



## **MISSION PLAN**

### **for Presbyterian Church of the Master**

**as approved by PCOM Session, December 15, 2009 and**

**approved by Presbytery, February 1, 2010**

**As developed by the Mission Plan Committee:**

**LaVal Brewer, Sandy Chao, Steve Crow, Jim Everett, Dave Finley, Lyle Johnson,  
Jean Molnar and Bill Olson**

# Table of Contents

Section	Page Number
<b>1. EXECUTIVE SUMMARY and INTRODUCTION</b>	<b>3</b>
<b>2. THE INPUT INFORMATION</b>	<b>5</b>
2.1 Opinion Survey Results	5
2.2 Focus Group Findings	6
2.3 Demographics of the Surrounding Community	7
2.4 Consultant's Report	9
<b>3.0 THE RETREATS - Understanding the Input Information</b>	<b>12</b>
3.1 The SWOT Analysis	12
3.2 Core Values	13
3.3 MISSION Statement for PCOM	13
<b>4.0 THE RETREATS - findings</b>	<b>15</b>
4.1 Lead from PCOM's Strengths	
4.2 Develop Ministries to Our Community	15
4.3 Strategic Objectives - links between PCOM's Strengths and Ministries to its Community	16
<b>5.0 PRIORITIES and FIRST ACTIONS</b>	<b>18</b>
5.1 Small Groups and Assimilation	18
5.2 Local Outreach/Missions/Evangelism	18
5.3 Contemporary Worship Service and the Missing Generation	19
5.4 Integrated Family Ministry	19
5.5 Digital Communications Strategy	20
5.6 MISSION Summary	21
<b>6.0 THE PLAN</b>	<b>22</b>
6.1 Leadership	22
6.2 Process	22
6.3 Continuity	23
<b>7.0 SUMMARY and RECOMMENDATIONS</b>	<b>24</b>
7.1 List of Recommendations	24

*Therefore if anyone is in Christ, he is a new creation; the old has gone the new has come.  
I Corinthians 5:17*

## 1. EXECUTIVE SUMMARY and INTRODUCTION

This is an important time in the life of Presbyterian Church of the Master (PCOM). It is in the process of finding its next senior pastor. It is also now forty years old. The last Mission Plan was written 20 years ago. These facts and others require that its Mission Plan be updated.

The Mission Plan is an in-depth study of the resources, needs and goals of the future ministry of the congregation. It is the plan for PCOM's future and will be based on its "spine" – its existing strengths. The process for developing PCOM's Mission Plan is basically to answer three brief questions:

1. **Who are we?** - what do its members think PCOM is (strengths, weaknesses, core beliefs, etc.) Note that this question is present tense - it is to provide a snapshot of PCOM today.
2. **What does God want us to do?** This is not asking what a particular member or group in the church (or even the senior pastor) wants the church to do. It is asking what the total church body is to do in God's church. This question is future tense. To get from the first to the second question, a plan must be developed. To help answer this question, information regarding the community around PCOM will be used to answer a corollary question: 2a. **Where did God place us?** Our mission must have a focus in this community.
3. **How do we get it done and who will lead us?**

This Mission Plan must answer all three questions.

In the past Presbytery has provided a template for developing the Mission Plan. Recently, however, it has decided to let each church develop its plan without such help. This decision was based primarily on Presbytery's observation that these plans were used in the process for finding senior pastors but then were put on the shelf and forgotten. The goal for PCOM, as desired by Presbytery, is that its Mission Plan will also be used to set goals and to monitor progress toward those goals. Thus, early this year, Session appointed a group to determine how PCOM should develop its new Mission Plan. The group talked to several sister Presbyterian churches that had recently been through this process and to a half dozen prospective consultants. These other churches were unanimous in recommending that PCOM use a consulting firm.

In May, Session accepted the group's findings and its recommendation that TAG Consulting be hired to help develop the Mission Plan and it appointed the Mission Plan Committee to oversee the process. The process began by developing three data sources to help answer "who are we?".

- A congregational survey (the Transforming Church Index - TCI) was conducted. TAG used the information to compare PCOM with its national database.
- TAG provided a demographic study of the area within a ten mile radius of the church.
- TAG also conducted seven focus groups to further explore the opinions of the congregation.

TAG then provided a summary assessment report based on these three data sources. There were then two Retreats led by TAG. The PCOM attendees were from Staff, Session and some of the members of the Mission Plan Committee. The first Retreat dealt primarily with "Who are we?", the second with "What does God want us to do?" The Mission Plan Committee has used the results from the retreats together with a final report prepared by TAG in order to prepare this Mission Plan.

Some of the highlights, which are described in more detail in this report, are as follows.

- "Who are we?" is answered to a large degree by what PCOM values most: being biblically-based and Christ-centered, being a relationship-based and caring family, the transformations that occur through hands-on mission experiences, nurturing and educating children to know Christ, pulling together in adversity and providing refuge for the wounded.
- PCOM's mission describes what it does and does not do. The Mission Statement exercise produced the following:

*WE ARE*

***P**eople with imperfections who are*

***C**ommitted to following the Master, Jesus Christ, to*

***O**ffer all generations a caring place to grow and learn and to*

***M**ake disciples who engage the world with God's transforming love*

- The following were selected as priorities for PCOM:
  - Encourage more small groups and alternative gatherings for spiritual growth
  - Expand Christian Education and Discipleship opportunities
  - Endorse more local/personal evangelism and missions opportunities
  - Develop integrated family ministries
  - Enhance the Contemporary/Experiential Worship Service
  - Develop a comprehensive Digital Communications Strategy

The findings discussed in this plan can be summarized briefly as follows. There are large differences in the demographics of PCOM and those of its surrounding community. In particular PCOM has few members in the age bracket from 20 to 40 years old. The decision was made at the Retreats that PCOM should be intentionally multi-generational. This means that it should concentrate on increasing its membership in that age bracket without diminishing the outstanding programs it has in place for both young children and for its more senior members. Also, a full half of the surrounding community is not actively engaged in its faith. PCOM should seek ways to interact with and serve this part of the community. The priorities listed above were chosen with these two groups in mind.

