

FIRST PRESBYTERIAN CHURCH OF ANN ARBOR

SELF STUDY REPORT

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FIRST PRESBYTERIAN CHURCH OF ANN ARBOR

SELF STUDY REPORT

Our mission is to grow spiritually as disciples of Jesus Christ through worship, fellowship, mission, and learning. We commit to demonstrate God's grace and love.

I. INTRODUCTION AND PROCESS

In April of 2009, Doug Brouwer left the position of pastor and head of staff at First Presbyterian Church of Ann Arbor (FPC) to take another pastorate. In June, Session appointed an eight member Self Study Committee (SSC). Members of the SSC included two elders (Erika Boothman and Sue Jeffers), two deacons (Mark Goodhart and Cindy King), and four members at large (Marc Buchanan, Virginia Koster, Sarah Stitt, and Pat Tamblyn). Interim Pastor Larry Farris joined the SSC upon his arrival at FPC in September, and he has been an invaluable guide in the process.

The SSC met for the first time on July 15, 2009. A representative of the Committee on Ministry from the Presbytery of Detroit, Philip J. Reed, pastor and head of staff at Grosse Isle Presbyterian Church, met with the newly formed committee. With a few exceptions for holiday and vacation schedules, the SSC has met on a weekly basis since that kick-off meeting. For purposes of this Self Study Report, the use of the pronouns “we” and “our” refers to the SSC.

The goal of the SSC from the beginning was to engage as much of the congregation as possible in the process of answering two questions: (1) Where is FPC now? and (2) What is God calling FPC to become?

The SSC used several techniques to gather input from the congregation, community, friends of FPC, staff, committees, small groups, and other stakeholders. Pastor letters, minutes for ministry, and First Press updates reminded the congregation of the SSC activities and encouraged participation. Methods for gathering input included the following:

- Large group meetings: 3 congregational meetings (approximately 150 participants), 1 meeting which included the SSC (12 participants), 1 staff meeting (18 participants). In each of these meetings, groups of 8 to 10 individuals were invited to identify current strengths and weaknesses of FPC and future opportunities for and threats to FPC in a moderated discussion. The large group meetings also included a time for remembrances. Participants gathered in groups defined by historical pastoral era. The groups shared remembrances from the particular era and their dreams for the future of FPC. The results of the SWOT exercises, the remembrances, and the dreams were captured and recorded by members of the SSC.
- Congregational survey for members and friends of FPC: The survey was fashioned after the 1991 Self Study survey, with questions updated for current issues. The survey was

conducted online using surveymonkey.com, and paper copies of the survey were available to those without computer or Internet access. This survey generated approximately 500 responses.

- Input was received from nine community leaders via letter and phone follow up to ascertain their perceptions of FPC's position and role in the larger community.
- Youth input was received from individual conversations and a suggestion box at Sunday School, as well as discussion time during a youth mission trip.
- Dedicated e-mail address: selfstudy@firstpresbyterian.org.
- Additional input was received through informal conversations and written correspondence from church members.
- Discussion questions were sent to each church committee and several small groups with a request for feedback to the SSC.
- Reports from Vision and Strategy, the Welcoming Task Force, the Christian Nurture Work Group, and the Facilities Implementation Group were compiled.

The SSC gathered volumes of data. The data were studied, analyzed, and discussed at length to determine recurring themes and potential action items, and to seek to discern God's call for FPC. Throughout this process, we have been conscious of the disparate nature of the potential readers of the study: the congregation, Session, Presbytery, the new Pastor Nominating Committee, and prospective candidates for the position of pastor and head of staff at FPC. We have sought to identify the unique nature of our church and to capture the concerns and aspirations of its members. We offer this report in the spirit of prayer and with the hope that the SSC has faithfully fulfilled its charge.

II. FPC: CONTEXT AND ENVIRONMENT

Michigan is the home to approximately 10 million people making it the 8th most populous state in the nation. Demographically, Michigan is 80% white, 13% black, and 4.5% Asian, with all other groups making up the remainder.

FPC is located in Washtenaw County, which is situated in the southeastern corner of the state. The population of Washtenaw County is approximately 347,000, comprised of 76% white, 12% black and 6% Asian, with all other groups making up the remainder. A language other than English is spoken in 14.2% of the county's homes. The fastest growing segment in the county is adults aged 65 and older.

Michigan's economic base has been shrinking in recent years with the decline of its industrial base. National efforts to revive the automobile industry helped avoid its collapse, but the industry remains fragile, and the economic impact is widespread. Efforts to diversify the state's economy (renewable energy, movie industry, life sciences, and tourism) are gaining momentum and are critical to Michigan's survival. Unemployment remains the highest in the nation at 14.3%, seasonally adjusted, in January 2010. Ann Arbor is somewhat buffered from these drastic numbers, coming in with a 9.3% rate, in January 2010.

Ann Arbor is best known for the University of Michigan, a world-class university that draws many professionals and students from around the world. There are a number of other universities and colleges in the county, including Eastern Michigan University, Washtenaw Community College, and Concordia College. Education is highly valued in the county, with 93.4% of residents having a high school degree and 51.3% with a bachelor's degree or higher.

One of the most striking aspects of the FPC environs is the stark contrast between Ann Arbor, which has been rated one of the nation's most attractive places to live, and nearby Detroit, which is arguably the most devastated urban area in America today. Both are situated in a state which faces great challenges to revitalize and re-invent itself on a new economic foundation – one in which the resources of Ann Arbor could figure significantly.

One of the most striking aspects of the local community is its unique profile as a college town. The University of Michigan has major influence as the area's largest employer, a research university and technology transfer center, and a technology and life sciences incubator. FPC is located immediately adjacent to the University of Michigan. Other large employers in Washtenaw County include:

- University of Michigan Health System
- Saint Joseph Mercy Health System
- Eastern Michigan University
- Washtenaw Community College
- Thomson Reuters
- Borders Group
- Toyota Motor Engineering & Manufacturing
- Zingerman's Community of Businesses

- Domino's Pizza
- ProQuest
- VA Ann Arbor Healthcare System
- NSF International

Ann Arbor is frequently cited in various national publications as one of the best places in the nation to live, noting the presence of the University of Michigan, numerous cultural events, a large international community, a lively arts community, high-quality health care, low crime rate, parks, and other amenities.¹

There is also a rich religious mix in the greater Ann Arbor area. The Chamber of Commerce lists 156 churches in the area, including six Presbyterian, PCUSA churches:

- FPC
- Calvary Presbyterian Church, a small community church with a strong mission to the underserved in the area
- First Presbyterian Church of Ypsilanti, a church serving a neighboring community
- First Presbyterian Church of Saline, a church serving a neighboring community
- Northside Presbyterian Church, a More Light church with a strong social action ministry
- Westminster Presbyterian Church, an active neighborhood-based church

Ann Arbor is also home to a number of Jewish synagogues, an Islamic mosque, and a Buddhist temple. All of these factors help make Ann Arbor a vibrant and diverse community.

¹ The *AnnArbor.com* Web site lists six national recognitions as follows:

1. The *Gallup-Healthways Well Being Index*, which interviewed 350,000 Americans to gauge the nation's well-being, recently reported that Ann Arbor was the 38th happiest city in America. To create its happy metric, Gallup asked Americans about their finances, physical and emotional health and jobs.
2. NFL stats being what they are, at least *Forbes* named Ann Arbor the "Best College Sports Town" in 2009.
3. *US News* listed Ann Arbor among the "Top 10 Brainiest Places to Retire" in 2008. *Forbes* thinks Ann Arbor has brains, too.
4. *Business Week* says Ann Arbor is the "Best Place in Michigan to raise your kids."
5. Ann Arbor is among the 50 greenest cities in America, so says *Popular Science* magazine.
6. Ann Arborites are foodies with good appetites, but according to *AARP Magazine*, aren't gluttons. The magazine named A2 the healthiest hometown in America in 2008.

III. HISTORICAL OVERVIEW

FPC has a long storied history since its founding in 1826, from its commitment to social issues to its efforts to engage members of the university community. While this report certainly cannot fully detail the richness of more than 180 years of history, two church histories do give a fuller account of many of the events discussed below.²

A. The Early Years

Organized in a log schoolhouse at the northwest corner of Main and Ann Streets in 1826, FPC later moved to a tavern on Main and Huron and then to a schoolhouse on Washington and Fifth before constructing a permanent church building on Huron in 1837. Membership at the time was 188, in just 10 short years after its founding.

In its beginning, the FPC was very active in both the Temperance and Sabbath societies - the first to promote abstinence from alcohol and the latter to promote the observance of the Sabbath.

But it was the early support and promotion of education that has had a lasting impact on FPC. From its beginnings, the church has valued a strong Christian Education program that continues today. When the University of Michigan moved to Ann Arbor from Detroit in 1837, FPC and the University of Michigan community began a relationship that continues to evolve to this day.

Around the same time, FPC could not ignore the major issue facing the nation - the abolition of slavery and the role the church played in it. When a nationally known minister preached to the Presbyterian General Assembly warning against the discussion of slavery in the local churches, FPC ignored his plea and hosted the first Michigan State Anti-Slavery society meeting on November 10, 1836. Members of FPC continued to condemn slavery well up to the start of the Civil War, but not all were in agreement in the role the church should play. In fact, in 1847, 48 members received letters of honorable dismissal to form the First Congregational Church of Ann Arbor which was even more sympathetic to and active in the anti-slavery cause.

In the midst of the conflict, FPC continued to grow, as did its relationship with the University of Michigan - likely because of the fact that three of the University's early presidents were Presbyterian clergymen. In 1845, the first graduating class of the University of Michigan held its commencement ceremonies at FPC. This partnership continued as the church built a new brick structure in 1862 at State and Huron that served as the center for many student and community activities.

At the urging of the General Assembly and the Michigan Synod, the church formed the Tappan Presbyterian Hall Association devoted to ministering to Presbyterian students and was the forerunner to today's Campus Ministry program. This society acquired property at the corner of State and Huron Streets for residence, meeting space and a library.

² Miller, Warner, and Geider, eds, A History of the First Presbyterian Church of Ann Arbor, Michigan 1826-1988, 1988; and Montoya and Hill, First Presbyterian Church and the Larger World, 2005.

The Tappan Association began to take root in 1905 with the arrival of Dr. Leslie French and Edna, his wife, to work with the university students in close cooperation with FPC as general secretary and student pastor of the Association. The Frenches worked hard to build a strong social and religious bridge between FPC and the University of Michigan.

The Frenches left Ann Arbor in 1915, and with the nation at war and struggling economically, both the finances of FPC and the Tappan Association suffered. As a result, FPC's presence on campus declined significantly.

In an attempt to stabilize the Tappan Association financially, the Synod and FPC formed the University of Michigan Presbyterian Corporation (UMPC) in 1922 to oversee the relationship between the larger Presbyterian church and the University of Michigan.

B. 1926 - 1990

In 1926, plans were made for construction of a new building on Washtenaw Avenue. Ground was broken for the new building in 1936 in the midst of the Great Depression while church membership had grown to about 700. The building was completed during the tenure of William P. Lemon (1934-1951) in 1938. Disagreement between FPC and UMPC in their respective roles in ministering to students continued during this period. In 1952, the two groups formally separated.

The 1950s were a time of growth for FPC. Under the leadership of Henry Kuizenga (1952-1961), FPC added a new wing for Christian Education and saw its membership increase to over 2,200. FPC's budget doubled and programs were added. Many current members remember there being a strong sense of community and an active youth program during Kuizenga's tenure. They recalled Kuizenga's strong Reformed tradition and FPC overflowing every Sunday – having to arrive 20 minutes early to get a seat with overflow into fellowship hall.

In 1962, FPC called Ernest Campbell (1962-1968) who expressed belief that FPC should engage in political issues. Campbell is remembered by current members as a staunch supporter of social justice. During Campbell's tenure, FPC addressed such topics as open housing in Ann Arbor and the Vietnam War. Open housing dealt with racial segregation in the Ann Arbor housing market and FPC consistently pushed the Ann Arbor City Council to address fair housing. An extension of racial equality was extended when Session narrowly passed the Equal Opportunity Covenant which stated FPC would only do business with suppliers who did not engage in discriminatory practices.

Perhaps one of the most tumultuous events in FPC's history was the Vietnam War—which bitterly divided the congregation. Session overwhelmingly defeated a motion that called for 1) opposition to any government that hindered medical aid to Vietnamese civilians and 2) the cessation of bombing over North Vietnam. Campbell was opposed to the war and made his viewpoint known in a controversial, yet passionate, sermon. Nearly a year after delivering this sermon, Campbell left for Riverside Church in New York City.

Following in Campbell's footsteps was Robert Sanders (1969-1978) who also had to deal with a very controversial and divisive situation during his tenure. In October 1969, the Washtenaw County Black Economic Development League confronted FPC with the Black Manifesto. This manifesto accused the nation's churches of historic complicity with racist and capitalist institutions that exploited Blacks. The manifesto also demanded the nation's religious institutions raise money for reparations. After several weeks of sit-ins and contentious debate, FPC committed \$60,000 to a neutral group to address some of the issues that had been raised. Sanders was praised for how he and FPC handled those difficult issues.

William Hillegonds (1980-1990) arrived in 1980 and many of the church's members remember his time vividly. They recall Hillegonds as a man full of positive energy. Hillegonds' tenure was also marked by Session's controversial decision to tear down Hill House, a property acquired by FPC in 1963 which would eventually become home to "the Ark," a ministry outreach to high school and college youth. When the Ark moved out, Session studied its options but was indecisive about the property's future use. The building was ultimately demolished, polarizing many in the congregation and the community.

