



St. Andrew Mission Study 2015



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Mission Study Team

- | | |
|---|--|
| • Gina Anderson (Session Member) | • Marissa Glasschroeder (Session Member) |
| • Jackson Anderson (Youth Representative) | • Judy Keith |
| • Alan Baroody (Interim Pastor) | • Perry McNeill |
| • Jacob Blosser | • Lisa Patterson (Associate Pastor) |
| • Susan Davis | • Katie Raabe (Youth Representative) |
| • Jonathon Fite | • Larry Wilson |

Revision

- | | |
|-------------|------------|
| • Final | 2015 08 24 |
| • Draft 10 | 2015 08 10 |
| • Draft 9.0 | 2015 08 01 |
| • Draft 8.0 | 2015 07 23 |
| • Draft 7.0 | 2015 07 16 |
| • Draft 6.0 | 2015 07 01 |
| • Draft 5.0 | 2015 06 23 |
| • Draft 4.0 | 2015 06 16 |
| • Draft 3.0 | 2015 06 03 |
| • Draft 2.0 | 2015 05 27 |
| • Draft 1.0 | 2015 05 14 |

INTRODUCTION

The Saint Andrew Mission Study team was tasked with discerning the call for Saint Andrew Presbyterian Church of Denton, Texas. After the retirement of our pastor of 25 years and the appointment of an interim minister, this team embarked upon this discernment journey. For the last eight months, the Mission Study Committee has engaged in a process involving scripture, prayer, a variety of data sources, and thoughtful discussion to determine who our St. Andrew community is and what God is calling us to be. Input was gathered from congregational group sessions, bulletin insert and on-line surveys, community demographics, and informal individual conversations.

It is the expectation of the team that the resulting Mission Statement, and its accompanying Core Value Vision Statements and Action Steps will help shape our congregation's direction in the near and medium terms. In particular, we believe there are several constituencies for our work: the Saint Andrew Session, various non-session working groups, an eventual Pastor Nominating Committee, the congregation as a whole and our affiliated groups within Grace Presbytery.

We believe the Session of Saint Andrew Presbyterian Church can leverage this mission study to help prioritize resource allocations. We believe various congregational working groups, including Worship and Music leaders, Christian Education leaders, Mission and Outreach leaders and other congregational committees will also utilize this mission study to plan, align and develop their strategic initiatives. We also believe the combined efforts of our congregation (charged with this mission study) and the Grace Presbytery Committee on Ministry, led by the Holy Spirit, will culminate in the call of our new Pastor. More broadly, we believe the entire congregation may benefit from this Mission Study as it helps shapes our future.

Many congregations initiate a process to discern their call in response to problems in their midst (division, betrayal, membership declines, schism, etc.) Fortunately, none of these is the catalyst of our work. We believe Saint Andrew has many strengths and that our journey coincides with a broader sense of rejuvenation, energy, enthusiasm and excitement for what is ahead. For many, at this crucial time in our history, Saint Andrew is awakening to the joys of spring, a new season of purpose and possibilities.

To this end, we celebrate the grace of God and the freedom that comes from knowing we are loved. And yet too often our society creates divisions based on economic, political, social, geographic and religious lines. We believe these are some of the dark places to which we are called to shine God's light of peace, love, and hope. We believe Saint Andrew will continue to be a place rooted in the Reformed tradition, where all may come to a common table, where all may find spiritual air to breathe, where all may come to wrestle with hard questions about their Christian faith, where all may come to find a welcoming community of acceptance, inclusion and hospitality.

Through the power of our risen Lord, we believe each of us can come to truly know ourselves and still celebrate the identity of our neighbor who holds different convictions, different social attitudes, different ethnic heritages, different political priorities or economic standing. Thus, we are inspired by the following:

SAINT ANDREW MISSION STATEMENT

Where ALL May Come to Be Amazed by Grace, Surrounded by Love, Equipped to Serve



➤ MISSION STATEMENT VIDEO ◀

SAINT ANDREW BACKGROUND

St. Andrew Presbyterian Church is a joyful community of faith committed to worshipping in ways that inspire awe and praise; Growing in God's Word; Practicing the radical hospitality of divine grace; Sharing God's love with people of diverse backgrounds and ages; Reaching out to human need in Denton and beyond; Growing in all forms of giving—time, talent, and treasure; Becoming faithful disciples of Jesus as we learn to love God with all that is in us, and the neighbor as the self.

➤ VIDEO: SAINT ANDREW IS... ◀

- We worship and study together on Sundays at 8:30am with soloists and 10:50am with chancel choir. Sunday School is at 9:30am, with a nursery for infants and young children and a Children's Chapel for pre-K and K children.
- We periodically hold a Service for Wholeness on weekday evenings where respite from busyness of life can be found, as well as weekly Bible studies and activities for men and women and various monthly gatherings.
- We serve our congregation, our community, and the world, including a Fall Festival of Faith and Stephen Ministry.
- We gather mid-week during Fall and Spring semesters for a Super Wednesday meal, program, and activities for all ages, including Chancel Choir, whose membership is open to all with no auditions, and a Handbell Choir.
- We have an active Youth ministry for middle and high school students and a dynamic program for elementary and pre-school children, including two children's choirs, which also attend a Worship and Music Conference at Mo Ranch in the summer.

➤ VIDEO: YOUTH RESPONSES TO MISSION STUDY QUESTIONS ◀

- We provide The Children's Place, a preschool, and the Treehouse, an after school program for elementary children.
- We house Denton's ecumenical soup kitchen, Our Daily Bread, in Fellowship Hall M-F every week at noon, and we volunteer working with Hearts for Homes, Habitat for Humanity, Interfaith Ministries, HOPE, Inc., the Denton Community Food Center, Spirit Horse, and mission trips throughout the year for all ages.

We are located two blocks off the vibrant downtown square in Denton, Texas, one of the fastest growing parts of the country. Our proximity to two Universities and the activities centered on the square positions Saint Andrew in the heart of Denton:

➤ VIDEO: IN THE HEART OF DENTON, TX ◀

Over the past 150 years, St. Andrew Presbyterian Church has built a proud heritage of faith, loyalty, sacrifice, and service. This heritage reminds us from where we came and how our Reformed tradition shapes our discipleship journey.

➤ VIDEO: BUILDING ON THE ROCK OF OUR FAITH ◀

A Brief History: Early Beginnings

In November of 1862, a group of six families led by a Presbyterian minister, Rev. R.R. Dunlap, organized First Cumberland Presbyterian Church in Denton. This was the third congregation in the city, following the Methodists and Baptists. According to The Presbyterian Centennial History, the Presbyterians erected Denton's first permanent church building in 1874 on the corner of West Oak and Bolivar Streets east of our current sanctuary. It was a small, one room wooden structure, but its existence was short-lived purportedly because of the infamous Sam Bass gang.

In December of 1875, the gang burned down the Denton County courthouse in an attempt to destroy papers of indictment against them. The judge at the time, Jesse M. Blount, requested that the proceedings be moved to the recently completed church building. Two days later, the church was burned presumably also by the gang. It is interesting to note, however, that in neither fire were the papers of indictment destroyed.

Undeterred by the recent tragedy, the congregation led by its pastor, Rev. D.R. Grafton, raised funds for a new building. Within three months, a white wooden structure was finished on the west side of Bolivar facing Pearl Street. Rev. Grafton has the distinction of being the only pastor of our church during whose ministry two sanctuaries were built. The church continually grew in membership until a new church building was needed.

Turn of the Century through the 1920s

During 1901 under the pastorate of the Rev. J.H. Curry, a brick church facing Bolivar Street north of Pearl Street was constructed and paid for in full when occupied. It was also during this period of the early 1900s that the first of several name changes occurred. Under the leadership of Rev. F.L. Wear in 1906, a majority of the congregation decided to affiliate with the Presbyterian Church in the USA and renamed the congregation the American Presbyterian Church. The newly adopted name was short lived and was changed to Central Presbyterian Church during a business meeting in March of 1910. The church's manse at Pearl and Bolivar Streets was remodeled in 1914 for use as a church school annex during the leadership of Rev. J.H. Caldwell who served this congregation during two separate pastorates. Membership of the church exceeded 300 by 1919 and in that year the first women deacons were elected, positions primarily responsible for the finances and operation of the church.

In 1920, the congregation took steps to become officially incorporated. In February of that year, the women of the church purchased the property at 305 Mounts Street to be used as a manse for the church. Later that year, the former manse serving as the Sunday school annex burned down and the brick church next door also was damaged. Robert E. Lee Elementary School was used for church activities for a short time, and in early 1921, a long, rectangular frame building was constructed on the Pearl Street corner to replace the Sunday school annex. It was used until a new church building was constructed in 1941.

A Period of Many “Firsts”

The 1940s saw many “firsts” in the life of this congregation. The first worship service in the new sanctuary took place on March 15, 1942. In the following September, Dr. Joseph J. Copeland began what was to be the longest pastorate to date. During his tenure the first full-time church secretary was hired, the first Director of Religious Education was employed, and the first weekly church news bulletin, *The Challenge*, was published. The news bulletin was renamed *The Tie* shortly thereafter and is now called *The Shield*. The first women Elders, Mrs. Alice Angell and Dr. Imogene Dickey, were installed during the early 1940s. The first double morning services were established and seminary students were employed for various programs and ministries of the church for the first time.

Final Name Change and Centennial Anniversary

During the pastorate of Dr. John G. Marvin which began in 1952, church membership continued to grow, the budget doubled, benevolence giving tripled, and church property expanded. Air-conditioning was added to the sanctuary and some of the church offices in 1956, over the objection of many members. On January 14, 1959 the congregation changed its name for the fifth time and last time to St. Andrew Presbyterian Church.

The Rev. Lloyd S. Hindman became the senior minister in December 1961 and during his pastorate, St. Andrew observed its centennial anniversary in 1962. The educational wing was completed and dedicated in 1964 and construction began on the remodeling of fellowship hall, the second floor classrooms above fellowship hall and the new library and church parlor. All of these projects were completed in the early 1970s. Dr. Hindman left Denton in 1966 to establish a Christian ministry for American military in Bangkok, Thailand. After retiring from active ministry in 1976, Dr. Hindman returned to Denton and served as St. Andrew’s interim pastor from 1981-83.

The 1960s and 1970s

Dr. Fred W. Cassell became senior minister in April of 1967 and during his pastorate, the custom of Maundy Thursday dinners and communion was instituted. Each year that he was pastor, the per capita giving increased and each new amount became the highest per capita in the church’s history. Upon his retirement from Princeton Theological Seminary, Dr. Cassell returned to Denton and St. Andrew and was elected Pastor Emeritus in 2010.

In February 1976, Rev. John H. McCoy, Jr. became the senior minister. During his tenure, the Christian Education department was reorganized and five new adult church school classes were started. The fellowship hall, second-floor classrooms in the west wing, the new library and church parlor were

completed and an “Owe No More in 84” financial campaign was undertaken to retire building fund debts. With the reunion of the United Presbyterian Church in the United States of America (UPCUSA) and the Presbyterian Church in the United States (PCUS) in 1983, USA was officially added to St. Andrew’s name.

One Hundred Twenty-Five Years and Longest Serving Pastor

The Lattner Memorial Organ was installed in the sanctuary in 1986 and dedicated in March of 1987 during St. Andrew’s 125th anniversary and the pastorate of Dr. Richard E. Nygren who was installed in September of 1983. Renovation of the chancel area and sanctuary was done to accommodate the new instrument. In conjunction with the installation of the organ, the Estelle Brown Organ Recital Series was established. Also during Dr. Nygren’s tenure, the Roberson Memorial Bells were given to the church, office equipment was modernized, and the “Owe No More in 84” debt retirement was completed. Excess funds from the campaign became the basis of the first endowment trust account. The Super Wednesday program featuring dinner, classes and activities for all ages was initiated.

The Rev. Steve Plunkett became St. Andrew’s senior pastor in August 1989 and with his 25 years at St. Andrew, he became the longest serving minister in the church’s history. Because of the various expansion efforts, the church needed to facilitate ease of travel throughout the building. An elevator to connect the various levels of the church was installed in January of 1994. Again due to the growth and expansion of programs and ministries at St. Andrew, a \$3 million renovation and construction program began in 2000. Included in the project was the construction of a new recreation center, the addition of several classrooms, and the expansion of the narthex, the office wing, and the music wing.

The church acquired the property immediately to the west in November of 2005. This property had housed the former Goen-Hudgens Funeral Home and has provided more parking facilities and room for future expansion. In September of 2006, a Birthday Endowment Fund was established and maintains a very healthy participation. Also the same month, The Shield, became available on-line.

One Hundred Fifty Years and More

Many educational, mission-oriented, and outreach programs have been supported by St. Andrew during the past 150 years. Currently Our Daily Bread, a soup kitchen that serves Denton’s homeless and indigent operates five days per week from the St. Andrew kitchen and fellowship hall. Two additional on-site ministries operate daily during the school year: The Children’s Place, a pre-school for children in Denton, and The Treehouse, an after-school program for latch-key elementary school students.

Among other community programs that benefit from St. Andrew’s participation are the Denton Community Food Center, HOPE, Friends of the Family, the Fairway Apartments summer lunch program, the Apple Tree Project, and Meals-on-Wheels. Several youth and intergenerational mission trips take place each year. Communities in New York City, Boston, Ciudad Juarez, West Hollywood, San Antonio, Bay St. Louis, Vancouver, Puerto Rico, Guatemala, Alaska, and New Mexico among others have benefited from these trips in recent years.

