FMC Transition Final Proposals
As of November 12, 2015

This set of proposals begins with abstracts of each of the proposals and then follows with the full version of each of the proposals. The abstracts found at the beginning of this booklet are meant to glimpses of the proposals to give the main ideas, but they are not the entire proposals that are to be voted on during the December 6th congregational meeting. Please use the Table of Contents on the next page to find the full proposals.

To save your valuable time, the changes between the draft and final proposals are summarized here:

Mission and Vision
No changes

Leadership and Structure
• Language firmed up in abstract to reflect that acceptance of proposal means recommended (foundational) structure will be adopted for a period of 3+ years, with major changes during this timeframe requiring congregational approval
• Phase-in period, trial period, and role of the Implementation Team clarified in the abstract and Appendix 1
• Frequently Asked Questions (FAQs) added: “So who really leads the commissions – the chair or the pastoral adviser?”

Children, Youth, and Young Adults
• Updated wording in abstract to demonstrate alignment between this proposal and the Ministry Roles proposal
• Updated wording in the Resource Needs Identified section of the full proposal to demonstrate alignment between this proposal and the Ministry Roles proposal

Ministry Roles
• Added two paragraphs to the end of the abstract and the Example of Pastor Roles/Interaction with FMC Staff and Congregational Ministry section in the full proposal
  o Demonstrates alignment with the Children, Youth, and Young Adults proposal
  o Recommendation that ARC conducts a review of the ministry roles after they have been filled for one year
• Added the word “children” to Shannon’s primary role statement in the full proposal (p. 39)
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Abstracts (Bite-sized versions of the Proposals)

MISSION & VISION ABSTRACT

The task group was charged with reviewing our mission statement and determining if it is still a good match for our congregation, offering an alternate mission statement if the current statement was not a good match, creating a list of priorities that reflect the congregation’s interests, and developing a statement of core values that represent what is most important to the congregation. A more complete explanation of our proposal follows on page 10.

Proposed Mission Statement
Along with this mission statement, we recommend the congregation further explore what it means to be welcoming and how to be welcoming.

A welcoming faith community committed to
Making peace
Seeking justice
Serving as the hands, heart, and voice of Christ

Suggestions on how to use mission statement
• Incorporate into worship
• Artistic representation on display
• Put to music
• Reference in decision making and church business

Proposed Core Values
As followers of Jesus in our Mennonite traditions, our core values are . . .
Community
Relating in ways where we experience belonging and love, sharing and care, support and guidance, and fun and fellowship together.

Service
Reaching out beyond ourselves to relate with others, respond to needs, and share our talent, time, and resources.

Peace
Living in the way of nonviolence to bring about reconciliation, love, and justice in all relationships and restoration of God’s creation

Welcoming
Embracing diversity, respecting all people as worthy, and welcoming the other so that everyone finds a place at the table.

We aim to embody these values as we learn and grow together in the way of Jesus.

Proposed Priorities
Priorities are intentionally stated in broad terms as specifics of how and who will be developed through strategic planning which will be done when the new pastoral team is in place.

Outside the Congregation
• Service through Faith in Action
  o Organize and encourage broad participation of individuals and small groups in regular church wide activities, such as working at Gleaners, Family Promise (IHN), School on Wheels, and others.
  o Make issues in Washington Township a priority
  o Be more missional in the use of our FMC building and grounds.
• Support of and involvement in Mennonite Church USA
• Cultivate our identity as a peace church in Indianapolis.
  o Engage racism in our city
  o Promote environmental stewardship
  o Educate around peace issues

Inside the Congregation
• Develop and strengthen our ministry for children and youth.
• Strengthen our Mennonite identity and Anabaptist theology
• Provide safe spaces for exploring and questioning faith and having engaging Christian education.
The Leadership and Structure Transitional Task Group ("L&S") proposes that FMC adopt the organizational structure visually represented on page 2. This structure is recommended for the following reasons:

- To align with, and more fully facilitate, our mission, core values, and priorities
- To make church work more manageable given the limited and precious resource that is our time
- To better distribute power between participants, lay leadership, and the pastors

The aim of the proposed structure is to provide a solid foundation upon which a fully-realized, successfully operating, vibrant church community can be built. At its center are three principles:

1. A single governing assembly
2. Organization into autonomous commissions
3. A division of ministry and administration

L&S also proposes that acceptance of this structure be accompanied by a 7 month phase-in period (to August of 2016), followed by a 3 year trial period (to August of 2019). Both periods would be facilitated by the Implementation Team, constituted of individuals that have been involved in the FMC transitional process. During this timeframe the structure should remain stable, with major changes (e.g., adding or removing a commission) requiring congregational approval. However, the Implementation Team, in conjunction with those discerned to leadership positions, and the congregation as a whole, will have the ability to implement the fully realized church community with much freedom. This is a major benefit of the proposed structure; because it is high-level and conceptual in nature, it allows for flexibility and fluidity of lower-level details. The August 2019 milestone will serve as an opportunity to affirm and/or adjust the structure, after which it may be formally adopted into the FMC Handbook. Refer to Appendix 1: Implementation & Evaluation for additional commentary.

*The Leadership and Structure Transitional Task Group:* Lynn Graber, Ed Liechty, Michael Miller, Alison Schumacher, Hollins Showalter (chair), Steve Thomas

- More information can be found in the proposal on page 14. -
Meetings Framework

Congregational Meetings (as needed)

Leadership Council (trustees & pastor monthly, commission chairs quarterly)

Pastoral Team Meetings (monthly)

Staff Meetings (weekly)

Commission Meetings (as needed)

Ministry Committee Meetings (as needed)

Administrative Committee Meetings (as needed)

Trustees are not required to meet actively of the Leadership Council except when a particular committee or person tests responsible for a project or operates within their particular commission. May meet for a specific purpose or project as needed.

Congregation

Leadership Council

Worship Commission

Faith in Action Commission

Education Commission

Church Life Commission

Pastoral Team

Staff

Trustees

Conference Delegates

Facilities & Finance

Gifts & Discernment

ARC

Ministry

Administration
Background
In Spring 2015, FMC prioritized the transitional task of determining ministry needs for children, youth, and young adults. To assess the current ministry as well as gather input on a proposed integrated approach to faith formation, an ad hoc group reviewed the transitional report, conducted focus groups with children, completed the Affinity Mapping activity during all church Sunday school in August, met with the Denominational Minister for Youth and Young Adults, searched for best practices from other churches, and read articles focused on best practices in integrated and intergenerational ministry.

Proposal
Transition to an integrated philosophy of faith formation and pursue a pastoral candidate who embraces this type of intergenerational approach. We envision the role and ministry will contain the following (additional details can be found in the full proposal on page 31):

- Integrated ministry approach
  - Planning and developing curriculum, activities, service and worship opportunities that promote faith and spiritual development as a continuous intergenerational process
  - Merged Children’s Education, Junior Youth Fellowship, Mennonite (Senior) Youth Fellowship, and Adult Growth & Nurture into one ministry/committee to ensure continuity. The pastoral role would include oversight of and support to this committee. This committee would include adults, youth, and possibly children (4-5th grade) as representatives.
  - Aligned with mission and vision identified by the FMC congregation and pastoral team
  - Coordination with Faith in Action and Worship ministries
- Intergenerational participation in worship, fellowship, as well as continuing to offer children and youth opportunities and programming for peer-based faith formation
- Preparatory and ongoing training, development, equipping, and support of volunteers and parents on faith formation that is age-appropriate

Resource Needs Identified
The congregation has identified this area of ministry as a top priority, which means we need to resource accordingly. Those leading in this area need to be paid staff to ensure accountability and prioritization.

We recommend staffing this ministry with dedicated personnel whose primary responsibility is faith formation across the lifespan. This personnel need could be met by Pastor Shannon’s role along with the Youth Coordinator position as defined in the Ministry Roles Transitional Task Group’s proposal.

- Bringing continuity and depth to faith formation across the lifespan
- Being the keeper(s) of the vision for integrated ministry
- Energizing volunteer coordination and training that emphasizes an intergenerational approach Researching, developing, and recommending curriculum to establish relevant themes/goals for entire FMC congregation

The paid staff member(s) should have expertise in faith education and spiritual formation and could include any combination of the following:

- trained pastor(s)
- trained layperson(s)
- seminary students training in faith formation
MINISTRY ROLES ABSTRACT

Background
Using the Twenty Pastoral Tasks form (attached), discussions were held individually with Shannon Dycus, within this task group, during two 2nd hour discussions, and a 2nd hour class with the MYF group. While each of the pastoral tasks is important, there was strong agreement through these discussions for our pastoral leadership to focus on these top priorities:

Top Priorities
A*: Leadership/Administration
B: Christian Formation
C: Education
D: Missional Leadership
E: Strategic Planning
F: Missions
G: Dedication, Baptisms, Marriages and Funerals
H: Missionary Support
I: Preaching
J: Worship
K: Staff Development
L: Teaching
M: Crisis Care
N: Mission Planning
O: Community Involvement
P: Personal Development
Q: Community Engagement

*letters refer to the Twenty Pastoral Tasks form at the end of the proposals packet.

Remaining tasks would receive relatively less attention from the pastors, but would fit into the work of the proposed commissions, potential future staff positions and the pastoral team would be aware of the work/activity. The distribution of priorities is explained further in the proposal on page 31.

Shared Responsibilities with Pastoral Team:
1. With Leadership Council, develop and implement strategic vision and goals based on adopted congregational mission, seeking to keep ministries coordinated and interconnected (A,Q)
2. Provide crisis and congregational care for special and ongoing needs, along with congregational care team (M,N,E)
3. Active involvement in the teaching of biblical, theological and cultural topics (L)
4. Represent the congregation in the wider church and in the community, including IN-MI Conference and MCUSA (D)
5. Collaboratively participate in weekly pastoral team meetings and monthly Leadership Council meetings (A,R)

Ministry Description for Pastor Shannon:
Primary focus on Christian formation, education, youth, children, and ministry to the external community.

1. Represent pastoral team in Faith in Action (FIA) Commission
   a. Encourage and facilitates missional discernment as guided by FIA priorities (J,Q,A)*
   b. Serve with commission members as representatives to city-wide mission and justice organizations (C,F,J,Q)
2. Represent pastoral team in Education Commission
   c. Provide vision and oversight for congregational faith formation, integrating missional priorities (B)
   d. Recruit and equip youth leaders (teachers, sponsors, mentors) to offer leadership, program directions and integration into church life for JYF, MYF and young adults (B,S,T)
3. Preach 12 times a year, participating in worship leading, prayers, children’s times, etc. (I)
4. Supervise Administrative Support A and Youth Coordinator (A)
5. Attend to personal spiritual growth (P)

Ministry Description for Additional Pastor(s):
Primary focus on worship, congregational care, and church life activities.

