



DESIGN GROUP
International™

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3 **REPORT AND RECOMMENDATIONS**
4
5 **PRESBYTERY OF KISKIMINETAS**
6
7

8 Reported to Presbytery Council
9 14 December 2010

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11 in collaboration with Kiskiminetas Presbytery *Discerning a Way Forward* Team:
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14

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27 *Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it*
 28 *springs up; do you not perceive it? I am making a way in the wilderness and streams in the*
 29 *wasteland. The wild animals honor me, the jackals and the owls, because I provide water in*
 30 *the wilderness and streams in the wasteland, to give drink to my people, my chosen, the*
 31 *people I formed for myself that they may proclaim my praise.*

32 **Isaiah 43:18-21**

33
 34 **Executive Summary**

35 The purpose of this document is to accomplish three goals:

- 36 1. To summarize the process begun in 2010 of Discerning a Way Forward (DAWF) for the
- 37 Kiskiminetas Presbytery.
- 38 2. To provide a base for ongoing reflection, intentional conversation, and additional
- 39 learning about outcomes resulting from this first phase of a learning process focused on
- 40 understanding how Kiskiminetas fits into God's Reign.
- 41 3. To offer observations, recommendations, and a timeline for next steps.

42
 43 In January 2010 the Kiskiminetas Presbytery Council approved a process on behalf of
 44 the Presbytery and hired organizational consultant and coach Phil Bergey of Design Group
 45 International. Bergey was hired to assist in designing and implementing a facilitated
 46 process to collaboratively develop a report with recommendations to address the
 47 Presbytery's critical issues and emerging opportunities, and also to recommend changes
 48 that can help the Presbytery's constituency experience hope and meaning for being the
 49 church. The Council also communicated the importance of framing, as much as possible,
 50 Kiskiminetas' challenges from a constructive and strengths-based perspective.

51
 52 The process was designed around a coaching model of consultation focused on shared
 53 learning rather than on a traditional consulting expertise-based model. A team
 54 representing the Presbytery was appointed by the Council to work with the organizational
 55 coach. The methodological framework for this process centered on Ronald Heifetz's
 56 concept of identifying an organization's primary adaptive challenge. Activities are then
 57 focused on this adaptive challenge in order to build on existing strengths and to learn what
 58 changes can be effective in addressing the adaptive challenge. Data for this process have
 59 been gathered through session surveys and leadership interviews, as well as reviewing a
 60 range of statistics about the congregations, surrounding demographics, and leadership and
 61 financial trends.

62
 63 Observations and recommendations are offered for four sections of organizational life:
 64 relationships and communications; finances; program and staffing; and governance and
 65 structure. A brief listing of recommendations follows each of the four sections.

66
 67 A summary of outcomes in this document includes clarity about the Presbytery's:
 68 Purpose: Nurture and oversight of congregations, Nurture and oversight of ministers, and
 69 Encouragement and coordination of mission.

71 *Identified core values:* Kiskiminetas Presbytery values being accountable to one another,
 72 hospitable with each other, being respectful of others, stewarding¹ resources, and viewing
 73 the church as called to a mission-centered life.

74
 75 *Greatest strengths:* Intercultural mission trips (e.g., New Orleans), Mission partnership
 76 with the Presbyterian Church in Rwanda, The perspective and resource of Presbytery staff
 77 and Resource Center, Pulpit supply system

78
 79 *Challenges:* Adaptive leadership is the ability to differentiate between technical and
 80 adaptive challenges (see Appendix A). The DAWF Team compiled a list of technical
 81 challenges that emerged which will best be addressed within an adaptive framework. The
 82 current list is located in Appendix C. ***Kiskiminetas' primary adaptive challenge***
 83 ***focuses on imagining "beyond" itself.*** This challenge is perhaps best expressed in
 84 each of Kiskiminetas' three primary reasons for existence: Congregations: Thinking and
 85 living *beyond* the sanctuary, Leadership (Primary focus is with ordained leaders):
 86 Identifying and equipping leaders to nurture all individuals in God's love to reach *beyond*
 87 themselves, and Mission: Connecting congregations to mission opportunities which
 88 inspire them and root them in a sense of purpose and vision *beyond* themselves.
 89

90 This report ends with a recommended timeline for next steps to continue the process of
 91 learning. Based on assumptions when Council began this process, the current year's work
 92 is the beginning of several phases to address long-term sustainability.
 93

94 Phase 1 – 2010-early 2011:

95 This first phase has been an opportunity to assess and understand the context, deepen
 96 trust, and create momentum for discerning a way forward.
 97

98 Phase 2 – 2011-2012:

99 A second phase could focus on achieving stability as a Presbytery and to help
 100 congregations gain confidence in assessing and shaping the futures to which they are
 101 called.
 102

103 Phase 3 - 2013-2015:

104 A third phase could focus on attaining sustainability as a Presbytery and helping
 105 congregations to model creativity as missional communities.
 106

107 The document ends with a few concluding thoughts and an appendix section.
 108
 109

¹ Stewarding includes stewardship but also the idea of legacy and trusteeship. The DAWF Team believes this kind of stewarding can either be expressed as a narrow preservation of the past, or a bold and mission-oriented view of risking God's resources for God's Reign on earth as it is in heaven.

Context

The purpose of this document is to accomplish three goals:

1. To summarize the process begun in 2010 of Discerning a Way Forward (DAWF) for the Kiskiminetas Presbytery.
2. To provide a point of ongoing reflection and intentional conversation about outcomes resulting from this first phase of a learning process focused on understanding how Kiskiminetas fits into God's Reign.
3. To offer observations, recommendations, and a timeline for next steps.

Purpose of the Process

In January 2010 the Kiskiminetas Presbytery Council approved a process on behalf of the Presbytery and hired organizational consultant and coach Phil Bergey of Design Group International to assist in designing and implementing a facilitated process to conduct a "comprehensive organizational review." This process was to help Presbytery leaders gain clarity about the changes they face, the best direction to pursue at this time, and the best approaches to embrace. The goal of this process has been to collaboratively develop a report with recommendations that not only address the Presbytery's critical issues and emerging opportunities, but also to recommend changes that can help the Presbytery's constituency experience hope and meaning for being the church.

The Presbytery Council was clear that the process not merely result in a new mission statement but that it engage deeply with the purpose of the Presbytery to consider implications and possibilities for the future. The Council also communicated the importance of framing, as much as possible, Kiskiminetas' challenges from a constructive and strengths-based perspective.

The process reported in this document builds on earlier clarity gained when Tom Castlen facilitated a meeting of Council at which it was noted "three things seem to predominate:"

- Change: we are in the midst of change and change will continue
- Direction: we need a clearly charted course
- Approach: building on and celebrating our strengths.

At this time Council identified "three key roles of a presbytery:"

- Care and Oversight of Congregations
- Care and Oversight of Ministers
- Encourage, support and coordinate mission efforts among our congregations

Further, Council identified several basic questions:

- What is God calling us to be and do?

- 150 • What are we doing now?
- 151 • What should we be doing as we follow God’s direction?
- 152 • What do we need to be and do so we can:
 - 153 ○ Provide care and oversight of congregations?
 - 154 ○ Provide care and oversight of ministers?
 - 155 ○ Facilitate shared mission among our congregations?

156

157 The Castlen meeting ended with Council articulating what it desired from a discovery
 158 process. “Design...a process which will:”

- 159 • Help us discern answer(s) [to] the basic questions
- 160 • Help us prepare a report to the Council/Presbytery with specific, measurable
 161 recommendations: (goals/objectives) which deal with:
 - 162 ○ Critical issues we are facing as we move into the future
 - 163 ○ Organization structure to address changes and in light of possible changes in
 164 the BoO (nFOG)
 - 165 ○ Staffing pattern

166

167 *Characteristics of the Process*

168 As this process has unfolded over the past eight months, Kiskiminetas leaders directly
 169 involved in the process have shifted from using terminology that highlights a “review” to
 170 one that is focused on “discerning a way forward.” This appears to be consistent with the
 171 spirit of Council’s meeting with Castlen, as well as its first meeting with Bergey.

