005, since they are not sure what they are about, focus on maintaining their buildings and hanging onto their members, and forget that there is a greater purpose that the buildings and members are to serve. It is important to maintain buildings and membership, very important, but each exists for a Purpose. This congregation must be able to state the Faithful Purpose for its existence in Wichita.

Intervention Strategy # 16 6-8 days

I propose Long Range Planning. At the beginning of phase 2, the Vision 2020 should be charged with responsibility to complete a Long Range Plan to cover a 3 to 5 year period of time.

(a.) At this time, the Vision 2020 should be authorized to steer the church through the processes outlined in this report in partnership with the consultant. It would ultimately have the task of completing the Long Range Plan to cover a 3 to 5 year period of time.

(b.) Orient the committee to the process to carry the plan to completion .5 day

(c.) Conduct Spiritual Needs Assessment and Analysis 2.5 days

(d.) Completion of Long Range Planning, which builds on a clear sense of Purpose and Focus.
3-5 days

D. Numerical Growth

Healthy congregations in population centers grow. Numerical growth for a congregation follows a clear and effective ministry. As any business person can attest, a business must meet a need or it will not continue to exist. And a business cannot stay level. It is either growing or dying. A Church cannot get to a point and stay stable. It cannot serve only the already existing people and it will never keep all the same people forever. People die. People move away. People change. A Church must be prepared for movement and must track its membership aggressively keeping very close, current, and accurate records.

Congregations must have a clear evangelism (marketing) plan. It must be clear who it is, what it can do and to whom it wants to give service. Then, it must vigorously and consistently execute its plan.

A congregation must work carefully to assimilate a new member, which takes about a year if all goes well. It must be very proactive, by using incorporation classes, small group involvement, brunches, regular connection with leadership, and entry into decision making process.

This work, though, without addressing the foregoing issues identified in this report becomes a form of sophisticated begging which does not result in vitality. It is a vital Church that grows. Vital Churches work hard to keep track of the flock.

Intervention Strategy # 17

I recommend sending a team to the Inviting Church Seminars of the Alban Institute or purchasing the Inviting Church video and training books to enrich the New Member Ministry practices of College Hill United Methodist Church.

CONCLUSION

As I said at the beginning, this is a very complicated system and no one issue is to blame for the difficulties that this congregation faces. A deliberate and thoughtful process designed to address all of the issues is what this report proposes. It has taken a long time for the congregation to arrive at this place and it will take some time to turn things around. This did not happen in just 2 years, decline has been in the works much longer than that. Many of these issues have been troubling this congregation for years. This process will place the tools you need to solve your problems in your hands, but these problems will require work to resolve. It is certain that this work will not succeed without your faithful prayer and participation. I know though that with God's help this work can be accomplished, I have made similar journeys with congregations in difficult straits. As we make this journey of renewal and healing, know that this will also renew you as well as this congregation. I invite you to hold this work in prayer on a daily basis so as this church is renewed, you will feel it as well.

IV. SEQUENCE OF INTERVENTION STRATEGIES

SEQUENCE ORDER	STRATEGY	Consultant DAYS	Participants
1	#16(a.) Re-authorize Vision 2020 Committee		Council/SPastor
2	#16(b.) Orient Vision 2020 Committee to Process	.5 day	Conslt/SPastor/2020 com
3	#1 Church Size Workshop Life Cycles Workshop	1.5 days	Council/All members/staff/2020 Com
4	#11 Historicizing	1.5 days	Council/All members/staff/2020 Com
5	#7 Conflict Norms	1 day	Council/All members/staff/2020 Com
6	#4 Covenant Relationship of Pastor and Congregation	.5 day	Council/All members/staff/2020 Com
7	#9 PACE Profile #8 Conflict Communication Skills	1 day	Council/All members/staff/2020 Com
8	#16c.) Spiritual Needs Assessment & Analysis	2.5 days	leaders/conslt/2020 Com
9	# 5 Staff Team Building	1-3 days	Staff/Conslt
10	#6 Policy Governance	1-4 day	Council/Pastor/DS/2020 Com
ongoing	#3 Senior Pastor Support Processes	0-3 days	SPR/SPastor
ongoing	# 13 Architectural Study		Trustees/2020
ongoing	#17 New Member Ministry Practices		New Member Com
ongoing	#12 Communication Strategies		Communication Task Force
11	#15 Percept Demographics Study	.5 day	2020 Com
12	#2 Staffing Plan	0-1 days	2020 Com/Conslt
13	#14 Small Groups	.5 day	Staff/2020 Com
14	# 16(d.) Complete the LRP	3 - 5 days	LRP
ongoing	#10 Income Development Program	0-3 days	Stewardship
Total Days		14.5 28 days	