All of the above discussion has to do with MISSION (Who are we? and What does God want us to do?). Attention is also given to the PLAN. As is stated in the PCUSA Book of Order, Session has responsibility for the Mission of the church. The end of this document is therefore comprised of several recommendations for Session to act upon. They include the following:

- Session should choose some of the six strategic objectives identified in this document to act upon, develop a plan for each and then implement.
- Session should also consider some recommendations regarding its committee structure and the process for the selection of elders.
- Session and Staff should each appoint someone to be the champion for PCOM's Mission and for regularly reviewing progress toward the objectives that Session has selected.

*I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by my word that I have spoken to you. Abide in me as I abide in you.*

**John 15:1-4**

## 2. THE INPUT INFORMATION

As mentioned above, three sources of information were used to facilitate the development of this mission plan. The Mission Plan Committee also talked with members of the congregation at their weekly meetings. Data on PCOM's membership and financial history together with notes from a meeting with six founding members of PCOM are provided in Appendix A.

The first two inputs help answer: **Who are we?**

1. The opinion survey of church attendees
2. Focus groups selected to represent a broad spectrum of the congregation

The third input helps answer: **Where did God place us?**

3. Demographic information

### 2.1. Opinion Survey Results - *Who are we?*

PCOM had 406 respondents to the survey (58% of the average weekly service attendance), providing a high degree of confidence in the validity of the survey results. The responses to the survey, taken collectively, placed PCOM at the 45<sup>th</sup> percentile compared to nation norms, squarely in the average range for churches surveyed across the nation.

Given the large number of people taking the opinion survey the findings can be considered representative of the total PCOM population, including the age and tenure percentages shown below.

**Age Bracket (years)    % of respondents    Time in church (years)    % of respondents**

0 to 18	2%	less than 2	8%
19-25	1%	2 to 4	15%
26-40	7%	5 to 10	25%
41-55	22%	greater than 10	52%
56-69	38%		
70+	30%		

It is noted that almost 70% of the PCOM congregation is over 55 years of age and only 10% is under 40. More is said about this age distribution after the demographics of the community surrounding PCOM is discussed below.

PCOM's highest summary scores were:

- Financial Leadership (77<sup>th</sup> percentile) – managing the church’s financial resources effectively and appropriately discussing financial matters as well as handling them in the right amount of time.
- Meeting the needs of various segments (72<sup>nd</sup> percentile) – children, families and senior citizens.

Its low summary scores were:

- Unique Focus (27<sup>th</sup> percentile) – having a clearly defined group of people you are trying to reach, clearly defined vision of the future and a clear differentiation from other churches.
- Local Impact (29<sup>th</sup> percentile) – keeping up with the changing needs of the community, promoting ministries to the community and encouraging members to reach out to their neighbors.
- Personal Connection to Church’s Purpose (35<sup>th</sup> percentile) – feeling connected to what the church is trying to accomplish, knowing that they can make a difference and that they matter to the church.
- Innovation and Creativity (37<sup>th</sup> percentile) – perceiving the church as creative, innovative, upbeat, contemporary and cutting edge.

In addition to the summary scores, several individual survey items were important.

- The church’s buildings and facilities were given an exceptionally high rating.
- The church’s music program was also rated very high for inspiration and for attracting new members.
- While the needs of several age groups within the church were rated as being met, significantly lower ratings were received on meeting the needs of teenage youth and single adults.
- There were high ratings for how effectively new information is communicated and for respondents having a clear sense of how decisions are made. However, ratings were significantly lower regarding clarity of: the church’s vision, goals and direction, individuals’ roles in the church and in the church’s mission, and the community’s understanding of what the church stands for.

## 2.2 Focus Group Findings *Who are we?*

The Focus Groups were all facilitated by a TAG consultant who asked a series of prepared questions and encouraged additional remarks from each group of participants. The purpose of convening these sessions was to provide additional information which could expand and explain the responses to the opinion survey. The focus groups were comprised of the following membership: pastoral staff, non-pastoral staff, lay leaders/volunteers, long-term members, newcomers and “town hall” (open

invitation). From these focus groups' comments, the consultant's report enumerates PCOM's strengths and issues/opportunities.

PCOM's strengths:

- Music
- Children's ministries
- Buildings/Facilities/Location
- Missions (e.g. Katrina, Mexicali, Habitat for Humanity)
- Biblical based
- Positive caring family
- Opportunities to serve/volunteer
- Small groups

PCOM's issues and opportunities:

- Missing generation – from post high school to young family
- Weak at evangelism, inwardly focused
- Assimilation – need more small groups and other integration initiatives
- Greater contemporary service emphasis - enhancement and support
- Greater innovation
- Improve technological sophistication of communication