C. 1990 - 2010

In 1992 the church called Michael Lindvall (1992-2002) into the position of pastor and head of staff. Lindvall served FPC for 10 years and is still held in high regard by many in the congregation who felt the congregation was vibrant and full of life at this time.

During his tenure, Lindvall spearheaded the 1997 *Forward in Faith* Capital and Mission Campaign which sought to repair, remodel, and expand the church building to accommodate a growing and active membership; renew FPC's emphasis on children, youth, and their families; and to infuse new life into its mission efforts. As a result of the \$3 million campaign:

- The Kuizenga Wing was remodeled
- Important structural concerns were addressed
- The new Monteith Hall was constructed
- The nave organ was replaced
- A renewed focus on mission was established. A percentage of the funds raised were used to support existing and new mission opportunities both locally and internationally.

Other key accomplishments include the start of a Parish Nurse program, a mid-week intergenerational program, the addition of the 8 a.m. and 5:45 p.m. services, and mission opportunities for adults. Finally, Lindvall was credited for having brought the Lilly Resident Minister Program to FPC—a program that continues to benefit the congregation to this day.

Upon Lindvall's departure, the two recently hired associate pastors divided the responsibilities of the head of staff until an interim arrived. The church called upon Bruce Ingles to lead the congregation during the interim period. Ingles was not new to the congregation—he had been the interim prior to Lindvall's call in 1992. Unfortunately, because of Ingles' declining health and staff conflict, the interim was a difficult time for FPC and its membership, and did not include a formal self study.

When FPC called Douglas J. Brouwer (2004-2009) as its next pastor and head of staff in the summer of 2004, the congregation eagerly anticipated a new direction in ministry. Also arriving around the same time as Brouwer was a new campus minister who was chosen to revive a struggling program.

Soon after arriving in 2004, Brouwer engaged church members via a series of small group meetings called “Dialogues with Doug.” Through these meetings, members were able to meet him and begin a dialogue regarding church matters. Following these meetings, Brouwer asked the Vision and Strategy Committee to embark on a visioning process for the church. The Vision and Strategy Committee led a series of congregational group meetings titled “100 Minutes of Visioning” during 2005-2006, resulting in the development of a new mission statement. In addition, this process clarified congregational priorities: faith development, connectedness and belonging, mission, worship, and targeted ministries (youth, campus students, and seniors).

Highlights during Brouwer’s tenure include:

- Hiring a full-time youth director to rejuvenate a program that had suffered during the interim period
- Studying the administrative function of the church; leading the church to adopt the Executive Associate Pastor position
- Convening two task forces to study congregation fellowship and nurture, and welcoming
- Encouraging the adoption of the Ascent Campus Ministry model
- Strengthening the pastoral care program with the hiring of a new Director of Pastoral Care
- Creating an emphasis on small group ministries
- Supporting an emphasis on the missional church

Brouwer faced some very difficult decisions during his tenure as a result of lingering issues that were not dealt with during the interim period. As well, there was a perceived lack of transparency during his tenure. Staffing issues eventually led to the departure of both associate pastors. Positive aspects of his tenure included laying the foundation of a vision that was reflected in mission emphases and campus ministry, and encouraging personal discipleship as central to every believer.

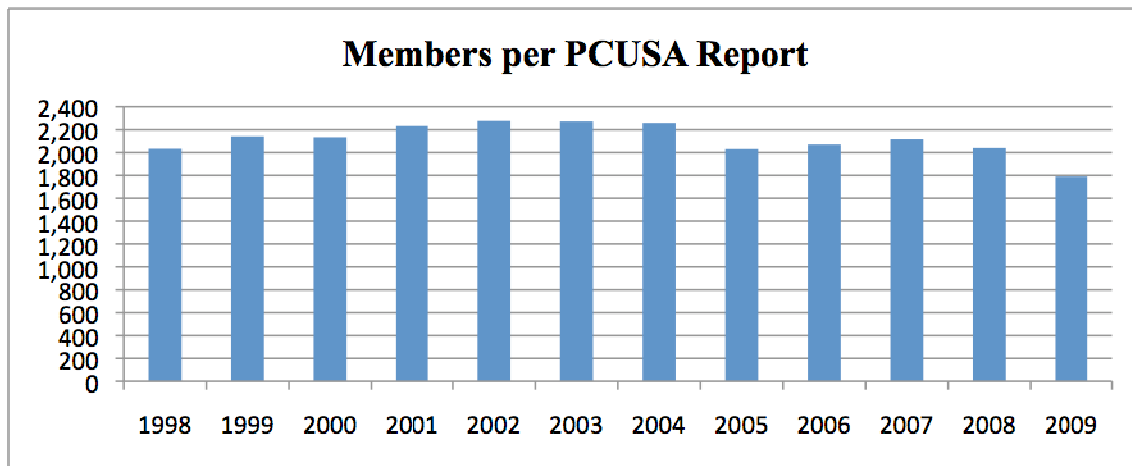
Brouwer’s tenure also included Michigan’s (and the nation’s) dramatic economic downturn in 2008. As a result of these economic realities, Brouwer and the church faced critical budget and programming issues - some of which became controversial. A building program which had been initiated to deal with an aging building and outdated and inadequate infrastructure had to be indefinitely postponed because of the downturn in the economy.

In February of 2009, Brouwer announced that he had accepted the position of pastor and head of staff at the First Presbyterian Church of Fort Lauderdale in Florida. His short tenure and abrupt departure left many members feeling hurt, angry, disappointed, with many questions, and a sense of a ministry unfinished.

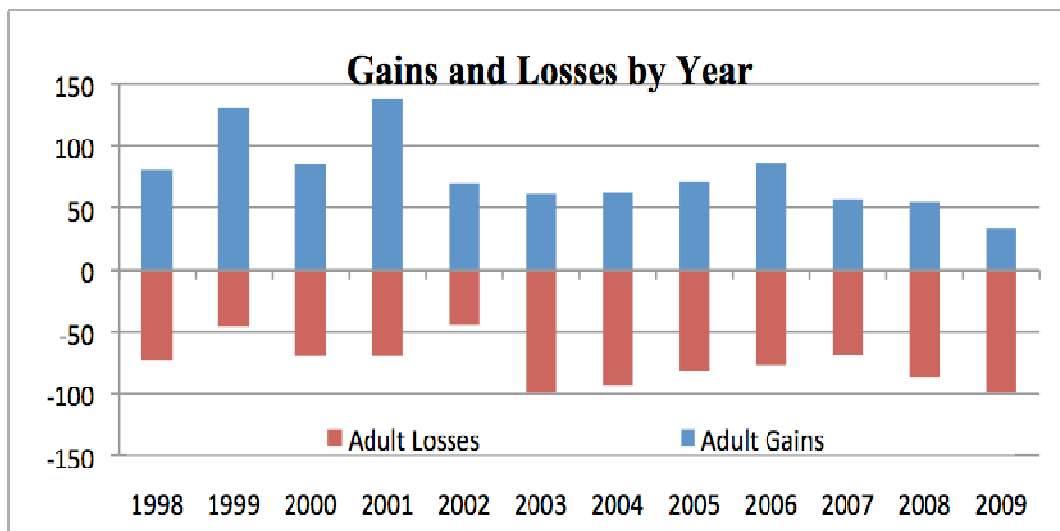
IV. CONGREGATIONAL FACTS AND DEMOGRAPHICS

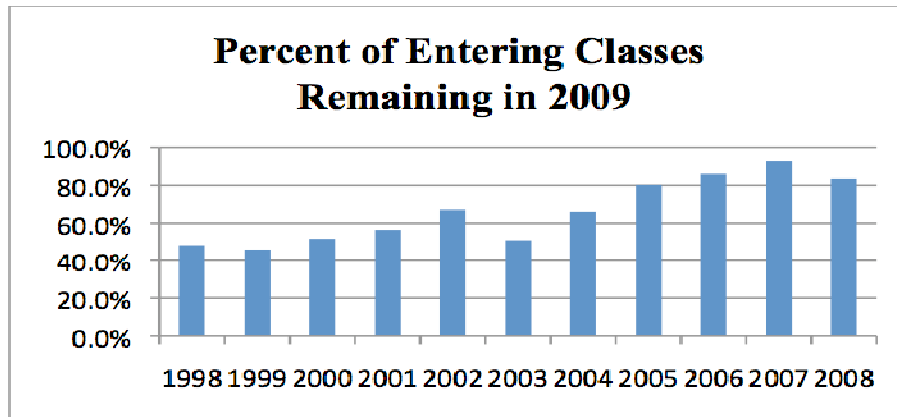
FPC is a corporate-sized church with about 1800 current members. It is one of the largest churches in the Presbytery of Detroit, and is the westernmost, geographically. The membership has decreased by about 200 over the last 12 years, and is marked by a moderate growth period from 1998 to 2002, a fall off during the interim period between Lindvall and Brouwer, and a period of less growth with a similar fall-off since Brouwer's leaving. There was a significant cleaning of the rolls in 2005 and in 2009.

Following is a snapshot of membership data from PCUSA database and "adjusted" numbers based on roll clean-ups. The roll clean-ups create an artificial drop in membership that should be recognized as reflecting more gradual drops in the years immediately preceding the clean-up.



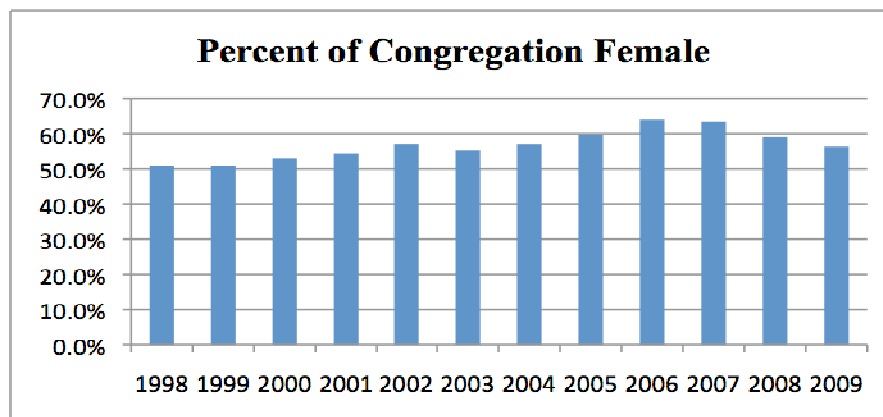
Another picture of trends over the last 12 years is a look at (1) the yearly gains and losses of adult members without the effects of "roll cleaning" and (2) the retained membership for each membership class over the most recent 12-year period.



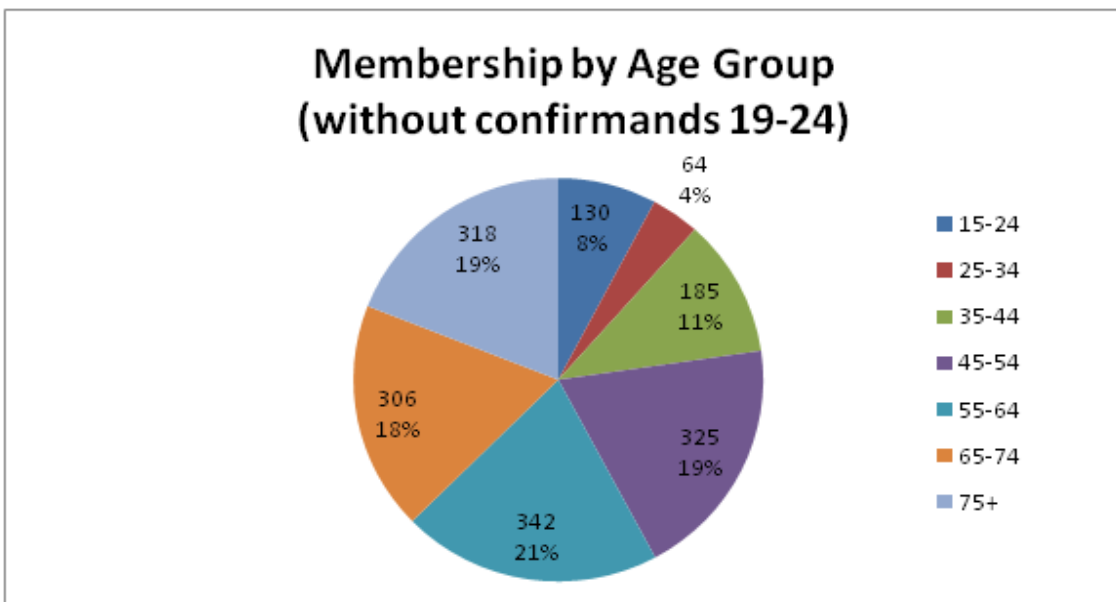
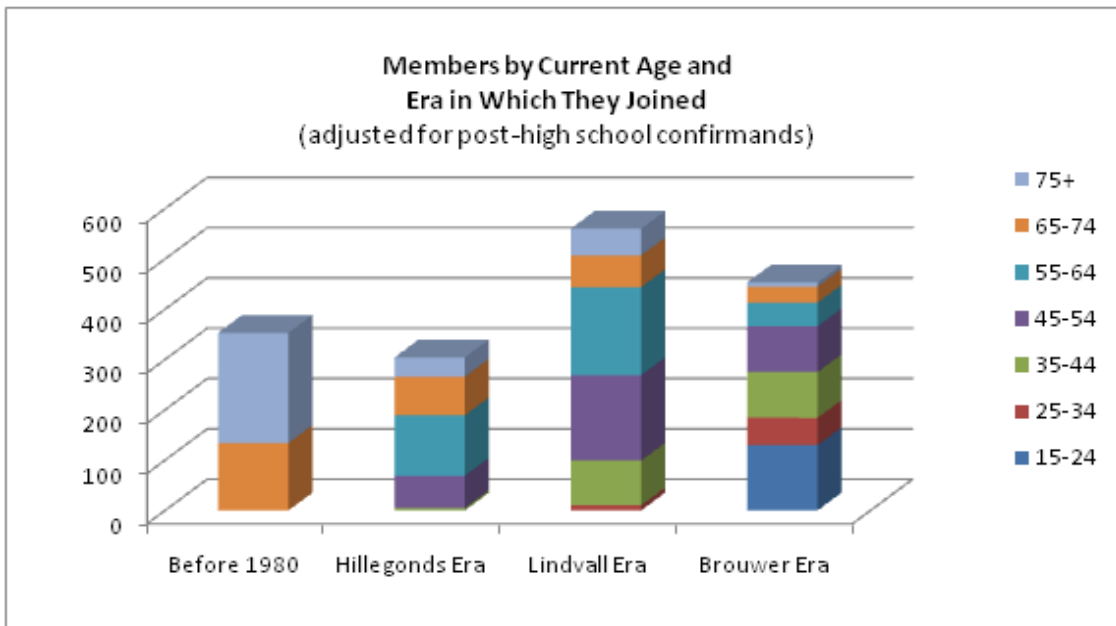


Excluding the effects of roll cleaning, the “Gains and Losses” presentation shows that FPC experienced its most vigorous growth over the years 1998-2002. The retained membership presentation shows that there is a significant fall-off in members that are retained just before an interim period starts. This “bad news” is tempered by the fact that there is strong retention of members in general and a pattern of steadily increasing retention of members. While retention would be expected to fall off with time, the retention levels of 50% in 1998 and increasing through time are encouraging and a concrete reflection of the perceived strength of being a congregation with many committed long-term members.