1. Represent pastoral team in Worship Commission
   a. Preach up to 30 times a year (I)
   b. Assist in worship and music planning with attention to congregational needs and mission (H,J,Q)
   c. Resource and equip leaders in worship and worship planning (T)
   d. Coordinate church rituals, including baptism, communion, marriage, commissioning, parent/child dedication and funeral (G)
2. Represent pastoral team in Church Life Commission
   e. Offer leadership to Congregational Care Team, equipping and notifying them for pastoral care needs (M,N,E)
   f. Resource and equip small group leaders (M,T,O)
   g. Support facilitation of congregational fellowship with attention to congregational mission and goals (M,Q)
3. Supervise Administrative Support B and Congregational Care Team Leader (A)
4. Attend to personal spiritual growth (P)

See Pastoral Team and FMC Staff structure discussion on next page
Pastoral Team and FMC Staff structure

The diagram below depicts one potential Pastoral Team and FMC Staff structure that could result from adoption of the Leadership & Structure proposal. Although other Pastoral Team and Staff roles that support the Leadership & Structure proposal are yet to be fully defined, the Ministry Roles Task Group thought it would be helpful to outline one possible structure, especially as it relates to the roles of the two pastors. We recognize that some of these positions are new or different from the current structure. Also, please note that full-time equivalents and compensation for each position are to be determined: Youth Coordinator, Administrative Support A, Congregational Care Team Leader (member of Pastoral Team, could be lay/volunteer or paid position), and Administrative Support B. Job descriptions are further explained in the proposal’s Example of Pastor Roles/Interaction with FMC Staff and Congregational Ministry section, found on page 41.

Note: In this model, Pastor Shannon and the Youth Coordinator position may fill out the majority of time for the personnel resource need identified by the Children, Youth, and Young Adults Ad Hoc Group’s proposal.

The roles described in this proposal should be viewed as recommendations to help move the congregation forward, but they also need to be flexible in order to adapt to an individual’s gifts as well as changing needs within the congregation. It is also recommended that a review of the ministry roles be conducted by ARC after they have been filled for a year.
The Mission and Vision Task Group is comprised of members Annie Stewart, Brian Friend, Todd Grotenhuis, Janet Wakefield, Steve Thomas, and Sam Carpenter (chair). The committee was charged with reviewing our mission statement and determining if it was still a good match for our congregation, offering an alternate mission statement if the current statement was not a good match, creating a list of priorities that reflected the congregation’s interests, and developing a statement of core values that represent what is most important to our congregation. We began our process in mid to late May and had our first meeting on June 7. From the beginning, we emphasized the importance of seeking and receiving input:

- We reviewed feedback Steve received from his interviews with congregants (May/June)
- We considered and reviewed various process documents to help us develop our own process going forward (June)
- Committee members received input from key individuals who accepted our invitation to discuss mission, priorities and values. (June)
- We distributed a survey to receive congregational feedback on mission statements and core values. Around 36 individuals completed the survey (July)
- Held all church 2nd hour discussion with around 50 participants to give feedback about mission statements (August 2nd)
- Held 2nd hour classroom discussion about core values (August 16)
- Held all church 2nd hour discussion about priorities with around 40 participants. Partnered with Faith in Action to hold this discussion (August 23rd)
- Provided discussion sheet to small groups so they could rank and provide feedback on mission statements, core values, and priorities (7 small groups and 8 individuals responded)
  o Provided two 2nd hour classroom discussions for individuals who were not in a small group to provide feedback
  o Held 2nd hour discussion with MYF about mission statement, core values, and priorities
  o Also received written responses from individuals who did not participate in small group process
- Used all feedback to develop draft proposal to Pastor/Elder team.

MISSION STATEMENT

After considering in total the feedback, we received a few key themes stood out in response to the mission statement:

- Many people like the imagery around the body of Christ in terms of “serving as the hands, heart, and voice of Christ”
- There was a strong emphasis on peace
- There was a pull toward welcoming as well.
- Multiple times it was stated that “living the love of Jesus” was too vague
- We noted that a mission statement that had peace, serving, and welcoming would have three of the core values in it, so we considered adding the word community to it so that all 4 core values would be represented in the mission statement.
• We also followed on the discussion of having the word “welcoming” in our mission statement and that there was some concern about how well we as a congregation understood the depth of meaning behind the term. We felt a broader discussion around welcoming would be important as well as some education if we decide to adopt that term. We also had a discussion about an aspirational mission statement vs. one we feel reflects where we are as a congregation.

We decided to ask Beth Goering and Andrea Krause if they would craft two mission statements with the following guidance:

• Include “serving as the hands, heart and voice of Christ” or something similar
• Include “peace”
• Include “welcoming”
• Consider including “community”

Beth and Andrea gave great thought and deliberation to our request and responded with the following:

A welcoming faith community committed to

Making peace
Seeking justice
Serving as the hands, heart, and voice of Christ

Beth and Andrea added an explanation:
“We tried to find a good ‘s’ word to go with peace to make the triad alliterative. We checked a list of all phrasal verbs in the English language that start with S, and the only ones that would work at all are ‘sharing’ (which we don't really like because it makes us the ‘owners’ of peace), ‘sparking’, ‘stitching’ (which we kind of like because it elicits our Mennonite quilt-making heritage, but that’s maybe too ‘insider’), and ‘striking’. We selected ‘making peace’ over ‘living peace’ after Shannon's sermon about how we've domesticated peace. We thought living peace was too sedate.”

CORE VALUES

We received a lot of positive support for the core values that were presented to the congregation. Below is our proposal, which includes a few small changes from the way they were originally presented.

As followers of Jesus in our Mennonite traditions, our core values are...

Community  Relating in ways where we experience belonging and love, sharing and care, support and guidance, and fun and fellowship together.

Service  Reaching out beyond ourselves to relate with others, respond to needs, and share our talent, time, and resources.

Peace  Living in the way of nonviolence to bring about reconciliation, love, and justice in all relationships and restoration of God’s creation

Welcoming  Embracing diversity, respecting all people as worthy, and welcoming the other so that everyone finds a place at the table and in our relationships.

We aim to embody these values as we learn and grow together in the way of Jesus.

PRIORITIES
We saw that a broad array of priorities received support from those who responded. However, several things stood out beyond the others. We were able to narrow the listing to three priorities “outside the congregation” and three priorities “inside the congregation”. In some cases, priorities were blended together because they were similar. In other cases, one priority became a subset of another priority.

**It is also important to note that at a later point after the new pastoral team is in place, a strategic plan will be created to provide detail around priorities in the proposal. The priorities listed are intentionally broad in nature and do not include specifics around goals, action, and responsibility. It is intended that the “how to” and “who” will be part of the strategic plan.**

We decided upon:

### OUTSIDE THE CONGREGATION

- Service through Faith in Action
  - Organize and encourage broad participation of individuals and small groups in regular church wide activities, such as working at Gleaners, Family Promise (IHN), School on Wheels, and others.
  - Make issues in Washington Township a priority
  - Be more missional in the use of our FMC building and grounds.
- Support of and involvement in Mennonite Church USA
- Cultivate our identity as a peace church in Indianapolis.
  - Engage racism in our city
  - Promote environmental stewardship
  - Educate around peace issues

### INSIDE THE CONGREGATION

- Develop and strengthen our ministry for children and youth.
- Strengthen our Mennonite identity and Anabaptist theology
- Provide safe spaces for exploring and questioning faith and having engaging Christian education.
EXPLANATION OF PRIORITIES AS LISTED

We heard several times that the priorities needed to be narrowed down. Again, these reflect how we want to focus our time, energy and financial resources. We also want to reflect how those who participated in the process responded. These priorities are a reflection of that. Explanations follow:

- **Service through Faith in Action** – continuing to support programs like IHN, Gleaners and so on received a lot of support. Focusing on Washington Township received significant support but also some comments of concern that it was too limiting. We thought it best to highlight service as a priority, but to indicate that Faith in Action would help provide the leadership around where we would focus our service efforts. Through our priorities document, we can share how people responded about the different service opportunities.

- **Support for Mennonite Church USA** – this received broad support. We feel this is not something new but a continuation of what has been an ongoing priority. Perhaps there are ways for us to grow our involvement based on the level of support received for this priority.

- **Cultivate our identity as a peace church in Indianapolis** – this came through as a strong priority for our congregation. This is also something that would be a new priority for us. We felt that “engage racism” and “promote environmental stewardship” and “educate around peace issues” were ways in which we could cultivate our identity as a peace church. We recognize that there is support from a significant number of individuals within the congregation for both addressing racism and the environment. We recognize that support is strong even though it was not broadly spread throughout the congregational responses we received. By addressing these as a subset of cultivating our identity, we recognize their importance while at the same time we are not giving them the same level of prominence as the other priorities. We also felt education around peace issues was an important part of cultivating our identity as a peace church but it also did not receive as broad support as some other listed priorities.

- **Children and youth ministry** received more support from respondents than any other priority

- **Maintain our Mennonite identity and Anabaptist theology** received strong support, enough so that we thought it appropriate to reword it as “strengthen” rather than “maintain”.

- **Provide safe places for exploring and questioning faith and have engaging Christian education**. This received good support though it was not on the same level as the other two “inside” priorities. However, it was voiced strongly by MYF that this needed to be a priority. In recognition of the MYF emphasis, we thought that was enough to carry it into one of the three listed “inside” priorities.

**SUMMARY**

This is an exciting time for FMC as we are undertaking lots of work on who we are and who we want to be. The Mission and Vision Task Group greatly appreciates the participation we received from the congregation in a short amount of time. Special thanks to all committee members, Annie Stewart, Brian Friend, Todd Grotenhuis, Janet Wakefield, and Steve Thomas. Each made significant contributions to this process and outcome.

Submitted by – Sam Carpenter, Mission & Vision Task Group chair
The Leadership and Structure Transitional Task Group ("L&S") proposes that FMC adopt the organizational structure visually represented on page 15. This structure is recommended for the following reasons:

- To align with, and more fully facilitate, our mission, core values, and priorities
- To make church work more manageable given the limited and precious resource that is our time
- To better distribute power between participants, lay leadership, and the pastors

The aim of the proposed structure is to provide a solid foundation upon which a fully-realized, successfully operating, vibrant church community can be built. At its center are three principles:

4. A single governing assembly  
5. Organization into autonomous commissions  
6. A division of ministry and administration

L&S also proposes that acceptance of this structure be accompanied by a 7 month phase-in period (to August of 2016), followed by a 3 year trial period (to August of 2019). Both periods would be facilitated by the Implementation Team, constituted of individuals that have been involved in the FMC transitional process. During this timeframe the structure should remain stable, with major changes (e.g., adding or removing a commission) requiring congregational approval. However, the Implementation Team, in conjunction with those discerned to leadership positions, and the congregation as a whole, will have the ability to implement the fully-realized church community with much freedom. This is a major benefit of the proposed structure; because it is high-level and conceptual in nature, it allows for flexibility and fluidity of lower-level details. The August 2019 milestone will serve as an opportunity to affirm and/or adjust the structure, after which it may be formally adopted into the FMC Handbook. Refer to Appendix 1: Implementation & Evaluation for additional commentary.

