

THE FRANKLIN CONGREGATION OF THE COMMUNITY OF CHRIST

The Wide Horizon Chapel on Wide Horizon Drive (just south of the Fairgrounds on the GA Hwy, left)

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28 December 2005

Dear friends and members of the Franklin Congregation of the Community of Christ:

Please find enclosed with this cover letter a document titled Planning Summary—2006. This document contains a proposed Mission Statement—2006 for the congregation and a list titled Suggested Programming and Activities (Abrig.)—2006 that suggests directions and actions for us to consider taking this coming year for the purpose of accomplishing that mission.

Also included with this letter is an *attachment* to the Planning Summary—2006. This *attachment* is a set of documents that constitute a proposed plan for our congregational life in 2006. It contains expanded versions of the congregation's Mission Statement—2006, SWOT Analysis—2006 (a reviewed/updated version of our 2001 SWOT analysis), the 2001 restatement of the congregation's objectives referred to as Objectives—2006 (virtually untouched as it appears in the congregation's directory), and the Suggested Programming and Activities—2006 document. Taken together these documents detail the logic driving the *planning process* which you may use for critique if you wish. The diagram at the bottom of the Mission Statement document, **Schematic of Planning Connections**, depicts how these four documents and their contents connect to each other. Each document begins with a brief explanation.

I will speak at the 8 January worship service and will devote my time to elaborating and expanding on these documents (specifically, the Mission Statement—2006) and making clarifications, if necessary. The following Sunday, 15 January, we will have a business meeting to entertain a motion to accept this plan. This will provide us a context in which to discuss, amend and deal with it as it so pleases us and do so in an orderly fashion. Also, it will be necessary for the congregation at this meeting to approve the 2006 congregational budget that must support whatever we decide to undertake.

Familiarize yourselves with this material, please—especially, the Planning Summary—2006. I have tried to provide you with time well ahead of when we will decide about this plan. And I have also extensively used color coding to assist your review. Thus, our deliberations can be well informed and thought out.

We all recognize that this is a critical time for our congregation. Let us together look to this time, however, as critical only with respect to the opportunities that it would be a pity for us to miss. We have a stewardship over this area to not let dwindle away as long as we have the means, vision, and confidence to infuse its prosecution with restored vigor. So let us take seriously and with commitment, the task set before us over the next several months. I am confident that with the exercise of reason, common sense, humility, and sensitivity to the leadings of a good spirit kindly disposed toward us all, that we can enact a plan that can give us a chance at faithfully discharging our stewardship responsibilities in this place.

Yours in Christ,

George W. Mechling, Pastor

Packet Documents Overview

Comments on the Congregational Mission Statement

The intent of a **mission statement** is to provide organizations **clarity of group purpose** and **focus them on what to do to accomplish that purpose so that they can sustain and hold themselves together**.

Mission statements are traditionally supposed to contain particulars, such as; what the organization is in the business of doing, how it goes about its business, who its clients and what its basic concepts and beliefs are, what the key performance objectives are by which it measures its success, how it distinguishes itself from other organizations similar in type, and significantly, for our purposes, the views it has of its members. The *intent* of **mission statements** must, however, govern how one assembles such particulars. Too often, one is tempted to cobble them together in constructing a **mission statement** because it is *supposed* to have “this” or “that” particular in it. Should a **mission statement** be constructed in that way, it becomes problematic whether or not it will suit the organization. “The cart has been put in front of the horse,” so to speak. Anything emerging from such an exercise that is useful in its intent to the organization is more the result of good luck than the application of rigorous intent.