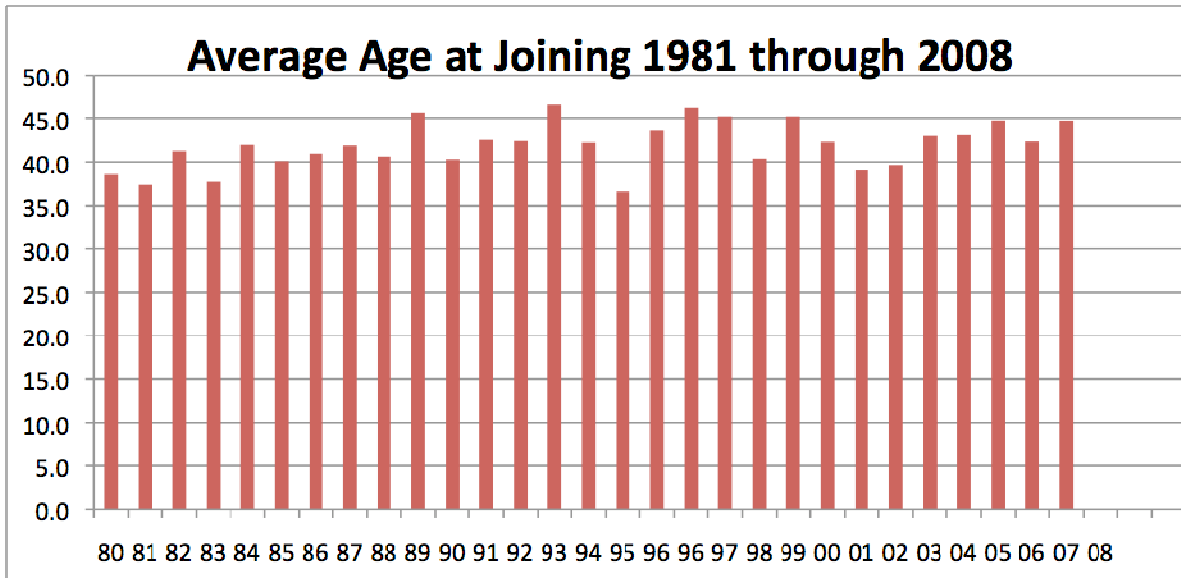
Another interesting trend is the change in gender mix for the congregation over the last 12 years, with the proportion of females going from about 50 percent to over 60 percent and then moving back toward a more equal number of males and females.



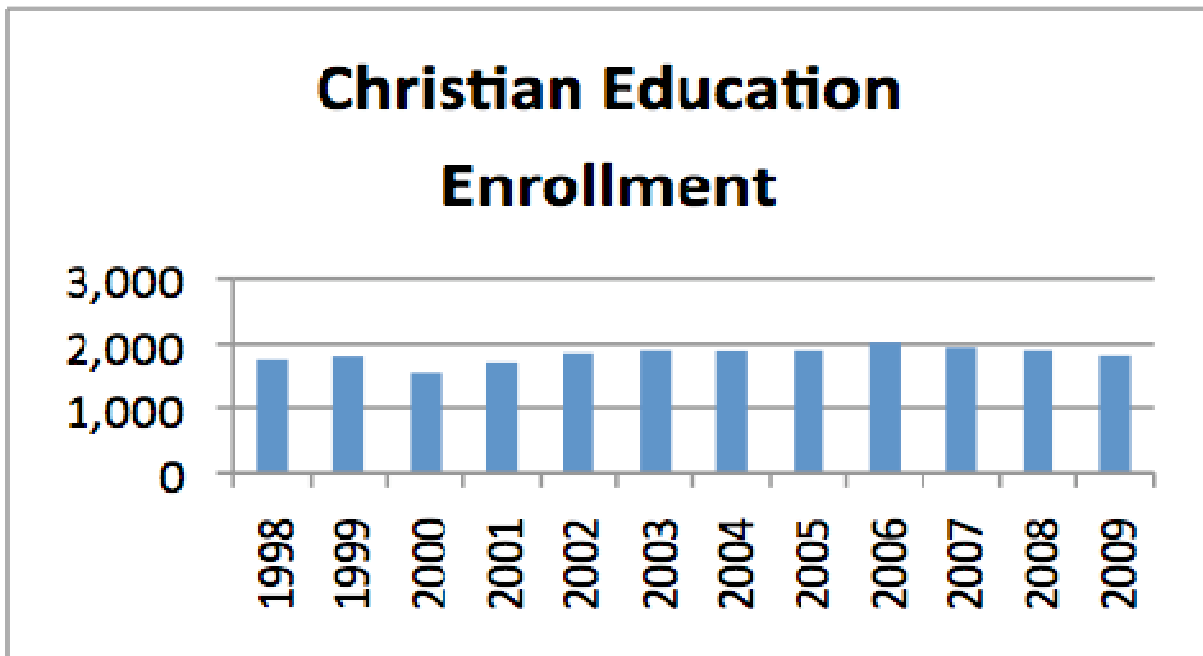
The age composition and the tenure of membership data are shown in the figures below. The age composition of the church membership is fairly evenly distributed across all age ranges, with the lowest representation in the 25-34 age range. Note that these percentages reflect membership, and the profile of participants may be slightly more weighted to the younger age ranges through “visitors” drawn from the very large university student demographic in the community. But whether measured by members or participants, FPC is not at present a heavily student-laden or young adult church. Rather, the predominant demographic is 45-64 years of age, representing about 39% of the congregation. Additionally, 47% of the congregation is aged 55 and over.

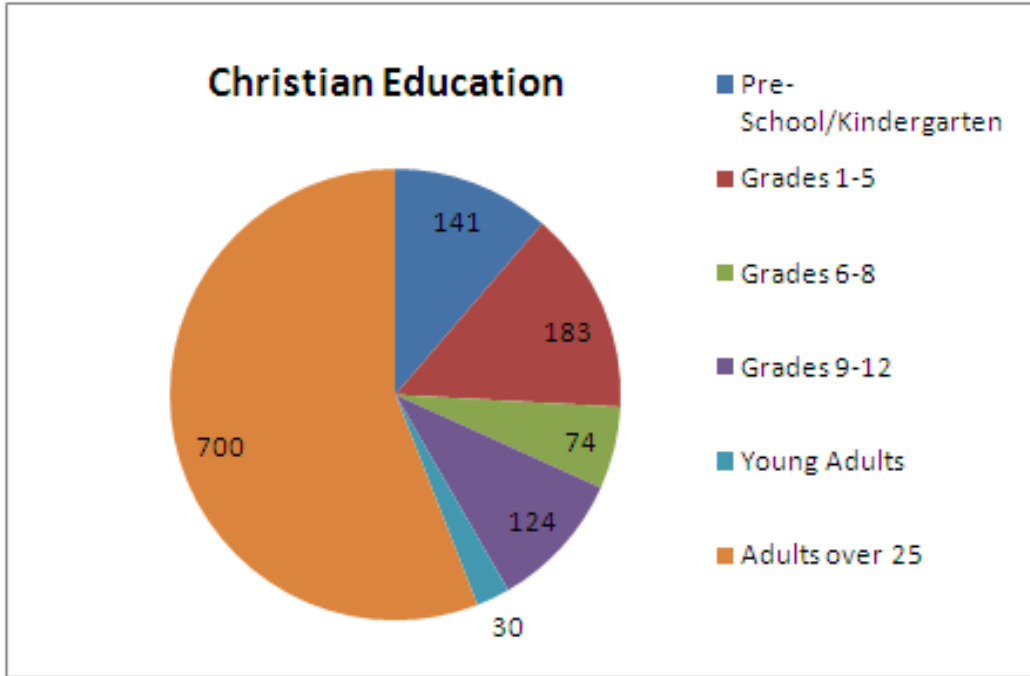


It is interesting to note that over the last 25 years there has been a gradual increase in the age of the members joining the congregation (shown below). That said, the church has continued to attract members across all age ranges in the most recent past (as shown by the age distribution above).

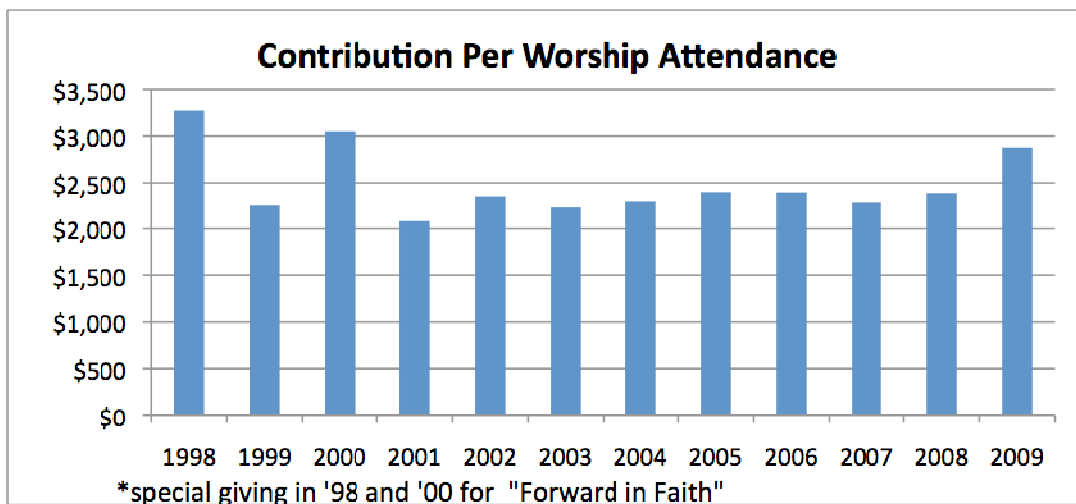


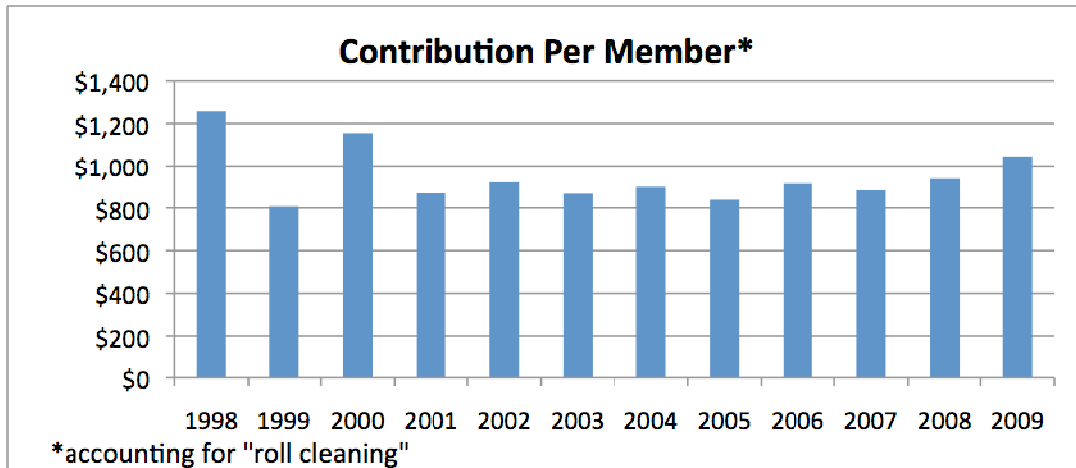
With regard to Christian Education, there was a dip in participation at the beginning of the decade, with an uptick in 2006-2007 that has since receded slightly. Participants in Christian Education are well represented across all age groups. The program is supported through the efforts of about 300 teachers and officers.





