

Carol Jones, the chairperson of the Evangelism Committee of the Board of Deacons of the Trinity Oaks Church, sat stunned. An atmosphere of gloom settled over the members of the Forum Class, a small group of some ten to twelve persons who through the years had provided strong leadership in the Church. She and her friends had just heard that Jerry and Jean Brown had decided to move their membership to a church in a nearby city. Frustration and despair dominated the discussion for the rest of the hour.

The implications of the announcement became even clearer to Carol that afternoon as she sat alone in her dining room. The church was in serious trouble. A substantial loss of membership occurring since the mid-sixties. In recent months, however, the tempo had quickened sharply. To Carol, the loss of the Browns seemed a kind of "last straw," a portent of the end. Their leaving was a loss not only of strong committed leadership, but also of such financial support that the very future of the church seemed threatened. "O, God," she whispered, "is there nothing that can save this people from destroying itself?"

The Growth Years

The Trinity Oaks Church, located in the northern section of the city of Berkeley (Exhibit 1), had been organized on August 8, 1922, to minister to the principally Caucasian professional and business people living around the church and on the hills above it. It was congregational in polity and tradition. Two other churches of its denominational affiliation were located in the city. One, also largely Caucasian in membership, was located some two miles south of Trinity Oaks, near the southern edge of the central business district. The other church was a Black church in the southwest section of the city. Another affiliated church was located just three-quarters of a mile to the west of Trinity Oaks. It ministered primarily to the characteristically conservative non-professional and laboring class of people who lived in the adjacent town of Albany in which the church was located, and in the sister city of El Cerrito to the north of both Albany and Berkeley. Many of the residents of these two cities had moved into the area from other states, largely Arkansas, Oklahoma and Texas, during and following World War II. Their educational, political, social and theological perspectives often contrasted sharply with those of the people on the hills to the east. A group of these people, however, had joined the Trinity Oaks Church. From the beginning, the contrasting opinions and relationships fostered tensions which later were to provide the seedbed for difficulty.

However, the strong leadership of Dr. Clay Warner, often referred to affectionately as "the little pope," prevented the friction from erupting into open conflict. Already having had several years of pastoral experience before he came to Trinity in 1940, Dr. Warner guided the people in services of worship which were characterized by dignity, order and beauty. The sermons, though not eloquent, were biblical and in keeping with the best tradition of the denomination. Few ever found reasons to be strongly critical of the sermons or the service. An

This case was prepared by Professor Harold B. Frazee of the American Baptist Seminary of the West with the assistance of Professor M. B. Handspicker, as a basis for class discussion rather than to illustrate the effective or ineffective handling of the situation.

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educational ministry in keeping with the denomination's program, was developed and maintained for all age levels. Dr. Warner led the church in developing a strong commitment to missions so that the per capita giving to denominational missionary enterprises stood high among the churches of the denomination. Dinners, picnics, retreats, and other fellowship events kept the people in "friction-free" relationships.

During his 27 years as pastor, the church grew from a struggling people to a membership of over 550 persons. Moreover, a beautiful sanctuary, costing some \$67,000 had ^{been} built primarily by the volunteer labor of members of the congregation and dedicated in 1954. Some ten years later, a \$20,000 pipe organ was added. So, when Dr. Warner retired in 1966, little had occurred to mar the history of the church. Rather, the congregation looked back upon those years with pride and appreciation.