I have attempted to capture this intent stated above in the **mission statement** that I am submitting to you while at the same time fashioning it specifically to fit our congregation and the type of organization it is. According to the **mission statement**, our fellowship belongs to a group of similar organizations for which recruiting volunteers is vital in accomplishing the specific purposes for which they have been created. Consider any branch of the armed services, e.g., the USArmy . The similarities between us are close and striking. It has a client (rather than a customer) which is the nation. Its *purpose* is to protect and project the interests of its client. It realizes that purpose *operationally* through various means using military force. To conduct such operations, it must have personnel that it *recruits* for whom it provides programs of care, training (skills acquisition, many of which are marketable), many benefits, and honorable careers to pursue. Thus, I would propose that this **mission statement** embodies **three** different but related **themes** that are appropriate to organizations of our sort: a *theme of purpose* (**T1**) that includes organizational scope, client, and product; an *operations theme* (**T2**) that focuses the organization on the manner in which it realizes its purpose; and a *development theme* (**T3**) that is about managing the health (both spiritual and temporal) of the organization so that it has the capability to undertake endeavors to accomplish its purpose. Below, I parse out phrases and terms from the **mission statement** and provide explanations of what I have intended those phrases or terms to mean or be defined. I have also referenced those phrases and terms to the themes to which I believe they must appropriately belong.

Part of the **mission statement's** [first sentence](#), I believe, clearly states the *purpose of the organization* (**T1c**). The phrase “...endeavors to realize Godly peace and justice in the world...” (the *product*) is, of course, an abstract idea. **Mission statements** must, however, be general enough to allow organizations flexibility to recognize and effectively address diverse but potentially beneficial and advantageous opportunities that come their way. **Mission statements** must also be specific enough to guide and shape the choices that organizations make. I believe this phrase is OK because peace and justice manifest themselves in many ways. Yet, they are topics of extensive thought and study so that one can engage in informed discussion how they can best be understood. I have been purposefully ambiguous in part of that phrase with my use of the “...in the world...” (**T1a,b**--*scope* and *client*). Surely, only what is practical and feasible in our judgment should limit the *scope* of our fellowship's endeavors. Along with that however, whatever those endeavors might be, they must pertain to the world of the here and now (our *client*)—the reality of *our* time and *our* space.

Comments on the Congregational Mission Statement, concluded

I broadly define the term “...fellowship...” (T2). The ...fellowship... is an expression of the Community of Christ church’s presence in this locale and refers to those persons allied under that presence through their involvement with this mission be they baptized/confirmed members or not. Our congregation is the formally established entity that we are now considering re-devising to facilitate the existence of this fellowship. The fellowship therefore, is an extension of our selves as a congregation and this **mission statement** is something to be held in common by both congregation and the fellowship.

The **mission statement** *focuses* (T2) the organization on what to do to accomplish its purpose “by ... to responsibly participate in God’s creative activity, care for creation, and minister to the needs of others...” The phrase (T2a) “...to participate in God’s creative activity,...” is to assume the risk of being a prophetic church. The phrase (T2b) “...to...care for creation...” is to assume the responsibility of stewardship for *everything* with which we believe God has entrusted us. The phrase (T2c) “...to...minister to the needs others...” is to assume roles of incarnating God’s saving grace and redemptive and sacrificial love in the lives of others. Please note that the word (T3) “...responsibly...” prefaces the methods proposed here by which the congregation is to accomplish its purpose. We all like sentimental and “warm fuzzy” feelings but it is essential that whatever we undertake, we undertake deliberately, soberly, humbly, critically, and with calculation and trust. I believe that we can ill-afford to “shoot from the hip” or “go off half-cocked” in what we undertake. We have little margin for error.

The fellowship sustains itself (T3) “by calling all persons...” to join its endeavors. I am of the strong conviction that many persons sense a need for meaning in their lives that extends well beyond their immediate concerns for self, family, and their world of work and that they would find such meaning sharing in expressions of prophetic leadership, stewardship, and compassion. We need persons of this sort in our fellowship. We may attract them. We may need to “home grow” them. It is probably not our place to judge who these persons might be, however. I would suspect that all of us ourselves are actually not of one type or another but probably a combination of both. We must believe that differences between persons and ourselves in this regard are for the most part only in degree. Any us, for example, may recognize the need for such meaning in our lives but we should be ready also to admit that we can always grow in our understanding of what that *meaning* is and why we need it so.