St. Andrew has long been known for its outstanding music program and works closely with the University of North Texas to include scholarship soloists each semester. Additionally, worship services

often include special instrumental music along with hand bell and childrens' choirs. Each year, children and adults participate in worship and music camps at Mo Ranch.

Other programming for children and youth, in addition to Sunday school and Super Wednesdays, features Children's Chapel with Godly Play, sacrament workshops for children, youth ski trips, Vacation Bible School, and summer Mission Quest. Disciples I and II, Stephen Ministries, The Fall Festival of Faith, Prime Timers senior adult ministry, blood drives, men's and women's retreats, and Bible studies are geared for adult participation. St. Andrew continues a long tradition of an active Presbyterian Women's Association which promotes varied studies and activities.

Each Advent season, St. Andrew members support an Angel Tree for boys from the Goodland Academy and children enrolled in The Treehouse. A Christmas pageant is presented and an all-congregation dinner follows. An Advent Adventure of arts, crafts and food kicks off each Advent season and a Market for Mission supports local, church, and international mission work and artisans from developing countries. During the 150th anniversary year, the basement section of the office wing was renovated to better accommodate the needs of St. Andrew's active youth group. Known as "The Den," this area offers a comfortable and youth-friendly hang-out for our teens.

As the congregation celebrated 150 years, we congratulate and honor those who came before us and take pride in the many accomplishments of this congregation. St. Andrew looks forward to a continued commitment to the Lord's service as we discern our future and the Christian traditions of our congregation. Today's Mission Study effort coincides with a broader sense of rejuvenation, energy, enthusiasm and excitement for what is ahead. For many, at this crucial time in our history, Saint Andrew is awakening to the joys of spring, a new season of purpose and possibilities.

➤ SAINT ANDREW VIDEO: SPRINGING INTO ACTION ◀

To kick start our process, a series of visioning sessions were facilitated to identify the Core Values of Saint Andrew. These shape the vision for how our Mission is executed.

SAINT ANDREW CORE VALUES

Core Values Summary

During a series of congregational wide "visioning sessions", five core values were affirmed:

1. Exceptional Music and Worship
2. Quality Education and Programming for All Ages
3. Outreach to our Community and Beyond
4. Nurture and Compassion
5. Hospitality (Welcome, Acceptance and Inclusion)

Interestingly, the core values raised up in 2015 echo the 4 pillars of the 2006 Strategic Plan (see figures 1 and 2). In that body of work, those commissioned identified Worship, Learning, Outreach and Community as the strategic focus areas for the congregation. We find it reassuring that many of those same dimensions remain as Core Values today. Yet, Saint Andrew intentionally felt called to address the multi-faceted nature of community: serving those beyond our doors while nurturing and showing

compassion for those within our midst. For each core value, the Mission Study team developed a Vision Statement and series of prioritized actions to be considered by each of the study's constituencies.

Figure 1: 2015 Core Values from Visioning Process

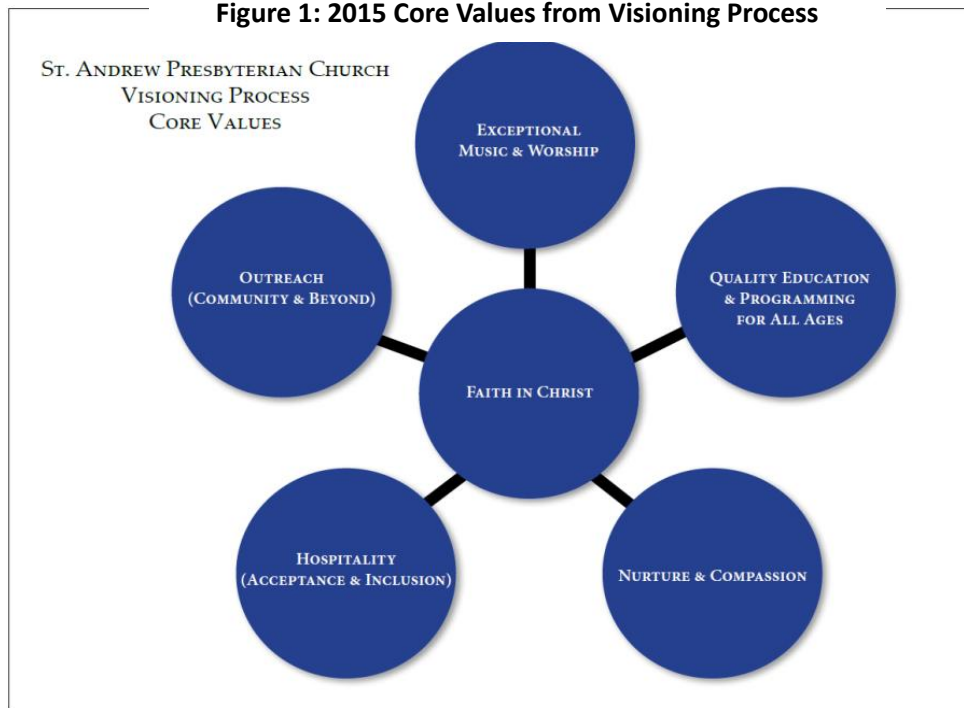
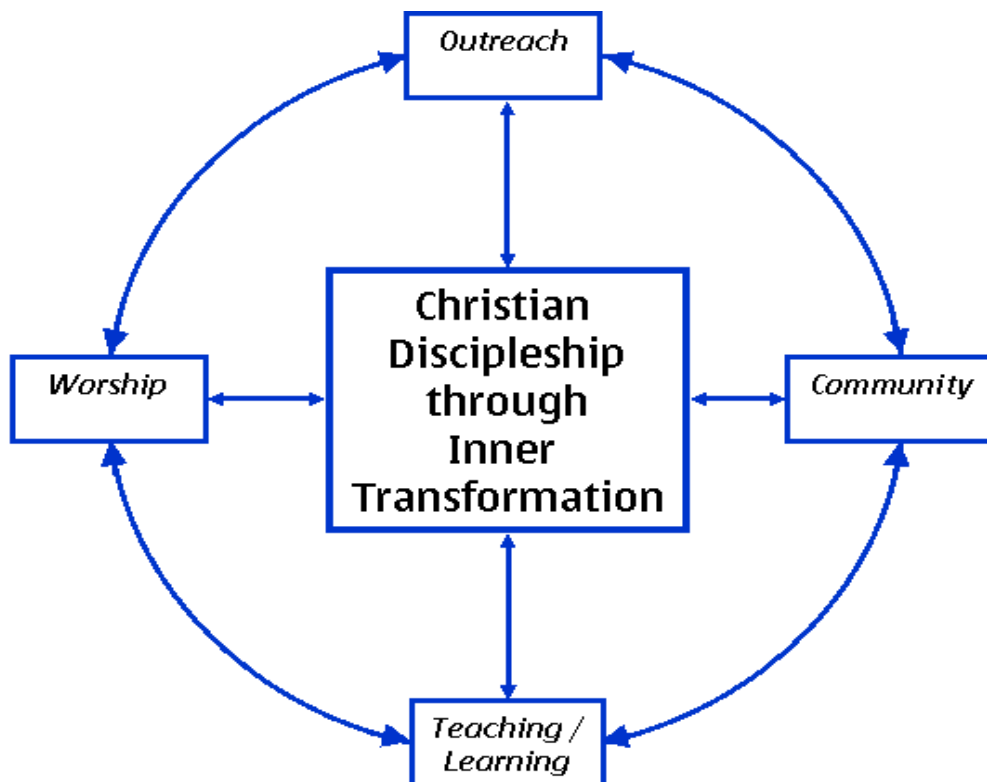


Figure 2: 2006 Strategic Plan Framework



Core Value Vision and Actions

Worship and Music Vision:

We aspire to create an inter-generational space where God is glorified in old ways and new - where music, preaching, and sacraments remain true to our Reformed tradition and heritage while reaching out to explore God's love and grace in new ways. Aspiring to be a faith community united, and not divided, by our worship, we envision a worship service rooted in the ancient liturgies of our faith but alive to the freshness of God's presence in the music and poetry of many lands and time periods. We aspire to glorify God in worshipful ways that unite our voices in common purpose, reflect our shared sense of Reformed identity, and open our hearts and minds to the fullness of God's presence in our lives.

The Mission Study team identified three actions steps critical to the execution of this vision: (1) focus on congregational unity, (2) provide spiritual air for all to breathe and (3) affirm our Reformed heritage.

Action Step Discussion - Focus on Congregational Unity:

In the face of declining membership trends among "mainline" churches nationwide, many congregations have incorporated a variety of new programs to recruit new members and to appeal to a broader demographic. One of the most common approaches is the adoption of a "contemporary" worship service that caters to the stylistic worship desires of some while a "traditional" worship is retained to cater to the worship desires of others. Even at Saint Andrew, this approach has been experimented with and much debate about the right formula has ensued.

In the past, while "traditional" worship services were held Sunday mornings at 8:30 and 10:50, Saint Andrew also held a Sunday Evening Worship that many described as "contemporary" or "blended". Regardless of the label, one result was clear, the evening worship service created an unintended dividing line in the congregation. Few that attended on Sunday mornings also came on Sunday evenings, and while the reverse was more often true, too few of the Sunday evening worshippers also came on Sunday mornings. Thus, a natural bisection of the congregation occurred. Once the Sunday Evening Worship service was suspended, much debate ensued about the need to convert the 8:30 service into a 9:00 "blended" service, or to create a third service in between the two traditional time slots. After much prayer and discussion on this topic, the Mission Study team believes all these approaches are incorrect because by their very nature each creates an inherent division in the congregation and unhealthy competition for worship leader resources. The Mission Study team believes all effort and energy should be focused on creating opportunities for congregational unity, not on intentional parsing of the congregation into one worship style or another.

Interestingly, while this line of thought clearly ruled out the notion of a third "contemporary" worship service, this focus on congregational unity also led us to consider whether our two services should be maintained going forward. During the summer months, Saint Andrew collapses its two worship services into a single service at 10:00. It is incredibly energizing when long-standing 8:30 worship-goers connect with their 10:50 counterparts which often culminates

in broader fellowship after the service. While this discussion of congregational unity began as a response to the "contemporary" worship question, it led us to a different place.

The focus of our worship should be to connect us all to each other as we worship God. We believe corporate worship should strive to bring the entire community together and make every effort to avoid artificial divisions. Consequently, we recommend every effort be taken for corporate worship that brings us all together, possibly consolidating our current service structure into a single setting, or if multiple services are to be retained, that all services provide spiritual air for all to breathe.

Action Step Discussion – Provide Spiritual Air for All to Breathe:

While the previous section may appear that the Mission Study team "punted" on the contemporary worship question, the opposite is true. Here we hope to tackle the question head on. We do not believe Saint Andrew should have a "contemporary" or a "traditional" worship. Instead, we believe that every worship service should incorporate a richness of liturgy, preaching, and music that feeds all in the congregation.

Some may cherish "that old time religion." Some may yearn for the poetry of today or appreciate the heritage from centuries past. Many celebrate the classical music talents we tap from the University of North Texas School of Music, but some are also fed by non-traditional offerings such as liturgical dance or the occasional preaching out of the pulpit. If we are to focus on unifying the congregation rather than creating artificial divisions, the resulting worship must be free to blend new and old, free to experiment, free to fail. Our worship should intentionally incorporate the participation of children, youth, and adult lay-leaders in our Worship. Each and every service should strive to offer something so there is "spiritual air for all to breathe."

While this discussion of service unity and openness to worship elements both old and new permeate our priorities, we acknowledge some offerings need their special place. Our focus of creating a unifying Sunday morning worship experience in which all can find spiritual nourishment should not inhibit the exploration of additional offerings that are supplemental to this core worship experience. We encourage the development of additional "family friendly" services throughout the year (for example: an Easter Vigil, Blessing of the Animals (pets) at the Feast of St. Francis, mid-week prayer services, etc.) In the end, we aspire to stretch the human capacity for worship with creativity, expand our breadth of worship elements, eventually moving beyond mere tolerance, to acceptance and admiration for the various ways God speaks to us in worship.

Action Step Discussion - Affirm our Reformed Heritage

We are reformed, and are always reforming, according to the word of God. At our core, we should affirm and uplift this heritage. Our liturgy, our order of service, and our confessions have purpose and meaning as a Reformed church. We believe there should be a renewed intentionality about why we do the things we do in our Worship. For new members and old, we believe there should be a renewed understanding of why we have particular creeds and what they mean. Part of our worship should teach congregants who may not know why we do what we do, and in the end seek to affirm of our reformed heritage.

Many organizations try to improve by benchmarking themselves against “competitive” alternatives. Churches do this as well. In the Denton area, there are many choices for Christian worship. While various worship styles and theologies appeal to different segments of the population, we believe a segment of believers will always be drawn to the richness of our worship liturgy which flows from our Reformed Heritage. We value our Presbyterian identity and brand. We celebrate and own the connectional nature of our local congregation, but also the broader connections to Grace Presbytery, the Synod of the Sun, the Presbyterian Church-USA, and the ecumenical Church universal. While no one connection defines who we are or how we worship, the culmination of these connectional bodies inform and inspire our sense of continual reform.