*The Leadership and Structure Transitional Task Group: Lynn Graber, Ed Liechty, Michael Miller, Alison Schumacher, Hollins Showalter (chair), Steve Thomas*
LEADERSHIP & STRUCTURE PROPOSAL DIAGRAM
HIGHLIGHTS

- **Leadership Council** is the single, central, governing assembly. It is responsible for upholding the congregation’s mission, core values, and priorities. It is attended by trustees and pastors monthly. Commission chairs join quarterly. Others are called in as needed. Any individual in the congregation is free to sit in on meetings and/or propose items to be included on the agenda.

- **Trustees** are responsible for administrative and pastoral oversight. They also coordinate Leadership Council.
  - The Head Trustee assumes moderator responsibilities

- **Administrative committees** are largely self-sustaining, focusing on particular tasks that support the infrastructure of the church. They seek council from/give council to the trustees as needed.
  - The Facilities & Finance Committee encapsulates most of the tasks currently handled by Stewardship, the Treasurers, and the Buildings & Grounds chair (those pertaining to maintenance expenditures)

- Ministries are arranged into **four commissions**, allowing respective chairs, pastors, and members to concentrate their time and energy on activities within their related domains. These operate with increased autonomy and authority to carry out responsibilities.
  - Church Life Commission tends our responsibility of loving one another
  - Education Commission tends our formation of Christian love and faith
  - Faith in Action Commission tends our purpose of loving others in the world
  - Worship Commission tends our commitment of corporately loving God

- As needed, **ministry committees and coordinators** are formed under specific commissions to focus on particular tasks. Many of these groups/individuals may be largely self-sustaining. Some of these will be of limited duration, operating only during the time frame in which efforts are required. Meetings with, and sharing of resources between, other groups/individuals primarily occurs with those under the same commission, making interactions more relevant and productive.
  - The tasks of a number of existing FMC entities may be re-grouped in this manner

- **Pastors** occupy a central role, linking ministry and administration. They serve as advisers to the four commissions (two per co-pastor), providing dedicated guidance and resources to the associated chairs and members. Due to their involvement with multiple commissions, regular meetings with one another, and regular attendance at Leadership Council, the pastors help to recognize cross-commission synergies and facilitate communication.

- **FMC staff** supports all church entities as needed. They coordinate with ARC to ensure utilization consistent with their job descriptions (this is the case for paid pastors as well).

- **Ad hoc committees and working groups** are formed as needed. If administrative in nature, primary interaction is with the trustees. If related to a unique, temporary ministry, primary interaction occurs via attendance at Leadership Council.
  - These have not been included on the diagram due to their temporary disposition
DESCRIPTION

Note: this section describes in greater detail the elements of the proposed organizational structure. It contains some details that are subject to further examination/revision during the implementation and evaluation process (e.g., Gifts Discernment). Likewise, further elucidation of various church entities may be captured as implementation decisions are made. As such, this should be thought of as a working draft, to be finalized at such time that the implementation and evaluation process is complete. See Appendix 1 for additional commentary.

MISSION

[INSERT CONGREGATIONAL MISSION STATEMENT WHEN FINALIZED]

This mission—representing God’s call—“owns” the congregation and guides all its decisions and actions.

CONGREGATION

The congregation, made up of all members and participants, is the primary body of our church organization. It exists as a community of faith called together as followers of Jesus to live in love and serve God’s mission in the world. The congregation is a member of, and accountable to, Indiana- Michigan Mennonite Conference of Mennonite Church USA. The congregation assigns governance to the Leadership Council, agency to the Pastoral Team, and execution to commissions.

Authority ultimately resides in the congregation as a gathered body of members to:

- Discern mission, core values, and priorities
- Appoint participants to certain positions in the church
- Delegate responsibility and authority to individuals at the Leadership Council to govern the congregation on its behalf
- Call and entrust pastors to lead the congregation in living out its mission
- Approve a spending plan and make decisions brought to it by the Leadership Council
- Receive reports and recommendations from bodies in the congregation
- Hold the attendees of Leadership Council accountable for the governance tasks entrusted to it

The congregation holds two regular annual meetings to tend the responsibilities above and may call for additional meetings as needed to address agenda brought by the Leadership Council.

LEADERSHIP COUNCIL

Leadership Council is the single, central, governing assembly, with its authority delegated by the congregation. It is attended by trustees and pastors monthly. Commission chairs join quarterly. Others are called in as needed. Any individual in the congregation is free to sit in on meetings and/or propose items to be included on the agenda.

Governance is exercised at Leadership Council to:
• Uphold the congregation’s mission, core values, and priorities
• Ensure that both ministry and administration are aligned with the aforementioned items
• Oversee vision discernment, goal setting, and strategic planning
• Tend the membership guidelines and membership decisions
• Promote financial stewardship education and practices
• Recommend the annual spending plan to the congregation
• Sanction and appoint ad hoc committees
• Tend congregational crises and conflicts
• Develop policies and procedures to guide congregational practices
• Represent the congregation in conference, denominational, and legal matters
• Discern agenda for congregational meetings
• Recommend by-law changes to the congregation
• Make certain decisions within their responsibility on behalf of the congregation

TRUSTEES

Trustees oversee FMC’s administrative functions, as well as the pastoral team. Trustees coordinate

Leadership Council, and as regular attendees, they are in a principal position to reflect upon and recommend action in service of the congregation’s mission, core values, and priorities. Trustees are discerned by the Gifts Discernment Committee and approved by the congregation. They serve three year terms. The head trustee discerns the agenda for, and runs, Leadership Council, as well as leading congregational meetings.

Guidance is exercised by trustees to:
• Give counsel to/receive council from administrative committees such as Facilities & Finance, Administrative Relations, and Gifts Discernment, as well as conference delegates
• Oversee the pastoral team and delegate authority to its pastors to lead the congregation
• Coordinate Leadership Council

PASTORAL TEAM

The Pastoral Team is made up of pastors called by the congregation. They may be credentialed or lay pastors, salaried or non-salaried, and serve specific responsibilities and work with commissions as assigned by their ministry descriptions. If there are more than two co-pastors, one pastor may be designated as team leader to represent the Leadership Council and facilitate the activities of the pastoral team. Pastors are expected to work together in a collegial, collaborative, and professional manner. Pastors provide leadership by helping commissions align their ministries with congregational mission, core values, and priorities; assisting in agenda setting with commission chairs; facilitating communication; connecting commission work with that of other bodies in the church; and offering resources. The pastoral team meets weekly.

Agency, as authorized by the congregation, is provided by the pastoral team to:
• Keep the congregation focused on its mission, core values, and priorities
• Organize, preach, and teach in the congregation
• Provide direction and resources for all ministry through the four commissions
- Encourage all members to serve as ministers with their gifts and call
- Tend initiation of new members, baptisms, marriages, funerals, and communion
- Act on behalf of the congregation in the larger community and church
- Serve additional roles as assigned at Leadership Council

**COMMISSIONS**

The four domains of our congregational ministry – Church Life, Education, Faith in Action, and Worship - are managed by commissions. These commissions are generally composed of a chairperson, a chair-elect, a pastoral adviser, various discerned individuals, and others they call together as needed. Chairpersons (and chairs-elect) are discerned by the Gifts Discernment Committee and approved by the congregation. Tasks are delegated to participants with gifts and interests, and standing and/or limited duration groups are formed to engage in activities as needed. Commissions are empowered to make most decisions, take actions, and form policies for ministries in their areas. When there are matters that significantly affect the congregation, commission chairs are to bring these to Leadership Council for consideration. When decisions are made at Leadership Council, commission chairs participate in such decisions that relate to their commission’s work. Commissions are expected to communicate and coordinate with one another where their activities intersect. Commissions meet at their own discretion. Chairpersons attend Leadership Council quarterly.

Execution of activities is performed by commissions to:

- Carry out congregational ministries
- Call together individuals to serve as per their talents and interests
- Enrich the life of the Church
- Cultivate our Christian love

**CHURCH LIFE COMMISSION**

*Function*

Tend our responsibility of loving one another

*Responsibilities*

1. Promote participation, inclusion, and care in small groups (young adults through older adults)
2. Coordinate welcoming practices to incorporate newcomers in the life of the church
3. Plan activities that promote fellowship in the church
4. Arrange planning annual congregational retreats
5. Administer the Sharing Fund for persons in need within our congregation
6. Arrange care for persons in need or on the margins
7. Schedule meals for people in times of death, new births, illness, and crises
8. Send cards and flowers or plants to persons in crisis or the hospital
9. Arrange for an updated pictorial directory every two to three years
10. Coordinate follow-up interaction with visitors

**EDUCATION COMMISSION**

*Function*
Tend our formation of Christian love and faith

Responsibilities
1. Oversee Christian education for all ages
2. Oversee ministry to children, youth (JYF and MYF), and young adults
3. Plan workshops or trainings for learning and growth
4. Provide initiation of new members in preparation for baptism
5. Provide activities for spiritual formation such as retreats, spiritual friendships, and mentoring
6. Promote practices and provide resources for spiritual growth

FAITH IN ACTION COMMISSION

Function
Tend our purpose of loving others in the world

Responsibilities
1. Plan various outreach and service activities
2. Raise awareness of needs within our community and world
3. Call into being ministry groups and efforts to serve human needs
4. Manage the emergency assistance fund for persons outside the congregation
5. Coordinate work and volunteers for Interfaith Hospitality Network for the Homeless (IHN)
6. Provide linkage to outside service agencies such as MMN, MCC, MDS, etc.
7. Recommend spending plan for conference and Mennonite agencies
8. Promote peace, justice, and service work

WORSHIP COMMISSION

Function
Tend our commitment of corporately loving God

Responsibilities
1. Oversee planning and resourcing for congregational worship
2. Schedule worship leaders and service planning meetings
3. Arrange for planning special worship services
4. Incorporate rituals, music, and visual arts in worship
5. Ensure that the sanctuary is conducive to worship
6. Provide audio and visual services for worship and special services
7. Arrange the creating and storing of banners and other worship aids
8. Coordinate greeters, ushers, and nursery care

FMC STAFF
Staff is comprised of individuals on the FMC payroll. They support all church entities as needed, but coordinate with ARC to ensure utilization consistent with their job descriptions. Administrative assistant, janitor, webmaster, and other roles fall into this category. Staff meets weekly (or as appropriate per job description).
ADMINISTRATIVE COMMITTEES

Administrative committees focus on specific tasks that support the infrastructure of the church. They are largely self-sustaining, but seek council from/give council to the trustees as needed. Should sensitive issues arise that require extra deliberation, the trustees may be brought into the fold, who would then determine if further discussion in Leadership Council is warranted. Facilities & Finance, Administrative Relations, and Gifts Discernment are all classified as administrative committees. Conference delegates, though not “committees”, fall into this category as well. Administrative committees meet at their own discretion.

