

**TRANSITION TASK FORCE
TEAM FINAL REPORTS**

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Christ the King Mission & Vision Transition Team Report

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The Mission/Vision team interviewed 45 individuals (or families) from our congregation. Each were asked the following questions to have consistency in their responses. This was followed by asking them to give us anything else that they may want to communicate. The standard questions were:

1. **As a congregation, what should Christ the King be doing? What is the purpose of our church in the world today?**
2. **Based on your first answer, why is it important to do this?**
3. **How do we go about doing this?**
4. **How do we know we are successful?**
5. **What are your comments on Mission, values & welcome statements?**

Comments from all have been captured in a detailed base document which is over 30 pages. This document (which does not identify individuals making the comment) is available via Pastor Sonja's discretion.

This summary document attempts to express a summary of major topics from the detailed base document, usually coming from multiple individuals. **Note:** there are many good and important details in the base document that should not be lost as the church moves forward.

The format of this document is to perform this summary from 2 approaches. Approach 1 is a straightforward attempt to summarize the responses by question asked. Approach 2 is a thematic attempt at summarizing the responses

One point in Approach 1 of this summary, many comments that were acquired in the "anything else" section of the interviews generally fit with the first question. Thus, these have been included in the summary comments for the first question.

Also, the general feeling was that our mission, values & welcome statements were fine but more could/should be done to implement them (there were a few wording suggestions which are in the detailed document). Thus, no summary is included for this item in Approach 1.

APPROACH 1

As a congregation, what should Christ the King be doing? What is the purpose of our church in the world today?

Relating to the new Senior Pastor

- The new pastor should be an exceptional preacher who proclaims the Gospel. Also, be a pastor looking over those in need. Sermons should be biblical but relate to what it means today. Some said that political opinions should not be included in sermons. The need to preach about sin, forgiveness, love, and real-life issues was also mentioned.
- We need a pastor who is a “people person” who makes sure the Gospel is well represented in a current way and is sensitive to the needs of the congregation (is a Shepherd, with compassion). He/she needs to have the skills to motivate members to get involved, a good recruiter of lay leaders and open to new possibilities. We need to take the time to find the right leader.
- Church needs to be more driven by its members and council and not so much by the pastors.

Children & Youth

- Children & Youth are our future and we must have strong programs in this area, including confirmation.
- Our Youth program was one of our strengths with its musicals, mission trips to Appalachia, camping, ski trips, study & fellowship opportunities – a goal should be to get this strength back and have consistency in the program so youth are aware of the activities available and when they are offered.

Music

- Our music program was one of our strengths with all its choirs (adult and children), musicals and other musical venues – a goal should be to get this strength back. Several believed a music committee including congregational members should be reestablished.

Fellowship & Education

- We need nurturing & teaching venues for all ages. Worship should be first & foremost keeping an emphasis on Word and Sacrament.
- We need fellowship activities for all ages which bring about knowing each other better and promotes caring for each other like “brothers & sisters” in Christ. Our church should be a gathering place to support each other like family. We need to listen to each other and pray for one another. We are one in Christ.

- We should continue support for currently active groups like Elders in Action, Social Justice, Care for Creation, Mission outreach, etc.
- We need a strong Adult education program.
- Social & Racial justice, environmental issues (i.e., solar panels & community garden) are important topics for us and should be supported.
- It is a good time to get together with a diversity of people. We are good at segregating ourselves, even in the church. We have practiced this, developed this habit. We think we don't have anything in common, but we do.

Church Structure

- We may need some change to the structure in the church that supports less staff ownership and more member ownership and involvement. We need to find the passion again.
- We need to review our Worship services. We need to support those who love the Lutheran traditional service but also, in a Lutheran way, support particularly the younger community that prefer a more contemporary service.
- We need to improve communication. Several don't think most people know what's going on at CTK outside worship time. They think that something like the "Time & Talent" sheet needs to be reestablished to encourage volunteering.
- We need to be futuristic, but we have some good history that is worth using as we rebuild. We need to try to turn members into apostles. We need volunteers to do some of the work – we should not have paid staff doing everything.
- We need to correct why some long-time members have been leaving.
- Some said both the Christian and US flags should be displayed in the front of the church
- We need to work on being more friendly to all that enter our church.

Mission Work

- We should continue the work we do with global missions and mission work with other congregations.
- We should continue to support community programs like CPY, scouts, food shelf, Sunny Lunches, etc.

Growth & the Community.

- We should become more of a presence in our neighborhood. We must find ways to reach out into our community to invite them to our church (a lot of new housing). Our message should be that we preach the Gospel, we are friendly, we welcome diversity, we are musical, we care about all ages: children, youth, middle-aged & elders. We need to look for a way to reach the generation that does not believe in an organized church.
- When new people come through our doors, they should feel welcomed no matter what their background is. Encourage our members to be more welcoming.

- The future of our church is in attracting new members from our community while continuing to provide long term members with stimulating worship experiences. We need lots of families with young children.
- We need to broadcast to the community who we are and invite them in. We need to understand the changing demographics of our community.
- We must look at what local groups are doing to support disadvantaged communities – how can we be of service?

Based on your first answer, why is it important to do this?

- As Christians we are called to spread the Gospel and do God’s work. The church provides a structure to support our faith. It develops an extension of family. We need to let the people know we all make mistakes, but God forgives. It is a command from Christ. He said go out and make disciples. Christ said He will make you Fishers of Men.
- We must be there for support in times of need, nurturing spiritual growth and building relationships.
- We should make the world a better place and continue to serve the community – provide an example to the community of God’s work.
- It gives life and spirit to our congregation and provides the foundation for our youth.
- The basis of faith is to be acting in service of others – taking our beliefs and putting them into practice. Supporting those who are in need in different ways gives congregation members a way to put their faith into action.
- It's important because as people of faith, we have the opportunity to help people connect in ways that are deeper and more meaningful than connections made at other places like a community center or neighborhood dinner.
- Communication is so important, intercultural opportunities are important – we may come from different cultures/background, but it's important to come together.
- We should also try to partner more between young and old members.