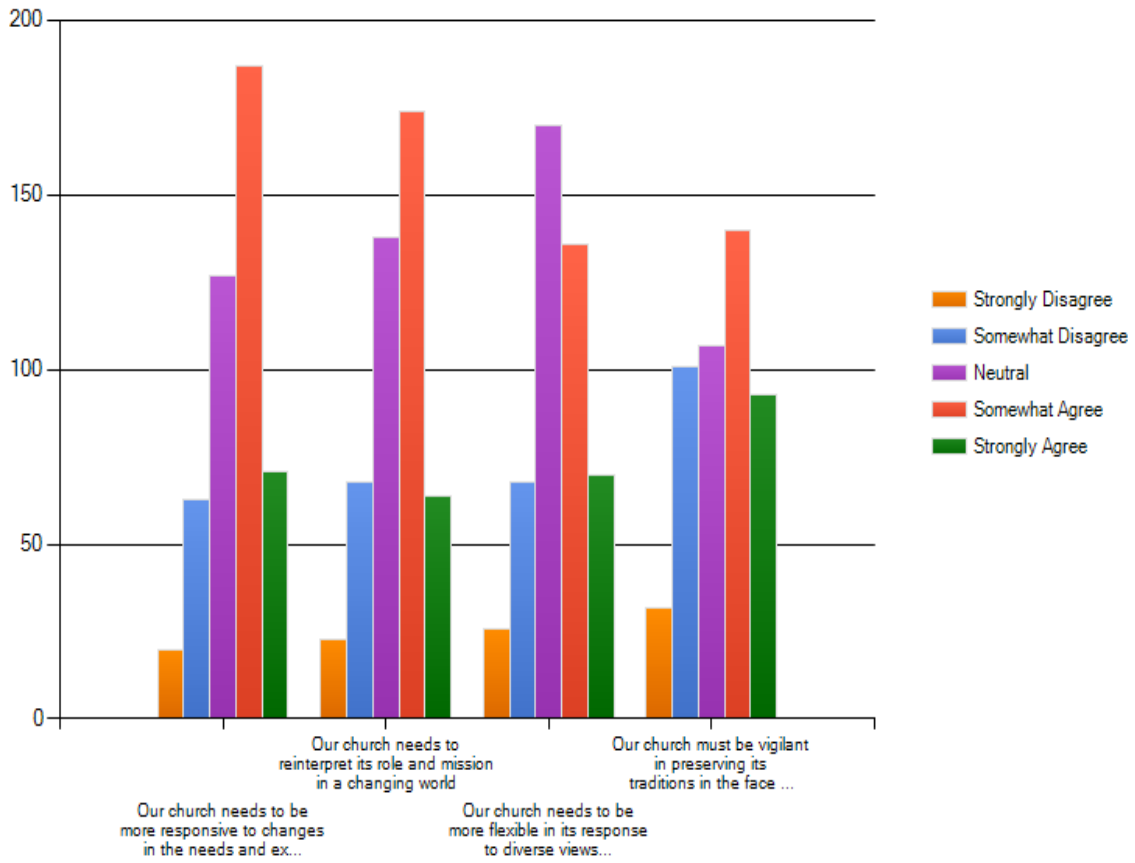
The pattern of giving in the congregation is summarized below. Since the beginning of this decade, regular contributions have held steady on both a per member and a per worship attendee basis. Perhaps most notable has been the per member increases in the last year. This is most likely a direct reflection of commitments by the congregation to maintain program and staff in the face of slightly decreasing membership. Additional perspectives that address some less encouraging patterns on giving and the budget are covered in the section on finance.



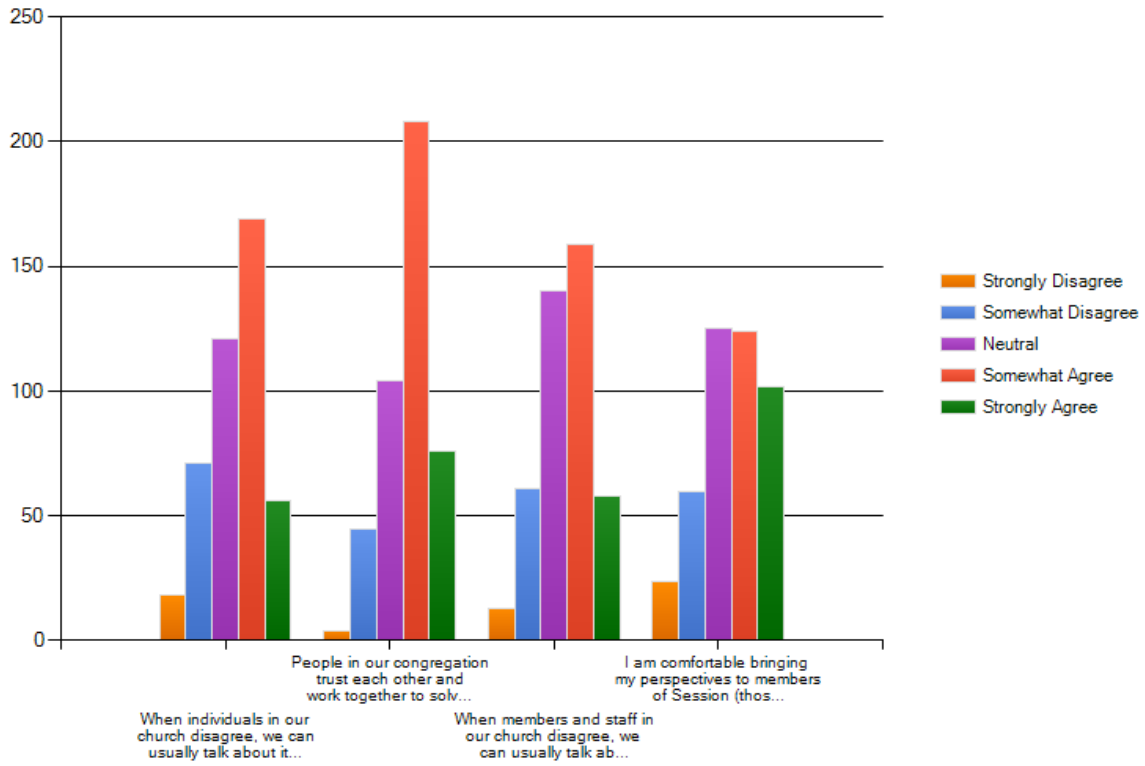


The self study survey also investigated a number of the characteristics of the congregation, including attitudes toward change, the way the church decides important issues, impressions and preferences in worship styles, assessment of the connectedness as a congregation, and the core beliefs of members of the congregation. While additional results from the survey are presented throughout the report and summarized more thoroughly in the appendix, a few “snapshots” are presented below that provide some insight into what draws and binds the congregation.

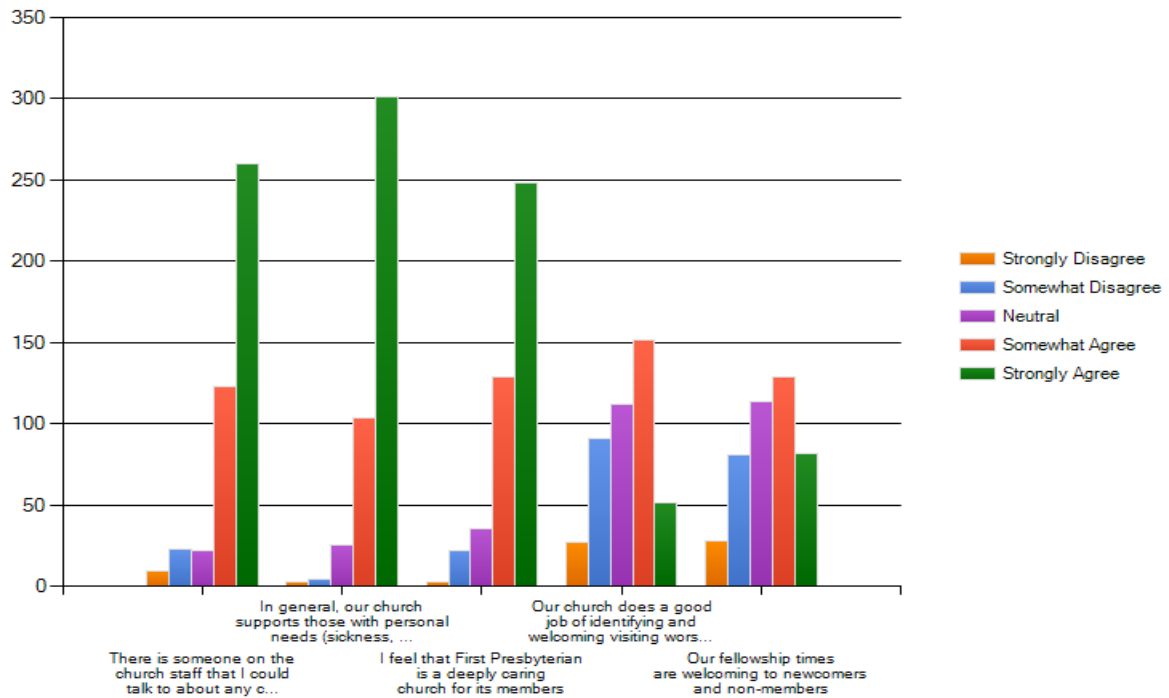
Please indicate your level of agreement with the following statements about our need and readiness for change. Please read all the questions in this set before responding:



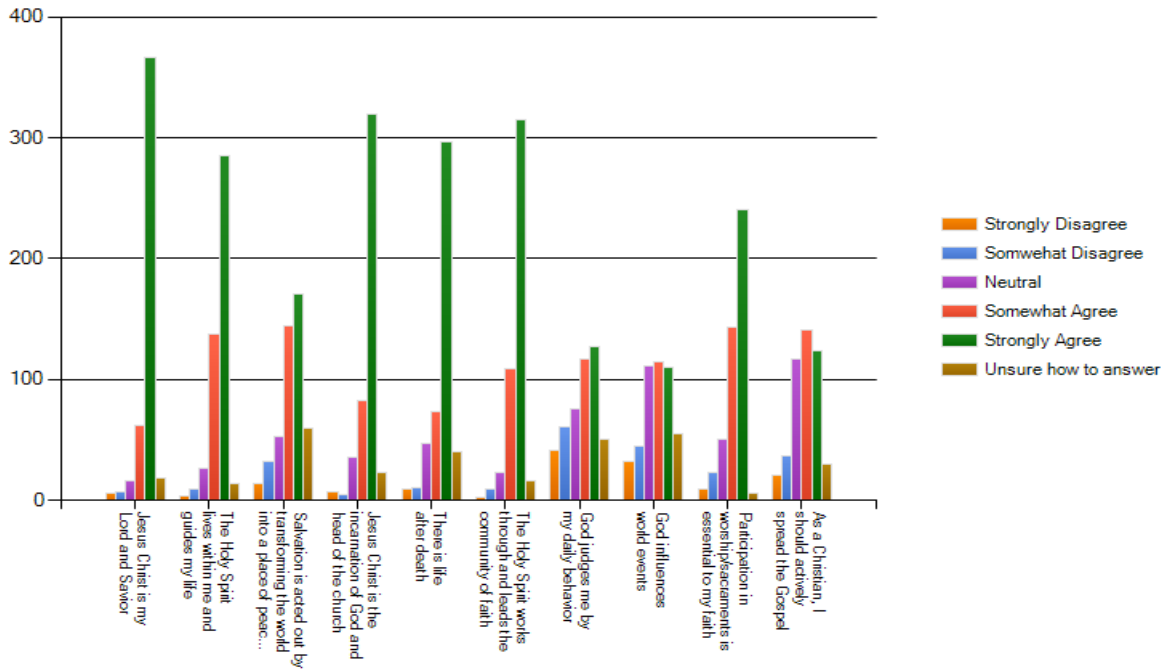
Please indicate your level of agreement with the following statements about how we handle expressions of opinion and differences of opinion



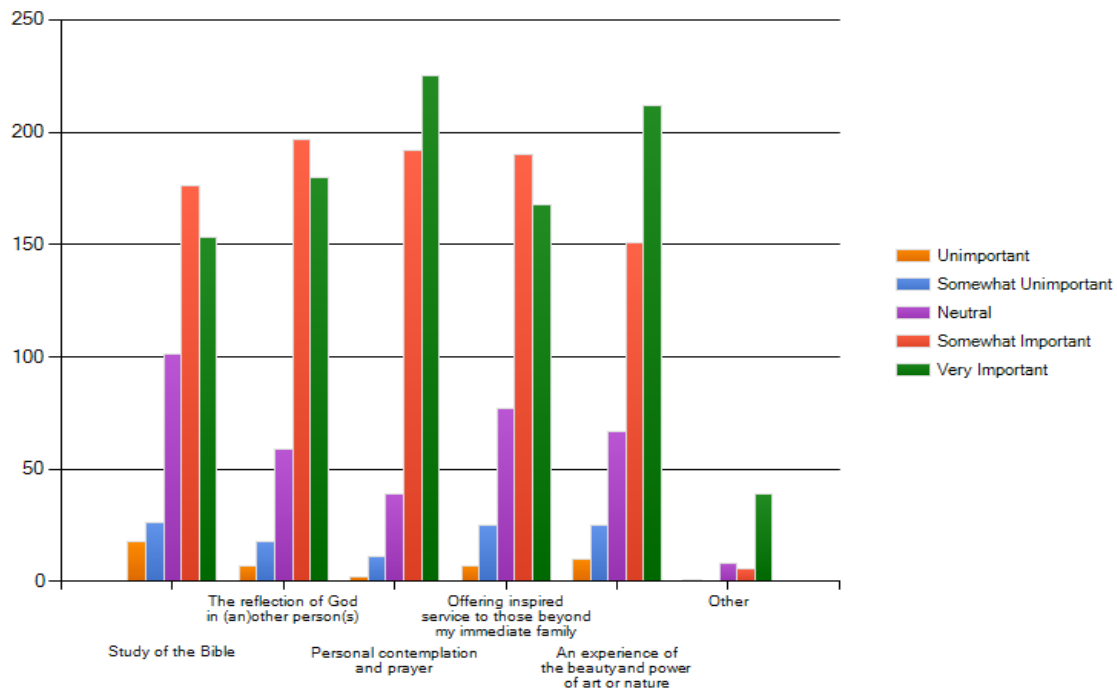
Please share your thoughts on connectedness within our church by indicating your level of agreement with the statements below:



Please indicate your level of agreement with the following statements about your personal faith ("Unsure" option is provided to indicate that you find it difficult to answer in terms of agreement/disagreement):



At this point in my life, I have come to know God most consistently and progressively through:



V. COMMUNITY PERCEPTIONS OF FPC

FPC is seen by many in the community as one of the largest and more affluent Protestant churches in town. It is often characterized as somewhat staid, with a traditional style of worship, excellent music, and fairly active congregational life. The congregation is perceived to be relatively well-off, reflecting those who work in the professional ranks more than the community at large. It is not seen as a magnet for college students despite its location in the midst of fraternities and sororities.