Moreover, during those years in which Dr. Warner had led the church, there were no events in the city of Berkeley, the location of the University of California, to disturb the essential goodwill and equanimity of the community. But beginning in 1964 with the "Free Speech Movement" at the University, a series of events produced economic, social and political upheavals which greatly affected not only the city but the membership of the Trinity Oaks Church. The schools of Berkeley were fully integrated. While the effects were not immediately felt, other events later triggered intense racial feelings. The Free Speech Movement itself was a challenge to authority. Eventually this began to have an influence upon the children and youth of the city. The events in Berkeley related to the Vietnam War---People's Park with the disruptions, trashings, riots and violence; the influx of street people together with the drug culture and other associated matters--caused parents of children and teenagers to become so concerned that they began leaving the city. Others found the rising tax rate (among the highest in the nation) impossible to meet. Among these were persons who had no children. The congregation of the Trinity Oaks Church was not unaffected by these forces. A substantial number moved from the area. The losses were not matched by new members. As time passed, the raising of the budget became ever increasingly a problem.

These conditions were just beginning to be felt when Dr. Warner retired in 1966. The following August, 1966, the Reverend Erik Larson was installed as pastor of the Trinity Oaks Church. He (along with his creative, vivacious and caring wife) soon won his way into the hearts and lives of the membership by his quiet, caring manner and the genuineness of his relationships with everyone.

In most ways Mr. Larson's ministry continued the strong tradition Dr. Warner had established, even though Mr. Larson saw the desirability for changes in order to enable the congregation to grow in spirit and in action. Mr. Larson was neither an iconoclast nor a fighter. However, his theology of ministry did contrast quite strongly at the point of relationships with the congregation. He sought to involve the members in the mission of the church both at the planning stages and in the implementation and administration of the church. He challenged the committees of the Board of Deacons to consider ways of more effectively fulfilling their responsibilities through new programs. A strong community outreach program emerged under the leadership of the Community Concern Committee, most of whom were members of the Forum Class. A peace-action program

initiated by the committee raised the ire of a segment of the congregation who were members of the Veterans of Foreign Wars and a few who belonged to the John Birch Society---groups which included persons from both the non-professional and working class and the business and professional group. A smoking incident involving a drama group started and directed by the pastor to draw young people and young adults into the influence of the church, so soured the 20 to 30 persons in the group that they left the church. Other programs during his regime--a preschool program, a "meals-on-wheels" ministry to shut-ins both in the church and community, a number of "Koinonia Fellowships,"---if not at the out-set, eventually had the support of the congregation. Mr. Larson's pastoral calling was especially appreciated by the members.

The congregation was deeply shaken when, in November, 1971, the pastor announced his resignation, effective in February of the next year, in order to accept a denominational position offering "a significant opportunity for a greater ministry--to be a minister to ministers." He later added a further dimension to his reason for leaving saying, "I had become frustrated. I felt I was getting nowhere in helping the members to take seriously their Christian commitment to personal growth and participation in Christian witness. Moreover, we were not growing in numbers. If anything, we were losing members."

During the interval between the close of Mr. Larson's ministry and the calling of a new pastor, a team of three persons from the nearby affiliated seminary assumed the leadership of the church. Dr. Clint Browning, Professor of New Testament, an eloquent biblical preacher, assumed the central responsibilities of the ministry and two senior seminarians gave leadership to the educational and calling ministries. Although their period of ministry was brief, it fostered a hope and strong enthusiasm within the membership.

In October of that year, the Pulpit Committee presented the name of the Revered James Knowles for consideration, first to the Board of Deacons and after their approval, to the congregation. Mr. Knowles had served as the pastor of the Community Church of a town located in the heart of a large agricultural area south of San Francisco. His leadership of eight years in that church and community had established for him a reputation of providing strong programs of community concern and outreach. Mr. Knowles was invited to preach at the Sunday morning worship service in mid-November. On Friday evening and Saturday he met with various groups and individuals of the church. After the Sunday morning service, the congregation voted unanimously to call Mr. Knowles and, on January 9, 1972, Mr. Knowles assumed the pastorate of the Trinity Oaks Church. It was not until the Easter recess, however, that Mrs. Knowles, their three children (all adopted), and Mr. Knowles' mother and invalid father moved into their large new home some five miles north of the church. The congregation welcomed the new pastor enthusiastically. Reflecting on the welcome some two years later, Mr. Knowles said, "I bought something that was laid upon me by the church and by my own psychological insecurity. They expected me to be an outside expert coming in to solve the problems of loss of members, the divisive tensions among the members, the financial difficulties, and especially the desire to minister to the community. I bought it and that has gotten us all into difficulty."