How do we go about doing this?

Internal

- We should take the time to get a Pastor with the right fit for our congregation.
- We need to emphasize ways to get more involvement from members. We need some shift from staff centric to member centric.
- We need a draw for younger families – a strong Children/Youth Ministry and possibly a church service that is more contemporary. We need a broad range of children and youth programs including a mix of faith-based and other programs attractive to them.
- Music is a major part of our church. Some suggested reinstituting the Worship and Music committee.
- We still need improvement in communication. We should create metrics to determine how we are doing towards fulfilling the mission statement.

- We can create study, small groups, and fellowship events (maybe Adult Study & Fellowship committees are in order) – maybe family camping. Promote family values and family activities. Our programming must be relevant in today’s reality but stay biblical. Stephen Ministry should be continued.
- In the past during stewardship time, we had a sheet requesting members indicate “time & talent” they could help with. Some thought this should be reestablished.
- We need to make sure we have procedures in place that assure when new people attend that they feel welcome.
- Pray.
- Small groups have more intimate conversations to build connections. Small groups should be formed again.
- We should have a big project each year, like the block parties or musicals of the past, that gives everyone a chance to participate, gives us a chance to reach out to the community, and gives us a way to come together.

Growth & the Community

- We need to get out in the community and invite. Maybe door knocking, social media, advertising?
- We should have a committee focused specifically on outreach – develop events, strategies, approach specific members; have a focused group to develop strategies.
- Maybe we should tap members who are marketing people to help advise us. We should have welcome packets for new people that attend. We can become a “lighthouse” in the community. We need to be aware of the changing demographics of the community.
- We can sponsor community events that get the community to know us like block party, trick/treat Halloween night, etc. (maybe form a committee to take on this responsibility).
- We should cooperate, exchange information and work with other churches to address community issues.

How do we know we are successful?

- There will be increasing attendance numbers.
- We will feel it, more families, more children, more youth involvement (even recruiting their friends), diversity of members, more study opportunities and participation, more music involvement.
- In general, there will be more engagement and enthusiasm by members.
- We will begin to be known as a beacon in the community.
- We are successful when CtK becomes a community not just on Sunday morning, but every day of the week.
- We can conduct evaluations over time, checking in, asking how it's going, what's going well/what's not, what we can learn, what attendance is, what collaboration is like with brothers and sisters in the community, and find out how we are with everyone accepting each other.

APPROACH 2

Theme #1: Differing comfort levels with change/difference/the unfamiliar

What should our congregation be doing?

When responding to the question “What should our congregation be doing?”, there were many responses that were shared by respondents:

- developing faith
- fostering community
- worshipping God
- proclaiming the Gospel to others

There was also a lot of discussion of historical strengths of the congregation (musical program, youth program), as well as some current initiatives such as CPY and the Care for Creation efforts that hold promise for the future.

The responses to this question, however, also highlighted what is perhaps the biggest challenge our church faces. Some respondents talked about the need to understand the “base” of the congregation and to meet their needs; other respondents talked about challenging ourselves to reach out to members of the community and meet their needs. Some respondents talked about valuing worship that made them feel comfortable and uplifted, while others talked about the need to engage in difficult conversations that will be challenging and might feel uncomfortable. While many respondents talked about the importance of reaching out and serving the needs of the community, there seems to be a divide about what exactly that means. Do we bring new members into the congregation as it exists now? Or do we work to have our congregation change to meet the needs of younger and more racially/culturally diverse populations?

Such responses show that our church faces a bigger divide than simply whether we “keep politics out of church,” as some respondents suggested – some members want church to remain the comfortable place it has been for many decades, while others want to challenge the status quo in ways that might be difficult or uncomfortable. This is a divide that we as a congregation need to acknowledge, as it will greatly affect the ability of our new pastor to serve our community.

Music

Interestingly (but not surprisingly), there is a similar divide in the attitudes towards music as seen in the initial question about what our congregation should be doing. Some members are frustrated at the shift away from traditional music, while others name the variety of music as something that drew them in. Regardless of the style of music, it

does seem like bringing back a Worship and Music Committee is something that should be considered.

Relationship between Christ the King and Cristo Rey

Cristo Rey was frequently mentioned as a strength of our congregation, but here, too, there is a key question that our congregation needs to address: is Cristo Rey just “Christ the King” in Spanish, or is it a separate entity?

In other words, is Christ the King welcoming members of Cristo Rey into our building? Or are we all part of the same congregation? There is a difference between these two formulations that needs to be addressed and while that work is being done by the Cristo Rey team, it is good to mention it here, as it fits with the larger divide within the congregation between that which is familiar and that which might challenge us.

Youth

In general, most respondents, regardless of age or family status, spoke about the importance of building a robust program for children and youth. Respondents noted that there are lots of younger children joining the congregation, but that the youth program seems to be struggling. Many respondents who talked about the youth program spoke about the need for consistency, noting that the format and staff for the program in the past few years have experienced a lot of change, making it difficult for youth and their families to navigate the program.

There isn't clear agreement, though, about the best way to move forward. Many members enthusiastically remembered programs that drew lots of youth participation in past years – youth musicals, ASP trips, etc. – and talked about building those programs back up. Other respondents noted that today's youth face different scheduling challenges and that we need to be creative and flexible with the programs that we offer to respond to this reality. Again, this fits with the pattern we've noticed in other areas– Do we try to replicate the successful programs of the past, or do we change what we're doing to respond to what today's youth need?

Mission/vision/values

In general, when asked about whether the mission/values statements reflect our congregation, respondents agreed that the words are good, but we fall short when it comes to implementation.

Places respondents saw a disconnect between words and actuality:

- We need more members involved in decision making – staff can't do everything.
- We should work to find a role for every member in the church that uses their talents.
- We need to do more to build community and actively include our neighbors.
- We need to think through what makes worship vital and engaging.
- We need to make sure we're actually engaging younger members (concern about staffing gaps with youth director).

A few respondents did see the need for changes to the mission/values, particularly related to social and racial justice. Several respondents also noted that this mission/value statement is too safe—it doesn't challenge us to think about how we might need to do things differently.