Christian Education Vision

We aspire to create an inter-generational place of intellectual freedom where life's difficult questions can be freely asked. We aspire to create a learning environment of trust and mutual respect where knowledge, grace, and God's people grow together. We aspire to be a faith community where Christian education is valued, where disciples are shaped and formed as we engage both the mind and the heart. We aspire to provide a class, meeting, or small group for all age groups and seasons of life.

The Mission Study team identified three actions steps critical to the execution of this vision: (1) facilitate connectedness within the congregation and (2) equip each congregant to pursue their particular discipleship call, and (3) celebrate the joy of our Faith.

Action Step Discussion: Facilitate Connectedness within the Congregation

Over the past year or two, new members to Saint Andrew have benefited from the intentionality of small “networking” groups. Opportunities for fellowship and learning were created to specifically target the connectedness of new members to the broader congregation. In reality, while these efforts have been very successful in creating connectedness within the targeted groups, they may not have achieved their goal of facilitating connectedness within the broader church body. To help achieve this broader goal, the Mission Study team believes more small-group learning and fellowship opportunities should be created where people meet at church or in members' homes and the group construction intentionally spans the intergenerational nature of our congregation. Specifically we encourage the development of:

- Targeted Bible study and book study groups
- Social justice / issue discussion groups
- Ecumenical discussion groups

Our current SuperWednesday programs are a great example of this. Any new efforts might tap into this existing structure which has seen such success over the years.

While the intergenerational focus of our small group effort is one priority within this action step discussion, we also believe three demographic groups need specific attention to help build connections to the broader congregation:

- in/just-out-of college demographic,
- young-professional-pre-family demographic, and
- elderly demographic

The first two of these three groups could likely be engaged together, and we acknowledge many efforts have attempted to “pursue” the collegiate demographic before. At this time, we do not believe Saint Andrew is equipped to pursue a fulltime “campus ministry” initiative at UNT or TWU. However, Saint Andrew must be much more intentional about driving connections with the many students who do find Saint Andrew. Some possible ways to drive this connectedness might include:

- Some basic campus advertising (e.g. Campus newspaper)
- Establish a presence at key student events like new student orientation
- Mission opportunities (local or away) that target inclusion of these demographics
- Creation of a “Collegiate Sunday” worship similar to the successful “Youth Sunday”
- Integration with Presbytery-wide initiatives that might connect programs across multiple campuses in the DFW area

In addition, specific effort needs to be made to drive continued engagement of Saint Andrew's long-time, elderly members. This is an important and growing demographic in our Church. While we offer a variety of homebound ministries to our elderly congregants, our efforts to engage them should expand to include our rich learning and fellowship opportunities.

Finally, while these new action priorities have been outlined, we also encourage continued heavy investment in children and youth education efforts. This is a strength of Saint Andrew, and may often be taken for granted. As we look to expand on our success here, we underscore the importance of this ministry and its continued priority.

Action Steps Discussion - Equip Each to Pursue their Call

Saint Andrew is not a church that thrives on telling people what they should believe. We hold true to core confessions and creeds, but perhaps most importantly in this day of political, ideological, and doctrinal divides, Saint Andrew strives to be a church where people can ask hard questions about their faith and engage in thoughtful dialogue in an effort to discern God's will for their lives.

Saint Andrew hopes to affirm and meet people wherever they are in their spiritual journey, to encourage theologians and neophytes both to explore divergent opinions while grounding their discourse in the truths of Holy Scripture, revealed by the Holy Spirit. Through this open dialogue and atmosphere of safety to explore the tough questions of faith, Saint Andrew aspires to help each person to discover God’s call in their life and to equip them with the gifts to follow their discipleship path.

In particular, Saint Andrew needs to continue to leverage inspired teachers both within and outside our doors. There are rich gifts of teaching and leading within our lay membership, and these gifts should continue to be encouraged and utilized. In addition, we must continue to supplement our staff and lay educational leaders with qualified guest teachers and trainers in Christian Education and Discipleship.

We affirm the continued use of Presbyterian Sunday School curriculum, designed to give a comprehensive Christian Education at every stage of life by allowing the student to ask questions and explore outcomes. We also encourage the continued use of curricula and

learning formats that address one's holistic educational learning needs. To ensure these priorities continue to be met, the Mission Study Team affirms the importance of the coordination role required to maintain an excellent Christian Education program at Saint Andrew. Whether executed by staff or pastor leaders, intentional effort is required to coordinate Christian Education initiatives that help equip each person to pursue their call to be Christ's disciple.

Action Steps Discussion - Celebrate the Joy of our Faith

Historically, Saint Andrew has been known as a "thinking" Church, and we Presbyterians often focus on the cerebral rather than the emotional aspects of our faith journey. We understand that we serve God through the life of our minds and know that cognition is an important driver of our education experience. But we also celebrate that human beings were created by God with the capacity to feel emotions and to love. In recent years we seem to be a community more willing to embrace both the head and heart aspects of our Christian Education.

Our faith begins with the joy of God's creation and we affirm the importance of enjoying God and one another in fellowship as we learn and explore questions of our faith. We affirm the need to play while we learn, for adults and children alike. But we especially acknowledge the importance of play in the formative years of our children's Christian Education journey and we affirm the continued use of the *Godly Play* curriculum we have implemented. We delight in the spontaneity created by the Holy Spirit and how that spontaneity affects us in learning, worship and fellowship. There is a strong connection between spontaneity, creativity and joy and we rejoice in the abundance of joy derived through the unity of God, Christ, and the Holy Spirit which overflows into our fellowship at Saint Andrew.

In particular, we celebrate the joy and wonder created as we explore our faith through the arts, including the contributions of our wonderful musicians of varying ages and talents, and all who affect our collective learning experience. We affirm the joy found in gatherings like Theology on Tap, the Music Concert Series, the Youth Barbeque, the Christmas pageant and the post Vacation Bible School pool party. There are many forums at Saint Andrew inspired with humor and creativity. We celebrate this joy and desire to build more opportunities where this joy is uplifted.

Outreach Vision:

We aspire to create a safe place, well known in our community, where Christians are intentionally equipped to translate their faith into loving actions that reach out to those in need. We aspire to share the warmth of our welcome, the vibrancy of our worship, the freedom of our intellectual inquiry, and the relevance of our mission with everyone in our community. We aspire to be a church well-known for our open hearts and open doors in the midst of Denton's vibrant downtown district.

The Mission Study team identified two actions steps critical to the execution of this vision: (1) Engage the Community more Actively and (2) Enhance the Marketing of Saint Andrew's Offerings.

Action Steps Discussion - Engage the Community more Actively

We believe that Saint Andrew has a unique story to share with our neighbors, one expressed in love and rooted in Jesus' radical embrace of all people. We celebrate Saint Andrew's current

outreach programs like the Our Daily Bread Soup Kitchen, The TreeHouse after school ministry for children, and The Children's Place preschool. We also commend the numerous local charities supported by our benevolences giving. These initiatives extend our reach into the community and serve Christ through the caring of others.

We also yearn for new opportunities that more directly connect the members of Saint Andrew to the broader Denton community. In particular, we recognize the need to reach out and minister to the university populations of TWU and UNT. We encourage the creation of small groups that meet the community's needs (college ministry, college-age/ young adult classes on Super Wednesday, etc.) and the development of mentoring programs that pair youth with seniors. Such a program could strengthen bonds of community across generations and facilitate the passing of faith from one generation to another. There is a vast array of opportunities which could be pursued, but we believe the focus should be to more directly connect our serving congregants to the community.

Action Steps Discussion - Enhance the Marketing of Saint Andrew's Offerings

We encourage the development of robust marketing strategies including an updated, robust social media presence. Our website should be updated with video highlights of our worship, music, Christian education, and outreach initiatives. The site should also be updated more frequently to highlight the current and planned activities and events at Saint Andrew. In addition, we recommend Saint Andrew consider streaming the worship services from its website each Sunday so our homebound members can connect to the worship experience. This also provides another glimpse into the life of Saint Andrew for prospective congregants.

We also encourage efforts which carry the intentional presence of Saint Andrew into the vibrant Downtown community. Whether at Denton's numerous festivals, gatherings or downtown events (Arts and Jazz Fest, First Fridays on the Square, Summer Music Series, Christmas Tree Lighting, etc.), Saint Andrew should leverage its presence one block off the square to engage the community. In particular, we encourage the celebration of a handful of "Saint Andrew Day's" at key Downtown events, where congregants show up "en masse" wearing Saint Andrew tee shirts, under a Saint Andrew canopy, enjoying the fellowship alongside our Denton community brothers and sisters.

Nurture and Compassion Vision:

We aspire to be a Christian community that honors the wisdom of our venerable while celebrating the boisterousness of our youth. We aspire to tend to the needs of our neighbor with compassion, kindness and love. We aspire to build a community inspired by the generosity of each person's time, talent and treasure.

The Mission Study team identified two actions steps critical to the execution of this vision: (1) nurture our neighbor and (2) nurture the organization.

Action Steps Discussion – Nurture Our Neighbor

We believe nurturing our neighbor is the outward manifestation of our compassion. We must value and respect the liberty of each individual in order to nurture to the particular needs each

may have as they follow Christ. Thus our compassion must be rooted in the love of Christ which binds us all together. We affirm the nurturing acts at each stage of life, as we...

- stand with our children and their parents at baptism
- mentor our youth at confirmation
- herald our young adults as they graduate
- counsel new families as they begin their married life journey together
- support all members of the community as they seek to be all God created them to be
- comfort hurting families dealing with brokenness or divorce
- care for the elderly, homebound, sick and bereaved
- celebrate the life well lived of loved ones who depart this world to be in the next

Throughout all seasons of our lives, we affirm the importance of ministries that tend to the unique needs of our neighbor. In summary, the Mission Study Team prioritizes pastoral care as a key consideration in the Pastoral search process even while we encourage the expansion of our lay pastoral care programs like our Stephen Ministry, Diaconate Ministries, prayer group ministries, et al. to respond to the needs of the congregation.

Action Steps Discussion – Nurture Our Organization

We also encourage programs to inspire generosity of time, talent and treasure that help support the community today but also provide a legacy of support for future generations. Saint Andrew has been blessed with the ongoing support of endowment and legacy gifts. We encourage efforts to communicate the benefits to future generations of planned gifts and how current Saint Andrew members may help support the Church in this way.

We also encourage the development of robust processes and procedures to drive fiscal accountability within the Session and church working groups. Given that our resources are not unlimited, they should be targeted against specific goals whose effectiveness is measured and assessed. If those goals are not being met, or other priorities emerge, we should be free to redirect funds each year to best pursue our nurture and compassion goals that year. The implementation of a zero-based budgeting program may facilitate higher organization effectiveness and utilization of this operational best-practice should be considered. Finally, we encourage the implementation of staff and program performance reviews that inspire a sense of creativity and exploration while measuring the effectiveness of invested efforts.

Hospitality Vision:

We aspire to be a Christian community that understands hospitality in terms of God's extravagant grace freely given to all. To this end, we aspire to create a place where Christians are equipped to meet Christ in the face of every person. We aspire to be a community where all people, from the youngest to the oldest, are welcomed, respected, and valued. We aspire to be a place where anyone can find a listening ear, a helping hand, and an open heart. We aspire to be a community without outsiders or outcasts; a place where no one needs to be alone or afraid. To fully embrace this vision, we recognize that, as a community of faith, we will have to intentionally train our eyes to see past social prejudices and train our hearts to conquer our fears of difference.

The Mission Study team identified two actions steps critical to the execution of this vision: (1) explore ways to enhance our inclusive hospitality and (2) create a welcome statement based on the spirit of the Mission Study and Vision Statements.

Action Steps Discussion – Explore Ways to Enhance our Inclusive Hospitality

There are many indications Saint Andrew is a warm and welcoming church body. A recent article by Rev. Christy Thomas, a visitor to Saint Andrew, describes the richness of the worship experience and the warm hospitality extended to newcomers (See Appendix 5). Even so, we Presbyterians are a self-critical lot and we acknowledge that while this is our vision, we sometimes fall short of this aspiration.

Each of us undoubtedly holds onto some seemingly innocuous prejudices, but we hope that Saint Andrew continues to be a community rich in hospitality, where all may come to engage in difficult conversations with our neighbor while maintaining the unity of Christ. Fortunately, we know that God's grace is more than enough for our journey and that the joy and hope of Christ is much more than all our collective frailty.

Therefore, we encourage the congregation to live out our call of Hospitality. We desire to grow deeper relationships both with God and our neighbors. We believe that a congregation that is equipped to see Christ in the faces of all people will be a place where people affirm and appreciate differences and seek the commonalities that bind us together. We seek leadership that can continue to help this body of Christ navigate controversial social and political issues by facilitating conversations and discourse with diplomacy and a willingness to let all be heard. Above all, we strive to find ways that may inspire our congregation to become more Christ-like in how we meet our neighbor and to explore ways for the congregation to grow into the fullness of our Hospitality vision.

Action Steps Discussion – Create a Welcome Statement

We encourage church leadership, on all levels, to make a clear and stated commitment to openly embrace inclusivity of all people in our faith community. To this end, we encourage church leadership to develop a broadly inclusive "welcome statement" based on the spirit of the Mission Study and Vision Statements which would assure ALL people, members and visitors alike, that they are welcomed and appreciated at St. Andrew. Many Presbyterian congregations have adopted such welcome statements for use on their web-sites and church bulletins.