172

173 The process was designed around a coaching model of consultation focused on shared
 174 learning rather than on a traditional consulting expertise-based model. The coaching
 175 approach leverages the strengths of those who live in and know the organization best (a
 176 small team of Kiskiminetas leaders) while bringing appropriate objectivity (by the coach
 177 consultant) to shape a process that allows a group to gain deep trust, learn and grow
 178 together, and prayerfully test possibilities. Along the way the group gained confidence in
 179 the ability to discern what to bring along from the past, what to let go, and what to change
 180 about the future.

181

182 While this report intentionally highlights Kiskiminetas’ most significant adaptive
 183 challenge (mentioned in the Executive Summary above and in the section below called
 184 Summary of Process Outcomes), it does so from a framework of using this Presbytery’s
 185 unique strengths and values. This report and recommendations have been shaped and
 186 critiqued by the leadership group mentioned on the cover page above, however specific
 187 wording in this document is not necessarily the way each group member may have written
 188 it.

189

190

191 *Context for the Process*

192 A word about the context in which this process takes place seems in order. Kiskiminetas
 193 leaders are keenly aware of a variety of trends and conditions that shape their leadership
 194 landscape. Four of the five counties spanning the Kiskiminetas Presbytery are projected to
 195 decrease in population over the next decade. Further, the past number of years represents
 196 the deepest economic setback for our nation in the experience of most people alive today.
 197

198 A significant percentage of Kiskiminetas congregations located in rural western
 199 Pennsylvania are small in size, making it challenging to pay for traditional pastoral staff
 200 while maintaining their buildings and participating in mission. Kiskiminetas statistical
 201 data show downward trends in key measures including membership, worship attendance,
 202 financial support of the Presbytery, and Presbytery staff size; while the number of
 203 congregations able to afford a full-time pastor is decreasing and the median age of pastors
 204 is increasing.
 205

206 Despite the rather discouraging demographic context noted in the several paragraphs
 207 above, it is not the purpose of this report to wring hands and hang heads. Instead with
 208 both realism and hope the purpose of this report and related recommendations is to
 209 reframe the ministry context in ways that help leaders of the Kiskiminetas Presbytery take
 210 reasonable risks to make necessary adaptations in order to find a way forward by God's
 211 grace.
 212

213 Several tools were presented to the Presbytery Council in April that shaped the
 214 discovery process over the past eight months and as well as this document. The first is
 215 called Theory U, a discernment-based approach to change by Otto Scharmer (see Appendix
 216 B for a diagram of Theory U). Theory U is essentially a process of becoming aware of
 217 change in ways that honor the best of the past while also being aware of what—like a
 218 seedling poking through the soil—is already beginning to emerge as the future unfolds.
 219 Like the scripture text on page 2 from Isaiah 43, the leadership art and the spiritual heart
 220 is about the task of perceiving with fresh eyes and deep faith to what God is already doing
 221 within and around us.
 222

223 A second tool influencing this report and recommendations below is the practice of
 224 Adaptive Leadership as developed by Ronald Heifetz. In short, adaptive leadership is the
 225 ability to differentiate between technical and adaptive challenges (see Appendix A).
 226 Technical challenges are ones for which there is a known solution. For these challenges we
 227 know what the solution is and essentially need to apply the appropriate “fix.” An example
 228 of a technical challenge is a congregation's broken furnace. We know what the solution is,
 229 but need to rally the money and expertise to resolve it.
 230

231 In contrast to technical challenges that have known solutions, adaptive challenges are
 232 ones which we simply do not know how to resolve. In fact, frequently adaptive challenges
 233 are difficult even to name and frame since they are more complex and may exist due to
 234 multiple factors. Because they are difficult to frame, identifying solutions for them is even
 235 more difficult. Rather than “fixing” adaptive challenges, we talk of “learning” about
 236 adaptive challenges in order to change our approach or behavior. An example of an
 237 adaptive challenge is responding to a diagnosis of a terminal illness. Rather than simply
 238 fixing an illness like this, we immediately try to learn about the illness and try to
 239 understand a myriad of complicated questions like: Why did this happen? What needs to
 240 happen next? What are my treatment options? How will I keep my job while addressing
 241 this illness? How will I make the necessary life-style changes to adjust to this illness?
 242

243 A Presbytery—and congregations—are not unlike the above examples. Presbyteries face
 244 both technical and adaptive challenges. In this report, a small group of Kiskiminetas
 245 leaders spent considerable time over the past eight months trying to discern the difference
 246 between the Presbytery’s technical challenges and its adaptive ones. The group then
 247 focused what it believed was the central or primary adaptive challenge expressed in each of
 248 the three aspects of the Presbytery’s purpose. This report and corresponding
 249 recommendations address the learning and change that lie ahead as Kiskiminetas uses its
 250 unique strengths and values to address this challenge over the next season of the
 251 Presbytery’s life.
 252

253 **Process Overview**

254 *Developing a DAWF Team*

255 Kiskiminetas Presbytery Council appointed a seven-person discovery team to work with
 256 the coach on the task of addressing the work laid out at the meeting with Tom Castlen. The
 257 team chose the name *Discerning a Way Forward* (DAWF) to identify the process. The
 258 DAWF team was chaired by Scott Hauser. He and Moderator-Elect Debbie McCanna, who
 259 served as vice-chair of the team, met monthly with the coach to guide the team and the
 260 process. Others on the team are Michele Gaskill, Bill Milligan, Dave Murphy, Darla
 261 Revenaugh, and General Presbyter Wayne Yost. The coach met in person with the team
 262 on three occasions, and interacted several times by phone or Skype as well. The coach also
 263 visited two Kiskiminetas congregations for Sunday worship to sample congregational life.
 264 As reported to the Presbytery Council on April 6 in Yatesboro, the role of coach to the
 265 process is five-fold: Listen, Amplify, Support, Challenge, Recommend. This report
 266 attempts to address each of these.
 267

268 *Surveying Constituency*

269 The DAWF team’s first interaction with the Presbytery was in the form of a survey it
 270 developed for response from each session (see Appendix D). The survey was designed to
 271 query congregational leaders across the Presbytery on basic questions about the

272 congregation's activities, interaction with the Presbytery, and what resources are most
 273 used or needed. The return rate from the sessions was 39 percent (33 of 85). The responses
 274 were used to develop the next step: interviews.

275

276 *Interviewing Constituency*

277 Building on observations and learning from the surveys, the DAWF team and coach
 278 designed questions for in-depth interviews of a representative cross-section of Presbytery
 279 leaders. Interview questions included learning more about involvement in mission
 280 partnerships, understanding how to improve the Presbytery's communications with
 281 congregations, querying congregations' activities with their surrounding neighborhoods,
 282 and trying to gauge the spiritual vitality of congregations. The DAWF team compiled and
 283 analyzed 31 interview responses to identify Kiskiminetas strengths, technical challenges,
 284 and adaptive challenges.

285

286 *Differentiating between Adaptive and Technical Challenges*

287 With the data and analysis from interviews, surveys, readings, and multiple discussions
 288 from monthly meetings, the DAWF team began discerning Kiskiminetas' values and
 289 sorting which challenges are technical and which are primarily adaptive. Spirited
 290 discussion around values led the team to come to agreement about how the Presbytery's
 291 unique strengths could assist in learning about and addressing its primary adaptive
 292 challenge.

293

294 **Observations and Recommendations**

295 There is plenty to celebrate about the Kiskiminetas Presbytery and much on which to
 296 build. Overall the Presbytery is running as an orderly organization. There are also deep
 297 long-term concerns attributable largely to the composition and location of the Presbytery.
 298 Yet from a strengths-based approach, these concerns and challenges are the building
 299 blocks for opportunities.

300

301 The Presbytery does not lack for information. GP Wayne Yost has plentiful notes, vast
 302 data, and ample analysis. The summary comments below are sectioned into: relationships
 303 and communications; finances; program and staffing; and governance and structure. A
 304 brief listing of recommendations follows each section.