One respondent also noted that the mission and values start with worship/gathering, and then build from there toward building community. She wondered whether shifting our thinking to build community *first*, and then develop worship that arises from the community that is built, would better enable our congregation to adapt to the needs of the community. While this is just one comment, it seemed to highlight the paradigmatic differences described in the responses to the first question, and how those differences might be reflected in the mission and values of the congregation.

Theme #2: Key areas of work for the future

Big projects!

Lots of respondents commented on the need for our church to have something big – both something that we can be known for, as well as something that brings us all together. Examples from the past (and some from the present) that were mentioned include:

- Block Party
- Choir musicals
- Youth musical
- Care for Creation projects
- Appalachia Service Project
- Golf tournament
- Wednesday night dinners/pizza nights
- Community garden

At least one respondent also mentioned the need to let go of projects that are no longer as relevant, so that we don't spread ourselves too thin. It seems that there is real potential to identify 2-3 big initiatives and work to get the whole congregation involved

to create more focused efforts within the congregation and a stronger sense of identity, both within the congregation and within the larger community.

Measuring engagement

While many respondents mentioned how the growth of the church can be a measure of the success of the congregation, many also recognized that it is equally valuable to have engaged members. Many suggested bringing back “Time and Talent” sheets as a way to make opportunities more visible to members, and there was a desire on the part of many respondents to move the ownership of the church and its programs back to the members, rather than relying so heavily on staff. It seems that a key area of work for the congregation moving forward is to figure out ways to get more members involved.

Cristo Rey

During the conversation with members of Cristo Rey, we learned about how Christ the King has not supported key parts of the ministry of Cristo Rey because of concerns about getting involved with undocumented immigrants, leading Ana to go to other congregations for help. There was also a lot of discussion about how there is a community of Cristo Rey that extends beyond those folks who are members of the congregation – it is a larger community of people, often immigrants from all over the world, who know that Cristo Rey is a place they can come to for help. Despite this being a huge ministry opportunity, it sounds like Christ the King doesn’t support this community, often using logistical excuses as a way to avoid getting involved with folks who are potentially undocumented. This was extremely shocking to those at the meeting who are not members of Cristo Rey and was identified as an issue that needs to be brought up more directly with church leadership.

Communication

Many respondents spoke about the need for clearer communication, both within the congregation as well as between the congregation and community groups, the synod, and other organizations. Given that there already IS significant communication to the congregation through biweekly emails and announcements posted on the screen before services on Sunday, it would be helpful to hear more from members about what kind of communication would be useful for them.

Pastor

Many respondents spoke about what they were hoping for in a new pastor. Many of the qualities were expected – someone who preaches well, bases sermons in the Gospel, shows compassion to members, is trustworthy, etc.

Some respondents spoke about their desire to keep politics out of sermons, while other respondents (and sometimes even the same ones) talked about a desire to have sermons that deal with real-world issues. Such responses point to the challenge the new pastor will face of preaching relevant sermons to a congregation that contains members across the political spectrum.

One theme threaded through many responses, though, is that the passions of the new pastor should reflect the current initiatives of the church, specifically the Care for Creation work and the work of Cristo Rey. Respondents suggested that the new pastor should have a heart for the environment, cross-cultural experience, and maybe even Spanish language skills. These responses about the new pastor specifically also connect to the larger desire for the initiatives and programs of Christ the King to be driven by the congregation, rather than the pastors/staff.

Christ the King Self-Study Transition Team Report

Team Members

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Through the lens of Christ the King’s mission and vision for ministry, the Self Study Task Force set about investigating and reviewing the recent past and ongoing life and ministry of CtK as background and perspective for the Call Committee, Church Council and Congregation in securing a new pastor. In so doing, we’ve sought to be thorough, clear and transparent.

From interviews and surveys of church leaders, members and staff as well as data gathered within and outside CtK, our compiled information appears in this report on **two levels** and in **five forms**.

- The **first level**, contained here, consists of **four short summaries of information**.
- The **second level**, found as an addendum, consists of many **detailed reports on areas of investigation**.

LEVEL ONE

1. Report Theme:

Christ the King: “On a Journey - Guided by the Gospel - Through Changing Times”

2. Overview Outline

- A. Guided by the **Gospel and its mission**, CtK has thrived amid ongoing changes
- B. Now CtK stands at another crossroad of **impactful changes**
- C. CtK has exercised its mission through **faithful, imaginative ministries**
- D. Huge changes in society are **diminishing the effectiveness** of these CtK ministries
- E. Some ministries have become **extremely difficult; some have quit**
- F. There is a significant **decline in participation** in most ministries
- G. **Multiple leadership transitions** have occurred everywhere at CtK
- H. CtK’s **organization & leadership structure needs realignment** with mission
- I. Among all the transition and decline Ctk has experienced **dampening of spirit**
- J. **A diminishment in stewardship** is reflected in lesser offerings and fewer volunteers
- K. A comprehensive, systemic study of **all forms of communication** is underway
- L. Our **facilities and campus** are significant assets that need more attention
- M. Given our community’s demographics, our **relationship with Cristo Rey is invaluable**
- N. There is an emerging sense of **CtK’s future direction**
- O. Ideas regarding a **new pastor’s character/capabilities** are emerging

3. Summary of Findings

Over 50 years, Christ the King, **guided by the Gospel**, has been making disciples for Jesus Christ, inviting, and welcoming all to serve God and God's people. Since its beginnings with Pastor Paul Olson and a group of committed lay people, Christ the King has thrived, served by several lead pastors, a multitude of associates, many, many staff members, and cadres of laity. Over more than five decades of ministry, among the shifting contexts of New Brighton and its surrounding communities, Christ the King has flexed with change, faithful to its **mission** among God's people and the world.

Now Christ the King stands amid **changes at another crossroad on its journey with the Gospel**. As the Self Study Team investigated Christ the King, we saw Christ the King's ongoing faithfulness to the Gospel ever present among multiple, deep changes in the consciousness and lifestyles of our culture, within our church and around us in New Brighton, the Twin Cities, and the world.