The pastor entered his ministry with enthusiasm and energy. Problems, both personal and pastoral, soon arose, however, to drain much of his strength and to dampen his eagerness for the work.

On the one hand, prior to Mrs. Knowles and the family's arrival, Mr. Knowles had had to spend many hours in search of a house large enough for the family. The house the Knowles finally bought placed a heavy financial burden upon them. Mrs. Knowles, a skilled music teacher, applied for and soon began receiving opportunities to do substitute teaching in the area. In addition she began taking students for piano lessons. With additional income from the numerous weddings and funerals the pastor began to be asked to conduct, the financial burden of the Knowles lifted somewhat. However, some of the congregation felt Mr. Knowles was neglecting his ministry to the congregation. Some said, "The pastor assumed too much of a financial obligation by purchasing that large, new house. He doesn't have time now to devote to the work of the church as he ought. He doesn't visit very much." Mr. Knowles, however, was unaware of those comments at that time.

Moreover, Mr. Knowles' father died a few weeks after the move to the Bay Area. In addition to his own experience of grief, Mr. Knowles found it necessary to give additional support to his mother. This consumed still further time and energy of the pastor.

Mr. Knowles' ministry soon became the focus of increasing criticism. His sermons had been disappointing to a number of persons from the beginning. They increasingly came under attack. Some thought the sermons were not biblical, spiritual nor inspirational. Others criticized them for not dealing with the issues of personal and social existence as well as having poor structure and delivery. A member of the congregation finally considered the criticism to be sufficiently valid that he suggested to Mr. Knowles that he might find help from a retired speech professor in the congregation. Mr. Knowles' sermons slowly began to improve in both structure, content and delivery. However, criticism continued to be made by some regarding "the inadequacy of biblical foundations and the poor spiritual quality of the sermons."

In addition to the sermons, Mr. Knowles was criticized also for his design of the worship service. He frequently changed both the order and nature of the services. He encouraged spontaneous expressions of emotion. The music was often varied to include modern choruses to the accompaniment of guitars and other instruments and hand-clapping. These drew criticism.

Mr. Knowles also introduced changes in the structure of the Wednesday evening Prayer Service. Mr. Knowles expressed his reason for the changes in these words: "I hoped to enable persons to learn to pray in public and to be able also to express more fully their own concerns in the prayers. It was my hope also to encourage the members to do more serious Bible study and to develop the ability to express themselves in public through a dialogical Bible study rather than my doing all the talking." Even though Mr. Knowles invited feedback from the members, it was only after the attendance had dwindled to five or six persons from 25 to 30 persons when he first came, a member finally said to Mr. Knowles, "You might as well realize it, Pastor, you're never going to get me to pray. Do you understand?" The pastor then returned to a more traditional approach to leading, and slowly the attendance began to build again. However, a significant change occurred. Instead of the attendance consisting largely of older members, persons between the ages of 12 and 40 began to participate.

Meanwhile, some of the members who had dropped out of the Wednesday

evening meetings, also stopped attending at all. Some left the church. These had been preceded by a number of persons, especially the young families who had been in the church at the time of Mr. Knowles' installation as a pastor. The greatly increased taxes and the social and political upheavals in the community were often mentioned as the reasons for persons and families moving. Others frankly expressed that they were dissatisfied with the church situation. Few persons, however, gave Mr. Knowles their reasons for leaving. Requests for transfers of membership were simply made by mail.

The consequence, however, was increasingly felt by the congregation. During the period from late 1971 to mid 1973, the membership of the church had dropped from some 450 members to about 250. Not only was the financial burden becoming increasingly heavy upon the remaining fewer number of people. There were fewer persons to assume leadership roles in the church. Also the average age had risen sharply so that 60% or more of the membership were 55 years of age or older.