305

306 *Relationships and Communications*

307 Geography and distance across the Presbytery does not appear to present significant
 308 challenges relative to other judicatory bodies. This becomes apparent in the expectation
 309 that face-to-face Presbytery and committee meetings are the norm despite some leaders
 310 traveling several hours each time. It is also demonstrated by a physical resource center that
 311 continues to operate with the support of supplemental mailing services.

312

313 Among leaders there appears to be evidence of considerable good faith. Staff members
314 report little difficulty filling Presbytery-wide appointments and assignments. And while
315 the DAWF team desired a higher level of participation from sessions returning their
316 surveys, a 39 percent rate of return indicates relatively good participation. Further, the
317 majority of surveys returned indicated an intention to participate in the Presbytery at the
318 same or increased levels of engagement.
319

320 We might expect the sessions that responded to surveys to be weighted toward favorable
321 engagement, yet the nature of the survey questions also provided ample and open-ended
322 opportunity for those with concerns to note them. Likewise, the interviews which spanned
323 across the Presbytery intentionally sought a range of voices. The message remained
324 consistently constructive. Despite this fairly strong demonstration of support, surveys and
325 interviews surfaced a dynamic in Kiskiminetas Presbytery that is not unusual. The further
326 one gets from the pew, the less one understands and trusts the institutional church. The
327 DAWF team and staff would do well to use this information to continue shaping the
328 message in and forms of communication with the constituency to help people in the pew
329 appreciate how the Presbytery supports the ministries of congregations.
330

331 One way Kiskiminetas is working to build trusting relationships throughout the
332 Presbytery is by participating with the Synod to completely revamp the Kiskiminetas
333 website. This is promising on several levels. It will help improve a resource that contains
334 useful information but is not easy to navigate. It will be easier for staff and committees to
335 update the site. It will also integrate new forms of technology making it easier to use Skype
336 and other tools to convene virtual meetings and share more resources digitally. Based on
337 survey and interview responses, much of the Presbytery is ready for more interactive
338 communication to decrease the number of the physical meetings to save fuel and time.
339 Some within the constituency will welcome increased virtual meetings. Others who are less
340 comfortable with technology may need specific training to help them access digital forms
341 of communication.
342

343 Over the past year formal communications have been diminished due in part to a
344 smaller staff team following the departure of the Associate General Presbyter and one
345 support staff member with primary responsibility for the newsletter. Surveys and
346 interviews each drew attention to the need to enhance Presbytery communications.
347 Responses showed information gaps among some session leaders regarding what
348 Kiskiminetas Presbytery is and does, and how the Presbytery spends per capita dollars.
349 Staff members are aware of this and are making plans to address this.
350

351 It is indeed a challenge to provide both a unifying and inspiring story as well as timely
352 information on a limited budget. Due to the busy pace of congregational leaders and their
353 members, schedules are full of competing demands. How does a Presbytery communicate

354 meaningfully with these folks? In addition to competing with a myriad of communications
 355 in daily North American life, the Presbytery also faces a delivery challenge as some
 356 congregations and their leaders continue to prefer paper-based communications instead of
 357 digitally-based electronic communications which are more flexible, instantaneous, and
 358 inexpensive to send and receive.

359
 360 **RECOMMENDATIONS regarding Relationships and Communications:**

- 361 1. Continue investing in quality face-to-face opportunities for people across the Presbytery
 362 to meet together, worship together, and share their stories with each other.
- 363 2. Build on learnings and potential of the Kiski-Rwanda Partnership and domestic mission
 364 trips. Find creative ways to link these learnings to emerging opportunities in and among
 365 Kiskiminetas congregations.
- 366 3. Move forward with web site development as quickly as possible. Secure webmaster(s)
 367 (volunteer if necessary) to assure a vibrant, fully-functional, information-rich, and
 368 relevant web site at all times.
- 369 4. Continue to invest in multiple forms of communication with the constituency.
- 370 a. Continue finding ways to offset postage-heavy communication expenses by
 371 leveraging web-based interactive tools.
- 372 b. Provide both communications that help unite the Presbytery as well as timely
 373 information-oriented communications (for example, a newsletter delivered six
 374 times a year can share stories that unite and teach but is not a useful method of
 375 sharing time-sensitive details about opportunities and needs).
- 376 c. Aggressively pursue electronic contacts with congregations lacking paid staff and
 377 with leaders not eager to embrace digital information delivery. To be reasonably
 378 effective, the Presbytery would maintain at least one electronic contact person in
 379 each congregation.

380
 381 * * * * *

382 *Finances*

383 There are a number of financial trends that affect Kiskiminetas Presbytery. In general
 384 people increasingly want to be more connected to their giving. In many ways this is a good
 385 situation. It is a welcome development since being divorced from our money can
 386 demonstrate an unhealthy expression of our stewardship: "I'm too busy to care, so I'll just
 387 send money." Yet this trend affects how the church has been organized over the past half-
 388 century or more.

389
 390 One way this trend toward being more connected to our giving impacts Kiskiminetas is
 391 in the form of donors designating that their money be used for specific areas of ministry
 392 rather than having it flow into a unified fund. Many people prefer to give their money to
 393 what they consider "mission" priorities, often at the expense of what they consider

394 administration, or worse, they may call “overhead” anything that doesn’t fit their
395 description of mission.

396

397 On one hand, who could fault the constituency for wanting to be part of something they
398 perceive as changing lives? And yet on the other hand, those who work within any
399 organization will acknowledge that some form of structure is needed to carry out that
400 mission. And structure requires financial support as well. Embedded within this challenge
401 are less tangible factors like trust and communications, as well as ability to make
402 adjustments and/or demonstrate the value that is added by a particular structure.

403

404 Compounding this personalizing trend is the reality that many who attend church do not
405 have a direct or personal relationship with the Presbytery (or with the Synod or General
406 Assembly for that matter). As noted above, it is perhaps simply human not to
407 automatically trust what we do not know well. Additionally, more than a few stories in the
408 news demonstrate ways in which religious institutions at times violate the trust of those
409 who donate money or volunteer time. Since a Presbytery is part of the broader religious
410 system, a form of institutional *guilt by association* runs in the back of our collective mind.

411

412 However one chooses to state the above dynamic, another current trend impacting
413 Kiskiminetas is a shift that favors local interests. This is surely related to the trust and
414 communications dynamic noted above, but it also stems from the broader shift in which
415 the world has become smaller through technology and transportation. Mission is no longer
416 viewed as “over there,” as only “foreign.” Today we are well aware of the way the world is
417 coming to us. Even in rural areas we are impacted by these changes.

418

419 Again this can be a positive situation. Whether our neighbors’ ancestors migrated to
420 America centuries ago, or whether they themselves migrated to our town last month,
421 viewing others as people with whom to share our faith is a healthy development. As the
422 DAWF team and staff noted, spending money on our congregation is wonderful when it is
423 expanding our ministry into the lives of others. When we spend money *beyond* ourselves,
424 it can be a healthy expression of the Gospel message. The DAWF team wrestled with how
425 congregations can discern with integrity when they are spending their money on mission
426 in their own neighborhood and when they are spending it primarily on their own
427 “overhead” of building maintenance and heat and light. What is the right balance? How
428 does each congregation decide?

428

429 A related and messy conversation regarding finances involves the philosophy of
430 budgeting and accounting with respect to the trends above. Essentially it is a question of
431 balance and values. By what measurement does the Presbytery increase its per capita
432 figure compared with reducing overall budget and/or shifting the roles of what is currently
433 paid to staff to correspond with the trend above toward mission and away from the unified
434 administrative portion of the budget?