We discovered that Christ the King: offers lively Bible studies; hosts persons regularly meeting to pray; offers a new, robust Care for Creation group; possesses a cadre of committed people installing solar panels; includes local and global missions groups; utilizes strong preaching; and supports Community Partners with Youth; etc. In almost every segment of the congregation, the Self-Study Task Force found **committed and imaginative exercise of Christ the King's mission** of faithfulness to the Gospel in its ministry in the world.

We also discovered much has changed surrounding Christ the King that is **greatly challenging, and in many cases, diminishing the effectiveness of its ministries**. Most recently the pandemic has undercut almost every ministry, especially those that center in personal relationships which include almost every activity, and worship which has moved from two services to one service on Sunday mornings.

Growing secularity, daily pressure in family lifestyles, and the powers of the internet (especially in young peoples' lives) are making children, youth, young adult, and family ministries **different and difficult**. Christ the King is a predominately white church as has been "white" New Brighton. No more. New Brighton is now only 68% white and in a decade is projected to have **no race as a majority**.

Turnover of Rostered and Lay Staff in the last decade has meant less time for CtK leadership, and systems development and focus. These **leadership changes**, reflecting the turnover frequency in the secular world, have occurred in multiple areas of parish life and consequently have been particularly disruptive. In addition, Christ the King recently has had fewer volunteers adding to the loss in leadership.

There are some apparent and verifiable, significant **declines in numbers of persons engaged** in ministries and monies contributed, i.e., worship, confirmation, youth and family ministry, baptisms, pledging, budget, etc. These areas highlight a decline in participation as far as we can discern. Some declines reflect accurate record keeping (many do not) and are presently

being addressed as to the effectiveness of the ministry and the accuracy of the records. On the other hand, we noticed most recently worship attendance has increased.

From our interviews with a decade of past presidents, the Task Force discovered the need for reworking Christ the King's **organizational and leadership structures** to better serve the mission of the congregation. Particularly important in this regard is to shift Christ the King's fiscal year and budgeting processes to better align with its ministry schedule. This work has been noted with the Church Council and Executive Committee and is being considered.

Past Council Presidents and several others described **frustration or negative mood in the congregation** at times differently referred to as: lack of spirit or energy; conflict, or unresolved conflict; a sense of dis-ease; or combinations thereof. The past presidents particularly had to handle conflict around political issues. These are important "community spirit matters" for the leadership and the new Christ the King pastor to address.

A diminishment in stewardship was cited often by present congregational leadership. They looked with great anticipation to the work of the new Generosity Team to pick up multi-dimensional, strong giving and widespread gracious employment of gifted volunteers. The need for a Director of Volunteer Services came up often.

The Task Force discovered that Christ the King's **systems of communication** were disjointed and at times opaque. The Interim Pastor is working with the Council President, Office Administrator, and Communication Coordinator to authorize, coordinate and effectively interact with everyone in the congregation to develop better systems. This need for better communication included developing greater effectiveness in presenting online worship. We've already experienced the emerging transparency in the pastoral transition.

Christ the King sits on over 10 acres. Its **campus is a huge asset needing attention**. The land and the building have great potential for purposeful mission usage in the community. The building needs repair, i.e., lighting in the sanctuary, oven repair, IT modernization, etc. The building usage policy needs updating which is underway.

In summary, one gets a sense that **Christ the King is a gracious community of God with particular challenges and difficulties, called in this perilous time and place to uniquely position itself to powerfully proclaim and embody the Gospel.**

4. Congregational Survey Results

119 persons, 60% of them female, 81% 61 years or older, 92% of whom had no children, **participated** in the survey. 85% had been at Christ the King 11 or more years.

Community care and **outreach** were ministry practices for which participants thought CtK **needed the most leadership and assistance**. By outreach they mostly meant being a welcoming community and becoming well known as an active caring church in the larger community.

Worship and music in addition to **youth ministry** were cited as having been **outstanding strengths** that should continue to be and could become building blocks for Christ the King's future. Family ministry, Bible studies, and social ministry were also frequently referenced.

Christ the King's relationship with Cristo Rey was broadly described in four very different understandings and dynamics:

(# of votes - description)

- 1) 38 - A relationship in flux
- 2) 32 - One long term congregation hosting a developing congregation
- 3) 30 - One congregation giving birth to another with help of SPAS
- 4) 19 - One congregation expressing itself in two languages

Out of 415 participant descriptors of **where God is leading CtK** to be in the next 5 years, the responses gathered in 8 clusters of common themes with 4 elements among them standing out from the rest.

The **eight common themes** from the survey are:

- Welcoming and Inclusion
- Advocacy
- Biblical, Christ-centered witness as a theological focus
- Cristo Rey Integration
- Investment/Involvement in the Community
- Worship and Music
- Youth and Family
- Openness to Change

The **four "outstanding elements"** from the survey are:

- Welcoming
- Community Outreach
- Family + Youth and Family
- Congregational Growth

Out of 35 critical tasks participants saw the new pastor prioritizing 7 stood out from all the rest in frequency of citation. These 7 were (with their vote quantity shown):

	<u>Votes</u>
1) Preaching and Worship	84
2) Building a Sense of Community	66
3) Youth and Family Ministry	47
4) Administration	39
5) Recruit and Equip Leaders	27
6) Pastor Care and Visitation	25
7) Music and Worship	22

Survey participants cited 26 **capacities or gifts essential for this person in this position of leadership** at Christ the King. Among these 26 capacities, 5 stood out from all the rest as being most important in this lead pastor. These 5 were:

- An effective communicator
- Help people develop their spiritual life
- Be able to share leadership and work as a team
- Build a sense of community
- Be an effective administrator

At the end of the survey, participants gave the task forces **suggestions** as they moved forward. Here's a sample of the 45 comments that were made:

"I feel strongly that the new pastor should be bilingual in Spanish/English for CtK/Cristo Rey – to best strengthen this community and help us be one community. This will also only make us stronger in our work within and outside of the church walls."

"We need someone who can minister to a wide variety of people from different cultures and life statuses. In order for CtK to be around in the future, we need to reclaim and vibrant family and youth ministry."

