LIBERTY BAPTIST THEOLOGICAL SEMINARY

WHEN CALLING A PASTOR TO SUCCEED A “LEGEND” PASTOR

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ABSTRACT

WHEN CALLING A PASTOR TO SUCCEED A “LEGEND” PASTOR

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Dr. D. James Kennedy founded the world famous Coral Ridge Presbyterian Church in Fort Lauderdale, Florida. His ministry spanned fifty years and he launched a number of separate related ministries: schools, seminaries, television ministry and a personal evangelism program known as Evangelism Explosion.

The church discovered that calling a pastor to succeed a very influential pastor was not going to an easy task. This paper looks at the process and problems that resulted into the search and selection of a new pastor. The research examines the experience of seven other churches that had influential pastors leave and documents their results.

Abstract length: 100 words
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CHAPTER 1

INTRODUCTION

Author’s Rationale

The author of this paper and his wife came to Christ as a result of an Evangelism Explosion team visiting their home. They went through membership class and joined Coral Ridge Presbyterian Church in 1976. Later the author became a worker in the program and finally became a trainer of other soul winners. He traveled to other churches to install the program and train soul winners there. The author became a member of the Session (the ruling body of a Presbyterian church) in 1979. He personally signed to obtain financing and purchased the equipment to begin the Coral Ridge Television Hour. He and his wife became personal friends of Dr. James Kennedy and his wife, traveling and taking trips together for years.

The author has been an Elder at Coral Ridge Presbyterian Church since 1979 and is currently Clerk of Session, which is responsible for overseeing the church budget, capital campaigns, and developmental giving. He was a founding director of Coral Ridge Ministries and served on that board for more than thirty years. During that period he served as Coral Ridge Ministries’ Executive Director on three separate occasions. He has also served on the boards of Evangelism Explosion International and Westminster Academy, the outstanding K-12 Christian school founded by Dr. Kennedy in 1971. Because of his personal relationship with a “legend pastor,” and his membership on the pulpit nominating committee (hereinafter PNC), he has experienced the problems involved in the process of
calling someone to follow a “legend pastor” to an influential church. The above gave the author motivation to attempt this study with a view of helping other churches that face the same issues.

**Statement of the Problem**

The purpose of this thesis is to examine what happens to a church when the position held by a “legend pastor” is vacated, and the church faces the challenges of filling the position with another pastor. Who will keep the ministry of the church healthy and/or continue to expand the ministry? This thesis will center on the following five questions that will give direction to research, gathering of data, pursuing case study research and drawing conclusions. The following questions will be answered in each of the chapters of this thesis.

1. What is a pastoral “legend” and why is his position so difficult to fill? (Chapter 2)
2. How did Coral Ridge Presbyterian Church prepare for a pastoral search? (Chapter 3)
3. What were the mechanics of a pastoral search at Coral Ridge Presbyterian Church? (Chapter 4)
4. How have other Presbyterian churches that were pastored by “legend” pastors approached the filling of their empty pulpit after the departure of a “legend,” and what were the results of their endeavor, and what can be learned from those churches? (Chapter 5)
5. What are the conclusions of this project, and what principles can be shared with other churches which face the same task of filling the position of a “legend pastor”? (Chapter 6).
The above five questions will give direction to the author as he writes this thesis. Each of the questions will be answered in a separate chapter, i.e., forming Chapters 2 to 6.

There are many other questions that could be raised, but are not included in this project (see Limitations of The Study to determine those issues that are not germane to this thesis and will not be studied.) These other questions that are beyond the scope of this paper will not be researched and only those questions that are listed above will guide the completion of this research project.

With the passing of Dr. D. James Kennedy, America lost one of the great conservative Christian Statesmen of our time. Dr. Bill Bright said, “Dr. D. James Kennedy is, in my opinion, one of the great Christian statesmen and leaders of our time . . . Few people have contributed more to evangelism than he.”1 This study is about the process of finding a pastoral replacement. In this paper the writer will share the thinking and research that went into the search process. The purpose in writing this study is to provide churches, especially Presbyterian Churches in America (PCA), with the tools to conduct a pulpit search similar to a flagship church seeking to replace a legend, or an extremely influential pastor.

The author will attempt to define the person and position of a “legend pastor.” That material and its findings will be found in Chapter 2.

Next, the author will present documents and criteria of the Coral Ridge Presbyterian search process. This section will lay out the steps taken by the pulpit committee when it approached its task.

The writer will present a research component comprised of seven churches in the (PCA) who called a pastor to succeed an extremely influential pastor. These churches were

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chosen in consultation with Dr. Roy Taylor, Stated Clerk of the Presbyterian Church of America. The researcher will analyze the results of the search in terms of the success or disappointment as measured by the term of tenure of the succeeding pastor and the status of the church today.

In the summary and conclusion, the writer will offer insight and principles to the process of calling a pastor to succeed an extremely influential pastor. This is a process that is different than replacing a pastor at a typical small or medium size church.

Dr. D. James Kennedy was the pastor of Coral Ridge Presbyterian Church for 50 years. During that time he was extremely influential and started several ministries which survive him today. The first among them is Westminster Academy, a kindergarten through 12th grade that is under the jurisdiction of Coral Ridge Presbyterian Church. The school is regionally accredited by the Southern Association of Colleges and Schools.2 From its ranks have come politicians, lawyers, doctors and scientists and many professionals over the course of its operation of nearly 40 years.

Another ministry that was started by Dr. Kennedy is the Knox Theological Seminary. Knox Seminary is accredited by the Association of Theological Schools, a nationally recognized accreditation body.3 Currently Knox has approximately 125 students studying toward a seminary degree. The author of this paper was recently elected President of Knox Theological Seminary and Dr. Luder Whitlock has been named Chairman of the Board of

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the Seminary. The President is the chief operating officer and is hired by the Board of Directors of which Dr. Whitlock is Chairman.

Another ministry that Dr. Kennedy started was Coral Ridge Ministries, a radio and television production and post-production facility that was used to broadcast Dr. Kennedy’s messages around the world. The television program called the “Coral Ridge Hour” has been viewed in as many as 25,000 cities across America on any given Sunday. Many thousands of people have come to believe in Christ and prayed the sinner’s prayer with Dr. Kennedy which was presented at the end of each television program. Millions of people have written to Coral Ridge Ministries requesting spiritual help and information on various books and sermons that have been preached. In addition the television program was approved and viewed at Armed Forces installations around the world including ships at sea.4

There is no question, however, that the most important ministry that Dr. Kennedy started was Evangelism Explosion. EE III, as it’s called, is a ministry of training laymen to train laymen to train other laymen how to share the gospel.5 The key is its on-the-job training. The way that the on-the-job training works is a layman trainer will take two trainees, usually a man and a woman and will go out and share the gospel with people who have visited the church. The trainees are slowly brought into the presentation and allowed to share some of their testimony. They are required to learn the outline, the Scripture verses and the illustrations and then using those that they have memorized they are allowed to share, eventually sharing the whole presentation with the prospect.

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The training period varies from fourteen to sixteen weeks. In the beginning of the program three people, Dr. Kennedy, his wife and one of his key elders started what has now become a ministry that is worldwide. Once there are enough trained laymen in the church to conduct a clinic, a group of pastors are brought to the church where they are trained by the layman trainees who have become trainers. The pastors go back to their church where they repeat the process and when they have sufficient trainers in their church, they conduct a clinic, and they bring in pastors from around their countryside to be trained. Then the trained pastors go back to their church where they repeat the process.

In the year 2008 there were an estimated five million professions of faith through the EE clinic training which took place in every nation and continent in the world. The author has personally taught pastors in EE clinics throughout the United States and Africa and has witnessed firsthand the power of the gospel as it’s shared with the unbeliever in a very natural non-threatening way.

On February 23, 1996 Evangelism Explosion International became the first Christian organization in history to establish its ministry in all nations of the world. It’s easy to understand when viewing all of the accomplishments of Jim Kennedy that he was such a beloved pastor.

**Beginning the Pulpit Committee Process**

It took the church some time to go through the grieving process before the election of a PNC. Dr. Kennedy’s last sermon was Christmas Eve 2006. Dr. Kennedy did not preach, nor exercise pastoral leadership for the next nine months. This time of inactivity

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complicated the replacement process. After an extended illness which included several complications, Dr. Kennedy went to be with the Lord September 5, 2007. After nine months without pastoral leadership, the church knew little of what lay ahead in the selection of a new Senior Minister. Dr. Kennedy was a legend, a very influential pastor and replacing such a person was an extremely difficult task. Little did the elected PNC grasp the fact that it would be very difficult to find someone who would be willing to follow a legend. Dr. Kennedy is survived by his widow Ann and their daughter Jennifer, and they remain in the church. Moreover, they were elected to the PNC. Dr. Kennedy was the only pastor the church had known.

Charles W. Colson commented, “I have a deep respect and affection for Jim, who is clearly one of our nation’s great preachers. He has a great mind which he uses for God’s glory.”

**Limitations of the Study**

This thesis project is limited to the task of calling a pastor to a highly influential church to follow a “legend.” Therefore, the author will not deal with normal procedures of calling pastors to normal churches, whether they are Presbyterian churches or churches of other denominations.

Second, it is not the purpose of this thesis to research new models for calling pastors to fill the pulpit of an average church or a church previously held by a “legend.” While principles from this study may apply to both exceptional churches, as well as the average church, it is not the intent to create a model to guide in the calling of pastors to other churches.

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Third, this project is not about the methodology of calling a pastor to fill any pulpit, rather it is about the broad principles that should be followed by a PNC in seeking to fill the pulpit when evacuated by a “legend.”

Fourth, while this thesis is aimed at filling pulpits in influential Presbyterian churches, it is not the intent of this project to tell other churches outside of the Presbyterian denominational framework how they should approach filling a pulpit after an influential pastor departs. There may be principles that could be applied; however, it is not the intent of this thesis to help all churches because church government within a Reformed tradition is different from church government found in an Episcopal or a Congregational church government model.8

Fifth, obviously, this project does not deal with how a legendary pastor becomes a legend, nor does it point out principles by which a ministerial candidate can become influential and/or legendary. This thesis deals only with the problem after the fact, i.e., after a church pulpit is vacated, and how should a church go about calling a pastor within a Reformed church government tradition.

Sixth, this thesis does not attempt to classify ministerial types, models, or spiritual giftedness. It is not the author’s intent to determine what model or philosophy of ministry that determines the makeup of a legend pastor. Rather, the principles by which a church should fill its pulpit will be observed.9

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9 See various pastoral models discussed by Elmer Towns, *Theology for Today*, 681-689.
A Review of the Literature

Research would find over 900 references and book titles referencing the subject of pulpit committees. A question one might ask is: “Why are there so many books on the subject?” The answer may be the fact that the average tenure for senior pastors in America is five years.\textsuperscript{10} For youth pastors it is less than two years.\textsuperscript{11} While this topic is much broader than the topic of this study, it nevertheless gives background and perspective. The following is a review of some of the literature. It is presented in subjective order of importance.

1. \textit{Pastoral Search Committee Handbook}.\textsuperscript{12} This workbook is designed to help the search committee in the interview process, teaches them how to reach a decision and provides some tools that are pre-designed.

2. \textit{Searching For a Pastor the Presbyterian Way: A Roadmap for Pulpit Nominating Committees}.\textsuperscript{13} The book provides a distinctively Presbyterian spin on the roadmap. Besides the usual insights, the author provides a philosophy of networking which is quite interesting and unique.

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\textsuperscript{11} Ibid.


3. *So, You're Looking For A New Preacher: A Guide For Pulpit Nominating Committees.*\(^{14}\) The author discusses a variety of topics including the pitfalls and perils for PNCs. How to find a good preacher.

4. *Confirming The Pastoral Call: A Guide to Matching Candidates and Congregations.*\(^{15}\) The author says the time of the search is a time of relationship renewals. Part two of the book is about models and methods for the church. Part three is models and methods for the candidate. A sample reference check form is included, a nice thing to have for the committee. Time, patience and care are stressed by the author.

5. *Before You Move: A Guide to Making Transitions in Ministry.*\(^{16}\) The author provides a chart of the tasks to be performed along with a time table for a committee to follow, rather unique.

6. *Charting The Course: The Pastoral Search Process.*\(^{17}\) The author likens the call to the captain of a ship steering a nautical course. The simile is utilized throughout the book and makes for an interesting theme.

7. *The Development of a Manual for Pastoral Search Committees.*\(^{18}\) The idea of the authors was to create a manual that could be used by pulpit nominating committees all over the United States, by every denomination.

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\(^{17}\) Robert Withers, *Charting The Course; The Pastoral Search Process* (Grand Rapids: MI: Lulu Communications, 2007).

8. *The Pulpit Committee.*\(^{19}\) An old edition that was first published at Harvard University and digitized in October 2007. One of the statements that makes this book so unique is the statement that a candidate need not know all the discouraging facts about a church.\(^{20}\)

9. *The Complete Search Committee Guidebook.*\(^{21}\) By the title there is not much to add to this book.

10. *Finding a Pastor: The Search Committee Handbook.*\(^{22}\) A portable guide that has most of the features a search committee would like. Directed toward the smaller Baptist church.

11. *When a Search Committee Comes . . . Or Doesn’t Come.*\(^{23}\) The text focuses on the call and the work of the Holy Spirit in the process. The book is principally directed toward the smaller Baptist churches.

12. *Considering a New Call: Ethical and Spiritual Challenges for Clergy.*\(^{24}\) The author examines the reason behind the desire to move to a different church. Factors to be considered are evaluated in light of current commitments.

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\(^{20}\) Ibid.


\(^{24}\) James Antal, *Considering a New Call: Ethical and Spiritual Challenges for Clergy* (Bethesda, MD: Alban Institute, 2000).
13. *After The Pastor Leaves- When Another Comes.*\(^{25}\) The author focuses on the transition; an important element that is often overlooked is the reception of the new pastor.

14. *Matters For The Minister And The Search Committee.*\(^{26}\) The author directs the reader’s attention to the monetary remuneration for the incoming minister and reviews the scriptural basis for compensation and care of the minister.

15. *What Do Lay People Want In Pastors? Answers from Lay Search Committees.*\(^{27}\) The text reviews congregational needs that ministers may not be aware of as they consider a call at a particular church. The answers provided by lay search committees give good insight into areas which are often overlooked or are unattended in answering an inquiry.

16. *A Manual For Members of a Committee Responsible For Leading The Congregation Through The Process Of Calling A New Pastor.*\(^{28}\) The text is a good example of the collection of data that accompanies a search committee’s efforts to locate a new pastor. Without a guide to help organize and collect data, a committee often leaves out an important element of the search effort. A manual such as this is an invaluable asset in a time of the search.

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17. *The Search Committee: The Wish To Know vs. The Right To Ask.* The text addresses the hard part of the interview process of the search, asking difficult questions. In today’s society, there are a number of topics that are off limits in many interviews, this book deals with the subject.

18. *A Guide For Pastor Nominating Committees.* The thing that makes this text different is that it has a distinctly Presbyterian flavor and view which is different from most texts which are written from a Baptist view. The difference of course is one is a congregational form of government while the other is ruled by Elders.

19. *Elephant In The Boardroom: Speaking The Unspoken About Pastoral Transitions.* The authors have written the pastoral transition succession plan. The plan may be used for multiple denominations. The text outlines four cultural types of churches: the Icon, Family, Archival and the Republican. One church with four variations is the thesis.

20. *A Systematic Way To Choose A Pastor.* This is an excellent publication published by the Presbyterian Church in America and is available through the denomination headquarters.

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21. *So You Need To Find A Pastor.* A companion to the document above, it asks questions and then answers them. Questions like “Where do we start?” “How long will this take?” It also dispenses sage advice like “Decide who you are and where you are going” and “Decide who you need, not who you want.”

**Defining An Influential Church**

Coral Ridge Presbyterian Church was incorporated January 9, 1961. Dates and the highlight history of Coral Ridge Presbyterian Church are detailed in Appendix B. These history highlights were prepared by the PNC of which the author was a member and contributor. Any pastor considering moving to a new church should know the history of the church.

**Statement of the Problem**

The purpose of this thesis is to examine a legend pastor. This thesis will center on the following five questions and will give direction to research, gathering of data, pursuing case study research and drawing conclusions. The following questions will be answered in each of the chapters of this thesis.

1. What is a pastoral “legend” and why is his position so difficult to fill?
2. How did Coral Ridge Presbyterian Church prepare for a pastoral search?
3. What were the mechanics of a pastoral search at Coral Ridge Presbyterian Church?
4. How have other Presbyterian churches that were pastored by “legend” pastors approach the calling of filling an empty pulpit after the departure of a “legend,” and what were the results?

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5. What are the conclusions of this project, and what principles can be shared with other churches which face the same task?

The above five questions will give direction to the author as he writes this thesis. There are many other questions that could be raised, but are not included in this project. Other questions are beyond the scope of this paper, and only those questions that are listed above will guide end of completion of this research project.

The following list describes the ministries which were operational at Coral Ridge and contributes to Dr. Kennedy’s status as a legend.

**Coral Ridge Presbyterian Church Ministries**

Cancer Support Group

The Cancer Support Group provides encouragement, fellowship, and support to cancer survivors and their caregivers through monthly covered dish dinners.34

Children’s Ministries (The Reef)

The Reef recognizes that ministering to children is a high priority, and acknowledges that the responsibility for children’s ministry first belongs to the parents. “It is our mission to assist parents with the spiritual training of their children (from infancy through sixth grade) by having the scripture as the foundation of our content, encouraging spiritual training as a core lifestyle of the home, providing a safe and loving environment at church, communicate the gospel with clarity and urgency, giving the children regular opportunities

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34 See Coral Ridge Presbyterian Church, PCA, Cancer Support group, available from http://www.crpc.org/index.php/search/results/d8f56efb08d0e10d444c3e3f9e64b549/. Internet; accessed 2 September 2009.
to trust Christ and allowing the children to serve God as soon as they are ready."35 The department offers age-appropriate opportunities for children to be involved and the church always welcomes parent participation.

The Wading Pool (Nursery) provides child care for children ages five and younger to parents who participate in other ministries of the church such as Women’s Bible Studies and Evangelism Explosion.36 A Mother’s Day Out program is offered during the week to members of the church.37 While we encourage families to worship together on Sundays, the Wading Pool is open for infants through four-year olds to assist parents during services.

Kids’ Evangelism Explosion for fourth through sixth graders is offered Sunday nights. Wednesday night activities include the Wading Pool for infants through two-year olds, Goldfish Club for three-year-olds, Starfish Club for pre-kindergarten and kindergarten, Aquanauts for first through fourth graders, and Reef Crest 56 for fifth and sixth graders.38 The sixth graders culminate their time at The Reef by becoming communing members through our Communicants Class.39


39 Ibid.
Little Friends/Big Friends is a ministry to children (ages 5-12) of single parents. Seasonal events include: Backyard Bible Clubs in the summer, Creation Celebration (an alternative to Halloween) in the fall, Angel Tree Project at Christmastime, and Kid’s Evangelism Explosion Clinic in the spring.