The phrase (T3) “...heeding the message...reveals” expresses the fellowship’s fundamental conviction that our endeavors are what the message of Jesus’ life is about and to which it is imperative that we respond. Thus, this phrase is about an organization’s basic conceptions and beliefs and one of those *particulars* in the more traditional view of constructing mission statements espouses.

The (T3) second sentence of this **mission statement** provides for how the congregation must regard its fellowship. Past Quality Management literature advocates that organizations regard a work force as a resource to value greatly. An organization should be willing to invest in its work force with programs designed to continually improve it so that the organization is better fitted to accomplish its purpose. The phrase about programs of (T3) “...education, [etc]...[to foster]...commitment and competency to undertake such endeavors...” expresses this advocacy and is quite consistent with part of the Early Restoration Movement mission, that being, “perfecting the saints.”

Lastly, in so “perfecting” the members of the fellowship to undertake its endeavors, the fellowship has the possibility of creating a community which if informed by (T3) “...hope,..., and joy...” provides a context for discovering salvation as a this-worldly experience. (I borrowed “...hope,..., and joy...” for the most part from R. Niebuhr’s *The Irony of American History*. Therein, Niebuhr regarded “...hope,...forgiveness...” as attributes of the only reality in which humanity’s *noblest* enterprises stood a chance of achieving any degree of lasting success.)

SWOT Analysis--2006

SWOT refers to strengths, weaknesses, opportunities, and threats associated with any given organization. Members of this congregation devised a SWOT analysis for the congregation in 2000. It has appeared in the congregational directory ever since. This review of the SWOT Analysis (**NOTE:** hereafter referred to as **SWOT Analysis--2006**) in this packet is an embellished, updated version of that previous analysis. I have *color coded* it. Statements in **blue** remain unchanged from the original SWOT analysis document. Portions of some of those statements are, however, in **red**, indicating that some necessary modifications have been made, in my opinion, to update them. Statements in **orange** are statements I have added to the original analysis.

I have also referenced statements in the **SWOT Analysis--2006** in the packet with (s1), (s2), ..., (w3), ..., (o5), ..., etc. for later reference. Also, each statement has beside it in green, at least one of five letters **E, G, P, S, W**. You will recognize that each of these letters stand for the five programs identified in the mission statement: education, growth, pastoral care, service, and worship. By doing this, I have attempted to accurately link each statement in the **SWOT Analysis--2006** *directly* to those programs as indicated by the **green** letters associated with the statement. It could be tempting to put all these letters down with each **SWOT** statement since e.g., something having to do with worship could subsequently impact growth or some other program, as we hope it subsequently would. Let's resist that temptation, however, and stick with those programs a **SWOT** statement most directly impacts. Otherwise, if we have every statement having to do with everything we ignore the uniqueness of each statement and shirk the harder work of devising programming that will address the SWOT statements in an integrated fashion.

Programming

The **Programming** consists of two renamed documents, "**Objectives--2006**" and "**Action Points—2006.**" The congregation initially devised and approved these documents in 2000. They remain unchanged from that time except for a slight change to Objective 12. **PLEASE NOTE**, however, that each **Objective** in **Objectives—2006 NOW** are referenced to various SWOT statements to address (e.g., (s1), (s2), ..., (w3), ..., (o5), ..., etc.). This links the objectives back to the **SWOT** analysis and *its* statements and ultimately to the Mission Statement. In addition, **Objectives** in **Objectives—2006 NOW** link to at least one of the five programs that consist of **Action Points**. (NOTE: *each Objective* reference an **E, G, P, S, or W**, *the program to which the objective presumably pertains*. The only exceptions are **Objectives 6** and **7** which have two programs associated with each and **Objective 12** that has all the programs associated with it. **Objectives 6** and **7** may need to be rewritten inasmuch as each should probably not pertain to more than one program. **Objective 12** is not an issue since it is about establishing a needed metric for each program where possible.)