Much more of the detail of the survey appears in the data/information section of this report included in the addendum.

Christ the King Staffing Transition Team Report

Team Members

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The Staffing Team's responsibilities as laid out by the council are to:

1. become familiar with appropriate leadership roles and function for a congregation the size of CtK (readings provided)
2. design an instrument to gather information from all paid and volunteer staff
3. examine/suggest updates as necessary to constitution-by laws, organizational structure to better align with CTK's mission/vision
4. review all existing job descriptions to determine their inter-relatedness and appropriateness for the Vision for Mission of CtK now and in the future
5. develop a suggested staffing model appropriate for the Vision of Mission for CtK and position descriptions supportive of lay and clergy leadership responsibilities that suit that vision

1. Familiarize Ourselves with Staffing

We studied and reviewed existing needs of present staff members (full and part-time, paid and volunteer, clergy and lay). A flow chart was developed to help us comprehend the present organization of CTK. We listed all the positions that we knew. We asked Pastor Sonja to put together an organizational chart of current staff and to whom they report.

The following positions were identified:

- A. Associate Pastor
- B. Communication and Engagement Coordinator
- C. Director of Worship and Music
- D. Director of Children and Family
- E. Kitchen Coordinator
- F. Lead Custodian
- G. Lead Pastor
- H. Maintenance Custodian
- I. Music Director (Choir Director, Cantor, Organist, etc.)
- J. Nursery Attendant
- K. Office Administrator
- L. Steward
- M. Sound Technician
- N. Worship Media Operator

2. Review Other Church Staffing Models

The staffing committee reviewed the operations of six Congregations. The purpose of these interviews was to gather information on how various sized congregations are staffed and how they are able to support their ministries. We focused on the following areas:

- Church structure
- Staffing responsibilities
- Programs (youth and adult)
- Use of technology
- Music and worship

The following questions were used for this purpose:

1. Is your church going through a significant change in worship attendance or other ministry area (maybe pandemic related)? If so, how does this affect who does what in planning and leading worship? How does it affect what you think the pastor or other staff should focus on?
2. What is your church structure, (paid staff, volunteers) and what are their responsibilities?
3. Some senior pastors set a vision and require every staff person to align their ministry with this vision, others leave staff members free to carry out their own programs. What are the strengths and weaknesses of each approach? What is role of Church Council in vision/mission process?
4. In what ways does your staff equip members for ministry? What areas for growth do you see in your church's equipping effectiveness?
5. How does your congregation model shared ministry (i.e., ministry leadership across staff, Council, committee leaders, teams, members)?
6. How do you support technology needs (worship software, phones, computers, internet, online worship tech, etc.)? Is it staff or volunteers or combo?
7. What is your congregation's model of hospitality and food ministry? How is that area led (staff, volunteers)?
8. How do you staff the area of pastoral care? Parish nurse? Lay visitors like Stephen's Ministry? What is the role of pastor(s) in this?
9. If you could realign your staff for mission and vision today, what would it look like?
10. How does the neighborhood's visions and needs affect your staffing?
11. How does your staffing complement your committees?
12. What programs do you have for youth and who is the staff person in charge?
13. What programs do you have for children and who is the staff person in charge?
14. How do you handle confirmation, and who is in charge?
15. Who handles your music ministry and what is included?

The standard set of questions was reviewed with the following congregations:

- First Lutheran Church, Sioux Falls, South Dakota
- Family of Christ Church Chanhassen, MN
- St. Michael's Church, Roseville MN
- St. Phillips' Church, Fridley MN
- Shepherd of the Hills, Shoreview MN
- the Village Church in Oregon (a multilingual church)

The key areas of comparison in these churches were: lead ministry structure, technology usage, volunteerism, staffing, educational programs.

Staffing ranged from a "mega church" model where there was access to many pastors (both active and retired) servicing the church community in multiple ways to a single pastor (with access to a visitation pastor) model serving multiple duties/roles for the congregation.

The use of technology for online worship and access to knowledgeable support systems was key in all but the smallest churches. This was described as essential for the future functioning of the church.

Volunteerism ("faith in action") was described as fundamental to the success of the church members at all ages. Enacting one's faith, getting more people involved, Leadership Development, Service to others and the church are key. In regard to youth, one pastor stated "If the youth are not leading, they are leaving." Another huge emphasis is on the church's role in developing future church leaders.

Education at all levels, Adult, Youth, Children, and even Pre-school, was described as the lifeblood of the congregation. One minister kept referencing the need for a dynamic pastor who is willing to teach the congregation. He maintained that there is a powerful need for a dynamic pastor to teach tough subjects to the congregation in a charismatic way. The minister needs the ability to touch on tough topics but do so gently in an understanding way so people are not on the defensive. He/she needs to teach them about the both the word and the world. He added that people need to really "like" and "trust" staff or they will work around them. Worship, Education, Service, and Fellowship remain the keys to successful ministry.

Key Areas:

- **Worship - vital, engaging, Bible based**
- **A strong Music program.**
- **Education at all levels - which includes a strong youth program.**
- **Volunteerism getting people involved and engaged - Service,**
- **Fellowship**
- **Technology**

3. Interview Christ the King Staff

Our next step was to interview present staff. We asked each member the same 5 questions. Each interviewee had access to the questions before the interview. Our goal was to get to know more about them and what their duties and responsibilities are. We also compared what they do to what we learned from the church staffs that we interviewed.

The questions:

- Tell us about yourself and the work you do at Christ the King.
- How do you interact/collaborate/work with other staff at CTK (methods, strategies, weekly meetings, email, telephone, etc.)?
- What kind of support do you need from the pastor?
- How do you envision the future of CTK as it relates to your position? How do you see your role as it relates to community outreach? Go ahead and dream!
- Comments?

Not surprisingly we found that we have a staff that is very talented and dedicated to their work. They work cooperatively with one another to carry out the church's mission, as well as the day-to-day operation. All expressed the importance of helping Christ the King grow.

