

FIRST PRESBYTERIAN CHURCH OF SAN BERNARDINO

MISSION ACTION PLAN

FEBRUARY 29, 2024



ABOUT THE COVER GRAPHIC. Over a four month period, the Mission Assessment Team (MAT) identified nine core values of our church. These core values describe who we strive to be, what we strive to do, and how we strive to do it. The MAT discerned that our values flow from a central principle of love... in other words, love is our why.

During our recent 150th Anniversary Celebration, the congregation was invited to identify how we live, experience and act upon our core values, both collectively as a church community and individually as members of the community. The word cloud above distills the essence of our collective written input. The bigger and bolder a word, the more times it was used. But look carefully at the more than 320 words captured in the cloud and you will find they weave a beautiful and rich tapestry of First Presbyterian Church of San Bernardino.

Mission Action Plan, First Presbyterian Church of San Bernardino
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Introduction.

At its inception, the Mission Assessment Team (“MAT”) for the First Presbyterian Church of San Bernardino met with its pastoral leadership and a team from the Presbytery of Riverside to review the role, work and expectations of the MAT. Central to the discussion was the Presbytery’s “Mission Assessment Guide” which outlines a seven-part process to help the MAT conduct a detailed assessment and analysis of the Church, culminating in the writing of a Mission Action Plan (“MAP”). A copy of the Mission Assessment Guide (“Guide”) is provided in [Appendix A](#).

During the MAT’s initial meetings, the team conducted a detailed review of the component parts of the Guide, discerning how best to accomplish the intent and goals of the Guide while adjusting the recommended work plan, processes and contents to fit the context, needs and character of our church. The resulting MAP adheres closely to the Guide by ensuring each of the seven component parts are fully addressed, while reflecting a careful and customized approach by including important new content (see *infra*, for example, [“Our Center - God’s Love”](#) and [“Our Church Values”](#)) and expanded narrative on central aspects of our church, congregation and mission.

The MAP contains an extensive [References](#) section identifying various third-party materials, sources and information used by the MAT and its individual members while developing the MAP. This includes the book *Leading Faithful Innovation: Following God into a Hopeful Future*, which was read and discussed by the MAT at the outset of its work, and “MissionInsite Reports” a software program that was used extensively to produce the data and analysis in [Part 4 “Our Neighborhood.”](#) The MAP also contains several Appendices with important additional information that was too detailed or extensive to incorporate directly within the MAP.

Finally, the resources, data, materials and draft work product of the MAT has been electronically preserved in a shared drive that was used as the central collaborative tool of the MAT. This includes congregational surveys, responses and input collected by the MAT, email communications among the MAT containing the exchange of ideas, minutes of MAT meetings, newsletter articles, and draft working papers of the seven-parts in the MAP. The MAT recommends the Session maintain these electronic materials as part of the Church’s historical archive and more importantly as a resource for the next mission assessment team.

Parts 1 & 2: Our Identity and Character.

A. How We Listened to Our Congregation.

The Mission Assessment Team began its work of listening by leading the conversation with the congregation during a specially organized “Breakfast Church.” The MAT Chair summarized the MAP development process and facilitated a survey of how congregational members found a home at First Presbyterian Church of San Bernardino and what keeps them a member. Subsequently, an additional six surveys were distributed to the congregation through our bulletin, church website, newsletter, online survey site (Google Survey), and discussed in some small groups. In developing the MAP, the MAT reviewed and considered survey responses, annual reports of the church, narrative budgets, financial records, and other congregational documentation. The MAT entered membership data into MissionInsite and reviewed congregational and community demographic information. The MAT also reflected on both personal and collective experiences of meaningful holy moments, relationships, service, and fellowship.

As a final listening and input exercise, at the celebration of the church’s 150th Anniversary on December 31, 2023, the congregation was invited to review the nine core church values identified by the MAT from prior congregational input (see section C of Parts 1 & 2 below), and then to reflect on how we live, experience and act upon these core values, both collectively as a church community and individually as members of the community. Reflections were captured on “sticky notes” which attendees then posted on nine poster boards labeled with our core values, creating an alignment between our personal experiences and communal values.

As part of its work, the MAT and Session also read *Leading Faithful Innovation: Following God into a Hopeful Future* (Apr 18, 2023), by Luther Seminary professors Dwight Zscheile, Michael Binder, and Tessa Pinkstaff. This book presents a faithful innovation process with 3 steps: Listen, Act, and Share.

- **Listen:** To God, to one another, and to our neighbors.
- **Act:** Try something new based on God’s leading
- **Share:** Reflect on your actions and share your story.

The book also challenges us to create meaningful changes by shifting our focus from “church questions” (How do we fix the church?) to “God questions” (Where is God leading us?).

The MAT encourages individuals and leaders to continue exploring this reflective process. It is familiar to our contemplative and creative nature, as listening, acting, and sharing are how we put God’s Love into Action, within, and radiating out of, the congregation. We hear this at the close of worship services and meetings, when the question is asked: “where have we noticed the Spirit of God today?” We find this during pauses in worship and education for intentional observation, silence, reflection, and sharing. We continue to discover this when we have innovated by choice or necessity, in response to emerging needs, whether it be our struggling neighboring high school, a terrorist attack, current events & topics, or the COVID-19 pandemic.

As the MAT considered the congregation’s collective passions, our way of being church and making decisions, and the demographic trajectories of our members and community, the MAT created a statement of “Principles and Values”, circulated for input and feedback through emails, surveys and facilitated workshops. In creating this statement, the MAT identified nine core values of our church. These core values describe who we strive to be, what we strive to do, and how we strive to do it. The MAT also discerned that our core values flow from a central principle of love... in other words, love is our why. The following two sections contain the final version of this statement of “Principles and Values.”

B. Our Center - God’s Love.

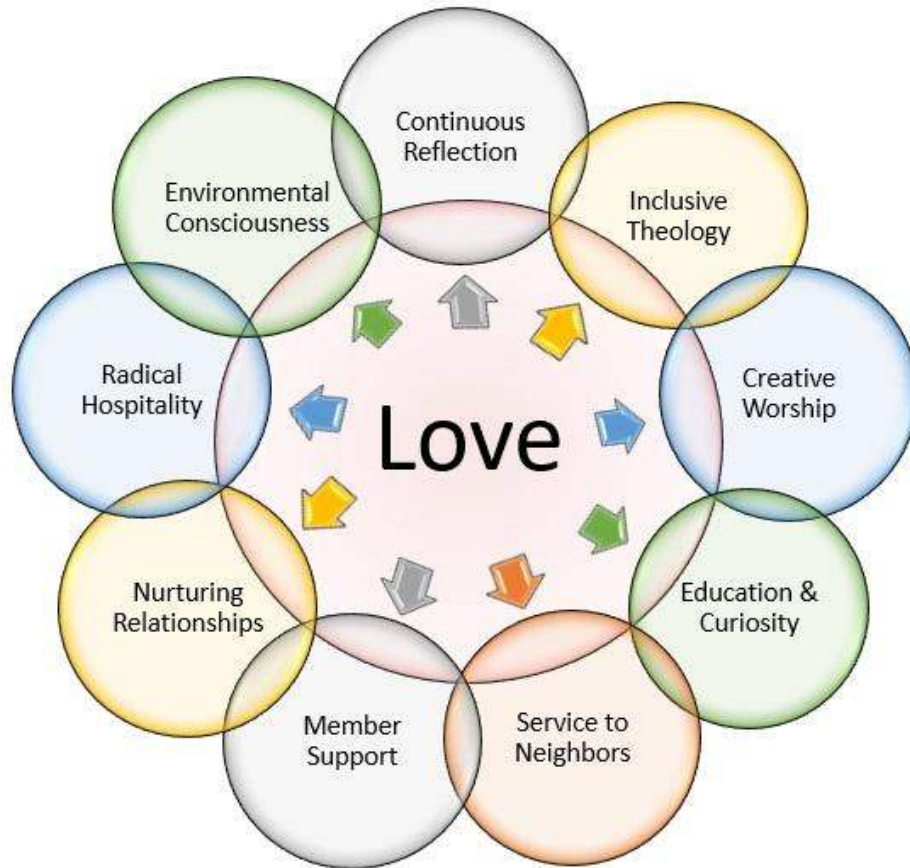
We approach our faith and ministry from a place of hopeful humility, expecting that God is present and speaking and knowing each person is God’s beloved child. We acknowledge there are many things we do not know about God, Life, and the World, but we know God’s Love and that God’s Love is all-encompassing. We also bring with us a history that we honor, cherish, study, and critique. From our approach and history springs forth spiritual and intellectual curiosity, an open heart to welcome and embrace all God’s people, an understanding of our need for forgiveness and grace, and a desire to be active participants in sharing God’s Love with our members, our neighbors, our community, and our world.

Out of God’s Love, we enjoy beloved traditions in worship, spiritual growth, and service. We celebrate the resurrection with an Easter garden created from our own yards and

hands; we share God's healing love with periodic Healing Services. We show our gratitude and trust for our youth with Youth Sundays and Children in Charge Sundays. We honor the Reformation with bagpipes & shortbread. We renew our understanding and strengthen our relationships through insightful sermons, Sunday morning Adult Study, Presbyterian Women Circles, and other classes and groups. We are inspired and renewed by our ministry of music, including from our sanctuary choir, bell choir, organist, "Music Box" reflections, original musical compositions, and special instrumentalists.

Out of God's Love, our hungry and homeless neighbors are fed through our food ministry and housed through our partnerships with neighborhood shelters. Our youth at San Bernardino High School know and experience God's Love through the LifeSkillz program and paid internships. Our neighborhood experiences the openness and radical hospitality of God's Love through our on-campus partnerships with Oak Tree Learning Center, Straight Up AA, Symphonie Jeunesse, and others.

C. Our Church Values.



- **Continuous discernment, experimentation and reflection**, as ways to hear the Spirit of God and to practice our faith, with an invitation to all to be in Christ, be loved, and be of use.
- **Inclusive theology**, that is informed by and cognizant of: God's Love for all Creation; the diversity of God's Creation and how that diversity is present here; the ambiguities and complexities of current social, cultural, and scientific realities; and the importance of both being (our state of existence and presence in the moment) and becoming (our state of transformation and possibility for the future).
- **Creative worship**, with respect and openness for liturgical traditions and willingness to adapt or include new ones; with strong roots and commitment to music and artistic expression in worship and gatherings.

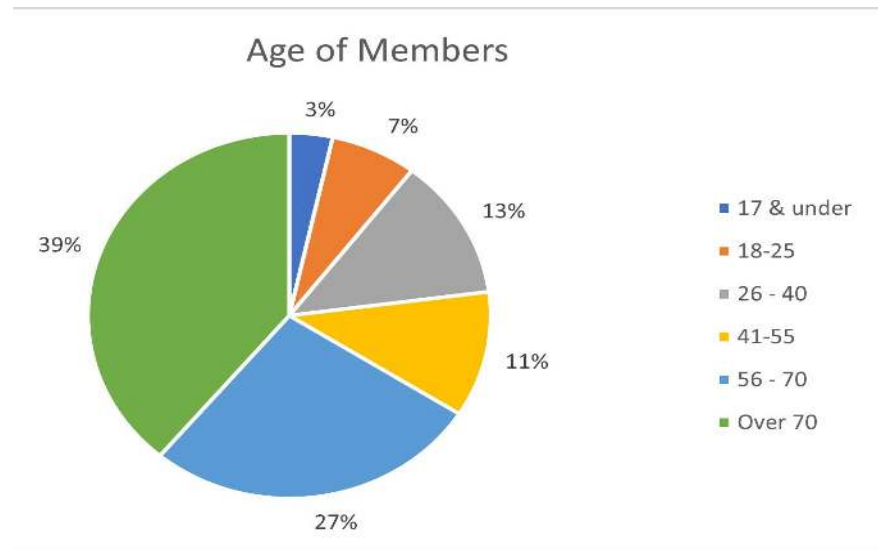
- **Education and curiosity**, with Church as a learning environment/community, underpinned by a hopeful expectation that God speaks to us through scripture, story, art, shared experience, and collective wisdom.
- **Service to neighbors**, especially in areas of basic needs (food, water, shelter, and education), understanding we engage the divine in those who are hungry, those who are unknown or foreign to us, and those who suffer, and committing ourselves to work for social justice, equity and wellness in our community and the world.
- **Support of congregational members**, including our church staff and leadership, who need sustenance and who help sustain us and enable us to serve others.
- **Warm and nurturing relationships**, with all whom we encounter, including a strong commitment to interfaith dialogue, understanding and experiences, guided by healthy and skilled leadership that is intentional, respected, and consensus driven.
- **Openness and radical hospitality**, understanding the Church belongs to many: our congregation, our neighborhood, those we serve, those who use our facilities, and the many community partners and friends without whom we could not fulfill our mission.
- **Environmental consciousness**, grounded in gratitude for the life-giving natural world, responsibility to ensure its sustainability and flourishing, and understanding that it provides fruitful ground for spiritual practice, growth, and sabbath.

D. Congregational Membership.

Although church members provide the majority of the financial, volunteer, and leadership resources, our church community includes many more such as the Oak Tree Learning Center & Key Essentials child care center on our campus, our San Bernardino High School students, Straight Up AA, Symphonie Jeunesse, and others who use our facilities and with whom we partner to serve our neighbors and community.

The information in this section is based on member data as of the Fall of 2023. How our membership compares to our neighbors is covered in [Part 4 "Our Neighborhood."](#)

Current membership as of December 2023 is at 162, with 66% women and 34% men. Total membership has dropped by 33% in the last 6 years, a loss of 80 members. 66% of the congregation is age 56 and above, with our largest age group (39%) being over 70 years of age. (Chart 1: Age of Members).



Our membership is largely white with Non-Hispanic Whites at 77% and Hispanics at 19%. 55% of members live within 5 miles of the church campus, and another 31% between 5 and 10 miles. (Chart 2: Distances from Church).



With the decreasing number and increasing age of our congregational membership, we rely more heavily on our partnerships to sustain outwardly focused missional activities. Our child care facilities in 2024 serve many more children than in the last decade, but are now managed by outside specialized organizations that also pay rent. Similarly, Symphonie Jeunesse reflects our love of music and of a holistic education. Straight Up AA meets weekly and provides a safe space for support and intentional self-care. Our San Bernardino High School interns were crucial during and after the peak of COVID infections to keep the food ministry open when many of our members were in age groups advised not to gather, or less able to perform the heavier physical tasks involved. Interns also help with seasonal worship preparations, perform maintenance and landscape tasks, and provide an additional source of youthful energy, enthusiasm, hope, and connection to our community.