435
 436 To the point, is a General Presbyter only an administrative position? Or in light of the
 437 shift above in which the congregation is increasingly viewed as the mission field, what
 438 portion of a staff person who resources these congregations on the new mission field can
 439 legitimately be funded from mission dollars? One could argue that there are comparable
 440 administrative expenses funding a missionary's role in a foreign country. Which perhaps
 441 raises questions like: By what criteria does the Presbytery decide what portion of
 442 Presbytery staff is mission? Administration?
 443

444 **RECOMMENDATIONS regarding Finances:**

- 445 1. That the Presbytery Council discern whom to convene to resolve by what criteria
 446 decisions are to be made regarding guidelines for setting or changing the per capita
 447 figure, how to determine what gets funded from mission dollars compared with per
 448 capita dollars, and perhaps even whether or when to change the amount of money the
 449 Presbytery keeps compared with the amounts it forwards to the larger church. In an
 450 increasingly missional church, it is vital that both administrative and diaconal/mission-
 451 related groups agree on the process for making these decisions. This dynamic likely also
 452 exists in many congregations.
- 453 2. Select two or more priorities in the next two years to increase the intentionality of
 454 funding the Presbytery as it focuses its support of congregations. Options include:
 - 455 a. Explore innovative means of raising new funds that could expand Kiskiminetas'
 456 strengths and opportunities (e.g., secure a volunteer grant-writer to underwrite
 457 travel expenses for the Kiski-Rwanda Partnership)
 - 458 b. Develop a capacity-building campaign for the Presbytery which builds on
 459 Kiskiminetas' strengths.
 - 460 c. Highlight best practices across the Presbytery for preaching and teach about
 461 tithing, stewardship, and living beyond ourselves.
 - 462 d. Commission writers across the Presbytery to share their dreams and ideas about
 463 how to best balance the interdependency of Mission, Ministry, and Maintenance.
 - 464 e. Continue evaluating Kiskiminetas' mission and ministry in light of the reality of
 465 flat or shrinking Presbytery budget.

466 * * * * *

467 *Program and Staffing*

468 Following 15 years of ministry with Kiskiminetas, the Associate Presbyter left for
 469 another position and this staff opening was not filled in 2010. This decrease in total staff
 470 time impacted Presbytery staff and committees, resulting in less resourcing activity, less
 471 capacity for staff to respond quickly, and less leadership and follow-through support for
 472 several committees, including Committee on Transformational Ministry and Committee on
 473 Preparation for Ministry, especially relative to the training of Commissioned Lay Pastors
 474 (CLPs). Although this DAWF process was put in motion to address issues larger than
 475

476 Presbytery staffing, the resulting process and focus on using Kiskiminetas' strengths and
 477 values to address its primary adaptive challenge will also impact program and staffing over
 478 time.

479
 480 Changes to the Presbytery web site will allow staff to do more resourcing online,
 481 however a portion of leaders and members in the constituency continue to request paper-
 482 based communications and delivery of resources which tends to keep communication
 483 responses more complex, time consuming and expensive.

484
 485 Presbytery staff evaluations and annual compensation reviews appear to have low
 486 priority throughout the system. For example, the General Presbyter was formally evaluated
 487 at the end of his first two five-year segments of service, but has not been formally
 488 evaluated in the decade since then despite the condition being listed in the position
 489 description. Likewise other staff members have not been evaluated recently by the General
 490 Presbyter. At the least, this misses opportunities to strengthen relationships and morale,
 491 and assure that Presbytery staff members are working at the desired priorities and in ways
 492 that live up to their potential. At worst, it exposes the Presbytery to a variety of potential
 493 accusations if a staff member were to do something unethical or illegal that could be shown
 494 to result from negligence in supervising the General Presbyter. One DAWF team member
 495 noted Kiskiminetas' tendency to look back with excellent recall but not necessarily being
 496 strong on proactive leadership like succession planning and ministry plan development
 497 that works within PC (USA) polity while also being intentional about leadership for the
 498 next decade.

499
 500 Throughout this process the General Presbyter told the coach and the DAWF Team that
 501 from his perspective "everything is on the table, including me and my role." He has been
 502 cooperative throughout the process, including offering not to be among the few who meet
 503 monthly with the coach in order to create as much space as possible for solutions to
 504 emerge. The consultant and DAWF Team engaged the General Presbyter about his
 505 intended future with the Presbytery. He indicated his interest in continuing as long as that
 506 is the Presbytery's desire. He stated clearly he is not interested in a "retirement glide," but
 507 wants to help the Presbytery move into the next season of its ministry. The process did not
 508 surface any substantive personnel-related issues. It will be vital that the Council and the
 509 General Presbyter are clear about expectations of each other in the next years in order to
 510 maximize the Presbytery's intention to address its primary adaptive challenge.

511
 512 **RECOMMENDATIONS regarding Program and Staffing:**

- 513 1. Reinstate formal evaluation of the General Presbyter as directed by Presbytery
 514 policy and require the GP to evaluate staff who report to him as per Presbytery
 515 policy. If policy is unclear, these policies need to be brought in line with reasonable
 516 expectations to assure appropriate accountability.

517 a. The consultant notes that the Kiskiminetas General Presbyter's
 518 compensation is 2nd lowest out of 16 Presbyteries in the Synod, while
 519 Kiskiminetas as a Presbytery is 6th largest in both number of members and
 520 congregations. This may inform the above reference to evaluation and
 521 expectations. It may also become a factor in the future when a leadership
 522 transition occurs.

523 2. Reviewing staffing needs and specific personnel performance must be included in
 524 the larger review of program in a subsequent phase as addressed later in this
 525 document.

526 a. The DAWF team and the consultant recommend that the Council not replace
 527 the position of Associate General Presbyter until further review in a future
 528 phase outlined below.

529 b. An excellent Presbyterian resource for evaluating staff needs and
 530 performance is Jill Hudson's *When Better Isn't Enough: Evaluation Tools*
 531 *for the 21st Century Church*.

532 * * * * *

533 *Governance and Structure*

534 This report and corresponding recommendations suggest very little in structural
 535 changes at this time. The reasons for this are multiple:

- 537 1. The current process led by the Presbyterian Church (USA) General Assembly
 538 regarding a proposed new form of government (nFOG) may yet have implications
 539 on the range of structural change that would be permitted by the Book of Order. It
 540 seems prudent to wait until the General Assembly proposals are ratified before
 541 making governance and structural changes.
- 542 2. Using principles central to Scharmer's Theory U mentioned above and shown in
 543 Appendix B below, deep organizational transformation involves first addressing an
 544 organization's being and purpose. As Kiskiminetas Presbytery addresses this over
 545 the next number of years, the changes to structure will become obvious rather than
 546 spending precious energy merely shifting structural form without first addressing
 547 the primary points of leverage.
- 548 3. While a few areas of the current structure are not functioning fully, based on
 549 conversations with staff and the DAWF team, there appear to be no aspects of the
 550 current structure that would limit the Presbytery from addressing its primary
 551 adaptive challenge framed below. Changes to governance and structure will almost
 552 certainly be needed in a few years if adaptive challenges are addressed consistently
 553 and successfully, however making structural changes at this time would mostly
 554 distract the Presbytery from placing focused change on addressing its adaptive
 555 challenge.
- 556 4. Kiskiminetas Presbytery appears to innately have a capacity and a pattern of making
 557 adjustments to Presbytery life along its journey in order to meet its context. For

558 example, faced with the reality of being a rural Presbytery with many small
 559 congregations, it embraced the image of being a first call Presbytery rather than
 560 being frustrated at the number of younger or first call pastors it received. This is an
 561 example of Kiskiminetas' ability to adapt in ways that use its uniqueness and its
 562 reality. It is a matter of perspective whether it is somehow inherently or necessarily
 563 *bad* or *good* to receive "new" pastors. Related adjustments have been made over the
 564 years as Kiskiminetas developed training programs for commissioned lay pastors
 565 (CLP). While these adjustments are more programmatic than governance-related,
 566 they nonetheless demonstrate this Presbytery's capacity to work within the current
 567 structure for now.