Mr. Knowles was not unaware of the difficulties and the growing criticisms and unrest within the congregation. These had come to him on various occasions primarily from what he later characterized as the "massive underground communications system that over the years had developed among a close-knit group in the membership." Mr. Knowles had long desired to obtain additional training. A part of his original understanding with the church was time periodically for such continuing education. In the summer of 1973, Mr. Knowles began his Doctor of Ministry studies. He soon found it to be "a very freeing experience." For the program brought him into interaction with other ministers. In sharing their professional and personal problems with each other, the students grew in their self-understanding and self-appreciation as well as discovering new approaches to ministry and finding things in their own performance that deserved to be changed. Mr. Knowles was enabled to reflect on his years of ministry at Trinity Oaks. Further training in a family counseling program enabled Mr. Knowles to get even more deeply in touch with himself and his relationship to the congregation. He expressed his new perceptions later:

"The diversity of the congregation reflects a wide spectrum of views--from quite liberal theological-ly to a very conservative position; from an open to a closed perspective; from an action-oriented life-style to a quiescent one. There is an operational acceptance of each other which I see more as detente, a relationship filled with great tensions and animosities. There is tolerance of each other without a creative interaction that enriches the lives of all involved.

"As the pastor I feel that I've been caught in the middle. By nature and by experience I have tended to be a reconciler and I feel that I have functioned very well in my previous positions with this style of ministry. But now I feel I have been in water over my head. I did not realize the extent and intensity of the polarity that is here. For fear of blowing up the church or destroying the economic foundation of it, I have tried for the past two years to gather more data so that for the sake of

the church I could survive and be a good pastor. But basically what has happened is that I have not changed anything and the price has been extracted from me. Now I must be myself and do what I believe to be best for all concerned."

During the latter half of 1974 and first half of 1975 Mr. Knowles set about to provide the thrust and style of leadership which he was convinced was necessary to make the congregation decide from among alternatives that lay before it.

Mr. Knowles' leadership began to take on a more aggressive style. He led in introducing a number of innovations into various features of the church's ministries. One of these focused on the music in the Sunday morning worship service. Mrs. Knowles had become the organist and choir director about a year after the arrival of the family in Berkeley. Mr. and Mrs. Knowles developed a worship service in which music of a more classical nature became a prominent, at times, a dominant feature of the worship service. Initially they emphasized the choir music. Through her very competent leadership and highly talented music ability, Mrs. Knowles enabled the choir to grow both in size and in the quality of its work. Young adults and older persons were attracted to participate. Later a male quartet and a wind ensemble (the latter composed of extremely talented senior high youth) were incorporated into the design of the worship service. A keen sense of a caring community began to develop among the persons participating. Moreover, Mr. Knowles' preaching continued to improve in form and delivery. Many in the congregation, especially the youth and young adults, expressed their appreciation for the services. A few continued, however, to find the services to be very disappointing.

Mr. Knowles started a Sunday school class, called "The Catacombs Class," for the young adults, who, in growing numbers, began participating in different features of the church's life and work. Mr. Knowles placed emphasis upon ministering to the felt and expressed needs of the members of the class. Simultaneously the Knowles invited these young adults into their home. A deep sense of comradeship and community developed among these persons.

An after-school program for children was started, and a number of children both from the congregation and from the school across the street were attracted and began participating regularly. Moreover, the youth program was given a degree of stability by the employment of a seminarian and through the supportive role of a young couple who served as "friends and advisors" to the youth. Moreover, the preschool program became a five-day-a-week ministry in 1974-75.

Mr. Knowles also guided the Board of Deacons in making the church facilities available to various outside groups. Included among these programs were a family counseling program, a Girl Scout group, and a Berkeley Adult School program.