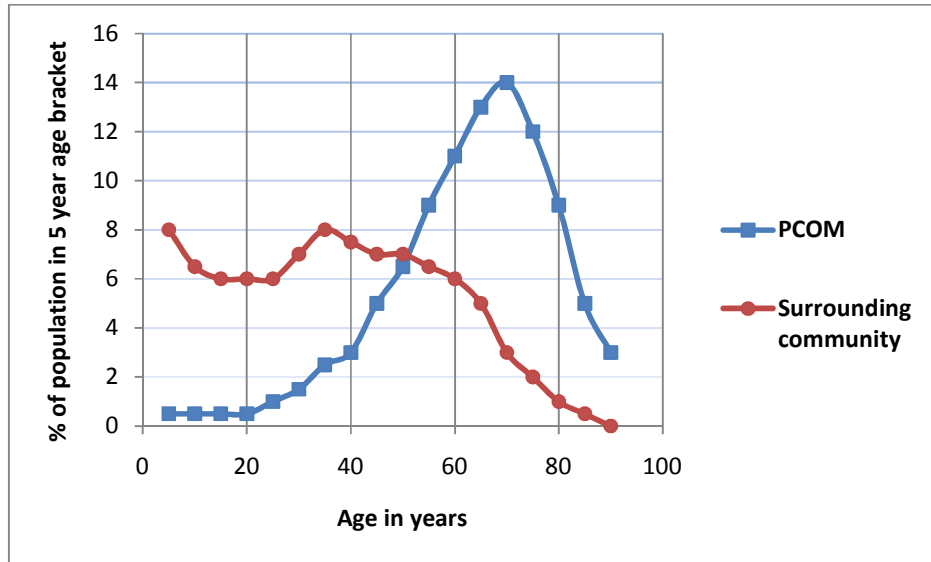
### **2.3 Demographics of the Surrounding Community (within a ten mile radius of PCOM) *Where did God place us?***

The age distribution in the community is quite unlike that of the PCOM congregation. At least half of the community's citizens are under the age of 40 years (compared to only 10% of the PCOM congregation being under 40 years of age) and while almost 70% of the PCOM congregation is over 55 years old, only 33% of the community is over 50 years old. It is also noted that in the next five years the young children bracket (0 to 7 years old) will grow to over 17% of the entire population. Thus it will be important for PCOM to grow its already excellent children's programs.

The age distribution of the surrounding community is shown below. There will be over 125,000 children under the age of 7 years by 2014, growing to represent 17% of the population around PCOM.

<b>Age bracket (years)</b>	<b>% of population</b>
0 to 7	11%
7 to 27	26%
28 to 48	29%
49 to 66	22%
67 +	11%

The difference in the age distribution between PCOM and the surrounding community is shown graphically below.



Many of the characteristics of this community can be associated with opportunities for PCOM to better serve it as listed in the following table.

Community characteristics:	Possible opportunities for PCOM:
Young (average age 38)	Contemporary / experiential worship alternatives
Growing population of children	Strong youth ministry
Affluent, highly educated	Programs appealing to intellect
Predominantly white-collar, dual income	VBS, after school and dinner-time programs
Close to 50% say they are not engaged in faith	Evangelism training
Rapidly growing more diverse (primarily Hispanic and Asian populations)	Specific response to these cultures (perhaps partnering with other churches already responding)
<b>Concerns:</b>	
Dealing with aging parents / financial security	Subject-specific education programs
Racial prejudices	Racial assimilation activities
Finding genuine life direction	Spiritual and community / global outreach emphasis

The most striking differences between PCOM and its surrounding community include the age distributions and the importance of faith. The age distribution differences provide several opportunities for PCOM including the emphasis on a contemporary/experiential worship service, the expansion of its children's programs and opportunities to minister to young adults and young families generally. The lack of faith involvement in half of the community suggests that PCOM should gain a better

understanding of this segment of the community and then minister to it. More will be said about the community and PCOM in the sections that follow.

From these three data sources, a general answer to the question: "Who are we?" emerges. PCOM is very good with its own people, caring for everyone's physical and spiritual well being. It has outstanding children's programs, a highly regarded traditional worship service (including its music), and a good campus. However, it does not have a clearly defined vision and many of its members do not know how to help with the church's programs. Also, it appears that there is a generation missing from its membership - from late teens to 40 years old. There are several other demographic differences between the PCOM congregation and community as have been noted above.

## 2.4 Consultant's Report

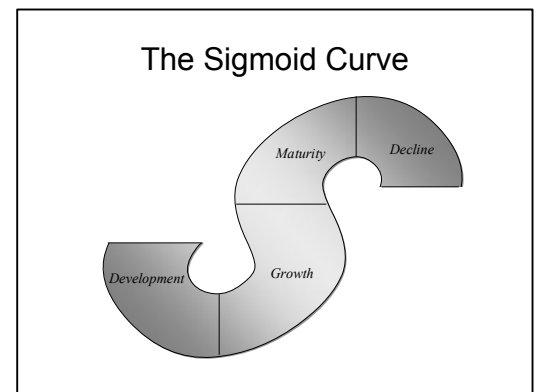
After the collection of this input data was complete PCOM received a report from its consultant. Dr. Kevin Ford was the consultant from TAG that helped PCOM gather input data and then work with it to determine PCOM's core values and to find strategic objectives. TAG's summary report is attached as Appendix B. The following are highlights from the report written by Dr. Ford.

- **Music.** Without exception, focus group comments and the survey results indicated that the church's music (especially the traditional service) is of the highest quality and draws people to the church. The recent Thursday night concert drew 650 people, and one of the ushers estimated that 400 of those are not PCOM members. When asked "what do you hope will not change about PCOM under a new pastor?", music was routinely the first or second priority.
- **Children's ministries.** On the TCI, children's ministry ranked at the 95<sup>th</sup> percentile. Focus group participants spoke of what a wonderful job the staff and volunteers are doing. VBS has a long-standing tradition of being the best (some said the best in the country).
- **Buildings/Facilities/Location.** The TCI question: "this church's buildings and facilities are effective in supporting our ministries" scored, amazingly, at the 98<sup>th</sup> percentile. The questions that are not compared to national norms also scored off the charts. In addition, the now visible location at the corner of Oso and Marguerite uniquely positions PCOM to minister to the local community. The danger will be a tendency to buy in too much to the belief that "if you build it, they will come". Nonetheless, the footprint of PCOM on the Mission Viejo community is significant.
- **Missions.** Most focus groups discussed the church's mission efforts as significant. Habitat and Katrina were probably mentioned more than any others.
- **Preschool.** While the survey doesn't ask questions about school or preschool, the focus group participants rated this highly. Many said that there is a waiting list and that it's the best preschool in the community. Several focus group participants expressed that they joined the church as a result of their children's involvement in preschool.
- **Biblical.** Virtually every focus group appreciated the church's commitment to being biblically based while maintaining a non-judgmental atmosphere. The church is generally conservative theologically, balanced by a positive outlook.
- **Caring community.** Many, but not all, focus group participants talked about how the church is caring. The deacon's ministry, the pastoral staff, and Care-Givers have done an effective job in ministering to those who are in need. This is especially true of the older population in the

church. The church scored at the 90<sup>th</sup> percentile on effectively meeting the needs of seniors and at the 72<sup>nd</sup> percentile on effectively ministering to hurting individuals.