568 **RECOMMENDATIONS regarding Governance and Structure:**

- 569 1. Wait to make any substantive changes to Presbytery governance or structure until Phase
 570 2 or 3 of this process.
- 571 a. Eventually the Presbytery may benefit from a model in which the Presbytery
 572 Council operates using a "board" governance priority. The current model in
 573 which each committee of the Presbytery is represented on a "council" is effective
 574 for running programs but has difficulty making proactive system-wide decisions
 575 about priorities and re-allocation of resources. A governance board would be
 576 comprised of members based on specific leadership and other gifts rather than
 577 positional/committee roles. All members would be focused on representing the
 578 Presbytery as a whole rather than on particular committees. Board members
 579 would bring a broad range of gifts and perspectives necessary to run an
 580 organization, ranging from theological to financial to management to education.
 581 A board's function is primarily to assure the organization is living out its stated
 582 mission, has a compelling vision, and would make decisions about policy,
 583 delegating all implementation to staff and ministry committees or teams.
- 584 b. Increasingly it may be beneficial for the Presbytery to create time/space for
 585 general or focused discussions at each (or at least during occasional meetings) to
 586 spend quality time simply listening to each other, engaging in constructive
 587 conflict over important matters, and learning together in order to discern what to
 588 keep, what to let go, and what to make room for as a Presbytery.

590 **Summary of Process Outcomes**

591 *Clarity about Kiskiminetas Presbytery's purpose:*

- 592 • Nurture and oversight of congregations
- 593 • Nurture and oversight of ministers
- 594 • Encouragement and coordination of mission

595 *Clarity about Kiskiminetas Presbytery's identified core values:*

598 Kiskiminetas Presbytery values being accountable to one another, hospitable with each
 599 other, being respectful of others, stewarding² resources, and viewing the church as
 600 called to a mission-centered life.

601
 602 *Clarity about Kiskiminetas Presbytery's greatest strengths:*

- 603 • Intercultural mission trips (e.g., New Orleans)
- 604 • Mission partnership with the Presbyterian Church in Rwanda
- 605 • The perspective and resource of Presbytery staff and Resource Center
- 606 • Pulpit supply system

607
 608 *Clarity about Kiskiminetas Presbytery's challenges:*

609 As noted above, adaptive leadership is the ability to differentiate between technical and
 610 adaptive challenges (see Appendix A). *Technical* challenges are ones for which there is a
 611 known solution. For these challenges we know what the solution is and essentially need to
 612 apply the appropriate “fix.”

613
 614 In contrast, *adaptive* challenges are ones which we simply do not know how to resolve,
 615 and often do not know how to adequately name them. Because they are difficult to name
 616 and frame, identifying solutions for them is even more difficult. Rather than “fixing”
 617 adaptive challenges, we talk of “learning” about response to adaptive challenges in order to
 618 change our approach or behavior.

619
 620 **ADAPTIVE CHALLENGES: Kiskiminetas' primary adaptive challenge focuses**
 621 ***on imagining “beyond” itself.*** This challenge is perhaps best expressed in each of
 622 Kiskiminetas' three primary reasons for existence:

623 **1. Congregations:**

624 Thinking and living *beyond* the sanctuary

625 **2. Leadership** (Primary focus is with ordained leaders):

626 Identifying and equipping leaders to nurture all individuals in God's love to reach
 627 *beyond* themselves

628 **3. Mission:**

629 Connecting congregations to mission opportunities which inspire them and root
 630 them in a sense of purpose and vision *beyond* themselves

631
 632 **TECHNICAL CHALLENGES:** In addition to the above three-part adaptive challenge, the
 633 DAWF team compiled a list of technical challenges that emerged which will best be
 634 addressed within an adaptive framework. The current list (located in Appendix C) is not

² Stewarding includes stewardship but also the idea of legacy and trusteeship. The DAWF Team believes this kind of stewarding can either be expressed as a narrow preservation of the past, or a bold and mission-oriented view of risking God's resources for God's Reign on earth as it is in heaven.

635 exhaustive; other ideas will emerge as staff and committees use Kiskiminetas' strengths to
 636 intentionally address the Presbytery's adaptive challenges in the months and years ahead.

637
 638 *DAWF Team Observations and Learnings*

639 The DAWF Team members offered several specific observations and learnings. Overall
 640 the feedback from the session surveys and leadership interviews demonstrated a generally
 641 positive perception of the Presbytery. The Team experienced willingness of people to
 642 respond to the Team's queries. To move forward Kiskiminetas leaders and congregations
 643 will need to build on our collective strengths and not spend time reinventing the wheel.

644
 645 The truth is, there are good things happening, and we can build on them. We are at our
 646 best when telling of God's faithfulness and of our STORY of living out our faith, simply
 647 being real with others about where faith meets ordinary life. We can build on our
 648 excitement and learnings from mission trips.

649
 650 Some Team members asked, how can we build on this strength that when we tell our
 651 story we are sharing our faith? What if we could find ways to live out "front porch"
 652 ministries, finding more ways to meet people where they are, relating to more un-churched
 653 and under-churched people, finding ways to relate more naturally with neighbors and
 654 friends? We are known for doing things decently and in order, and what communicates
 655 well is when we communicate our heart and our passion.

656
 657 **Recommended Timeline and Steps for Continuation of Learning**

658 Thanks to the proactive leadership of Kiskiminetas Presbytery, the process begun in
 659 2010 called Discerning a Way Forward (DAWF) has opened the door to learning that will
 660 help the Presbytery and its congregations address adaptive challenges that would
 661 otherwise define its future. Very little meaningful intentional change takes place in an
 662 organization without sufficient urgency. The urgency factor appears high enough on
 663 Presbytery Council to risk several strategic changes over the next few years. This sense of
 664 urgency, coupled with a sense of hope that seemed clearly present on Council (April 6,
 665 2010); along with a relative health factor—including sufficient finances and personnel—is
 666 well enough to make strategic decisions over the next 2-3 and 3-5 years.

667
 668 In light of the above momentum and readiness to continue learning, the DAWF Team
 669 and the consultant suggest the Presbytery Council guide two additional phases of adaptive
 670 learning and development of a rolling multi-year ministry plan. Traditional, linear
 671 strategic plans had their place during times of relative stability and predictability. Yet these
 672 are times of significant change: PC (USA)'s proposed new form of government (nFOG) may
 673 open up considerably different ways of organizing the Presbytery in the next few years; the
 674 current General Presbyter will be likely retiring within next 5 – 7 years requiring

675 intentional leadership succession planning; mainline churches in North America are
676 making adjustments to assure dynamic ministry in North America.

677

678 These and other realities suggest that Council intentionally build on what has been
679 learned over the past year while making appropriate adjustments along the way as outlined
680 in this document. The following is a suggested approach:

681

682 **Phase 1 – 2010-early 2011:**

683 **Deepen Trust and Momentum for Discerning a Way Forward**

684

- 685 1. Conclude this first phase of the DAWF process of focusing Kiskiminetas' adaptive
686 challenge(s) by sharing DGI/DAWF report and recommendations with Presbytery in
687 early 2011.
- 688 2. Gain ownership from the Presbytery to put into practice as soon as possible learnings
689 and recommendations led by Council.
 - 690 a. Example: Take small steps to develop peer-led Presbytery-wide spiritual
691 formation and theological conversations (face-to-face as well as on-line)
- 692 3. Secure executive coaching for GP Wayne (perhaps with the Moderator) to assist with
693 the application of learnings, focusing Kiskiminetas' strengths on adaptive challenge.
694 Monthly coaching allows for a more objective view by a third party that can help
695 leaders ask hard questions and keep them centered on the intended adaptive work at
696 hand.
- 697 4. Council makes decision as soon as possible to continue the learning process by
698 engaging in a second phase to:
 - 699 a. Achieve sufficient trust and confidence to move forward with a Phase 2.
 - 700 b. Determine whether the DAWF Team should be asked to continue a less-
701 intensive but continuing role, or whether to begin a new, longer-term team
702 with some members from the DAWF Team continuing that could take the
703 baton and relieve some members who feel they cannot continue.

704

705 **Phase 2 – 2011-2012:**

706 **Achieve Stability as a Presbytery & Help Churches Gain Confidence**

707

708 **Congregations**

- 709 1. Help congregations with tangible ways to build confidence and to intentionally
710 minister according to the Church's great ends.
- 711 2. Help congregations become clear about their unique strengths and how to build their
712 future around a core of strengths rather than believing they need to be good at
713 everything; have congregations review PC (USA) documents about the marks of
714 healthy congregations as a way of leveraging their strengths.