We are an aging congregation with a passion for youth. We need to continue being creative and intentional in addressing the needs of our members and community. For members, we need to address the health, social, and spiritual needs of seniors, caregivers, the grieving, and those potentially isolated by health, transportation, and technology gaps. As we develop additional programs, partnerships, and resources to address these needs, we can provide a healing place of connection and community for the increasing number of people of all ages suffering from loneliness and isolation as described by the Surgeon General, in [“Our Epidemic of Loneliness and Isolation” \(2023\)](#). This report also cites a decline in religious participation as one cause of isolation.¹

¹ Research produced by Gallup, Pew Research Center, and the National Opinion Research Center’s General Social Survey demonstrates that since the 1970s, religious preference, affiliation, and participation among U.S. adults have declined. In 2020, only 47% of Americans said they belonged to a church, synagogue, or mosque. This is down from 70% in 1999 and represents a dip below 50% for the first time in the history of the survey question. Religious or faith-based groups can be a source for regular social contact, serve as a community of support, provide meaning and purpose, create a sense of belonging around shared values and beliefs, and are associated with reduced risk-taking behaviors. As a consequence of this decline in participation, individuals’ health may be undermined in different ways.

Please see [Appendix B](#) for a six-year compilation of data from our 2018-2023 Annual Reports. [The 2023 Annual Report \(2023\) is posted here on our website.](#) In summary, the data shows:

- Membership has changed from a total of 242 to 162, a decrease of 80 persons or 33%, including 31 deaths.
- General age distribution is largely the same in 2023, but with only 30% of the number of children in Christian Ed as in 2018.
- In 2018 84% of the congregation was white, and in 2023, 77% white. In 2018 we were 67% female, and in 2023, 64% female.
- Annual income is 71% of what it was in 2018, with expenses at 81% of 2018.

Part 3: Our Financial Stewardship

We believe in Stewardship of God’s Gifts; all of creation is an interconnected, never-ending circle of the miracles God has given and entrusted to us. Our approach to stewardship is informed by the Holy Currencies as instructed to us by Eric Law and the Kaleidoscope Institute. Financial Resources, “Money”, is one of the six holy currencies that constantly flow through and are exchanged by healthy, vibrant congregations.

Financial health is not a mission of the church. It is a resource to be used for the benefit of our missions. Worrying about financial health is a church question. The God question is how can we manage our financial resources for the benefit of God’s people.

A review of the financial history of First Presbyterian Church of San Bernardino (FPCSB) over the years shows our liberal investment in our sacred missions, and our conservative stewardship of the financial resources with which we are entrusted. For our purposes herein, we will review the FPCSB Financial Statement from 2013 (one decade ago), 2018, and then the five years until the present: 2019, 2020, 2021, 2022, and 2023.

A. Our Financial Resources and Obligations (Balance Sheet)

Our assets, liabilities, restricted funds, and unrestricted funds

Balance Sheet Summary	2013	2018	2019	2020	2021	2022	2023
Current Assets	\$ 1,606,891	\$ 1,574,229	\$ 2,100,138	\$ 2,229,666	\$ 2,355,215	\$ 2,157,222	\$ 2,515,140
Total Fixed Assets	\$ 293,531	\$ 293,531	\$ 293,531	\$ 293,531	\$ 293,531	\$ 293,531	\$ 243,531
Total Assets	\$ 2,025,908	\$ 2,005,452	\$ 2,531,361	\$ 2,660,889	\$ 2,648,746	\$ 2,450,753	\$ 2,758,671
Current Liabilities	\$ 75,049	\$ 25,779	\$ 24,505	\$ 106,592	\$ 37,467	\$ 25,607	\$ 12,561
Long Term Liabilities	\$ 198,208	\$ 181,717	\$ 164,464	\$ 146,376	\$ 127,218	\$ -	\$ -
Total Restricted Funds	\$ 1,011,647	\$ 750,002	\$ 1,227,958	\$ 1,280,223	\$ 1,320,539	\$ 561,041	\$ 742,551
Total Unrestricted Funds	\$ 716,197	\$ 1,008,912	\$ 1,077,423	\$ 1,076,391	\$ 1,097,588	\$ 1,837,118	\$ 1,975,846
Total Liabilities and Equity	\$ 2,025,908	\$ 2,005,452	\$ 2,531,361	\$ 2,660,889	\$ 2,648,746	\$ 2,450,753	\$ 2,758,671
<i>Ratios</i>							
Current Ratio	21.41	61.07	85.70	20.92	62.86	84.24	200.24
Leverage	1.83	0.99	1.35	1.47	1.41	0.33	0.40

Due largely to the firm foundation of endowments soundly invested over the years, the assets of FPCSB continue to grow. Much of the church’s resources have been granted in endowments and estate planning. They were given as restricted funds to support our congregation’s missions. Even as we in turn invest the principal in the various missions according to the order of sacred currencies, we have also benefited from the investment return on the principal, adding to the unrestricted funds that can be used for more and various missions to benefit God’s people.

The debts owed by the church have been consistently and strategically paid down, putting FPCSB in a good position to continue our mission work. During the COVID-19 pandemic, the Church was granted a Paycheck Protection Program Loan of \$85,000 in 2020. This loan was forgiven in 2021 according to the legislation and regulation governing the program. In 2022, the Church paid off the PILP Loan for the solar panels, reducing the debt by approximately \$140,000 that year, leaving only short-term debts such as credit cards and accounts payable.

B. The Annual Flow of Holy Currencies Through a Monetary Lens (Income Statement)

The Offerings of Our People and Income from other Resources to cover the Costs of Our Missions and Our General Expenses

Income Statement Summary	2013	2018	2019	2020	2021	2022	2023
Total Income	\$ 445,436	\$ 477,440	\$ 466,653	\$ 476,559	\$ 571,554	\$ 536,159	\$ 516,394
Presbytery Allocations	\$ 28,895	\$ 22,180	\$ 22,932	\$ 22,212	\$ 21,564	\$ 20,848	\$ 21,020
Committees and Ministries	\$ 9,722	\$ 12,517	\$ 6,325	\$ 6,111	\$ 2,589	\$ 5,156	\$ 3,301
G&A Expense	\$ 111,165	\$ 131,086	\$ 129,277	\$ 131,235	\$ 158,890	\$ 149,187	\$ 144,742
Personnel Expense	\$ 287,813	\$ 303,817	\$ 322,700	\$ 330,279	\$ 324,574	\$ 344,188	\$ 373,757
Total Expenses	\$ 437,594	\$ 469,600	\$ 481,234	\$ 489,836	\$ 507,617	\$ 519,378	\$ 542,821
Net Income	\$ 7,842	\$ 7,839	\$ (14,581)	\$ (13,277)	\$ 63,937	\$ 16,781	\$ (26,427)

Congregational support for FPCSB is consistent with total annual collections around \$420,000. The church has used our other Holy Currencies to maintain our financial stewardship and continue the cycle of Holy Currencies; exchanging currencies to allow blessings to flow. Recently, we have been able to effectively offer the currency of our Time and Place to raise more money for the support of our ministries.

As previously mentioned, the church received an \$85,000 Paycheck Protection Program Loan. The debt was forgiven in 2021, providing a one-time boost to the gross income as shown in the 2021 income statement. However, this money was received in 2020 and covered many of the expenses incurred in 2020 and early 2021 during the initial stages and our church's response to the COVID-19 pandemic. For this reason, it is more reasonable to consider the average over the two years. Average total gross income for the two years is \$524,057 and average net income is \$25,330.

C. Planning Thoughtful Stewardship While Having Faith in God's Abundance (Annual Budget).

It is not our intent to grow our financial resources for their own sake, but always as one of the six holy currencies to be exchanged in support of our missions. As such, we have been very blessed in putting together a prudent annual budget to support the work we have before us while our faithful stewardship has seen God's gracious hand as our resources continue to grow.

In preparing the annual budget, we look at the story over the last year that tells what missions we poured our financial resources into and holy currencies we received in exchange. The budget includes a "narrative budget" which identifies what tasks we shall continue, what new tasks we shall take up, and what old tasks are finished, to determine the amount of funds we will need for the year. This is presented to the congregation and accepted as our communal monetary "ask" that we need to fill.

The pledges for the year would have been received the previous fall around Reformation Sunday. The

	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
2018			
Income	\$ 477,439.69	\$ 450,382.00	\$ 27,057.69
Expenses	\$ 469,600.43	\$ 490,395.15	\$ (20,794.72)
Net	\$ 7,839.26	\$ (40,013.15)	\$ 47,852.41
2019			
Income	\$ 466,653.25	\$ 446,176.00	\$ 20,477.25
Expenses	\$ 481,234.23	\$ 535,442.76	\$ (54,208.53)
Net	\$ (14,580.98)	\$ (89,266.76)	\$ 74,685.78
2020			
Income	\$ 476,558.96	\$ 456,788.00	\$ 19,770.96
Expenses	\$ 498,836.41	\$ 567,933.08	\$ (69,096.67)
Net	\$ (22,277.45)	\$ (111,145.08)	\$ 88,867.63
2021			
Income	\$ 571,554.50	\$ 438,183.56	\$ 133,370.94
Expenses	\$ 507,616.97	\$ 520,809.23	\$ (13,192.26)
Net	\$ 63,937.53	\$ (82,625.67)	\$ 146,563.20
2022			
Income	\$ 536,159.01	\$ 467,195.00	\$ 68,964.01
Expenses	\$ 519,378.43	\$ 536,854.23	\$ (17,475.80)
Net	\$ 16,780.58	\$ (69,659.23)	\$ 86,439.81
2023			
Income	\$ 516,393.56	\$ 490,044.92	\$ 26,348.64
Expenses	\$ 542,820.82	\$ 555,300.00	\$ (12,479.18)
Net	\$ (26,427.26)	\$ (65,255.08)	\$ 38,827.82

amounts often do not match up. Some members might revise their pledge to meet the shortfall. Many often just give a little more throughout the year. All members of the staff and congregation work diligently together to keep expenses as low as possible while doing all things necessary. A review of the budget compared to the actual results over the years shows the miracles worked in the church. Expenses are kept under budget and revenue comes in more than projected.

[The 2024 Narrative Budget is posted here on our website.](#)

In 2024, the budget once again projects a deficit. The forecasted income is greater than the income forecasted in past budgets, and even greater than incomes achieved in many past years. Expenses are also greater as inflation has driven up costs, and we continue to willingly and generously pour our resources into our important missions. Overall, the budgeted shortfall is a smaller deficit than in prior years.

Budget	2024
Pledged Income	\$357,218
Facility Rental Income	\$77,244
Other Income	\$86,742
Total Income	\$521,204
Projected Expenses	\$573,048
Budgeted Income/(Shortfall)	(\$51,843)

Pledged income has seen a decline over the years. We are well aware of the loss of many members, particularly our older generation, who gave so abundantly, sustaining and enriching our congregation. Now we are supported by many of our partnerships, such as Oak Tree Learning Center, who exchange with us our abundant currency of Time and Place for the currency of Money they can generate. We also receive the benefit of income from the endowed funds that were generously granted to FPCSB and have grown as a miraculous blessing from God. While it is never certain that a deficit can be overcome, we intend to move forward in 2024 as we have done in years past, looking to conserve our resources, focusing what we have on how to best serve God's people, and attentive to the abundance of God, keeping open hearts and open minds to how God may bless us.

D. Stewardship and Key Missions/Ministries.

Careful and creative stewardship of key missions and ministries has been a hallmark of our church's financial sustainability. The following are several examples, the last two of which operate with their own budgets and income statements (within the church's overall financial statements). Also, please see [Part 5, section C \("Assets & Funds Supporting Our Programs, Ministries and Missions"\)](#) for additional information regarding special funds, endowments, and assets have been established over many decades and are utilized (in part or in full) to support various programs, ministries and missions.

Internship Program. One of the ministries that has grown in recent years is the San Bernardino High School Internship program. The church provides positive employment experience to students, teaching them a wide variety of basic job skills and work habits. We are exchanging our Holy Currencies of "Money", "Gracious Leadership", and "Time and Place", for more "Relationship" with these youth of our community, with the hope that the investment will also yield more "Gracious Leadership" for God's people.

Deacons & Food Ministry. The Deacons raise their own collections of offerings for their causes. Primary among the Deacons' missions are the Food Ministry for the community, and Congregational Care. The Deacons' missions are well supported by the congregation. The food ministry also seeks and sometimes receives designated grant funds. They often raise more than they budgeted and must strive to put the money to good use in their missions.

	2013	2018	2019	2020	2021	2022	2023
Deacons' Collections	\$ 22,802	\$ 16,970	\$ 21,393	\$ 20,612	\$ 18,164	\$ 17,317	\$ 34,645
Food Ministry	\$ 12,025	\$ 11,966	\$ 13,505	\$ 8,668	\$ 8,195	\$ 15,086	\$ 20,001
Congregational Care	\$ -	\$ 390	\$ 263	\$ 47	\$ 1,173	\$ 655	\$ 669
FPCCC Scholarships	\$ 3,000	\$ 3,000	\$ 2,250	\$ 3,000	\$ -	\$ -	\$ -
Mission Support	\$ -	\$ 1,284	\$ 941	\$ 1,447	\$ 147	\$ 576	\$ 565
Deacon Operations	\$ -	\$ 1,119	\$ 713	\$ 545	\$ 678	\$ 1,000	\$ 961
Deacons Total Expenses	\$ 19,611	\$ 17,759	\$ 17,672	\$ 13,706	\$ 10,192	\$ 17,317	\$ 22,196
Deacons Net Income	\$ 3,191	\$ (790)	\$ 3,721	\$ 6,905	\$ 7,972	\$ -	\$ 12,449

Child Care Center. For decades, the First Presbyterian Child Care Center (FPCCC) served to provide affordable childcare to the community. This mission was supported by the congregation even in the many years when it could not cover its costs. Within the budget of the church an amount was apportioned to supplement the Child Care Center. This is a place in which we poured our monetary resources, putting our treasure where our heart was.

The question of continuing this mission was often brought before the Session. When the COVID-19 pandemic struck and the Child Care Center was forced to close, a decision was made to shift the mission. Instead of using multiple holy currencies in “Time and Place,” “Gracious Leadership,” as well as “Money,” we could offer our “Time and Place” to allow others to come in

	<u>Actual</u>	<u>Budget</u>	<u>Difference</u>
2018			
Income	\$ 192,133.44	\$ 218,680.00	\$ (26,546.56)
Expenses	\$ 196,422.31	\$ 214,659.00	\$ (18,236.69)
Net	\$ (4,288.87)	\$ 4,021.00	\$ (8,309.87)
2019			
Income	\$ 156,315.22	\$ 227,740.00	\$ (71,424.78)
Expenses	\$ 197,083.17	\$ 216,616.21	\$ (19,533.04)
Net	\$ (40,767.95)	\$ 11,123.79	\$ (51,891.74)
2020			
Income	\$ 37,569.12	\$ 227,250.00	\$ (189,680.88)
Expenses	\$ 134,969.23	\$ 218,067.31	\$ (83,098.08)
Net	\$ (97,400.11)	\$ 9,182.69	\$ (106,582.80)

with their “Gracious Leadership” and “Money” to fulfill the mission of affordable child care. Hence, the facilities are now leased to Oak Tree Learning Center. By partnering with Oak Tree Learning Center we are better using our Holy Currencies to serve God’s people, helping to provide affordable child care rather than trying to go it alone. The church now benefits from the income which goes to support other missions and continues the cycle of the Holy Currencies.