A couple of other innovations did not meet with such approval. Mr. Knowles guided the church in appointing a representative study committee to evaluate the existing ministry of the church and to make recommendations in the light of the changing community. A young Lutheran minister in graduate work at the University directed the study. While the committee, in its "preliminary final

draft" presented a number of suggestions and recommendations (Exhibit 2), two problems arose. On the one hand, the discussion of the diverse needs, problems and suggestions fostered intense friction among the committee members with the result that many dropped out. Only a few remained at the end of the planning period. Then, when the report was presented to the congregation at the quarterly business session in the Fall of 1974, the larger portion of those were "turned off" by the report. Many of the persons said that they were "depressed by it." Some of them said it emphasized the "humanitarian concerns and interests which are o.k., but that isn't the central message of the church which is the love of Christ." As others expressed it, "there is lacking in the study an emphasis upon faith in Jesus Christ and an inspirational quality which is needed by everyone. Works are secondary. God's grace is primary." Still others said that "what is needed is the development of a caring community. But this can only happen when a people make Jesus Christ Lord of their lives." Others expressed sharp criticism of the pastor's failure to call upon the sick and elderly in the church. "He doesn't care for anyone but the young adults." No action was taken by the congregation on the recommendations. They simply ignored the report. A few individuals and small groups did begin to implement two or three of the suggestions. The consequence was that a sense of deep discouragement developed among the committee members who had given a great deal of time and energy to the study. The chairman later said:

"The church needs to change. I have no idea in what way it should change. I feel now that I should get out of the way and let the young adults make the changes that need to be made. I feel there is a generation gap between me and those young adults and I need to avoid speaking. I'm afraid I'll hit their panic button. I have a feeling that the diversity of this congregation is irreconcilable. I feel I'm in the way. I'm an obstacle to change. I need to get out of the way and let the young adults, the church of the now, make the changes that need to be made. Because I'm there, and because I'm an old guy and they don't want to hurt me or push me around, they're likely to be prevented from doing something that needs to be done. Mine must be a supportive role for change rather than giving suggestions or causing static."