- 715 3. Develop a project based on learnings about Kiskiminetas' strengths and adaptive
716 challenge to help congregations with what they may need to learn and un-learn.

717

718 **Leaders**

- 719 1. Develop and implement a short-range ministry plan to equip leaders:
720 a. How to recruit excellent candidates for pastoral and CLP roles.
721 b. How to help congregations see the value of leadership development.
722 2. Focus existing activities to strategically address Kiskiminetas' adaptive challenge.

723

724 **Mission**

- 725 1. Raise funds to:
726 a. Have increased participation by Rwandan Presbyterians in Kiskiminetas (e.g.,
727 3-month leadership exchange).
728 b. Provide matching funds for mission trips that help Kiskiminetas members see
729 what God is doing beyond our communities.
730 2. Develop an American-based mission partnership by 2012 with a Presbytery or other
731 group in a region of the country that may complement or inspire Kiskiminetas.

732

733 **Organization & Staff**

- 734 1. Council begins process to assess short-term and longer-term staffing needs and
735 leadership succession planning in alignment with PC (USA) polity.
736 2. Anticipate new Form of Government with organizational strategy that aligns with
737 BoO/nFoG whether the current proposal from GA formally succeeds or not.
738 3. Develop sufficient trust and ownership among sessions through intensive and
739 interactive communications to act on developing and approving Phase 3.

740

741 **Phase 3 - 2013-2015:**742 **Attain Sustainability as a Presbytery & Help Congregations Model Creativity**
743 **as Missional Communities**

744

745 **Congregations**

- 746 • Priorities and any needed changes will grow out of Phase 2 learnings.

747 **Leaders**

- 748 • Priorities and any needed changes will grow out of Phase 2 learnings.

749 **Mission**

- 750 • Priorities and any needed changes will grow out of Phase 2 learnings.

751 **Organization & Staff**

- 752 • Priorities and any needed changes will grow out of Phase 2 learnings.

753

754

755 **Closing Comments**

756 The purpose of the DAWF process over the past year was essentially to:

- 757 1. Confirm and address what the Council surfaced in January 2010 with Tom Castlen,
758 and;
- 759 2. Clarify key questions, offer recommendations, and suggest strategy for a way forward
760 by outlining next steps for Kiskiminetas Presbytery's future.

761
762 This document attempts to communicate the essence of the DAWF process, to discern a
763 way forward. It may feel overwhelming and disappointing to see what may feel like a long
764 journey ahead. Yet that has been the nature of leadership, and perhaps even more so in the
765 future. In conclusion, three things seem important to highlight:

766
767 First, this process began in good faith that it made sense to assess the landscape, and
768 through conversation with the constituency, to discern what God is dreaming for
769 Kiskiminetas Presbytery in the years ahead. In this process we used an adaptive leadership
770 framework. The coach consultant and the DAWF Team believe deeply in this framework,
771 yet it does not lend itself to simple solutions and easily measured metrics. The journey
772 ahead is more about learning, "planning," and adapting then about conceiving a "plan" and
773 working the plan. There are no quick fixes in this work. Any plans that are developed in the
774 months ahead will need to remain dynamic to adapt to learnings as the Presbytery gains
775 deeper understanding about needed changes to align with what God is doing in the world.
776 The best, and perhaps only, way to address long-term change in Kiskiminetas will be a
777 steady, persevering, transparent, and courageous journey.

778
779 Second, Kiskiminetas has strengths and good values to build upon. The trends shown in
780 Appendix F, G, and H below present a stark reality. Yet reality is much richer and more
781 complex than can be captured on a few charts or lists. The reality in Kiskiminetas includes
782 the fact that congregations *are* caring for people, lives *are* being changed, burdens *are*
783 being shared, and joys *are* being celebrated. Maintaining this balance of both realistic
784 assessment and celebration of what is going well will provide an effective base from which
785 to lead and minister in the journey ahead.

786
787 Third, as Kiskiminetas Presbytery journeys over the next months and years, it will be
788 important to hear God's voice in the collective voice, be sensitive to clues along the way, and
789 to stay focused and build upon *learnings* along the way. It is not yet clear what it will mean
790 to be the Church in rural Western Pennsylvania in the 21st century. Yet we believe God is
791 sovereign, and we know from John 16:12-15 that God is and faithful and provides the Spirit
792 to lead us into whatever lies ahead. On April 6, 2010, members of the Presbytery Council
793 shared biblical stories they believed the Presbytery is living out. These stories are listed on
794 Appendix E. How do these stories look eight months later? What are we learning?

797 **Appendix A**798
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800
801
802**Identifying An Adaptive Challenge**

<i>CONCEPT</i>	<i>IDENTIFYING FLAG</i>
Persistent gap between aspirations and reality.	Language of complaint is used increasingly to describe current situation.
Responses within current repertoire are inadequate.	Previously successful outside experts and internal authorities unable to solve problem.
Difficult learning required.	Frustration and stress manifest. Failures more frequent than usual. Traditional problem-solving methods used repeatedly, but without success.
New stakeholders across boundaries need to be engaged.	Rounding up the usual suspects to address the issue has not produced progress.
Longer time frame necessary.	Problem festers or reappears after short-term fix is applied or tried.
Disequilibrium experienced as sense of crisis starts to be felt.	Increasing conflict and frustration generate tension and chaos. Willingness to try something new begins to build as urgency becomes more widespread.

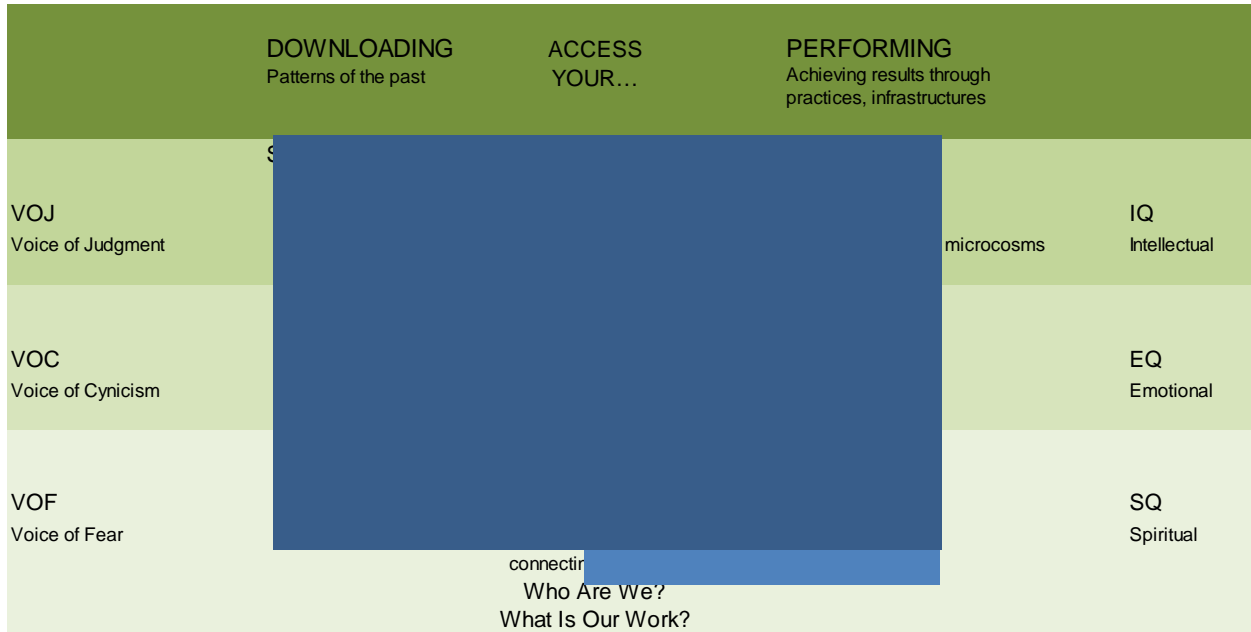
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Adapted from *The Practice of Adaptive Leadership* (2009), by Ronald Heifetz, Alexander Grashow, and Marty Linsky.