Christian Education

The Christian Education Department has oversight of all adult Sunday school and related classes. Every subject is biblically-based, taught from a Reformed perspective, and is faithful to the Great Commission of our Lord Jesus Christ who said, “Go make disciples . . . teaching them to observe all things whatsoever I have commanded you.” In addition to courses in basic Christian doctrine, studies of Bible books, and topically-oriented electives, a seven-series Greenhouse study is offered. Classes are also offered on Wednesday evenings at the Worship and Word Service, in monthly ARTS (Advanced Reformation

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40 Ibid.


45 Matthew 28:20, KJV.


47 Ibid.
Truths and Spirituality) lectures,\(^{48}\) several times annually through the Orientation for Teaching Seminar,\(^ {49}\) and through annual conferences. The Educators Support Group is ready to assist parents with educational needs for families that home-school their children.\(^{50}\)

**Channel/Community Service Ministry**

To adequately serve those in our immediate community who live in “reduced circumstances of great financial need,” little “brown bag” envelopes are provided to the congregation on the first Sunday of each month. They place their financial gift in this envelope to greatly facilitate Coral Ridge Presbyterian Church’s (hereinafter CRPC) ministry outreach to the poor. This program should not be confused with benevolence to church members.\(^{51}\)

**Congregational Life**

The department of Congregational Life is responsible to assist new and current members in serving Christ through the ministries of CRPC. The department is actively developing a congregation-wide small group ministry, discipleship ministries, a Discover Your Spiritual Gifts program as well as a Shepherding ministry for Elders and Deacons to CRPC members.\(^{52}\) This department also hosts New Member Classes throughout the year, which includes instruction, a pastoral interview, meeting with the Session for the taking of

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\(^{49}\) Ibid.


\(^{51}\) The CRPC Deacons benevolence to The Poor Fund.

membership vows, and public reception of new members during a morning worship service. Pastoral Care also arranges for the administration of the Sacrament of Baptism at various times throughout the year and keeps membership records current.\textsuperscript{53}

Congregational Services

The Congregational Services Department publishes a monthly newsletter, the \textit{Communicator}.\textsuperscript{54} Congregational Services also presents special events and ministry touches for the congregation such as the Thanksgiving Project, Church Family Picnic, Staff/Volunteer Christmas Luncheon, Hospitality Teams (Blue Vests, Greeters, Ushers, and Hospitality Booth).\textsuperscript{55}

The Financial Ministry

The Financial Ministry focuses on all of the financial aspects of the church. The mission is to glorify God by careful use of material resources and by keeping excellent records of the financial requirements needed to operate our many ministries. CRPC is a member of the ECFA which is the Evangelical Council for Fiscal Accountability. The church has a certified audit conducted each year.

\textsuperscript{53} At the end of 2008, membership at CRPC declined to about 2200 members according to Church Session records.

\textsuperscript{54} The “\textit{Communicator}” is an in-house publication of CRPC.

\textsuperscript{55} Grief Share is an in-house ministry of CRPC.
Grief Share

The Grief Share group is designed to help those recovering from the deep hurt that comes with the loss of someone close to them. The following key elements are applied to the healing process: Video Support Group Personal Reflection; and Personal Bible Study.\(^{56}\)

Keen-Agers

The Keen-Agers is a fellowship of Christian seniors, 55 year of age and older with the mission to glorify God by reaching some of the needs of the senior members of our church. Monthly luncheon meetings are held September through May. Keen-Agers sponsor four to six outside events requiring travel.\(^{57}\)

Library

The CRPC Library provides over 12,000 books and tapes, including audio tapes of sermons, lectures, and seminars. Four thousand members and guests have signed for library cards. The CRPC Library is open Sunday 8-10 am and 11a.m. – 1p.m.; Monday through Thursday 9a.m. – noon and 1-4 p.m. (closed on Friday and Saturday). Books regarding the Bible or improving Christian life for adults, families, and children top the list in popularity, followed by biographies and Christian fiction. Audio and video sermon tapes by Dr. Kennedy are available to borrow. Children’s videos and full-length movies for families

\(^{56}\) Ibid.

maybe borrowed as well. A special bookshelf features books by Dr. Kennedy which may be purchased.  

Marriage and Family Ministry

Marriage and Family Ministry seeks to encourage members to glorify God and enjoy Him forever according to the inspired and infallible Word of God. We seek to enrich our families by teaching and encouraging the use of the outward and ordinary means of grace within each family. Marriage and Family Ministry endeavors to deepen our families in the faith by the teaching and application of the Scriptures in all areas of life, especially in the family relationships. The focus of the ministry is to aid our church families to grow in grace and knowledge of their faith, to join other spiritually growing families in the worship of the Lord and Savior Jesus Christ, and to fellowship with one another in Him. Opportunities for fellowship and study include the Marriage and Family Sunday School Class held each Sunday at 10 am; bi-monthly Family Fellowship Picnics; bi-monthly Progressive Dinners; Valentine’s Day Special Events; as well as seasonal Wednesday Night Bible Studies. The dates and times for these activities are listed in the weekly bulletin and the CRPC bulletin boards.

Men’s Ministry

The Men’s Ministry focuses on encouraging and supporting men in their walk with Christ. Seminars and breakfasts encourage men in their relationship with Christ. The

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Men’s Council offers supportive and stimulating interaction in small groups. A softball league encourages growth and outreach through Saturday evening games. Brother Brigade is a study ministry and an accountability stimulus for men, meeting Wednesday evenings in the Kennedy Fellowship Hall, after the Wednesday night Family Dinners. Singing, a group study time, and small group discussion time are an integral part of Brother Brigade.60

Missions Ministry

The Missions Ministry works within the church to increase the congregation’s awareness of missions and offers various opportunities to be involved by praying, giving and going. The department reviews candidates for both short-term and career missions and then helps to support those approved candidates. The ministry also supports special projects and short-term mission trips for both youth and adults.61

Music Department

The Music Department provides a vital and dynamic element in the worship and church life of Coral Ridge. This ministry seeks to equip all ages with spiritual and musical understanding as it enhances our quest to honor God in worship and reach the world for Christ. The Music Department includes the 150-voice Chancel Choir which sings for worship services and concerts; the Concert Choir, which includes talented singers from the community; and the Contemporary Worship Team. Various youth choirs range from ages 5-18: Carol Choir (grade K-1), Chapel Choir (grades 2-3), King’s Choir (boys grades 4-8),

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Singing Angels (girls grades 4-8), Jubilation Singers (an auditioned choir of treble voices), and Choral Ambassadors (high school students). There are seven hand-bell choirs: Bells of Praise, First Chimers (table bells) and the Voices in Bronze (a four-in-hand ensemble), plus three teenage bell choirs and a children’s bell choir. Several of the choirs participate in annual Concert Mission Tours, spreading the gospel to various parts of the country and overseas as well. The Contemporary Worship Team, composed of singers, orchestra, sound, light and projection personnel, has since its inception in 1993 led the Contemporary Worship Service. The Worship Team includes skilled volunteers selected by audition who have made a solid commitment to Christ, and have demonstrated competence in their area of skill. The terraced levels of the rehearsal hall accommodate 200 singers with room for a small orchestra on the floor. The adjacent robing rooms house choir music folders, robes, makeup areas, and storage.62

The Music Library includes 1,700 anthems, oratorios, orchestra scores and collections, stored on movable stacks. The 117-rank Ruffati Pipe Organ (6600 pipes) and a concert grand Steinway piano are housed in the Sanctuary.63 A second concert grand Steinway piano is located in the Fellowship Hall.64

The Concert Series’ mission is to continue the tradition of the church being the center of art and culture. The Concert Series, founded in 1972, offers a variety of classical, sacred, gospel, pop, and choral concerts as an outreach to the community. The Concert Series ticket office is located in the breezeway leading to the rear parking lot. The Church Music

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62 An area approximately 750 sq. ft.
64 Ibid.
Explosion is a church music workshop which provides an opportunity for choir directors, organists, and church musicians from the United States and other countries to study with well-known guest faculty and CRPC musicians in all areas of church music.\textsuperscript{65}

Outreach

The main purpose of the Outreach Department is the implementation of the Evangelism Explosion (EE) ministry.\textsuperscript{66} The EE ministry is an “equipping” ministry – that is, its function is to teach people how to share the gospel. This is done using the “multiplication method” – one person trains two people, each of whom train two more people, and so on. During the course of the training, evangelism is accomplished as it is modeled by the trainer and practiced by the trainees. A main precept of EE is: It is more important to train a soul winner than to win a soul.\textsuperscript{67} Obviously, during the training process, souls are won. In addition to the two semesters of training each year, the Outreach Department hosts three EE Leadership Training Clinics. These clinics train pastors and lay church leaders in the EE ministry – including how to implement training in their churches. EE serves our church members by, first of all, facilitating obedience to Jesus’ commandment, “Follow Me, and I will make you fishers of men.”\textsuperscript{68}

EE teams call on new visitors to the church and share the gospel with them. In many instances, this leads the visitors to become active members of the church body, thus helping the church grow. The EE ministry is involved in many areas of outreach. In addition to

\begin{footnotes}
\item[65] Ibid.
\item[67] Ibid., 13.
\item[68] Matthew 4:19, \textit{NKJV}.
\end{footnotes}
returning visits to church visitors, teams go door-to-door and to public places to proclaim
the Good News to those that the Holy Spirit has prepared. Each Wednesday morning some
teams go to a local nursing home to visit the residents. On Thursday evenings, teams go to
John Knox Village\(^6^9\) for a time of worship and sharing the gospel with residents, while
others visit the Broward County Stockade and disciple young men who started on the wrong
track but have an opportunity to make better decisions for their futures.\(^7^0\)

Pastoral Care

The Pastoral Care Ministry is the spiritual, emotional, and moral oversight of the
congregation. Church members are contacted regularly for prayer and encouragement. A
weekly prayer guide is provided for the congregation to encourage prayer support for
members, loved ones, and friends in need as well as prayer for our nation, missionaries and
church. The Pastoral Visitation Ministry seeks to nurture the membership of this church
through ministerial, deacon, and volunteer visits during times of special need. Our goal is to
bring the gospel to bear in the lives of our members as they go through difficult or trying
times, and provide support and encouragement. It is our desire that CRPC continues to
develop a sense of community, with the pastors leading the way by investing their time in
the lives of individuals. A caregivers support group meets regularly to provide
encouragement and resources for those caring for a loved one or friend.\(^7^1\)

\(^6^9\) John Knox Village is a retirement community near CRPC.

\(^7^0\) Coral Ridge Presbyterian Church CPA, Evangelism Explosion, available from

\(^7^1\) See Coral Ridge Presbyterian Church, PCA, Pastoral Care, available from
Pastoral Care Counseling

Confidential, caring, concerned and Christ centered Bible counseling is provided to the members of Coral Ridge Presbyterian Church by appointment. Referrals as needed are also provided depending on the nature of the case.\(^ {72} \)

Planned Giving

Giving is an act of worship and provides basic support for God’s work here on earth. The “first fruits upon the first day” is a theme which runs throughout the Scriptures. The purpose of the Planned Giving Ministry is to make our members aware of the need for estate planning and to share how to arrange for gifts to the church above their tithes and offerings. Planned Giving is a benefit to the church and to the individual.\(^ {73} \)

Singles

ACTS 3060 is a renewed and reforming Singles Ministry learning how to A-dvance C- hristianity T-hrough S-inglehood with a particular emphasis on reaching and discipling people at the mid-thirties through mid-sixties stages of life. The Singles Council meets regularly to pray, plan, and provide the necessary vision in harmony with Coral Ridge Presbyterian Church. We organize retreats, seminars, social activities, in reach to the church body, and outreach to the South Florida community of single persons. The regular schedule includes Wednesday Night Interactive Bible studies at the CRPC Library at 6:30 p.m. The group often gathers at the Wednesday night dinner at 5 p.m., and fellowship at dinner together before the participative study event. They also meet in the Gangway the second

\(^ {72} \) Ibid.

and fourth Fridays of each month. This is a great time to relax and meet others and have a casual dinner together and watch a movie, complete with popcorn and vigorous discussion of spend time praying together. On the third Sunday of each month the group meets and has lunch together at 12:45 p.m. Visitors from other singles groups join at these “getting to know you” events.74

Women’s Ministries

The Women’s Ministries enable each woman to grow in her personal knowledge of Christ and to be committed to extend His kingdom in her life, home, church, community and the world. Through active involvement, women have many different opportunities to serve God through worship and service, as well as to be nurtured and supported through study and fellowship. Opportunities for study include the Tuesday Morning/Wednesday Evening Bible Study, Focus on Thursday (September-April), and a Sunday school class exclusively for women (all year). There are also study, small group, and fellowship opportunities during the week for women in all circumstances, from teen girls through mature women, including women who work outside the home. Groups meet either weekly or monthly at various times, days and locations, and provide opportunities to build relationships with women from our church. Special events during the season include fellowship luncheons and a festive yearly kickoff in the fall, as well as a church-wide Christmas Reception following the Carol Festival.75 They also sponsor an annual missions luncheon to feature women sponsored by the church on the mission field. There are several significant service


75 The Carol Festival is a CRPC production at Christmas time.
opportunities sponsored by Women’s Ministries, including Bake, Wrap and Take,\textsuperscript{76} a Christmas outreach to our church homebound, as well as Mercy Meals\textsuperscript{77} which is designed to provide meals for individuals and families with an urgent, temporary need due to illness or surgery. They also support Hope Pregnancy Center,\textsuperscript{78} which encourages women to adjust to unwanted pregnancies and carry their babies to term.\textsuperscript{79}

**Worthy Creations**

Worthy Creations is part of the Exodus International network of ministries to people dealing with unwanted homosexual attractions. The mission is to effectively communicate the message of sexual redemption. They seek to emancipate the struggler, to encourage affected loved ones, and to educate and equip the church with knowledge and understanding. We offer support groups for strugglers and for parents and families of homosexual loved ones.\textsuperscript{80}

**Young Adult Ministries**

The Young Adult Ministries is an outreach for individuals college age through mid-30. There are five key, distinctive characteristics that make up our Young Adult Ministries: Fellowship, Learning, Outreach, Worship and Service. YAM has specific ministries that focus on these characteristics for both men and women in their different phases of life. The YAM group meets every Tuesday night at 7 p.m. These weekly gatherings offer young

\textsuperscript{76} An outreach to the community poor.

\textsuperscript{77} Ibid.

\textsuperscript{78} A ministry dedicated to saving babies whose mothers are considering abortion.

\textsuperscript{79} Supra.

\textsuperscript{80} An outreach ministry of CRPC to homosexuals.
adults a place to fellowship, worship and learn with other men and women in similar stages of life. They also offer Bible class every Sunday morning at CRPC. There are many other activities held throughout the months which focus on service and outreach.

Youth Ministry (7th – 12th grade)

The Youth Ministry’s mission is to labor alongside parents and educators to foster lasting spiritual growth in the hearts and minds of the teenagers in order that they may impact their culture and community for the cause of Christ. The group’s purpose is to lead teenagers to a saving faith in Jesus Christ and to gather them to grow in Christ by giving of themselves in the work of the church, presenting the gospel, and glorifying God in the community and the world. They are discipled through intensive study of the Scriptures and commissioned to witness about the change Jesus Christ has made in their lives. From laid-back Wednesday and Thursday night meetings, to deep Sunday night Bible discussions, to breathtaking retreats and missions trips…it all culminates where it must: in weekly witnessing where many people of all ages come to Christ. They intend to minister to the whole student and are doing so with passion.81

81 Youth ministry of CRPC.
Adjunct Ministries

In addition to Coral Ridge Presbyterian Church, Dr. Kennedy also founded the following ministries: Coral Ridge Ministries Media, Inc.,82 the Center for Christian Statesmanship,83 the Center for Reclaiming America,84 The Coral Ridge Hour television broadcast,85 Truths That Transform radio broadcast,86 Evangelism Explosion International,87 Knox Theological Seminary,88 radio station WAFG – 90.3 FM,89 and Westminster Academy.90

Coral Ridge Ministries Media, Inc. (CRM)

Coral Ridge Ministries is a television and radio outreach that is touching the lives of millions nationwide and overseas. CRM’s three-fold mission is to evangelize, nurture Christian growth through biblical instruction, and act in obedience to the cultural mandate by applying the truth of scripture to all of life, including civic affairs.

The principle broadcast vehicles to do this are:

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82 These are all 501c3 Florida corporations.

83 Supra.

84 Supra.

85 Supra.

86 Supra.

87 A Standing Commission of the CRPC Session.

88 Supra.

89 Supra.

90 Supra.
• The Coral Ridge Hour, Dr. Kennedy’s weekly hour-long television program, is seen on 650 stations, four international satellite networks, five cable stations, and the Armed Forces network

• Truths That Transform, CRM’s daily half-hour radio program, is heard on 700 radio stations

• Truths That Transform International is heard in 202 countries

• The Kennedy Commentary, a daily 90-second radio feature, is aired on 500 stations

The D. James Kennedy Center for Christian Statesmanship in Washington, D.C. is an evangelistic outreach right on Capitol Hill that is bringing the gospel directly to America’s political leaders. 91 The Center for Reclaiming America is equipping and mobilizing Christian volunteers, churches, and organizations to become actively involved in cultural renewal. 92

Evangelism Explosion International

The growth of CRPC is directly related to an outreach ministry referred to as Evangelism Explosion. It was developed by Dr. Kennedy and continues to be in the opinion of many the foremost evangelism training in the world today. Each year new people are recruited and equipped by those who have been trained previously; literally tens of thousands of our members are EE “graduates.” In addition to the local ministry, CRPC assists Evangelism Explosion International by training pastors, missionaries, and lay leaders from other churches in EE clinics that CRPC sponsors three times each year. The larger ministry of the international organization is headquartered at the Knox Center. EE

91 A subsidiary of Coral Ridge Ministries Media.
92 Supra.
International is a separate corporation, independently administered and controlled by its own board of directors and funded by gifts from thousands of churches and individuals, many from the CRPC congregation.\textsuperscript{93} EE is the first Christian ministry to be established in every nation on earth, and is now used by nearly every denomination.\textsuperscript{94} Local churches on seven continents conduct training in almost 941 clinics annually, (as of 2005).

Knox Theological Seminary

Named after Scottish reformer John Knox, the father of Presbyterianism, Knox Theological Seminary was founded in 1989 as the fulfillment of the vision of Dr. Kennedy and other Christian leaders to establish a seminary faithful to the entire Word of God. Faithful to historic Reformed theology, Knox trains men called to full-time gospel ministry, and laypersons who wish to become more knowledgeable and effective in their own personal ministries. Several different graduate level academic programs are offered, as well as a graduate certificate in Biblical Studies.\textsuperscript{95} Classes are held in the day and evening, and follow the traditional semester schedule for the academic year.

WAFG – 90.3 FM

This radio ministry is licensed to Westminster Academy and exists to glorify God and to further His purposes by assisting in the growth of the Christian community at large and by encouraging a relevant application of the Word of God.\textsuperscript{96} The vision of WAFG is to

\textsuperscript{93} In 2008 there were 1050 Leadership Clinics and 5.2 million professions of faith.

\textsuperscript{94} This statement is on the EE website.

\textsuperscript{95} A graduate certificate is available to those who do not qualify for admission to a traditional degree program.

\textsuperscript{96} WAFG reaches a potential audience of 2.5 million listeners.
preach and teach the gospel of Jesus Christ, to assist Christians in their spiritual growth, and to encourage the application of biblical principles to our culture. The ministry of WAFG consists of inspirational music, nationally recognized speakers and local programming, available to South Florida twenty-four hours every day. The operational funding for WAFG comes solely through the generous gifts of its listeners.