After completion of all the interviews we have developed a staffing model that we feel meets our church needs. Cost was not a priority for these positions. In order to meet our financial budget some of these positions might have to be reduced until the time comes that it becomes financially feasible. Some of the positions might end up with different names but the duties and responsibilities would most likely stay the same. We also recognize that once a new pastor is in place jobs could change based on qualification for the position. The current staffing model shown at the end of this report is the team's recommendation for Christ the King.

Finally, the one area we struggled with was the integration of Cristo Rey. At present it is supported by the Synod. Christ the King supports this mission by supplying a meeting space for worship, music staffing, administrative support and office space for the pastor. It is this committee's understanding that this support is being absorbed by Christ the King's general fund.

We see Cristo Rey as a vital part to the outreach of our community. However, the diversity of New Brighton, Mounds View, Columbia Heights, and Fridley has large populations of Asian, Hmong, Eastern African, and Eastern European people who do not speak English. In these school systems there are 24 different languages spoken fluently in the home. The big question is how do we minister to those people?

It was pointed out one of the responsibilities of Cristo Rey is to help latines find a church, not necessarily Christ the King. Many latines are not Lutherans and therefore find their way to a Catholic Church such as St. Odilia in Roseville which holds a separate service in Spanish.

Current CTK Staffing Model Page 1

Associate Pastor (FT, salary)
 Youth and Family Ministry
 Pastoral Care & Visitation
 Preaching, Spiritual Leader, Connector,
 Tender Administrator
 Worship & Music
 Supervisor of Dir. of Children & Family

Director of Children & Family (FT, salary)
 Children & Family, retreats, BAM,
 Family Time, Intergenerational Ministry
 VBS Family Events, Building
 Connections,
 Works closely with Associate Pastor

Cristo Rey (¼ time, compensation from Synod)
 Synod Support
 Level of Involvement?
 # of worshippers weekly over the past several years?
 CTK provides worship space, planning and music staffing and colleague teamwork and support

Financial Stewardship
 Incoming Donations
 Outgoing expenses
 Budgets
 Clifton Larsen Allen Clergy/Financial
 Works with office staff

Faith Community Nurses (Volunteer)

Nursery Attendant (PT, Sundays and as needed)

CTK Church Council

Lead Pastor (FT, salary)
 Community builder
 Vision castor
 Leader of Staff
 Effective administrator
 Supervisor
 Supervisor for CLA consultants
 Preacher
 Worship & Music
 Executive Committee member
 Committee Clarifier
 Congregational Care

Director of Worship (FT, salary)
 Liturgist
 Song Leader
 Worship Coordinator
 Curator

Sound Technician (PT 2.5 hours/wk; Hourly)
 Set up and tear down of audio equipment
 Maintains working order of equipment
 Troubleshoots technical issues
 Runs sound, always adjusting in order to produce highest quality experience
 Report to Dir. of Worship and work with pastors, Worship Media Operator and volunteer camera operator

Worship Media Operator (PT 2 hrs/wk; Hourly)
 Advance powerpoint slides
 Operate Livestream Equipment
 Report to Dir. of Worship and work with pastors, Sound

Director of Music (PT, 20 hours, salary)
 Cantor/Music Leader
 Teacher/Director
 Maintainer
 (Organ, piano - weekly
 Accompany choirs, ensembles
 Direct Sanctuary Choir
 Director Handbell Choir

12.10.2022

Interpersonal Skills for Both Pastors
 Effective Communicator
 Welcoming Personality
 Spiritual Leader of Life at CTK
 Team Leader/Collaborator
 Inviting new members

Office Administrator (PT, 32 hours, hourly)
 Receptionist, Office Coordinator, Data Entry Operator, Clerk, Finance Clerk, Support to CLA consultants, Supervisor, Building Coordinator

Communications and Engagement Coordinator (PT, 32 hours, salary)
 Internal/External Communication coordination (Herald/blog, FB, print, emails, teams, volunteers, etc)
 Designer (layouts, website, advertisements, graphics, etc)
 Information management support (database, calendar, user accounts, etc)
 *Bonus: misc. congregational/staff

Steward (PT, avg 20 hours, hourly)
 Office Custodian
 Sunday Host
 Afternoon/Weeknight Host

Custodial Lead Custodian (FT; hourly)
Maintenance Custodian (PT, Hourly)

Kitchen Coordinator (PT; Hourly)
 Volunteer Coordinator
 Inspector
 Food Ministry Project Leader

Christ the King/Cristo Rey Transition Team Report

Team Members

Lucia Alvarez

Ada Rivas

Teresa Bettmann

Karen Erickson

Vern Rice

Maria Tenorio: Co-Chair

Richard Mork: Co-Chair

In June of 2022, as part of the interim process of Christ the King, several transition teams were formed. One transition team that was formed is Christ the King/Cristo Rey Transition Team. The team is composed of Lucia Alvarez, Ada Rivas and Maria Tenorio from Cristo Rey and Karen Erickson, Teresa Bettmann, Richard Mork and Vern Rice from Christ the King. Chery Lowe was originally part of the team but has not been able to continue. Maria Calle Alvarez has sometimes served as an interpreter. Pastora Ana Becerra meets regularly with the team. Maria Tenorio and Richard Mork have served as Co-Chairs.

As the team started, its meetings focused on the relationship of Christ the King and Cristo Rey. Pastora Ana and Cristo Rey leaders expressed hurt and disappointment and the need for healing. While some were eager to get on with the planning, the team as a whole recognized that it could not ignore or cover over the hurt and need for healing.

Maria Tenorio contacted Cristo Rey worshippers and learned that some thought Cristo Rey would do better to continue on its own. Others appreciated the partnership with Christ the King and preferred to continue at the Christ the King location.

Our team asked some questions:

- How did Cristo Rey come into being?
- What is the relationship between Cristo Rey and Christ the King?
- Is this relationship an effective way of reaching out into the areas around the Christ the King building?
- What are the present and projected demographics of New Brighton as the community changes?

Looking into the history of Cristo Rey revealed the importance of relationships. As Ana Becerra and her husband Jose settled into the Twin Cities area, Ana had grown up in the Roman Catholic tradition. Jose was Pentecostal.