Part 4: Our Neighborhood.

The values summarized in Part 1, such as education and curiosity, service to neighbors, warm and nurturing relationships, openness and radical hospitality, and environmental consciousness help us partner with others and serve our neighbors. We bring God's love to a world divided and in environmental crisis, and to a local urban community struggling with poverty and its impacts to opportunity, education, and basic needs.

A. Historical Location & General Background

First Presbyterian Church of San Bernardino is located in the City of San Bernardino, the seat of San Bernardino County. San Bernardino is part of the "Inland Empire", and is located approximately 60 miles east of Los Angeles, surrounded by the San Bernardino Mountains and the San Bernardino National Forest to the North.

San Bernardino was occupied first by the Serrano Indians, the indigenous people of the San Bernardino highlands, passes, valleys and mountains who share a common language and culture. The San Manuel Band of Mission Indians reservation was established in 1891 and recognized as a sovereign nation with the right of self-government.

First Presbyterian Church of San Bernardino acknowledges that the land on which our facility is sited is the ancestral and unceded territory of the Maara'yam, commonly referred to as the Serrano people. Our histories and stories are intertwined in this space, and by sharing them in culturally appropriate ways, we hope to honor and celebrate our indigenous neighbors and partners.²

Our congregation is in active partnership of Indigenous Revitalization to discover and acknowledge the history of this land - its people, animals, and plant species that may have been displaced. We recognize that every member of our community has benefitted and continues to benefit from the use and occupation of these ancestral tribals and its natural history since the church's organization in 1874.

San Bernardino was the site of a Spanish mission (1810) named for St. Bernardino of Siena. The mission closed in 1834, and it became a settlement area for pioneering Mormons who established a fort and laid out a town in 1852, and officially incorporated the city in 1854. Shortly thereafter, the Gold Rush (in 1862) and other events drew many

² This statement was provided by San Manuel's Cultural Pillar of Tribal Leadership.

more settlers to the area, and it continued to grow. Modern San Bernardino enjoys classic cars in the [Route 66 Rendezvous](#), the arts at the California Theatre of the Performing Arts, large outdoor music events in the Glen Helen Amphitheater, and the outdoors in the [San Bernardino National Forest](#) and the Santa Ana River Trail.

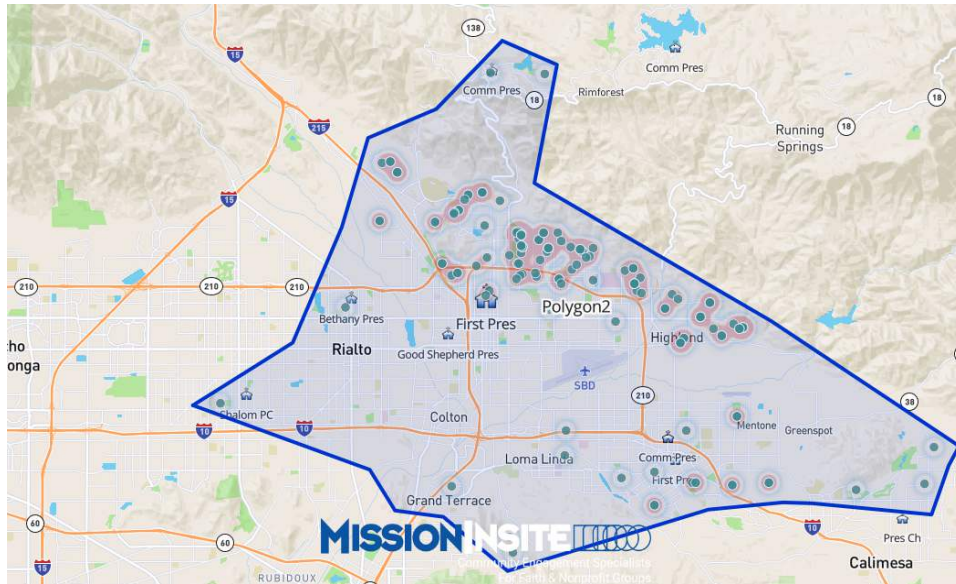
San Bernardino City has higher rates of unemployment, homelessness, crime than the averages for San Bernardino County, the State of CA, and the United States. The immediate neighborhood of First Presbyterian Church is a mixture of homes & apartments, schools, service and retail businesses, medical and government offices, and non-profit organizations. Much of the neighborhood struggles with low income, lack of affordable housing, limited education, and high rates of crime and violence.

San Bernardino was also the site of a terrorist attack in 2015, when radicalized married couple Syed Rizwan Farook and Tashfeen Malik fired automatic weapons on community members at the Inland Regional Center (IRC) in San Bernardino. Fourteen people were killed in the attack and 22 others were seriously injured. The community responded to this event with a slogan, SB Strong, an indication of the resiliency that is born out of struggle. First Presbyterian Church members had ties with the victims of this attack and our response included support for the IRC and the surviving Environmental Health employees, and participation in interfaith gatherings and education to deepen ties with our Muslim neighbors.

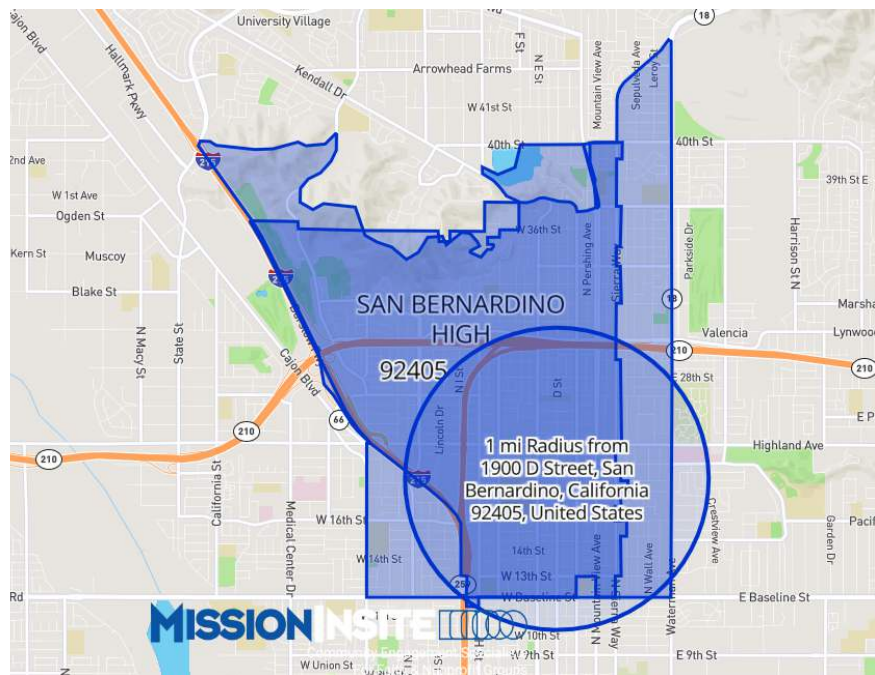
B. Demographics: Our Congregational Polygon & Church Neighborhood

MissionInsite is a program we obtained access to through the Presbytery of Riverside. It allows the mapping of members and contains socioeconomic and other information about the people within a geographic area. The following background to our neighborhood is from the review of MissionInsite reports for two populations.

1. **Congregational Polygon** - The population in a polygon defined by the residences of the majority (90%) of the membership. Our church draws its members from the region, with 85% of the members living within 10 miles from the church (with an in-state median distance of 4.1 miles.)



- Church Neighborhood** - The population in a 1-mile radius circle immediately around the church campus. Our immediate neighbors can be understood from the 1 mile radius around the church, our 92405 zip code, and the San Bernardino High School District, for which different data exist, but which are largely overlapping.





These MissionInsite reports use a variety of sources of geocoded data to summarize economic trends, religious beliefs, perceptions of church, social and moral values, life concerns, population demographics, social media preferences, educational attainment, income, and types of employment.

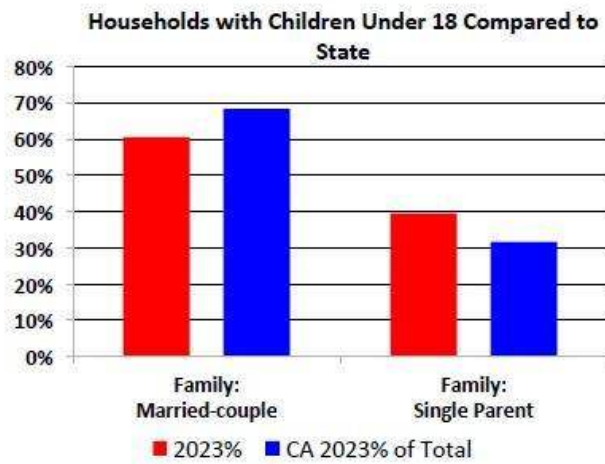
Poverty

In the geographic area where 90+% of the congregation lives, 12.5% of the population is below the federal poverty level, compared to 8.5% of the population statewide, and 22.9% of the population within the 1-mile radius of the church. The average persons per household in congregation polygon is 3.7, compared to the statewide average of 2.96, and 3.67 within 1 mile of the church campus.

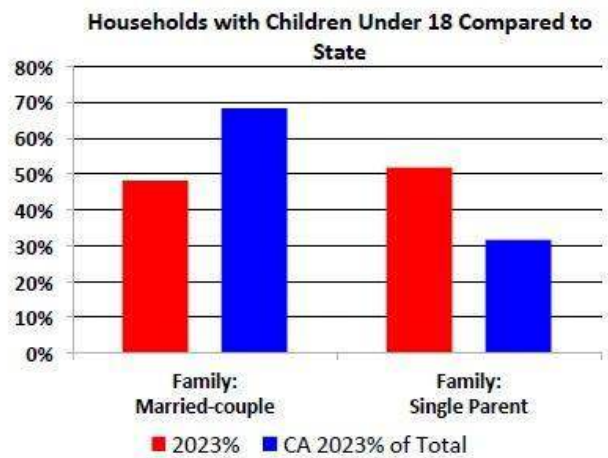
Household Structure

In these two populations, the majority of adults are single, and less likely to be married than the state average. Divorce is less prevalent than the statewide average, but the percentage of single, never married in the study area is higher than the state's average. We also have more children under 18 in households with a single parent (39.3% in the congregational polygon, and 49.5% in the 1-mile radius) than the state average.

Congregation Polygon (90% of membership)



Church Neighborhood (1-mile Radius)



Age

The average age in the state of CA is 39 and in our congregation polygon is 36, and 34 in the 1 mile radius. In both local areas, adults 55 years of age and older are increasing as a percentage of the total population. Approximately 24% of the congregational polygon and 20% of those within 1 mile are 55+ years, while 67% of our congregation is 56+ years old. Note that the average age of our congregational members is 61 years with a median age of 66 years.

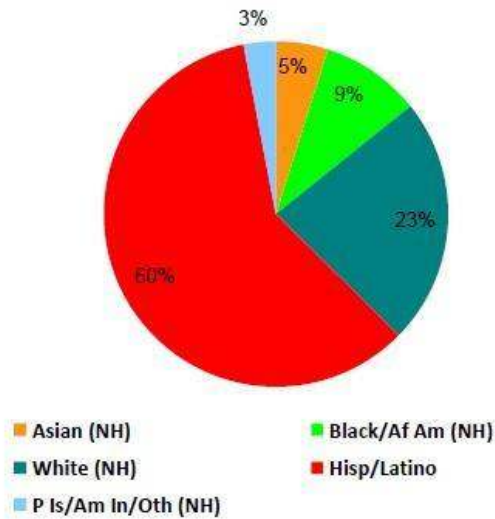
Race & Ethnicity

The ethnic makeup of the congregation polygon is 60% Hispanic/Latino, 23% White (non-Hispanic), 9% Black/African American (Non-Hispanic), compared to 71% Hispanic/Latino, 10% White(non-Hispanic), and 14% Black/African American (Non-Hispanic) in the 1 mile closest to the church campus. (Persons who indicated Hispanic or Latino ethnicity along with a racial category are in this separate “Hispanic or Latino” category.) 44.1% of the people in the congregation polygon speak Spanish at home, and 58.9% in the 1 mi radius around the church campus.

The latest congregational reports indicate that the congregational ethnic makeup is 81% White (non-Hispanic) with just 16% Hispanic/Latino membership.

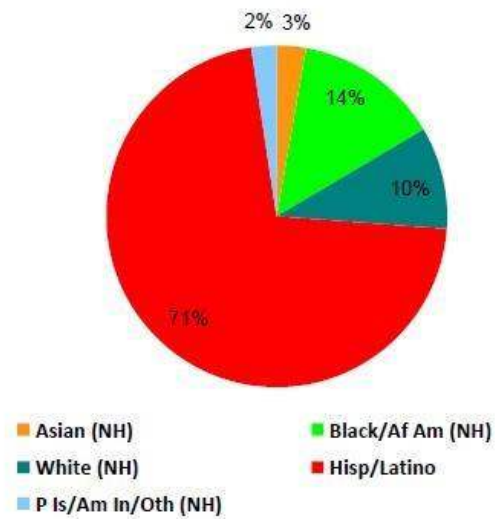
Congregation Polygon (90% of membership)

Current Year Racial/Ethnicity as Percentage of Pop



Church Neighborhood (1-mile Radius)

Current Year Racial/Ethnicity as Percentage of Pop



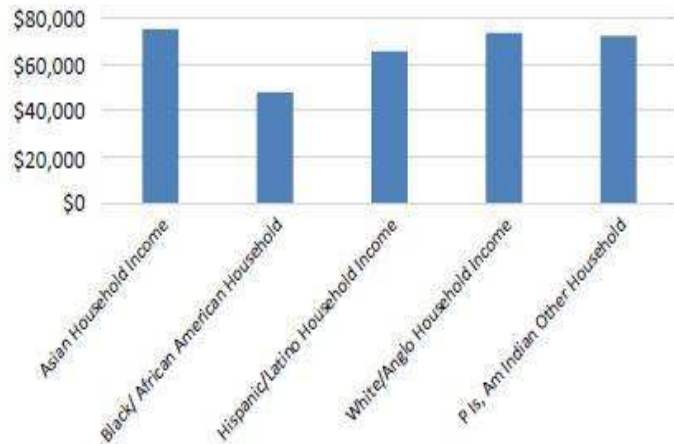
Income

The MAT did not request income information from congregational members. The MissionInsite methodology in the Comparative Insite report estimates likely incomes (and other comparisons) based on residential location. It concludes that the Average HH Income in the congregational polygon is \$84,695 with a Median HH Income of \$66,943. It estimates the likely incomes of people living where our members live is \$90,605, with a median household income of \$52,204.

The median household income by race for the congregational polygon shows a significant disparity for Black/African American Households in both study areas, with significantly lower median incomes across race and ethnicity in the area within 1 mile of the church campus.