809 **Appendix B**

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Otto Scharmer's Theory U



815
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Adapted from Otto Scharmer (2007), *Theory U: Leading from the future as it emerges*. Cambridge, MA: The Society for Organizational Learning, Inc.

821 Appendix C

822 Technical Challenges

823 Below is a list of technical challenges collected throughout the process. The list has been
824 integrated into the Presbytery's three-part purpose and reason for existence.

825 1. **Congregations: Thinking and living *beyond* the sanctuary**

826 *Regarding financial giving patterns*

- 827 • Find ways to help churches share with one another what they are doing in local
- 828 ministry beyond taking care of the building and each other
- 829 • Keep finding ways to communicate clearly to sessions and members how dollars
- 830 are spent at Presbytery, Synod, and General Assembly levels of ministry

831 *Regarding Kiskiminetas' communications*

- 832 • Clarify what communications options exist and how to obtain them
- 833 • Reach out to those who feel inadequate with computer use, training

834 *Regarding Kiskiminetas' web site*

- 835 • Review all interviews to capture detailed ideas for improving web
- 836 • Develop calendar of activities and opportunities
- 837 • Find ways to share responsibility for keeping site current
- 838 • Find ways to share best practices among congregations

839 *Regarding overall counsel to Presby Council*

- 840 • Find ways for congregations to understand what Presbytery does with per capita
- 841 giving
- 842 • Develop purchasing co-ops for cost effectiveness
- 843 • Encourage partnerships and sister church relationships among Kiskiminetas
- 844 congregations for encouragement, shared ministry, sharing equipment, and other
- 845 purposes
- 846 • Develop skill classes on various topics

847 2. **Leadership** (Primary focus is with ordained leaders): **Identifying and** 848 **equipping leaders to nurture all individuals in God's love to reach** 849 ***beyond* themselves**

850 *Regarding pastoral leadership*

- 851 • Recruit more CLPs identify and encourage those who may be called to ministry
- 852 • Evaluate best ways to train CLPs
- 853 • Find ways to create more stability in worship leadership

- 861 • Need more training for leaders (elders and deacons)

862

863 **3. Mission: Connecting congregations to mission opportunities which**
 864 **inspire them and root them in a sense of purpose and vision *beyond***
 865 **themselves**

866 *Regarding questions referencing spiritual vitality within congregations*

- 867 • Encourage spiritual vitality by:
- 868 ○ Developing spiritual retreats
 - 869 ○ Developing new approaches to “revival” meetings
 - 870 ○ Reimagining how to do Presbytery Day with a revival character with
 - 871 opportunities for training, in-depth classes, workshops
- 872 • Develop a means of providing presbytery wide devotionals or studies
 - 873 • Provide retreats for pastors, elders, deacons, others
 - 874 • Use learnings from the Kiskiminetas-Rwanda Partnership to deepen spiritual life
 - 875 of congregations

876

877 *Regarding mission partnership/trips*

- 878 • Continue creating “hands on” mission projects to consider/respond to
- 879 • Put history of Kiskiminetas-Rwanda Partnership on web site
- 880 • Improve communications among mission partner congregations
- 881 • Develop toolkit for those returning from mission trips to expand the influence of
- 882 the experience to others in meaningful ways

883

884 *Regarding missional activities that have congregations interacting in their*
 885 *neighborhoods*

- 886 • Identify and assess community missional activities in light of central adaptive
- 887 challenge of needing to go beyond ourselves
- 888 • Share best practices, highlight successful ministries (e.g., Arcadia)
- 889 • Explore materials and training in leading small groups, including in
- 890 unconventional settings like restaurants or in “non-churchy” ways (e.g., convene
- 891 “motor-heads” group at someone’s house or repair garage every Monday evening)

892

893

894

895 **Appendix D**

896

897 **Session Survey**

898

899 Church Name _____

900 Date of Session Meeting _____ Number of Elders Present _____

901 Name of Recorder _____

902 Recorder's phone # and email address: _____

903

- 904 1. How would you describe the work of your church? (What specific projects, events,
905 missions does your church have planned for the next 12 months?)
- 906
- 907 2. What assistance would be helpful to enhance or improve your church's work?
- 908
- 909 3. What challenges do you foresee for your congregation over the next three years and
910 in what ways might the Presbytery be helpful as you face these challenges?
- 911
- 912 4. How has your congregation experienced Presbytery's involvement in securing
913 pastoral services/leader (pulpit supply, moderators, interim ministry)?
- 914
- 915 5. How can we work together to foster more trust and better communication within the
916 Presbytery?
- 917
- 918 6. What Presbytery resources if any have you found helpful?
- 919
- 920 7. What resources would be likely to be helpful for your congregation?
- 921
- 922 8. Do you think your pastor has adequate support in the following areas?
- 923 Networking:
- 924 Spiritual life:
- 925 Fellowship:
- 926 Resources:
- 927
- 928 9. In what ways if any does the presbytery assist you as a session in clarifying
929 expectations, supplying feedback, providing accountability for the Pastor?
- 930 a. In what ways could Presbytery better provide these things?
- 931
- 932 10. In what ways has your congregation participated in or been connected to Presbytery
933 wide mission work?
- 934 a. As you move into the future are you inclined to participate less, more or the
935 same?
- 936

937 **Appendix E**

938 **Biblical Story Exercise**

939 On April 6, 2010, members of the Presbytery Council shared biblical stories they believed
 940 the Presbytery is living out. Eight months later, does the first phase of the DAWF process
 941 offer perspective about this list of stories?

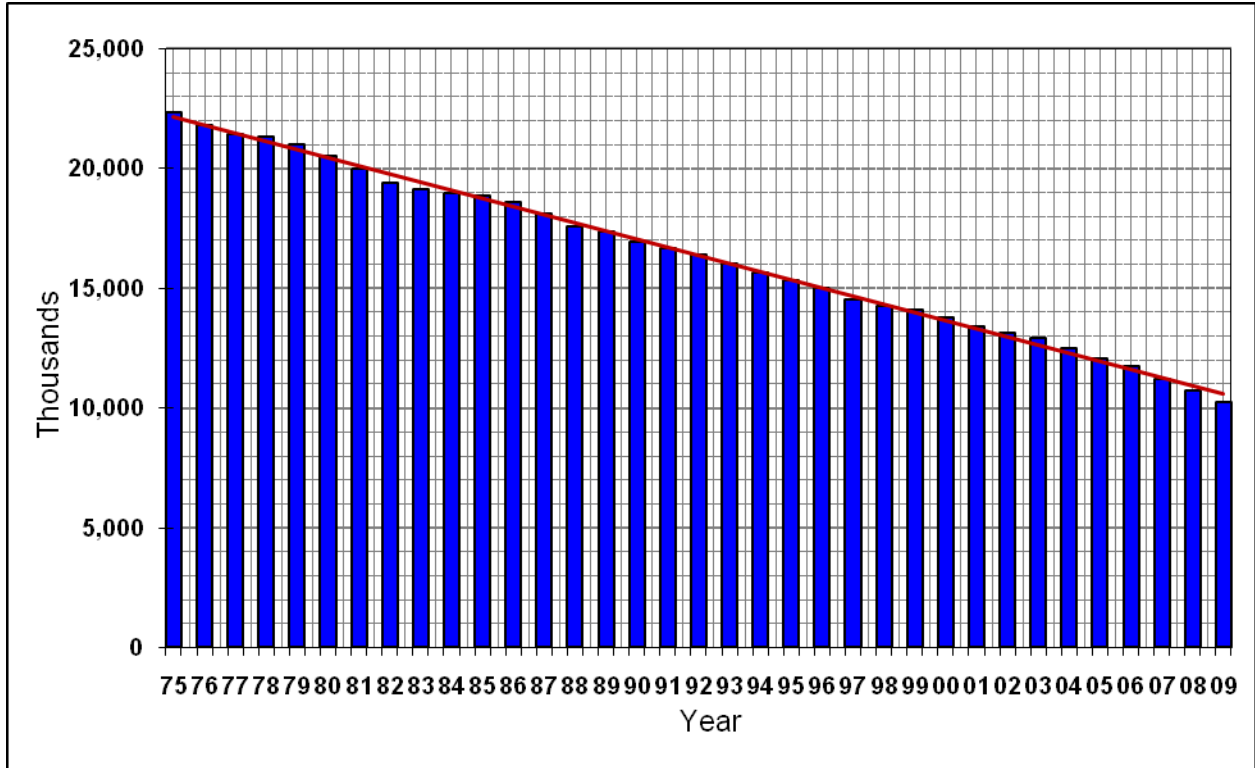
942 For you, what is the biblical story that Kiskiminetas Presbytery is living out?