- **Opportunities to Serve/Volunteerism.** While only 15% of survey respondents identified themselves as “volunteer leaders” many focus group participants appreciate the many opportunities to get involved to serve in ministries. It was encouraging to hear them talk about how the opportunities suit their giftedness and schedules, and that there actually was follow up from the spiritual gift inventories.

Dr. Ford continues: PCOM is at a critical juncture, common to most churches at the “one generation” mark of 40 years. In his groundbreaking book, *Leading Change*, John Kotter writes, “Too much past success, a lack of visible crises, low performance standards, insufficient feedback from external constituencies, and more all add up to: ‘Yes, we have our problems, but they aren’t that terrible and I’m doing my job just fine,’ or ‘Sure we have big problems, and they are all over there.’ Without a sense of urgency, people won’t give that extra effort that is often essential. They won’t make needed sacrifices. Instead they cling to the status quo and resist initiatives.” I have observed the greatest resistance to change occurs when a church is at its peak -- precisely the point when change is needed the most. Charles Handy, a British business writer, frames this reality as the Sigmoid Curve. An organization goes through four basic transitions in its lifecycle: development, growth, maturity, and decline. But the church must go through a continuing transformational change if it is to survive.



The typical church thrives for about forty years. Why? Because forty years represents the typical leadership span of one generation. The optimum time for a church to change is during the early part of the maturity phase, because it has resources available to launch a new Sigmoid Curve. But the resistance to change – the forward momentum of success – reaches its peak during the maturity phase – at the top of the S Curve. I believe that is where PCOM is.

The PCOM leadership needs to begin thinking about initiating a new S Curve, rather than just about hiring a new senior pastor. This is the time to think “*different, not better*”. That is the essence of strategy. What can we do differently? At the same time, PCOM will want to preserve many of the strengths (see section 2.2). Some of the “*different, not better*” could come out of the issues that emerged from the TCI survey, demographic study, and focus groups. Specific observations follow:

- **Younger generation/Young singles.** The church has a significant generation gap from post high school to young families. PCOM is an aging congregation, and leaders may decide that is an intentional niche. But it shouldn’t be the default. During the planning sessions, leaders need to wrestle with an intentional niche of seniors vs. closing the gap by attracting the next generation.
- **Inward focus.** The church, according to both the survey and focus groups, is doing a strong job on many internal programs as mentioned above. However, the “local impact” section of the survey received low marks. When it comes to local outreach and evangelism, the church is

weak. Evangelism and missions are two different things. Many focus group participants expressed that PCOM is not effectively ministering in and to its own backyard.

- **Hospitality.** While the church has an information booth, hospitality is a weakness (and an opportunity) to address. Many focus group participants expressed that they were not greeted or welcomed when they first attended PCOM.
  - **Assimilation/small groups.** Many of the younger focus group participants expressed how difficult it is to get connected at PCOM. Covenant groups are closed (or at least that's the perception) and no new groups are being formed. An intentional small group ministry could be a fantastic opportunity for the future – where small groups are formed based on affinities, out of the new members classes, and geographically. However, small group leaders are neither coached nor mentored. They receive no training or resources. If small groups become a successful part of PCOM, it must be an intentional decision and one that is resourced.
  - **Innovation.** On the TCI, PCOM scored low on innovation. And in the focus groups, not a single person characterized PCOM as innovative. This reflects the maturity phase of the S Curve. Every organization must innovate or eventually become irrelevant.
  - **Christian Education/Discipleship.** This has not been a part of the church's focus in recent years. Sermons were seen as practical and well-delivered, but not challenging. There are currently only two Sunday School classes for adults. There is very little one-on-one discipleship or mentoring occurring at the church. Again, this could be a potential new S Curve, or at least part of one.
  - **Contemporary Service.** The contemporary service was started as a way of retaining the next generation. Some people enjoy it, some are frustrated. Several people believe that the music is strong while others feel like it lacks quality. But virtually everyone agreed that it is a good idea that has not received the kind of support required. If the church is going to reach out to, and attract, a younger generation, this service needs to be supported (and probably overhauled). The format of the service is a traditional format that replaces traditional music with more contemporary music. The engagement level of the congregation is fairly low. Several focus group members believe that this service could be a place to develop a younger preacher, rather than having one go back and forth. With coaching, feedback, resources, and development this service has potential. Without those things, it will continue to flounder.
-

*For where two or three are gathered in my name, I am there among them.*  
**Matthew 18:20**

### 3. THE RETREATS - Understanding the Input Information *Who are we?*

The data presented above were based on inputs from the congregation. At the Retreats, those inputs were examined by 25 of the church's leaders - 9 staff members, 10 serving elders and 6 members of the Mission Plan Committee.

The first Retreat primarily dealt with examining the input information and using it to better understand PCOM's strengths and possible areas for improvement and areas of opportunity as suggested by the demographics of the adjacent community. The participants worked in three groups that used the input data to discuss PCOM's core values and to develop a list of priorities for PCOM as it looks to its future.