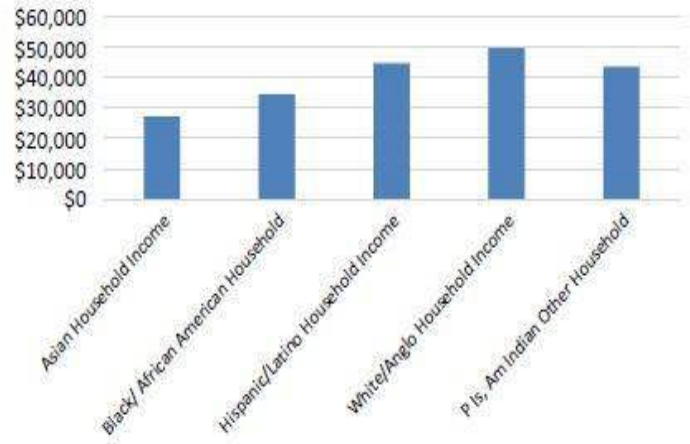
Congregation Polygon (90% of membership)

Median Household Income by Race and Ethnicity



Church Neighborhood (1-mile Radius)

Median Household Income by Race and Ethnicity

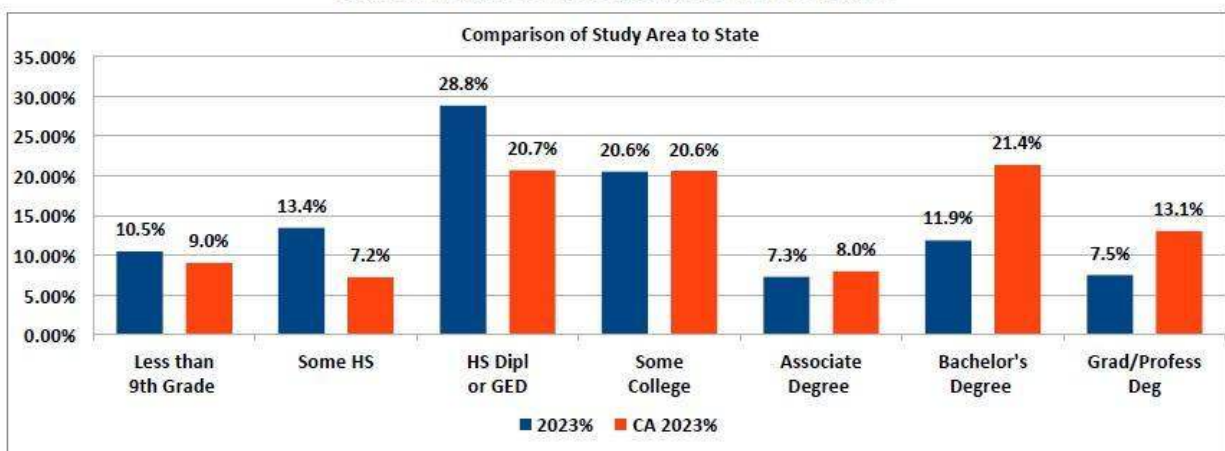


Educational Attainment

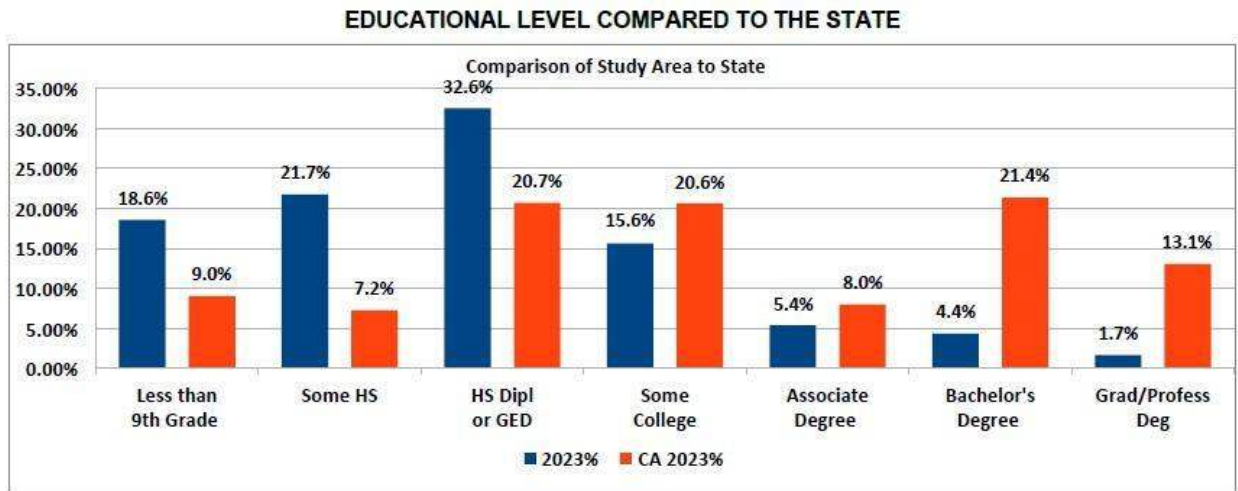
In the polygon defined by where our members live, the highest level of educational attainment for residents is below the state average as shown in the charts below. In the congregational polygon, 23.9% of our neighbors do not have a high school diploma. In the area within 1 mile of the church, that percentage grows to 40.3%. The number of residents who attend or complete college is even more limited. Our congregation values lifelong education, so this is a need that has consistently called us into mission.

Congregation Polygon (neighborhood of 90% of membership)

EDUCATIONAL LEVEL COMPARED TO THE STATE



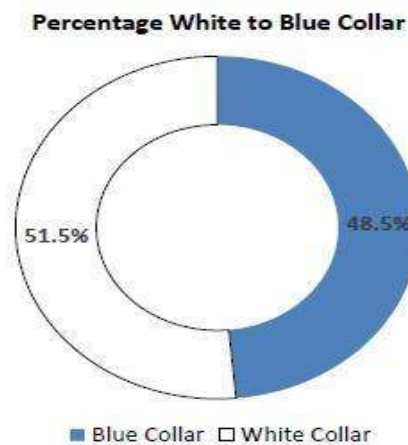
Church Neighborhood (1-mile Radius)



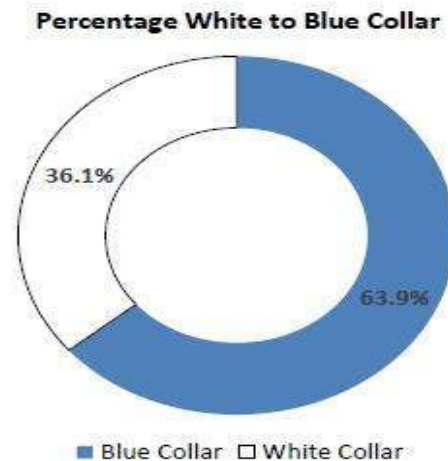
Work

Civilian jobs in our study areas that occur well above the state average are in Production, Transportation, Construction, Protective occupations, and Healthcare Support with blue collar work in the congregational polygon at 48.5%, compared to 64% in the 1 mile radius.

Congregation Polygon (90% of membership)



Church Neighborhood (1-mile Radius)

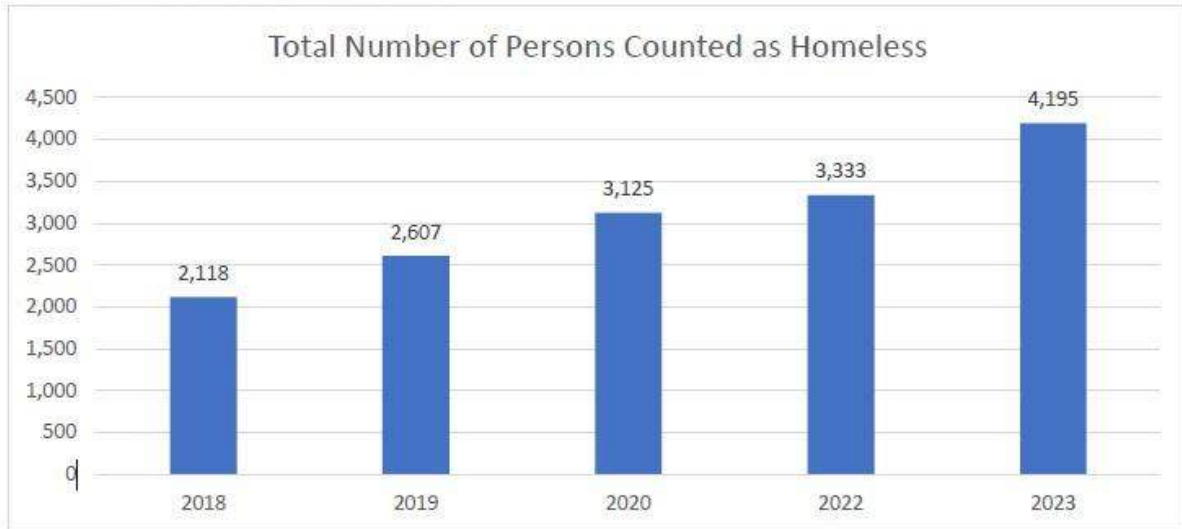


Homeless Neighbors (from the 2023 San Bernardino County - Continuum of Care Homeless Count and Survey - Final Report)

The increasing rate of homelessness is visible around the church, on the streets, and in our food program. While much about homelessness is hidden, the annual County point in time count is the source of the following data. The 2023 point-in-time homeless count showed a County-wide increase of 25.9% since 2022 and of 98.1% since 2018.

The following chart shows that the number of persons counted as unsheltered and sheltered in 2018 was 2,118 and 4,195 in 2023, which represents an increase of 2,077 persons or 98.1%.

Chart 1. Persons Counted 2018 - 2023



[2023 Homeless Continuum of Care Homeless Count and Survey Final Report](#), page 7

- In San Bernardino City, 1502 homeless persons were counted: 276 in Shelter, 209 in Transitional Housing, and 1017 Unsheltered. 35.8% of the County count was in the City of San Bernardino.
- 32.1% of homeless adults in the County identified San Bernardino as the city in which they first became homeless.

Within San Bernardino City, unsheltered adults and children surveyed revealed that:

- 24.5% of unsheltered adults and children became homeless for the first time during the 12 months prior.
- Over 80% of unsheltered adults reported a monthly income as “no income” (67%) or “less than \$500” (13.3%).

-
- Nearly half (47.5%) of unsheltered adults were chronically homeless, defined as being homeless for one year or more and having a disabling condition such as mental illness, chronic health condition, and a physical disability.
 - 35.7% have a substance use disability or disorder that seriously limits the ability to live independently
 - 22% have a mental health disability or disorder that seriously limits their ability to live independently
 - 19.3% have a physical disability that seriously limits the ability to live independently
 - 15.8% report a life-threatening chronic health condition such as heart, lung, liver, kidney, or cancerous disease
 - 7.5 % have developmental disabilities
 - 31.5% of the unsheltered were Black/African American (despite only being 12.5% of the City population).
 - 18.9% answered “yes” when asked if they had been incarcerated (prison or jail) during the past 12 months.
 - 13.3% have been in foster care
 - 7.3% have veteran status
 - 9.5% have been victims of domestic violence

Many more persons are at risk of becoming homeless due to increases in rent, loss of jobs, and rising health care costs. In addition, personal experiences such as domestic violence, physical disabilities, mental illness, and substance abuse can cause members of a low-income household or an entire household to become homeless. We attempt to help our homeless neighbors through the food program, our support of local shelters, and prevention of homelessness through our education programs.

Religious Affiliation

Religious affiliation differs little between the two study areas, with 20% of people identifying as having “None or No Religious Preference”, and 8% with a non-Christian preference. Of the 72 percent identifying as Christian, 20% identify as Catholic or Orthodox, 38% with a Mainline Denomination, and another 14% with Other Protestant Denominations/Churches.

Notably, given our guiding value, the top belief about God in our neighborhoods is that: “God is love and invites the world into a loving relationship.” And the second one is “I have a relationship with the one living God.”

Other Insights

Additional details of the complete MissionInsite reports may be of interest to a pastor or to Session depending on how we pursue additional outreach to either people who live in the same neighborhoods as our members, or people who live in close proximity to the church campus. These reports are available in the electronic copy of the documents assessed.

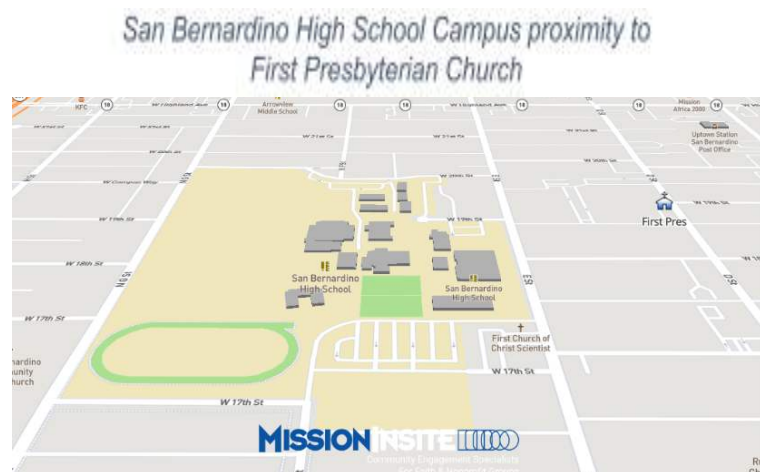
Conclusions

Within 1 mile of the church campus, income and educational attainment are both significantly lower for all races and ethnicities than in the neighborhoods where the majority of our members live. Other neighbors likely face challenges related to being single, single-parent families, non-English speakers, and households supporting a higher number of family members. These may be considerations for those ministries focused on the neighborhood – our child development, education, and basic need partnerships, and our LifeSkillz, internship, and food programs.

C. Serving and Partnering with Our Church Neighborhood.

LifeSkillz & Internship Programs with San Bernardino High School - a Unique Neighborly Relationship

The largest property near to the church is that of San Bernardino High School, serving over 1600 9th-12th graders. For over a decade, First Presbyterian Church of San Bernardino (FPCSB) has been building deep mutually rewarding relationships with the mostly Latino students of San Bernardino High School (SBHS) through its LifeSkillz and Internships programs.