CONCLUSION

The journey of discernment for this Mission Statement, Core Values Vision Statements and resulting action steps has only just begun. The Mission Study team looks forward to sharing this document and its accompanying executive summaries with the Saint Andrew Session, the broader congregation and eventually the Grace Presbytery Committee on Ministry. We are rejuvenated by the energy, enthusiasm and excitement for what is ahead. For many, at this crucial time in our history, Saint Andrew is awakening to the joys of spring, a new season of purpose and possibilities. We look forward to wonders God will reveal to us as the Holy Spirit guides us in our efforts going forward.

APPENDIX 1: SAINT ANDREW STATISTICAL SNAPSHOT

- Current staffing configuration

Position	Full Time	Budget
Ordained ministers-2	Yes	\$206,913.
Full time staff-3	Yes	\$154,882.
Part time staff	No	\$248,392.
	Total	\$610,187.

The ordained ministers include our full-time Interim Pastor, Alan Baroody and full-time Associate Pastor, Lisa Patterson. Alan began his work as Interim Pastor on November 1, 2014. He and his wife, Suzanne, recently moved from Midway, Ga. (near Savannah) to Addison. For the past thirty-seven years, Alan has served churches as associate pastor, pastor, and interim pastor. As a licensed marriage and family therapist and an AAMFT supervisor, he has also served as executive director of pastoral counseling centers and psychiatric outpatient behavioral health services. While Alan has experience in many different areas, his focus at Saint Andrew will be on the “church family” in transition as we look toward where God is leading us in the years ahead. With Alan, comes his pastoral assistant – Bailey. Bailey has six years of experience being a dog (Jack Russell-Toy Schnauzer mix). As an Emotional Service Dog, Bailey has worked with soldiers and their families as well as played keep-away with VBS children.

Lisa Patterson became the associate pastor for Christian Education and Mission in December of 2011. Prior to her ordination, she was the Christian Educator for 11 years and became a Certified Christian Educator in 2005. She received a B.A. in Management and Marketing in 1981, and a Master of Divinity from Brite Divinity School at Texas Christian University in 2010. She is currently working on a Doctor of Ministry degree at Austin Presbyterian Theological Seminary. Lisa is a member of the Attending Clergy Association in Denton and has served as president of Denton Benefit League, on the Board of Directors of the Arts Guild, the Board of Directors at Our Daily Bread soup kitchen, and other community agencies. Lisa has three children, Will, Walker and Ann, who are native Texans and cradle Presbyterians. Lisa loves to walk, yoga, read and spend time with friends and family.

Our full time staff members include our Youth Director and our Office Manager / Communications Assistant.

Our part time staff includes our Facilities Director, Head Custodian, our Financial Secretary, our Director of Children’s Choir, our Director of the Treehouse Afterschool Program, our Office Administrator, and our Director of Music.

- Comprehensive summary of programs: Worship

Program	Frequency	Attendance
Worship		
Traditional 8:30 a.m.	Weekly	65
Traditional 10:50 a.m.	Weekly	275
Blended 6:00 p.m.	Suspended	15
Service for Wholeness	Periodically	30
5:00 Christmas Eve Service	Annually	325
7:00 Christmas Eve Service	Annually	175

- Comprehensive Summary of Programs: Christian Education

Program	Frequency	Attendance
Christian Education		
Sunday School	Weekly	150
Confirmation	Weekly	12
Women's Tue. Aft. Bible Study	Weekly	22
Men's Breakfast	Weekly	11
Super Wednesday	Weekly	125
Sacraments Workshop	Annually	10
Sexuality	Biennially	25/week

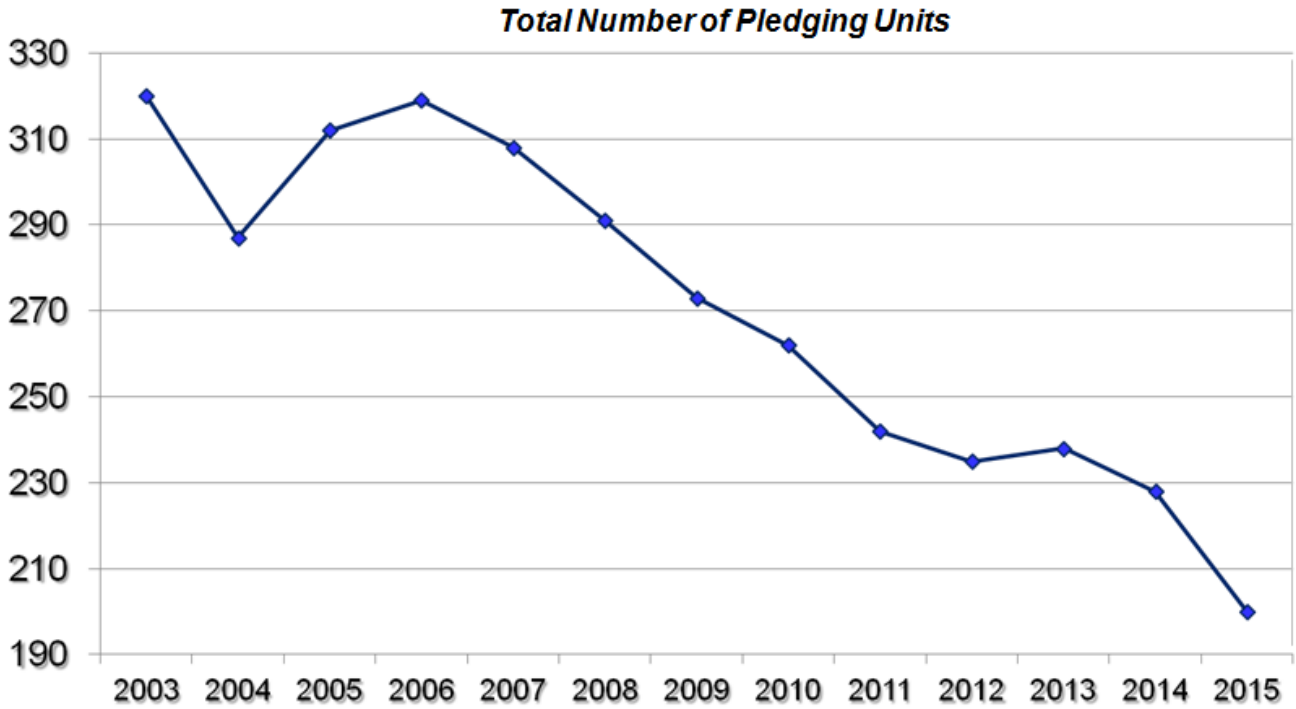
Program	Frequency	Attendance
Youth		
Middle School Youth	Weekly	29
High School Youth	Weekly	12
Mission Trips	Annually	12
Camping Trips	Annually	27

- Comprehensive summary of mission initiatives

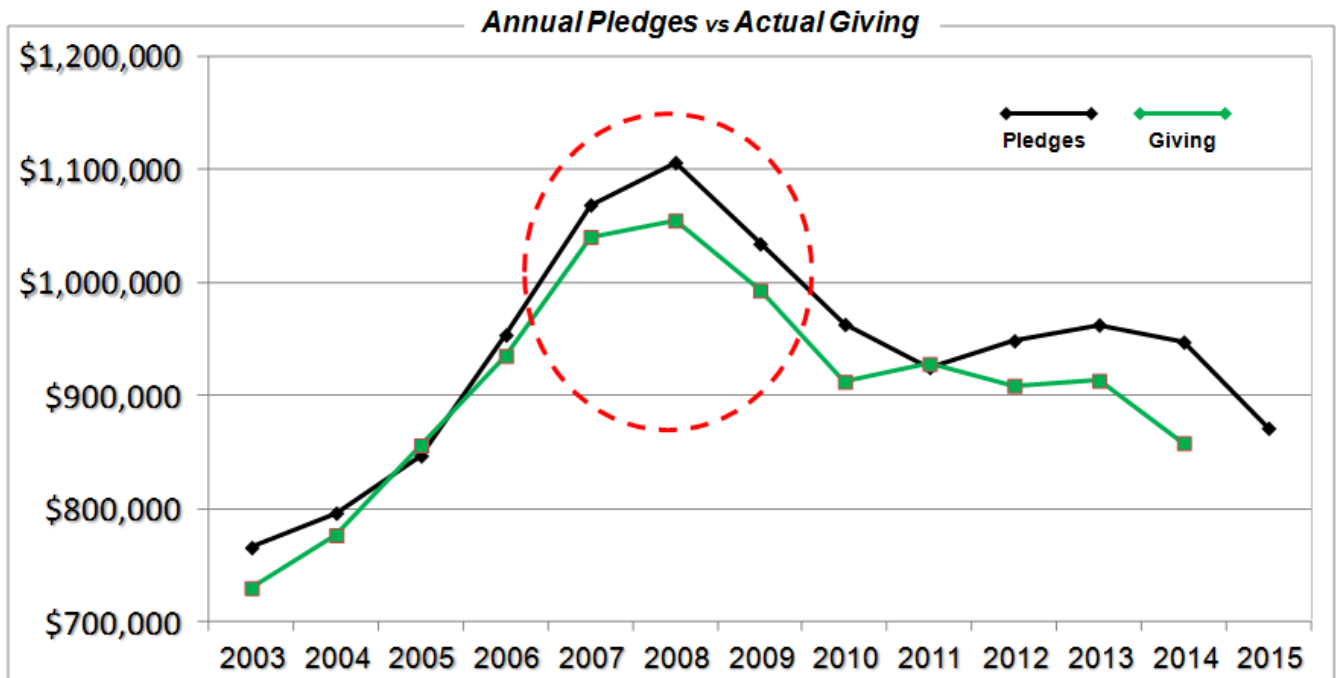
Our Daily Bread Soup Kitchen		
Meals	Daily	206
Enrolled Participants	Daily	1810
Serving	Annually	1755 (914 Homeless, 87 children)
Volunteer Hours	Yearly	25,000
Treehouse Afterschool		
Students Enrolled	Daily	14
The Children's Place Preschool		
Total children enrolled	Daily	91
Number of classes	Daily	6
Teacher and assistant/class	Daily	2
Additional Teachers (Art and Music)	Daily	1 each
Hearts for Homes (Repairs-Maintained.)		
Number of church Members	Periodically	
Homes repaired/modified	Periodically	
Summer Lunch Program		
Kids Meals Served	May-August	15 Congregations 5 Lunches/day
Apple Tree Project for Interfaith		
Children's clothing	Annually	43 Children
School supplies	Annually	43 Children
Support Goodland Boy's Home		
Christmas Gifts	Annually	Congregation
Christmas Dinner	Annually	Congregation
Mission Trips 2007-2015		
Link (College Age)	2007	6 College, 3 Young Adults, 3 adults
Youth Various USA Locations	Annually	13 Youths 3 adults
Guatemala Mission 2007-2015	Annually	4 College, 3 Youth 7 Adults
Mother's Day to Giving Hope	Annually	50 Bags of toiletries
Diaper Drive for Interfaith	Annually	1802 Diapers
Helping Hands	Periodically	Congregation
Denton Christian Preschool		
School Supplies \$400.	Annually	Congregation
Donation to Our Daily Bread included 85 pounds of toiletries and clothing	Annually	Congregation
Donations to Denton Community Food Bank were 5430 pounds of food	Annually	Congregation

APPENDIX 2: SAINT ANDREW FINANCIAL OVERVIEW

Pledging units have been on a steady decline for over a decade. Some of this is attributed to a decline of membership, but a lot is likely attributed to a national trend away from "pledging" toward more spontaneous giving.



In the face of these apparently severe negative trends in pledges between 2003-2008, Saint Andrew witnessed an interesting positive trend of total giving.

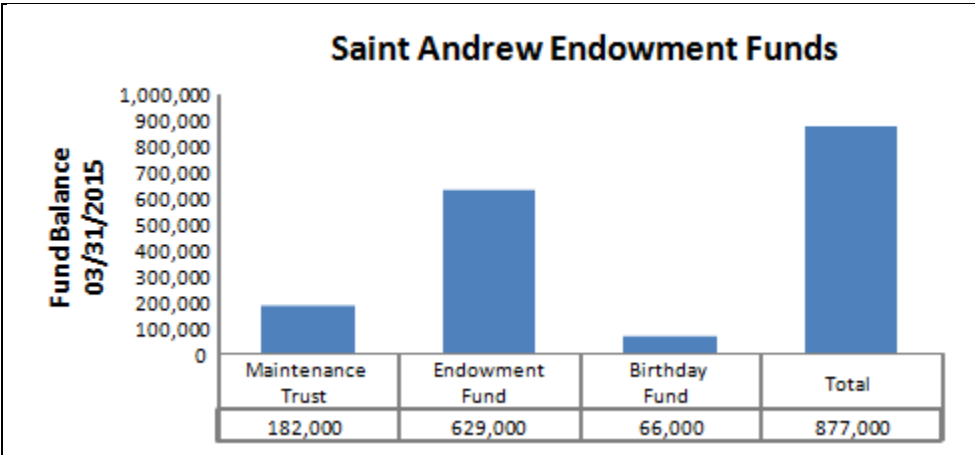


The 2007-2009 cycle was marked by a series of large, non-recurring gifts and combined with a significant financial market decline. Over last 5 years, giving has been fairly consistent (~\$900,000) even with the decline in pledging units. As one might expect, giving dipped in 2014 during peak of “interim pastor transition” and General Assembly fallout.