AD HOC COMMITTEES/WORKING GROUPS

In the event specific, temporary needs arise that are outside the scope of existing bodies, an ad hoc committee/working group may be formed. In contrast to a limited duration group that falls under a commission, these are often related to unplanned, unforeseen, or extra-budgetary activities. Ad hoc committees/working groups are sanctioned and appointed at Leadership Council. If administrative in nature (e.g., pastoral search committee), primary interaction is with the trustees. If related to a unique, provisional ministry (e.g., Indiana-Michigan Mennonite Conference hosting), primary interaction occurs via attendance at Leadership Council. Ad hoc committees/working groups meet at their own discretion.
FREQUENTLY ASKED QUESTIONS (FAQS)

Q1: This seems really simplistic. Have you thought about any of the implementation details yet?

A1: Yes. L&S is attempting to first gain alignment around a foundational structure before moving on to the details. That being said, *Appendix 1: Implementation & Evaluation*, contains commentary on this matter, including one option for the fully realized church community.

Q2: What is Leadership Council? Does it take the place of PET? Church Council?

A2: Leadership Council is a regular meeting of FMC leadership (trustees, pastors, and commission chairs). As highlighted by the question itself, we currently have two bodies/meetings that fill this role, which leads to overlap of responsibilities and the potential for confusion. Leadership Council consolidates everything into a single entity. The proposed model also allows this assembly of individuals to spend more time considering mission, core values, priorities, and engaging in long-term visioning, and less on oversight of day-to-day activities.

Q3: How did you land on those four commissions? Did you make them up?

A3: The proposed commissions were influenced by two sources: 1) the Congregational Discipling Model, and 2) Steve’s interviews, feedback to his report, and the subsequent creation of transitional task groups. The commissions represent an attempt to create alignment with those things that are of high value to FMC:

- Our community of members and participants loves being together...thus the “Church Life Commission”
- A desire to better minister to our children, youth, and young adults – and to have increased intergenerational faith formation...thus the “Education Commission”
- A reconfirmed desire to live our faith outside the walls of the church...thus the “Faith in Action Commission”
- Although direct feedback regarding Sunday morning worship was less prevalent, L&S feels it is safe to assume that most individuals want this element to continue...thus the “Worship Commission”

Q4: I’m nervous about the commissions having so much autonomy. Is this element of the proposal a recipe for disaster?

A4: A recurring piece of feedback is that the level of micromanagement at FMC is high. The idea of the commissions is that the focus is on “doing”. However, this needs to be supported within the proper framework to ensure success and sustainability. L&S feels that resources have been built in to the proposal to make certain commissions stay on track:

- Dedicated pastoral advisers
- Regular (though not constant) attendance by commission chairs at Leadership Council
- A group – the trustees – that are specifically tasked with keeping an eye on FMC’s ministries, and overseeing the administrative support they all require
Q5: How are the commission chairs and members going to know what is happening in the other commissions? It seems like good communication will be more important than ever!

A5: The resources mentioned in A4 are also in place to help facilitate communication between commissions and other bodies of the church. Pastors, who serve on multiple commissions, will meet regularly. Commission chairs will attend Leadership Council quarterly, where they will have the opportunity to interact with one another. This should ensure that, although autonomous, the commissions aren’t operating in silos. Good communication is key to any successful organization or relationship, so it is something we must constantly work on strengthening. To that end, Appendix 2: Recommended Practices contains a number of items related to this very matter.

Q6: Is anyone going to want to chair these commissions? These roles seem like a lot of work, and it was my understanding that L&S was meant to find ways to ease our time burdens, not increase them!

A6: We hope so! The intent for the role of commission chair is to help with resourcing, keeping lines of communication open between constituent members, Leadership Council, and the congregation, and providing overall line of sight to their area of ministry. They should NOT be responsible for organizing and executing activities on their own!

Looking more closely, the Faith in Action and Worship Commissions should continue to operate in very much the same manner as their predecessors, the Faith in Action and Worship Committees. The Education Commission is likely to be comprised of individuals and groups that exist within the current structure (Children’s Education, Adult Growth & Nurture, MYF & JYF Sponsors, and the Librarian). If it is felt these have operated successfully in the past, they may continue to be largely self-sustaining in the new structure. The meeting burden for commission chairs should be no more, and perhaps even less, than what is currently the case for certain committee chairs. Moreover, those meetings that remain are comprised of a smaller number of individuals with related purposes and goals. This allows for increased focus and efficiency. Lastly, Appendix 2: Recommended Practices contains many items that L&S feels can help to make church work more manageable.

Q7: Wait a minute – you didn’t say anything about the Church Life Commission! That one seems like a beast. With so much that could potentially fall there, won’t the chair be swamped?

A7: L&S recognizes that this commission is likely the most anxiety-inducing and challenging to implement/operate. Conceptually, it makes sense to group many of the tasks FMC has historically attended to, whether persisting or of limited duration, under a common umbrella. However, as stated in A3, FMC loves being together! Therefore, it comes as no surprise that there is a long laundry list of items we undertake to make this happen. Appendix 1: Implementation & Evaluation contains specific commentary on how we might implement the Church Life Commission so as to keep the level of involvement for those who lead it at a reasonable level. It is also fair to suggest that a renewed focus on mission, core values, and priorities could/should prompt that commission (and the congregation as a whole) to re-examine whether all of those activities are in line with what FMC strives to be moving forward.

Q8: Won’t both co-pastors want to serve on the Worship Commission?

A8: Not necessarily – not all pastors feel called to lead worship or preach. There are examples of this in the history of our own congregation. Obviously, the same could be said for
pastoral involvement in any of the four commissions. However, if the Ministry Roles Transitional Task Group and the pastoral search committee dovetail smoothly on this proposal, it should enable us to identify which commissions are in the most need of pastoral leadership, and to focus on finding an individual that will best complement Shannon’s callings and gifts. It should also be noted that even if a pastor is not serving a commission in an official advisory role, it does not preclude them from being involved with that ministry – especially for limited durations. Worship Commission is a great example of this; the non-advisory pastor can still be involved in select worship services, the same as any other congregant! They just won’t have the responsibility of providing dedicated guidance and resources to the associated chairs and its members.

Q9: So who really leads the commissions – the chair or the pastoral adviser?

A9: Leadership of a commission should be seen as a partnership between the commission chair and the pastor. Each of these roles serves an important function in maintaining well-balanced ministries. Having congregants in leadership ensures the church body is taking ownership of its mission, core values, and priorities. It is also a way to utilize the deep and diverse talents of FMC members and participants while reducing burdens placed on our pastors. Having dedicated pastoral support on the commissions ensures that professionally trained, well-qualified individuals are available to provide resources and continuity (since they won’t rotate off commissions as regularly as chairs). This should also mitigate the concerns expressed in FAQ 6. Hopefully, by working in partnership with one another, both the commission chair and pastor will find carrying out the ministries of FMC to be rewarding and manageable.
As stated throughout this proposal, L&S is attempting to first gain alignment around a foundational structure before moving on to implementation details. The congregation needs to agree on a direction before it sets sail. This is consistent with the original scope of the Leadership and Structure Transitional Task Group (link). That being said, L&S is sensitive to the fact that it would be hazardous to propose a structure that is un-implementable. Likewise, we acknowledge that certain individuals considering this proposal may be assisted by understanding what a more fully-realized “FMC Experience” could look like. Therefore, L&S has spent time processing some of the implementation details, coming up with one possible blueprint (visually represented on page 27). Note, however, that even with the additional shapes and connections, a diagram will never be able to fully capture all of the detail and nuance of FMC’s activities, interactions, and practices. Nevertheless, hopefully it provides some assurance that the (simpler) foundational structure can, indeed, serve as our compass.

As stated in the abstract, acceptance of the L&S proposal includes not only adoption of the recommended organizational structure, but agreement to a 7 month phase-in period (to August of 2016), followed by a 3 year trial period (to August of 2019). The task of the Implementation Group will be to work through each accepted transitional proposal deliberately, recommending to leadership, and the congregation as a whole, the details that will bring about the fully-realized church community.

With respect to the organizational structure, the Implementation Team should consider the following*:

- A plan for communication, coordination, and decision-making
- Which individuals/groups are best suited to oversee adoption of the items listed in Appendix 2: Recommended Practices
- Whether implementation details in the Description section of this proposal need revision
- Of major deliberation will be the Church Life Commission. See pages 28 and 35 for commentary.
- The appropriate number of trustees: L&S recommends three, with one serving as the “head trustee”.
  - The process by which the congregation endorses the “head trustee” should be ascertained
- The appropriate length of trustee terms: L&S recommends they serve three year terms.
  - Serving consecutive terms may also be considered
- Membership requirements for individuals to serve in various leadership positions
- Engagement with the Ministry Roles Transitional Task Group and/or the pastoral search committee to ascertain the commissions that existing and new co-pastors will serve in advisory capacity. This will directly inform the gifts and callings that FMC should be looking for in a new co-pastor.
- The nature of the phase-in period: Certain elements of the proposed structure may be adopted right away, while others could require a longer time frame. L&S recommends that the Trustees, Commissions, and Leadership Council are either in place or ready to begin by the August 2016 Congregational Meeting (i.e., the start of the new school/“committee” year).
- In partnership with the existing Discernment Committee, decide how current roles map to those within the proposed structure
• An evaluation mechanism and schedule: The three year trial period allows several chairs to experience a given element of the new structure, determine what has and hasn’t worked over a period of time, and determine how it might be improved.
• Certain commissions – mostly likely Church Life and Education – might require more frequent reevaluation points and/or increased attention and support. One possibility is to appoint a trustee and/or dedicated group as an additional resource during the trial period.
• Commission chairs might also benefit from attending Leadership Council more frequently than once per quarter during the early stages of the trial period.
• Trustees might benefit from meeting outside of Leadership Council during the early stages of the trial period.
• Changes to the FMC budgeting/spending guidelines: The new organizational structure creates an opportunity to execute these practices differently.
• How the Gifts Discernment (administrative) Committee will be involved
• L&S recommends that Gifts Discernment lead the process of identifying individuals to serve as trustees, commission chairs, and perhaps select positions of note (e.g., treasurer). Beyond this, it needs to be decided if the trustees and commissions themselves should take a larger role in calling out individuals to assist with administration and ministry needs. Even if this is the case, L&S expects that Gifts Discernment will still be available to provide information and assistance.
• How changes will be formally incorporated in the FMC Handbook

*This list is not exhaustive, but hopefully serves as good starting point.*

Finally, L&S wishes to echo the sentiment expressed by other Transitional Task Groups: success is contingent upon each of us doing our part. Regardless of the structure or model put in place, we all need to reflect on where we have time, energy, and talent to contribute. We then have to communicate this via our Ministry Opportunities Forms, our Discernment Forms, and conversations with pastoral and lay leadership. If we can collectively make the job of the Gifts Discernment Committee easier by volunteering to take on various roles, and by affirming each other in leadership, we can make the work of FMC more joyful, focused, and efficient.
The Worship, Faith in Action, and Education Commissions appear fairly streamlined in their respective charges, while the Church Life Commission has a very large subset of responsibilities. One way to view this is that the Church Life Commission touches every single member and participant at FMC in some way, while members and participants may choose to participate – or not participate – in the Worship, Faith in Action, or Education Commissions. For instance, participants may elect not to attend worship, may not have children in Sunday school or choose not to attend adult Sunday school classes, or elect not to participate in the many volunteer opportunities Faith in Action offers us. However, those same participants may perhaps be giving or receiving meals through Meal Train, may participate in the occasional potluck or Soup Supper, or be a part of the FMC community through phone calls and emails of support and friendship.