Westminster Academy

Founded in 1971, Westminster exists to educate the children of Coral Ridge Church and the children of other believing parents in a biblically based instructional program. From early childhood programs through grade twelve, 1000 students from 135 area churches are enrolled in a program featuring Christian character development, strong academics, and excellent programs in fine arts, athletics, and computer technology. While committed to the variety of needs of CRPC children, 98% of its graduates enter college. The school is accredited by the Southern Association of Colleges and Schools, the Florida Council of Independent Schools, Christian Schools of Florida, and the Florida Kindergarten Council.

Summary and Conclusion

Obviously, filling the pulpit of Coral Ridge Presbyterian Church was a formidable challenge to the congregation and PNC. The greatness of the church’s ministry and the greatness of D. James Kennedy contributed to the greatness of the task of finding a replacement.

In spite of all the factual information needed about the church, and the factual information needed about each candidate that would be considered, the PNC needed the

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97 Westminster Academy, Fort Lauderdale, FL.
mind of the Lord. Because the committee believed “All things work together for good to those who love God” (Romans 8:28, NKJV), they determined to fast corporately during the search process. They had a deep conviction that God needed to guide them through the process.
CHAPTER 2
WHAT IS A PASTORAL LEGEND?

Every profession has people who are “legends,” whether it’s baseball, golf, medicine, law or preaching. Legends are those people who rise to the top of their field and are recognized by their peers or outsiders as exceptional in talent or accomplishment. In the pastorate when they leave or retire they leave a void that is not easily filled, for those who take their place usually have to begin their profession where the “legend” ended. But those beginning do not have the wisdom, experience, talents, results and/or accomplishments at the beginning of their task that they will have at the end of their task. Legends are usually the best of the best.

What is a “legend,” how is one defined?

The definition of a legend will begin to lay the foundation for this study, then the problem of filling his/her “shoes,” when the position becomes empty, will become evident.

Mark E. Workman said, “Every society produces legends of folk history, good or bad. The majority of societies ‘have both local and national legends.’”¹ He goes on to say, “Local legends develop about heroes of a particular ethnic group, occupation or region.”² Random House Dictionary defines a “legend” as “A collection of stories about an

² Ibid.
admirable person.” Then it goes on to define the person of the legend as, “A person who is the center of a ‘legend’ originally denoted a story concerning the life of a saint, sometimes involving the supernatural but usually was concerned with a real person, place or other subject.” “Before the term ‘legend’ came to mean a class of folklore, it denoted the written record of the life of a Christian Saint.

Perhaps Webster’s New World Dictionary describes it best for the application of this paper: “A notable person whose deeds or exploits are much talked about in his own time,” i.e., the stories told about the exploits of such a person.

Jesus suggested the existence of legends when He told the parable of the talents. A man about to go on a journey called in his servants and gave them, “each according to his own ability”; five, two and one talent. This suggests the servant given the most money has the greatest ability, and the owner expected the greatest from the servant who had the greatest ability. Obviously, this parable lays the foundation for legendary service.

While a talent in this parable represents a sum of money, it also is a type of stewardship that God gives to those He calls to serve Him.

In a play on words, the talents (money) given to the servants represents their natural or spiritual talents (spiritual gifts). Therefore, in a spiritual context, the one with the most

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4 Ibid.


6 Webster’s New World Dictionary (Third College; reprint, New York: Webster’s New World Dictionaries, 1998), s.v. “legend.”

7 Matthew 25:14-30.

8 Matthew 25:15.
spiritual gifts or the greater exercise of a gift obviously can become a legend with a lifetime of successful service.

When the question is asked, “Why do some pastors become more successful in their ministry than others?” The inevitable answer is that God gives the increase to the talent given to the person. But, the faithfulness of the servant also leads to results, “Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.”9 Faithfulness suggests growth in Bible knowledge, preaching, reaching, counseling, ministry, administration, etc.

In the parable of the talents, one slave received five talents and another received two talents. Both earned 100 percent on the principal but one had a much larger amount to begin the process so he ended with greater results. While there may be many applications of the parable, it may be said that the parable is a metaphor for pastors, for it seems one pastor goes on to become “very influential” while another simply “does well” where he is located in his ministry. One goes on to become a “legend” while another serves faithfully at his calling.

Warren Wiersbe deals with the issue of legends in ministry calling them “Giants” in his book, Walking With the Giants. He writes, “If biography teaches us anything, it teaches us that God calls and uses different kinds of men in a variety of ministries.”10

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9 Matthew 25:21, NKJV.

“God has a work for each of us to do in His own special way.” In the thinking of this author, a legend is a giant in ministry.

Emory M. Thomas in his biography of General Robert E. Lee, writes that “People usually venerate as a hero someone who exemplifies virtues which they admire or to which they aspire.” He concludes by saying, “In life, Lee was both more and less than his legend.” In essence what people think of the “legend” is part of the process that makes him/her a legend.

When a pastor has been at a church for a long time and has enjoyed a successful ministry, he becomes an influential pastor in the sense that he is loved by the congregation and exemplifies virtues which people admire. That is just the point that Emory M. Thomas makes in the biography of Robert E. Lee. However, a problem for the church and the issue of this paper arises when the influential pastor leaves – for whatever reason – and the position must be filled. Often times a person of lesser ability is chosen to fill the position of a multi-talented pastor who has accumulated much wisdom and had great results both because of his talents and/or long tenure. Faced with the selection of finding a replacement, a PNC has many choices to make and they need to get it right.

One result is the disastrous spiritual consequences on a congregation when the spiritual shoes of the legend are not adequately filled. Note what happened in Scripture after Joshua died, and the ones he trained left the scene. “So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all

11 Ibid.


13 Ibid.
the great works of the LORD which He had done for Israel”¹⁴ and “Then the children of Israel did evil in the sight of the LORD, and served the Baals; and they forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the LORD to anger. They forsook the LORD and served Baal and the Ashtoreths.”¹⁵

In the Old Testament, the people returned to sin and idolatry when a “legend” died, and another legend was not available to carry on the ministry. In modern times when the pulpit of a legend is vacated and the following minister doesn’t provide the same level of spiritual ministry, or a different kind of ministry, people tend to leave the church or quit serving God in that church, or join another church that is more attractive to them, etc. There are many natural and spiritual consequences to a church when the position of a legend is vacated and not adequately filled.

Consider what happens to the local church body when a very influential pastor leaves a church where he has served for some time. The research will show that the church usually experiences a decline in attendance, giving, membership, vitality, and service by the laity unless the right pastor is chosen to succeed him.

With the departure of a leader, most of the times there will be a crisis in leadership and that is a problem to be addressed in this paper.

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¹⁴ Joshua 2:7, NKJV.

¹⁵ Judges 2:11-13, NKJV
Summary and Conclusion

A very influential pastor may be called a “legend” in the sense that he accomplishes great things for God and people look up to and talk about him and reference his exploits. Therefore, in this paper a pastoral legend has certain attributes. First, this person is extremely gifted, usually rising above the quality and number of spiritual gifts of the average pastor. Second, he has served for a long time in that one particular church so that there is a great dependence on his leadership to carry on and expand the ministry of the church. Third, the legend pastor usually has extraordinary results in evangelism, preaching, teaching, and innovation in both the health and quality of ministry as well as wide extent of ministry. His character and commitment to Christ are unimpeachable. He is diligent and dedicated.

There is, however, an issue that usually arises if he leaves the church for whatever reason. The church needs to be aware of finding a replacement who will maintain the level of ministry, giving, involvement, outreach, and attendance may not be easy. This study will examine this concept in further detail.
CHAPTER 3
PREPARATION FOR THE SEARCH

The purpose of this study is to document the experience of Coral Ridge Presbyterian Church and selected other churches in the Presbyterian Church of America in calling a pastor. This study will be particularly helpful for a church that has lost a very influential pastor.

The author has been an Elder of Coral Ridge Presbyterian Church since 1979.\(^1\) After being elected to the PNC by the congregation\(^2\) in January 2008, the author was subsequently elected to the transition team that transitioned the new pastor to the church in April 2009.\(^3\)

How does a church begin the process of calling a new pastor? What should the church do first? Who should serve on the PNC and how should the church go about electing the PNC? These are all questions that the church asked and they form the basis for the development of this project.

The first thing the church needed to do was elect a PNC. Many people came forward and volunteered to serve on the PNC. It was actually surprising the number of people that volunteered; literally in the hundreds. So the first thing that the church had to do was determine how they were going to elect a PNC.

\(^1\) The author was ordained in January 1979.
\(^2\) The congregation elects a PNC.
\(^3\) Transition was completed in April 2009.
The executive pastor of the church, Rev. Ronald Siegenthaler contacted the
denomination headquarters in Atlanta, Georgia, and talked with Dr. Roy Taylor, the Stated
Clerk of the PCA, the Presbyterian Church in America.4 The denomination headquarters
sent Coral Ridge a brochure titled, “So You Need To Find A Pastor.”5 While the brochure
is limited in scope, it contains some valuable information and suggestions. One of the
suggestions limited the size of the PNC. After reading the pamphlet and talking to other
people it was decided by the Session that the PNC would be comprised of twelve people
and two alternates. Because two alternates tied for the last spot, the committee actually
ended up with fifteen members with three alternates. It was announced from the pulpit
that the church would be seeking names from those who wanted to serve on the PNC; they
were not surprised when over 100 names were submitted.

It was determined that only three elders and two deacons would serve on the
committee, that way it would not be overloaded with officers. The balance of the
membership of the nominating committee would be comprised of various categories of
members from the congregation such as young adults and long time members. Having
gathered all of the names of people who wanted to serve on the PNC, the names were
placed on a ballot which was distributed at a called congregational meeting. The votes
were counted and then a runoff ballot determined the number of highest vote getters. A
subsequent congregational meeting was then called to count the runoff ballots and thus the
PNC was elected.

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4 The Stated Clerk is the highest executive in the Presbyterian Church in America.
5 Roy Taylor/Administration, “So You Need to Find a Pastor.”
After the pulpit committee convened the next order of business was to establish how often they would meet and under what conditions or agenda they would use. A decision was made to meet weekly on Monday nights at 7 p.m.

After the meeting convened and opened in prayer, one of the members would conduct a short devotional that had been assigned the week before. The committee decided that it would be best if they fasted the day of the meeting. So from sundown on the day before until sunset the day of the meeting, the committee fasted and prayed that God would guide their outcome.6

Some of the questions that the committee attempted to answer were: (a) what is the philosophy of ministry of the church, (b) what did the church want in the way of the new pastor, (c) what priorities did they have as a church? The committee realized that it would be very difficult, albeit impossible, to find another D. James Kennedy. Nevertheless the committee proceeded to draw up a list of criteria that they would like to see in a new minister, using the data in the church survey. The criterion was such that even the Apostle Paul would have had a hard time filling. One of the things that the committee agreed upon is the matter of confidentiality.

It was understood that a leak or leaks of the committee’s progress could seriously damage any potential candidate’s ability to honestly respond to them or the Coral Ridge Presbyterian Church. Furthermore a leak at the potential candidate’s home church may seriously damage his relationship there for years to come, his home church would always be wondering if he’s going to leave or not. The confidentiality agreement, drafted by the

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author, was used by the nominating committee at Coral Ridge Presbyterian Church, and can be viewed in Appendix A of this paper.

The next order of business for the PNC was to set priorities about the type of man that the congregation would like to see, rather than the type of man the PNC thought they should have. The two criteria were not necessarily the same.

The PNC decided that the best way to do that would be to utilize the member survey, and evaluate the results. The denominational headquarters was quite helpful in providing an extensive survey that the PNC would be able to use and distribute to the congregation. The PNC then deleted certain portions of the questionnaire and added sections that the committee felt were important. The committee passed out approximately 1600 questionnaires and received 411 back. That represented a 25 percent response which was encouraging considering how extensive the questionnaire. Such a large response would make the study both reliable and valid.7 A copy of the member survey is included in this paper in order that the reader may compare the answers found in the questionnaire with answers that another congregation may find in a limited questionnaire. The document is titled Coral Ridge Presbyterian Church Member Survey. Some of the highlights of the questionnaire are presented here with the author’s comments and observations.

Overall the members’ view of the church portion titled Tasks of the Church, received high marks. The categories used to evaluate the church were: needs more, very satisfied, generally satisfied, and too much. Sixty-three percent of the respondents said they had a meaningful experience of God and the Christian tradition. Only one percent of the respondents said the sermon was too long. Twenty-four percent said they were generally

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7 George S. Howard, Basic Research Methods in The Social Sciences (Glenview, IL: Foresman-Scott, 1985), 98.
satisfied. Added together that is 87 percent of those attending had a meaningful worship experience, a high number indeed.

Another category that was high was sharing the Word with the un-churched. Eighty-eight percent of the congregation felt that the Word was shared with the un-churched. Two percent of the congregation felt it was too much. That statistic is a direct reflection of the outreach of Evangelism Explosion and its effectiveness. How many churches in the United States would have that statistical return on a survey? It truly reflects what Coral Ridge Presbyterian Church is known for throughout the world.

Supporting the global mission of the church was another category that received surprisingly high marks. A total of 83 percent of those responding to the member survey said they were very satisfied or generally satisfied with the mission outreach of the church. Once again those are high numbers that few congregations throughout the United States would be able to post.

A category that the church did not do well in was Participating in Activities and Programs with Other Religious Groups. Only 17 percent of the respondents said they were very satisfied and 41 percent felt they were generally satisfied.

Providing Christian Education for Youth and Children and Providing Christian Education Programs for Adults both categories received very high marks.

The two categories that the respondents felt the church did best were Offering Worship that Provides a Meaningful Experience of God and the Christian Tradition and Sharing the Word with the Un-churched.
Furthermore in the category of congregational response to the statement, *Being at This Church has Made a Difference in My Spiritual Life*, received a 96 percent combined strongly agree and agree.

The category *Study of the Needs of the Congregation and the Community is Regularly Undertaken As the Basis for Church Planting*, received very low marks; eight percent strongly agree and 16 percent moderately agree. Combined that’s 24 percent. With the leadership focused so much on outreach both to the community and the world, it was felt there was little focus on the congregation and their needs.

Another category that received low marks was the category *Members and Groups Get A Lot of Support and Encouragement for Trying Something New in the Congregation*. Four percent strongly agree and 21 percent moderately agree. The author believes it is typical of an elderly congregation; they don’t like change.

The category *Disagreements and Conflicts Are Dealt with Openly Rather than Hushed Up or Hidden Behind Closed Doors* received six percent strongly agree, and 19 percent moderately agree. The author interprets that as the congregation desiring more information on the decisions made by the church leadership. Perhaps the most disappointing categories are of the categories of *the Current Morale of Our Church Is High* and the category *There Is a Sense of Excitement among Members about Our Congregations Future*. These two categories received 12 and 18 percent respectively that said: strongly agree. But what can one expect; the congregation has been without a pastor for a year and a half and they were waiting to see what will happen. It seemed a typical position to take a skeptical wait and see attitude.
The Function of the Senior Minister question provided some insightful data on the perception of Jim Kennedy’s role as a senior minister. As to be expected, preparing and preaching inspiring sermons was the number one topic under the function of the senior minister with 99 percent responded saying very high or high as far as these duties. What was surprising is that only nine percent of the respondents said that pastoral counseling of members was very important and only 25 percent ranked it high on the pastor’s the list of duties. Recognizing that the pastor can be spread too thin only eight percent of the respondents said that visiting the sick is an important duty for the pastor. The balance of the congregational survey may be used by the reader to compare the reader’s church with the survey responses of Coral Ridge Presbyterian Church.

When one pauses to think about the implications of such a response it is clear that Coral Ridge Presbyterian Church is one of the outstanding churches in the United States today. It’s easy to see then why Jim Kennedy is a legend and very hard to replace.
Coral Ridge Presbyterian Church

Member Survey
411 Respondents

TASKS OF THE CHURCH

The survey listed a number of tasks that a local church is likely to perform. The congregational members were asked to evaluate these tasks as to whether they were generally satisfied with the congregation’s current performance on the task, or whether they felt the tasks should receive more emphasis, or whether the task currently receives too much emphasis. The following percentages show how your congregation responded to these task questions. These percentages (read across) may not equal 100% due to rounding.

<table>
<thead>
<tr>
<th>Task</th>
<th>Needs More</th>
<th>Very Satisfied</th>
<th>Generally Satisfied</th>
<th>Too Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Offering worship that provides a meaningful experience of God and the Christian tradition.</td>
<td>13%</td>
<td>63%</td>
<td>24%</td>
<td>1%</td>
</tr>
<tr>
<td>2. Providing worship that expresses the Gospel in contemporary language and forms.</td>
<td>17</td>
<td>46</td>
<td>30</td>
<td>7</td>
</tr>
<tr>
<td>3. Providing Christian education for children and youth.</td>
<td>17</td>
<td>57</td>
<td>25</td>
<td>1</td>
</tr>
<tr>
<td>4. Providing Christian education programs for adults.</td>
<td>11</td>
<td>65</td>
<td>24</td>
<td>0</td>
</tr>
<tr>
<td>5. Helping members deepen their personal and spiritual relationship with God.</td>
<td>27</td>
<td>48</td>
<td>24</td>
<td>0</td>
</tr>
<tr>
<td>6. Sharing the Word with the unchurched.</td>
<td>10</td>
<td>69</td>
<td>19</td>
<td>2</td>
</tr>
<tr>
<td>7. Engaging in acts of charity and service for persons in need.</td>
<td>30</td>
<td>35</td>
<td>35</td>
<td>0</td>
</tr>
<tr>
<td>8. Encouraging members to act on the relationship of the Christian faith to social, political, and economic issues.</td>
<td>14</td>
<td>51</td>
<td>28</td>
<td>8</td>
</tr>
<tr>
<td>9. Providing a caring ministry for the sick, shut-ins and the bereaved.</td>
<td>24</td>
<td>35</td>
<td>41</td>
<td>0</td>
</tr>
<tr>
<td>10. Providing pastoral counseling to help members deal with personal problems.</td>
<td>35</td>
<td>27</td>
<td>37</td>
<td>0</td>
</tr>
<tr>
<td>11. Providing fellowship opportunities for members.</td>
<td>23</td>
<td>44</td>
<td>33</td>
<td>1</td>
</tr>
<tr>
<td>12. Helping members understand their use of time, talents, and money as expressions of Christian stewardship.</td>
<td>24</td>
<td>35</td>
<td>39</td>
<td>3</td>
</tr>
<tr>
<td>13. Supporting the global mission of the church.</td>
<td>13</td>
<td>64</td>
<td>29</td>
<td>4</td>
</tr>
<tr>
<td>14. Helping members discover their own gifts for ministry and service.</td>
<td>43</td>
<td>18</td>
<td>38</td>
<td>1</td>
</tr>
<tr>
<td>15. Participating in activities and programs with other religious groups.</td>
<td>39</td>
<td>17</td>
<td>41</td>
<td>3</td>
</tr>
<tr>
<td>16. Expressing our denominational heritage/tradition.</td>
<td>14</td>
<td>43</td>
<td>35</td>
<td>8</td>
</tr>
</tbody>
</table>
Overall, which one task does your congregation do best?