While the majority of the annual operating budget is supported by annual pledges and contributions from the Saint Andrew congregation, the Church also benefits from a number of long-term investment accounts. Each of the accounts have been established with different purposes and governance principles and are summarized below:

1. Maintenance Trust Fund: "corpus" of roughly 123K not to be spent, all balances in excess of corpus are available for major off-budget property maintenance / expansion expenses. Fund balances increase with market gains and distributions from the Endowment Fund each year
2. Endowment Fund: Unlike the Maintenance Trust fund, this fund has no real separation of corpus vs. accumulated gains. However, distributions are restricted to an annual spend rate of 4% of a 3-year rolling balance. The church directs half of the 4% annual draw to missions, half to the Maintenance Trust. Fund balances increase with market gains and bequests received over time.
3. Birthday Fund: Also no separation of corpus vs. accumulated gains. The fund's intent is to maintain a 4% spend rate off of the 3-year rolling balance, with proceeds typically supporting mission outreach and youth event scholarships. Fund balances increase with market gains and monthly campaign contributions from members whose birthday falls in that month.

The church previously benefited from a 4th account, the “Session Special Investment” account. Between 2008 and 2013, the church operated in a financial deficit while also choosing to pursue a variety of capital projects (including the improvement youth facilities, purchase of a church bus, and other off-budget needs) which steadily depleted this account. Saint Andrew also benefits from the Ruth Anderson Memorial (an off balance sheet account) which provides support to various mission and educational programs at the Church. This, combined with the remaining three accounts, provide a strong foundation to support long-term ministries at Saint Andrew.

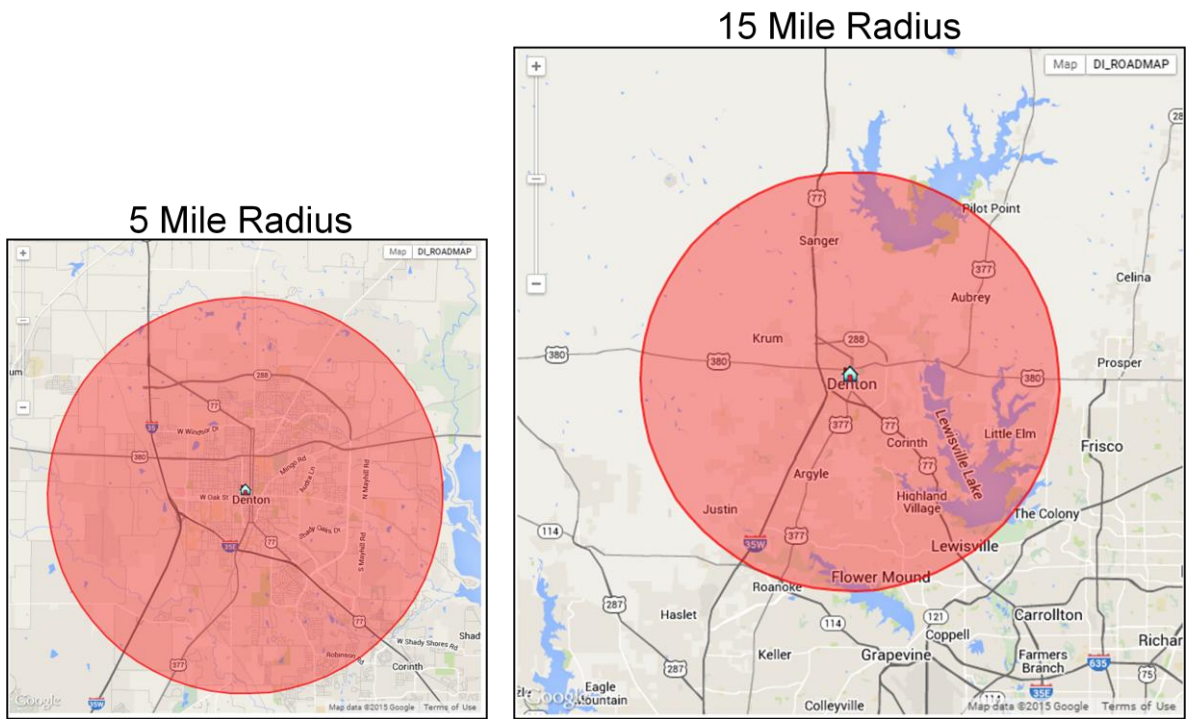


APPENDIX 3: DENTON BACKGROUND

Denton is a fabulous town. It is predominately known as a college town, being home to the University of North Texas and Texas Woman’s University. This university base drives a constant influx of college youth, new faculty and administration and international visitors. As a result, Denton benefits from a thriving arts and entertainment scene that many liken to Austin before the inevitable sprawl took its toll on that famous Texas town. With Denton’s proximity to both Dallas and Fort Worth, the city easily taps the broader economic and cultural diversity that comes with those city centers even while maintaining its own distinct identity. As one tee shirt often spotted around town says, Denton is always a few degrees cooler than Dallas – both a literal and figurative message.

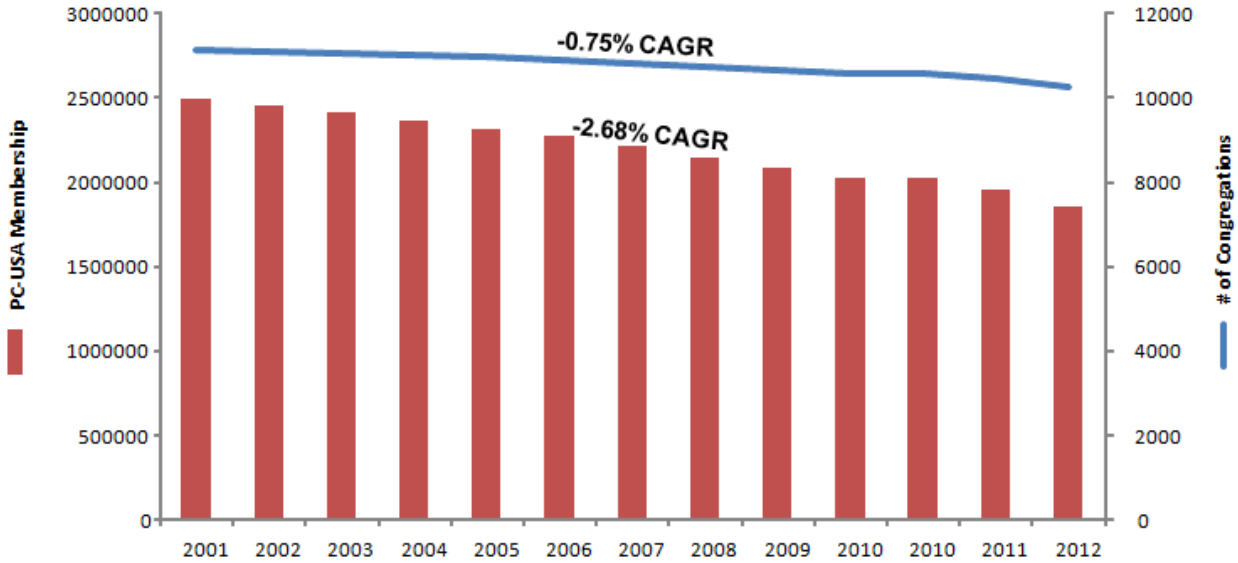
This perspective is not the result of navel gazing and internal bias. Denton is beginning to catch national attention. Denton was voted the "Best Small Town in America" by USA Today & Rand McNally (also voted the friendliest town, the most fun town, the 4th-best food town, and the 9th most patriotic town in the country). Money magazine named Denton No. 58 out of the "Top 100 Best Places to Live in America." Interestingly, the city has ranked in the top 25 of the fastest growing cities, of populations of 100,000 or more, since 2006.

Saint Andrew is located in the heart of Denton, just one block off the downtown square. Located in between the two universities and so close to downtown, Saint Andrew serves the city, but also the surrounding communities across Denton County.

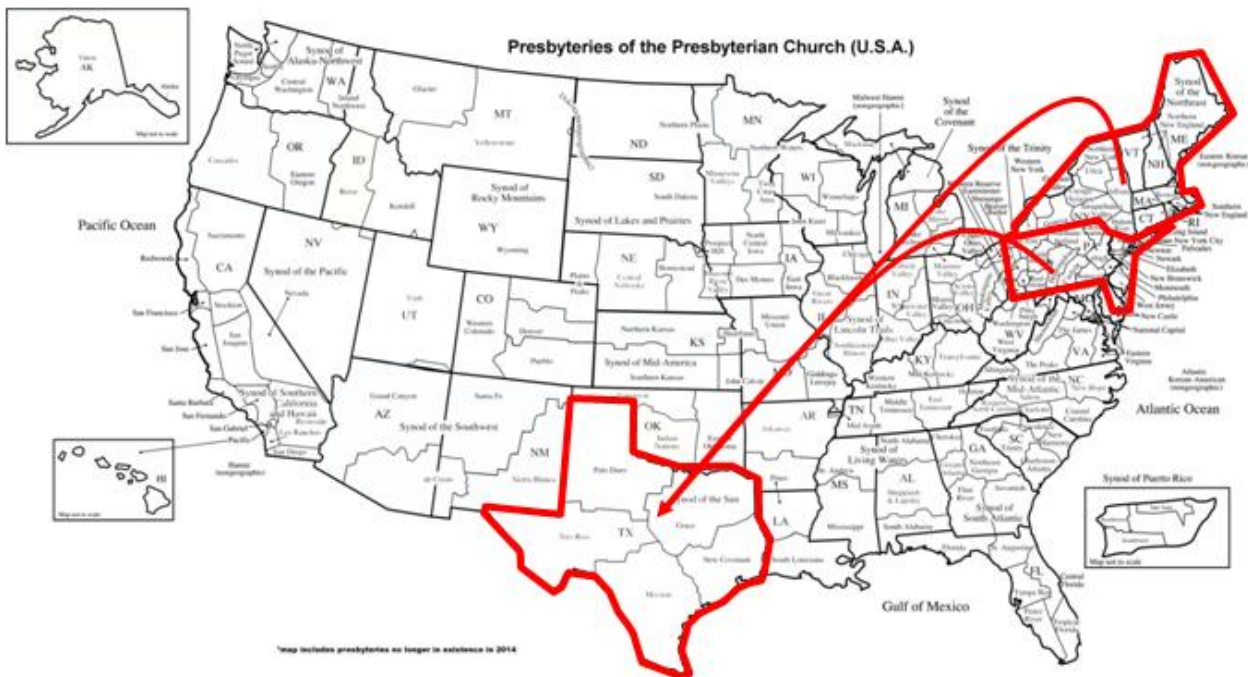


Grace Presbytery Linkage

The PC-USA, along with most "main-line" Christian denominations, has been in moderate but steady membership decline over the last decade. The number of congregations has been declining ~0.75% per year, until the recent departures by some congregations in response to the actions at the General Assembly, which probably raises this figure. Total Membership has been declining a little faster, at almost 3% a year nationwide.



While the mainline denomination trends cannot be denied, we should also note that 2 of the 3 largest PC-USA Synods are experiencing secular population shifts. Recent census data, evidenced in House of Representative district shifts, shows significant population trends away from the Northeast and toward the South. Texas has been one of the largest beneficiaries of this population migration trend.



Saint Andrew is part of Grace Presbytery, the largest Presbytery in the "Synod of the Sun" with roughly 24% of the total Presbytery membership. The Synod of the Sun consists of 11 Presbyteries across Texas, Oklahoma, Arkansas, and Louisiana. The synod represents roughly 8.1% of the total PC-USA membership.



Denton Demographic Study

As part of the Mission Study process, the team gathered a variety of demographic data about the Denton community. Using both 5-mile and 15-mile search parameters in the Grace Presbytery demographic data base, we sought to better understand “our neighbor”. For the first five indicators, no meaningful differences exist between the 5-mile (city center) and the extended 15-mile (broader Denton county view). Interestingly, both lenses show Denton will experience strong growth, have a significant increase in school age children and be embraced by a very well educated community. This is not surprising given Denton’s two universities.

Demographic Indicators for Population within 5 miles of St. Andrew

15 mile Δ

Indicator	Question	Significant Decline	Moderate Decline	Little Change	Moderate Growth	Significant Growth	15 mile Δ
1	In the 10 year future, how is this area expected to change? <small>(See Population and Families Theme)</small>						No change
2	In the 10 year future, how is the population of school age children in this area expected to change? <small>(See Age Theme)</small>						No change
3	Compared to the state, are families with children more or less likely to live in two parent households? <small>(See Population and Families Theme)</small>						No change
4	For this area, what is the general level of education of the adults 25 and older? <small>(See Education and Career Status Theme)</small>						No change
5	How diverse is the racial/ethnic mix of this area? <small>(See Community Diversity Theme)</small>						No change

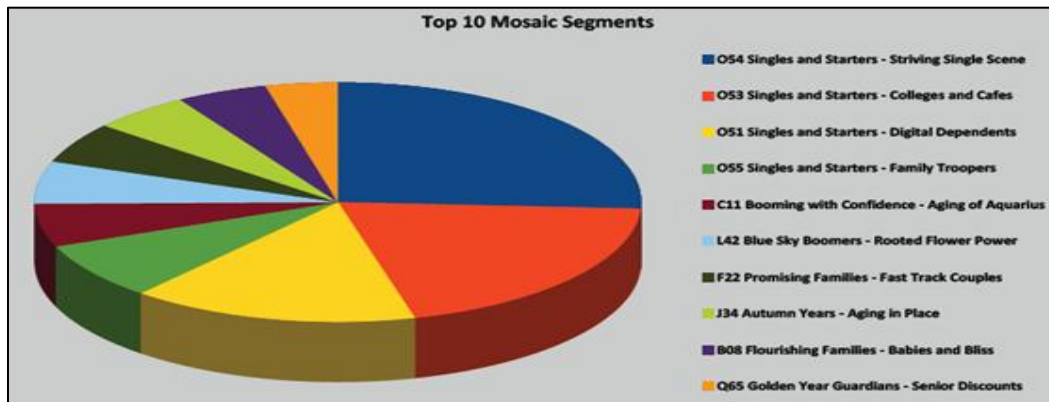
The next set of indicators diverges a bit between the 5-mile and 15-mile views, largely due to the above average incomes in the surrounding area.