The Church Life Commission is critical to our sense of community, to building and maintaining community throughout our many ways of caring for each other. We know that fellowship with each other, particularly over food, is much beloved by our congregants. Yet we also know that filling the fellowship chair role has been very difficult for the Discernment Committee for years now. In the Church Life Commission, the duties of the fellowship committee are but one part of a larger, caring community picture. So, how can we make this work?

L&S has thought through several ways the Church Life Commission could be implemented to make chairing it less daunting and more of a manageable role. The activities FMC has historically undertaken to build community could be grouped into three sections under the Church Life Commission based on common themes:

<table>
<thead>
<tr>
<th>Church Life: Sunday</th>
<th>Church Life: Building Community</th>
<th>Church Life: Times of Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday Morning</td>
<td>Menno Women Committee</td>
<td>Caregiving Committee</td>
</tr>
<tr>
<td>Potluck Committee</td>
<td>Newcomer Follow-Up Committee</td>
<td>Hosting Committee</td>
</tr>
<tr>
<td></td>
<td>Soup Supper Coordinator</td>
<td>Meal Train Coordinator</td>
</tr>
<tr>
<td></td>
<td>Small Groups Coordinator</td>
<td>Funeral Committee (limited duration)</td>
</tr>
<tr>
<td></td>
<td>Photo Board Coordinator</td>
<td>Moving Assistance Coordinator</td>
</tr>
<tr>
<td></td>
<td>Guess Who's Coming to Lunch</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Retreat Committee (limited duration)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Directory Committee (limited duration)</td>
<td></td>
</tr>
</tbody>
</table>

As opposed to a single chair with a long list of ministry committees/coordinators to oversee, chairpersonship of the overall commission and leadership each of these “sub-commissions” could be divided amongst multiple individuals. For example:
1. **One commission chair, multiple sub-commission leaders**

   The Church Life Commission could have one overall chair, discerned by Gifts Discernment, who would work most directly with three sub-commissions leaders. The sub-commission leaders may be recruited by the chair, potentially with input from Gifts Discernment. The commission chair would attend Leadership Council. Each sub-commission leader would work with her/his own sub-commission and its ministry committee chairs and coordinators. The commission chair would be responsible for ensuring that the work of the sub-commissions was on schedule, and would interact with most commission members in a project-management role, checking in on progress and asking where help is needed. This limits the number of individuals to be identified by Gifts Discernment, but shifts coordination and much responsibility from the commission chair to sub-commission leaders.

2. **Three commission chairs**

   The Church Life Commission could have three co-chairs, all discerned by Gifts Discernment: one for each of the sub-commissions. One co-chair would be the designated commission leader and attend Leadership Council, and would be the chair responsible for ensuring that the work of the sub-commissions was on schedule. This increases the number of individuals to be identified by Gifts Discernment, but divides coordination and responsibility among three people. It also gives one co-chair “more” responsibility to check up on the whole commission’s work.

3. **Four commission chairs**

   The commission could have four co-chairs, all discerned by Gifts Discernment: one for each of the sub-commissions, and one overall chair. The co-chair overseeing the commission would attend Leadership Council and would be the chair responsible for ensuring that the work of the sub-commissions was on schedule. The remaining three chairs would be responsible for the work of her/his sub-commission. This increases the number of individuals to be identified by Gifts Discernment, but shifts coordination and responsibility from one chair to four chairs, and gives one co-chair the sole responsibility to manage the work of the commission. This is similar to the “one chair” model above, only the sub-commission leaders are called “co-chairs” here and are discerned.

As discussed on the first page of *Appendix 1: Implementation & Evaluation*, evaluation of the transition to a new structure will play an important role. It could prove very beneficial to evaluate the Church Life Commission more frequently than the others in this initial stage.

To reiterate A6 of Frequently Asked Questions (FAQs), L&S does not envision any commission chair organizing and executing all of the duties of her/his commission. In fact, if a chair does this, the proposed structure will not be sustainable. Rather, we envision the chair as being the “project manager”: aware of the larger picture of the church year and areas of collaboration with other commissions; aware of the tasks/functions that need to be completed and by when; able to delegate authority to ministry committees/coordinators/sub-commissions; and serving as a resource for said entities by checking in periodically, offering and securing help as needed, and keeping the commission members on track to achieve their commission’s goals for the year. The chair contributes her/his vision of the bigger picture.

We are hopeful that this implementation for the Church Life Commission offers the opportunity for everyone to periodically volunteer for activities/roles falling under it that are of the most interest to them (instead of asking everyone to serve on a committee, which comes with extra responsibilities). We also believe that the options listed allow responsibility to be parsed out to many leaders, avoiding putting too much on any one person’s plate.
The following is a list of recommendations to make church work more manageable given the limited and precious resource that is our time. It is structure/model independent, and any/all items may be adopted immediately.

- Use 1 Sunday/month for church business (continuing the practice we’ve established during the transitional period)
- Train congregants on, and encourage use of, web conferencing technology such as Skype or Google+ to reduce the burden of traveling to the church/elsewhere for meetings
- Promote purpose and focus at meetings (especially Church Council, or analogous new leadership body)
- Set a time limit (90 minutes?)
- Invite representatives from all interested parties to attend, but only require a smaller core group to be present
- Set a deadline for all agenda items and proposals
- Create a communication protocol. Amongst other things, this may include:
  - A template for meeting minutes/notes, designed to succinctly capture the items of most importance/value to the larger congregation
  - A central communication repository (e.g., a place where meeting minutes/notes may be easily deposited and accessed)
- Make an effort to provide babysitting/supervision at more church activities
- Centralizing upcoming (1-4 weeks out) volunteer opportunities at the church within a single electronic system: Perhaps utilize a system similar to usher/greeter sign-up, but for ALL committees and groups. One-stop-volunteer shopping!
- This would be separate from the weekly email blast (though it could be linked)
- We could have an analogous dedicated section in the bulletin to go along with the electronic component, for those that aren’t tech-savvy
- More broadly, explore ways to “standardize” how appeals for volunteers are made
- Consider bringing in an expert(s) to facilitate a training/workshop/in-service on leadership, organizational development, and/or how to plan and run more effective meetings
- Edgar Stoesz and Chet Raber, authors of Doing Good Better
- Leadership development at Eli Lilly
- Greenleaf Center for Servant Leadership
- Strive for a better balance of continuity/experience with new ideas/leadership/perspective in leadership positions
- Make the Ministry Opportunities Form and the Discernment Form available to be filled out electronically, such as via Google Forms, to promote broader participation and feedback
- This approach potentially allows these forms to be updated vs. filled out from scratch each time
BACKGROUND
In Spring 2015, FMC prioritized the transitional task of determining ministry needs for children, youth, and young adults. An ad hoc group was formed to facilitate that work and ultimately propose a path forward. To assess the current ministry as well as gather input on a proposed integrated approach to faith formation, we reviewed the transitional report, conducted focus groups with children, completed the Affinity Mapping activity during all church (JYF through adult) Sunday school, met with Rachel Gerber (Denominational Minister for Youth and Young Adults), searched for best practices from other churches, and read articles focused on best practices in integrated and intergenerational ministry.

PROPOSAL
The desired approach to faith formation at FMC is a birth to death endeavor. It assumes intentionality in working toward a shared vision and mission, allows for fluid and flexible grouping, and expects shared responsibility for walking with one another through all stages of life and development of faith. One of the strengths of FMC is the diversity of age in our congregation, and in order to continue to build and develop this blessing, we recommend a pastoral leadership role that concentrates on faith formation throughout the life cycle and embraces faith formation not just for families with children but also for single people, families without children, and families with adult children. The call to broaden faith formation to an intergenerational approach came out of our congregational conversation in August as well as through congregational interviews. With that in mind, we propose transitioning to an integrated philosophy of faith formation and recommend pursuing a pastoral candidate who embraces an intergenerational, integrated approach to faith formation. We envision the role and ministry will contain the following:

**Integrated ministry approach**
- Planning and developing curriculum, activities, service and worship opportunities that promote faith and spiritual development as a continuous intergenerational process
- Merged Children’s Education, Junior Youth Fellowship, Mennonite (Senior) Youth Fellowship, and Adult Growth & Nurture into one ministry/committee to ensure continuity. The pastoral role would include oversight of and support to this committee. This committee would include adults, youth, and possibly children (4-5th grade) as representatives.
- Aligned with mission and vision identified by the FMC congregation and pastoral team
- Coordination with Faith in Action and Worship ministries

**Intergenerational worship and fellowship**
Intergenerational participation in worship and fellowship, as well as continuing to offer children and youth opportunities and programming for peer based faith formation. These peer events would include input from youth and children regarding what events they wish to carry forward. Some examples may include DOOR, Snow Camp, Know Jesus and MC USA Convention. Initially, we would propose approximately six to eight peer-based events per year. The quantity and types of events will likely evolve as we embrace this new model.