For the sake of your own personal involvement in your congregation, which one task would you most like to see strengthened?

Congregational respondents rates of agreement or disagreement with the following identity statements from the perspective of individual members looking at the congregation’s overall identity and vision.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Our church’s identity, as it is, is one with which I feel comfortable.</td>
<td>42%</td>
<td>43%</td>
<td>12%</td>
<td>3%</td>
</tr>
<tr>
<td>2. It is easy for me to tell my friends what is unique about our church.</td>
<td>42%</td>
<td>48%</td>
<td>10%</td>
<td>1%</td>
</tr>
<tr>
<td>3. I have a clear understanding of what our church stands for.</td>
<td>63%</td>
<td>32%</td>
<td>5%</td>
<td>0%</td>
</tr>
<tr>
<td>4. An effective effort was made to instruct me in our church’s mission.</td>
<td>43%</td>
<td>44%</td>
<td>12%</td>
<td>1%</td>
</tr>
<tr>
<td>5. I have a strong sense of belonging to this congregation.</td>
<td>51%</td>
<td>36%</td>
<td>10%</td>
<td>3%</td>
</tr>
<tr>
<td>6. Being at this church has made a difference in my spiritual life.</td>
<td>73%</td>
<td>23%</td>
<td>3%</td>
<td>1%</td>
</tr>
</tbody>
</table>
ORGANIZATIONAL CHARACTERISTICS:

Members were asked to rate their agreement or disagreement with a series of statements related to certain organizational issues, such as making decisions, sharing information, and developing resources. The percentage (read across) may not equal 100% due to rounding.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Members are well informed about what the various committees and groups in the congregation are doing.</td>
<td>11%</td>
<td>33%</td>
<td>24%</td>
<td>31%</td>
<td>2%</td>
</tr>
<tr>
<td>2. The activities taking place in the congregation are well publicized to the surrounding community.</td>
<td>12%</td>
<td>34%</td>
<td>25%</td>
<td>22%</td>
<td>7%</td>
</tr>
<tr>
<td>3. Study of the needs of the congregation and the community is regularly undertaken as the basis for church planning.</td>
<td>8%</td>
<td>16%</td>
<td>24%</td>
<td>35%</td>
<td>17%</td>
</tr>
<tr>
<td>4. Members and groups get a lot of support and encouragement for trying something new in the congregation.</td>
<td>4%</td>
<td>21%</td>
<td>30%</td>
<td>33%</td>
<td>12%</td>
</tr>
<tr>
<td>5. Members are encouraged to discover their particular gifts for ministry and service.</td>
<td>13%</td>
<td>38%</td>
<td>31%</td>
<td>17%</td>
<td>2%</td>
</tr>
<tr>
<td>6. Lay leaders are provided the training they need for their committee and task assignments.</td>
<td>22%</td>
<td>36%</td>
<td>18%</td>
<td>9%</td>
<td>15%</td>
</tr>
<tr>
<td>7. Every member who is capable and interested has an equal opportunity to hold key leadership positions.</td>
<td>20%</td>
<td>30%</td>
<td>17%</td>
<td>25%</td>
<td>8%</td>
</tr>
<tr>
<td>8. The theological and biblical implications of important decisions are regularly discussed.</td>
<td>29%</td>
<td>34%</td>
<td>20%</td>
<td>15%</td>
<td>3%</td>
</tr>
<tr>
<td>9. Important decisions about the life of the church are rarely made without open discussion by church leaders and members.</td>
<td>12%</td>
<td>20%</td>
<td>24%</td>
<td>41%</td>
<td>4%</td>
</tr>
<tr>
<td>10. Disagreements and conflicts are dealt with openly rather than hushed up or hidden behind closed doors.</td>
<td>6%</td>
<td>19%</td>
<td>23%</td>
<td>44%</td>
<td>8%</td>
</tr>
<tr>
<td>11. It is easy to summarize for visitors and non-members how our congregation differs from other congregations in the area.</td>
<td>28%</td>
<td>35%</td>
<td>23%</td>
<td>9%</td>
<td>5%</td>
</tr>
<tr>
<td>12. Members help each other out in times of trouble.</td>
<td>34%</td>
<td>42%</td>
<td>15%</td>
<td>6%</td>
<td>4%</td>
</tr>
<tr>
<td>13. Cooperative programs with other churches of other denominations are highly valued in our church.</td>
<td>4%</td>
<td>13%</td>
<td>27%</td>
<td>42%</td>
<td>14%</td>
</tr>
<tr>
<td>14. The current morale of our church members is high.</td>
<td>12%</td>
<td>33%</td>
<td>20%</td>
<td>32%</td>
<td>3%</td>
</tr>
<tr>
<td>15. There is a sense of excitement among members about our congregation’s future.</td>
<td>18%</td>
<td>38%</td>
<td>25%</td>
<td>17%</td>
<td>2%</td>
</tr>
</tbody>
</table>
CONGREGATIONAL IDENTITY:

Listed below are several alternatives that touch upon important dimensions of a church’s identity. Using the seven point scale between each set of alternatives, members were asked to circle the number that best describes where the congregation falls, "1" meaning most like the characteristic on the left, "7" meaning most like the characteristic on the right, "4" meaning an equal mix of both. The number below indicates the average of all these responses.

<table>
<thead>
<tr>
<th>1. Our church is more influenced by history and tradition</th>
<th>7. Our church’s approach to social issues is basically educational</th>
</tr>
</thead>
<tbody>
<tr>
<td>1--------------------------------------------------------</td>
<td>7-------------------------------------------------------------</td>
</tr>
<tr>
<td>46% 26% 10% 14% 2% 1% 1%</td>
<td>8% 7% 7% 17% 14% 23% 24%</td>
</tr>
<tr>
<td>Average Score = 2.0</td>
<td>Average Score = 4.9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Members are similar to the people who live immediately around the church</th>
<th>Our church is primarily oriented to serving the world beyond our membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1----------------------------------------------------------</td>
<td>7-------------------------------------------------------------</td>
</tr>
<tr>
<td>10% 15% 17% .37% 6% 9% 7%</td>
<td>5% 11% 12% .31% 12% 16% 13%</td>
</tr>
<tr>
<td>Average Score = 3.7</td>
<td>Average Score = 4.3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. Our church is very involved with the community around the church</th>
<th>Our church is not at all involved with the community around the church</th>
</tr>
</thead>
<tbody>
<tr>
<td>1----------------------------------------------------------</td>
<td>7-------------------------------------------------------------</td>
</tr>
<tr>
<td>7% 7% 11% 30% 15% 17% 13%</td>
<td>7% 8% 15% 19% 15% 18% 19%</td>
</tr>
<tr>
<td>Average Score = 4.4</td>
<td>Average Score = 2.1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Our church is primarily oriented to serving our members</th>
<th>Our congregation feels like a loosely knit association of individuals and groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>1----------------------------------------------------------</td>
<td>7-------------------------------------------------------------</td>
</tr>
<tr>
<td>5% 11% 12% .31% 12% 16% 13%</td>
<td>7% 8% 15% 19% 15% 18% 19%</td>
</tr>
<tr>
<td>Average Score = 4.3</td>
<td>Average Score = 4.6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. Our congregation feels like one large family</th>
<th>Our church is known as a prestigious one in the area.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1------------------------------------------------</td>
<td>7--------------------------------------------------</td>
</tr>
<tr>
<td>7% 8% 15% 19% 15% 18% 19%</td>
<td>46% 30% 10% 8% 3% 2% 2%</td>
</tr>
<tr>
<td>Average Score = 4.6</td>
<td>Average Score = 2.1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6. Our church is known as a prestigious one in the area.</th>
<th>Our church’s approach to social issues is basically educational</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-------------------------------------------------</td>
<td>7-------------------------------------------------------------</td>
</tr>
<tr>
<td>46% 30% 10% 8% 3% 2% 2% 8% 7% 7% 17% 14% 23% 24% 12% 9% 6% 23% 5% 14% 31%</td>
<td></td>
</tr>
<tr>
<td>Average Score = 2.1</td>
<td>Average Score = 4.9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>8. The congregation’s approach to individual salvation emphasizes education, nurture and gradual growth in the faith</th>
<th>The congregation’s approach to individual salvation stresses conversion and a born-again experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1----------------------------------------------------------</td>
<td>7------------------------------------------------</td>
</tr>
<tr>
<td>12% 9% 6% 23% 5% 14% 31%</td>
<td>12% 7% 17% 14% 23% 24%</td>
</tr>
<tr>
<td>Average Score = 4.6</td>
<td>Average Score = 4.6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>9. Our church gives strong expression to its denominational identity and heritage</th>
<th>It would be difficult for a visitor to know to which denomination the congregation belongs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1----------------------------------------------------------</td>
<td>7-------------------------------------------------------------</td>
</tr>
<tr>
<td>40% 30% 10% 10% 4% 4% 2%</td>
<td>12% 7% 17% 14% 23% 24%</td>
</tr>
<tr>
<td>Average Score = 2.3</td>
<td>Average Score = 2.3</td>
</tr>
</tbody>
</table>
10. Our congregation strives to create partnerships with other local churches.

Our congregation prefers to work by ourselves or through our Denominational channels.

Average Score = 5.6

<table>
<thead>
<tr>
<th>%</th>
<th>1%</th>
<th>4%</th>
<th>4%</th>
<th>18%</th>
<th>11%</th>
<th>23%</th>
<th>38%</th>
</tr>
</thead>
</table>

FUNCTIONS OF THE SENIOR MINISTER:

Members were asked to rate how high or low a priority should each of the following tasks be for the Senior Minister of the church. The following percentages show how your congregation responded to these task questions. The percentages (read across) may not equal 100% due to rounding.

<table>
<thead>
<tr>
<th>Task</th>
<th>Very High</th>
<th>High</th>
<th>Moderate</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Providing administrative leadership for the congregation's ministry.</td>
<td>30%</td>
<td>29%</td>
<td>29%</td>
<td>12%</td>
</tr>
<tr>
<td>2. Actively and visibly supporting the church's stewardship program.</td>
<td>15</td>
<td>44</td>
<td>33</td>
<td>8</td>
</tr>
<tr>
<td>3. Directly involving laity in planning and leadership of church programs and events.</td>
<td>22</td>
<td>39</td>
<td>31</td>
<td>8</td>
</tr>
<tr>
<td>4. Planning and leading a program of new member recruitment.</td>
<td>15</td>
<td>30</td>
<td>44</td>
<td>11</td>
</tr>
<tr>
<td>5. Participating in local community activities, issues and problems.</td>
<td>11</td>
<td>26</td>
<td>46</td>
<td>17</td>
</tr>
<tr>
<td>6. Holding social justice issues before members.</td>
<td>14</td>
<td>35</td>
<td>34</td>
<td>18</td>
</tr>
<tr>
<td>7. Planning and leading worship sensitive to the needs of the congregation.</td>
<td>53</td>
<td>30</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>8. Emphasizing the spiritual development of members.</td>
<td>67</td>
<td>28</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>9. Visiting the sick, shut-ins, and bereaved.</td>
<td>8</td>
<td>22</td>
<td>49</td>
<td>21</td>
</tr>
<tr>
<td>10. Visiting members at their homes.</td>
<td>7</td>
<td>13</td>
<td>41</td>
<td>39</td>
</tr>
<tr>
<td>11. Pastoral counseling of members having personal, family, and/or work related problems.</td>
<td>9</td>
<td>25</td>
<td>43</td>
<td>24</td>
</tr>
<tr>
<td>12. Developing and supporting religious education program for children and youth.</td>
<td>24</td>
<td>36</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>13. Developing and leading adult education programs.</td>
<td>12</td>
<td>41</td>
<td>37</td>
<td>11</td>
</tr>
<tr>
<td>14. Supporting the world mission of the church.</td>
<td>31</td>
<td>41</td>
<td>24</td>
<td>3</td>
</tr>
<tr>
<td>15. Participating in denominational activities beyond the local church, that is, at the regional or national level.</td>
<td>15</td>
<td>22</td>
<td>44</td>
<td>20</td>
</tr>
<tr>
<td>16. Preparing and preaching inspiring sermons.</td>
<td>90</td>
<td>9</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>
SIZE AND CONDITION OF FACILITIES:

A. Congregational members were asked to assess the following spaces in terms of size.

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Adequate</th>
<th>Needs Attention But Not Immediate</th>
<th>Needs Immediate Attention</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship Space</td>
<td>84%</td>
<td>14%</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td>Educational Space</td>
<td>51</td>
<td>39</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Fellowship Space</td>
<td>63</td>
<td>32</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Office Space</td>
<td>41</td>
<td>47</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Parking Space</td>
<td>14</td>
<td>34</td>
<td>39</td>
<td>14</td>
</tr>
</tbody>
</table>

B. Congregational members were asked to assess the following spaces in terms of general condition and aesthetic appeal.

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Adequate</th>
<th>Needs Attention But Not Immediate</th>
<th>Needs Immediate Attention</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship Space</td>
<td>85%</td>
<td>13%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>Educational Space</td>
<td>44</td>
<td>47</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Fellowship Space</td>
<td>54</td>
<td>40</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Office Space</td>
<td>37</td>
<td>53</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>Parking</td>
<td>20</td>
<td>43</td>
<td>28</td>
<td>9</td>
</tr>
<tr>
<td>Exterior &amp; Grounds</td>
<td>69</td>
<td>26</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>
CHRISTIAN EDUCATION FOR CHILDREN

A. How satisfied are you with each of the following aspects of your congregation’s Christian Education program for children? A “Don't Know” (DK) response is provided, but please use it only if absolutely necessary.

<table>
<thead>
<tr>
<th></th>
<th>Very Satisfied</th>
<th>Generally Satisfied</th>
<th>Somewhat Satisfied</th>
<th>Not Very Satisfied</th>
<th>DK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The total number of children that attend</td>
<td>9%</td>
<td>26%</td>
<td>19%</td>
<td>15%</td>
<td>31%</td>
</tr>
<tr>
<td>2. The time and day at which classes for children are held</td>
<td>23</td>
<td>36</td>
<td>9</td>
<td>5</td>
<td>27</td>
</tr>
<tr>
<td>3. The training provided teachers</td>
<td>17</td>
<td>29</td>
<td>13</td>
<td>7</td>
<td>33</td>
</tr>
</tbody>
</table>

B. Members were asked how satisfied they were with each of the following aspects of the congregation’s church school program for children?

<table>
<thead>
<tr>
<th></th>
<th>Need More Or better</th>
<th>Generally Satisfied</th>
<th>Too Much Already</th>
<th>Doesn’t Have No Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teaching children about the Bible and the church</td>
<td>14%</td>
<td>83%</td>
<td>0%</td>
<td>3%</td>
</tr>
<tr>
<td>2. Giving children the feeling that they are loved by God and the church</td>
<td>17</td>
<td>80</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>3. Developing in children a sense that Christian love includes respect for and service to others</td>
<td>31</td>
<td>66</td>
<td>0%</td>
<td>3%</td>
</tr>
<tr>
<td>4. Providing examples of what it means to be a Christian in today’s world</td>
<td>32</td>
<td>65</td>
<td>0%</td>
<td>3%</td>
</tr>
<tr>
<td>5. Offering enjoyable fellowship activities</td>
<td>22</td>
<td>74</td>
<td>2%</td>
<td>3%</td>
</tr>
<tr>
<td>6. Including the children in the worship service</td>
<td>30</td>
<td>64</td>
<td>2%</td>
<td>4%</td>
</tr>
</tbody>
</table>

C. Which one of the above 6 types of activities for children did members believe should be the primary focus of the congregation’s children’s program?
CHRISTIAN EDUCATION FOR YOUTH

Members were asked how satisfied they were with each of the following aspects of the congregation's church school program for youth and teens?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Need More Or better</th>
<th>Generally Satisfied</th>
<th>Too Much Already</th>
<th>Doesn't Have No Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Educational programming that is biblically centered</td>
<td>36%</td>
<td>59%</td>
<td>1%</td>
<td>4%</td>
</tr>
<tr>
<td>2. Educational programming that helps youth clarify values and beliefs</td>
<td>45</td>
<td>50</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>3. Programming that involves youth in serving others</td>
<td>46</td>
<td>49</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>4. Providing fellowship opportunities for youth to have fun in Christian setting</td>
<td>26</td>
<td>64</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>5. Youth choirs or other kinds of musical groups</td>
<td>7</td>
<td>83</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>6. Including the youth in the worship service</td>
<td>38</td>
<td>57</td>
<td>0</td>
<td>5</td>
</tr>
</tbody>
</table>

Which one of the above 6 types of activities for youth did members believe should be the primary focus of the congregation's youth and teen program?
ADULT EDUCATION AND SMALL GROUP PROGRAMMING

For each of the kinds of programs or groups listed below, members were asked to indicate:

A: Whether they think their congregation needs more or better programs of this kind; is doing about right; is already over-emphasizing or doing too much in the area; or, if the congregation currently doesn't have such a program and they see no need for beginning it?

B: Whether it is likely that they would Attend if the congregation offered more or better programs of this kind.

<table>
<thead>
<tr>
<th>1. Study groups dealing with the Bible and theology</th>
<th>Need More or Better</th>
<th>About Right</th>
<th>Too much Already</th>
<th>Doesn’t Have No Need</th>
<th>Attend</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Study and discussion groups dealing with contemporary issues, topics and problems</td>
<td>26</td>
<td>67</td>
<td>4</td>
<td>4</td>
<td>16%</td>
</tr>
<tr>
<td>3. Prayer, meditation and spirituality groups</td>
<td>32</td>
<td>67</td>
<td>1</td>
<td>1</td>
<td>17%</td>
</tr>
<tr>
<td>4. Support groups in which members share with each other at the level of feelings and personal experience</td>
<td>32</td>
<td>63</td>
<td>1</td>
<td>4</td>
<td>11%</td>
</tr>
<tr>
<td>5. Fellowship events or hobby groups</td>
<td>36</td>
<td>58</td>
<td>2</td>
<td>4</td>
<td>19%</td>
</tr>
<tr>
<td>6. Evangelistic outreach and visitation groups</td>
<td>11</td>
<td>83</td>
<td>5</td>
<td>1</td>
<td>14%</td>
</tr>
<tr>
<td>7. Social concern groups for planning and working on projects directed at community or social issues/problems</td>
<td>39</td>
<td>52</td>
<td>2</td>
<td>8</td>
<td>10%</td>
</tr>
<tr>
<td>8. Recreation/Athletic activities</td>
<td>15</td>
<td>75</td>
<td>1</td>
<td>9</td>
<td>9%</td>
</tr>
<tr>
<td>9. Literary/culture groups</td>
<td>20</td>
<td>54</td>
<td>3</td>
<td>23</td>
<td>6%</td>
</tr>
<tr>
<td>10. Groups and classes that explore marriage, the family, and parenting issues</td>
<td>34</td>
<td>62</td>
<td>2</td>
<td>2</td>
<td>11%</td>
</tr>
</tbody>
</table>

Which three of the following are the best times for you to attend adult programs?

| Sunday morning | 63% |
| Weekday evening | 50% |
| Sunday evening | 39% |
| Saturday morning | 38% |
| Weekend retreat | 29% |
| Weekday morning | 28% |
| Weekday afternoon | 16% |

Which three of the following are the worst times for you to attend adult programs?

| Weekday afternoon | 56% |
| Weekday morning | 52% |
| Weekend retreat | 37% |
| Saturday morning | 41% |
| Sunday evening | 30% |
| Weekday evening | 30% |
| Sunday morning | 20% |
WORSHIP
A. Members were asked how satisfied are were each of the following aspects of the congregation's Sunday worship?