I left the **Activities** in **Action Points—2006** document untouched from its previous version. It is a collection of many suggestions assembled in 2000 that fall somewhere between "focusings" and implementations. This is not bad or wrong but what is there is not explicitly linked to the 2000 objectives, **SWOT** Analysis, and mission statement of that time. Combing through these activities trying to identify those connections would take a good deal of time and mental effort. It struck me that it is easier to simply formulate them afresh as a new document, **Action Points—2006**. Specifying their connections to **Objectives—2006**, they are thusly linked to **SWOT Analysis--2006** and ultimately to the **Mission Statement**.

Comments on Programming Suggested for 2006

Along with **Objectives—2006**, **Action Points—2006** provides the congregation suggested activities we can consider doing and directions we can consider taking in order to achieve our objectives, as stated in **Objectives—2006**, effectively address **SWOT Analysis—2006**, and be consistent with our **mission statement**. I have associated these suggestions with program groupings as stated in the **mission statement**: **Education, Growth, Pastoral Care, Service**, and **Worship**. These suggestions then reference the **objective(s)** to which they are tied and the **SWOT Analysis--2006** statements they are intended to address. You will notice that many of these suggestions are similar to what appears in the congregation's previous activities document. However, they are fewer in number. I believe that we should limit our scope of activities to what we, for the moment, have the resources to do and hopefully, do effectively. I have tried to put together in this document suggestions that if acted on will provide balance to congregation program so that one thing reinforces others and *vice versa*. Finally, you will note, with every program I would like to have a core group of persons take responsibility for advising, planning, and guiding the congregation in what it does. At least initially, this will be necessary. No one person, I believe, has a complete perspective as to how to direct this congregation least of all, I. So I ask for your willingness to volunteer some of your time and thoughts in whatever program area interests you to which you believe you can contribute.

ATTACHMENT 1

MISSION STATEMENT—2006

Effective: 28 DEC 2005

{The intent of a **mission statement** is to provide an organization **clarity of group purpose** and to focus it on what to do to accomplish that purpose **so that it can sustain and hold itself together**. Thus, I would propose that most any **mission statement** embodies *three* different but related *themes* (with associated sub-themes specific and appropriate to an organization of our sort): a *theme of purpose* (**T1**) that includes organizational scope, client, and product; an *operations theme* (**T2**) for focusing the organization on what it is to do to realize its purpose; and a *development theme* (**T3**) for equipping the organization to undertake the endeavors it specifies in order to accomplish its purpose. The themes of the **mission statement** then determine (→) or drive the **SWOT** analysis whose statements are then *coarsely* matched (here) to those themes. *PLEASE NOTE*: a schematic is provided below identifying the logical connections between each planning document. Also *NOTE* that I have extensively color-coded these documents to assist your review of them.}

The Franklin fellowship of the Community of Christ **endeavors to realize Godly peace and justice in the world by calling all persons to responsibly participate in God’s creative activity, care for creation, and minister to the needs of others thereby heeding the message that the life of Jesus reveals**. Through programs of education, growth, pastoral care, service, and worship, **this fellowship fosters commitment and competency among those it calls to undertake such endeavors in order to create a community of shared hope, faith, love, forgiveness, and joy in which to discover salvation**.

Theme of Purpose (T1): → s1,s3,s4,s5b,s10,s12,w8,o5,o9

T1a—Product

T1b—Scope/Client

T1c—Fundamental Philosophy/Rationale

Operations Theme (T2): → s2,s3,s4,s5b,s6,s8,s9,,s10,s11,s12,s13,w1,w2,w3,o2,o3,o4,o5,o9,t1,t2

T2a—Assume the Risk of Prophetic Leadership

T2b—Assume the Responsibility of a Steward

T2c—Assume the Role of a Servant

Development Theme (T3): → s3,s5a,s6,s7,s8,s9,s10,w1,w2,w3,w4,w5,w6,w7,o1,o6,o7,o8,t1,t2