FPC is present in the community through its concession booth at the University of Michigan football games, parking for the Ann Arbor Art Fair, University student pancake suppers, and regular events - concerts, craft fairs, Boy Scouts - that draw the community in. The congregation's active involvement in local shelters and other community services is recognized, but mostly among local human services organizations. As far as missional emphasis, FPC is probably more recognized for some of its activities in global mission, especially those that have a medical component, such as the ongoing support for a nursing school in Haiti.

FPC is recognized among church-goers in Ann Arbor as having a broad variety of programs. There are a variety of interest-based options for musicians such as an orchestra, hand-bell choir, children's choirs, and an excellent chancel choir. The church is known as having many outlets for those that want to share experiences and learn together through books, art, photography, meditation, or Bible study. It is recognized as having programs for almost all ages, with a strong mid-week program that is specifically family-oriented.

FPC is seen by Presbyterian church leadership as a large and relatively healthy church in the Presbytery, providing leadership to the larger area, as well as models for innovation through programs such as the Lilly Residency. Among the local church leadership, there were suggestions that FPC had a lot of resources that could benefit the church community and the community at large through collective action or initiatives. These initiatives would not necessarily increase membership, but would extend needed support to areas not typically the targets of mission efforts – such as 'the not poor, but not so privileged' and the churches that struggle with more meager resources.

VI. FACILITIES



FPC is blessed with a large and beautiful gothic style sanctuary and church facility. The church is located at 1432 Washtenaw Avenue, a main street adjacent to the central campus of the University of Michigan, and is surrounded by fraternity and sorority houses and adjacent to some attractive residential neighborhoods. The main sanctuary was built in 1938. In 1956, a four story wing was added for classrooms, numerous meeting spaces and offices, as church membership grew to 2,200. In 1998, the addition of a new chapel, Monteith Hall, was completed following the *Forward in Faith* campaign. Monteith Hall provides a less formal setting for the 8:00 a.m. and 5:45 p.m. Sunday services as well as for other groups mid week.

The main sanctuary can seat 550 on the main floor and in the balcony. The Sunday 9:30 and 11:00 a.m. services are held here. Beneath the sanctuary is a large Social Hall, the gathering place for coffee hour. This space is in frequent use for congregational and community group meals, and special events such as the Philippine task force rummage sale and to house the homeless during the homeless shelter rotation program. Classrooms and meeting spaces are located on all four levels.

In 2006, as a result of a visioning process, a Facility Utilization Review committee was formed to evaluate the facility and to propose upgrades and new building additions to align with the congregational priorities of (a) belonging and connectedness, (b) faith development, (c) worship, (d) mission and (e) targeted ministries. At the completion of the work of that committee and a thorough review of the state of the current facility, Session authorized a Facilities Implementation Group (FIG) in 2007. Architects were hired and a plan conceived that would enlarge the Welcome Center and improve access for older members, and extensively expand and renovate the existing structure. This plan was reported to Session in September 2009. However, because of the severe economic downturn which occurred in late 2008 and 2009, Session has not taken further action on these plans.

Self Study Findings

During the self study, respondents expressed a good deal of concern about the aging of the building and the cost of its upkeep and repair. There is considerable caution expressed by members on going forward with building additions, although there is support for more modest internal upgrading and repair. The FIG plan is an area of unfinished business, as no final decision regarding the plan has officially been made at this time by Session.

VII. WORSHIP

A. Sunday Services

FPC embraces the Reformed tradition in theology and worship. The order of worship generally follows the outline set out in the Book of Order. The church has four services on Sunday: 8:00 a.m., 9:30 a.m., 11:00 a.m., and 5:45 p.m. The 9:30 and 11:00 a.m. services, held in the main sanctuary, have the largest attendance and tend to be the most formal and traditional in liturgy and form. These two services generally use the same Scripture readings, music, and liturgy. The 9:30 a.m. service is broadcast over a local radio station.

The 8:00 a.m. service is held in Monteith Hall, is less formal, and communion is usually served. The 5:45 p.m. is also held in Monteith Hall, and is intended to be more informal, intimate, and to allow for more alternative and creative expressions.

The pastoral staff participate in the Sunday services on a rotating basis, assisting by leading prayer, the time for children, communion, and preaching, with most of the preaching at the 9:30 and 11:00 services done by the pastor and head of staff.

FPC has four services on Christmas Eve: a children's pageant, two lessons and carol services, and a midnight service with full liturgy, sermon, and communion. FPC also has special Lenten services on Ash Wednesday, Maundy Thursday, and Good Friday.

B. Attendance

Attendance at the Sunday services has remained fairly consistent over the last few years. In approximate numbers, and omitting Christmas Eve and Easter services, attendance in 2009 was about 50 people on average at the 8:00 a.m. and 5:45 p.m. services, with attendance ranging between 25 and 70; about 350 attendees on average at the 9:30 a.m. service, ranging between 250 to 450 people; and about 200 on average at 11:00 a.m. service, ranging between 150 to 250 attendees.

C. Music

FPC has a reputation in the community for its excellent music program. The ministry of music involves over 130 children, youth, and adults in a variety of vocal, choral, and instrumental groups. There are two children's choirs, a youth choir, a church orchestra, a bell choir, recorder ensemble, and an adult choir. Music ministry contributes to the worship life of the church by leading the congregation in hymns, responses, and liturgy, and through special music. It seeks to strengthen relationships - relationships with God and relationships within the choir and the congregation - and to be an effective means of mission and outreach through special concerts and events which draw the community into the building and raise funds for the Washtenaw County homeless shelter and other charitable projects. The choirs typically perform two special concerts per year with orchestra. The ministry of music seeks to be an extension of Christian education for all those who participate and who attend worship and special concerts.

D. Self Study Findings

During the self study process, several themes developed with regard to the church at worship. While there was strong sentiment that the church needs to explore a wider variety of forms of worship and a wider variety of musical styles, there was also a strong indication that the traditional styles of both worship and music were highly valued by the congregation. In the survey, about 85% of the respondents felt that the church's worship is inspirational, that it reflects God's love, and that music makes a positive contribution to worship. In the large group meetings and in the comments and anecdotal input received by the SSC, there were many voices expressing desires for more joy in worship, more variety in styles of worship and styles of music, more "inspiration," and more emphasis on the children and youth choirs and programs.

The self study indicates that FPC needs to explore different styles of worship and of music. While there is a large majority of the respondents to the survey who are content with the traditional forms, there is a substantial call in the comments and in the large group meetings for exploration of new forms.

In 2009, a committee was formed and is currently working to explore various options for the 5:45 p.m. service, including alternative styles of music and of worship. The 5:45 worship planning team has been entrusted with a mission to glorify God by communicating the Christian gospel through creative, relevant, substantive worship that engages all ages including teenagers and university students and builds community across generations. The SSC believes that this work should continue to be encouraged and supported.

Of particular note, one theme has arisen consistently and strongly in all of the forums for congregational comment during the self study: the importance of preaching. Quality of preaching was raised as important in every one of the venues of the self study, with thoughtfulness and theological insight in preaching frequently cited as very important. In the survey, 92% of the respondents indicated that preaching skills are important in the next head of staff, with 83% listing preaching skills as "very important."

VIII. MISSION

Mission at FPC has historically followed a path similar to other protestant denominations in the Reformed tradition. Committees have been formed within the church organization to address the needs of those less fortunate not only within the local community but globally as well. In large part, much of the financial assistance given by FPC members has been directed through the overall programs of PCUSA.

The year 1996 marked the beginning of movement in the direction and focus of mission at FPC. It was a time of great energy for the church with respect to mission efforts. The church as a whole made a major commitment to the expansion of mission projects through the *Forward in Faith* Capital and Mission Campaign. As a result of the infusion of nearly \$270,000 from the *Forward in Faith* mission component, the church established the Parish Nurse Program, began a relationship with the Rev. Pedro Arana-Quiroz from Peru through the Ecumenical Parish Associate program (which ultimately laid the groundwork for the Peru Task Force), and began negotiations with Habitat for Humanity to build a home in Ypsilanti. More than half of the funds received over the three-year *Forward in Faith* campaign were committed to the Ecumenical Center and International Residence to help pay for a new residence for international students on the University of Michigan campus.

In 1999, the Habitat House in Ypsilanti was completed with over 224 volunteers from FPC and friends participating. In addition, twenty members of the church participated in the Jimmy Carter Work Project in Dumaguete City, Philippines, setting the stage for the formation of the Philippines Task Force which has made several trips to the Philippines providing service and goods to several projects including Care Corners (a nursery school program), elementary schools, and mobile medical clinics.

Also, during that time, FPC formed the Medical Mission Task Force for Haiti which has sponsored many medical mission trips to Haiti. In addition, the Haiti Nursing School in Leogane was established. Graduates of the nursing school have recently provided nursing care to the injured in the earthquake of 2010.

The Ann Arbor Pilgrims of Ibillin Task Force was formed in 2003 to offer support to the Mar Elias Education Institution in Ibillin, Israel/Palestine. In 2008, an English as Second Language (ESL) program was established at FPC to provide tutoring and friendship to a varied group of local international learners.

From the late 1990s to the present, FPC has continued to support, both financially and through volunteer efforts, many local charitable organizations and causes, including IHN Family Shelter (Alpha House), the Delonis Center, the St. Andrews Breakfast Program, Friends in Deed, and the Interfaith Council for Peace and Justice. Nearly 47% of the total mission budget (which includes allocations to international task forces as well as to PCUSA missions) in 2009 was allocated to local mission projects.

Other mission projects of the church include Family to Family Christmas, participation in the Crop Walk, and most recently, participation in the Rotating Shelter of Washtenaw County,

providing overnight facilities for 25 homeless individuals. Special offerings have also remained a major source of contribution to PCUSA mission projects as well as Church World Services and other organizations.

In April 2008, a retreat was held for 30 members of the church to discuss the future of mission at FPC. Three prevailing themes emerged at the retreat: 1) the need to break down the existence of “silo” mission ministries within the church; 2) the need to recognize the theological basis of mission in evangelism and service; and 3) the need to work towards a missional church and the expectations that God has for His people in the world. In particular, the concept of a “missional” church raises the expectations that mission is not the prerogative of a few but rather is the “sending out” of all members of the church into the world.

Self Study Findings

During the course of the self study, one of the prevailing themes that arose was the feeling that FPC should commit more time and resources to local mission efforts. In response to questions submitted by the SSC, the Vision and Strategy Committee indicated the need to “broaden and support local mission work at all levels of the church. [FPC] needs to increase the number and types of local mission opportunities for both youth and adults.”

FPC's participation in the Washtenaw County Rotating Shelter in January 2010 and its mission trip to Detroit in April 2010 are strong indicators of its intent to strengthen its local mission program.

IX. FELLOWSHIP, EDUCATION, AND DISCIPLESHIP

A. Children's Education (Pre-Kindergarten through Fifth Grade)

1. Volunteers and Childcare

The Children's Education program is one of the most vibrant programs at FPC. In addition to the 324 newborns through 5th graders, there are over 70 Sunday school teachers and 50 hall monitors. Like most ministries in the church, this program relies heavily on volunteers. A significant change for this ministry over the last three years is the addition of paid childcare providers for newborns through two-year olds. One of the major advantages to this new system is that the children are visibly more comfortable seeing familiar faces every week. Parents still volunteer in these younger classrooms each week, but having a solid group of six paid childcare providers has significantly changed the number of volunteers that are needed and reduced the stress of having to recruit so many volunteers. The consistency of paid childcare serves as a strong evangelism tool with families with young children.

2. Church School

Elementary school kids attend the beginning of church at the 9:30 and 11:00 services with their parents and leave mid-service to attend their grade-specific classes. The four-year olds through third graders follow a curriculum entitled Worship Center which, in addition to a weekly Bible story, includes the major components of worship services. Worship Centers include a Bible story (often a parable) taught with movable figures, a wondering time, a prayer of thanksgiving, and a benediction. The format is important as it exposes children to the structure of worship, making the once-a-month Family Worship Sundays seem more familiar. Children are also invited to participate in stewardship activities at an early age. Among the mission programs the children have shared in are opportunities like One Great Hour of Sharing, gathering bags of art supplies for Alpha house, and donating socks and underwear at Christmas time.