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Need More Emphasis</th>
<th>Very Satisfied</th>
<th>Generally Satisfied</th>
<th>Receives too Much Attention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Providing time for members to greet one another</td>
<td>19%</td>
<td>49%</td>
<td>29%</td>
<td>3%</td>
</tr>
<tr>
<td>2. Providing worship that is emotionally moving</td>
<td>17</td>
<td>45</td>
<td>35</td>
<td>4</td>
</tr>
<tr>
<td>3. Providing worship that is intellectually challenging</td>
<td>12</td>
<td>61</td>
<td>25</td>
<td>3</td>
</tr>
<tr>
<td>4. Attention given to sacraments</td>
<td>15</td>
<td>58</td>
<td>27</td>
<td>1</td>
</tr>
<tr>
<td>5. Lay participation in leading worship</td>
<td>14</td>
<td>32</td>
<td>47</td>
<td>6</td>
</tr>
<tr>
<td>6. Use of inclusive, non-sexist language</td>
<td>2</td>
<td>55</td>
<td>30</td>
<td>13</td>
</tr>
<tr>
<td>7. Use of creeds or statements of faith</td>
<td>4</td>
<td>70</td>
<td>21</td>
<td>5</td>
</tr>
<tr>
<td>8. Silent prayer/meditation</td>
<td>25</td>
<td>39</td>
<td>34</td>
<td>2</td>
</tr>
<tr>
<td>9. Having parts of the worship especially for children</td>
<td>21</td>
<td>39</td>
<td>37</td>
<td>3</td>
</tr>
<tr>
<td>10. Use of new or unfamiliar hymns</td>
<td>13</td>
<td>30</td>
<td>44</td>
<td>13</td>
</tr>
<tr>
<td>11. Corporate prayer in which the entire church participates</td>
<td>18</td>
<td>38</td>
<td>40</td>
<td>4</td>
</tr>
<tr>
<td>12. Providing worship at times other than Sunday morning</td>
<td>13</td>
<td>43</td>
<td>40</td>
<td>4</td>
</tr>
<tr>
<td>13. Use of contemporary worship styles, music and language</td>
<td>25</td>
<td>26</td>
<td>29</td>
<td>21</td>
</tr>
</tbody>
</table>

QUALITIES OF A GOOD SERMON
Members were asked, personally, how important for them is each of the following in the mix of qualities that make a good sermon?

<table>
<thead>
<tr>
<th>Quality</th>
<th>Essential</th>
<th>Important</th>
<th>Not Very</th>
<th>Downright Distracting</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sets forth a clear faith position as a guide for making decisions and living a faithful life.</td>
<td>77%</td>
<td>22%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>2. Based on a clear, unambiguous religious authority.</td>
<td>56%</td>
<td>36%</td>
<td>7%</td>
<td>1%</td>
</tr>
<tr>
<td>3. Touches directly on my everyday life.</td>
<td>43%</td>
<td>48%</td>
<td>8%</td>
<td>1%</td>
</tr>
<tr>
<td>4. Contains scholarly or literary illustrations.</td>
<td>17%</td>
<td>48%</td>
<td>33%</td>
<td>2%</td>
</tr>
<tr>
<td>5. Is Biblically based and illustrated.</td>
<td>91%</td>
<td>9%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>6. Makes me reflect on issues and events that go beyond my personal life and local community.</td>
<td>30%</td>
<td>56%</td>
<td>14%</td>
<td>0%</td>
</tr>
<tr>
<td>7. Is challenging and thought-provoking.</td>
<td>53%</td>
<td>44%</td>
<td>3%</td>
<td>0%</td>
</tr>
<tr>
<td>8. Obviously flows from the depth of the preacher's own personal faith and spiritual convictions.</td>
<td>46%</td>
<td>40%</td>
<td>12%</td>
<td>2%</td>
</tr>
<tr>
<td>9. Is comforting and reassuring.</td>
<td>17%</td>
<td>49%</td>
<td>31%</td>
<td>3%</td>
</tr>
<tr>
<td>10. Is carefully composed and skillfully delivered.</td>
<td>46%</td>
<td>48%</td>
<td>6%</td>
<td>0%</td>
</tr>
<tr>
<td>11. Is spiritually moving and inspirational.</td>
<td>52%</td>
<td>42%</td>
<td>6%</td>
<td>0%</td>
</tr>
<tr>
<td>12. Sets forth various sides of an issue without advocating one position as the only Christian position.</td>
<td>9%</td>
<td>31%</td>
<td>33%</td>
<td>28%</td>
</tr>
</tbody>
</table>
COMMUNITY AND SOCIAL INVOLVEMENT

Members were asked what priority they would give each of the following many possible ways the congregation could be involved with community and social issues?

<table>
<thead>
<tr>
<th>1. Providing or supporting social services for persons in need</th>
<th>Highest Priority</th>
<th>High Priority</th>
<th>Moderate Priority</th>
<th>Low Priority</th>
<th>No Priority</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>11%</td>
<td>39%</td>
<td>39%</td>
<td>9%</td>
<td>2%</td>
</tr>
<tr>
<td>2. Providing meeting rooms in the church for community groups working on various issues and problems</td>
<td>3</td>
<td>12</td>
<td>43</td>
<td>33</td>
<td>10</td>
</tr>
<tr>
<td>3. Encouraging the minister to use a portion of his/her time working with community and social action groups</td>
<td>3</td>
<td>11</td>
<td>41</td>
<td>39</td>
<td>7</td>
</tr>
<tr>
<td>4. Calling attention to social, community and world issues from the pulpit and in study groups</td>
<td>15</td>
<td>34</td>
<td>34</td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td>5. Organizing social issue advocacy or action groups</td>
<td>4</td>
<td>17</td>
<td>41</td>
<td>29</td>
<td>8</td>
</tr>
<tr>
<td>6. Linking interested lay members to denominational, ecumenical or non-church social service or advocacy programs</td>
<td>2</td>
<td>13</td>
<td>41</td>
<td>33</td>
<td>10</td>
</tr>
<tr>
<td>7. Giving money to denominational programs</td>
<td>2</td>
<td>17</td>
<td>43</td>
<td>30</td>
<td>8</td>
</tr>
<tr>
<td>8. Giving money to ecumenical or non-denominational programs</td>
<td>1</td>
<td>3</td>
<td>21</td>
<td>44</td>
<td>32</td>
</tr>
<tr>
<td>9. Helping organize or support disadvantaged groups to pursue their own causes</td>
<td>1</td>
<td>5</td>
<td>27</td>
<td>36</td>
<td>30</td>
</tr>
<tr>
<td>10. Lobbying and petitioning corporate and government officials on peace and justice issues</td>
<td>7</td>
<td>19</td>
<td>28</td>
<td>29</td>
<td>16</td>
</tr>
</tbody>
</table>
### STEWARDSHIP DEVELOPMENT

**A.** Members were asked what priority they would give to each of the following efforts to encourage the congregation’s stewardship program?

<table>
<thead>
<tr>
<th></th>
<th>Highest</th>
<th>High</th>
<th>Moderate</th>
<th>Low</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Strong appeals from the pulpit</td>
<td>11%</td>
<td>35%</td>
<td>41%</td>
<td>11%</td>
<td>2%</td>
</tr>
<tr>
<td>2. Adult education programs on the meaning of Christian stewardship</td>
<td>13</td>
<td>36</td>
<td>39</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>3. Mailings to members clearly setting out the reasons for Christian stewardship</td>
<td>6</td>
<td>35</td>
<td>35</td>
<td>19</td>
<td>6</td>
</tr>
<tr>
<td>4. Encourage membership pledging</td>
<td>15</td>
<td>35</td>
<td>31</td>
<td>13</td>
<td>5</td>
</tr>
<tr>
<td>5. Every member canvass or visitation</td>
<td>3</td>
<td>11</td>
<td>23</td>
<td>41</td>
<td>22</td>
</tr>
<tr>
<td>6. Tithe or proportionate giving</td>
<td>47</td>
<td>35</td>
<td>15</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>7. Hiring a professional fund raising consultant or group</td>
<td>1</td>
<td>3</td>
<td>13</td>
<td>33</td>
<td>51</td>
</tr>
<tr>
<td>8. Fund-raisers such as fairs, bazaars, tag sales, etc.</td>
<td>2</td>
<td>6</td>
<td>19</td>
<td>35</td>
<td>38</td>
</tr>
<tr>
<td>9. Encourage giving to a church endowment through wills and bequests</td>
<td>7</td>
<td>24</td>
<td>48</td>
<td>16</td>
<td>5</td>
</tr>
<tr>
<td>10. Special giving appeals for a charitable cause or mission effort</td>
<td>10</td>
<td>34</td>
<td>42</td>
<td>13</td>
<td>1</td>
</tr>
</tbody>
</table>

**B.** Members were asked to imagine that the congregation were able to raise significantly more money than currently budgeted and rate how high a priority they would put on each of the following uses of that money?

<table>
<thead>
<tr>
<th></th>
<th>Highest</th>
<th>High</th>
<th>Moderate</th>
<th>Low</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Increased support to our denomination</td>
<td>5%</td>
<td>15%</td>
<td>41%</td>
<td>32%</td>
<td>8%</td>
</tr>
<tr>
<td>2. Increased support for community social service programs</td>
<td>4</td>
<td>19</td>
<td>36</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>3. Increased support for world missions</td>
<td>33</td>
<td>42</td>
<td>18</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>4. Increase current staff salaries</td>
<td>8</td>
<td>31</td>
<td>41</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>5. Hire additional staff</td>
<td>7</td>
<td>18</td>
<td>37</td>
<td>27</td>
<td>12</td>
</tr>
<tr>
<td>6. Renovate, enlarge or add to current facilities</td>
<td>3</td>
<td>10</td>
<td>33</td>
<td>36</td>
<td>18</td>
</tr>
<tr>
<td>7. Increase budget for educational and program materials and resources</td>
<td>9</td>
<td>33</td>
<td>42</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>8. Begin an endowment or add to an existing one</td>
<td>6</td>
<td>16</td>
<td>34</td>
<td>32</td>
<td>12</td>
</tr>
<tr>
<td>9. Increase evangelistic efforts and advertising</td>
<td>22</td>
<td>31</td>
<td>32</td>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>
EVANGELISM

A. In thinking about the many possible ways that the church could use to share the “good news” of the Gospel and to recruit new members for the church, members were asked to rate the priority of each of the following efforts.

<table>
<thead>
<tr>
<th>Effort</th>
<th>Highest Priority</th>
<th>High Priority</th>
<th>Moderate Priority</th>
<th>Low Priority</th>
<th>No Priority</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Stressing from the pulpit the importance of members inviting others to visit our church</td>
<td>22%</td>
<td>47%</td>
<td>27%</td>
<td>3%</td>
<td>0%</td>
</tr>
<tr>
<td>2. Appeals to members to make a personal witness about their faith to others</td>
<td>34%</td>
<td>43%</td>
<td>21%</td>
<td>3%</td>
<td>0%</td>
</tr>
<tr>
<td>3. The use of newspaper advertisements</td>
<td>4%</td>
<td>17%</td>
<td>40%</td>
<td>30%</td>
<td>10%</td>
</tr>
<tr>
<td>4. The use of radio or television</td>
<td>17%</td>
<td>37%</td>
<td>34%</td>
<td>11%</td>
<td>2%</td>
</tr>
<tr>
<td>5. Mailing church literature to newcomers in your community</td>
<td>10%</td>
<td>39%</td>
<td>33%</td>
<td>16%</td>
<td>2%</td>
</tr>
<tr>
<td>6. Pastoral or lay visits to newcomers in your community</td>
<td>24%</td>
<td>39%</td>
<td>27%</td>
<td>10%</td>
<td>0%</td>
</tr>
<tr>
<td>7. Using a group of lay volunteers to canvass (knock on doors in) the neighborhood</td>
<td>10%</td>
<td>22%</td>
<td>34%</td>
<td>24%</td>
<td>10%</td>
</tr>
<tr>
<td>8. The use of a church web site</td>
<td>28%</td>
<td>43%</td>
<td>23%</td>
<td>6%</td>
<td>1%</td>
</tr>
<tr>
<td>9. Developing church programs especially targeted at unchurched persons in your community</td>
<td>22%</td>
<td>46%</td>
<td>23%</td>
<td>8%</td>
<td>2%</td>
</tr>
<tr>
<td>10. Changing the style of your worship to make it more appealing to the unchurched</td>
<td>9%</td>
<td>11%</td>
<td>19%</td>
<td>33%</td>
<td>29%</td>
</tr>
<tr>
<td>11. Developing home Bible, prayer and study groups to which friends who are not members are invited</td>
<td>24%</td>
<td>36%</td>
<td>29%</td>
<td>9%</td>
<td>2%</td>
</tr>
</tbody>
</table>

B. Overall, to what extent did members think the congregation needs to increase or improve its efforts at evangelism?

[15%] To a great extent
[41%] To some extent
[43%] We are doing fine as is
[2%] We're doing too much now

C. To what extent would individual members personally be willing to get more involved in the evangelistic efforts of the congregation?

[13%] To a great extent
[26%] To a moderate extent
[50%] To some extent
[12%] Not at all

OVERALL

A. Overall, how satisfied or dissatisfied is the membership with the music (choir, anthems and instrumentals) during Sunday worship?

[66%] Very Satisfied
[21%] Generally Satisfied
[10%] Somewhat Dissatisfied
[2%] Very Dissatisfied

B. Overall, how satisfied or dissatisfied is the membership with the congregation's Sunday worship, other than the music?

[51%] Very Satisfied
[39%] Generally Satisfied
[9%] Somewhat Dissatisfied
[1%] Very Dissatisfied
C. Overall, how satisfied or dissatisfied is the membership with the way your spiritual needs are being met in the worship service?
   
   [ 40% ] Very Satisfied  
   [ 13% ] Somewhat Dissatisfied
   [ 45% ] Generally Satisfied  
   [ 2% ] Very Dissatisfied

D. If they could choose any time on Sunday morning, what time would members prefer for worship to start?
   
   [ 1% ] before 8:00 a.m.  
   [ 1% ] 8:00 a.m.  
   [ 24% ] 8:30 a.m.  
   [ 32% ] 9:00 a.m.  
   [ 5% ] 9:30 a.m.  
   [ 10% ] 10:00 a.m.  
   [ 3% ] 10:30 a.m.  
   [ 22% ] 11:00 a.m.  
   [ 2% ] 11:30 or later

E. In thinking about what originally brought you to this congregation, What originally attracted you to attend this congregation? Will not equal 100% since it was possible to pick more than one.

   17% My Family is here  
   31% Church Location  
   63% The minister  
   11% My friends are here  
   46% The church’s reputation  
   15% Adult Education program  
   13% Child & Youth program  
   29% The music program  
   8% The social outreach  
   39% The worship style  
   1% The self-help groups  
   22% The denominational ties

F. In thinking about what originally brought you to this congregation, What is the foremost reason you remain a part of this congregation? Will not equal 100% since it was possible to pick more than one.

   24% My Family is here  
   33% Church Location  
   31% The minister  
   44% My friends are here  
   37% The church’s reputation  
   35% Adult Education program  
   13% Child & Youth program  
   43% The music program  
   10% The social outreach  
   51% The worship style  
   5% The self-help groups  
   29% The denominational ties

**RELIGIOUS BELIEFS & PERSONAL PRACTICES:**

1. Members were asked which one of the following best expresses their view of the Bible?

   **Percent**

   1   (1) The Bible is an ancient book of history, legends and cultural stories recorded by man. It has little value today except as classic literature.

   0   (2) The Bible is a valuable book because it was written by wise and good people, but I do not believe it is really God's Word, but it can teach us many moral precepts.

   0   (3) The Bible is the record of many different people's response to God and because of this, people and churches today must interpret for themselves the Bible's basic moral and religious teachings.

   26  (4) The Bible is the inspired Word of God and its basic moral and religious teachings are clear and true, even if it reflects some human error.

   73  (5) The Bible is the actual Word of God and is to be taken literally.
2. Rate your agreement or disagreement with the following belief statements.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral or Unsure</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. There is no other way to salvation but through belief in Jesus Christ.</td>
<td>98%</td>
<td>2%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>2. Human beings have developed over millions of years from less advanced forms of life.</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>93</td>
</tr>
<tr>
<td>3. Jesus' resurrection from the dead was an actual event.</td>
<td>99</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4. All religions are equally good ways of helping a person find ultimate truth.</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>91</td>
</tr>
<tr>
<td>5. The Bible has answers for all of the basic questions of life.</td>
<td>89</td>
<td>9</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6. Social justice is at the heart of the Gospel.</td>
<td>15</td>
<td>13</td>
<td>19</td>
<td>18</td>
<td>35</td>
</tr>
<tr>
<td>7. It is often difficult to live out my faith in daily work, leisure and community life.</td>
<td>12</td>
<td>37</td>
<td>6</td>
<td>30</td>
<td>15</td>
</tr>
</tbody>
</table>

3. Indicate how often you engage in the following practices.

<table>
<thead>
<tr>
<th>Practice</th>
<th>Daily</th>
<th>Few times a week</th>
<th>Once a week</th>
<th>Few times a month</th>
<th>Seldom or Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Spend time in private devotional activity such as prayer, meditation, reading the Bible or other spiritual books?</td>
<td>72%</td>
<td>23%</td>
<td>2%</td>
<td>3%</td>
<td>1%</td>
</tr>
<tr>
<td>2. Use the web at home or at the office?</td>
<td>60%</td>
<td>15%</td>
<td>2%</td>
<td>5%</td>
<td>19%</td>
</tr>
<tr>
<td>3. Use email?</td>
<td>64%</td>
<td>13%</td>
<td>4%</td>
<td>5%</td>
<td>15%</td>
</tr>
<tr>
<td>4. Look at religious Internet sites?</td>
<td>8%</td>
<td>14%</td>
<td>9%</td>
<td>25%</td>
<td>44%</td>
</tr>
<tr>
<td>5. Volunteer time in social service?</td>
<td>5%</td>
<td>9%</td>
<td>10%</td>
<td>28%</td>
<td>48%</td>
</tr>
</tbody>
</table>
OUR CHURCH PARTICIPATION:

How long have you been a member?

How long does it usually take you to travel from home to church?
On the average, about how many times have you attended church services during the past year?

In how many church committees and groups do you hold membership (not counting congregational membership itself?)
Has your involvement in the congregation increased, decreased, or remained about the same in the last few years?

If a member's participation has increased or decreased, which of the following are the reasons for the change. [Percentages of the total number of all respondents and will not equal 100% because it was possible to select more than one answer or none at all.]