Demographic Indicators for Population within 5 miles of St. Andrew

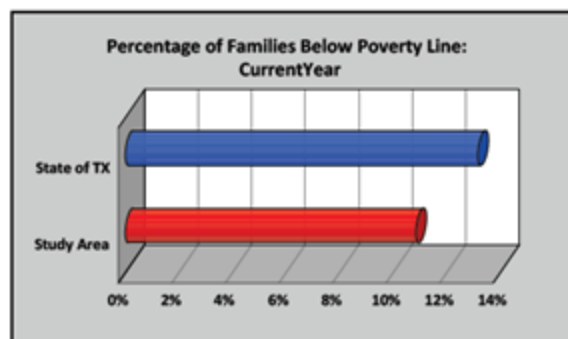
15 mile Δ

Median Family Income							
6	How does the median family income compare to the state for this area? <small>(See Financial Resources Theme)</small>	Significantly Less	Somewhat Less	About the Same	Somewhat Greater	Significantly Greater	Significantly Greater
Poverty							
7	Compared to the state, is the number of families in poverty above or below the state average? <small>(See Financial Resources Theme)</small>	Significantly Below	Somewhat Below	About the Same	Somewhat Above	Significantly Above	Significantly Below
Blue to White Collar Occupations							
8	On a continuum between blue collar and white collar occupations, where does this area fall? <small>(See Education and Career Status Theme)</small>	Very Blue Collar	Somewhat Blue	Closely Split	Somewhat White	Very White Collar	No change
Largest Racial/Ethnic Group							
9	In this area, which racial/ethnic group is the largest percentage of the population? <small>(See Community Diversity Theme)</small>	Asian (NH)	Black/African American (NH)	White (NH)	Hispanic or Latino	Pacific Islander/American Indian/Other	No change
Religiosity							
10	What is the level of religiosity in this study area? <small>(See Religiosity Theme)</small>	Very Low	Somewhat Low	Mixed	Somewhat High	Very High	No change

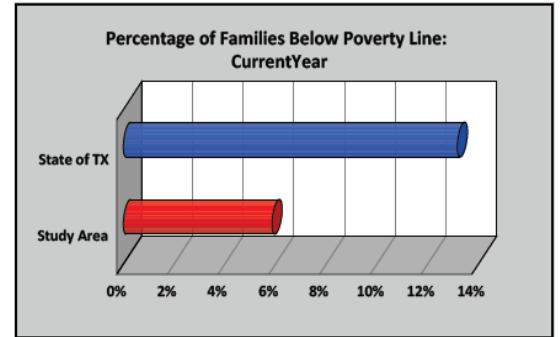
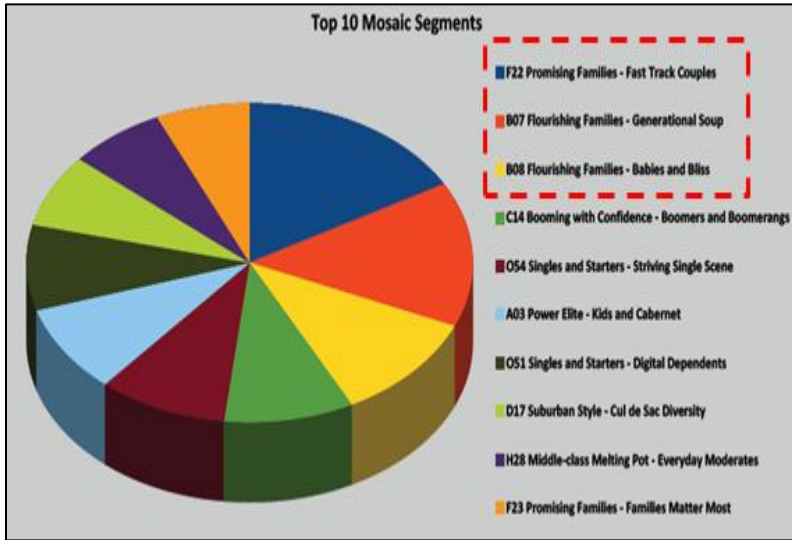
Within the 5-mile lens, the two University populations dominate the mosaic statistics. Denton's nearby neighbors are disproportionately skewed to the "Colleges and Cafes" & "Digital Dependents" segments of the "Singles and Starters" mosaic.



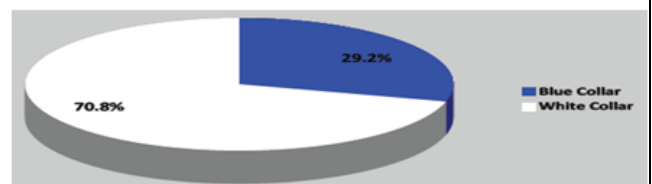
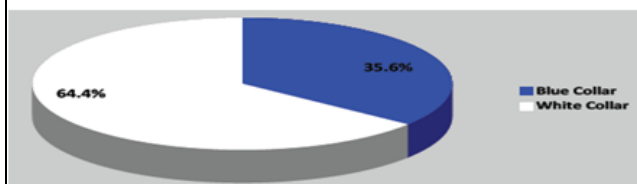
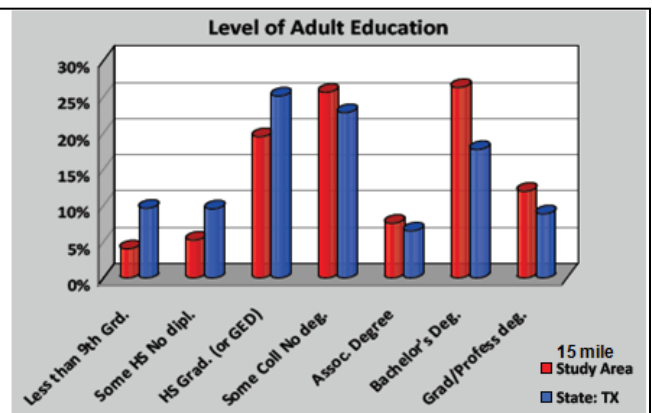
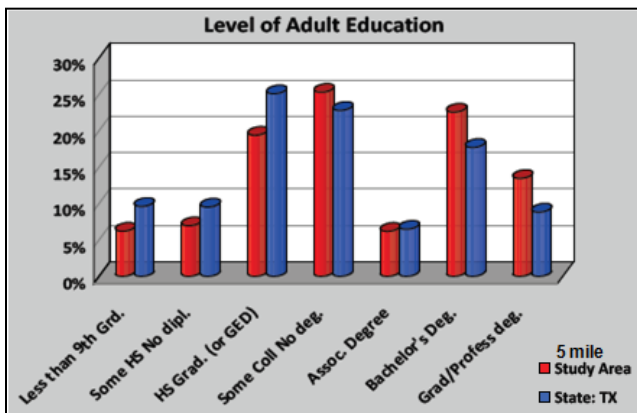
This concentration of college students tends to drive the study area's poverty metrics closer to the state average, though still meaningfully below.



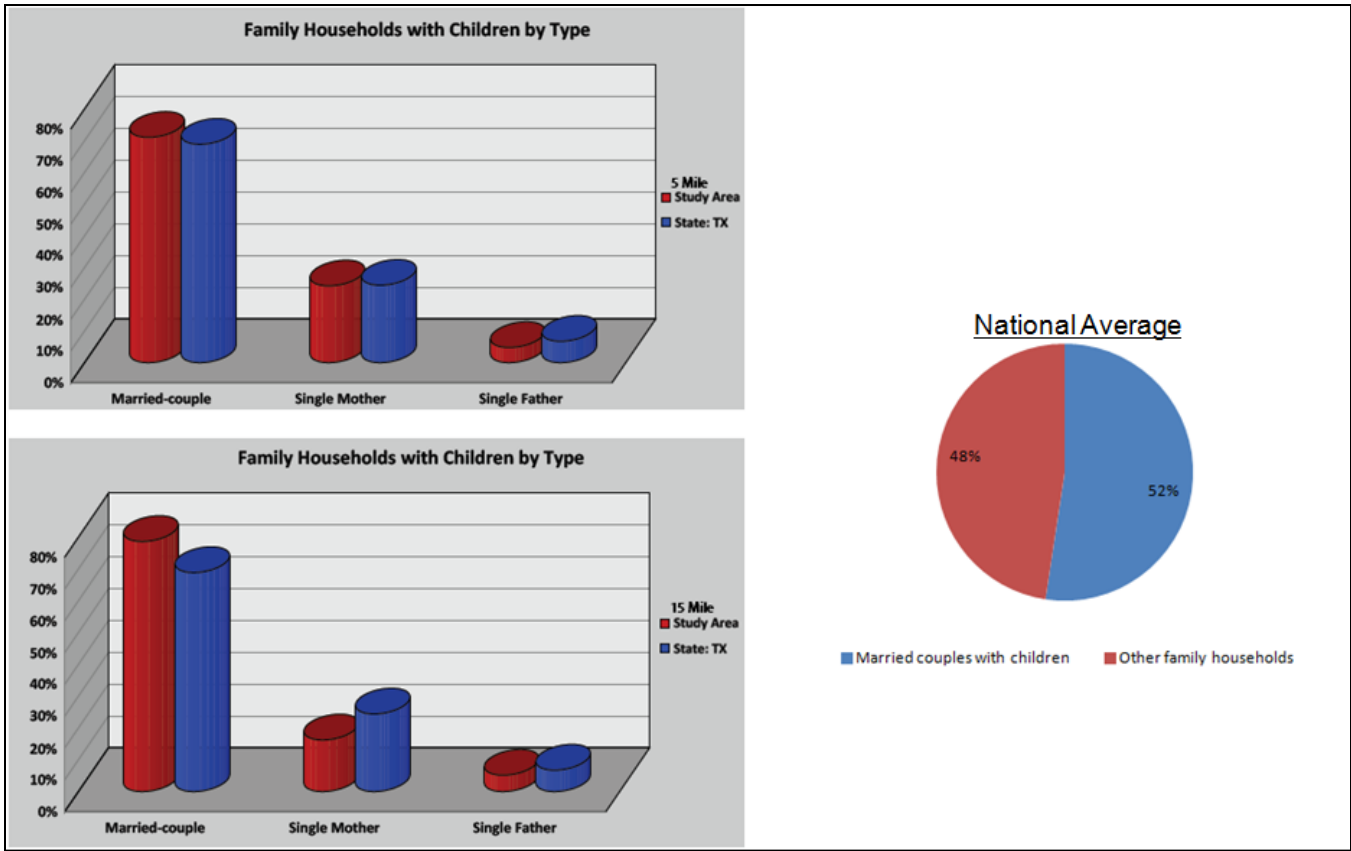
As we move to a broader view of our neighbor using the 15-mile view, the “mosaics” report gives a sense of economic strength of Denton and the surrounding area. The broader Denton area boasts 2-4X the national average in "Promising Families" and "Flourishing Families". This results in a dramatically lower series of poverty line metrics as we move away from the city center.



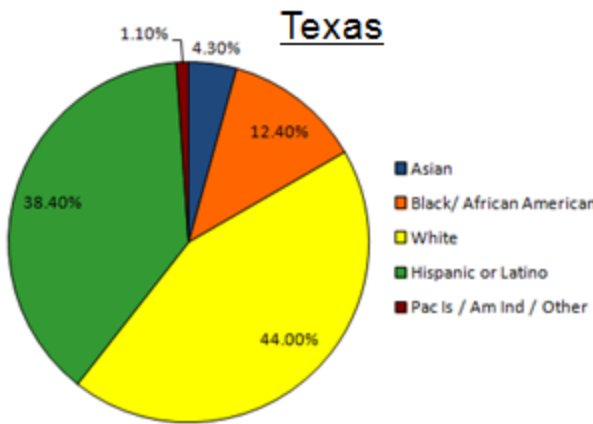
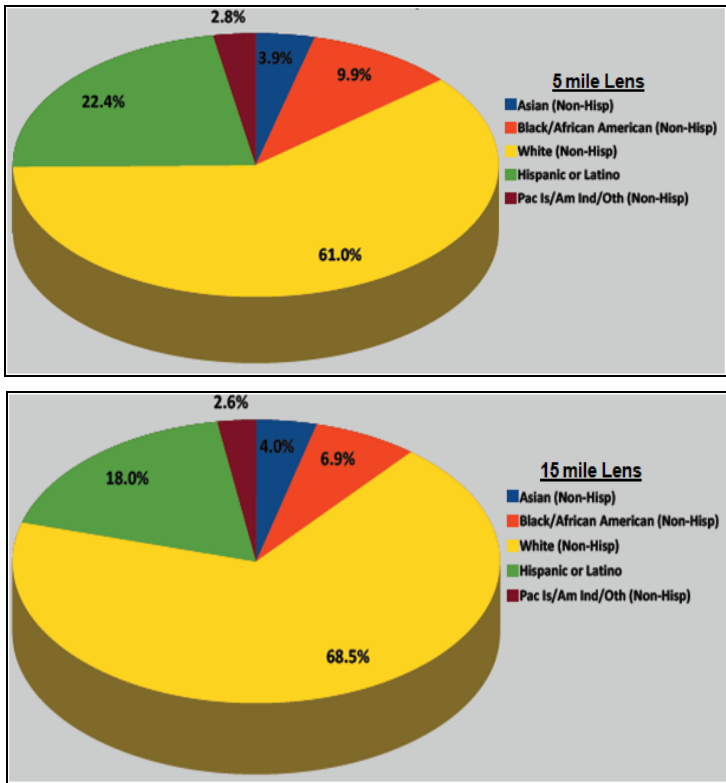
Denton and the surrounding area is fairly well educated, trending above the state average in college educated populace. While the "5-mile" view indicates moderately more "blue collar" workers, the area is predominately seen as a "white collar" community, likely due to the university and medical centers.