Both were people of faith, but they were rooted in different backgrounds. Looking for a worshiping community where they both felt comfortable, they connected with Todos los Santos (All the Saints, an ELCA developing congregation worshipping in Spanish) and Pastor Tony Machado. Another ELCA leader who reached out to them was Pastor Dave Wold, an Augsburg College campus pastor. The Wolds were baptismal sponsors for a son of Jose and Ana. Pastor Bruce Westphal and Bootz Westphal lived in New Brighton and were members of Christ the King Lutheran Church. Bruce was also Pastor for Ministry With Seniors at Westwood Lutheran Church in St. Louis Park. Through Westwood the Westphals were connected with Kinship, a faith-based ministry recruiting adult mentors for children and their families. The Westphals met a son of Jose and Ana and developed a relationship with him and his family. When a second son hoped for kinship mentors, the Westphal's connected Greg and Karen Block with him. Soon Bootz and Karen invited Ana into a women's Bible Study group. These stories are illustrations of how churches grow through relationships.

Simultaneously, Pastora Jacqueline Belzer was the pastoral leader of Pueblo de Fe (House of Faith), an ELCA ministry among Spanish speaking people in the St Paul area. She was asked to begin ministry among Spanish speaking people in New Brighton and northern suburbs. Pastors and the Church Council of Christ the King Lutheran Church agreed to partner in this ministry. Bishop Peter Rogness of the St. Paul Area Synod designated this emerging ministry as a Synodically Authorized Worshiping Community (SAWC) of the ELCA. When Pastora Jacqueline Belzer received a call to the eastern part of the United States, Ana Becerra was emerging as a leader. She was encouraged by Christ the King and St. Paul area Synod leaders to pursue seminary studies and ordination through TEEM (Theological Education for Emerging Ministries) at Wartburg Seminary.

When our Cristo Rey/Christ the King Transition Team looks back on the beginning of the Cristo Rey ministry as a whole, we realize that there was not much involvement of the congregation in making decisions about Cristo Rey and little preparation of cultural awareness and what it means to share a building. Within our transition team we learned that there were reactions from some of the Christ the King members to changes, such as occasional bilingual services and different uses of the building. Also, Christ the King members were reacting to new pastors and their decisions. Cristo Rey worshipers sometimes did not feel welcome. Ana Becerra felt hurt that she was not always affirmed as a pastoral leader. Our team acknowledges the realities of hurt and the need for healing while also celebrating many good things that have been accomplished through Cristo Rey and its partnership with Christ the King.

As Ana completed her TEEM (Theological Education for Emerging Ministries) seminary studies and qualified for ordination, she, the people of Christ Rey, St. Paul Area Synod leaders, and Christ the King leaders began planning for her ordination. Ana's service of ordination was a high point for her personally as well as for Cristo Rey and Christ the King. It was a great example of a bilingual celebration of the good news we all share in Jesus and, for Ana, an affirmation of her exhausting work as a pastoral leader while also doing her seminary studies.

At the time of her ordination, Pastora Ana's coach Miguel Gomez-Acosta came for her ordination. He also met on the day before her ordination with Ana, the co-chairs of Cristo Rey/Christ the King Transition Team, Maria Tenorio and Richard Mork as well as two other Cristo Rey leaders; Justin Grimm (Director of Evangelical Mission for the St Paul Area Synod) and Sue Shields of Christ the King sat in.

Initially Miguel's goal for his session with Cristo Rey leaders was to focus on leadership development. Instead, he wound up facing the reality of frustration and hurt. The report he wrote for Ana's supervisor (Justin Grimm), the Synod and Christ the King leaders was quite blunt about the challenges Cristo Rey has faced. Once the report was received, Ana, Justin Grimm and Richard Mork reviewed it. Then they met with Pastor Sonja, Vice President Jill Loegering, and Krista Lind of the St Paul Area Synod and the rest of the Cristo Rey/Christ the King Transition Team. That consultation of leaders determined that while it was important not to gloss over the hurt and the need for healing, it was also important to celebrate the positive

happenings. The consultation determined that it was important for Christ the King team members to interview more Christ the King members. The team developed interview questions to see:

1. How Christ the King members were responding to the changing demographics and the opportunity for outreach.
2. What people of Christ the King know about the beginning of Cristo Rey and how Christ the King members have experienced Cristo Rey.
3. What Christ the King members see as ways to further develop the relationship of Cristo Rey and Christ the King.

In addition to those interviews, Vern Rice and Richard Mork met with Elders in Action as a focus group.

The third assessment tool was a congregational survey. The congregational survey included one question about the relationship of Cristo Rey and Christ the King. We are aware of several situations in the Twin Cities metro area and across the United States where congregations are sharing space with other congregations, schools, ministries or community programs. This raises a question about what kind of arrangement is involved between Cristo Rey and Christ the King. There are at least four (4) views about this relationship stated below:

1. One congregation expressing itself in two languages
2. One congregation giving birth to another congregation
3. One long term congregation hosting a new developing congregation
4. A relationship in flux without clear definition and open to transformation

Of the 119 survey respondents, the responses were as follows:

1. A relationship in flux – 38
2. One long term congregation hosting a developing congregation – 32
3. One congregation giving birth to another with the help of St Paul Area Synod of the ELCA – 30
4. One congregation expressing itself in two languages – 19

These responses indicate that this relationship is hard to define. Perhaps the most honest response is the one that most respondents chose: "A relationship in flux". Perhaps it is best that we try not to tightly define this relationship but remain open to how the Spirit is leading us. From a strictly organizational or structural point within the ELCA, the Cristo Rey/Christ the King relationship is "one congregation giving birth to another with the help of the St Paul Area Synod." The arrangement in which Christ the King is involved is more than simply hosting a

congregation. While the St Paul Area Synod pays the three-quarter ($\frac{3}{4}$) salary and benefits for the Cristo Rey Pastor, Christ the King provides:

- Space for worship, office and meeting rooms
- Music leaders of worship
- Support staff
- Christ the King members interacting with Cristo Rey members

The focus group with the Elders in Action involved ten members of Christ the King. Vern Rice and Richard Mork presented a narrative about how Cristo Rey started and updated the participants about the current relationship of Christ the King and Cristo Rey. Participants asked several questions and made several helpful suggestions. In addition to the 10 Christ the King members consulted in the focus group by the Cristo Rey/Christ the King Transition Team, four Christ the King members – Teresa Bettmann, Karen Erickson, Richard Mork, and Vern Rice – administered over 20 interviews with individual Christ the King members. In some cases, the questions were asked in person and in other cases by phone. In other instances, individuals wrote responses to printed questions.