If involvement has increased (133 of total), why:
- More time available 51 people
- Better health 13
- Stronger faith 58
- More positive attitude 33
- Because of children 25
- Accepted office/responsibility 54

If involvement has decreased (60), why:
- Decreased faith 2 people
- Less time available 26
- Health problems 24
- Given up office/responsibility 9
- More negative attitude 18
- Because of children 9
Approximately how much did your family household contribute to the church per year?
93% of people responded

<table>
<thead>
<tr>
<th>Contribution Category</th>
<th>Percent of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $200</td>
<td>1%</td>
</tr>
<tr>
<td>$200 - 599</td>
<td>3%</td>
</tr>
<tr>
<td>$600 - 999</td>
<td>3%</td>
</tr>
<tr>
<td>$1,000 - 1,499</td>
<td>7%</td>
</tr>
<tr>
<td>$1,500 - 2,499</td>
<td>8%</td>
</tr>
<tr>
<td>$2,500 - 3,499</td>
<td>8%</td>
</tr>
<tr>
<td>$3,500 - 4,999</td>
<td>15%</td>
</tr>
<tr>
<td>$5,000 - 7,499</td>
<td>19%</td>
</tr>
<tr>
<td>$7,500 or more</td>
<td>38%</td>
</tr>
</tbody>
</table>

How many persons or families have members invited to visit or join the church in the past year?
OUR CHURCH FAMILY:

Gender
Male -- 38%
Female -- 62%

Ethnic Background
White -- 96%
Native American -- 2%
African American -- 1%
Pacific Islander -- .5%
Hispanic -- .5%

Marital Status
Of those who have children, Number of children in age range:

<table>
<thead>
<tr>
<th>Age Range</th>
<th># of Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth - 5 years old</td>
<td>95</td>
</tr>
<tr>
<td>Six - 12 years old</td>
<td>69</td>
</tr>
<tr>
<td>Thirteen - 18 years old</td>
<td>60</td>
</tr>
<tr>
<td>Nineteen and over at home</td>
<td>39</td>
</tr>
</tbody>
</table>

No children living at home – 37%
Do not have children – 12%

Which best describes your current household?

<table>
<thead>
<tr>
<th>Household Description</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>One person living alone</td>
<td>21</td>
</tr>
<tr>
<td>A couple without children</td>
<td>44</td>
</tr>
<tr>
<td>One adult with child/children</td>
<td>2</td>
</tr>
<tr>
<td>Two or more adults with child/children</td>
<td>30</td>
</tr>
<tr>
<td>Several adults living in same household</td>
<td>3</td>
</tr>
</tbody>
</table>

Level of Education

[Bar chart showing the distribution of levels of education]
Household Income Range  87% responded to this question

<table>
<thead>
<tr>
<th>Income Range</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $25,000</td>
<td>8%</td>
</tr>
<tr>
<td>$25,000 - $49,999</td>
<td>18%</td>
</tr>
<tr>
<td>$50,000 - $74,999</td>
<td>23%</td>
</tr>
<tr>
<td>$75,000 - $99,999</td>
<td>17%</td>
</tr>
<tr>
<td>$100,000 - $149,999</td>
<td>18%</td>
</tr>
<tr>
<td>$150,000 or more</td>
<td>16%</td>
</tr>
</tbody>
</table>

Employment Status

[Diagram showing percentages of retired, house/person/student, part-time, full-time, and not employed.]
Are you self-employed? 16 percent said yes

If you are married, is your spouse employed?

<table>
<thead>
<tr>
<th>Yes, full time</th>
<th>49%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, part time</td>
<td>14%</td>
</tr>
</tbody>
</table>
Religious Heritage

Members were involved in the following denominations when they were growing up:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist</td>
<td>15</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>1</td>
</tr>
<tr>
<td>Episcopal</td>
<td>4</td>
</tr>
<tr>
<td>Lutheran</td>
<td>11</td>
</tr>
<tr>
<td>Methodist</td>
<td>11</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>26</td>
</tr>
<tr>
<td>United Church of Christ</td>
<td>1</td>
</tr>
<tr>
<td>Unitarian Universalist</td>
<td>0</td>
</tr>
<tr>
<td>Other Protestant</td>
<td>10</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>12</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
</tr>
<tr>
<td>None</td>
<td>4</td>
</tr>
</tbody>
</table>

How many years have members lived in this general area?
How likely is it that the membership might move out of this general area within the next few years?

How many of your closest friends attend this church?
THE CHOICE IS YOURS

Members were asked to what extent they would like to see the following roles embodied in the pastor of the congregation?

<table>
<thead>
<tr>
<th>Role</th>
<th>Essential</th>
<th>Very Much</th>
<th>Moderate</th>
<th>Not Very</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Minister of the Word/Teacher of</td>
<td>79%</td>
<td>15%</td>
<td>5%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>the Congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Church Administrator</td>
<td>18%</td>
<td>22%</td>
<td>40%</td>
<td>16%</td>
<td>4%</td>
</tr>
<tr>
<td>3. Social Activist</td>
<td>11%</td>
<td>25%</td>
<td>40%</td>
<td>19%</td>
<td>5%</td>
</tr>
<tr>
<td>4. Group Facilitator</td>
<td>9%</td>
<td>20%</td>
<td>49%</td>
<td>19%</td>
<td>3%</td>
</tr>
<tr>
<td>5. Celebrant/Worship Leader</td>
<td>25%</td>
<td>31%</td>
<td>28%</td>
<td>13%</td>
<td>4%</td>
</tr>
<tr>
<td>6. Spiritual Guide</td>
<td>68%</td>
<td>24%</td>
<td>7%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>7. Witness/Evangelist</td>
<td>52%</td>
<td>31%</td>
<td>15%</td>
<td>2%</td>
<td>0%</td>
</tr>
<tr>
<td>8. Counselor/Healer</td>
<td>5%</td>
<td>15%</td>
<td>43%</td>
<td>30%</td>
<td>7%</td>
</tr>
<tr>
<td>9. Community Chaplain</td>
<td>2%</td>
<td>8%</td>
<td>28%</td>
<td>44%</td>
<td>18%</td>
</tr>
<tr>
<td>10. Friend/Fellow Traveler</td>
<td>35%</td>
<td>33%</td>
<td>23%</td>
<td>8%</td>
<td>2%</td>
</tr>
</tbody>
</table>

Most Important Role:

Least Important Role:
### WHAT STYLE OF MINISTRY

Members were asked which trait of good pastors they preferred for each of these pairs.

<table>
<thead>
<tr>
<th>Trait Description</th>
<th>Strongly Prefer</th>
<th>Slightly Prefer</th>
<th>Slightly Prefer</th>
<th>Strongly Prefer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Expertise in Biblical and theological matters</td>
<td>57%</td>
<td>16%</td>
<td>13%</td>
<td>14%</td>
</tr>
<tr>
<td>2. Thought-provoking and Challenging</td>
<td>52</td>
<td>28</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>3. Biblical preaching and teaching</td>
<td>86</td>
<td>11</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>4. New approaches and Ideas</td>
<td>42</td>
<td>44</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>5. Strong and decisive decision-maker</td>
<td>31</td>
<td>34</td>
<td>23</td>
<td>12</td>
</tr>
<tr>
<td>6. Relaxed interpersonal style</td>
<td>50</td>
<td>38</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>7. Works hard to accomplish tasks</td>
<td>8</td>
<td>26</td>
<td>39</td>
<td>28</td>
</tr>
<tr>
<td>8. Helps people figure out for themselves</td>
<td>36</td>
<td>42</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>9. Reflective and reserved</td>
<td>8</td>
<td>20</td>
<td>37</td>
<td>35</td>
</tr>
<tr>
<td>10. Maintains a private life</td>
<td>26</td>
<td>30</td>
<td>27</td>
<td>18</td>
</tr>
</tbody>
</table>

### Additional Questions

1. Should the senior minister be primarily engaged in preaching and teaching for the benefit of the congregation?  
   - **YES**: 98%  
   - **NO**: 2%

2. Should the preaching of the senior minister concern current issues from a Biblical perspective?  
   - **YES**: 94%  
   - **NO**: 6%

3. Should the senior minister be directly involved in significant ministries outside of CRPC?  
   - **YES**: 60%  
   - **NO**: 40%

4. Is it necessary for the senior minister to hold an earned PhD degree in a religious discipline?  
   - **YES**: 40%  
   - **NO**: 60%

5. Should the search for senior minister for CRPC be broadened to include ministers who may not be presently ordained in the Presbyterian Church of America, but who nevertheless are clearly reformed in their teaching, and are willing to accept ordination into the PCA?  
   - **YES**: 80%  
   - **NO**: 20%

6. Should we expect the new senior minister to be in residence and in the pulpit for most of the year, including the summer months?  
   - **YES**: 72%  
   - **NO**: 28%

7. Is the Youth Ministry at Coral Ridge meeting the needs of our young people and our families in a manner consistent with your beliefs and spiritual desires?  
   - **YES**: 51%  
   - **NO**: 49%
Profile of Coral Ridge Presbyterian Church

After the PNC reviewed the member survey to see what kind of pastor the congregation wanted, they decided the next step was to prepare a church profile document in order that a prospective candidate would see the profile of Coral Ridge. The document contained eight sections plus a welcome letter. Those sections are mission and vision statements, core values, pastor profile, church and community demographics, history of Coral Ridge and the ministries and adjunct ministries of the church. Subsequent submissions included the organizational chart and the income and expense statements along with the balance sheet. The income and expense statement are not included with this paper due to the sensitive nature of the documents. The pastor profile is not shared with the prospect but is retained by the PNC.

The next order of business was to establish a question sheet for telephone and personal interviews. The committee had the church profile, the member survey, the questions to ask the prospective candidates, all they needed to do was to sit back and wait for the applicants to apply. They ran the obligatory ads in the respective magazines Christianity Today, World Magazine and some denominational magazines. They incorrectly believed all they had to do was sit back and wait for the phone to ring.

In Three Common Stages of A Search Committee 10 Common Mistakes They Make, Dr. Roy Taylor, Stated Clerk of the Presbyterian Church in America in Atlanta, Georgia, stated the first problem to be faced by the PNC would be unreliable goals, “There are three stages that a pulpit committee will often times go through. Stage I is idealism. That is where the committee has an unrealistic perspective on the true condition of the church and

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8 Presbyterian Church in America, Office of the Stated Clerk (Atlanta, Georgia, 2002).
the desirability for a new pastor to want to come.”9 The committee decided to put together a profile of what the church wanted in a pastor.

Coral Ridge Presbyterian Church seeks:

- A man whose primary focus is the faithful preparation and preaching of the Word of God, with urgency and personal conviction.
- A man who is passionate about teaching and applying the rich truths of the Scriptures in a way that instructs, inspires, and transforms the hearts and minds of the congregation.
- A man who is able to effectively apply and communicate biblical principles to the daily cares concerns and struggles of the Christian walk.
- A man committed to working with the Session and the church staff in the development of a rich and vibrant worship experience, meaningful to all, and true to the reformed faith.
- A man who encourages, challenges, and assists members of the congregation to discover and develop spiritual gifts and to use those gifts to faithfully serve in God’s kingdom.
- A man whose heart for the lost is evident both in his dynamic preaching of the gospel of Christ, and his personal involvement in and support of the Evangelism Explosion ministry.
- A man who provides strong leadership to the Session, diaconate, staff and affiliated ministries of the church, including Knox Theological Seminary.

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9 Ibid. State II is reduced expectations; Stage III is panic.
• A man who is faithful in his marriage, and is an example to others by loving his wife, effectively training his children, and managing his household.

• A humble man of prayer who is led by the Holy Spirit.

The church survey was used to construct this profile. The PNC evaluated the survey and the responses derived from the questionnaire. The limitation of such a methodology is that one person wants one thing and another wants something else. The stage is set for a disagreement on the type of pastor selected.

As profiles go, this one is just a little short of the Apostle Paul but seeks instead the perfect pastor. Compromise will be necessary to fill the position based on this profile.

The committee also collected a copy of the church’s Mission Statement and the Vision Statement. These documents were drafted by the church and approved by the Session prior to the formation of the Search Committee. Once again the thought was to provide prospective candidates with an understanding of the type of church that Coral Ridge Presbyterian has been and the core values they hold including doctrinal positions. (This is included in Appendix D)

**Summary and Conclusion**

The resolve to begin the search for a new pastor starts with the commitment to confidentiality and the election of a PNC. The next order of business is to learn what the congregation wants in a new pastor; that is to say the PNC’s idea of a pastor and the congregation’s wants, needs, goals and objectives are not always going to be the same. Next, the PNC must articulate to potential candidates a description of the church. The incoming pastor should know details about the church he is considering and the church should communicate to the PNC what they expect in a new pastor. With a pastor profile,
mission, vision and core value statements, the possibility of misunderstandings are reduced.
CHAPTER 4
THE MECHANICS OF THE SEARCH

The pastoral search process can be a joy, a labor of love or it can be a source of frustration and irritation. It all depends on how the committee goes about its work. The following is an outline that a search committee may use as a guide in organizing the process. A committee may elect to utilize part, or all of it, or none of it, but it does provide a type of road map and helps organize the search process. The term “BCO” is an abbreviation of the name *Book of Church Order*\(^1\) of the Presbyterian Church in America (PCA).

**Pastor Search Process**

I. Select pulpit nominating committee
   
   A. *Book of Church Order* 20-2
   
   B. The Committee
      
      1. Size and make-up
      
      2. Qualifications
   
   C. Members commit to making meetings a priority
   
   D. Members sign Confidentiality Agreement

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\(^1\) Presbyterian Church in America, *Book of Church Order* (Atlanta, GA: Office of the Stated Clerk, 2008).
II. Organize Committee
   A. Solicit prayer support from congregation
   B. Elect Officers: Chairman, Vice-chairman and Secretary. Have a Session member serve as Convener to elect the Chairman.
   C. Establish quorum and voting rules
   D. Review search steps process and “rules”
   E. Establish calendar of meetings

III. Develop a Church Profile and Information Packet
   A. Information Sections should include:
      1. Congregation profile of ages, singles, children, school mix and sources of membership growth and/or loss
      2. Brief church history
      3. Community profile
      4. Goals (long-term and current) and/or Purpose Statement
      5. Worship times and formats
      6. Major church programs and committees
      7. Session and Diaconate profiles
      8. Current budget, budgets of previous three years, and latest financial report
      9. Explanation of current pulpit vacancy
     10. List pulpit nominating committee members showing current responsibilities and areas represented
B. Other sections of possible interest to a potential candidate are:

1. Pastor’s job description
2. List of staff with titles, responsibilities and length of service
3. Women In The church programs and the role of women in the church – clean, bake, etc.

IV. Gather Prospects

A. Obtain leads and names
   1. Request from PCA AC/SC (Office of the Stated Clerk)
   2. Advertise in denominational publications, or other appropriate publications
   3. Solicit input from congregation
   4. Ask PCA leaders

B. Contact Prospects
   1. Vice-chairman calls each prospect to find out if they are interested and if so, to ask for the Ministerial Data Form (MDF) and a sermon tape or video tape.
   2. Maintain log of every name received, when contacted, response, and when MDF/tapes received (including routing to committee members).

V. Screen Prospects

A. Chart profile of congregational priorities (CPF Part III) and compare with Part B of the Pastoral Activities from the MDF.
B. Compare to other pastors on the prospect list regarding other areas of qualifications, e.g., age range, years in pastorate, church size, sermon preparation time, time in daily devotions.

C. Review tapes of those who score highest with committee in A and B above.

D. Select two to four potential candidates for telephone interview by a rating/ranking process. If there is little or no interest in them, proceed to the next group. The rating/ranking process is a subjective observation and evaluation by the individual PNC member. One member’s favorite may be another member’s lowest ranking/rating.

E. Schedule a conference call telephone interview (or use speaker phone) by which all committee members can participate. Allow a minimum of one hour for this interview.

1. Send a copy of the church profile package, including Sections III and IV of the CPF before the interview

2. Provide committee with suggested questions for each area of interest, so all can participate. See list of questions and areas.

3. Allow time for “Potential Candidate” to question the committee.

4. Tape the interview to share with missing members, or for review, if necessary. Be sure to inform all parties of the taping for legal reasons.

5. Ask permission to contact references.
F. Determine committee’s choice of which potential candidate(s) to visit (either in his or a neutral pulpit) to hear preaching and observe a worship service.

G. Send out reference check letters.
   1. Include self-addressed stamped envelope to encourage a response.
   2. State a date by which responses are needed (not less than 10 days, nor more than two weeks, from date of request).
   3. Follow up with phone calls to clarify statements or responses, where necessary, or to obtain additional information.
   4. Call those who don’t respond to see if they had reasons for not responding. Ask same questions as in the letter.

H. Visit Potential Candidate’s Church
   1. Select 2 to 5 committee members to visit the church.
   2. If possible, arrive Saturday afternoon to take potential candidate to dinner and interview later in person. Tape the interview to share with rest of committee upon returning.
   3. In most cases, such a schedule will allow potential candidate to invite the pulpit committee to dinner after church – which provides an opportunity for observing and evaluating the whole family in more relaxed circumstances.
   4. The committee should not enter the church together, nor sit together, making every effort to remain anonymous.
5. Take notes so that a full report can be made to the rest of the committee, along with sharing the tapes of the interview and sermon.

I. Selection of Candidate

1. The Committee should vote to select a Candidate.
   a. This meeting should include every member. If any cannot be at the meeting, have them participate by telephone or reschedule the meeting.
   b. An approval of no less than ¾ of the committee is strongly recommended.
   c. Call the Candidate to inform of decision and request possible dates available for candidating.

2. Notify the Session and request suggestions for dates for candidating and holding a congregation meeting.

3. Develop schedule for Candidate’s visit
   a. The church should pay all expenses for the trip.
   b. The family should be included.
   c. Three or four days should be allowed, to include time for:
      (1) Meeting with all officers and spouses (possibly a dinner at church)
      (2) Meeting with the Session
      (3) The candidate’s wife meeting with the women
(4) The Candidate and family meeting the whole congregation at a family dinner or picnic
(5) Candidate and family looking at housing, schools, etc.

d. Send the Candidate a packet of materials that includes:
   (1) A church directory
   (2) Area maps
   (3) Information on public and private schools
   (4) Housing information
   (5) Church bulletins

J. Inform the Congregation
   1. Sunday morning oral report by Chairman of Committee
   2. Letter to whole congregation with attachments: biographical sketch on Candidate, family information, and the schedule of events.

K. Review and follow carefully the steps defined in Chapter 20 of the Book of Church Order (BCO)²

While there are many similarities recruiting for the small church and the large church, the primary difference is the prospect considered. While a small church pastor might love to go to a large church such as Coral Ridge, most small church pastors are not qualified to serve a large church; that’s why they are at a small church. Make an error at a small church—small error. Make an error at a large church—large error. Therein is the

² Presbyterian Church in America, “Pastoral Search Process” (Atlanta, GA: Church Publications Department, 2002).
problem: it is difficult to attract someone to follow a legend because they know not everyone will be happy.

**Pulpit Nominating Committee Officers**

After establishing a process for the search, the next order of business is to elect PNC officers and assign their duties. The following is an example.

Chairman:

- Chairs all meetings
- Provides leadership and direction
- Makes assignments of specific tasks
- Keeps process moving
- Makes progress reports to the congregation
- Insures prospects are advised of their status in a timely way

Vice Chairman:

- Chairs meetings in Chairman’s absence
- Maintains records of all names submitted to the committee
- Contacts prospects to determine interest and request MDF and sermon tape

Secretary:

- Keeps minutes of all meetings
- Provides committee members with copies of minutes.
- Types correspondence for Chairman and Vice Chairman, as required.\(^3\)

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\(^3\) PNC, *Coral Ridge Presbyterian Church* (Fort Lauderdale, FL, 2008).
Ten Common Search Committee Mistakes

As the committee begins their work, it is important to know there are some pitfalls to avoid; in fact there are ten common mistakes that a PNC can make which have been identified and they have been put into a publication by the office of the Stated Clerk of the PCA.