FPCSB was established in 1874, and SBHS in 1891. In 1953, FPCSB moved to 1900 E St, which is just across E Street from SBHS, where enrollment is 84.2% Hispanic. FPCSB is a mostly (81%) Caucasian congregation with just 16% Hispanic/Latino membership. Less than 20% of our neighborhood is 55+ years, while 67% of our congregation is 56+ years old. These complimentary demographics mean

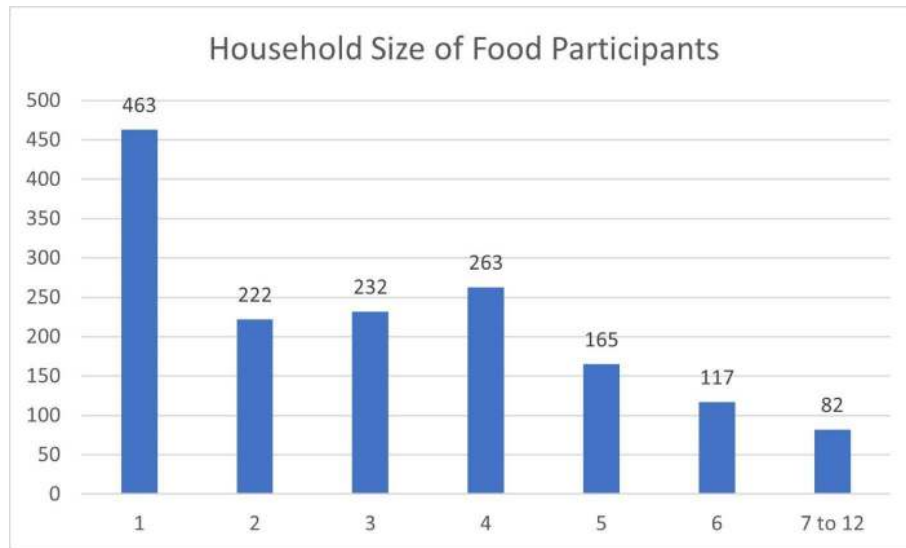
that congregational members and high school students each offer different gifts and perspectives which help us grow in depth of understanding and help us serve our neighborhood.

LifeSkillz supports students of SBHS with weekly breakfast discussions and a lifetime of connection. The mission was conceived more than a decade ago after a weekend workshop with the Kaleidoscope Institute and developed into a support system for SBHS students in grades 9-12. Students come early each Monday morning during the school year to connect with each other and with adult advisors from the FPCSB congregation. Other members of the congregation provide breakfast for the group on a rotating basis. LifeSkillz graduates develop lifetime connections with each other and with the congregation at FPCSB.

In response to student desires for employment, FPCSB initiated a paid Internship Program in 2015. The Internship program is one of the fruits of the LifeSkillz program and gives participants the opportunity to learn skills for future job success. Students will have their first experiences writing a resumé, presenting themselves favorably during an interview, and, if hired, learning practical and leadership skills. The intern teams are currently supervised by one adult FPCSB member and one former Intern who is now in college. From February 2015 through Dec 2023, in 22 internship terms, 60 students have completed 123 internships. Former interns are invited back when extra help is needed for food ministry, events, and other special projects. Former interns are also currently employed as our Sunday child care workers. We have seen deep friendships develop among interns, and members of the congregation get to know interns as they work side by side on food ministry, building maintenance, worship setup, and other projects and events.

Food Ministry (Food Closet)

First Presbyterian Church of San Bernardino distributes bagged groceries on Tuesday and Thursday mornings, and on the third Saturday of the month from 9am – 11 am. The food program provides a perspective of some of those in need in our neighborhood. The following observations are from 2023 program statistics. The food ministry is undertaken by our board of Deacons. Recently, as the need has grown, so has our food program. On the third Saturday of the month, we distribute USDA Commodities from Community Action Partnership of San Bernardino County to 192 households and groceries from Feeding America of Riverside/San Bernardino to 20-40 additional families. In addition to this, we also distribute food each Tuesday and Thursday, averaging 88 encounters each day in January of 2024.



In 2023, we served 1546 unique households, with 4,819 family members, an average of 3.22 people per household.

- 642 (42%) have at least 1 child under 18,
- 438 (28%) have a person 60+ years of age
- 216 households (14%) had no residence when last served.
- 173 of the 463 1- person households are homeless.
- 1517 (88%) of the families live in the City of San Bernardino (includes homeless),
- 616 (40%) in the 92405 zip code (includes homeless).

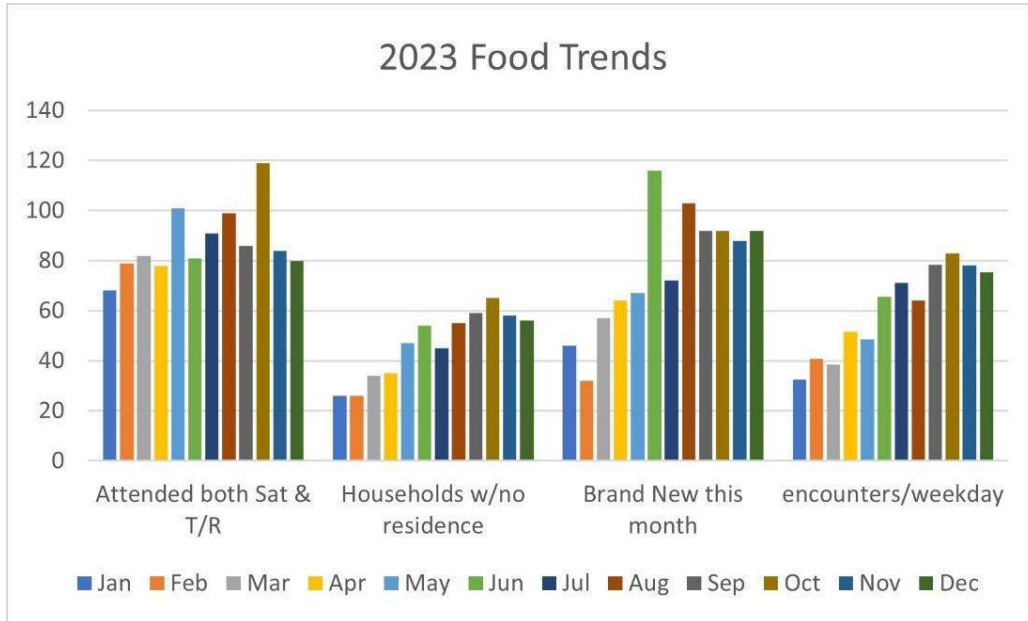
While the program does not collect any income information, we communicate The Emergency Food Assistance Program (TEFAP) income guidelines, under which a family of 3 is expected to have an annual income under \$58,421.

During 2023, the Saturday part of the program grew by ~40%, while the Tuesday/Thursday program grew by 78%. Households brand new to us averaged 77 per month.

In 2023 the program had 8670 encounters (times food was provided), an average of 5.6 encounters per unique household.

We distributed over 175,000 lbs of food during 2023, most of it (62%) in partnership with Feeding America of Riverside/San Bernardino (FARSB). Community Action Partnership of San Bernardino County (CAPSBC) provided a monthly average of 5533 lbs of food for

the third Saturday distribution. We also distribute food received from the US Postal Service, grant purchases, and individual and group donations.



The food ministry is funded through the Deacons by designated offerings and limited grant funds. It is supported by approximately 60 volunteers and staff, including paid interns. Over half of these are involved every month, and a dozen of these work in the food program every week - sorting, organizing, bagging, and distributing food to our neighbors.

Food participants often have many other pressing needs. In each food distribution we provide a list of local partners providing vital services. This list is included as [Appendix C](#) and [posted to our website](#).

Key Church Partnerships in Serving Our Neighborhood

The following are key partnerships critical to serving our neighborhood. In addition to providing referrals of select partners to food ministry participants, we work directly with the following partners to serve our immediate neighbors. They are listed briefly here, but discussed further in [Part 5 "Our Programs, Ministries, and Missions."](#)

- San Bernardino High School – LifeSkillz and Internship Programs, periodic Cardinal events, leadership circles, internships, scholarships, recreation

-
- Feeding America of Riverside & San Bernardino – Deacon’s Food Ministry
 - Community Action Partnership of San Bernardino County – Deacon’s Food Ministry
 - Lutheran Social Services Men’s Shelter – Deacon’s Community Outreach
 - Salvation Army Hospitality House (Family Shelter) – Deacons Community Outreach
 - Oak Tree Learning Center – Onsite tenant providing daycare & preschool
 - Key Essentials – Onsite tenant providing educational success for children with behavioral challenges
 - Straight Up AA – Onsite participant providing weekly meetings for those committed to sober living.
 - The Rauch Family Foundation - supporting the Deacon’s Food ministry through fresh food purchases and intern costs for time worked in the Food ministry.
 - Stater Bros Charities - several years of grant supporting the Food ministry.

Responding to the Needs of our Neighbors

Given the local lack of educational attainment, and our passion for education, First Presbyterian Church’s educational efforts will continue to be a priority. These include our San Bernardino High School LifeSkillz students & interns, our commitment to child development tenants Key Essentials and Oak Tree Learning Center, internships and scholarships for members pursuing college.

The significant and often extreme poverty in the immediate neighborhood drives our passion to provide others with some basic needs. We have a longstanding food ministry, partnerships with two shelters in town, and a clean water team. Our water team reminds us that our neighbors cross national borders and our sustainable environmental projects (solar panels, waterwise landscaping, and energy upgrades) remind us that the children of the future have a right to demand that we use resources judiciously and care for our planet today.

We know that some of our neighbors, like our members, are in danger of loneliness and isolation and may be searching for purpose and a welcoming place to belong. For those who appreciate an open intellectual approach and traditional musical sensibilities, our Sunday worship is available in person and online. Joining one of our groups (such as Presbyterian Women which supports several ministries), volunteering (e.g. the food program), contributing to a clothing or blood drive, or serving others through music are common activities that connect people and show God’s love in action.

Part 5: Our Programs, Ministries, and Missions.

Our most vital activities and ministries are those that balance care of members and service to others. This is as much an approach to ministry as a specific activity. Our congregation embraces the tag line to “be in Christ, be loved, and be of use”. Some of our activities are more focused on one aspect of this triangle, but what makes an activity vital is that people feel loved while doing something Christ-like that serves another. Examples include:

- Musicians (choral or instrumental) who bring musical worship, inspiration and encouragement while enjoying connection with others in our community.
- Presbyterian women who lift each other up, study scripture together, pray, support missions, send encouraging cards or make LifeSkillz breakfasts.
- Food volunteers who encounter the Christ promised in Matthew 25 in our neighbors, while enjoying working together organizing, bagging, and distributing groceries.
- Pastoral care staff and volunteers who find joy and meaning in praying and visiting the sick and homebound.
- LifeSkillz, Kidspace, and Fellowship of the Carpenter volunteers who listen to our youth, have fun, and help us stay connected to the eternal spirit of God uniquely expressed by the young people who are the future of our community.

It isn't the activity of service alone, or the feeling of camaraderie alone, or the spirituality alone. It is being in the flow of God's love through service with, and for, others. This maintains a positive church family, a healthy Body of Christ, one that is connected, aware, and active.

The following are some of the diverse ministries and programs within our church. Like many others, our church is older and smaller now than it once was. We recognize that we need to be mindful of our strengths and our limitations and believe that prayer, listening to each other and thoughtful discussion will guide us to view what will be needed and helpful in our decision making. We are ever listening for the ways that we are called to be God's people.

A. Congregation-Led Programs, Ministries and Missions.

The following programs and ministries are led, participated in, and energized by the members of our congregation. Their devotion of time, talents and resources help propel, innovate, and sustain these endeavors:

Adult Bible Study: This Sunday morning class resumed in 2022 and has flourished and grown in 2023. Adult Bible Study continued to call new people into leadership and watch God work through them. The facilitator is a congregation member using gifts of organization and curriculum planning to lead this group of twelve in Bible study each Sunday prior to the Worship service. The group currently receives support from Rev. Stephen W. Smith as a consultant/facilitator in this class. The enthusiasm and welcome this group extends is testimony to its mission of loving and learning.

Choirs: Sanctuary and Bells: The Sanctuary Choir was founded in 1888. Currently singing from the chancel, the sixteen-member choir takes great joy in raising voices in song during worship each week, for special services, and (when requested) memorial services. Since returning to full-time group singing after the enforced hiatus during the COVID-19 pandemic, the choir practices one evening a month as well as weekly on Sunday mornings before worship. Two pianos and a wonderful pipe organ support the choir and congregation, and members often provide other instrumental accompaniment. Several times a year, special brass and bagpipe accompaniment is hired. The choir director and sanctuary organist are paid staff members who select music that connects to the weekly liturgy or to the season, using familiar and beloved anthems as well as seeking out (or writing original!) new music. The Bell Choir was begun with the donation of a three-octave bell set and was formed for children in 6th through 9th grades. After the original director resigned and a new director took over, the choir was opened to adults. There are currently eleven intergenerational members, including the volunteer director. They practice regularly on Sunday mornings before worship and offer special music periodically during the year.

Clean Water Team: Over the past four years, the Clean Water Team has continued work on the project to provide clean water for Iglesia Bautista Monte Horeb and its school Centro Pedagogico Didaque in Tijuana, Mexico. The school is one of the very few in Tijuana that serves special needs children from economically disadvantaged families. Due to the COVID-19 pandemic, delays in visits, training and installation were encountered. In November, 2023, installation of the water treatment system was

completed. Much love, trust, patience, creativity and tenacity transformed the vision to a space of safe, clean drinking water for the students, staff and community neighbors.

Deacons: Our Board of Deacons are the “arms and feet” of the church. Deacons is made up of three sub committees: food distribution, congregational care and community outreach. Our food distribution program feeds those who are hungry. Congregational care reaches out to members who cannot leave their homes, and hosts meals, social events and memorial service receptions. Community outreach is our liaison to the local missions with whom we partner and support such as Central City Lutheran Mission and the Salvation Army Hospitality House. Community outreach also works with our local blood bank to arrange blood donation drives at the church.

Fellowship of the Carpenter: Fellowship of the Carpenter (or “FOC” as the youth and youth advisors refer to it) is our youth group for middle school and high school aged youth. FOC began in the 1970’s under the leadership and guidance of former pastor James C. Huffstutler who was instrumental in creating the curriculum, activities and culture of the youth group. Under his stewardship and leadership of adult advisors, FOC grew to include dozens of youth from both the church and community who gathered weekly for dinner and activities in our Fellowship Hall, hosted annual outings and dances and even created stage productions. Currently, FOC meets monthly and occasionally will attend a camp together or a fun event (like rock climbing) off-site. One Sunday every year, FOC leads our Sunday morning worship. They write the prayers, choose the hymns and even prepare and deliver the sermon.

Food Ministries: see [Part 4, Section C \(“Serving and Partnering with Our Church Neighborhood”\)](#).

Internship Program with San Bernardino High School: see [Part 4, Section C \(“Serving and Partnering with Our Church Neighborhood”\)](#).

KidSpace: This program on Sunday mornings is committed to nurturing the discipleship and spiritual development of our children. KidSpace is flexible and open to children of approximately 4-11 years of age. Sometimes older children ask to join and are also welcomed. We use a curriculum for varied-aged children entitled “A Joyful Path: Spiritual Curriculum for Young Hearts and Minds.” Participation on Sunday mornings varies from 4-10 children and our current two committed teachers find satisfaction and joy in this ministry.