- 943 • Ezekiel and the valley of dry bones
- 944 • People in Exile (hung up our harps)
- 945 • Longing to go back to Egypt
- 946 • Pentecost (out pouring of HS and something positive ready to break forth)
- 947 • Disciples during Holy Week (one chapter behind what is going on)
- 948 • Joseph—Bad things happened but God used for good.
- 949 • Sending—Great Commission (mission trips)
- 950 • Acts 1 disciples gathering at one place to be ready
- 951 • Noah, gathering of the faithful (gathering those who can reproduce)
- 952 • Disciples behind closed door in fear
- 953 • Joshua in Promised Land: first Passover, manna ended, they went to war

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960 **Appendix F**

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962 **Kiskiminetas Membership History**



966
967 Source: Kiskiminetas Presbytery files

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971 **Appendix G**

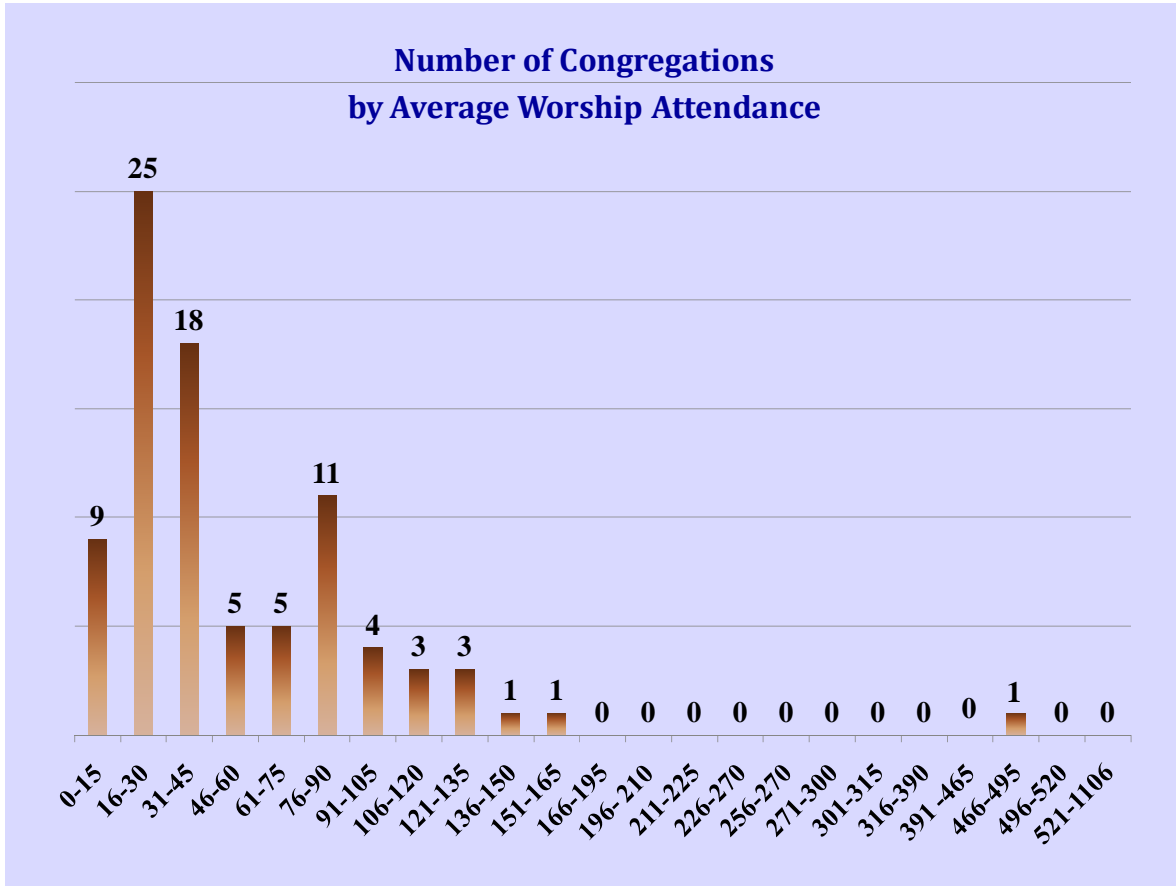
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Kiskiminetas Church Attendance – 2008



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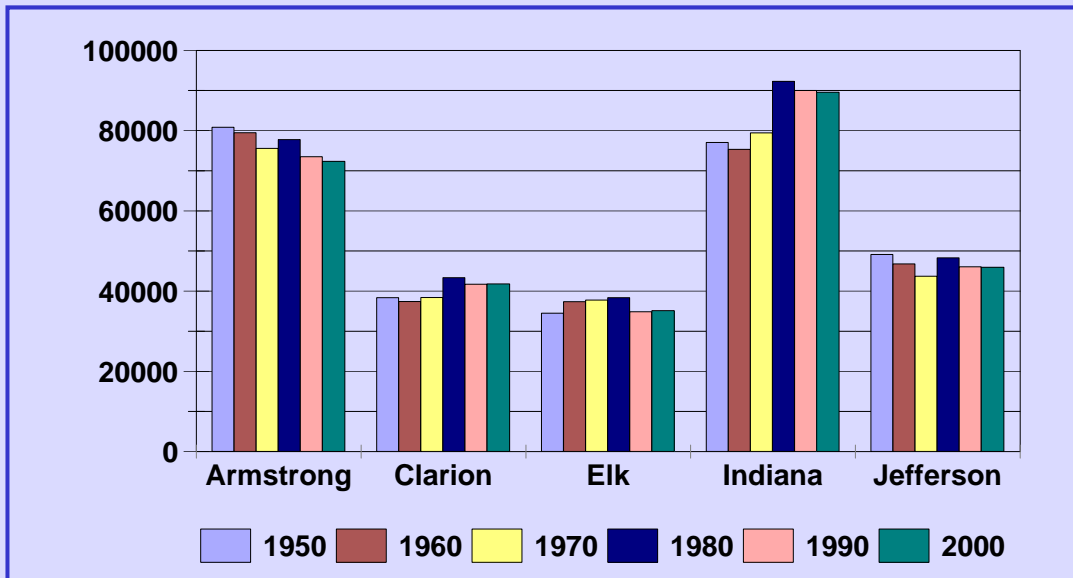
Source: Kiskiminetas Presbytery files

981 **Appendix H**

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Population Trend of Kiskiminetas Presbytery Counties

Population Trend of Our 5 Primary Counties



986
988 Source: Kiskiminetas Presbytery files

Five-County Demographics

989
990
991

County	2009 Est Population	% Change 2000-09	% Under 18 Years	% 65 Years & Older	% White Persons	2008 Hshld Med Income
Armstrong	67,851	-6.3%	20.5%	18.3%	98.1%	\$41,055
Clarion	39,479	-5.5%	19.4%	16.9%	97.6%	\$42,092
Elk	32,011	-8.8%	20.6%	19.0%	98.7%	\$43,858
Indiana	87,450	-2.4%	18.7%	16.0%	96.4%	\$41,358
Jefferson	44,634	-2.8%	21.3%	18.1%	98.5%	\$37,551
PA (Average)	12,604,767	2.6%	22.0%	15.4%	85.2%	\$50,702

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993
994 Source: <http://quickfacts.census.gov>