1. Failing to check out a Candidate’s track record. Dig deeper than his data form. How has he gotten along with people? Do his members feel he is accessible? Has his ministry been balanced? Check denominational yearbooks and make statistical charts of membership, profession of faith, giving, etc. over the space of his ministry. A criminal background check along with a credit report are important tools.

2. Requiring a unanimous recommendation from the committee. While unanimous consent works for some churches, one member can slow down or stop the search process for long periods. Moreover, many times a unanimous consent rule forces those with serious reservations about a Candidate to suppress them just to end the search.

3. Making a decision based on a first impression. What you see is not necessarily what you will get. Take time to check secondary references (other names given to you by the Candidate’s primary references) and give them greater weight.

4. Choosing a Candidate that the church wants rather than the Candidate the church needs. Churches need ministers with different skills, gifts, and abilities at various stages in their development. A church planted five years ago does not need
another church planter when its pastor leaves; it needs a minister for an established church to take it to the next level of growth. Look carefully at your vision for ministry to determine what your church really needs.

5. Choosing a Candidate who cannot adapt to the local culture of the community and church. Some ministers are flexible, others are not. An inner city pastor might not do well in suburbia, or a suburban pastor in a rural area. Different areas of the country have different personalities; someone from Boston might have a hard time in Southern California. Concentrate on people from a similar background or who have gifts in cross-cultural adaptation.

6. Failing to evaluate the church’s true condition. All churches have problems. Beware the search committee who answers a prospective minister’s query, “What are your problems?” with “Oh, we don’t have any problems.” Be honest about your church’s condition.

7. Choosing a Candidate because he is either exactly like or exactly opposite the former pastor. Often a “clone” has a very short ministry when the congregation realizes they cannot replace his predecessor or when a committee calls a Candidate to replace a pastor with weak skills in one area and ignores completely the Candidate’s competence (of lack of it) in other areas.

8. Evaluating the Candidate’s sermons upon ones he has chosen, not the committee. Instead of saying “Send us three sermon tapes,” ask for certain ones such as the last four Sunday morning sermons. Always arrive unannounced to observe sermons.
Having too large a committee. Large committees (some big churches have twenty-five) become unwieldy because everyone can’t be at every meeting and material must be repeated for those who missed. Add the unanimous consent rule and you have chaos.

Failing to be discreet and to maintain total secrecy during the search process.

While these may seem like no-brainer rules, the reader may be assured they are not always kept. Having a process to follow and knowing some of the common mistakes that can be made, the committee is now ready to embark on making contact with the prospects. Knowing what to ask a prospect is important from both a theological and personal standpoint and the only way a committee can be sure they don’t forget anything is to have all the questions written down in advance. The author offers a set of questions which may be altered and customized as a reader may see fit. The questions represent an initial interview for someone who has expressed an interest in the opening for the Senior Pastor position. The questions were formulated by the PNC using a set of questions provided by the Stated Clerk of the PCA as an example.4

Questions for Telephone Interview

1. Please tell us about your current position.
2. What has happened in your ministry that you have been the most joyful about?
3. What has been the most disappointing to you?
4. What do you see as your strengths?
5. What do you see as your weaknesses?
6. How did you come to enter full-time ministry?

4 Stated Clerk, Publication of the PCA.
How have your faith and your theological views changed since you entered the ministry?

Tell us about your preaching style.

What denomination are you currently a member? Have you always been a member of that denomination?

How would you describe the style of worship at your present church?

What style of worship do you prefer?

Are you comfortable with a traditional worship service and traditional music?

Do they use EE in your church? Tell us about your experience with EE.

How would you describe your interaction with your leadership?

Do you consider the “cultural mandate” to be important for a pastor?

What roles do you think a woman should have in the church?

What is your wife’s role in the church?

Please describe your vision for the Elder’s and the Deacon’s ministry in the local church.

Would you consider a position at (our church)_________?

From what you know about our church, what do you consider the most challenging?

Describe the process that you go through in preparation for a sermon.

How do you approach financial stewardship with a congregation?

What are your future plans for personal and professional growth?

Do you agree with all of the content of the Westminster Confession of Faith?
25. Was there anything you saw in our Church’s Mission Statement, Vision Statement, Core Values or Pastor Profile that caused you any concern and, if so, why?

26. What would you consider personal non-negotiables as a senior pastor coming to this church?

27. Would you share with us your personal testimony?

28. Tell us about your family.

29. What are the most important issues that you see facing our denomination?

30. (If not currently ordained in our denomination) Would you be willing to become ordained in the PCA to preach? 5

These questions are preliminary and may be used to screen the Candidate. If the process is to proceed, an additional set of questions may be sent to the Candidate for his response. The author has included a “go-by” that may be tailored to a specific church or denomination. Once again the author is indebted to the Coral Ridge PNC of which the author was a member for coming up with this list of questions for a Candidate.6

Theological Questions: The Candidate will have been ordained after a thorough examination by the Presbytery. Therefore, a detailed theological examination is not needed. However, the Candidate must make a commitment to the doctrinal statement of the Presbyterian Church of America.

However, some theological questions will include “hot button” questions that may not be asked during Presbytery ordination when the Candidate is examined. However, these

5 PNC, Coral Ridge Presbyterian Church. The list of questions was developed by the PNC of which the author was a member, 2008.

6 Ibid.
questions are still appropriate for the PNC because they relate to specific ministries in the local church, i.e., Coral Ridge Presbyterian Church.

1. What is your view of the charismatic movement, in particular the “gift of tongues”? Do you claim to have this gift and do you practice it? How would you minister to those who claim to have this gift or differ with you on supernatural gifts?

2. What is your view of the State of Israel in so far as biblical prophecy is concerned?

3. What is your view of eschatology including the rapture, the millennium, the rebuilding of the temple and the over-all teaching of the Book of Revelation? How would you minister to those who differ with you on these issues?

4. What is your view on the days of creation in Genesis 1 and the age of the earth? How would you describe your view on creation?

5. Do you believe that miracles occur today?

6. Do you believe in continuing revelation today?

7. What is your view on the ordination of women in the office of Deacon? Elder? Minister?

8. What is your view on the authority of church courts? The office of Associate and Assistant minister?

Ministry Questions: These questions are designed to reveal the Candidate’s approach to ministry in the local church and beyond.

1. What is your view of the Sunday evening service? And, would you preach at that service?
2. What is your view of the place of Sunday school? And, would you support youth and adult Sunday school ministries?

3. What will be your involvement in the higher courts of the church?

4. How do you want to relate to the sister ministries, i.e., Westminster Academy, Knox Theological Seminary, Coral Ridge Media Ministries, and Evangelism Explosion International?

5. How would you describe your style of leadership with respect to staff and Session?

6. What do you see as the role of Ruling Elders?

7. How accessible do you want to be to the members of the congregation?

8. What are your thoughts on traditional/contemporary worship? The regulative principle?

9. Would you be willing to have a separate contemporary service as well as a traditional service at Coral Ridge Presbyterian Church? Would you prefer to preach both or just one?

10. Would you be willing to wear a robe when you preach the traditional service at Coral Ridge Presbyterian Church?

11. How would you encourage a renewed sense of stewardship in a time of financial decline?

12. What are your views on the church growth for Coral Ridge Presbyterian Church?

13. What are your views on Evangelism Explosion?

14. How much do you plan to preach on current cultural issues such as abortion, marriage, etc.?
15. How much “outside” ministry that takes you away from Coral Ridge Presbyterian Church do you plan to do?

16. Would you require all officers to participate regularly in EE?

17. What do you believe about Session committees? Their role and how they should be chosen?

18. What is your view on the ideal size of the Session?

19. Do you believe that officers should be required to satisfy any particular requirements beyond what Scripture dictates for such officers, and, if so, what?

20. What is your practice on cooperative ministries with Presbytery? With local community ecumenical ministries?

21. What are your views on the “Concert Series”?

22. What do you believe about a singles ministry?

23. What do you believe is the most successful way to motivate Christians to live the Christian life?

24. If you had a blank check and were the senior pastor here, what would the church service look like, from your attire, to worship style, to music style, to order of worship?

25. What is the most important exercise of faith that you have ever made?

Coral Ridge Presbyterian Church Distinctives:

1. What version of the Bible do you prefer to use in preaching/teaching?

2. What is your view on Christian liberty and the use of alcohol?

3. What is your view on Sabbath observance?
4. Do you believe that officers should be required to tithe as a qualification for office?
5. Share your views on divorce and remarriage as it relates to serving in the church?
6. What are your views on church discipline and the use of an Ethics Commission?
7. What are your views on guest speakers at CRPC who are not reformed in theology?7

General Questions:
1. Would you be willing to retain the existing ministerial staff for at least one year?
2. What are you currently reading?
3. Besides the Bible, what three books have been most influential in informing your life and ministry as a Christian?
4. What will be the spiritual affect on your local congregation; i.e., will your congregation follow—different demographic/geographic?
5. How will it affect your ability to preach and lead Coral Ridge Presbyterian Church and its associated ministries if you are immediately unable to bring in your own elders and other administrative leadership? How difficult do you foresee the transition from another local church?8

Summary and Conclusion

In this chapter, the study considered the mechanics of a pastoral search and laid out a suggested process to implement it. The process focused on the PNC and the need for

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7 Herbert Lee Williams, *D. James Kennedy: The Man and His Ministry.*

8 These questions were prepared by the PNC of which the author was a member.
prayer and fasting. The church profile and information packet go a long way toward giving a Candidate a feeling of comfort as his family prays about making a move and accepting a call.

The mechanics of developing and managing a prospect list are reviewed.\textsuperscript{9} Comparisons are suggested in various functions of ministry to be performed and measured against what the applicant is currently achieving. The complete process is a metric that will keep the PNC on track is also covered in this chapter.

Sometimes a PNC needs to know that there are consequences to a particular type of behavior and this chapter looks at ten common mistakes.

The telephone questionnaire enclosed is one that Coral Ridge used and found to be effective. A search committee can use the questionnaire and tailor it to their particular needs.

The questions used by the PNC that related to the local issues of Coral Ridge Presbyterian Church were most helpful in eliminating some Candidates (if not eliminated those issues could have been troublesome in future ministry.) The bottom line is that the church and the Candidate both need as much information as possible to make a good mature decision for the good of both the church and the Candidate.

\textsuperscript{9} Taylor/Administration, Roy, “So You Need to Find a Pastor, 2.
CHAPTER 5
RESEARCH FROM SEVEN CHURCHES

What makes the call of a pastor who is replacing a very influential pastor different than the call of a pastor who is replacing your average minister? The research may show that in many cases, a pastor replacing a very influential pastor will have a very difficult time as the church adjusts to a new or different ministry of the new pastor. The reason is simple: he may not have the talents and/or results of the one he replaced. Or, the extent of his ministry is not the same, or he is changing the direction of ministry in the church. This phenomenon has gained some notoriety in church circles; it has not gone unnoticed by preachers.¹ In talking with Dr. Roy Taylor, Stated Clerk of the PCA denomination, he said, “There is a saying when a very influential pastor leaves for one reason or another, the church will have an intentional interim pastor or it will have an un-intentional interim pastor.”² This latter reference to the next pastor who may be voted out is often referred to as the sacrificial lamb replacement. When one stops to think about it, the question will ultimately arise. “Is it that way all the time?” The researcher will ask that question in a form that will examine testimony from churches that have had a very influential pastor leave for one reason or another. The researcher will determine the problems and results in the church and/or ministry of the pastor who follows a legend pastor.

¹ Taylor/Administration, Roy, “So You Need to Find a Pastor, 2.

² Quote by Dr. Roy Taylor, Stated Clerk of the PCA in discussions with the author, August 2009.
The instrument of evaluation is a questionnaire consisting of ten questions that will lead to data about the consequences to a church after a legend pastor dies or leaves. The questions will be asked of seven churches that have lost a very influential pastor. The data will be evaluated and a conclusion will be drawn by the researcher who will present the facts. The researcher will then make a summation of the findings of the study so a reader may be informed, especially a search committee.

**Research Questions for Seven Presbyterian Church in America Churches**

1. Name of church and length of existence.
2. Name of pastor and length of tenure before he left.
3. What were the circumstances of his departure, i.e., retirement, death, etc?
4. What was it that made the departing pastor extremely influential?
5. How did the church select a pulpit nominating committee?
6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship, etc.?
7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)
8. How did the replacement work out, is he still there, if not how long did he last?
9. What are some of the factors that made the replacement a success or disappointment?
10. What words of wisdom would you give to a pulpit nominating committee today as they search for a pastor?
Questions for Seven PCA Churches
Church #One

Briarwood Presbyterian Church - Birmingham, AL
Source of Information: Rev. Bruce Stallings, Executive Pastor

1. Name of church and length of existence.
   
   Briarwood Presbyterian Church in Birmingham, AL
   
   Founded by Frank Barker, Jr. in 1960

2. Name of Pastor and length of tenure before he left.
   
   Frank Barker, Jr. pastor from 1960 - 1999

3. What were the circumstances of his departure, i.e., retirement, death, etc?
   
   Retirement; Frank felt like he was slowing down and the church needed to start
   looking for a successor; he didn’t want the church he labored so hard to build
   to suffer loss. Frank ‘disappeared’ for a year after Harry Reeder was called to
   give him a free hand. Frank has an office at the church but defers to Harry.
   They work well together.

4. What was it that made the departing Pastor extremely influential?
   
   Founded the church and grew it into a mega church – “flag ship of the PCA”!
   
   Built two church campuses including present $32 million facility in 1998 plus
   $5.5 million expansion.
   
   A founder and host of PCA’s first General Assembly 1973
   
   Founded Briarwood Christian School, and Birmingham Theological Seminary
   
   Strong missions program
   
   Extensive Small Groups ministry and Prayer and Evangelism outreach
   
   emphasis

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3 See Briarwood Presbyterian Church, Birmingham, AL, available from
Frank’s wife Barbara started “Ballet Magnificat” ministry.

5. How did the church select a pulpit nominating committee?

Pulpit nominating committee selected by the Session with nominations from the floor of the Congregational meeting October, 1998.

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc.?

Input from Frank Barker, Session and members of the church.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)

Thirty men were considered seriously and Harry Reeder, III was their choice in 1999.

8. How did the replacement work out, is he still there, if not how long did he last?

Church consulting firm advised the Session and PNC to expect a 25-30 percent drop in membership and giving so they budgeted for an expected downturn.

Thirty through 40 percent of the congregation left the church during the first year Harry was there. He has built the church up again with new people.

9. What are some of the factors that made the replacement a success or disappointment?

Good preaching, pleasant personality, radio ministry, ‘From Embers to a Flame’ Church Revitalization Conference Ministry. Harry has a daily 10 minute radio program ‘Conversations’; and a 30 minute daily and weekly TV ministry ‘In Perspective.’

Harry welcomed Frank’s continued partnership back at the church. Frank has an office at the church and has a good rapport with Harry. He provides a
healthy continuity with the past and encourages Harry and the church to move ahead.

10. What words of wisdom would you give to a pulpit nominating committee today as they search for a pastor?

Take your time, “lay hands on no man suddenly” (1 Tim. 5:22); seek God’s will and keep in mind the Congregation’s mission and wishes.

Be careful to check out both listed and secondary references of Candidates.

Questions for Seven PCA Churches

Church #Two

**Tenth Presbyterian Church - Philadelphia, PA**

Source of Information: An assistant Pastor (former)

1. Name of church and length of existence.

   Tenth Presbyterian Church in Philadelphia; founded in 1828; joined PCA in 1981

2. Name of pastor and length of tenure before he left.

   James M. Boice, pastored 1968-2000

3. What were the circumstances of his departure, i.e., retirement, death, etc?

   Died quite suddenly of cancer that was discovered on Good Friday, 2000.
   He spent his last three months writing hymns and encouraging staff and friends.

4. What was it that made the departing pastor extremely influential?

   Model church for urban ministry
   National radio ministry: Bible Study Hour
   Assistant Editor of *Christianity Today* and *Eternity* Magazine

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Founder and President of Philadelphia Conference of Reformed Theology (PCRT)

Founder and President of International Conference for Biblical Inerrancy (ICBI)

Founder and President of Alliance of Confessing Evangelicals (ACE)

Numerous books and articles

5. How did the church select a pulpit nominating committee?

Pulpit nominating committee was formed by the Session and Congregation and they selected Philip Ryken, who had joined the staff of Tenth PCA in 1995. In theology, style and temperament, he is much like his predecessor.

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc.?

Input from Session and church members. Someone already known and loved by the congregation who embodied the vision and philosophy of the church and the former pastor.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)

Several – but they had the “right man” there in their midst.

8. How did the replacement work out, is he still there, if not how long did he last?

Smooth transition. Church now averages 1400 in attendance and has an active urban ministry. Philip Ryken has the same dedication to the Reformed faith and expository preaching, Christian Education and missions that his predecessor possessed.

9. What are some of the factors that made the replacement a success or disappointment?
Philip Ryken had the personality, doctrinal views, commitment to expository
Preaching and Missions (urban and global) that the church was used to.
He has continued and expanded the church’s commitment to the Philadelphia
Conference of Reformed Theology (PCRT); the Bible Study Hour radio
program; and a writing ministry based on his sermons.

10. What words of wisdom would you give to a pulpit nominating committee today as
they search for a pastor?

Pray for wisdom and God’s direction; be patient in selecting the right man who
knows and loves the church and the ministries God has raised up.

Questions for Seven PCA Churches
Church #Three
Park Cities Presbyterian Church - Dallas, TX

Source of Information: Boots Nowlin, Chairman Pulpit Search Committee

1. Name of church and length of existence.

Park Cities Presbyterian Church in Dallas; founded in 1991
Largely a split off of Highland Park PCUSA Church

2. Name of pastor and length of tenure before he left.

Joseph F. Ryan (Skip) served for 15 years as their first pastor.

3. What were the circumstances of his departure, i.e., retirement, death, etc?

He went through a treatment program and is still active as a member in the
church.

4. What was it that made the departing pastor extremely influential?

5 See Park Cities Presbyterian Church, Dallas, TX, available from http://www.pcpc.org/, Internet; accessed 27 August 2009.
Skip grew the church from 1200 members to over 5000 largely due to his preaching and pastoral gifts.

He was instrumental in planting 57 churches.

He started Mercy Street Urban Ministry in West Dallas.

He had a daily radio program: Transforming Presence.

He was elected Moderator of the PCA General Assembly 2002.

5. How did the church select a pulpit nominating committee?

The Session and Congregation elected a pulpit nominating committee in 2006.

They searched for the right man for three years and finally called Mark A. Davis, who was on the staff of the Church as Minister of Spiritual Life; formerly their Minister of Youth and Families.

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc.?

By consensus the Church wanted an able preacher with strong people skills, who could continue the great work that the former senior pastor had begun.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)

Over thirty men were considered and a dozen or so were seriously interviewed but the final consensus was to hire from within, so they called Mark A. Davis, who was on the staff of the Church as Minister of Spiritual Life; formerly their Minister of Youth and Families.