Kerygma: Originally created in 1990 to be a one-year, deep Bible study, Kerygma has been ongoing for thirty-four (and counting) years, developing into an intimate and devoted weekly reading, study, and discussion group. A few original members with new members coming and going over the years (currently eight total) meet each Friday morning to read, dissect, and discuss their currently chosen book, to question everything, and to love and support each other through life's events.

LifeSkillz at San Bernardino High School: see [Part 4, Section C \("Serving and Partnering with Our Church Neighborhood"\)](#).

M.A.L.E. Group: Also known as the "Mensch" group, M.A.L.E is a small (5-6) but dedicated group of men seeking spiritual and scientific truth. They have been meeting by Zoom monthly for five years facilitated by a congregation member. They engage in discussion following Great Courses videos chosen by a vote of the group. The viewed and discussed topics include The Joy of Science, Biblical Wisdom Literature, Great Religious Figures and others. The camaraderie in this group extended to their participation in the Christmas children gift program for those in need in San Bernardino.

Mariners: This organization for education and fellowship within the Presbyterian Church has declined over the years. As one of the last Mariners "ships" still meeting in the PCUSA, the Galleons group at our church have recently enjoyed an evening of fellowship, dinner and singing Christmas carols together. All of its members are older and the COVID-19 pandemic adversely affected their plans to meet quarterly. However, during the pandemic, a number of Mariners creatively met for dinner once a week in lawn chairs with paper plates on a member's driveway.

Presbyterian Women: Presbyterian Women (PW) is an active and thriving program of 50+ women in the church. PW is organized into four "Circles" and gathers monthly for the Horizons Bible Study. PW supports Presbyterian Women at the Presbytery, Synod, and churchwide levels with donations to the Birthday and Thank Offerings. Most recently, PW has felt God's calling to be engaged in our church's local missions. PW supports the childrens gift programs at the Central City Lutheran Mission and the Hospitality House of the Salvation Army in San Bernardino. For the last five years, PW has been providing breakfast for the LifeSkillz students at San Bernardino High School every Monday morning, and PW has raised funding to support the Food Ministry Program, LifeSkillz scholarships and the Internship Programs.

Pastoral Care Team: This team of laypersons cares for our congregation by visiting, making phone calls, sending cards, emails and most importantly, praying for members

of our church and often their families. The team supports those in need of prayer as well as rejoicing when good news is received.

Prayer Chain: Anytime the church receives a request for support through prayer, the prayers chain goes into action. The prayer chain provides support for their needs, concerns, and celebrations.

Remote Worship Team: The remote worship team was formed in response to the COVID-19 pandemic and the resulting shutdown of the church. Originally funded by grants from the Riverside Presbytery, this team made it possible during the COVID-19 pandemic for everyone to participate in worship from a distance. Post-pandemic this ministry has continued and expanded to allow for real-time, active distance worship. The team has evolved from one person filming, editing, and submitting the finished video to the church website, to a paid technician and six or more volunteers who use the Internet, YouTube, and audiovisual tools to live-stream worship for those who cannot attend in person. The team has also developed a mobile procedure which makes it possible for viewers to participate in weekly and special services, no matter where they occur on the campus.

Session: Our church's governing body consists of twelve elected ruling elders, an appointed pastor moderator, a commissioned pastor, and clerk of session. The current meeting culture of our Session is one of reflection, trust, and a desire to build consensus. The Session oversees and receives recommendations from six working committees: Buildings and Grounds, Nominating, Nurture, Personnel, Stewardship, and Worship. Membership of the committees comes from both Session and general congregation.

Task Forces: Task Forces are formed at the church on an as-needed basis. One such recent need and time was in response to the COVID-19 pandemic. The goals of the COVID-19 task force were to provide recommendations of measures to prevent the spread of COVID-19 to the operating ministries of this church, to provide information, and to support our pastors and our congregation. We clearly witnessed God's care in providing a trusted, caring and patient task force group which met every 1-2 weeks to review the County statistics on cases and hospitalizations and to plan and implement safety practices. With the help of one of our volunteers, we developed a Code of Safe Practices for specific operations at this church. We were then eligible and received two \$5,000 grants from San Bernardino County that enabled the church to purchase masks, gloves, hand sanitizer and outdoor canopies to continue our food distribution program uninterrupted. It seems clear that with God's help, and talented and dedicated volunteer

members, we feel confident in our ability to organize, structure and implement changes and adaptations when needed.

Ushers & Safety Team: Our ushers and safety team go to great lengths to ensure our well-being. They are in the parking lot and hard to miss (in fluorescent yellow) to greet people when they arrive for Sunday worship or other special gatherings. Team members are constantly monitoring our campus. Through their hard work we have made many improvements to our campus including updated doors and locks, also the installation of an automated external defibrillator. We feel proud and blessed to have a group of people who are so focused on our safety.

B. Partnership Programs, Ministries and Missions.

Partnerships are critical to our mission and ministry. Each of these partnerships is valued as a significant relationship with its own contribution to our community and its own set of stories. These are core partnerships we expect to continue with necessary adaptations to the emerging needs of our congregation, our neighborhood and our world.

Companions on the Inner Way: While not specifically a ministry of the church, COTIW is an integral part of the congregation's landscape. The church's Dodd's Trust helps provide funding for congregants to attend one or both of these week or weekend-long spiritual retreats in Northern and Southern California. Various members of the congregation and ministerial staff have attended the retreats for several decades. More information about Companions on the Inner Way as a mission can be found at their website.

Key Essentials to Behavior Management: This program helps children and adults learn the social skills required to succeed in school and also in life.

Central City Lutheran Mission (Men's Shelter): Located several blocks from the church, the Central City Lutheran Mission supports the critical needs of our community's most vulnerable residents. The mission offers services for those seeking food, shelter, education and health services. The mission is home to a men's emergency shelter, transitional housing and reentry home for recently incarcerated men and individuals living with AIDS and HIV. A daily community meal, computer lab for adults and thrift store are offered daily in addition to intensive case management and referrals for those who qualify.

Oak Tree D Street: Provides academics, social and emotional development for infant, toddler, and preschool aged children. This program builds skills and independence. The church has always been passionate about providing quality child care. For three decades the church ran its own child care program. It was a wonderful program that helped many young children and babies from both the congregation and neighborhood. Unfortunately with the COVID-19 pandemic, the beloved child care center had to permanently close its doors. Fortunately, post-pandemic, the church found a partner in Oak Tree D Street as well as Key Essentials to Behavior Management to re-open the child care facilities on our church campus and to serve our neighborhood in desperate need of these services.

Presbytery of Riverside and PCUSA: Our church is active in the Riverside Presbytery and in support of PCUSA Mission efforts and Special Offerings. We are a participant in the PCUSA Vital Congregations Initiative, have an active Presbyterian Women ministry, and have leaned heavily into the principles and methodologies of the Kaleidoscope Institute's Holy Currencies, Respectful Communication, and Gracious Leadership

Retired Public Employees Group: This group utilizes our Fellowship Hall for their quarterly luncheon meetings. They number at least 75 participants. They have been meeting on our campus for about ten years. Their Board of Directors meets quarterly in our church library for their Board meetings. This group has been generously donating food items for our Food Ministry.

Salvation Army Hospitality House (Family Shelter): Located about one mile from the church, the Salvation Army Hospitality House serves homeless families and single women who need temporary, stable shelter. The Hospitality House serves as a safe refuge that provides emergency shelter that can keep residents safely housed for 30, 60, or 90 days, depending on their circumstances. Each family or resident is given a detailed individualized case plan and assigned to a case manager who maintains close contact during their entire stay. Each family's case plan includes comprehensive goals and objectives that cover their intake, transition to permanent housing, help finding a steady job, legal advocacy, child welfare aid, and education.

San Bernardino Elections Office: They have long utilized our Fellowship Hall as a safe voting site for Primary and Presidential elections. Our church is responsible for providing entrance to the Hall from 6:00 A.M. to 10:00 P.M. on voting days. Our church has been a voting site since (at least) 2008. Our Session and congregation agree that providing this space to the Elections Office for safe and orderly voting is our civic responsibility.

Symphonie Jeunesse of San Bernardino: This is a youth string symphony of approximately 20 talented high school and young adult students from the San Bernardino area. The youth symphony rehearses on Saturday mornings in Fellowship Hall under the direction of Michèle Tacchia with her accompanist spouse Michael Tacchia. The church feels blessed and fortunate to be able to provide space for these talented youth. The Symphonie Jeunesse offers several free concerts a year at the church open to the community, and helps to support our Food Ministry through donating canned goods.

Straight Up A.A. Group: This group of about 15 attendees has been meeting in one of our classrooms each Saturday morning for more than six years. We are pleased to support this group by offering a safe and comfortable space to meet.

Yoga: Led by an experienced and certified instructor, the yoga class is a weekly session of stretching, postures, breathing, and meditation for health and relaxation. It is hosted by the church and open to members of the public. Participants may offer payment as they are able and have numbered over the years from one to as many as fifteen.

C. Assets & Funds Supporting Our Programs, Ministries and Missions.

Financial support for our programs, ministries, and missions comes primarily from the [annual church budget](#) that is sustained through member contributions. The church also actively seeks grant funding opportunities that align with our programs, ministries, and missions, and we are blessed to have very talented members who are highly skilled at writing successful grant applications. In addition, the following special funds, endowments, and assets have been established over many decades and are utilized (in part or in full) to support various programs, ministries and missions (also see, [Part 3, section C “Stewardship and Key Missions/Ministries”](#)).

Leonard Family Scholarship: Provides scholarships to members of this church who are proven scholars at the college level and have demonstrated their Christian commitment by their involvement in worship and study in our church.

The Robert and Marion Wiens Endowment for Congregational Enrichment: This provides monies to bring speakers and retreat leaders to the church for the enrichment of the congregation’s spiritual life. The fund pays for the speaker’s honorarium, travel and housing expenses.

The Dodds Spirituality Trust: Funded in 1999, it has allowed members of this church to deepen their spirituality primarily through attending the week-long Companions on the Inner Way retreats in Malibu and Tahoe.

The Bonnie Hansen Fund: A fund set up to pay for Sunday School expenses. Bonnie taught Sunday School for many years and when she passed in 1990 her husband set up this fund in her honor.

The Andrews Worship Fund: A fund set up to provide monies to support our church's worship.

Marion Sischo Music and Worship Fund: A fund that has provided resources to pay for musicians, guest preachers, sound equipment and also our live streaming ministry.

The Brenda Frederick Fund: A fund given with proceeds to be split between Session and Deacons to use as each group chooses.

John/Krause Camperships Fund: A fund set up to be used to send kids at our church to camp.

We have been blessed by leadership and church culture which invites people to prayerfully consider their gifts and God's call when asked to serve. Whether this is the "work" of the church (e.g. serving on a committee) or a festive gathering (meal, worship, celebration), or interpreting scripture, the individual has the freedom and responsibility of choice. People are encouraged to discern what is healthy and true for them in this season. This is consistent with a Presbyterian understanding that "God alone is lord of the conscience, and it is up to each individual to understand what these principles mean in his or her life." (<https://www.presbyterianmission.org/what-we-believe/theology/>)

This means that we also can celebrate and let go of what no longer serves us, or what no longer has enough interest or resources to maintain in a joyful spirit. We can creatively reimagine ministry with new partners and different resources.

Part 6: Envisioning Our Future.

We were inspired by this image as it relates to our values and how we endeavor to share God's love with all.

"Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world."

- St. Teresa de Avila (15th century Carmelite nun, Spanish mystic, and religious reformer)

A. Vision Statement.

With open eyes, open minds, open hearts, and open hands, we are becoming God's love in action.

B. Mission Statement.

Moved by the Spirit, we strive to create an open and inclusive community embodying the love, forgiveness, and grace of Christ which we extend to ourselves, each other, our neighbors, and our world through nurturing relationships, creative celebrations, continuous learning, and transformational service.

Part 7: Preparing for Future Ministry

Our history has been blessed with the leadership of many exceptional pastors. Our most recent pastor was the Rev. Dr. Sandra R. Tice who, among her other skills, was able to help us learn to see our own gifts, develop strong leadership from within the congregation, and keep us ever aware of our relationship with the Creator. Her love and guidance prepared us to navigate a swiftly changing present and to move forward into an unknowable future.

A. Our Mission Priorities.

1. **Theology & Education:** Deepen the practice of our inclusive theology that embraces all of God's beloved through an enlightened Christian education that offers theological wisdom with modern understandings, intellectual constructs, spiritual practices, and personal growth tools to equip us to be God's Love in action in our community and our world.
2. **Invitation, & Innovation:** Practice an intentional and renewed spirit of welcome, invitation, and innovation in all activities and groups (internally or externally focused) increasing awareness, participation, and engagement in the church and its missions. Encourage this in leadership, fellowship, worship, and service.
3. **Senior Ministry:** Establish a focused ministry effort to, and in partnership with, seniors, retired, homebound, caregivers, and those living with grief and loss, to intentionally include those vulnerable to isolation. See [Appendix D: Senior Ministry and Intentional Engagement](#).
4. **Partnerships & Sustainability:** Actively seek new and deepened partnerships, and continue to adapt beloved outreach ministries (e.g. Food, SBHS, Water Team, Presbyterian Women), strengthening the base of volunteers, participants, funders, and partners so we have continuity in our service to the community.
5. **Interfaith Efforts:** Increase inter-religious and inter-denominational outreach, dialogue, and collaborative activities, opening us to the possibilities and opportunities for increased service, spiritual maturity, and sustainability through a shared pursuit of Love in Action.

B. Leadership Skills and Pastoral Traits.

Leadership Skills – To achieve our mission priorities we will benefit from a pastor who is skilled, or will pursue the skills to:

- Work effectively with leadership to achieve vitality and resilience through adult education programs, stewardship, volunteer engagement, and succession planning.
- Develop, encourage, and utilize the many gifts of members, staff, volunteers, and community members of all ages.
- Help leaders reach consensus and to be creative and maintain a safe and fun environment for experimentation.
- Support program leaders in evaluating and reimagining programs to be sustainable.
- Minister in partnership with seniors, including shared leadership, visits to home, hospital, and care facilities, preparing memorial events, and encouraging members of all ages to be engaged, inviting, hopeful, and of service.
- Collaborate positively with community and interfaith partners.

Pastoral Traits - To pursue our mission priorities, we will benefit from a pastor who is, or is becoming:

- Passionate about the unambiguous unconditional love of God for all people and all creation. Possesses and expresses sincere sensitivity and empathy toward all who are suffering.
- Open-minded, intellectually curious, and in a deliberate process of continuous learning and growth along their own journey of faith
- Well-grounded in reformed theology and eager to provide varied learning experiences in spirituality to our faith community.
- Comfortable sharing their own unique gifts in authentic joy in service to others balanced by healthy boundaries, practicing sabbath and self-care.
- Welcoming and enthusiastic about new and existing activities. Models intentional welcoming and joyful invitational actions.
- Adept at engaging people who vary in age, socio-economic status, personality-type, and theological opinion, both within and outside the congregation.