**Training, development, and support for volunteers and parents**
Preparatory and ongoing training, development, equipping and support of volunteers and parents related to faith formation.
This role will require a person(s) with the following skills:

- Relational skills
- Willingness to engage in collaborative leadership
- Being well grounded in Biblical knowledge and Anabaptist faith
- Strong organizational and communication skills
- Committed to ongoing personal growth, development, and self reflection
- Ability to work as part of a team
- An understanding of and educational training on children, youth, and adult development and faith formation

We recognize this is a philosophical and cultural shift for our congregation and will require a gradual implementation that will include some structured components as well as some informal ones. We also recognize that the person who accepts this call to ministry will shape the implementation of this philosophy and role. Our hope is that our congregation will be energized and revitalized by the possibilities an intergenerational faith formation approach presents and will become active participants in the implementation process. From our experience as a committee exploring this idea and in light of the Affinity Mapping exercise we did with the congregation, we believe the congregation will embrace fully the intergenerational faith formation approach. To that end, our committee is willing to continue to work with the pastoral leadership, commission leaders, and the congregation if desired to assist with the implementation of this model.

We have included for review in this document some of the ways an integrated philosophy of faith formation could be implemented at FMC in a manner that reflects best practices. These ideas come out of the Affinity Mapping exercise with the congregation and the work of our committee. An integrated faith formation philosophy coupled with pastoral leadership that focuses on this approach will allow us to be intentional in continuing to build a church culture where, as Rachel Gerber shared in her August sermon at FMC, children and youth feel special and valued. Our hope in expanding the integrated approach to being intergenerational is to extend to all members of our faith community the feeling of being special, valued, and cared for.

**BEST PRACTICES**

Our proposal for an integrated and intergenerational approach to faith formation reflects input from the congregation, published literature focused on youth faith formation\(^1\), and current understandings of cognitive, emotional, and social development of children, youth, and young adults. We list here select best practices that are integrated into our proposal. The best practice is in italics and is followed by a description of how the best practice could be applied through the proposed integrated, intergenerational approach to faith formation.

Effective faith formation includes socializing participants into the Christian life as well as creating opportunities for participants to meet God.

Intentionally integrating faith formation through intergenerational experiences expands the quantity and potentially the quality of social and religious touch points participants encounter at church.

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\(^1\) Roberto, J. (Fall/Winter 2007). Best Practices in Adolescent Faith Formation.
Effective faith formation offers youth a sense of belonging that invites them into the fellowship of their church, a sense of the meaning of life that is based in religious truth, and opportunities to develop various competencies as they move toward adulthood.

Intergenerational Sunday school provides opportunities for youth and adults to engage one another on questions of faith, enduring religious truths, etc. These low-stakes experiences prepare youth to articulate confidently and apply their faith and beliefs in other settings, while also helping adults better know the youth.

**Effective faith formation engages young people in the life, ministries, and practices of the congregation and helps youth to assume leadership in congregational and youth activities**

Participation and leadership on committees, leading intergenerational Sunday school related to a topic of personal interest, and invitations to share gifts or interests during worship experiences invites participants into the life and leadership of the church.

**Effective faith formation utilizes a variety of program models to develop the faith maturity of young people.**

The flexible grouping approach of intergenerational faith formation will diversify the contexts in which young people develop their faith and will expand the pool of people facilitating youth faith development.

**Effective faith formation respects the ways youth learn by offering learning activities that are experiential, image-rich, multi-sensory, interactive, engaging, and varied in learning style.**

A staff member trained in education and faith formation can help Sunday school teachers and other adults develop teaching approaches that are developmentally appropriate and engaging for all participants.

**Effective faith formation includes mentoring that is dynamic and responsive.**

Intergenerational faith formation allows youth to have multiple, informal mentors across the church experience. This more informal approach to mentoring might better provide “just-in-time” mentoring when youth have questions or struggles as opposed to formal mentoring that must work around the schedules of the mentor and mentee. This also ensures mentoring discussions are relevant to the mentee.

**RESOURCE NEEDS IDENTIFIED**

The more we interact with one another, the more deeply we know one another and the more likely we are to recognize the gifts and burdens each person brings to our faith community. Our proposal for an intergenerational approach to faith formation is grounded in the assumption that we each have a genuine desire to grow relationships across differences (age, profession, family structure, etc.) in our church community, but we aren’t always sure how to do so. Trained staff member(s) who have work time allocated for intergenerational faith formation can bridge this gap.

The congregation has identified this area of ministry as a top priority, which means we need to resource accordingly. The proposed integrated and intergenerational approach to faith formation requires professional, trained expertise by a person/persons who can inspire, equip, and motivate the congregation.

We recommend staffing this integrated, intergenerational ministry with dedicated personnel whose primary responsibility is faith formation across the lifespan. This personnel need could be
met by Pastor Shannon’s role along with the Youth Coordinator position as defined in the Ministry Roles Transitional Task Group’s proposal. Those leading this ministry need to be paid staff to ensure accountability, prioritization, and commitment. Intentional and significant time, energy, and expertise are needed to bring continuity and depth to faith formation across the lifespan as well as to be the keeper of the vision for integrated ministry.

The paid staff member(s) should have expertise in faith education and spiritual formation and could include any combination of the following:

- trained pastor(s)
- trained layperson(s)
- seminary students training in faith formation

As the “keeper of the vision,” personnel would undertake leadership of efforts such as a) volunteer coordination and training that emphasizes an intergenerational approach and b) research, development, and recommendation for curriculum to establish themes/goals that align with each age and stage of life, grounded in Anabaptist theology and applied in contemporary, urban/suburban environment. (Note: These are examples of potential areas of focus for the proposed personnel. The examples align with the “pastoral task” list of item B “Christian Formation” provided by the MC USA. The examples noted above do NOT constitute an exhaustive list.)

**IMPLEMENTATION IDEAS FOR THE INTERGENERATIONAL INTEGRATED MODEL OF FAITH FORMATION:**

We have included here some suggestions and ideas generated by our committee and the congregational focus groups our committee led. We recognize that some may require further study and reflection as we transition to an intergenerational approach to faith formation. We present them as possibilities to address some of the challenges and limitations of our current ministry to children, youth, and young adults and to grow and enrich our congregation as a whole. Our hope is that these ideas would be vetted and implemented under the leadership of the personnel proposed above. (*Please note: This list is not exhaustive or prescriptive.*)

Keep in mind that an intergenerational model will ultimately change how FMC views and understands leadership, and the roles or positions that we used before may become obsolete. One example of such a transformation involves what we currently think of as JYF/MYF Sponsors and Mentors. If an intergenerational model is implemented at FMC, it is believed that “sponsors” and “mentors” will organically develop through the intergenerational activities, events, and opportunities that evolve. However, it is important to understand and appreciate that skill and dedication are required to create an environment for organic relationships to develop. A paid “youth coordinator,” for example, might be needed to create and facilitate intergenerational events and activities as well as arrange for ongoing youth activities that allow for and nurture these intergenerational and peer relationships.

**Intergenerational Bible Memory**

FMC’ers of all ages could commit to memorizing verses from a list of choices. FMC’ers memorizing the same verse could meet to practice with one another, or Bible Memory could become a spiritual practice that is a regular part of the worship service.

**Thematic Sunday School Content**

Develop themes (e.g. forgiveness, social justice, service, prayer, stewardship, peace) for Sunday school that would cross age groups. Perhaps youth could co-facilitate a thematic Sunday school class. The fall 2015 Faith in Action Sunday school experience is one
example of the thematic approach that our congregation has already done with positive feedback.

**Intergenerational Worship Practices**

Invite children and youth to provide music, understanding that children and youth are still developing their skills as musicians. Consider novice musicians’ interest in providing music as an opportunity for more expert musicians to provide informal mentoring opportunities and, thus, build relationships. We can also continue to encourage our youth to be worship leaders, scripture readers, etc. - not just on a “youth Sunday” but in the fabric of our worship together.

**Intergenerational Fellowship**

Choose a recipe from More with Less or Simply in Season. Cook and eat together, or invite FMC’ers to provide meals during VBS week and eat with children and VBS teachers before VBS starts. This could also include intergenerational tending of the community garden and using produce to cook the meals.

**Intergenerational Music**

An all age choir could meet with the intention of learning hymns and teaching others (children, youth, newcomers, etc.) how to sing four-part harmony.

**Intergenerational Committees**

Invite children, youth, and young adults to participate in committees. Consider how committee structures and routines could be modified to be more welcoming for children, youth, and newcomers. One example is that all committee meetings could take place on a Sunday. Perhaps FMC has four dedicated Sundays a year where there is no SS and this hour is dedicated for committee work as an expression of faith.

**Intergenerational Service**

Open up travel-based service projects to the whole congregation. This would provide additional adult supervision and support for youth sponsors, offer an opportunity to interact with the youth on a short-term basis, and increase intergenerational interactions and opportunities for nurturing youth.

**Technology as an Asset, Not Liability**

Utilize technology to foster connections and interactions. For example, receive a daily scripture (possibly Bible Memory related) or meditation via text message from FMC.

**How We Get There**

We acknowledge that an intergenerational approach to ministry will be new and, perhaps, uncomfortable at first. The Faith Formation pastoral role would need to help us live into a new way of “doing” ministry. We provide below other considerations to help us make the shift to an intergenerational approach:

- Implement an intergenerational approach using a transitional calendar as opposed to an immediate and complete shift away from age-grouped faith formation (See sample provided on page 37). This would help to get people engaged in an “intergenerational” mindset, like one Sunday a month – it may take time to “reprogram” our minds and behaviors.
• As we take small steps toward an intergenerational approach, we can consider new ideas or new ways of being with one another as pilots as opposed to permanent changes. A “pilot” mentality will encourage us to dive in and try out something new. We should also be intentional about debriefing changes along the way.

• Include the intergenerational component as a part of the church service, not an add on.

• How does physical space shape our social interactions and habits at church? How could we make the fellowship hall space friendlier to churchgoers across age groups, personality styles, etc.? Might this include conversational seating or standing areas?

• Visit College Mennonite to see the integrated approach in action

• Visit Bloomington Mennonite Fellowship to see the intergenerational approach in action

• Being on a committee together creates a “comfort zone” between generations

• Promote activities that are for all vs. “segment”

• Understand that truly giving kids “control and leadership” is a risk that we have to be open to.

• Examine how we treat young adults once they come in the door (any different from older newcomers?)

• Investigate how to put programming in place to help young adults link in outside of Sunday mornings.

• Seek out congregational resources to blend children’s worship and adult worship

• Offer activities to connect throughout the week or on a monthly basis for FMC’ers at different locations in the metropolitan area to make participation easier for those who do not live in the vicinity of FMC.

• An intergenerational approach to ministry honors the value children and youth bring to our church while also normalizing the faith uncertainties and dilemmas that older adults face.

• Our congregational culture is such that we value critical questioning and a safe space that allows for questioning of faith, theology, and practice.