In order to better understand "Who are we?", the Retreat participants performed a SWOT analysis of PCOM, examined PCOM's core values and developed a Mission Statement.

#### 3.1 The SWOT Analysis

SWOT is the acronym for strengths, weaknesses, opportunities and threats. The SWOT analysis examines the current position of the organization - its strengths and weaknesses and the future intended position of the organization - opportunities and threats to attaining that position. SWOT analyses are used generally to better understand the current and future health of organizations. Based on the input information discussed in Section 2, the Retreat participants distilled the data down to the most pertinent issues for PCOM as shown in the following table.

### The SWOT Analysis

<b>Strengths</b>				<b>Opportunities</b>			
Children's ministry				Fill the missing generation			
Traditional worship and music				Reach unchurched and singles			
Biblical foundation				Improve discipleship and adult education			
Positive caring family				Tie preschool to congregation			
Resilience				Enhance contemporary service			
Preschool and VBS				Singles/divorce recovery			
				Small groups/adult ministries			
				Continuity (succession) planning			

## SWOT Analysis continued

Weaknesses				Threats			
Lack of vision and identity				Aging congregation and denomination			
Assimilation				Resistance to change			
Evangelism (missing generation, 50% unchurched)				Denominational conflict			
Equipping, mobilizing, and educating				Parking			
Local impact				Focus on Mission Viejo too limiting			
				Inward focus			

The strengths are reflective of the input data from Section 2. The weaknesses are clearly focused on PCOM's interaction with the community. The opportunities center on programs that will allow PCOM to better serve its community. One threat that TAG emphasized to us is the resistance to change and, with it, an inward focus.

### 3.2 Core Values

Core values are the commitments that drive a church day to day. They are not its core beliefs. Core beliefs are described in the statement of faith and confessions. Core values are present within the existing culture, and describe the personality of a church. They are like the genetic code, or DNA - its "spine". Core values shape how the church makes decisions, handles conflict, and what every church leader must be committed to. They don't necessarily tell what PCOM does (that's the role of a mission statement), but they define the manner in which it operates. They are like the walls of a canyon -- everything within those walls is fair game, but the church and its members dare not go outside those walls. Most importantly, they describe the values that are expected to be lived out in the lives of its leaders.

The following were determined to be PCOM's core values:

- Being a relationship-based, caring family.
- Transformation through hands on mission experiences.
- Being biblically-based and Christ-centered.
- Nurturing and educating children and youth to know Christ.
- Pulling together in adversity, providing refuge for the wounded while living in response to God's grace.

These core values are a synthesis of what the congregation provided as input and the Retreat participants selected as the most important description of what PCOM currently stands for. In its future, PCOM will build on these values, being careful to not "mess with them".

### 3.3 MISSION Statement for PCOM

From the discussions on core values, strategic objectives, etc. comes a view of the "spine" of PCOM. From that a Mission Statement has been structured. Its purpose is to tell the world who PCOM is and what is unique about PCOM. It will also serve as a reminder to its leaders and members of their purpose. This is the proposed PCOM Mission Statement:

WE ARE

***P**eople with imperfections who are*

***C**ommitted to following the Master, Jesus Christ, to*

***O**ffer all generations a caring place to grow and learn and to*

***M**ake disciples who engage the world with God's transforming love*

It remains to discuss who will lead PCOM toward these objectives. There are several groups involved; the ordained ministers, the Session, the Staff, the Deacons, the lay leaders and the congregation at large. All of these groups must be actively engaged in Mission.

---

*For you were called to freedom, brothers and sisters, only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another.*  
**Galatians 5:13, 14**

#### **4. THE RETREATS - Findings** *What does God want us to do? - PCOM's MISSION*

##### **4.1 Lead from PCOM's Strengths**

PCOM's strengths are found in the SWOT analysis and in the list of its Core Values. Taken together, the strengths that are actionable include the following:

**4.1.1 Children's ministry** has been a strength at PCOM for a long time. The children's ministry team has exercised a strong commitment to the Lord and to the children of this community. The children at PCOM are given many ways to experience God's love: through Sunday School, summer ministries (VBS, Club H2O, etc.) and the Bible Memory Verse Program. With every baby baptism at PCOM comes a church family response: the congregation's commitment to pray for and support these young ones in any way possible, as they grow up in the faith. These children are under PCOM's care. They will become PCOM's gift to the community. It was noted in the Retreats that PCOM has produced a large number of ordained ministers - many of them products of PCOM's children's ministry.

**4.1.2 Traditional services and the music** have been exceptionally good and well-received. The worship experience at PCOM has been cited as the reason for many people joining the church - Biblically-based preaching and outstanding music. Both ministries are outstanding. Recently, PCOM has had more concerts - opening its doors to the church family, friends, and the community.

**4.1.3 Care** for members' spiritual and physical needs, especially for those undergoing sicknesses and hardships, is another ongoing strength. Care is provided both by individuals and by several organized groups including the pastoral care team, the deacons, Grief Recovery Group, NAMI, Care-Givers Group, Networking Support Group, and Stephen Ministers. PCOM also has a small group ministry where the members of each small group care for one another and regularly engage in Bible study and other Christian studies.

##### **4.2 Develop Ministries to Our Community**

Leading from the strengths listed in 4.1, PCOM will seek ways to expand its ministry within its congregation, in the local community and throughout the world. It has many opportunities to do this. A few examples follow.

###### **4.2.1 The missing generation**

The demographic differences between PCOM and its community have been noted earlier. It will be critical for PCOM to address this imbalance and develop ways to minister to its "missing generation" - both singles and married people from their late teen years to 40 years of age. PCOM must understand

the many factors contributing to this group's absence. More is said about communications generally and communications with this age group in Section 4.2.3. This age group is by far the largest in PCOM's surrounding community.