T3a—Solidarity/Unity of Purpose

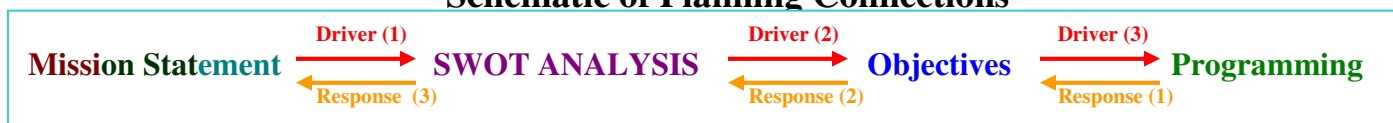
T3b—Personnel/Facility Maintenance

T3c—Personnel Recruitment

T3d—Upgrading of Capabilities

T3e—Culture of Edification

Schematic of Planning Connections



ATTACHMENT 2

STRENGTHS WEAKNESSES OPPORTUNITIES THREATS ANALYSIS—2006 Effective: 28 DEC 2005

{Members of the congregation devised a SWOT analysis in 2000 and it has appeared in the congregational directory ever since. I reviewed and modified this analysis (below), identifying this new version as **SWOT Analysis—2006** or simply, **SWOT—2006**. I have *color coded* it as follows. Statements in **black** remain unchanged from the original SWOT analysis document. Portions of some of those statements are, however, in **red**, indicating that some necessary modifications have been made, in my opinion, to update them. Statements in **orange** are statements I have added to the original analysis. I have also referenced statements in the **SWOT—2006** with s1, s2, ...,w3,...o5..., etc. for later reference. I have however, referenced them back *coarsely* to *themes* (in parentheses) from the **mission statement**. Each **statement** from **SWOT—2006** then determines (---->) or drives various **objectives** identified in the subsequent “**Objectives—2006**” document.}

STRENGTHS:

- s1** (T1)—A mature, experienced, steadfast membership **core**. → **Objs 1-3,6,10**
- s2** (T2)—A pragmatically, realistically oriented membership. → **Objs 1-3,6,10**
- s3** (T1,2,3)—A membership that permits the airing of diverse ideas. → **Objs 1-3,6,10**
- s4** (T1,2)—A membership for whom compassion is a fundamental element in its theology. → **Objs 8-11**
- s5a** (T3)—The congregation wishes nothing but the best for those persons which constitute its fellowship. → **Objs 1-6,10-11**
- s5b** (T1,2)—The fellowship wishes nothing but the best for those persons which constitute its fellowship. → **Objs 1-3,6,8,11**
- s6** (T2,3)—A fellowship in which many have time to **provide service to the community and congregation** because of their retired or semi-retired status. → **Objs 8-9**
- s7** (T3)—A **highly** attractive **geographical and economic** location for retirees.ⁱ → **Objs 1-3,8**
- s8** (T2,3)—The congregation **has short-term financial viability**. → **Objs 1-3,7-8**
- s9** (T2,3)—The congregation has adequate and adaptable facilities. → **Objs 7-10**
- s10** (T1,2,3)—Many historic trappings which in recent times encumbered the effectiveness of the Church pursuing its contemporary goals have become or are becoming less prominent. → **Objs 1-3,6,9**
- s11** (T2)—The congregation continues to earn a good reputation among Franklin civic leaders. → **Objs 8-9**
- s12** (T1,2)—The membership is capable of a relatively high level of theological sophistication in addressing the issues that confront it. → **Objs 6-7,9**
- s13** (T2)—The congregation presently has an established well-respected civic service program (TEFAP) up and running (which both members and non-members alike support with their laborⁱⁱ). → **Obj 13**

WEAKNESSES:

- w1** (T2,3)—Lack of sizable stable membership base.ⁱⁱⁱ → **Objs 6-11**
- w2** (T2,3)—The distribution of the congregation's membership by age is not uniform or normal.^{iv} → **Objs 6,8-10**

WEAKNESSES (concluded):