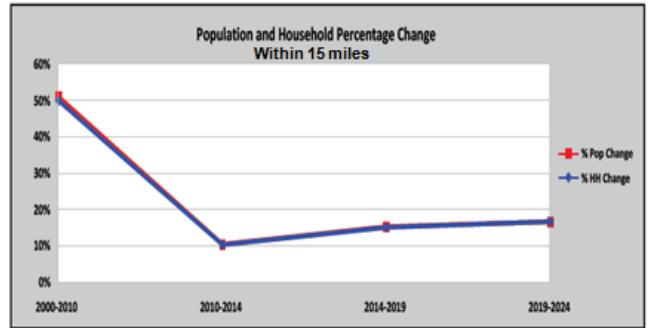
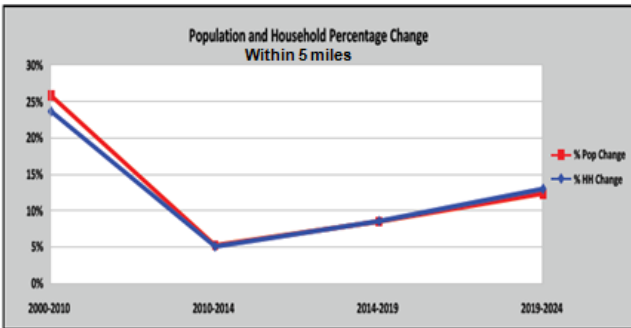
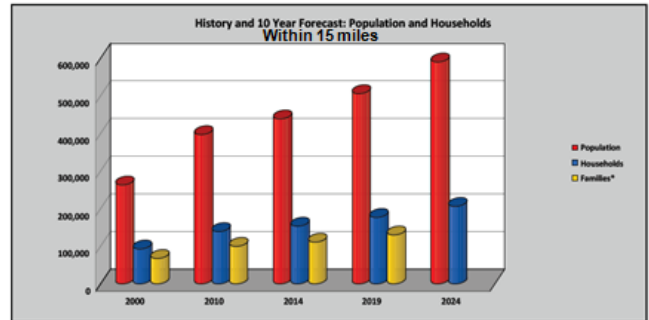
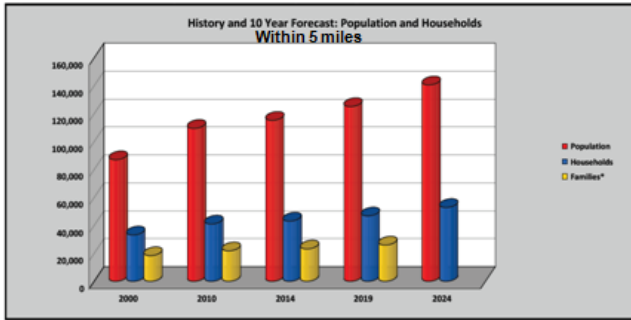
Once families are formed, they are predominately married-couples. As we move beyond city center, we find even fewer single-parent families. These trends are well above the national average.



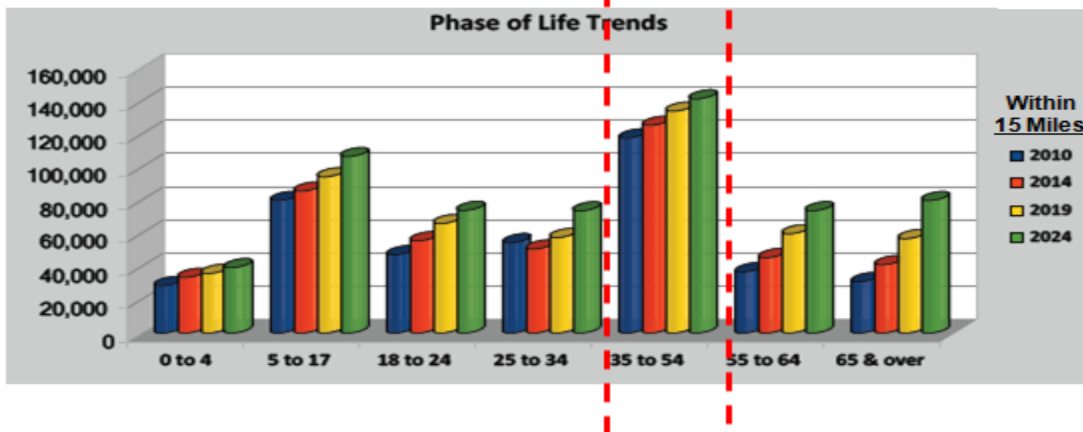
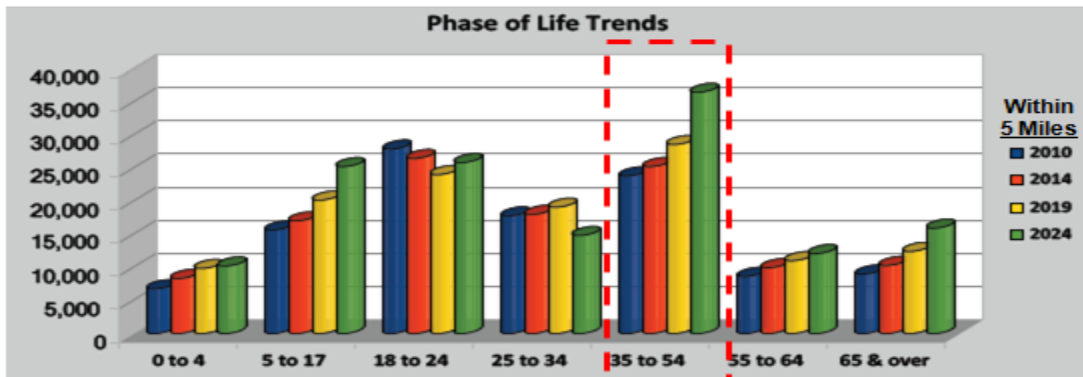
While moderate differences exist within the 5-mile and 15-mile data lenses, the racial proportions are largely similar. Denton is a largely white community, with a growing Hispanic and Latino population. This mix is meaningfully different from the overall Texas state average which has much larger Hispanic and African American mix.



Significant growth is expected over the next 10 years in families, households and population. Growth has been and will continue to be meaningfully higher around the county (within the 15 mile radius), but still quite strong within the city itself.



The 35-54 population segment will see the most growth over the next 10 years. This segment typically represents a community with family needs and growing income bases.



Finally, perhaps the most intriguing aspect of this research was the community moods and values indicators. The mission study team found the combination of high “drive for affluence” and low “sense of well being” spoke to the core of what Saint Andrew is called to do: provide a safe, welcoming place open to all to experience the love of God through Chris Jesus.

Community Mood & Values Indicators for Population within 5 miles of St. Andrew					15 mile Δ		
1	Drive for Affluence In this area, how important is the pursuit of affluence?	Very Unimportant	Somewhat Unimportant	Somewhat Important	Very Important	Extremely Important	Somewhat Unimportant
2	Devotion to Family In this area, how strong is the devotion to family?	Very Weak	Somewhat Weak	Somewhat Strong	Very Strong	Extremely Strong	Somewhat Weak
3	Commitment to Career In this area, how important are career pursuits?	Very Unimportant	Somewhat Unimportant	Important	Very Important	Extremely Important	Somewhat Unimportant
4	Concern for the Environment In this area, how strong is the concern for the environment?	Very Weak	Somewhat Weak	Somewhat Strong	Very Strong	Extremely Strong	No change
5	Practice of Altruism and Giving In this area, how strong is the practice of altruism and giving?	Very Weak	Somewhat Weak	Somewhat Strong	Very Strong	Extremely Strong	No change
6	Importance of Religious Faith In this area, how important is religious faith and practice?	Very Unimportant	Somewhat Unimportant	Important	Very Important	Extremely Important	Important
7	Entertainment Activities In this area, how active is the community in entertainment activities?	Very Inactive	Somewhat Inactive	Mixed	Somewhat Active	Very Active	Somewhat Inactive
8	Desire to Broaden Horizons In this area, how much energy is given to activities that would broaden one's horizons?	Low Energy	Minimal Energy	Moderate Energy	Significant Energy	Vigorous Energy	No change
9	Pursuit of Personal Growth In this area, how likely is this area to pursue avenues of personal growth and development?	Very Unlikely	Somewhat Unlikely	Somewhat Likely	Very Likely	Extremely Likely	No change
10	Sense of Wellbeing In this area, how high is the overall sense of wellbeing?	Very Low	Low	Moderate	Somewhat High	Extremely High	No change

Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

The survey consisted of the following questions:

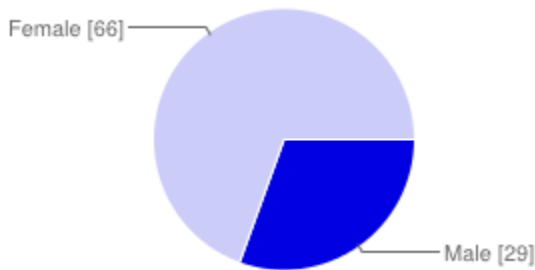
1. What should Saint Andrew be known for 5 years from now?
2. To help you grow toward Jesus' call to love God and love others...
 - a) What must Saint Andrew keep doing?
 - b) What should Saint Andrew start doing today?
 - c) Other suggestions?

On a scale of 1-10, with 1 = low and 10 = high (please circle your response)

3. How effectively has Saint Andrew helped grow your relationship with God?
4. How safe a place is Saint Andrew to explore questions about your faith?
5. How well equipped do you feel to share your faith with others?
6. How engaged are you in the ministries of Saint Andrew?
7. How warm is the welcome at Saint Andrew?
8. How comfortable are you in bringing new people to Saint Andrew?

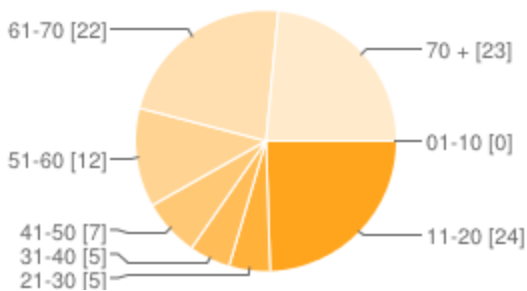
We captured a number of responses from various segments of our Church community. The majority of responses were from the women of the church, with a large representation from both our older and younger demographics:

Male / Female mix of respondents:



Male	29	28.2%
Female	66	64.1%

Age range of respondents:

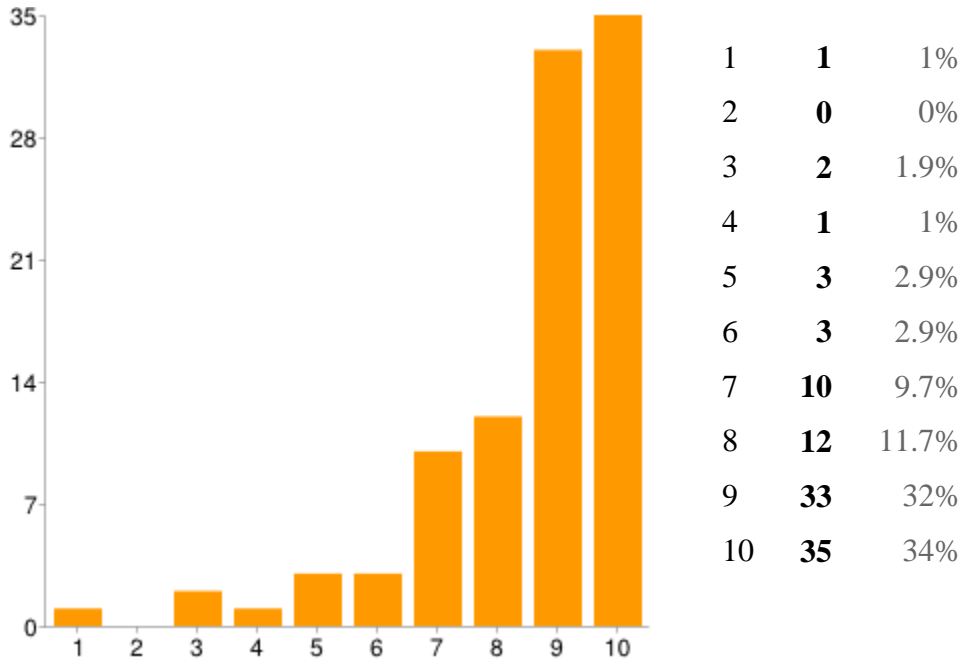


Age	#	%	Age	#	%
01-10	0	0%	41-50	7	6.8%
11-20	24	23.3%	51-60	12	11.7%
21-30	5	4.9%	61-70	22	21.4%
31-40	5	4.9%	70+	23	22.3%