CONCLUSION

Integrated, intergenerational faith formation holds great potential for FMC to enrich the lives of people of all ages in our congregation. Tapping pastoral expertise can help us bring such an approach to life. Moving forward with a spirit open to integration can bring us closer to each other and ultimately closer to Jesus as we walk together.
EXAMPLE OF INTERGENERATIONAL CHURCH CALENDAR
(Using Mennonite Church Canada Calendar - http://home.mennonitechurch.ca/calendar)

August

Christian Formation Sunday - emphasize the ministry of Christian nurture and education through congregational formation activities, publishing, and church schools.

Scripture: Isaiah 50:4-9a; Psalm 116:1-9; James 3:1-12; Mark 8:27-28
Sermon: (TBD)

Intergenerational activities to occur during SS hour:

- MennoExpressions - all interested individuals (child, teen, young adult, adult, mature adult, very mature adult) meet and plan an issue about Christian Formation
- Musically gifted group - all interested individuals (child, teen, young adult, adult, mature adult, very mature adult) meet and plan how to express Christian Formation through music
- Artistically gifted group - all interested individuals (child, teen, young adult, adult, mature adult, very mature adult) meet and plan how to express Christian Formation through art
- Culinary gifted group - all interested individuals (child, teen, young adult, adult, mature adult, very mature adult) meet and plan how to express Christian Formation through food

A month or so later, during SS hour and beyond there is a music performance, followed by an art exhibit, maybe a reading from MennoExpressions, something else from another group(s), and all of this can occur during/before a meal provided by the Culinary gifted group.

September

International Peace Sunday - Theme: Boundaries and Borders

Scripture: Jeremiah 29: 1-7; Matthew 27:28-31; Revelation 1:12-18
Focus Statement: God overcomes boundaries when God’s people are willing to step over the many things that divide us.

Sermon: Shannon or some other wonderfully qualified individual provides a moving sermon about refugees and overcoming boundaries and borders.
Sunday School Hour:

- Could be an intergenerational activity/event or typical Sunday school hour, but the theme in each class is about Refugees, Boundaries, and Borders
- This day would be preplanned in advance - at least 2 months (not sure when calendar was created)
- Individual people/group of people/intergenerational group could self-select to lead this specific Sunday school class for whatever age group, because they have a specific interest/willingness/desire to teach on this topic. Sunday school class could participate in a service project at Exodus Refugee Immigration, INC. or for refugees in our community

October

Exploring Resilience - Individuals/a small group/a family are encouraged to think how FMC might Explore Resilience. This could be a one-week topic, two weeks, or an entire month. It could deal with race relations, peacemaking, Anabaptist formation, grief and loss issues, whatever is relevant. Use the examples above as a general framework and be creative.
PROPOSAL FOR FMC MINISTRY ROLES

The Ministry Roles Transitional Task Group: Sue Breiner, John Daniels (chair), Ted Danielson, Mary Liechty, Marcy Major, Steve Thomas

INTRODUCTION & SUMMARY OF PROCESS

The work of the **Ministry Roles Task Group** to date has focused on two goals:

1. Determine the pastoral leadership model, needs and roles in consultation with other task groups and P-ET.
2. Write Ministry Descriptions for each Pastoral Role

The *Twenty Pastoral Tasks* is a worksheet (attached) utilized in the pastoral search process by both congregations and by prospective pastors, and it aims to help match the both the congregation’s and the pastor’s expectations & priorities. Using this form, discussions were held individually with Shannon Dycus, within this task group, during two 2<sup>nd</sup> hour classes (approximately 35 people from the congregation participated) and a 2<sup>nd</sup> hour class with the MYF group. While each of the pastoral tasks is important, there was strong agreement through these discussions for our pastoral leadership to focus on these **Top Priorities** (letters refer to the *Twenty Pastoral Tasks* form):

- A: Leadership/Administration
- B: Christian Formation
- G: Dedications, Baptisms, Marriages and Funerals
- I: Preaching
- L: Teaching
- N: Crisis Care
- Q: Missional Leadership

Remaining tasks would receive relatively less attention from the pastors, but would fit into the work of the proposed commissions, potential future staff positions and the pastoral team would be aware of the work/activity. From our discussions, these can be grouped as:

**Middle Priorities for Pastoral Team**

- E: Counseling, shared with Church Life Commission
- J: Peace and Justice, shared with Faith in Action Commission
- M: Congregational Care, shared with Church Life Commission
- P: Christian Spirituality, shared with Education Commission
- R: Healthy Communication, modeled and encouraged
- S: Mentoring Youth/Young Adults, shared with education commission
- T: Actively calls out and develops Spiritual Gifts, modeled by all.

**Lower Priorities for Pastoral Team**

- C: Ministry in the Community, led by Faith in Action Commission
- D: Broader Mennonite Church Relationships, Conference Delegates/Pastors
- F: Evangelism, led by Faith in Action Commission
- H: Worship/Music Planning, led by Worship Commission
- K: Stewardship/Finances, finances overseen by Trustees/Stewardship
- O: Work with Small Groups, overseen by Church Life Commission

Utilizing the top priorities of pastoral tasks, and in conversation with Shannon as to her interests and work desires, and in awareness of the work done by other task groups, the ministry descriptions on the following pages were prepared.
Role: Primary focus on Christian formation, education, youth, children and ministry to the external community.

Responsibilities:

Primary Responsibilities:

1. Represent pastoral team in Faith in Action (FIA) Commission
   a. Encourage and facilitates missional discernment as guided by FIA priorities (J,Q,A)*
   b. Serve with commission members as representatives to city-wide mission and justice organizations (C,F,J,Q)
2. Represent pastoral team in Education Commission
   a. Provide vision and oversight for congregational faith formation, integrating missional priorities (B)
   b. Recruit and equip youth leaders (teachers, sponsors, mentors) to offer leadership, program directions and integration into church life for JYF, MYF and young adults (B,S,T)
3. Preach 12 times a year, participating in worship leading, prayers, children’s times, etc. (I)
4. Supervise Administrative Support A and Youth Coordinator (A)
5. Attend to personal spiritual growth (P)

Shared Responsibilities with Pastoral Team:

6. With Leadership Council, develop and implement strategic vision and goals based on adopted congregational mission, seeking to keep ministries coordinated and interconnected (A,Q)
7. Provide crisis and congregational care for special and ongoing needs, along with congregational care team (M,N,E)
8. Active involvement in the teaching of biblical, theological and cultural topics (L)
9. Represent the congregation in the wider church and in the community, including IN-MI Conference and MCUSA (D)
10. Collaboratively participate in weekly pastoral team meetings and monthly Leadership Council meetings (A,R)

Qualifications:

1. Commitment to a Christian lifestyle and beliefs in an Anabaptist perspective
2. Educational and professional background that includes seminary training and successful pastoral experience
3. Ability to seek standing with Mennonite Church USA
4. Determined by the Pastoral Search committee in consultation with the congregation

Term:
The position is based on a three-year memorandum of understanding (MOU), which may be renewed by mutual approval of the pastor and congregation under the MOU.

Oversight:
Oversight is provided by the Trustees. Administrative Relations Committee, on behalf of Trustees, serves as the focal point for the administration of all paid staff, including annual evaluation and review of salary/benefit schedules.

*Letters in parentheses refer to Twenty Pastoral Tasks (see attachment).
MINISTRY DESCRIPTION FOR ADDITIONAL PASTOR(S)

Role: Primary focus on worship, congregational care & church life activities.

Responsibilities:
Primary responsibilities:

5. Represent pastoral team in Worship Commission
   a. Preach up to 30 times a year (I)*
   b. Assist in worship and music planning with attention to congregational needs and mission (H,J,Q)
   c. Resource and equip leaders in worship and worship planning (T)
   d. Coordinate church rituals, including baptism, communion, marriage, commissioning, parent/child dedication and funeral (G)

6. Represent pastoral team in Church Life Commission
   h. Offer leadership to Congregational Care Team, equipping and notifying them for pastoral care needs (M,N,E)
   i. Resource and equip small group leaders (M,T,O)
   j. Support facilitation of congregational fellowship with attention to congregational mission and goals (M,Q)

7. Supervise Administrative Support B and Congregational Care Team Leader (A)

8. Attend to personal spiritual growth (P)

Shared Responsibilities with pastoral team:

1. With Leadership Council, develop and implement strategic vision and goals based on adopted congregational mission, seeking to keep ministries coordinated and interconnected (A,Q)

2. Provide crisis and congregational care for special and ongoing needs, along with congregational care team (M,N,E)

3. Active involvement in the teaching of biblical, theological and cultural topics (L)

4. Represent the congregation in the wider church and in the community, including IN-MI Conference and MCUSA (D)

5. Collaboratively participate in weekly pastoral team meetings and monthly Leadership Council meetings (A,R)

Qualifications:

1. Commitment to a Christian lifestyle and beliefs in an Anabaptist perspective

2. Educational and professional background that includes seminary training and successful pastoral experience

3. Ability to seek standing with Mennonite Church USA

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Oversight is provided by the Trustees. Administrative Relations Committee, on behalf of Trustees, serves as the focal point for the administration of all paid staff, including annual evaluation and review of salary/benefit schedules.

*Letters in parentheses refer to Twenty Pastoral Tasks (see attachment).
The above diagram depicts one potential Pastoral Team and FMC Staff structure that could result from adoption of the Leadership & Structure proposal. Some key points of interaction and roles include:

- Pastoral leadership will take the visionary role for leadership, but will be assisted by the Leadership Council.
- Christian formation would be guided by a pastor for consistent vision and would be assisted by the Education Commission.
- Pastors would share in the Dedications, Baptisms, Marriages, Funerals, and Preaching.
- Teaching would be shared by the Education Commission.
- Crisis Care would be shared by Church Life Commission.
- Missional Leadership would be shared with Leadership Council and Faith in Action Commission.
- The pastors take a visionary and oversight role in these areas to allow for consistency in communication and purpose. The commissions and other staff, when mentioned, share the work of the church.

Although other Pastoral Team and Staff roles that support the Leadership & Structure proposal are yet to be fully defined, the Ministry Roles Task Group thought it would be helpful to outline one possible structure, especially as it relates to the roles of the two pastors. We recognize that some of these positions are new or different from the current structure. Also, please note that FTEs and compensation for each position are to be determined. Summary job descriptions are as follows:

**YOUTH COORDINATOR**
- Plan logistics of JYF and MYF events
- Give attention to long-term planning

**ADMINISTRATIVE SUPPORT A**
- Provide administrative support to Education & Faith in Action Commissions
- Coordinate building use & church calendar maintenance
- Handle weekly email prep, serve as website liaison

**CONGREGATIONAL CARE TEAM LEADER (MEMBER OF PASTORAL TEAM, COULD BE LAY/VOLUNTEER OR PAID POSITION)**
- Coordinate and equip caregiver team to provide for range of congregational care needs (births, end of life, etc.)
- Provide ongoing pastoral care along with team members
- Oversee newcomer follow-up and meal train coordination
- Participate in worship leading, prayers, children’s time, etc.