- w3** (T2,3)—The congregational membership is geographically dispersed throughout Macon, Jackson, Swain Counties, **northern Georgia, and Asheville.**^v → **Objs 6-11**
- w4** (T3)—**There is a lack of economic growth of the sort and extent in the area that would attract church members from elsewhere with substantial income earning potential.** → **Objs 1-3**
- w5** (T3)—**No defined strategies currently in place for acquiring new members (gaining converts) or supporting friends of the congregation. (Traditional proselytizing strategies are no longer in vogue or feasible).**^{vi} → **Objs 1-3**
- w6** (T3)—**We lack programs of worship and study that will infuse the congregation with vitality and something to offer others.** → **Objs 6-7,10**
- w7** (T3)—**We have made little use of readily available technologies to support, promote, and enhance our congregational life.** → **Objs 1-5,10**
- w8** (T1)—**At present, the congregation may lack a well-developed consensus as to what it thinks it needs to be about.** → **Objs 1-3,6**

OPPORTUNITIES:

- o1** (T3)—**A substantial number of inactive members are known to live in the WNC locale that could be approached in an attempt to rejuvenate their interest.** → **Objs 1-5,10-11**
- o2** (T2)—**A number of community service outreach niches in the locale remain unfilled.** → **Obj 9**
- o3** (T2)—**TEFAP provides a basis for extending needed spin-off ministries to others that will promote the community's common good.** → **Obj 9**
- o4** (T2)—**The greater Franklin community is receptive and would be supportive of ministry undertaken to serve that community.** → **Obj 9**
- o5** (T1,2)—**There is room in the locale if shrewdly pursued, to accommodate new and imaginative leadership.** → **Objs 9**
- o6** (T3)—**A rising pool of church member and non-member retirees exists from which to recruit to settle in this area and provide the congregation new life and dynamism are looking for an attractive place to settle and engage in activities consistent with this congregation's mission.** → **Objs 1-3,6,8**
- o7** (T3)—**There exist within the greater Franklin locale churched persons who have not been able to find a suitable church home (in this locale) and for whom the congregation could be accepting and acceptable.** → **Objs 1-3, 8,11**
- o8** (T3)—**A repository of alternative worship formats is available.** → **Objs 7,10**
- o9** (T1,2)—**Individuals, well informed and involved in activities addressing issues of a religious-moral nature reside in the locale.** → **Objs 7-8**

THREATS:

- t1** (T2,3)—**Some bible-belt fundamentalists think of the Community of Christ as a cult, and would probably treat the church as such.** → **Objs 1-3,8**
- t2** (T3)—**The views of religious leaders in the community as a group toward what is not customary (women in leadership roles, e.g.) are parochial and egregious.** → **Objs 1-3,8**

ATTACHMENT 3

Objectives—2006

I developed the following **Objectives** from the 2001 original strategies document for the Franklin congregation. After a review of these objectives, I have chosen to leave them unrevised for the moment. For the most part, they maintain their currency. I have however, referenced them back to **statements** (in parentheses) from the reviewed/revised 2001 SWOT analysis, now **SWOT 2006** as deemed appropriate. Each objective then determines (→) or drives various activities belonging to one of the five programs (**Education, Growth, Pastoral Care, Service, and Worship**) identified in the subsequent “**Suggested Programming...**” document by which it is hoped we can make these objectives.

OBJECTIVE ONE: (s1,s2,s5a,s5b,s7,s8,s10,w4,w5,w7,w8,o1,o6,o7,t1,t2)—Attract additional members and thus, expand the functional membership base of the Wide Horizon Chapel congregation.

→ e8;g1,g3,g4,g5,g6;w1,w3,w5

OBJECTIVE TWO¹: (See Obj. 1)—Attract additional members and thus, expand the functional membership base of the Wide Horizon Chapel congregation with persons who are willing and able to contribute their leadership, stability, experience, imagination, time, funds in pursuit of the congregation's goal. → e8;g1,g3,g4,g5,g6;w1,w3,w5

OBJECTIVE THREE¹: (See Obj. 1)—Attract additional members and thus, expand the functional membership base of the Wide Horizon Chapel congregation with persons who add diversity to the congregation's membership in terms of cultural backgrounds and ages.