B. Family Education

The children's program works diligently to incorporate families into the church. FPC offers classes, including parenting and sex education classes, communion workshops, and baptism workshops. FPC also offers other fellowship and educational opportunities for families, including Summer Vacation Bible School, Advent Happening, Lent Happening, the annual Christmas pageant, family Ash Wednesday and Maundy Thursday services, an Easter egg hunt, the annual all-church picnic, Bring a Friend to Church Day, and swim and pizza parties.

In addition to these programs, a group called Mothers' Morning meets once a month year-round for Bible study and fellowship. Childcare is provided. This is a great entry point for young families to establish connections with other church members.

Parents of children ages 2 through 5th grade receive a booklet each year called *Stepping Stones of Faith*. It includes prayers, songs, concepts, and suggested reading material to keep the

parents up to date with their child's church school education and to tie their family spiritual life into their church spiritual life. Children in 3rd grade are presented with Bibles.

The Wednesday 2:42 program is another vital component to the intergenerational relationships incorporated into the Children's education program. Offered sixteen Wednesdays every year, this program's namesake references Acts 2:42, "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer." Children are invited to sing in the two elementary age choirs, eat dinner with their families and other members of the congregation, and attend classes.

Another highlight for many children is the week at Camp Westminster. Camp Westminster is located in Roscommon, Michigan. Children entering third through ninth grade engage in outdoor activities, fellowship, and worship. This is a great way for kids to build meaningful relationships and develop their faith with kids from FPC and other churches.

Self Study Findings

Responses gathered during the self study indicate that the congregation is very positive about the children's program and members feel that it is one of the strengths of the church. There was also a sense that the intergenerational aspect of church activities is very important and there was a consistent call for more intergenerational opportunities for interaction and cooperation in activities and events.

C. Youth Education (6th through 12th grade)

The youth program at FPC serves middle school and high school aged young people. Though there have been periodic challenges and leadership struggles, the program has been headed in a positive direction over the last few years. A new Youth Director (an ordained minister) was hired in the fall of 2008 to be responsible for all aspects of youth education, including Sunday school, confirmation classes, middle school and high school fellowship groups, service trips, and other activities.

1. Sunday School

Throughout the school year, Sunday school classes are offered for students in 6th through 12th grade. The Sunday morning program begins with a large group social and informational 15 minute "Munch and Mingle" time. Students then split off into their respective grades for worship and study time. Youth in 6th and 7th grade follow the *Bible for Life* curriculum. High school uses *Bluefish Video Resources* and sometimes will discuss current issues and how they relate to Christianity and the Bible today. On monthly designated "Family Worship" Sundays, students worship in the sanctuary together, or with their families, instead of attending class.

2. Confirmation

Eighth grade students are offered the opportunity to attend a semester-long "seeker" class. The goal of the class is to introduce kids to the Gospel of Jesus Christ and to help

believers deepen their faith, and participants are offered the opportunity to be confirmed as members of FPC. These classes are mentor-based and are taught by a leader team, using the *Making Disciples* curriculum. Youth are expected to attend weekly classes during Sunday school time, complete a faith exploration project and written statement of faith, regularly attend worship with their adult mentor, and study the Bible and other readings.

3. Mids and KEYS

Mids is a fellowship group for middle school students that meets weekly on Wednesdays for an hour before the Wednesday 2:42 meal. Meetings include chapter-by-chapter expository Bible lessons and time for fellowship and games. Monthly off-site activities are also a popular occurrence.

The high school fellowship program is known as KEYS. High schoolers gather weekly for two hours. Frequently they worship together at the 5:45 Sunday service before their evening program of games and fellowship. The KEYS group also has regular off-site activities.

4. Service Trips

Some of the high school mission trips over the last few years have included work weeks in Jacksonville, FL, New Orleans, and Costa Rica. There is an upcoming 2010 summer trip to Norfolk, VA. The future hope is an international trip every other year. In November, a total of 48 high school students and adult leaders spent a weekend in Pittsburgh helping to rehab homes with the *Pittsburgh Project* organization. This is the 6th year FPC's church youth have been a part of this program. At this time, service trips are paid for solely by youth fundraising and parent contributions. Scholarships are available as needed.

5. Camp Westminster

Like the elementary children, many 6th through 8th graders look forward to attending a week at Camp Westminster each summer. Middle and high school youth at FPC have occasionally had the opportunity to attend spring or fall work weekends there as well.

6. Self Study Findings

One of the themes which emerged during the self study was the concern of the congregation that adequate attention and resources be dedicated to the youth of the church. Past struggles with the program and its leadership, and the resulting decline in youth participation, are still very present in the minds of some FPC members. There is a general feeling that the program is now on the right path, but the self study participants frequently voiced concern that this vital area of the church and its future be adequately supported.

D. Campus Ministry

With its close proximity to the University of Michigan, FPC has a history of commitment to ministering to college students. This program has recently taken on a new direction upon

hiring of a new director (an ordained minister) and the incorporation of the “Ascent” model, which was fashioned after a similar campus ministry program in Seattle, Washington.

The campus ministry program has many components, including international and national mission trips, a finals week late night pancake supper, midweek worship, core groups, the 5:45 p.m. worship service, and Sunday suppers. The midweek worship service is hosted by YoungLife College and FPC, and includes proclamation of God’s word, music, fellowship, and fun at the University of Michigan Union. Core groups are groups of three to five college students of the same gender who meet with an adult member of the congregation for conversation, study and prayer. This activity has been particularly well received by both student participants and the participating adults. There are currently 12 core groups meeting during the winter semester of 2010, and more groups are expected for the next school year. The 5:45 worship service is followed by Sunday suppers for students provided by church members. This meal has been a welcome informal gathering for food and fellowship with a steadfast group of regulars.

This year FPC engaged two recent college graduates to work as Campus Ministry interns during the school year. These interns are integral to the FPC congregation’s opportunity to develop relationships with college students. They coordinate retreats, fundraising efforts, mission trips, and worship services. They also act as liaisons between students and the congregation by meeting with individual students to address their needs.

Because Campus Ministry operates on the academic calendar, activities and program interns are most visible between September and May. Summer months are used for program preparation, long-range goal setting and study time.

Campus Ministry relies heavily on both budgeted and outside funding. All of the director’s salary is financed by the church budget. Students are responsible for fundraising to support their activities, particularly for mission trips. The Ann Arbor Campus Ministry Foundation, a 501(c)(3) organization, currently funds the interns and most of the program activities. One of its annual fundraisers is a golf outing.

Self Study Findings

The self study showed that the congregation views ministry to college students as one of FPC’s primary responsibilities. Respondents seemed largely unaware of the church’s current programs, and consistently indicated a strong interest in increasing the engagement of the church with students and the wish to “do more” with the University of Michigan community.

E. Adult Education

The responsibility for Adult Education at FPC lies with the Executive Associate Pastor in conjunction with the Adult Education committee. Adult Education offerings are taught by members of the pastoral staff, other clergy who worship at FPC, religious studies professors at local institutions, and lay leadership.

Regular Adult Education offerings are available at both 9:30 and 11 a.m. on Sunday mornings. Recently, the 9:30 a.m. class has been a study of the Bible, book by book, and is led by an ordained clergy member. Education offerings at 11 a.m. tend to be more short-term in nature, and cover a variety of topics, both historical and cultural. These classes have been as short-term as a single lesson or multiple-part lessons or talks.

Each Fall, FPC hosts a weekend Christian Life Academy with a nationally known and respected expert on a specific religious topic or author. For 2009, the guest presenter was Douglas Laycock, Yale Kamisar Collegiate Professor of Law at the University of Michigan Law School and one of the nation's leading authorities on the law of religious liberty. Other past presenters have included authors Ann Weem and Marva Dawn.

The Adult Education committee also coordinates the adult after-dinner educational offerings at the mid-week intergenerational program, Wednesday 2:42. For the 2009-2010 calendar year, offerings included:

- A semester-long study led by various members of FPC's pastoral staff titled "I AM," which explored the seven famous "I am" statements from the Fourth Gospel.
- A two-part lesson that explored the Biblical, theological and musical concepts of Mendelssohn's magnificent 1846 oratorio "Elijah" taught by the Director of Music Ministry.
- A four-part series on the Parables of Jesus led by a non-staff ordained minister.

Self Study Findings

The self study revealed that FPC is a congregation whose members have expressed a desire to grow deeper in their faith and in their discipleship. While the quality of the Adult Education programs Sunday morning is not disputed, members have expressed concern that there is not enough variety in what is offered. There is only a single class at each of the 9:30 a.m. and 11 a.m. hours on Sunday morning. Even though the topics are different at each hour, the classes are often perceived as being too academic in nature or they take a historical viewpoint. The 11 a.m. class topics are also often viewed as too short-term without any continuity. The SSC has heard the desire for a continued learning program in discipleship and to help members grow in their spiritual life - from those who are just beginning faith exploration to those who are more mature in their faith.

F. Presbyterian Women

Presbyterian Women (PW) is a longstanding and vital ministry of FPC. PW offers a wide variety of programs, open to all women of the church, including Bible studies, book studies, lectures, excursions, an exercise group, and fellowship gatherings. PW is also a strongly mission oriented organization and supports many mission initiatives including a scholarship program, support for denomination-wide women's offerings, and support of local and worldwide programs with both financial and hands on involvement.

X. PASTORAL CARE

In the 1991 Self Study, the heading of “Pastoral Care” does not exist. Some of the pastoral care functions were dispersed among various groups such as the healing ministry with hospital visits provided primarily by a single parish associate. Although these individuals responded with great care to known needs, there were simply not the resources for an integrated system to identify, track, and respond to the growing needs of a 2,000-member congregation.

The Pastoral Care program under the leadership of the Director (an ordained minister), along with a solid core of volunteers and participants, has become one of the strongest programs in the church, and has developed into a deep and wide program to care for the spiritual and supportive needs of members of the church.

With a membership of 1,800 it is no small task to identify and follow the multiple needs of members of the congregation. The Director’s roles include:

- Coordinating hospital and homebound visits by the staff
- Serving as staff liason to the Board of Deacons, the Stephen Ministry, and the Abide Committee
- Supervising the Parish Nurse and Mature Ministries
- Coordinating the Helping Hands program
- Actively following approximately 30 members who have critical needs and approximately 300 members who have ongoing, but not critical needs
- Short-term counseling to members as requested

A. Visitation

For regular visitation, the Director assigns each of the resident ministers hospital visits and approximately 25-30 members of the congregation who are homebound or unable to attend church. In this way, they are able to care for this more invisible group in the congregation while growing their own pastoral care abilities under the guidance of an experienced pastor. Resident ministers work closely with deacons to provide regular home communion to homebound members.

B. Parish Nurse Program & Mature Ministry

With 47% of the congregation over the age of 55, FPC is blessed with an experienced, committed core of members. As with any age cohort, they have their own specific needs and challenges. The Parish Nurse and the newly developed Mature Ministry program, is designed not only to provide spiritual support and assistance relevant to aging and loss, but also opportunities for active participation in the life of the church.

C. Promises

The Promises program honors FPC’s baptismal promises to the children of the church who have special needs. This small group of ability-challenged adults meet monthly for a meal

and program. Topics include communion training, Bible stories, and occasional adventures into the community. Four lay members help support this program.

D. Knit Night

Knitters of all abilities come to make shawls for shut-ins and baby blankets for new babies at FPC, and for Mott Hospital. They have the option to deliver shawls in person and provide a visit with a home bound member. New knitters are welcome to come and learn from experienced group members.

E. Abide Committee and Fellowship Groups

A long-standing goal of FPC is for all to find fellowship and spiritual growth through small groups. Groups focused on book or Bible study are particularly meaningful. The Abide Committee coordinates small groups of members who gather regularly for prayer, Bible study, fellowship, and occasional activities. The Committee trains and supports group leaders and assists in linking members to them.

F. Stephen Ministry

The Stephen Ministry program provides one-on-one supportive counseling and assistance for members needing comfort, as well as those experiencing a recent loss or other destabilizing event. The Stephen Ministers are members of the congregation who are trained and supervised to provide this more personal care under the guidance of the Director of Pastoral Care. At the present time, there are 26 members of the congregation serving in this capacity.

G. Care of Nonmembers

The programming and services described here are offered mostly to members of the church. FPC also has a small group of nonmembers who participate significantly in the life of the church. Pastoral care services are also extended to them.

H. Self Study Findings

One of the most often-mentioned strengths of the church during the self study was the Pastoral Care program. One of the most often-mentioned concerns was that the Director had too much to do. The current position is an 80% position with limited secretarial support. Session has authorized an installed Associate Pastor for Congregational Life, and the congregation has instituted an official search. The position is expected to be filled by June 2010, and it is expected and hoped by many that the current Director will be a candidate and will remain in that position. However, the widely expressed concern that there is too much of a work load for this position should be taken seriously and should be explored with Session, the Personnel Committee, and the pastoral staff.

XI. LEADERSHIP

A. Session

FPC is governed by 24 elders with rotating 3-year appointments. There are sixteen committees of Session, and each elder serves on two committees. The current committees of the church are Stewardship and Endowment, Personnel, Worship, Finance, Property, Vision and Strategy, Youth Education and Ministry, Adult, Campus, Children's Education and Family Ministry, Nominating, Mission, Technology, Evangelism, Residency and Candidates, and Abide. The Session committee structure is shown on the accompanying organizational chart. In its organization, procedures, and meetings, the Session adheres to the precepts of the Book of Order.