**ADMINISTRATIVE SUPPORT B**
- Provide administrative support to Church Life & Worship Commissions
- Handle mail, phones, weekly bulletin prep, church mailings
- Coordinate office supply maintenance
Note: In this model, Pastor Shannon and the Youth Coordinator position may fill out the majority of time for the personnel resource need identified by the Children, Youth, and Young Adults Ad Hoc Group’s proposal.

The roles described in this proposal should be viewed as recommendations to help move the congregation forward, but they also need to be flexible in order to adapt to an individual’s gifts as well as changing needs within the congregation. It is also recommended that a review of the ministry roles be conducted by ARC after they have been filled for a year.

NOTES ON THE PROCESS

The Ministry Roles Transitional Task Group’s goals are:

1. Determine pastoral leadership needs, roles and model in consultation with task groups and P-ET.
2. Write ministry descriptions for each pastoral role.

The resources we looked to include:

- Chapters 1, 2, and 14 in Congregational Discipling: A Three Fold Vision for Worship, Community and Mission (Herald Press, 1997).
- A Shared Understanding of Church Leadership: Polity Manual for Mennonite Church Canada and Mennonite Church USA (MennoMedia, 2014).
- Section on polarity management for church leadership from the “Purposeful Plan” of MC USA.
- “Wishes for the next pastor” (some wishes expressed to Steve in his interviews)
- “Ministerial Transitions – Committee Packet” (mennoniteusa.org/resource/ministerial-transitions-committee-packet/)
- “Pastor Congregation Relations Packet” with information on ministry models and descriptions and other useful guidelines to consider (mennoniteusa.org/resource/pastor-congregation-relations)

Below is a summary of our process.

Marcy met with Shannon September 10 to see what her desires are for the future – Shannon confirmed that she wants to continue working full-time. She shared how she would like to focus her time after we’ve hired other pastoral staff, and what gifts or areas of focus she would like for us to seek in other pastoral staff.

- The committee met four times in September and October. We discussed Shannon’s thoughts and ideas and we reviewed feedback Steve received from his interviews with congregants. Steve purposely did not ask during those interviews what we were looking for in our next pastor; however, in the open ended “if you had three wishes for FMC, what would they be?” some people expressed wishes for the next called pastor at FMC.

- We reviewed the work of other task groups.
  - Mission and Vision Task Group so the job descriptions would be true to the core values and priorities that were standing out.
Leadership and Structure Transitional Task Group to see where the organizational structure framework was heading, how the pastoral team can interact with commissions, and what responsibilities and oversight look like.

Ministry for Children, Youth, and Young Adults

- The committee reviewed the Twenty Pastoral Tasks and ranked our top 5 and bottom 5.
  - This document is used by Mennonite Church USA (MCUSA)/Mennonite Church Canada to help discern if a candidate’s interests and the hiring church’s interests are compatible. It is just one tool used in the pastoral search process. All of the tasks on the list are considered important parts of church life. The tool invites us to look at our priorities so that we can be specific about our needs and wishes. The Twenty Pastoral Tasks tool requests determination of the top five and the lowest five priorities expected of the pastoral team. We should be conscious that no pastor can effectively pay attention to all twenty areas, and members of the congregation– individually and as members of commissions - are gifted and willing to share their time to help with the mission of the church and the work of these tasks.
  - According to the interpretation of the form, "...a normal competent pastor gives 70 to 80% of time and energy to five high expectations/priorities, 20 to 30% of time and energy to 10 medium expectations/priorities and nod in agreement that 5 low expectations/priorities need attention while never finding time or energy or motivation to do much about them." Therefore, to choose bottom five is not saying those areas are unimportant in our church, but rather that these areas will be the focus of someone other than our pastors. The form also cautions that when a recent experience shows neglect or weakness in one task area, there is temptation to mark that higher than normal.

- This tool is complicated and requires a great deal of processing. We found it comforting to be in dialog with others as we deciphered what some of the tasks meant and how one task differed from another task. In light of all the other processing going on with our transition, it was decided that asking each member of the church to complete this form would be confusing.

- Discussions were held during 2nd hour October 11, 18, & 25th to discuss pastoral tasks and we used the Twenty Pastoral Tasks document as our guide. There was strong consensus and agreement among 2nd hour discussion groups and the task group on certain tasks. We believe the top priorities are consistent with our values, and it seems the job descriptions for our pastoral leadership team should focus on these. So now, we bring a listing of pastoral tasks – ranked as top, middle, and lower - for the larger congregation’s consideration.
Pastoral / Congregational Priorities - "Twenty Pastoral Areas". This worksheet is intended to be used by both congregations and prospective pastors. It is designed to identify both the perceived needs and expectations of the congregation and the priorities and vision of the pastoral candidate. The aim of this indicator is to aid in the matching of the congregation’s expectations and the pastor’s priorities. It can also serve as a useful discussion guide in the exploration/negotiation process. The order of listing below is by random selection and does not reflect any indication of priority.

**Pastoral Candidates:** Focus on how you would prioritize your time in pastoral ministry. This is the place to demonstrate the vision for the position you are seeking with regard to the priorities a leaders should have. This is not an indicator of your preferences, gifts or talents; i.e. a candidate might have gifts in an area but feel it is not the highest priority for a pastor. The second instrument in the MLI is the place for gifts and abilities to be named.

**Congregations:** Focus on what your perceived needs and expectations are as a congregation. Think about the priorities you have for your pastor and your pastor's time.

**Instructions for both a congregation and a pastor:**
- Mark only five (5) high expectation/priority range (6 or 7)
- Mark only ten (10) medium expectation/priority range (3, 4, or 5)
- Mark remaining five (5) as low expectation/priority range (1 or 2)

<table>
<thead>
<tr>
<th>CONGREGATIONAL EXPECTATIONS/ PASTORAL PRIORITIES</th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
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<tbody>
<tr>
<td>A. LEADERSHIP/ADMINISTRATION</td>
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<tr>
<td>Pastor facilitates the development and implementation of vision, mission and goals for the congregation and accepts appropriate administrative and supervisory responsibilities in a climate of shared leadership with members/ ministry team.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>B. CHRISTIAN FORMATION</td>
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<tr>
<td>Pastor provides leadership in identifying formation needs of persons of all ages and backgrounds and in developing opportunities for growth and transformation.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>C. MINISTRY IN THE COMMUNITY</td>
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<tr>
<td>Pastor is actively engaged in identifying the missional context of the local community, and working with both church and community groups. Encourages members to become informed and involved. Works with local ecumenical and interfaith efforts.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>D. BROADER MENNONITE CHURCH RELATIONSHIPS</td>
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<tr>
<td>Pastor actively finds ways to connect the local congregation with the wider Mennonite Church for the strengthening of the mission and body of Christ.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>E. COUNSELING</td>
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<tr>
<td>Pastor initiates counseling and pastoral care for those within and outside the church, and makes appropriate referrals.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>F. EVANGELISM</td>
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<tr>
<td>Pastor leads the congregation is a way that communicates the Good News of Jesus Christ to all and understands that the local church is God’s agent in the world. The result being the growth of individuals, the congregation and/or the planting of new congregations.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>G. DEDICATIONS, BAPTISMS, MARRIAGES, FUNERALS</td>
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<tr>
<td>Pastor gives priority to important rituals of commitment, transition and healing in the lives of individuals and families so that these occasions become opportunities for spiritual growth.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>H. WORSHIP/MUSIC PLANNING</td>
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<tr>
<td>Pastor actively participates in planning, designing and leading in meaningful worship which invites a deepening relationship with God and transformation of the worshiper.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>I. PREACHING</td>
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<tr>
<td>Pastor places high priority on sermon preparation, content, style and delivery that invites people to a growing maturity in faith, discipleship and mission. Pastor seeks feedback from congregation.</td>
<td>1 2</td>
<td>3 4 5</td>
<td>6 7</td>
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<tr>
<td>J. PEACE AND JUSTICE</td>
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<td>Pastor emphasizes the application of the Christian gospel to issues of the contemporary world, planning with the congregation for appropriate strategies to join God’s action and witness in the world.</td>
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<td>K. STEWARDSHIP/FINANCES</td>
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<td>Pastor works with the congregation to develop a planned stewardship program that grows out of God’s generosity and translates into church finances that support the mission to which God has called the local congregation and the wider church.</td>
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<td>L. TEACHING</td>
<td>M. CONGREGATIONAL CARE</td>
<td>N. CRISIS CARE</td>
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<td>Pastor is actively involved in the teaching of Scripture, theology, and the history of the church; providing instruction for church leaders, new members and new believers.</td>
<td>Pastor gives priority to developing and carrying out a plan for congregational care that nurtures growing discipleship and invites and equips others to share in Christ’s ministry.</td>
<td>Pastor visits those in hospitals or emergency situations regularly; network is developed to keep pastor and others informed of crisis situations; needs of ill or bereaved are met.</td>
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**Interpretation:**
To tabulate for a congregational score, add the numerical values of each pastoral activity as marked by all the participants, i.e., each "low expectation/priority" counts as 1 or 2; each "medium expectation/priority" counts as 3, 4 or 5; each "high expectation/priority" counts as 6 or 7. The higher the congregational score on any activity the greater the congregational priority for and expectation of its pastor.

After totaling scores for each pastoral task, it is helpful to write them down in the order the congregation has indicated. Discuss whether this order in fact reflects the consensus of the congregation.

In interpreting the congregational results, look for areas of strong consensus and agreement. What does it mean if there are diverse expectations within the church? Discuss how the congregation can move toward consensus of realistic goals and priorities for a pastor.

**Caution!** When recent experience shows a neglect or weakness of one area, the temptation is to mark that higher than normal. The results need interpretation in addition to tabulation.

It is not essential for a congregation and a prospective pastor to have all the same high expectations/priorities. What signals danger is if a high expectation/priority for one is a low expectation/priority for the other. It is important to pay attention to all three expectation/priority levels. Those that come out as “low expectation/priority” are as important to notice as “high expectation/priority” categories. Remember that no pastor can pay equal attention to all twenty areas.

Chances are that a normal competent pastor will give 70-80 percent of time and energy to 5 high expectations/priorities, 20-30 percent of time and energy to 10 medium expectations/priorities, and nod in agreement that 5 low expectations/priorities need attention while never finding time or energy or motivation to do much about them.

It might be useful to estimate the number of hours per week that the pastor might be expected to give to each of these pastoral tasks. To be fair and consistent with this form, only those expectations/priorities that are identified as medium or high should be included.

Permission is given to make additional copies of this form for use by the congregation.

Mennonite Church USA, Leadership Development
September 2011

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