→ e8;g1,g3,g4,g5,g6;w1,w3

OBJECTIVE FOUR: (s5a,w3,w7,o1)—Foster a mentality whereby the congregation's members identify themselves with the western-most counties of Western North Carolina (WNC) and not limit their congregational view to Franklin, NC alone. → p1,p3,p4,p6,p7;w1,w3

OBJECTIVE FIVE²: (See Obj. 4)—Establish the congregation's presence in Jackson County.

→ g1,g4

OBJECTIVE SIX: (s1,s2,s3,s5a,s5b,s10,s12,w1,w2,w3,w6,w8,o6)—Position the Wide Horizon Chapel congregation in the mainstream of the Community of Christ World Church movement through worship, study, and action. → e1,e3,e4,e5,e6,e8;g6;w1,w3

OBJECTIVE SEVEN: (s8,s9,s12,w1,w3,w6,o8,o9)—Provide for a balance of study and praise elements in constituting the Wide Horizon Chapel congregation's worship experience.

→ e1,e3,e4;w1,w3

OBJECTIVE EIGHT: (s4,s5b,s6,s7,s8,s9,s11,s13,w1,w2,w3,o6,o7,o9,t1,t2)—Effectively support current ministries of community outreach. → p1,p8;s1,s3,s4

OBJECTIVE NINE: (s4,s6,s9,s10,s11,s12,w1,w2,w3,o2,o3,o4,o5,t2)—Initiate effective ministries of community outreach as opportunities arise. → e7;s1,s5,s6;w1,w4

OBJECTIVE TEN: (s1,s2,s3,s4,s5a,s9,w1,w2,w3,w6,w7,o1,o8)—Promote spiritual growth and Christian bonding among affiliates/friends of the congregation. → p1,p3,p4,p6,p7;w1,w3

OBJECTIVE ELEVEN: (s4,s5a,s5b,w1,w3,o1,o7)—Cultivate the abilities of the congregation's membership to effectively care for each other and those not in the membership.

→ p1,p3,p4,p5,p6,p7;w1,w3

OBJECTIVE TWELVE: Metrics issue

Develop methods of evaluating the activities of the congregation in terms of their effectiveness in promoting the achievement of its objectives. → e1,e2; g1,g2;p1,p2;s1,s2;w1,w2

¹ Objectives Two and Three are secondary objectives of Objective One. All three objectives address weaknesses identified in the SWOT analysis.

² Objective Five addresses items in all four categories of the SWOT analysis and is a secondary objective to Objective Four.

ATTACHMENT 4

Action Points—2006

Education

- e1** affirm the pastor's authority to constitute a volunteer religious education advisory/planning group, 15 JAN 06
- e2** develop ways to evaluate objectives achievement pertaining to this congregational function (on-going)
- e3** review/recommend adult curriculum for congregational use, preliminary report by 31 MAR 06
- e4** provide for a strong educational component in our worship experiences, especially in the alternative worship models, through experimentation and group feedback
- e5** provide members educational flyers, materials, experiences (on-going)
- e6** provide curriculum recommendations on the theological foundations of serving others by 31 MAR 06
- e7** bring in outside speakers ("experts") to present topics/issues of interest to the fellowship (on-going)
- e8** establish and offer an introductory Community of Christ course for interested persons by 31 MAR 06

Growth

- g1** affirm the pastor's authority to constitute a volunteer growth advisory/planning group, 15 JAN 06
- g2** develop ways to evaluate objectives achievement pertaining to this congregational function (on-going)
- g3** review/recommend content/design/technology for implementing a congregation website by 1 MAR 06
- g4** have constructed website on-line, subscribed to a search engine placement and optimization service, and linked to the general church, church region, and local municipalities (e.g., chambers of commerce) to market the congregation (First year website costs should run about \$180/year for website hosting and \$200/first year for a total of \$380 the first year and \$180/year for web hosting and \$80/year thereafter for search engine submission/optimization services for a total of \$260.) by 1 APR 06
- g5** increase the congregation's visibility; yellow pages, local newspaper ads, and prepare a Community of Christ Introductory course to present to interested non-members and prospective converts by 1 FEB 06
- g6** identify possible programs of interest to the general public to sponsor that have edifying themes, preliminary/feasibility report by 15 MAR 06