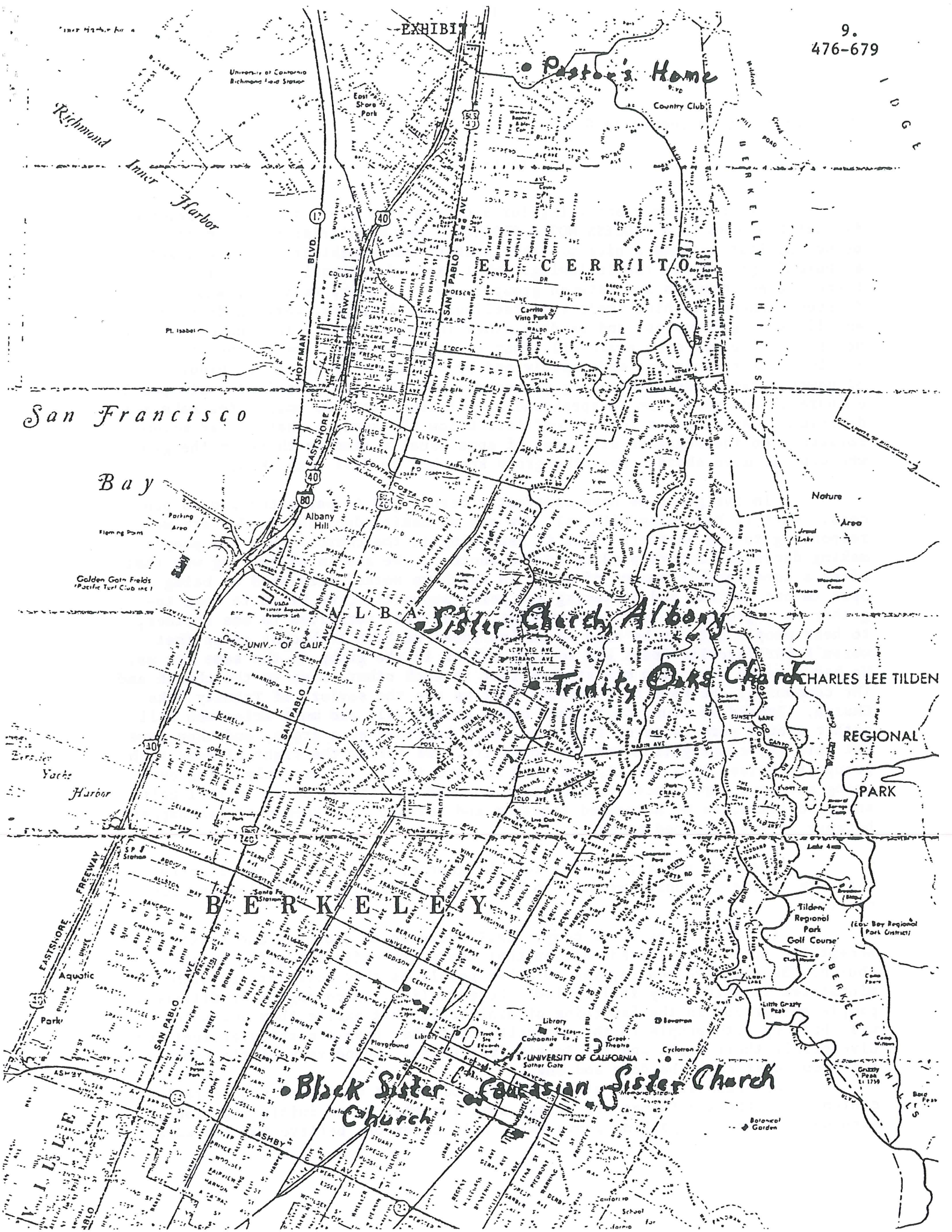
A person from a conservative element of the congregation summarized her own feelings and opinions about the church a few months after the study committee made its report. She said:

"I know there is going to be a great shaking among the members. But there will be a remaining few who are real jewels. As long as we are obedient to the Lord there will be a remnant among us. But apathy is a real danger. We've expected the ministry to be done by the clergy. But we are a royal priesthood-lay ministers, are absolutely necessary. God is doing a work among us, drawing us together. We need to become a caring community."

A second innovation which created deep expression in some members of the congregation focused upon the evangelistic emphasis of the church. Under the

leadership of Mr. Jerry Brown, the chairperson of the Evangelism Committee of the Board of Deacons during 1972-1974, the ecumenical emphasis upon "an evangelistic life-style" was initiated in the Fall of 1972. During 1973, Mr. Brown, with the support of the pastor, guided the church in a program of personal witnessing. However, few persons volunteered. Various reasons were given by people for not becoming involved--"I'm too busy;" or, "I'm witnessing in other ways;" or still again, "I feel that persons should not talk about their religious opinions any more than they should their political convictions. They only create conflict." Mr. Brown was greatly discouraged. In 1973 and 1974 Mr. Brown enlisted a large group of persons in participating in Bill Gothard's "Basic Youth Conflict Seminars." Nevertheless, a significant number of young adults and older people did not participate in any organized phase of the evangelistic ministry. Mr. Brown became more disillusioned and discouraged. When his wife, Jean, became increasingly depressed with the worship services, they decided to leave the church.

This was the climax for Carol Jones. "What is it about our church," she asked herself, "that causes deeply committed persons like the Browns to leave our church? Why has our membership dwindled to a few less than 200 members in the last few years? Why do other churches around us attract so many, including members of our own congregation? Can't anything be done to enable us to minister to people? Is this church doomed? Is there no hope for it?"