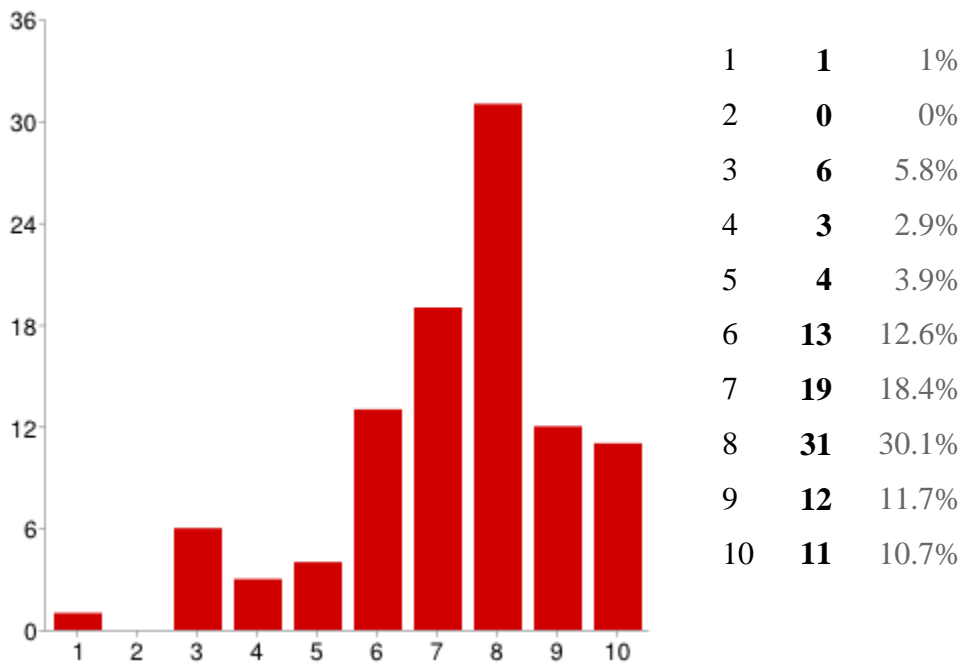
Our first three questions resulted in a wide variety of responses. The Mission Study group centered on the following messages:

- Worship: How we experience worship and interpret Scripture are very personal choices while at the same time, "wrapped" in the congregants' awareness that St. Andrew is a place where the Reformed tradition/theology are honored and fundamentally important to our stability and

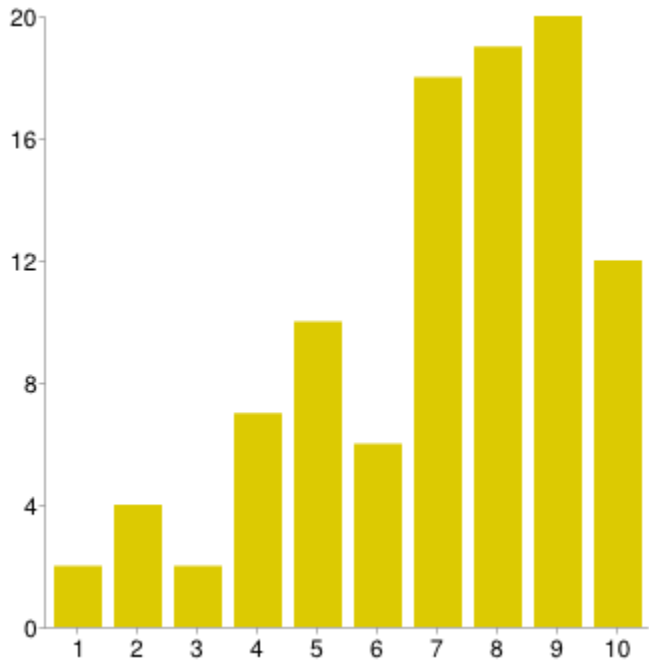
4. How safe a place is Saint Andrew to explore questions about your faith?



5. How well equipped do you feel to share your faith with others?

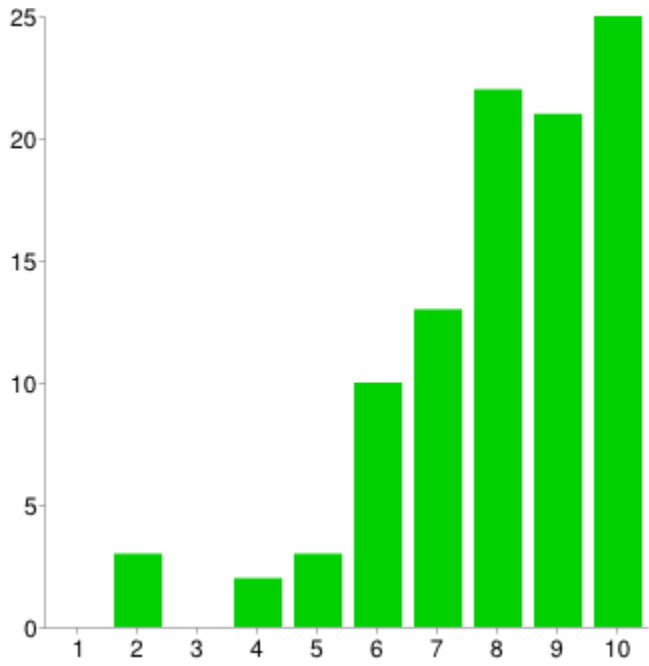


6. How engaged are you in the ministries of Saint Andrew?



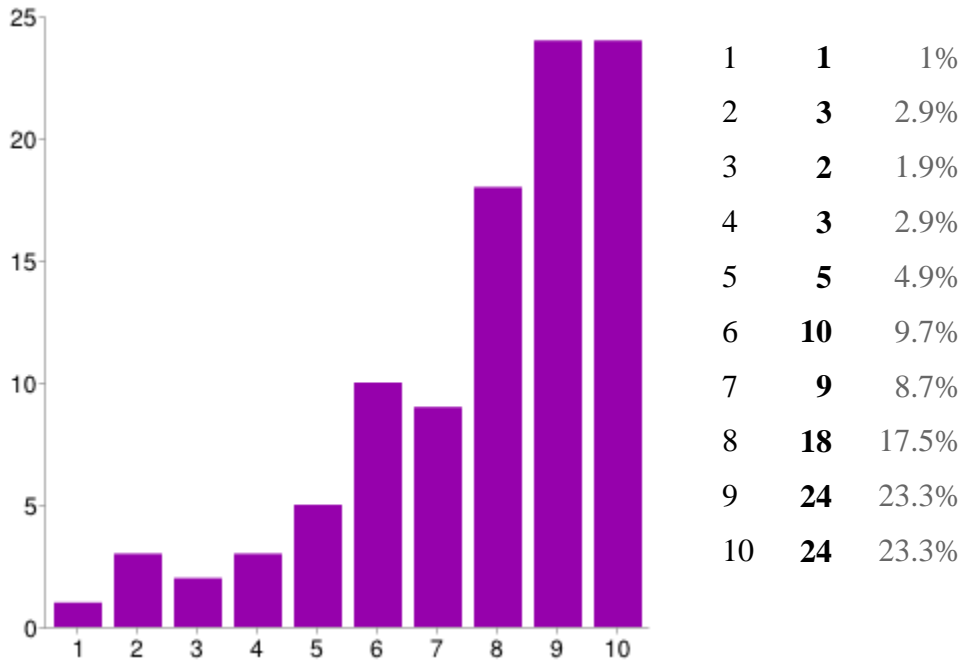
1	2	1.9%
2	4	3.9%
3	2	1.9%
4	7	6.8%
5	10	9.7%
6	6	5.8%
7	18	17.5%
8	19	18.4%
9	20	19.4%
10	12	11.7%

7. How warm is the welcome at Saint Andrew?



1	0	0%
2	3	2.9%
3	0	0%
4	2	1.9%
5	3	2.9%
6	10	9.7%
7	13	12.6%
8	22	21.4%
9	21	20.4%
10	25	24.3%

8. How comfortable are you in bringing new people to Saint Andrew?



Survey of "Less Active" Members

From the most recent attendance lists, compiled from those signing the Sunday worship service forms, a sample of 30 households were selected for follow-up telephone interviews by Mission Study team members. Reasons for their lesser degree of participation at St. Andrew included: declines in health so they are homebound, having moved out of town, concerns regarding PCUSA stands, and less interest in corporate worship in recent years. Two questions were asked to these members: 1) What do you value about St. Andrew, and 2) how could St. Andrew be a better church home for you? Responses were not identified by name and were fed into the general discussions of the committee.

APPENDIX 5 – RECENT NEWSPAPER ARTICLE

The Rev. Christy Thomas: St. Andrew service nourishes the soul

Commentary, Denton Record Chronicle

Published: 18 June 2015

On this past steamy Sunday morning, I worshipped at St. Andrew Presbyterian Church in downtown Denton.

Unlike some new arrivals on the evangelical church scene, St. Andrew's red brick facade on Oak Street looks like a church. It has long housed and sponsored the Our Daily Bread ministry. Hard-working volunteers cook and serve a free hot meal every weekday, no questions asked of the needy diners.

I've donated items but have not been at the church for worship. A gentleman greets me when I walk up. He waits for the handicap van so he can help people into the church. Upon entrance, another greeter shakes my hand and makes introductions.

I am alone. I am often ignored when I, an older woman, walk into a church alone. Immediate greetings come if I am accompanied by a male companion. The greeters swarm all over us if I have young people with me. But we older women aren't called invisible for nothing.

Not the case at St. Andrew. I am surrounded by smiling faces within moments. Most appear happy to hear that I will write about them. Several offer to sit with me, but I decline. Sitting alone aids observation and note-taking.

The traditional sanctuary with dark wooden floors and pews welcomes me. The space fills rapidly for the morning's one service at 10 a.m. – a scaled-back summer schedule.

Gentle organ music cradles us. Some congregants engage in quiet conversation. No video screens. No "get me excited" countdown timers, no video announcements to capture my attention, no photos of perfectly dressed worshippers or aerial shots of the church to awe me with its fabulousness.

Just people, music and an atmosphere of quiet anticipation. The sanctuary is mostly full of worshippers by the time the blue-robed choir proceeds to the chancel. Alan Baroody, the interim pastor, offers a "Good morning" and then makes announcements. I see that members of this congregation know and care for one another.

We call one another to worship. Strong voices from the choir support the congregation as we sing together "Morning has Broken." We pray, the pastor leading. Together we say general confession and then are given time for our own silent and personal confession.

Suddenly I am aware that prayer is not media-friendly. Churches Web-streaming their services dare not practice silence. Music, movement, words and enthusiasm fill each millisecond. The media-hungry church may not ever suggest the sorrow of looking at our own failures. Nor may it offer quiet space to seek reconciliation with God. Yet how much the human soul needs those increasingly rare and healing moments of quietness and contemplation!

We hear the Gospel reading. The children are invited to the front as the congregation sings of the treasure of welcoming these little ones in Jesus' name. Most of the churches I've visited recently do not want children in worship. They offer no special time for them. Video and game-filled rooms entice them into age-segregated fun.

With them banned from adult spaces, television audiences are shielded from the distractions and the inevitable sounds children make. But St. Andrew and other traditional Presbyterian churches celebrate the presence of children, even when they are few in worship as was the case Sunday.

I learned later that many are on a retreat together and that a large contingent of youth have just returned from a trip.

Eight glorious men's voices then treat us to a rousing rendition of "Down by the Riverside." Their joy in the music spills from them and infects all of us. We clap along with the beat. The applause that follows seems a natural response to these delightful moments.

Baroody follows the music with the Epistle reading from 2 Corinthians 5:16-21. His message on the "Fresh Air of the Kingdom" flows seamlessly from the passage. He begins with a compelling anecdote about learning to scuba dive. He describes his fear of not being able to breathe. When he learns to relax and trust his equipment, he explores with wonder the other-world beauty of the universe under the sea. The lesson: "In Christ, we've taken on a new set of spirit-breathing lungs, which allows us to live as a new creation, without anxiety, utterly at ease in the kingdom of God."

He describes the ministry of reconciliation. He likens it to "tying together the wounded, bonding them to the one Christ who asked no questions about how people came to be diseased or disabled before he reached out to heal." After the message, the congregation responds with an affirmation of faith in God, who has called us all to be reconcilers; a song and then the offering. Here, giving takes its rightful place as an act of worship. Ushers dedicate the funds to God as we sing praises to the One from whom all blessings flow.

Again, we go to prayer, both personal and as a group. Again, the glory of silent moments is evident. And again we, as a people of God, sing together and then are sent forth with blessing.

Yes, we are in church. No, it doesn't look or feel like a performance. Yes, it uses language that fewer and fewer know, the language of liturgy, of awe before a Holy God, of prayer, of confession, of silence, of inclusion, of community and care. Yes, I needed this.

THE REV. CHRISTY THOMAS can be reached at dr.christy.thomas@gmail.com. Her blog is at www.christythomas.com.