Pastoral Care

- p1** affirm the pastor's authority to constitute a volunteer pastoral care advisory/planning group, 15 JAN 06
- p2** develop ways to evaluate objectives achievement pertaining to this congregational function (on-going)
- p3** clarify church membership roll (on-going)
- p4** establish and implement a protocol for attendance-management/home visitation by 1 FEB 06
- p5** establish and implement a crisis management protocol that includes referrals by 1 FEB 06

- p6** (Social programs/calendar with a rolling horizon of fixed, semi-fixed, and tentative events quarterly/semi-annual gatherings dispersed members and friends of the congregation something on the order of “pot luck” types of affairs (KISS principle, however) edifying and uplifting entertainment activities (on-going)
- p7** establish electronic/snail-mail contact with members and friends of the congregation (here, the website and website current events in newsletter form may suffice) by 1 MAY 06
- p8** upkeep and maintenance of the facility (on-going)

Service

- s1** affirm the pastor’s authority to constitute a volunteer service advisory/planning group, 15 JAN 06
- s2** develop ways to evaluate objectives achievement pertaining to this congregational function (on-going)
- s3** promote/expand our involvement in the TEFAP program, preliminary/feasibility report by 1 JUL 06
- s4** invite members from local high school service clubs by letter, follow-up phone call, and visit (to the HS principal) to assist in food distribution, provide nutrition information, and advise of related services to augment the TEFAP program (for future consideration)
- s5** attempt to join local ministerial alliances by 1 FEB 06
- s6** establish an annual award recognizing persons who have made contributions to peace and justice in the locale (for future consideration)

Worship

- w1** affirm the pastor’s authority to constitute a volunteer worship advisory/planning group, 15 JAN 06
- w2** develop ways to evaluate objectives achievement pertaining to this congregational function, 1 FEB 06
- w3** develop and schedule a range of varying worship formats involving traditional as well as broad participation and spontaneous elements that are designed to celebrate what we and others do, inform/educate/motivate, and have good presentation (professional) appeal (on-going)
- w4** increase the flow of *interesting and inspiring* visiting speakers from within and without the church who can challenge and broaden the congregation’s vision of the extent of its responsibilities, preliminary fixed, semi-fixed, and tentative schedule by 19 FEB 06
- w5** explore possible alternative times to hold both traditional and alternative worship services than at the 1100 hr. on Sundays, feasibility report by 1 MAR 06

ⁱ Franklin, NC is located within an easy travel distance of Atlanta, Asheville, Chattanooga? (population centers), thirty minutes drive from a large and growing regional university (WCU) abounding cultural and intellectual opportunities close by, relatively modest housing/living costs, medical services with a service economy that is substantially retiree oriented, a hospitable climate (mild summers and winters), and beautiful environs.

ⁱⁱ Some members are engaged in other volunteer activities promoting the community’s common good.

ⁱⁱⁱ The active membership base is for the most part located in the Franklin area. It is also small to the point that loss of a member or family thru infirmity, death, relocation, etc., is potentially crippling and devastating.

^{iv} The active membership base consists almost exclusively of retired, semi-retired, and nearing retirement persons. Despite the “extra” time such persons may have not spoken for by employment, the complications that accompany aging can and eventually will limit the extent of a member’s ability to participate.

^v I moved this from strength to weakness because it has so far not proved to be the former. Maybe, it’s an opportunity.

^{vi} Most persons in the Franklin area are “churched” or have established ties in their biographies to other confessions that would constitute a climate not apparently conducive to proselytizing. Such activity would have to be engaged in most delicately. Furthermore, “unchurched” folk in such a culture as this are unchurched for a reason that suggests that few if any would be receptive to being approached. There is in place no clearly thought-out strategy for conducting proselytizing activity.