#### **4.2.2 The unengaged in faith**

PCOM must also learn how to better relate to its surrounding community generally. The demographic report revealed that the community highly values education, the environment, and the arts. Also, and importantly, half of this community is not engaged in its faith. Part of PCOM becoming more relevant will be to find shared values. Might PCOM provide free or low-cost tutoring? Could it reach the highly-educated but disengaged in faith people (about half of this population) by providing thought-provoking classes or forums that address and answer their questions about faith? PCOM does not know the answers to these questions (nor do the other main-line denominational churches) but it must strive to engage with these people as an important part of its Mission. Music is perhaps another way to interact with this community. PCOM is blessed with an outstanding music program. From that current strength, music programs of value to the community should be developed.

#### **4.2.3 Communications**

Communications is about what is said in the Sunday Bulletin, in the Master Plan and from the pulpit. It is more generally about how people learn about one another. At the second Retreat, time was spent on how communications have changed over the years. Communications began as "word of mouth". If the speaker was trusted, the message was accepted as true. After the invention of the printing press, written communications became widely used. Trusting the printed word based on its "speaker" became more complicated. Fast forwarding to the 20th century, radio and television were introduced. Then toward the end of the century the digital age began. When communications and learning are examined together, it is found that people develop their communication skills primarily in their formative years. Thus early in the 21st century, the young people (and much of the "missing generation" that PCOM must reach) are comfortable with digital age communications; texting, Facebook, Twitter, etc. For PCOM (or any other mainline denominational church) to interact with these people, it must learn how to communicate with them. At the Retreat, time was spent discussing the book "Millennium Matrix" by Rex Miller which eloquently examines the issue of communications in the early 21st century. More is said about his book and this topic in the following section.

### **4.3 Strategic Objectives - links between PCOM's Strengths and Ministries to its Community**

Using the SWOT analysis, the Core Values and remembering the Input Data, the Retreat participants decided on the six strategic objectives listed below.

Strategic objectives provide focus for the church's efforts for a period of time (often 3-10 years). Strategy is a reflection of the changing context in which the church operates. Strategy answers the question of how it will fulfill its mission in the medium-term future in light of changes to its context. It describes how the church will move toward its envisioned future. It is not intended to be enduring. It provides definition on how the church will allocate its resources and what the areas of focus will be. Typically, a church can focus on about three to four strategies during any given 3-10 year period.

In order to fulfill its mission, reach its vision, and live out its values, PCOM's leadership should focus on two to four of the following key priorities over the next several years:

- Small groups and assimilation
- Local outreach, missions, and evangelism
- Discipleship and Christian Education
- Alternative worship services
- Digital strategy
- Integrated family ministry

Each of these strategic objectives is examined in some detail in Section 5.

---

*How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?  
1 John 3:17*

## **5. PRIORITIES and FIRST ACTIONS** *How do we get it done?*

This section is based on Section 4.3 Strategic Objectives for PCOM (key priorities). Of the six strategic objectives, one is ongoing. Recall that to get to these strategic objectives, all the input data were first used to conduct a SWOT analysis and then determine PCOM's core values. It is recommended that Session consider each of these areas as important goals of the PCOM MISSION PLAN for the next several years. Session should form committees to study each objective in detail. The product of each committee should be an actionable plan for achieving the objective which Session can then approve. See Section 6. for details. Each committee should be tasked to make its recommendations back to Session within four months of its appointment. Note that all "recommendations" shown here represent the combined view of the Retreat participants and are provided as information for Session's action to set up committees to study each objective in greater depth.

**Discipleship and Christian education** is currently being addressed by an ad hoc committee reporting to the Adult Ministries Committee. Its purpose is to recommend a set of classes that range from helping the young Christian to preparing Christians for their personal ministry and mission. Each class will be offered at least once a year.

The remaining five objectives are listed below with suggested first actions for each.

### **5.1 Small Groups and Assimilation**

Small groups have been an important part of the history of PCOM. In a large congregation, they can help to assimilate new members. They also serve on an ongoing basis to help their members mature in their faith, prayerfully care for others and grow in their personal ministries. There are currently 35 active small groups in PCOM. The first goal is to double that number within three years. A small group coordinator (staff or volunteer) would oversee regular training classes for small group facilitators and study guide materials and other resources would be available for them. In addition, small group facilitators would be encouraged often and specially recognized each quarter. Recruiting of small group members would be initiated in all new member classes. Small groups would be promoted via the PCOM website as well as the value of small groups would be supported during regular pulpit messages.

To better assimilate old and new members of PCOM a mentoring program should be developed to better connect the generations. Special interest groups (i.e., book clubs, sports link, hobby gatherings) should be encouraged and created. A number of "Laiety Sundays" should be scheduled during the year to highlight how various church members are making a difference in their world. New members should be encouraged to discover their spiritual gifts and use them to connect with the congregation and community.

### **5.2 Local Outreach/Missions/Evangelism**

A measurable goal for local outreach is to increase the percentage of new member classes to 15% "non-churched" in the next three years. Church leadership needs to develop a local mission focus to

empower the congregation to engage with its surrounding community. This local mission focus must be promulgated by Session, Staff and from the pulpit.

In the past, PCOM had a specific committee to focus on evangelism. This practice needs to be re-established. PCOM must also do a better job of hospitality and engaging visitors on Sunday mornings. Service projects, concerts and other events are additional ways for PCOM to connect with its community. PCOM has both a strong pre-school program and children's Sunday school. A better connection between them along with the MOPS (Mothers of Pre-schoolers) program would increase outreach to young families.

### **5.3 Contemporary Worship Service and the Missing Generation**

The contemporary worship service must certainly be a focal point for reaching the "missing generation" and the half of PCOM's community that is uninterested in faith. PCOM will continue with its strong traditional service in the sanctuary but the contemporary service in Fellowship Hall will be a key part of its overall mission strategy. As such, it will be important to formalize this strategic objective by the process outlined in Section 6.