- Supportive in helping us to keep our eyes open to need and to develop appropriate responses, to face the realities and manage those truths and vulnerabilities that can cause us to look away.
- Mission oriented with a strong interest in seeking and developing relationships and partnerships in our community.
- Able to share a sense of the sacred with other faith communities and respectful and open to truths from other faith traditions.
- Creative, flexible and able to adapt to emerging needs.

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Appendix A: A Mission Assessment Guide,
Presbytery of Riverside

A Mission Assessment Guide
Presbytery of Riverside
revised 2023

Part 1: Reflecting on Scripture, Theology, and Congregational Identity

1. Once a Mission Assessment Team is appointed and oriented, spend some time together in prayerful reflection on some **Bible passages**.
Matthew 13:1-43; Matthew 28:16-20; Mark 9:33-50; Luke 6:17-49; Luke 12:35–38;
John 3:16-21; John 15:1-27; John 17:20-26; Romans 12; I Corinthians 12
What themes emerge that speak to our congregation at this time?
2. Together read the first four chapters of the **Book of Order**. (Don't worry, they are very short chapters.) How do these statements about the church relate to our congregation? What aspects help you understand what it means to be Presbyterian congregation?
3. You might find it beneficial to take a look at the **Book of Confessions**. Read: *The Apostles' Creed, the Nicene Creed, the Confession of 1967, the New Brief Statement of Faith, the Barmen Declaration and the Belhar Confession*.
4. A written history of the church should be brought up to date. Then, based on your readings and your familiarity with the congregation, describe the identity, beliefs, and values that your congregation holds. What motivates people to be a part of this church? What words describe the character of your church? ("We are _____. We value _____.") Describe the range of theological diversity of your church. Which core beliefs and views are held in common, and which are diverse?
5. Based your familiarity with the congregation, what activities of your congregation seem to engage them in loving one another and serving God? Where do people invest energy, passion, and interest that brings people together, builds community and enables them to serve Christ? Which ministries help the congregation grow spiritually and help the church serve those in the neighborhood?

Part 2: Listening to the Congregation

1. Gathering and Engaging Members and Friends of the Congregation

Invite members and friends of the congregation to gather and share their thoughts about the life and mission of the church. Select from the following activities or create your own. Invite members and friends to gather (in groups of five to ten) for a 90-minute discussion (in person, on zoom). These conversations may be convened and led by a member of the MAT or by the VCI Coordinator or other leader. A Scribe should record the remarks. The MAT should review, analyze, and include the remarks in the mission report.

A. Telling Our Story

Participants share in a **discussion** about their past and recent experiences with their church. Thankfully recall meaningful events and highlights of their church.

1. These or similar questions may be asked:
 - a. “My church means so much to me because”
 - b. “One person who made me feel that this is my church home is _____ because they”
 - c. “Our church will be known in history as the church that”
2. All may be also invited to contribute art, photos, etc. and make them into a collage or place them on a timeline that helps tell the church’s story. These may be shared via the congregation’s media or on the walls of the church.

B. Celebrating Programs, Activities, Events of our Church

Everyone joins this **discussion forum** to **recall the activities** that the church has done in the past year (or so).

1. A Moderator calls on people to briefly name activities that they have participated in or are aware of. The Moderator may repeat or summarize what is said to be sure that all hear the remarks.
2. A Scribe makes sure that the remarks are written, preferably so that all can see them as they are called out. They may be put on “Screen Share” or on a newsprint pad on an easel. If written on newsprint, when a sheet is full, it may be attached to a wall and the group keeps going.
3. This activity can take about 15-25 minutes. Marvel at all you do as you go, allow memories to be voiced (briefly), while keeping up a rather brisk pace in order to include as many remembrances as possible. When sharing winds down, invite participants to share their overall perceptions, learnings, or inspirations from doing this activity.

C. Count your Blessings, count them one by one...

ABCD is Asset Based Community Development (or in our case ABChurchD). This is an opportunity to count a church’s blessings: the people, places, things we have. What has God entrusted to our care to nurture and use?

1. What are they? (people, places, things)
2. How are these assets being utilized? How often are they used? Are any neglected?
3. How can we “develop” and use these assets for greater benefit for all?
4. Who else might benefit from our church sharing our assets and blessings?

D. Theological and Biblical Perspectives

1. Invite participants to discuss **the essence of our church**
 - a. The purpose of our church is ...
 - b. God is calling us together to ...
 - c. We will follow Jesus by
 - d. We are known as the church that ...

2. Surveying the Congregation using Interview Questions. (optional)

Contact and personally interview a variety of persons who participate in the life of the church by phone or visual media (zoom, messenger). The MAT should review, analyze, and summarize the responses. Consider using these or similar questions:

1. How long have you been a member of _____ church?
2. Tell me about a time when you felt most engaged with your congregation. What experiences have been particularly meaningful to you? What were you doing? Who were you with?
3. How involved are you currently in the life of the church? What are the most spiritually enriching activities in which you are engaged? When and where do you see God working in the life of your congregation?
4. What are three hopes/dreams/prayers you have for your congregation and its next pastor?
5. What other reflections about our congregation would you like to share?

Part 3: Identifying the Character and Health of our Congregation

1. The MAT should review, analyze, and summarize the responses of each interview and each gathering and add them to the report. Describe the Identity of this unique congregation and its ministry. What makes us special? Who are we as God's Beloved?

2. Congregational Membership

Conduct a review of the current membership of the congregation over a 5 to 10-year period and record your findings. Use Church Membership rolls, Congregational databases, Church directory, and Session records. Describe trends in membership changes (+ or -) over the past 5 to 10-year period. This information will be used in determining potential communities and relevant goals and objectives.

Review the facts and write an analysis keeping in mind the following:

- a. Current total number of members _____
- b. Tenure by percentages _____ (under 5 years, 5 - 10 years, etc.)
- c. Number of inactive members (attends worship less than 4/year) _____
- d. Number of non-member "regular attenders" (friends) _____
- e. % of active members that are women _____
- f. % of active members that are men _____
- g. % of active members with disabilities _____
- h. Racial/cultural composition (by # and %) _____
- i. Age composition _____ (# under 25, between 26-50, 51-75, over 75)
- j. Residential location of members by distances to church.
- k. Group by percentages those living 0-5 mile distant; 6-10 miles, etc. _____

3. Financial Status

Conduct a review of the financial status of the congregation over the 5 to 10 or 15-year period to the present. (See: Session's annual report to Presbytery or Financial statements in the Annual Reports to the Congregation.) Write an analysis keeping in mind the following:

- a. Total resources and assets of the congregation.
- b. Annual sources of congregational income which includes membership pledges; special gifts by members and friends; building fund contributions; endowment income; investment income; facilities use fees and/or rental income.
- c. Calculate what percentage each source of income represents of the total annual income.
- d. Describe trends or and changes (+ or -) during the past 5 to 10-year period or the tenure of the last pastor.
- e. Summarize the church's stewardship program or efforts of serving and giving.

Part 4: Looking at our Neighborhood.

Review the demographic information found in a *Mission/Insite* report provided by the presbytery. As you think about your community consider the following questions and write responses for the report.

1. Who lives in our neighborhood? What are the various ages, interests, races, ethnicities, economic levels? Where do people work, shop, seek entertainment and grow spiritually? How does the composition of the neighborhood compare to that of the church?
2. What are the needs of the people in your neighborhood? Who is hurting? Who is forgotten? How might this church, following in the footsteps of Jesus, walk alongside these folks? How might the church reach out, befriend, and support those most in need?
3. What resources are in your neighborhood, such as non-profits, public institutions, community groups, ecumenical associations, mission partnerships, schools and businesses trying to make a difference? With whom does your church currently partner in serving the community? Where do you see opportunities for future collaboration and partnership?
4. What interests, skills and passion of this church might make the most impact in service to the neighborhood? What new relationships might be developed? What might excite and engage members and friends in a fresh outreach that meets the needs of others in the community?

Part 5: Assessing the Current Ministries of our Church

A. Make a list of all the ministries and programs in your congregation. List everything you do, every committee, ministry and mission outreach, small group, and fellowship activity. Chart the purpose of each, the leadership and how long this activity has been active.

B. You might choose to interview some of the leaders of these activities or use the responses of the congregation gathered in the Listening Session.

The following are some questions you might use:

1. How many people are served through each program?
2. What are the ages, racial/ethnic/cultural backgrounds of those involved?
3. What is the purpose of the ministry or mission?
4. How long has your church been engaged in this activity?
5. Who is involved in leadership? How are they chosen? How are they supported?
6. How do you assess the effectiveness of these programs?

C. Evaluate the effectiveness of each ministry and program.

1. Which are no longer “bearing fruit” (*But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.* Luke 8:15)?
2. Which seem to be producing spiritual growth within the congregation?

D. Include the MAT’s reflections and analysis as you write this section of the Mission Plan.

Part 6: Envisioning the Future Mission of the Church

A. Consider the Marks or Attributes of a typical Vital Congregation

A Healthy Church engages in

1. discipleship formation – deepening spiritual maturity via providing ongoing opportunities for all ages to learn and grow
2. intentionally, authentically sharing our faith, God’s activity in our lives (evangelism)
3. boldly and graciously loving & serving our communities and our world
4. empowering servant leadership - both renewing skills of current leaders as well as welcoming, engaging, developing new leaders
5. worship that is spirit-filled, creative, engaging, inspiring, and motivational
6. caring relationships among God’s Beloved: members, visitors, neighbors, the world
7. healthy partnerships within and amongst churches’ leaders and the community

B. Engage these Questions about the 7 Marks of Vital Congregations

1. How does our church help nurture you in your spiritual life and equip you for being a Disciple of Christ? What spiritual gifts does our church possess?

2. Recall a time when Christ or God became Good News for you? What prevents our church from sharing that with others?
3. How does this congregation care about its neighbors? Who is being overlooked, not noticed, forgotten? Who near our church needs to hear “good news?”
4. Name a “servant leader” and what they do. How can our church nurture and support servant leadership?
5. Share how our church’s worship inspires or energizes you? What is missing? How might our church love God more dearly and follow Jesus more nearly, and be led by the Spirit more clearly?
6. Share an experience of when you felt deeply cared for? How might our church encourage and support acts of caring and serving?
7. What partners may aid our church in serving the community (and thereby attract people to join us)? What might encourage others to participate with us in the mission of our church?

C. Write two brief statements or paragraphs, one that describes 1) the Vision of this church and one that announces 2) the Mission of this church.

- o A **Vision Statement** provides a description of a target future state, in qualitative terms, that answers the questions,
 “Who is God calling us to BE?” “Who do we hope to become?”
- o A **Mission Statement** summarizes a plan for ministry,
 “What will we DO to achieve our Vision?”

1. A Vision Statement

Brainstorm and list key ideas, concepts and words that have arisen in this assessment process so far. Then write a one- to two-sentence statement of your vision of what kind of people God is calling this congregation to become. This vision statement is for your congregation at this time in their life. It is meant to help focus your present journey and guide your session, congregation, and new pastor as you move forward.

Here are three examples of Vision Statements:

- a. “We are responding to God’s invitation to be loved, to be in Christ, to be of use.”
- b. “We are a diverse community centered on Jesus Christ, seeking to wholly enjoy Spirit’s grace, faithfully embody God’s love for one another. We boldly engage our culture with God’s truth, from our neighborhoods to the nations.”
- c. “We are an inclusive community seeking to follow the path of Christ who calls us to a life centered on love of God and neighbor. We gather to seek God in worship, experience God’s love in community, and hold one another and the world in prayer. Sent out by the Holy Spirit, we go into the world to be living offerings of God’s love, mercy, peace, and justice.”

B. A Mission Statement

Ideally, a Mission Statement is short and catchy. It should be concise, build morale, reduce frustration, allow concentration, bring focus, attract cooperation, invite partners, and assist evaluation. A Mission Statement will succinctly communicate to everyone in the congregation and in the world what this church is about. A Mission Statement generally consists of a brief proclamation of identity and an overview of the church's approach to ministry. It answers the questions,

- a. What is God calling us to do?
- b. How will we specifically "do justice, love kindness, walk humbly with God?"
- c. To whom is Jesus leading us to care "for the least of these?"
- d. How can we "be the answer" to the prayers of people in our neighborhood?

Here are 3 examples of Mission Statements:

- a. "The Mission of ____ Presbyterian Church is
 - ~ to listen for God's word for us today.
 - ~ to model the radically inclusive welcome of God.
 - ~ to tend the Holy in ourselves, one another, and creation.
 - ~ to be the Christ in the world."

- b. "____ Presbyterian Church worships our Great God together. We practice and proclaim the teachings of our Lord Jesus Christ. In the power of the Holy Spirit, we share the good news with all people, making a positive difference in their lives."

- c. "The Mission of ____ Presbyterian Church is to create a radically inclusive, just, and loving community mobilized to alleviate suffering and break the cycles of poverty and marginalization. Our Core Values emerge as a spiritual movement. They are rooted in empowerment, recovery, and personal transformation.

Part 7: Preparing for Future Ministry with new Pastoral Leadership

A. Moving from Engaging the 7 Marks to Creating a Mission Action Plan (MAP)

1. What can you do to expand your "spiritual horizons," care more deeply, serve selflessly? (pray, journal, engage with a study group, meet a neighbor, etc.)
2. Consider what you are passionate about and share that with someone. Ask them to share with you their passion. Notice how God may be in this encounter.
3. Walk your church's neighborhood or your own. Be observant with all your senses. Set up a brightly painted picnic table on the church lawn. Choose one day a week to sit there for a couple hours (with coffee, tea, or a book). Engage people who pass by or stop to chat. Ask how their day is as if you really want to know. Invite them to sit down (offer them water). Be kind. And caring. Then later ask yourself

“Where is God here? What am I learning about my neighborhood? Who needs attention? How can our church help?”

4. Who needs you? Enhance a skill, then choose an activity that allows you to be a “servant leader.” How is that activity helping others? Who might become involved due to your act of service?
5. Skip worship at your church and attend another church. Notice what activities inspire you and feed your spirit and which do not. How might you enhance your own worship experience?
6. Expand your horizons: participate in something you have overlooked: converse with (listen to) someone of a different generation, culture, race, gender, faith, economic level in an open, appreciative, caring way. Notice how that opens your mind, engages your heart, and maybe changes you.
7. Consider what activities and ministries of your congregation are most vital. List the attributes of what they contribute to “building up the Body of Christ,” the neighborhood, and the world. How do they contribute to the overall health of our congregation and its mission?

B. Considering our Mission Priorities

Recalling previous discussions of the MAT and the conversations and interviews of members and friends, and the activities that you have recently chosen to enact,

1. Which topics garnered the most interest and energy? What raised passions?
2. What ideas and activities seem to draw in and engage the members and friends (and neighbors) of our church?
3. Which acts of love and service might get our neighbors to talk to their friends about how caring our church is?
4. What outreach actions might our church take that will get people in the neighborhood to look up, see and believe that God is concerned about them?
5. Make a list of Actions that God may be calling this church to do that meet the greatest needs of the neighborhood.