B. Deacons

There are 50 deacons serving in 3-year rotations. The deacons take primary responsibility for the care of and attention to members of the congregation. The geographical area served by the church is divided into four Quads, and each Quad is divided into nine or ten "chapels." Deacons keep in touch with the members within their chapels and organize dinners or other meetings for those under their care. The Deacons are an integral part of the strong pastoral care ministry of the church.

C. Staff

FPC staff is divided into 2 components: Pastoral and Program Staff and Administrative Staff.

The Pastoral and Program Staff are the ordained ministers and directors responsible for specific programs. Currently, there are nine Program Staff members: Pastor and Head of Staff, Executive Associate Pastor (both installed positions), Director of Pastoral Care, Music Director, Associate Music Director/Organist, Director of Children's Education and Family Ministries, Director of Youth Ministries, Director of Campus Ministry, and Parish Nurse. The staff organization chart is shown below. Some of these positions are less than full-time positions. The Personnel Committee of Session is in the process of revising the Church's personnel manual and clarifying position descriptions for all staff members. Three Lilly Foundation "ministers in residence" also support the church's programs.

The Executive Associate Pastor supervises the Administrative Staff and is responsible for much of the administrative side of Church operations. The Executive Associate Pastor also coordinates the Lilly Residency program.

FPC is somewhat unusual in that, with a staff of five ministers plus the Lilly Residents, only one pastor is currently in called positions. The church is currently conducting a search to fill a newly created installed Associate Pastor for Congregational Life position to replace the Director's position. The Associate Pastor position is expected to be filled by June of 2010.

The Administrative Staff includes seven positions: Maintenance and Repair, Communications Manager, Church Office Manager, Associate Church Secretary, Communications and Children's Education Assistant, Executive Administrative Assistant, and Financial Administrator. A dedicated army of volunteers also help with the administrative and office work of the church.

D. Staff Budget

Because of budgetary shortfalls, the FPC pastoral staff have not received an increase in salary for two years. It is anticipated that this situation will be remedied in the 2011 budget.

E. Lilly Residents

For the past 10 years, FPC has participated in the Lilly Foundation Residency Program by sponsoring three Lilly Residents in two-year rotations. The Lilly Foundation established the program in response to studies which showed alarming attrition among new pastors in the beginning stages of ministry. Studies showed that 50% of women and 30% of men quit the ministry in their first call. The Residency program is intended to ease the transition between seminary and parish ministry and to prepare seminary graduates for the wide variety of challenges they will meet in the parish. FPC has taken on the task of being a teaching church and contributing in this important way to the welfare of the larger church. The program has been highly successful and ten of the twelve past Lilly residents are active pastors today.

The Lilly Residents are a valued part of the life of FPC. The Lilly Residents bring to the church energy and currency and contribute in many ways to the life and programs of the church. The Residents take major responsibility for pastoral care and adult education, among other areas. It is estimated that, without the Lilly Residents, the church would need to create two full-time pastoral positions to maintain the current level of ministry fulfilled by these resident ministers.

The Lilly Foundation has provided the majority of the funding for this program. Over the next few years, the Foundation's contribution will diminish, and the church will be asked to pick up the funding. The need for financial support of the Residency program will be a challenge and a major decision point for the church in the near future.

F. Self Study Findings

1. Representation

A substantial majority (about 75%) of those responding to the survey felt that the leaders of the church are representative of the congregation, and that all members of the congregation have the opportunity to become leaders.

2. Diversity of Viewpoint

A somewhat smaller majority (about 60-65%) felt that there is acceptance of diversity of thought and are satisfied with the method of selecting leaders. A very slight majority felt that

there is a wide range of opinion on social issues among the leadership. There was also some anecdotal evidence that there could be more acceptance of “conservative” viewpoints. There was no strong indication that the responders felt that the same people in the congregation served too often in leadership roles.

3. Incorporation of New Volunteers

Of the responders who wrote comments, many felt that the tendency of certain people to serve as leaders repeatedly is due to their willingness to volunteer. Several commenters, however, stated that they had indicated an interest in serving on more than one occasion, but had never been contacted or called by anyone. Similar comments were received in the course of the self study regarding a lack of response to expressions of interest during the Fall Stewardship Time and Talent campaign. Failure to incorporate new members into active service in the church was also been perceived as an issue. This lack of a coordinated and systematic approach to incorporation of new potential volunteers into service in the church needs to be addressed.

4. Staffing Levels

Seventy-seven percent of the responders felt that the church has adequate staff to support its programs. A few responders felt the church has too many staff and several expressed general ignorance as to the various job duties and roles of the staff. Interestingly, when asked to identify areas of the church which might be underserved, almost every area was mentioned more than once. The importance of the Lilly Residents in serving sectors of the church was mentioned several times.

5. Influence

When asked what groups exert major influence on decisions in the church, the responders’ answers were fairly predictable: clergy, elders, and church committees, in that order. Deacons and small interest groups were perceived as exerting major influence within their area of responsibility. There was not a perception that any certain clique of members exerted unwarranted influence on church policy or direction.

SESSION COMMITTEE STRUCTURE

Committees of Session

Abide
Adult Education
Appointments
Campus Ministry
Children's Education and Family
Evangelism
Finance
Mission
Nominating
Personnel
Property
Residency Candidates
Stewardship and Endowment
Technology
Vision and Strategy
Worship
Youth Education and Ministries
Facility Implementation Group

Sub-committees and Other Groups Reporting to Committees

Multiple subcommittees/groups

Ann Arbor Campus Ministry Foundation

Budget Committee
Peru, Philippines, Ibillin, and Haiti Task Forces

Residency Committee Financial Task Force
Endowment & Special Gifts Committee
Web Site Technology Committee

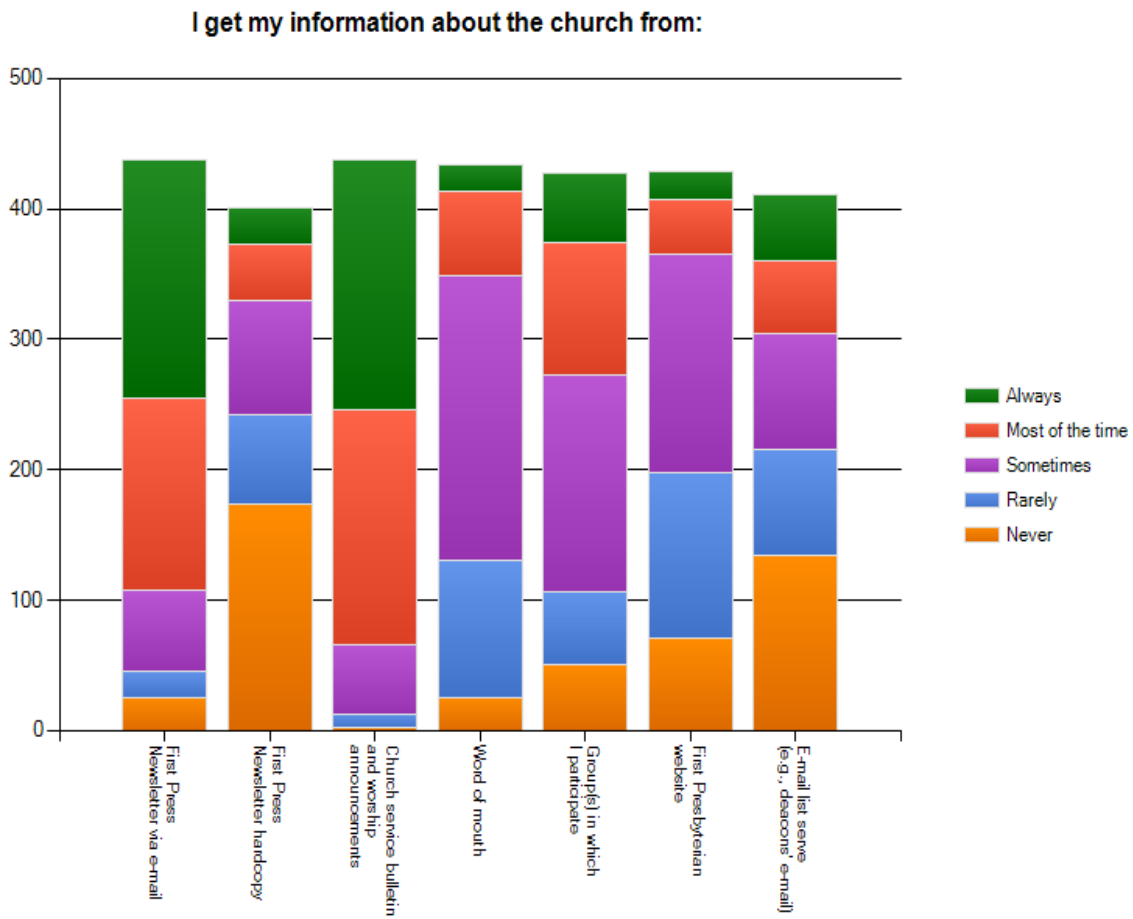
5:45 Planning Committee

Other Committees, Organizations and Task Forces Reporting to Session

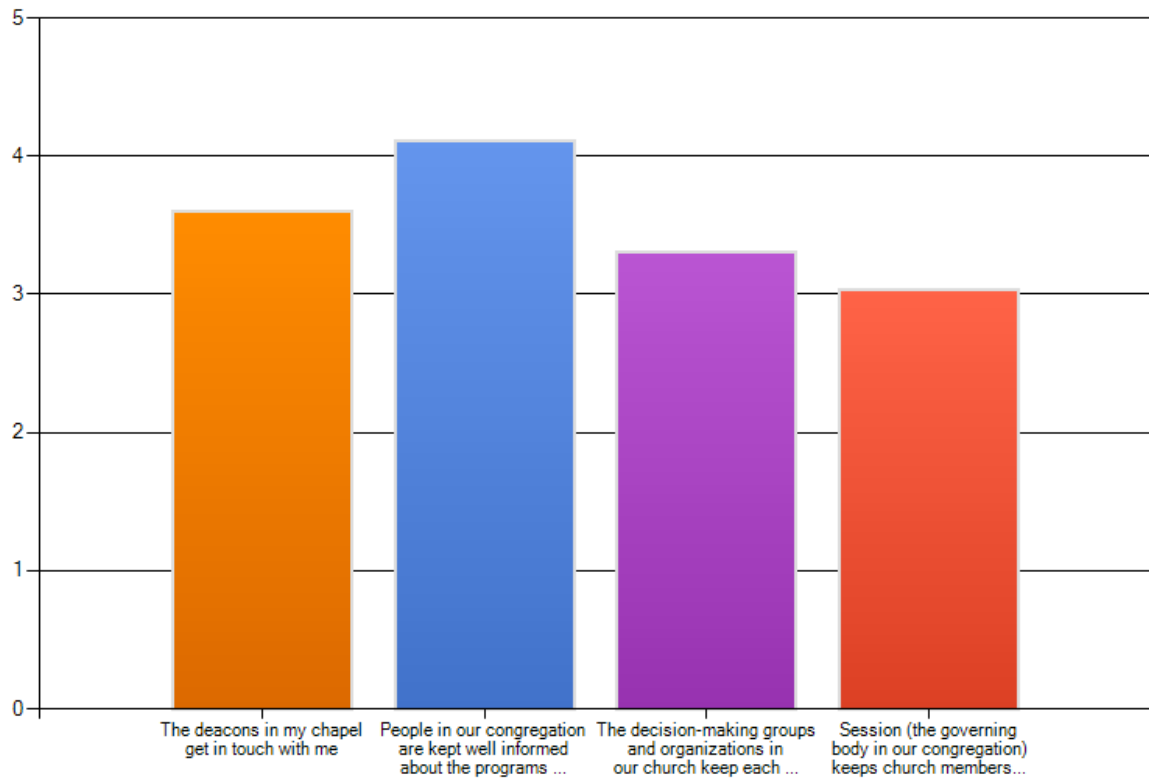
Deacons
Stephen Ministry
Presbyterian Women
Archives

XII. COMMUNICATION

FPC uses a variety of communication methods to keep members connected to church life and business, and most members rely on more than one method to receive information. The most popular sources of information are First Press—the church newsletter—and the Sunday worship bulletin. More recently, FPC has relied on electronic methods to reach the congregation in a more timely and cost-effective means. These means have included the use of e-mail - both targeted e-mail groups and the church e-mail group at large - and the reconfiguring of First Press into an electronic publication that is distributed twice a month. Printed copies are mailed to those who have signed up and are also available at various locations within the church. The chart below illustrates how members receive information about the church.



With regard to information sharing, please indicate your level of agreement with the following statements:



Self Study Findings

As the chart above illustrates, the majority of members felt strongly that the congregation is kept well-informed of church programs. However, there has been an ongoing concern that there is a lack of transparency as it relates to the communication of church business. This sentiment was communicated during our large group meetings and in the verbatim comments in the survey results. FPC's interim pastor and head of staff is addressing this concern with bi-weekly letters and e-mails to the congregation and Session updates in First Press. The SSC believes that the new pastor and head of staff will need to continue these efforts to increase transparency in the future, especially when important decisions are made.

XIII. FINANCIAL INFORMATION

As a non-profit religious organization, FPC attempts to plan and execute a balanced operating budget each fiscal year. The budget subcommittee begins preparing the budget each summer with input from session and program committees. The subcommittee includes the chairs of finance, property, mission, and personnel, with representatives from vision and strategy and the congregation. The stewardship committee provides critical revenue information as the stewardship campaign unfolds each fall. The finance committee updates session as the budget takes shape, and session typically adopts the final budget at its December meeting. The congregation receives the budget at its annual meeting each January.