The prime goal for the Contemporary Worship Service will be to increase the weekly attendance to 300+ individuals in the next three years. Thereafter, the ideal annual growth rate would exceed 20%. In order to achieve these goals Session will need to recruit a "sponsor" to adopt these goals and to identify/implement any format or content changes to the service (preferably by January, 2010). Then by July, 2010 Session will evaluate alternative worship programs to establish new initiatives to support the 3 to 5 year goals. The Mission Plan Committee was pleased to learn of Session's recent action to assign a pastor specifically to the Contemporary Worship Service.

To address the missing generation that currently exists in PCOM's membership, it can create service projects, mission trips and events to attract teens and young adults (both single and married). Traditional mentoring and "reverse mentoring" opportunities would also aid in connecting the generations. Retreat participants were made aware that the communications style/skill of this age group is strikingly different from most of PCOM's congregants. Thus, the objective must be closely tied with the digital communications strategy.

### **5.4 Integrated Family Ministry**

Children's Ministries was repeatedly mentioned in both the "survey" and by the focus groups as one of PCOM's current strengths. However, PCOM's demographics show a large gap in its membership from the 20 year olds to the 40 year olds. The parents of many of the children that are in PCOM's Sunday school are not members of the church. An integrated family ministry focus may help this situation. One of its intended purposes would be to attract the parents of the children in PCOM's programs into church fellowship. There are other dynamics present here however. This is the age when children become adults and it is the time when they find their own faith - instead of simply accepting the faith of their parents. At the Retreats, participants also learned that communications and acceptance of others views is quite different for these people (from 20 to 40 years old) than it is for the older population (that would include much of the PCOM membership). Therefore to target this "missing generation", a multi-faceted approach is perhaps necessary. Having a pastor dedicated to the contemporary worship service is a good way to gain more insight to this challenge and strategic goal for PCOM. Offering regular classes to the community on family, parenting, and marriage may be a part of the strategy. Classes on

"reasons for faith" may also be appropriate for PCOM's high school, college age and young adult members (and for the community).

## **5.5 Digital Communications Strategy**

There are two broad goals here, making the PCOM congregation more "digital" and addressing the generational differences in communications styles.

### **5.5.1 Making PCOM more "digital"**

PCOM can grow to be more "digital" by encouraging all congregants, who are able, to use digital media as a means for staying connected with the church and its members. Computer literacy training should be added as a PCOM ministry.

The PCOM website has been continuously improved over the past couple of years. However, it can become an even more powerful tool for helping PCOM to achieve its Mission goals. It should be redesigned to integrate related media formats (i.e., web pages, links, blogs, and podcasts) across the generations. It could include links to distinct youth websites that already exist. The redesign would make it possible for church leaders to update their own ministry's information. The PCOM website would also provide digital support for small groups and care groups to communicate as well as to share study materials and online resources.

PCOM should explore the possibility of participation in social networks (Facebook, Twitter). It should also consider formalizing digital collaboration with other churches such as sharing teaching materials, sermons, videos, etc. PCOM can also leverage its website's "hyperlink" capabilities to establish connectivity to and presence on community websites (i.e., Los Ranchos Presbytery, other churches in the area, City of Mission Viejo and neighboring cities).

PCOM should consider the creation of a Communications Director staff position to oversee these strategies. Controls would be maintained to ensure content quality and consistency and to insure privacy for PCOM's member users.

This constitutes an important first step but the larger issue of digital age communications must simultaneously be addressed.

### **5.5.2 The Digital Age and Differences in Communication Styles**

As discussed briefly in Section 4.0, if PCOM is to engage with its local community and, more specifically, if it is to minister to the "missing generation", it must learn how to communicate with them. Rex Miller's book (and DVD) was discussed in some detail at the second Retreat. Since then several of the Mission Plan Committee members have watched the DVD and agree with Kevin Ford's recommendation that PCOM church leadership should watch the DVD. The theme is about the different communication styles/skills of the different age groups - in particular the differences between the PCOM congregation and the community. It is noted that currently, PCOM's college and young adult group meets in members' homes and not on the church campus. As PCOM further develops its interaction with the community, it may be appropriate to consider other off campus venues for meeting and learning about the community. The Mission Plan Committee cannot make specific recommendations on what to do about this issue but strongly recommends that it be examined by Session and better understood so that a strategy can be developed. Such a strategy is expected to be strongly linked to PCOM's mission to the

local community with emphasis on the "missing generation" and on the interaction with the half of the community that is unchurched.

### **5.6 MISSION Summary**

To this point only MISSION has been discussed. The examination of data on PCOM and its community has led to the selection of six strategic objectives. Basically, PCOM's MISSION is twofold: first, it should lead from its strengths (and carry them forward); second, it should expand its ministry to (a) the "missing generation" and (b) to the community around the church. All of the six strategic objectives relate directly to these two overarching mission goals. The remainder of this report focuses on the PLAN - how to achieve the MISSION goals of the church.

---

*In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.*

**Matthew 5:14**

## **6.0 THE PLAN** *Planning for Mission*

In the previous sections PCOM's history and a snapshot of it as it exists today have been used together with information about the community that surrounds it in order to understand what its Mission should be in the coming years. Several strategic objectives have been recommended for Session's consideration. It remains to discuss how these objectives will be achieved - what is the Plan?

### **6.1 Leadership**

It is Session that must play the leadership role in matters concerning the mission of the church.