C. Choosing our Mission Priorities

1. Prioritize the list of outreach activities.
 - a. What are the top three “most-needed?”
 - b. Which three might give “the most bang for the buck” invested?
2. Select three to five Mission Priorities that our church can focus on during the next three years.
3. Rank them (first, second, third....)
4. Include them in the report.

D. Pastoral Leadership Attributes that will help us Achieve our Mission Priorities

1. Reflect on how previous pastors were involved in guiding and supporting the mission of the congregation over the last 25 years by discussing:

- a. How have we been influenced and changed by pastoral leadership?
 - b. What have we learned about ourselves and how have we grown?
 - c. What styles of leadership worked well? Give memorable examples.
 - d. What styles were more challenging for our congregation?
 - e. Were divisions healed? How?
 - f. How were compromise and unity achieved?
2. Describe the kind of pastoral leadership that we now need to further the mission priorities chosen for our congregation for the upcoming years.
 3. What are the traits of a pastor who will deepen our faith, our resolve, and our commitment to guide, support, and accomplish the mission of our church?
 4. Prioritize them. Add them to the report (MAP).
- E. Completing the Mission Action Plan (MAP)
- The Mission Assessment ends when the Mission Assessment Team:
1. Writes, edits, and reviews the Draft of the Mission Action Plan (MAP)
 2. Presents the Draft of the Mission Action Plan (MAP) to the Session
3. Then the Session will
 - a. Review, edit and adopt the Mission Action Plan (MAP)
 - b. Thank and dismiss the Mission Assessment Team
 - c. Present the Mission Action Plan (MAP) to the Presbytery for approval
 - d. Involve the congregation in understanding the Mission Action Plan
 - e. Begin to implement priorities of the Mission Action Plan (with the support of temporary pastoral leadership and the presbytery)
 - f. Appoint a Pastor Nominating Committee (PNC) who will work to find and present a pastoral candidate for election by the congregation (with approval of Riverside Presbytery.
 - g. Continue to guide, direct, nurture, and support the Mission of our Church

Appendix B: Annual Report Compilation
(2018 to 2023)

Congregational Data from 2018-2023 Annual Reports	2018	2019	2020	2021	2022	2023
Starting # of members	262	242	224	218	213	192
Gains-Certificate	1	1	0	0	1	0
Gains - Youth Professions	0	0	0	7	0	0
Gains - Professions & Reaffirmations	15	6	0	0	0	0
Gains - Total Reaffirmations	16	7	0	0	0	0
Total Gains	16	7	0	7	1	0
Losses - Certificate	0	0	2	2	4	0
Losses - Deaths	6	5	4	6	5	5
Losses- Deleted for any other reason	30	20	0	4	13	25
Total Losses	36	25	4	10	18	30
Ending Active Members	242	224	220	215	196	162
Baptisms presented by Others	7	5	0	2	0	0
Baptisms At Confirmation	0	0	0	2	0	0
All Other Baptisms	4	0	0	0	0	0
Average Weekly Worship Attendance	129	123	117	106	95	75
Female Members	163	151	146	142	127	104
Men	NC	NC	NC	NC	65	58
Non-Binary	NC	NC	NC	NC	NC	NC
Friends of the Congregation	30	30	30	30	30	30
Ruling Elders	11	12	12	12	11	12
Age composition of members						
17 & under (2022+)	NC	NC	NC	NC	6	6
18-25 (2022+)	NC	NC	NC	NC	10	9
25 & Under	19	18	18	20	NC	NC
26 - 40	28	22	20	23	23	21
41-55	34	35	37	30	25	17
56 - 70	69	67	63	63	54	44
Over 70	92	80	80	77	74	65
Total	242	222	218	213	192	162
Christian Ed/Youth in Congregation (2022+)						
Age 4 & under	4	7	7	6	2	1
Grade K-5	12	9	8	10	4	7
Grade 6-8	3	6	6	3	5	6
Grade 9-12	6	7	5	8	6	6
Young Adults	8	0	9	9	NC	NC
Over 25	20	20	20	20	NC	NC
Teachers/Officers	15	15	10	6	NC	NC
Total Christian Ed/Total Youth (2022+)	68	64	65	62	17	20
Racial/cultural composition						
Asian/Pacific Islander/South Asian	5	6	6	6	5	5
Black/African American/African	1	1	1	1	1	1
Middle Eastern/North African	0	0	0	0	0	0
Multiracial	0	0	0	0	0	0
Hispanic/Latino-a	32	33	32	31	31	31
Native American/Alaska Native/Indigenous	0	0	0	0	0	0
White	204	184	179	175	155	125
Total	242	224	218	213	192	162

Congregational Data from 2018-2023 Annual Reports		2018	2019	2020	2021	2022	2023
Financial Data							
Annual Income/Budgeted Income (2022+)		\$ 686,543	\$ 644,362	\$ 534,740	\$ 589,718	\$ 450,138	\$ 490,045
Annual Expenses/Budgeted Expenses (2022+)		\$ 683,782	\$ 695,989	\$ 638,512	\$ 521,368	\$ 552,854	\$ 555,330
Expenditures Mission Expenses/Local Mission (2022+)		\$ 12,000	\$ 12,000	\$ 12,000	\$ 12,000	\$ 22,253	\$ 28,210
Personnel Expenses		\$ 477,150	\$ 497,860	\$ 455,864	\$ 327,944	NC	NC
Local Program (2022+)						\$ 498,530	\$ 523,460
Facilities Expenses/ Capital Expenses (2022+)		\$ 111,922	\$ 106,248	\$ 121,731	\$ 141,469	\$ 162,848	\$ 13,000
Other Mission (2022+)		NC	NC	NC	NC	\$ 50,450	\$ 37,133
Per Capita Apprt (2022+)		NC	NC	NC	NC	\$ 7,848	\$ 8,520
Investment Expenditures (2022+)		NC	NC	NC	NC	\$ 709,683	\$ 45,801
Receipts							
Regular Contributions		NC	NC	NC	NC	\$ 450,138	\$ 508,183
Capital Building Fund		NC	NC	NC	NC	\$ 33,648	\$ -
Investment Income		NC	NC	NC	NC	\$ 93,406	\$ 87,289
Bequests		NC	NC	NC	NC	\$ -	\$ -
Other Income		NC	NC	NC	NC	\$ 25,883	\$ 58,956
Subsidy or Aid		NC	NC	NC	NC	\$ 1,699	\$ 20,525
<i>NC - Not Counted in that year's annual report</i>							
2019 individual age counts differ from total reported.							
2023 Annual membership # reflects multi-year adjustment for inactivity not discernable during & immediately following COVID changes of in-person activities.							

**Appendix C: Food Resources in English & Spanish
(updated 10/2023)**

First Presbyterian Church of San Bernardino, 1900 North D St, SB, 92405; (909) 882-3308; fpcsb.net/resources

Groceries: each Tues or Thurs & 3rd Saturday of each month from 9 – 11 am. *Or until food runs out.*

Comestibles: Cada martes o jueves y el tercer sábado de cada mes de 9 a 11 a. m. O hasta que se acabe la comida.

St John's Episcopal Church, 1407 N Arrowhead Ave, SB, 92405. Groceries: **Wed** 9 -11 am, *Comestibles, Miercoles 9 a 11 am.*

Lutheran Social Services, 1354 N. G St. SB, 92405; (909) 381-6921; www.lsssc.org

Groceries 2nd & 3rd Fridays 8am until food runs out. Men's emergency shelter.

Comestibles segundo y tercer viernes 8am hasta que se acabe la comida. Refugio de emergencia para hombres.

Home of Neighborly Service, 839 N. Mt. Vernon Ave., SB, 92411; (909) 885-3491. Groceries: Fridays, 10 – 11am.

Comestibles: Viernes, 10 – 11 am

Trinity Christian Fellowship, 8174 Tippecanoe Ave, San Bernardino, CA 92410, (909) 402-5351; Serves hot meals Mon, Tues, Thurs, 11:30-2; has food bags Wednesday 4-5:30 pm.

Sirve comidas calientes Lunes, Martes, Jueves, 11:30-2; tiene de comida miércoles 4-5:30 pm

Salvation Army, 838 Alta Street, Redlands, CA 92374; (909) 792-6868; <http://sanbernardino.salvationarmy.org/>

Community meal Sunday – Friday, 4:30 p.m. at Family Shelter, 925 W 10th St, SB. (909) 888-4880. Call for info on shelter, recovery & food services in San Bernardino.

Comida comunitaria domingo – viernes, 4:30 p.m. en el Refugio Familiar, 925 W 10th St, SB. Llame para obtener información sobre servicios de refugio, recuperación y alimentos en San Bernardino.

Mary's Mercy Center, 641 Roberds Ave., SB, 92411; (909) 889-2558; www.marysmc.org

Emergency Food Bags: Wednesdays, get number at 8:15 a.m. Food given out 2-3 p.m. (Except 1st Wed of the month).

Showers for women only: Mon & Wed 8-10 a.m. Showers for men only: Tues & Thurs 7am-9am. Lunch in cafeteria all days except Fri, 11:30 am -1:30 pm.

Bolsas de alimentos de emergencia: los miércoles, obtenga el número a las 8:15 a. m. Los alimentos se entregan de 2 a 3 p. m.

(Excepto el 1er miércoles del mes). Duchas solo para mujeres: lunes y miércoles de 8 a. m. a 10 a. m. Duchas solo para hombres: martes y jueves de 7 a. m. a 9 a. m. Almuerzo en cafetería todos los días excepto viernes, 11:30 am -1:30 pm.

Set Free Church. 473 W Baseline St, SB, 92410 (909) 383-2323. Food boxes every Friday at 11 am. Clothing.

Cajas de comida todos los viernes a las 11 am. Ropa.

San Bernardino City Mission, 26200 Date St E, Highland, CA 92346, <https://sanbernardinocitymission.org/>.

(909) 649-0011. Food boxes, thrift store, clothing, household, and hygiene items.

Cajas de alimentos, tiendas de segunda mano, ropa, artículos para el hogar y artículos de higiene.

The Way World Outreach, 1001 N Arrowhead Ave, (909) 884-1385, 4680 Hallmark Pkwy, (909) 884-7117

Option House, 813 North D St, Suite A, PO Box 970, SB, 92401; (909) 383-1602; info@optionhouseinc.com

Services to prevent domestic violence - legal services, classes, shelter, 24-hour crisis hotline (909) 381-3471.

Servicios para prevenir la violencia doméstica: servicios legales, clases, refugio; línea directa de crisis las 24 horas

San Bernardino Co Aging & Adult Svcs, 784 E. Hospitality Lane, SB, CA 92415, 909-891-3900,

<http://hss.sbcounty.gov/daas/>. Resources for seniors. *Recursos para personas mayores.*

Inland Valley Recovery Services, San Bernardino Recovery Center, 939 N. D Street, SB, CA 92401,

(909) 889-6519, <https://www.inlandvalleyrecovery.org/> Substance abuse recovery & counseling services.

Servicios de consejería y recuperación de abuso de sustancias.

Time for Change Foundation, 2164 N. Mountain View Ave, SB, CA 92405; 909-886-2994, <https://www.timeforchangefoundation.org>

Housing, shelter, & support for homeless women & children. *Vivienda, refugio y servicios de apoyo para mujeres y niños sin hogar.*

Housing Authority of the County of SB, 672 S Waterman Ave, SB, CA 92408, (909) 890-9533. <https://hacsb.com/>

Affordable housing programs. *Programas de vivienda asequible.*

Web links:

- County: <http://sbccovid19.com/food-assistance> or <https://wp.sbcounty.gov/tad/> or (909) 252-4858
- CAP: <https://www.capsbc.org/food-pantries> or (909) 723-1500
- Feeding America Riverside | San Bernardino: <https://www.feedingamericaie.org/get-help> or (951) 359-4757
- Legal Aid: <https://www.inlandlegal.org/>; <http://www.sbcbca.org/legal-aid/>; or (800) 977-4257
- Call 2-1-1 or go to: www.211sb.org, or: <https://connectie.org/>

Hotlines:

- 24/7 Behavioral Health Helpline: 1 (888) 743-1478
- 24 hr Domestic Violence: 1 (760) 949-4357
- 24 hr Homeless/Runaway Youth: 1 (909) 335-2676
- 24 hr Anti-Human Trafficking: 1 (909) 333-7476 or Toll Free: 1 (866) 770-7867
- 24 hr Sexual Assault Crisis: 1 (909) 885-8884 or Toll Free: 1 (800) 656-4673
- 24 hr Veterans Crisis: 1(800) 273-8255. Press 1.

Appendix D: Senior Ministry & Intentional Engagement - Questions for Consideration

Given our central principle of God's outwardly flowing love as both the source and purpose of our ministries, and the challenges of an aging congregation in an impoverished neighborhood, how can we fully include more people in that flow?

How can we creatively explore & intentionally address the needs of those struggling with the challenges of aging - isolation and loneliness, fear, grief, health problems, financial strain, lack of transportation, lack of meaning, depression & anxiety, technological hurdles to communication, and other barriers to fully engaging with others?.

Since these struggles are also realities for young people, people in poverty, and people who have been rejected based on some aspect of their identity, might we develop additional capacity to see, respond, and learn to better manifest God's love with those isolated by circumstances?

How can we further learn from those in our community already adept at listening, visiting home, hospital, and care facilities, preparing memorial events, making phone calls, sending notes of encouragement, praying, and performing other caring acts?

How can we learn additional concrete practical strategies to be welcoming and invitational?

What forms of invitation are the most inclusive and loving to those isolated by circumstances:

- A. Entice someone to an activity through email or newsletter announcement.
- B. Employ multiple communication channels – email, newsletter, flyers, moment for mission announcements, web page, social media, phone calls, etc.
- C. Bring a person to an activity we enjoy, by picking them up, and doing it together.
- D. Design an activity for and with a specific and welcome them on campus.
- E. Bring some kind of needed care into someone's home or community.
- F. Support one who plays a role in bringing that care into their own home and community.

How might we:

- Bring more people to experiences on campus (including people with limited transportation)?
- Bring our gifts (quality music, nurturing relationships, inclusive theology) to those who are not able to come on campus due to immobility, health, distance)?
- Bring service opportunities to those who are homebound?
- Demonstrate and communicate the love of God more fully, or through more channels, to reach those who do not have a community of love?

Might we start by:

- Inviting people personally to ongoing and new church activities, anticipating that someone who has been invited before might be in a new place in their journey where they will find Christ, love, and purpose in this experience now.
- Predicting those aspects of an activity that might make a newcomer uncomfortable or uncertain if they can participate, and addressing those barriers. One tool might be the Kaleidoscope Institute Gracious Invitation process.
- Engaging in conversations about needs and possibilities with those struggling with isolation.
- Expanding proven simple meaningful acts (notes, calls, prayer) by involving more people in the giving and receiving.