As with all budget processes, hard decisions must be made to allocate finite resources. This leads to spirited negotiations as programs and committees vie to fully fund their activities, while making sure that facility and administrative needs are met. The finance committee chair reviews year to date financial results vs. budget at each session meeting. If revenue is not meeting budgeted expectations, adjustments must be made mid-year to maintain break-even operations. This process has been especially important the last several years as the economy has impacted church member pledges and contributions. Mid-year adjustments are difficult but sometimes necessary, and session has worked cooperatively to reach the best solution given the economic facts.

The spreadsheet below presents actual financial results for 2001 - 2009 and the approved budget for 2010. It also shows summary balance sheet and endowment & special gift totals as of each year end. Total revenue over that period ranged from \$1,527,693 in 2001 to a high of \$1,829,303 in 2006. The 2010 budget calls for total revenue of \$1,668,210, which represents the smallest overall budget for FPC since 2005.

The largest revenue item is pledges from FPC members as a result of the annual stewardship campaign. The second largest item is contributions from members, visitors, and friends of FPC. The more successful the stewardship campaign is in raising pledge commitments from members, the more likely the contributions will be lower. That being said, it is easier to budget accurately using confirmed pledges than estimated contributions. The stewardship results at the bottom of the spreadsheet show the number of pledging units each year and the resulting total pledges.

While striving for a break-even bottom line each year, actual results range from a deficit \$97,741 in 2007 to a surplus \$82,178 in 2009. Deficits usually arise when revenue does not come in as expected. Session can opt to cut expenses as described above, or continue to fund budgeted expenses by using undesignated resources in FPCs fund balance. Surpluses arise when revenue comes in above expectations, or expenses come in less than budget (departure of staff, delays or cancellation of programs, etc.). In either case, session is apprised of the situation monthly.

Unbudgeted revenue and expenses represent pass through items not captured in the operating budget. This includes designated offerings (Christmas Eve, One Great Hour of Sharing, blanket Sunday, etc.), disaster relief giving (Haiti earthquake, tsunami, etc.), recurring

activities (family to family Christmas, CROP walk, etc.), and mission trips and other activities that rely on participant payments (choir trips, Camp Westminster, etc.). These items represent important activities supported by FPC, but cannot be realistically budgeted.

The 12-31-09 balance sheet shows total assets of \$3,561,749, which consists of the fixed assets of FPC (property and equipment), short term operating funds, and investments. Liabilities totaled \$493,118, and consist of designated obligations and memorials (by donor or session restriction), and current obligations to be paid in the near term. The difference between total assets and liabilities is the equity or fund balance of FPC, which totals \$3,058,631 at 12-31-09. This number includes FPC's "reserve" of \$119,225, which increases or decreases each year with the surplus or deficit from operations.

Endowment and special gift funds are separate from the general balance sheet and totaled \$2,184,619 at 12-31-09. These funds arise from bequests and other contributions from members and friends of FPC, and are invested in stocks, bonds, and cash. Most of the endowment and special gift funds are for specific purposes as designated by the donor or session. Endowment and special gifts have nearly doubled since 2001, as there has been a concerted effort to discuss estate planning and planned giving with the congregation.

Self Study Findings

1. The Church Building

The church building is aging and has deferred maintenance that must be addressed each year. Annual facility expenses include utilities, property maintenance, planned repairs, and other property related items. Major system failures and other large expenses require creative solutions outside the operating budget (such as the replacement of the heating system boilers at an off-budget cost of \$40,000 in 2009). Designated special gifts have been used in the past to address emergencies and plan for the future (buttress repair and the building expansion master plan, to name a few).

It is clear that program driven building expansion and large building related expenses may need to be funded with a capital campaign. Careful planning and leadership will be needed to determine the feasibility of the project, to build congregational support, and to successfully execute the plan.

2. Stewardship Trends

Stewardship giving trends are an ongoing concern. There is significant competition for charitable giving in Washtenaw County. Myriad non-profit organizations solicit operating funds year round, and there always seems to be capital campaigns under way for worthy causes. Stewardship awareness needs to become a year round effort vs. a fall campaign, or FPC risks continued decline in its annual budget and may not be able to fund the staffing, outreach, and programs it values.

3. Endowment

FPC's endowment and special gift funds have grown significantly in the past decade. Continuing efforts to increase endowment will be critical to help ensure the church's ongoing viability.

INCOME STATEMENT

	<u>2001 Actual</u>	<u>2002 Actual</u>	<u>2003 Actual</u>	<u>2004 Actual</u>	<u>2005 Actual</u>
Income					
Pledges	1,244,820	1,261,107		1,195,308	1,280,673
Contributions	282,873	283,469		270,935	278,438
Residency					4,100
Other				65,697	78,487
Total	1,527,693	1,544,576	N/A	1,531,940	1,641,698

Expenses

Payroll	855,219	893,676		944,177	983,415
Admin	93,854	103,986		82,700	110,145
Mission	250,344	282,113		198,446	241,921
Facilities	214,343	244,294		204,266	222,339
Technology	-	-		17,000	18,657
Program	83,046	82,538		61,391	63,041
Deacons	-	-		-	-
Residency	-	-		-	-
Stephen Min	-	-		-	-
Food Service	-	-		10,338	7,089
Other	<u>22,900</u>	<u>17,842</u>		<u>-</u>	<u>-</u>
Total	1,519,706	1,624,449	N/A	1,518,318	1,646,607

Surplus/Def.	<u>7,987</u>	<u>(79,873)</u>	<u>N/A</u>	<u>13,622</u>	<u>(4,909)</u>
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Unbudg. Inc.	-	-	-	-	459,697
Unbudg. Exp	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>456,049</u>
Surplus/Def	-	-	-	-	3,648

BALANCE SHEET

Total Assets	4,072,997	3,925,787	N/A	4,041,016	4,062,756
Liabilities	367,626	300,346		471,556	481,237
Equity in Property	3,573,197	3,473,197		3,473,197	3,473,197
Fund Reserve	132,174	152,244		96,263	108,322

ENDOWMENT & SPECIAL GIFTS

Endowment	1,101,451	1,176,338	1,063,049	1,143,276	1,198,634
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STEWARDSHIP RESULTS

Total Pledged	1,340,000	1,410,000	1,228,842	1,209,805	1,368,977
# of Pledges	693	731	668	583	631
Pledging Units	1,463	1,275	1,202	1,216	1,208

INCOME STATEMENT

	<u>2006 Actual</u>	<u>2007 Actual</u>	<u>2008 Actual</u>	<u>2009 Actual</u>	<u>2010 Budget</u>
Income					
Pledges	1,432,621	1,322,656	1,410,097	1,357,815	1,370,000
Contributions	287,822	336,806	183,383	219,410	180,000
Residency	10,100	14,800	10,100	13,100	9,100
Other	98,760	98,470	102,340	133,452	109,110
Total	1,829,303	1,772,732	1,705,920	1,723,777	1,668,210
Expenses					
Payroll	1,037,757	1,123,435	1,078,673	1,018,710	999,802
Admin	101,511	98,061	88,541	74,270	79,147
Mission	270,241	293,702	234,120	242,771	245,157
Facilities	228,960	216,980	201,372	180,172	190,800
Technology	23,336	29,875	21,679	24,362	29,240
Program	73,026	81,687	87,368	76,233	98,414
Deacons	505	985	1,008	1,010	1,000
Residency	20,000	20,000	20,000	20,000	20,500
Stephen Min	-	5,000	3,610	2,983	3,150
Food Service	786	748	980	1,088	1,000
Other	-	-	-	-	-
Total	1,756,122	1,870,473	1,737,351	1,641,599	1,668,210
Surplus/Def.	<u>73,181</u>	<u>(97,741)</u>	<u>(31,431)</u>	<u>82,178</u>	<u>-</u>
Unbudg. Inc.	245,933	244,179	248,211	253,576	tbd
Unbudg. Exp	<u>184,690</u>	<u>236,339</u>	<u>204,112</u>	<u>191,350</u>	<u>tbd</u>
Surplus/Def	61,243	7,840	44,099	62,226	tbd

BALANCE SHEET

Total Assets	4,192,042	4,050,004	3,635,995	3,551,749
Liabilities	552,628	508,317	433,175	493,118
Equity in Property	3,473,196	3,473,197	3,202,820	2,939,406
Fund Reserve	166,218	68,490	N/A	119,225

ENDOWMENT & SPECIAL GIFTS

Endowment	1,961,925	2,159,907	1,747,752	2,184,619
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STEWARDSHIP RESULTS

Total Pledged	1,443,458	1,270,096	1,445,236	1,389,000	1,421,840
# of Pledges	606	560	658	591	560
Pledging Units	1,182	1,241	1,323	1,060	1,060

XIV. GOING FORWARD: EMERGING THEMES

Jesus said, "Neither is new wine put into old wineskins; if it is, the skins burst and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."

The self study process has been both inspirational and educational. We have discovered a strong and committed congregation, dedicated to the service of Christ in the world. It is difficult to summarize briefly the depth, variety, and richness of the church that we have found through this journey of self-discovery and discernment. In many ways, this section is the most difficult for us to write: to try to capture the wealth of data and contributions that we have received, and to seek to put into words what we have tried to discern regarding the future direction of the church and what God is calling the church to be.

Emerging Themes

What are the themes that we saw emerging through the self study, as members and respondents struggled with the question of what God is calling our church to become? Among the answers we found, the following came to the fore:

1. A commitment to mission work, both international and local, that is responsive to emerging concerns and leverages members' interests and gifts. A desire to balance current strong international work with more local involvement that gives FPC a local identity, is hands on, and is intergenerational. The SSC believes the associated challenge here is to restore adequate mission funding and encourage every member to see mission as part of his or her faith commitment.
2. A strong desire for intergenerational connection in all aspects of FPC's life, including mission, worship, education, campus ministry, pastoral care, and more. There is immense collective wisdom and life experience in our mature members, and there is boundless energy, curiosity, and enthusiasm in our young members and friends.
3. An opportunity to create a culture of affirmation and civility among church members, church leaders, staff, visitors, and friends of FPC. By acting out of love, and speaking the truth in love, we follow Jesus' teachings, and Paul's lesson in I Corinthians, where he calls love "a more excellent way." The SSC believes the challenge is to become a more gracious community and to be able to embrace diversity within the congregation.
4. An ongoing commitment to meaningful worship in the Reformed tradition with a desire to acknowledge and incorporate diversity in worship style preferences and musical tastes. The SSC believes the challenge is to incorporate different worship styles without dividing the congregation.
5. A commitment to children and family ministry, including supporting parents and education to nourish the whole family in spiritual growth. The SSC believes the challenge

is to integrate the parents of children and youth into the larger congregational life, including the provision of appropriate Christian education opportunities for them.

6. A commitment to youth ministry with appropriate staffing and support of a program model that is consistent, mission-based, and focused on training adult leadership. The SSC believes the challenge is to more fully integrate youth into the larger church and to increase the involvement of the adult members of the congregation in youth ministry.
7. A commitment to support and a desire to clearly articulate FPC's vision for campus ministry, for both undergraduate and graduate students. The SSC believes the challenge is to develop ministries to and with graduate students.
8. A commitment to the continuation of the Lilly Residency program as an integral component of being a teaching and learning church. The Lilly Residency program also provides staffing stability and depth. The SSC believes the challenge is for the congregation to commit to the additional financial burden as Lilly Foundation funding is decreased.
9. A commitment to strong pastoral care of the congregation by staff, resident ministers, deacons, the Stephen Ministry program, and laity. This also serves to promote connectedness and belonging in the congregation. In the face of an aging congregation, the SSC believes the challenge is to provide adequate resources.
10. A desire to maintain and develop FPC's facilities for ministry. This requires balancing ongoing infrastructure needs and ministry-driven remodeling and expansion needs with the ability to fund projects through finite internal resources and funds generated through a capital campaign. The SSC believes the challenge is to find adequate financial resources especially in a tough economy.
11. A desire to be a more welcoming community. The SSC believes this will not happen without an intentional and organized effort to reach out and follow-up with visitors and to integrate new members into the work and leadership of the church.
12. A desire for spiritual growth and deepened discipleship. The SSC believes the challenge is to develop a strong continued learning program in discipleship and the spiritual disciplines in order to express faith effectively in work, culture, and church life.

XV. A NEW PASTOR AND HEAD OF STAFF

The goal of this self study has been to support the process of calling a new pastor and head of staff. All of the data-gathering, discussion, analysis, reformation, and expression in this self study has been directed toward understanding FPC and defining who we are and who we desire to be, in order to explain our church to ourselves, to the larger church, and to prospective pastors. Yet both the large group meetings and the congregational survey had sections particularly focused on what kind of pastor the congregation felt would be best suited to lead the church forward.

What has the self study shown about what the congregation is looking for in a new pastor and head of staff? These characteristics came to the fore:

- A good preacher and worship leader who is grounded in the Reformed tradition, committed to spiritual growth, and open to new approaches to worship.
- A skilled leader who can lead and empower the church staff, session, and laity.
- A leader who can articulate a vision for the congregation and lead the congregation towards its realization.
- A skilled communicator who can build a sense of belonging to and ownership of the congregation's ministries.
- A leader who will empower the congregation's service to others, especially locally to build a community understanding of what FPC stands for.
- A leader who enjoys relationships with all ages.
- A person of integrity with a good sense of humor.

ADDENDA

Copy of the surveymonkey survey
Self Study Survey numerical data