EXHIBIT

Pastor's Home

Country Club

EL CERRITO

San Francisco

Bay

Sister Church Albany

Trinity Oaks Church

CHARLES LEE TILDEN

REGIONAL

PARK

BERKELEY

Black Sister Church

Caucasian Sister Church

Tilden Regional Park Golf Course

(Edou Boy Regional Park District)

Botanical Garden

EXHIBIT 2

V. Directions We Choose to Go

Processes

The most important thing for a church that wants to move to remember is that PLANNING IS A PROCESS NOT A PRODUCT. New ministries do not come into being and last because a nice ministry package was bought or sold. Crucial to a church's growth are the following: what kind of personal interaction is there between members and between groups? Is it honest, trusting, and open or do people choose to hide their true feelings and thoughts, carry hidden agendas and lists of grievances, and sandbag other ideas and people for reasons they do not say or are not even aware of? What is group process like in church organizations? Are decisions made openly and by consensus or are there hidden lines of power, covert decision making processes, and divisive votes? Are all people encouraged and waited on to speak and all listened to? Do only a few make most decisions? Are there a lot of conflicts below the surface that hinder movement forward? Do the negative attitudes of some usually sandbag those in the group who want to move ahead? Does the group know how to deal with this?

In our group we have constantly been urged to pay attention to process. What is happening with us? How are we making decisions? How are we responding to one another? What is happening in the church? How are people making decisions and responding to one another? We saw in an amazing way that after a considerable amount of time, in which we worked very hard at being open to one another and listening and being supportive, we began to come together as a group, to trust one another, to entrust ourselves to one another, to hear people out, to be able to affirm ideas we hadn't thought of or that weren't our favorite ideas and to have others in the group do the same for us. We had a sense of common ministry---first to each other, then to the church and the community. We have no illusions that we are the saviors of Trinity Oaks Church. Indeed we count on it that other groups will and must arise who will gather around some cause or felt need, grow together as a group, and then move out into the congregation and the community. We affirm the right of many such groups to arise, pray for it, and look forward to it. We are only doing our thing and have experienced considerable joy and excitement after initial pain and hard times, as we have moved together and forward. We know what can happen because it has happened among us.

From our own experience, for the good of the church, for effective ministry to the community we want to affirm and underline the following processes:

1. Affirm the whole body. Call everyone to openness and trust. Accept the Apostle Paul's admonition that there are differing gifts in the church. Be positive and say yes to other people as they move forward with ministries to which they feel called. Decentralize. Encourage many different people and groups in the launching of ministries that excite them and which will hook up with people in the community that they have a particular feel for. Give people their heads and the Spirit free reign. Spend very little time talking about what can't be done and why.

2. Planned change probably will come about when some people feel discontent with the way things are going, come together in an initiating group, eventually form a supporting group which will cheer on, believe in, and work

Exhibit 2 (continued)

hard for a particular idea or ministry, gain approval, execute, and implement among the larger membership, and eventually bring to shape in an established and effective ministry.

3. Implementation of goals and plans: Unless you know where you are going any road will take you there! You need to know what is possible in a concrete way. Politeness should never be taken for agreement. Don't overload the agenda with too many suggestions. It's not a bad idea to start one new ministry each year and eliminate one obsolete one. Hopes and visions need to be translated into operational objectives. To manage by objective one defines the target, mobilizes resources, schedules, measures via checkpoints and milestones, and evaluates for self-correction. Timing is important. Intervention is often necessary and one needs to know when and how to break into the continuity of tradition. People will be at many different stages of their procession or pilgrimage. Typical stages of response to new ministry suggestions are the following: some are unaware of the problem; some have limited awareness; some greater; some have hidden fears of new solutions; some recognize their fears and deal with them; some are ready and open to talk about what is happening and what is being done. As many as possible of the membership need to move through all of these stages. Expectations should always be set, which can be articulated often. The most influential expectations are those widely shared. They need to be followed up with measurements and accountability. A tension between merely naive expectations and reality will only lead to conflict and perhaps to defeatism. Expectations must be accompanied by handles or operational goals.