From the Book of Order, leadership responsibilities are made clear. Under the heading, **The Session** the following is stated:

**"The session is responsible for the mission and government of the particular church.** It therefore has the responsibility and power

- a. to provide opportunities for evangelism to be learned and practiced in and by the church
- c. to lead the congregation in participation in the mission of the whole Church in the world
- e. to provide for the growth of its members and for their equipment for ministry
- g. to lead the congregation in ministries of personal and social healing and reconciliation in the communities in which the church lives and bears its witness
- j. to lead the congregation continually to discover what God is doing in the world and to plan for change, renewal, and reformation under the Word of God"

### **6.2 Process**

Each and all of these items speak directly to Session's responsibilities regarding the church's Mission. It is therefore also responsible for the execution of the church's Mission Plan. So how must the church Plan for Mission? Session must do the following:

- Set clear goals for each of the strategic objectives it selects from the list in Section 5.4 and in the future determine other objectives.
- Establish metrics (quantitative measures) for tracking progress toward those goals.
- Put in place a process that requires periodic leadership review of the metrics and feedback into the process as required. (This extends beyond Session to its interaction with Staff, the deacons and lay leadership).

- Tie the resource allocation process to these strategic objectives
- Practice "benchmarking". Purposefully examine what other churches are doing and look for "best practices" that could be helpful to PCOM as it works toward its Mission goals.
- With the pastors set the pace for the overall process. If done too fast, many will stubbornly resist. If done too slowly, nothing will happen. This is a key responsibility for the leadership of the church. To achieve its Mission goals, the church will be always undergoing culture change. Leadership must control the pace of this change.
- The Mission of PCOM and the plan to achieve it must be "advertised" regularly from the pulpit.
- In the PCOM annual leadership retreats, progress toward the Mission Plan should be reviewed.

### **6.3 Continuity**

With planning and mission there comes another requirement for success - it is continuity. If the church has no goals but just moves along, continuity is not so important. However, if the church is to achieve goals over periods of several years, it is of great importance that there is continuity in its programs and institutions. More specifically, if PCOM is to be serious about achieving its Mission Plan, it must have a framework that is unchanging. In particular, Session's committees will require continuity of leadership. Each committee must be working toward Mission goals at an even pace. Someone new to a committee must be tutored by its more senior member. This suggests potential changes for PCOM's Session.

- Session should examine its committee structure. For the sake of continuity, a smaller number of committees, each with larger purview may be helpful. Each committee could then have two or three elders serving on it - with the "senior" third year elder as the head of the committee and one or two others learning and in the next year or two taking over the lead. This structure would enhance continuity of effort and also provide an infusion of new ideas and energy.
- Each Session committee should be structured so that it is responsible for activities that contribute measurably to the strategic objectives of PCOM and its Mission Plan.
- It would also be helpful in the nominating process for future Session members if, in addition to spiritual gifts, willingness to serve and leadership abilities, they were chosen specifically for their love and passion for the ministry of a particular committee. Again, this would help to assure both quality and continuity for the committee.

Continuity is also important for other key staff and lay leadership positions. In the past many of these key positions have been held for several years by someone who is outstanding but then for one reason or another they depart. The particular function is left without leadership. To the extent possible PCOM should address succession planning - perhaps led by Session's Personnel Committee.

Finally, it is recommended that Session and Staff each have a focal point for planning. For this Mission Plan to become a living document, such a commitment is required. Recall that this document is a MISSION PLAN. The first word is what most of it is about - PCOM's Mission. The second word, Plan, must be addressed by the church leadership. Having such focal points would provide a good start.

*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

***Mathew 28:19***

## **7.0 SUMMARY and RECOMMENDATIONS**

This report began by stating that this is an exciting time for PCOM and closes with the same observation. All of the people who have been involved with this process have become excited about what PCOM can be doing to accomplish what God wants it to do in and around Mission Viejo. A few clear opportunities have been identified. In the simplest terms the mission goals deal with the "missing generation" in the PCOM congregation and with PCOM's interaction with the community surrounding it. PCOM will not abandon its Core Values but use them as it works toward these mission goals.

Recommendations concerning Session and its responsibilities for PCOM's Mission were made. It will be up to the leadership of PCOM to work toward achieving them. The actions that Session is asked to consider are listed here:

### **7.1 List of Recommendations**

- Choose two to four of the strategic objectives from Section 5. for immediate action
- Assign each objective to a standing Session committee or form an ad hoc committee. In either case the committee should be tasked to report back to Session within four months its plan for implementing the strategy.
- Each plan must contain at a minimum a clear statement of objectives, milestones to be achieved along the way toward the objectives, metrics that leadership can use to measure progress toward goals and an estimate of resources required (budget, staff, volunteers, facilities, etc.)
- Reexamine its committee structure with the goal in mind of having two or three elders on each committee, this with the objective of providing continuity for the committee and its function.
- Consider amending the requirements for elder to add as a desired quality - the love and passion that the person has for the ministry of one of the committees
- To the extent possible, have the Personnel Committee be knowledgeable regarding succession planning - this too in order to assure continuity as PCOM takes on multi-year goals.
- With Staff and Clergy, set the pace for the process, discuss "mission" and "plan" on a regular basis and talk frequently with the congregation about PCOM's Mission Plan.
- Make certain that progress toward achieving the Strategic Objectives (Mission goals) is a top priority when allocating resources (annual budgets, staffing, classrooms, etc.)
- Session and Staff should each select a person to co-champion the planning process.
- The TCI Index should be repeated bi-annually. With time, comparison of survey results and changes will provide an accurate report on the health of the church and a record of its progress toward its MISSION goals.

Toward the end of the second Retreat, the participants discussed the "ideal pastor" for PCOM. **Profile of Ideal Pastor for PCOM** is found in Appendix C. The input data from the "survey", the demographics, and summary data from the "focus groups" are also included as appendices.

---

*The Mission Planning Committee thanks Session for tasking it to prepare this Mission Plan. All participants in this activity are excited about the Mission Plan and the process PCOM will take toward its future. It is hoped that PCOM's leadership and the congregation will share in this excitement as PCOM continues to do God's work.*