Of the written and oral responses, most expressed appreciation for Pastora Ana Becerra as the pastoral leader of Cristo Rey and for her interaction with Christ the King.

Interview Questionnaire; First Section: Cristo Rey/Christ the King Demographics

The first section of the interview questionnaire pointed out that the current percentage of white people is 68%. It is estimated that in the next 10 years white people will make up less than 50% of the population and the fastest growing percentage will be Latines. This section asked how Christ the King congregation can become more reflective of the community.

Some of the interviewees wrote or articulated verbally the importance of being aware of the demographic changes and reaching out to people moving into New Brighton and neighboring areas. For example, one interviewee wrote *"I like the way the question states Cristo Rey has begun to give us a vision and I agree with that. It is wonderful that we have this partnership. How beautiful that God is worshiped in two languages in the building! I think those who attend the English service have much to learn from Cristo Rey and we could benefit enormously more from their stories and better understanding of their life experiences."* One couple suggested that just when Christ the King was first beginning 60 years ago and Pastor Paul Olson went door to door meeting people and listening to them, Christ the King members could go door to door in New Brighton, *"not only to invite people to worship but to find out what we can do for folks in their everyday lives...we probably will find that this will require us as a congregation to be more flexible and change things that we currently do."* Others suggest that as we get to know more about needs in the community that knowledge might lead us to do something entirely different, such as beginning childcare in the Spanish language.

Some of the interviewees are more hesitant about making changes and aren't sure how to reach out. Some encourage that we strengthen ties with programs that have already started such as CPY (Community Partners with Youth) that meets in our building and has relationships with neighborhood schools and attracts neighborhood children. Our team will need to take more time to study all of the responses.

Interview Questionnaire; Second Section: Cristo Rey Beginnings and Experiences

Section two of the interview questionnaire asked interviewees what they know about how Cristo Rey started and how interviewees have experienced Cristo Rey. We learned that only a few people know much about how Cristo Rey got started. What we have learned is that there were multiple dynamics:

1. Developing of personal relationships
2. ELCA initiatives through Minneapolis and St Paul Area Synods
3. Appreciation by people who previously had ties with Roman Catholic or Pentecostal churches for the grace-based emphasis of God's initiative and God's undeserved love

At this point in the development of Christ the King and Cristo Rey, it will be important to revisit why Cristo Rey was started. It will also be important to focus on cross cultural appreciation and building relationships with people of diverse backgrounds.

In the second part of section two, we asked how interviewees have experienced Cristo Rey.

1. Some appreciated participating in Tapestry, an ELCA ministry in the southern suburb of Richfield, which is bilingual. English speakers and Spanish speakers participated in Bible Study together and then went into groups where English speakers began to learn some Spanish and Spanish speakers worked on learning more English. Cristo Rey and Christ the King members who participated in Tapestry began to develop relationships with each other.
2. Several of those interviewed said they have appreciated Wednesday night dinners as a setting in which Cristo Rey members and Christ the King members participated and have some opportunities for connecting.
3. Some have participated in groups where food from different cultural backgrounds have been shared.
4. Some Christ the King families with children participated in a Cristo Rey service for the blessing of children followed by food and activities. This event brought together about 170 Cristo Rey and Christ the King children, and many neighborhood children and families.
5. While four of the interviewees expressed some frustration or hesitation with attempts at bilingual services, at least 12 interviewees appreciated occasional bilingual services and hoped for more opportunities for Cristo Rey people to interact.

Point # 3 of the interview questions:

The number of interviewees affirming each of the options in part 3 of the questionnaire were as follows:

All of these ideas are good, but implementation needs to be staged and gradual	10
Language classes where English speakers can learn Spanish and Spanish speakers can learn English. Some appreciated participating in the Tapestry experience in Richfield	14
Integrate the two congregations together	2
Youth, staff and church members reach into the neighborhood with music, art and classes	6
Cooking classes where we can learn recipes and share food	12
Strengthening connections with Community Partners with Youth	7
Find creative ways to share personal stories of immigrants as was done with many Hmong immigrants in the past. Person to person contact	4
Emphasize common experiences over differences	2
Draw on the experiences of professionals who build relationships across cultures	
Children's singing groups and musicals involving children from multiple backgrounds	
Building relationships with schools, City of New Brighton, Ralph Reeder Food Shelf and Community Support Center	3
A World Cup viewing party since soccer is such a global intercultural sport	
Use some of the SALT time or Wednesday evenings to teach Spanish language classes	

Recommendations of the Cristo Rey / Christ the King Transition Team

1. This report should be shared with all candidates for lead Pastor of Christ the King.
2. We recommend that the candidates for Christ the King lead pastor have experience doing ministry in changing communities that are becoming more diverse.
3. Knowledge of Latines cultures and ability to understand and speak Spanish is important for candidates.
4. More initiatives like "Now is the Time" on understanding racism and working against it are recommended.
5. We recommend the formation of a mutual ministry team composed of Christ the King and Cristo Rey people as a "think tank" for mutual ministries and sharing of facilities.
6. We recommend initiating of opportunities for English speakers to learn Spanish and Spanish speakers to learn English.
7. We recommend that Wednesday dinners be continued as settings in which Cristo Rey and Christ the King people can relate with each other.
8. We recommend that although some people are frustrated by bilingual worship services, a significant number of people indicate they would like to see occasional bilingual services, perhaps 3 or 4 times a year.
9. We recommend more children and youth ministries which bring together children and youth of Cristo Rey, Christ the King, and the City of New Brighton.