4. Communications: the law of redundancy. Assume the message did not get through to the intended recipient; if it did, it was garbled; acknowledgment of receipt of message does not equal approval or acceptance; two-way communications are superior to one way; it is easier to secure adequate communication between two organizations than within an organization. The law, thus, is to be redundant. Be clear about the messages you send and keep sending them.

5. Self-evaluation. Unless a church builds self-evaluation into the life of the congregation it will be extremely vulnerable to normal institutional pressures to place a higher priority on survival than on services and to put institutional maintenance ahead of ministry in the allocation of resources. Put your money where your mouth is! What is expendable? What gets paid only if there is enough money? Do we care enough about new goals and ministries to measure at the end of a year to see what we have accomplished. Of course, numbers are not the only measurement. Often they are not the most significant one.

To focus on purpose, goals, programs, and performance, ask the following questions: How much did we spend to maintain, how much to minister? How is our property being used? What happened to people who joined? How many different people had a hand in planning and leading worship? What proportion of the pastor's time was spent on what---performance budget? What goals will have been met? How many obsolete programs were terminated.

6. Overcoming institutional blight through self-renewal: Distinguish between method and message. Reach, receive, accept, and assimilate newcomers--- and give them decision-making roles. Be more sensitive to contemporary needs than to continuing customs, maintaining traditions, and preserving old structures. Believe in what you are doing. Expect to encounter crises and don't be defeated by them. Communicate effectively---with no secrets and few disruptive surprises. Build in provisions for self-criticism. Don't be overly dependent on a few leaders or groups. Share the power and the decision-making process. See oneself or one's group as only one of the institutional expressions of the church---not the only one but one. Initially, it may be only a cell group or a couple of cell groups which will take on the responsibility of church renewal and move into the future.

Exhibit 2 (continued)

V. Directions We Choose to Go

General Proposals for Consideration

1. We wonder if the community could more easily identify with our ministry if the denominational identification was omitted in most public relations; if we became, in effect, Trinity Oaks Church.
2. For weddings, funerals, and any occasions when new people are present: could our building say something more about us than it now does? Exhibits, billboards, leaflets, and, at least, clear signs for entrances?
3. We should work above all for a continuing and dynamic process versus a particularly packaged product.
4. We need to work toward cell groups or relatively autonomous committees, anything which will encourage small groups of people with ideas and enthusiasm to move ahead, to carry the ball, to go with what they are feeling called to do. Extremely effective ministries to the community can happen when small task forces or clusters can take responsibility for their visions and go with them. Everyone in the whole church doesn't have to be enthusiastic about every group's ideas---and they only need to be supportive, prayerful, and positive.
5. We need to think how to meet the needs of and reach people who frankly are not--as yet--full-time Christians.
6. If too many of us are still too timid, too uptight, or too selfish to risk having people come in and occasion change, then some of us will have to think of ways to take the church into the neighborhood. For some ministries, that would be the most effective thing to do---for all concerned.
7. We need to feel free to experiment and fail.
8. We need to look for ways to re-establish the lost community in an urban setting. Community and a sense of belonging is almost always named by people when they are asked what their needs or aspirations are.
9. The "Live Oak" needs to be revamped, its purposes and goals re-considered, and a highly effective communications tool developed.
10. Series of sermons, by pastor or others, should be preached, for example, on the mission of the church in our time or our community, followed by small groups discussing and acting.
11. We need to be present in a large way for the children of the neighborhood. A neighborhood carnival in and about our facilities?
12. We need to advertise ourselves and get our ministries to the attention of the masses.

Exhibit 2 (continued)

V. Directions We Choose to Go

Specific Proposals We Will Take
Responsibility for Implementing

Tape ministry to shut-ins and elderly.

International student ministry.

Music program.

Catacombs Class.