8. How did the replacement work out, is he still there, if not how long did he last?

Smooth transition due to the fact that he is a fine preacher, personable and has a good track record for several years in various capacities at the church.
9. What are some of the factors that made the replacement a success or disappointment?

Promoted from within so he knows the vision and needs of the congregation.

Mark was Pastor of Youth and Families until 2003, and Pastor of Spiritual Life until 2008. He has a heart for young people stemming from the days he was Executive Director of Youth in Ministry Institute in St. Louis.

Spiritual mindedness, a good preacher, great people skills.

10. What words of wisdom would you give to a pulpit nominating committee today as they search for a pastor?

Fast and Pray! Take your time and check backgrounds.

Questions for Seven PCA Churches

Church #Four

First Presbyterian Church - Jackson, MS

Source of Information: Rev. Bristol Ware, Minister of Visitation

1. Name of church and length of existence.

First Presbyterian Church of Jackson, Mississippi, has existed from 1837 until the present.

2. Name of Pastor and length of tenure before he left.

James M. Baird was the pastor from 1983-1995

3. What were the circumstances of his departure, i.e., retirement, death, etc?

Jim had a heart attack at age 68 in 1995 so he decided to retire.

He is still active at age 81 in speaking engagements across the denomination.

4. What was it that made the departing pastor extremely influential?

First Presbyterian Day School

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See First Presbyterian Church, Jackson, MS, available from http://www.fpcjackson.org, Internet; accessed 27 August 2009.
Mission Mississippi Movement for racial harmony

Three building expansion programs

Led numerous short term mission trips behind the Iron Curtain

Church supported 600 missionaries in 60 nations

Local radio and TV ministry

5. How did the church select a pulpit nominating committee?

Followed customary PCA procedures under the oversight of the Session

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc.?

Congregational input and good advice from former pastor and Reformed Theological Seminary professors and members of the congregation.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name?

Approximately 12

8. How did the replacement work out, is he still there, if not how long did he last?

Great! - They took a chance on Ligon Duncan who had never pastored a church before but had a good reputation as Systematic Theology professor at Reformed Theological Seminary and had done a commendable job as pulpit supply at the church.

The smooth transition was largely due to a spiritually mature Session and the fact that Ligon had done an excellent job as a pulpit supply and Theology professor at RTS.

9. What are some of the factors that made the replacement a success or disappointment?
Ligon is an excellent preacher and theologian. He has a heart for people. He loves Christ and is passionate about extending His Kingdom.

Good oversight of the building remodeling project.

A very hard worker (usually 6 a.m. until 1 a.m.).

A fine radio and TV ministry and extensive presence on the internet.

A well respected conference speaker with Ligonier Ministries.


Active board member of the “Alliance for Confessing Evangelicals”

Serves on numerous boards of seminaries and PCA denomination.

A well-liked and respected churchman.

10. What words of wisdom would you give to a pulpit nominating committee today as they search for a pastor?

Don’t automatically rule out someone with no previous pastoral experience.

Search for a man with the right character and passion for Christ and His Word and who can communicate it to all ages.

Find a man with a pastor’s heart.

Questions for Seven PCA Churches
Church #Five

First Presbyterian Church - Chattanooga, TN

Source of Information: Rev. Joel Treick, Minister of Outreach and Assimilation

1. Name of church and length of existence.

   First Presbyterian Church of Chattanooga, Tennessee; 1840 until the present.

2. Name of pastor and length of tenure before he left.

   Ben Haden, 1968-1999

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3. What were the circumstances of his departure, i.e., retirement, death, etc?

Retirement from the church so he could devote himself to his radio, TV and Internet Ministry, “Changed Lives.”

Ben continues to worship at the Church.

4. What was it that made the departing pastor extremely influential?

Ben came to Christ as a former CIA member and newspaper editor. His business background made him ideal for the urban/business community of Chattanooga.

Ben was the speaker on Donald Barnhouse’s Bible Study Hour radio ministry and serving at Key Biscayne Presbyterian Church.

TV and Radio ministry “Changed Lives”

Active support of over 200 missionaries

5. How did the church select a pulpit nominating committee?

Traditional process of Session and Congregation electing a Search Committee

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc.?

Long and proud tradition of excellent preachers and good organizational skills and commitment to Christ, the Bible and Missions.

The Search Committee and congregation were attracted also by his comparative youth and love of children. He was a good supporter of children’s ministry and had a background of starting a school in his previous churches.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)

20 plus were interviewed and the Search Committee finally settled on Mike Milton.
8. How did the replacement work out, is he still there, if not how long did he last?

   Mike resigned after 4 years as senior pastor to become the President of

9. What are some of the factors that made the replacement a success or disappointment?

   Mike had a rough first year and seriously considered resigning. He was
   criticized for his zeal for Calvinism and formal style of worship (he wore a
   robe!).

   The church had a weekly attendance under Ben Haden of 1200. Because of the
   crowd the Sunday Morning Service was broadcasted on closed circuit TV in
   two other rooms at the church. When Mike came the attendance dropped to
   900 and since he left the church they have approximately 650 in attendance.

10. What words of wisdom would you give to a pulpit nominating committee today as
    they search for a pastor?

    Fast and pray for God to guide you to the man of His choosing, who has an
    appreciation for what God has done in the past, is doing in the present and will
    do in the future.

    Be true to Christ and His Word and find someone who can mobilize the church
    to minister to all ages.

Questions for Seven PCA Churches
Church #Six

**Key Biscayne Presbyterian Church - Miami, FL**

Source of Information: Dr. Larry Roff, the Assistant Pastor under Steve Brown and Rev.
Dominic Aquila who was the Chairman of the South Florida Presbytery’s Minister and
His Work Committee

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8 See Key Biscayne Presbyterian Church, Miami, FL, available from [http://www.kbpc.org](http://www.kbpc.org), Internet; accessed 27 August 2009.
1. Name of church and length of existence.

   Key Biscayne Presbyterian Church

2. Name of pastor and length of tenure before he left.

   Steve Brown, 1974-1990

   Or John Crimmins, 1991-1995

3. What were the circumstances of his departure, i.e., retirement, death, etc?

   Steve Brown resigned to accept a professorship at RTS Orlando and to further develop his popular “Key Life” Ministries radio ministry.

   John Crimmins had a rough time during his tenure. He was not as strong a preacher as Steve Brown (a hard act to follow) and the surrounding area was becoming increasingly Hispanic (ethnicities!). Attendance dropped from 900 to 120. People from the mainland couldn’t see the point in driving to the island to hear comparatively weak preaching.

4. What was it that made the departing pastor extremely influential?

   Steve Brown was a gregarious and dynamic personality.

   Gifted preacher and a love for Christ and His people.

   Effective radio and writing ministry.

   Passion for evangelism and discipleship.

5. How did the church select a pulpit nominating committee?

   The Session and congregation elected a pulpit search committee.

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc.?
Formal questionnaires and informal conversations with remaining members of the congregation.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)

25 were seriously considered and John Crimmins, formerly an Associate Pastor at the large Ward Memorial EPC Church in Livonia, MI, was called.

8. How did the replacement work out, is he still there, if not how long did he last?

John Crimmins had a rough time [1991-1995]. After two years there was a major drop in attendance and calls from the Session and congregation for John to step down. The congregational vote was 45 that he leave and 55 that he stay. He announced that he would leave and then changed his mind a week later. He “hung in there” for two more years while the Presbytery and others stepped in to try to help him “out.”

9. What are some of the factors that made the replacement a success or disappointment?

Steve Brown was a hard act to follow! Hispanics were not attracted to the church. The church hired an interim pastor – Beryl Hubbard after John Crimmins left to take a church in Houston. Beryl stayed two years while a new Search Committee sought for the right man i.e., a good preacher who had the gifts and ability to reach Hispanics. They called David Moran, who is bilingual and led a successful Hispanic/Anglo church in Houston. David wrote his DMin. dissertation entitled: MANUAL FOR CHURCH PLANTING AMONG HISPANIC AMERICANS.
Attendance and membership is still sparse … about 120.

10. What words of wisdom would you give to a pulpit nominating committee today as they search for a pastor?

Find a man who is culturally sensitive to the ethnic changes in our society.

A man who is a good preacher of God’s word and has an engaging personality.

Questions for Seven PCA Churches

Church #Seven

Kirk of the Hills Presbyterian Church - St. Louis, MO

Source of Information: John Tubbesing, Chairman of pulpit committee

1. Name of church and length of existence.

   Kirk of the Hills Presbyterian Church St. Louis, MO 1966 – Present

   Founded as a PCUS church it transferred to the PCA in 1982.

2. Name of pastor and length of tenure before he left.

   W. Wilson Benton, Jr. 1985-2006

3. What were the circumstances of his departure, i.e. retirement, death, etc?

   Retirement from the church to become pastor of Church Revitalization at Embers to a Flame Ministry at Briarwood PCA in Birmingham, AL

4. What was it that made the departing pastor extremely influential?

   Devoted to Reformed Theology; he brought the church from being broadly evangelical to being a staunchly Reformed and covenantal congregation.

   Developed Small Group Ministry

   Founded two Christian schools including a special needs school.

   A great emphasis on family ministry.

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5. How did the church select a pulpit nominating committee?

The Session determined the approach to take. A Nominating Committee was proposed to the congregation and the selected members were educated by the pastor on what to look for and how to proceed.

6. How did the church go about determining the type of pastor they wanted to call, i.e., age, style of worship etc?

Congregational survey, verbal input and suggestions from church members.

7. How many Candidates did the committee interview before selecting the replacement and how did they get his name? (Who is now the pastor?)

Search committee went and saw 30 Candidates and followed up by phone interviews.

The Committee nominated and the congregation called Mark Kuiper to be the new senior pastor in 2009.

8. How did the replacement work out, is he still there, if not how long did he last?

So far so good. The new pastor is Rev. Mark Kuiper. He was no stranger to the church having served as a youth intern with his wife Tammy for three years. He subsequently served churches in Charlottesville, VA, Pasadena, CA, and Tupelo, MS.

9. What are some of the factors that made the replacement a success or disappointment?

A good preacher, a love for youth, a good track record in former churches including Kirk of the Hills.

A pastor’s heart and outgoing personality.

10. What words of wisdom would you give to a pulpit nominating committee today as they search for a pastor?
Pulpit search committee Chairman John Tubbesing said:

“Take time! Talk to Paul Kooistra – former President of Covenant Seminary in St. Louis and presently the Director of the PCA World Mission Department. Paul told us: ‘Everybody looks for a great preacher or gifted counselor or able administrator and they mistakenly put humility at the bottom of their list. Put humility at the top of the list – character trumps giftedness any day.’”

**Summary**

In Chapter 5, the researcher assembled the data from seven churches in the Presbyterian Church in America. A questionnaire, consisting of ten questions, was fashioned to inquire of the status or experiential results of calling a pastor to succeed a very influential pastor who left the church. A further in-depth review of the data collected will be analyzed in Chapter 6 summation.
CHAPTER 6
SUMMARY AND CONCLUSION OF CHURCH SURVEYS

It is apparent after a very influential pastor has left a church for whatever reason; there is a period of time when the congregation may reject the new pastor who has replaced the legend. As a result, income declines and so does the attendance, and oftentimes there is a movement in the congregation that seeks to undermine the pastor and even replace him if they are able. In some cases, the dissidents are successful and the pastor leaves after a relatively short period of time. The example of that would be Dr. Mike Milton from Lookout Mountain, First Presbyterian Church in Chattanooga, Tennessee. In that case, the Elders were ordained and remained on the Session of the church for life. When the pastor felt a deep sense of dissatisfaction with his ministry, he left the church and took a position as President of Reformed Theological Seminary in Charlotte, N.C. In Dr. Milton’s case, he followed Dr. Ben Hayden who was very influential and had been at the church for a long time. As one read the questionnaire, one of the things that the congregation did not like was that Dr. Milton wore a robe.

In the case of Briarwood Presbyterian Church in Birmingham, Alabama, Rev. Harry Reeder replaced Rev. Frank Barker and faced extensive opposition, so that the church attendance declined as much as 40% before it leveled off and started to grow again. The process took time but today the church is back to original position or close to it. It was a result of Harry Reeder being patient and faithful and God blessed him for it. Coral Ridge invited Dr. Reeder down to consult with the PNC at a critical time in the search process.
His message to the PNC may be summed up as, “Take your time, pray and fast and get along as a committee, but be diligent and complete in the investigation of the Candidate.”\(^1\)

Considering what Dr. Reeder went through those were pretty sage comments.

Perhaps the biggest decline in the ministry was experienced at Key Biscayne Presbyterian Church on the Key in Miami. After Pastor Steve Brown left to pursue a full time radio ministry, the church went from over a thousand in church on Sunday to a reported weekly attendance of approximately 150 in worship. To be sure, that is quite a decline but a large part of the problem was that Miami and the surrounding area of the Key were becoming Hispanic in demographic makeup. The trend was quite evident and Pastor Brown was not bi-lingual. While the new pastor is bi-lingual and speaks fluent Spanish, he is not the preacher that Steve Brown was, thus explaining the decline. Add to that fact, the Spanish population tends to be Roman Catholic in their orientation and thus not likely to visit a local Presbyterian Church.

After an extended discussion with Dr. Roy Taylor, Stated Clerk of the PCA General Assembly in Atlanta, Georgia, a decline in attendance and giving is a very natural occurrence in a Presbyterian church that has had a very influential pastor for an extended period of time. While there is no base of data on expected declines, any church that does not experience such a decline would be an exception. Simply stated, an incoming pastor should expect some opposition.

In the case of Coral Ridge Presbyterian Church, the pulpit committee ended up extending a call to Rev. Tullian Tchividjian who was the founding pastor of an Evangelical Presbyterian church in Margate, Florida, a suburb of Fort Lauderdale. He is the grandson of Dr. Billy Graham. Many of Pastor Tullian’s congregation has joined

\(^1\) Dr. Harry Reeder statement to the PNC at CRPC, 2008.
Coral Ridge after his call to the church. With approximately 500 in his former congregation, the joining of the two churches effected a merger which is a topic of a further study as to the long term effects of that move. Suffice it to say that the effect of the principle of new preacher resistance is still alive and operating. The daughter of Dr. Kennedy is leading a movement to have the call of Rev. Tchividjian dissolved. At the time of the writing of this paper, the congregation has issues they are dealing with and it will be some time before they’re resolved. With limited exceptions, the principle remains intact. A pastor that replaces a very influential pastor or a legend will experience resistance and turmoil and he must be prepared to deal with it.

**Conclusion**

There is no question the results of the study clearly show that when a pastor who is very influential leaves a church, there is a crisis in the church. The churches that grew after the pastor left, either had a qualified successor waiting in the wings, or went to an entirely different kind of pastor; i.e., age, worship style, ministry style, etc. When Jonathan Falwell took over after his father, Jerry L. Falwell, went to be with the Lord in 2006, the attendance went up at Thomas Road Baptist Church, Lynchburg, Virginia. Compare that to the ten largest Sunday school churches in the 60s that were the subject of Dr. Elmer Towns’ book.

Now, thirty years later, First Baptist Church, Canton, Ohio, average attendance has declined from 4500 to 1500. First Baptist Church, Cincinnati, Ohio, has dropped from

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2 Elmer L. Towns, *The 10 Largest Sunday Schools and What Makes Them Grow* (Grand Rapids, MI: Baker Book House, 1969). The following statistics were gathered from an interview with Dr. Elmer Towns. He indicated the statistics were not exactly accurate, but were given in general to get an idea of the decline in certain churches that didn’t properly replace a “legend.” It is assumed the original pastors of these 10 largest churches had the qualities of a legend to build the size and influence of the churches they built.
4500 to 400. Temple Baptist Church, Detroit, Michigan, has declined from 5000 to 1000, then after three or four attempts to reverse the downward climb, Brad Powell was called as pastor in 1992 and attendance now averages over 12,000; much larger than the original “legend” who built the church.³

First Baptist Church of Van Nuys, California, dropped from 2500 to 500.

According to Dr. Elmer Towns, “These churches didn’t choose the right pastor to follow the legendary leaders who led the church to its days of Glory. However, when Jonathan Falwell took over at Thomas Road Baptist Church, the weekly attendance increased considerably.”⁴

Subject of further Study

The thesis revealed a particular area which would be worthy of further study. It is the success or failure of a pastor who replaces a “legend” pastor when the new pastor is called from an existing staff position of the church. Compare that to going outside the church staff to call a man who the church is not familiar with and the new pastor is not familiar with the church.

The research produced in this paper suggests that certain churches that called the new pastor from those already on staff, or those that the church had an existing relationship with, did far better in the transition than those who went outside the church to call a pastor.

³ Dr. Charles Billingsley.

For example, Tenth Presbyterian in Philadelphia, Pennsylvania, Park Cities Presbyterian in Dallas, Texas, and Kirk of the Hills Presbyterian Church in St. Louis, Missouri, all called their pastor from their existing staff and they all enjoyed a smooth transition and as a congregation, had little decline in attendance of any and then went on to grow even bigger. The new pastor in each of these cases was a younger man.

On the other hand, those churches that went outside the church to call the new pastor, suffered decline. Examples of that are: Briarwood Presbyterian Church in Birmingham, Alabama, First Presbyterian Church in Chattanooga, Tennessee, and Key Biscayne Presbyterian Church in Miami, Florida; all called their pastor to replace a “legend” pastor from outside the existing church staff and experienced sharp declines in attendance.

This paper does not address the phenomena, nor does the thesis, with its research sample, portend to examine it because of the limited sample addressing that issue, but such a study could be of great value to churches making that decision in the future.

**Future Research**

The research of the author has led him to other questions that were not part of this study, but are those questions that another student should pursue in either a doctorate of ministry thesis. The author would like some students to pursue the questions:

1. What are the determining factors that produce a successful or unsuccessful pastorate in those who follow a legend pastor at a mega church?

2. Why are existing “legends” reluctant to accept a position in another mega church where a legend has been pastoring?

3. What are the disastrous results in the ministry of those who follow a legend, and what were the causes for those results? Can a proper pulpit committee avert such disastrous results?
Coral Ridge Presbyterian Church Today

What has happened at Coral Ridge Presbyterian Church, the church that is the focus of this study? This church like many other churches that have replaced legends has found opposition to some degree or another. At Coral Ridge the jury is still out, but the following are a few statistics that are indicators of a new trend.

Two new member classes have been received into the church since Rev. Tullian Tchividjian was installed as the new pastor replacing the “legend” James Kennedy. The first class had 135 new members. Two months later, 265 new members joined. For the next new member class, which will be held in September 2009, 150+ people have signed up to take the new member class which will be taught by Rev. Tchividjian.

The fourth quarter giving 2009 compared to the fourth quarter in 2008 shows an increase of $135,634.

At the same time, many of the families returned to attendance at Coral Ridge who had left for one reason or another.

One of the changes is the contemporary music service which is different from the traditional worship service. Hundreds of young people are attending the contemporary services. A few older people have left or are unhappy with the changes in worship style, atmosphere, or method of ministry. The mood of the church has changed and it seems more alive than it has been for the past five years.

Rev. Tullian Tchividjian is Dr. Billy Graham’s grandson, the son of Gigi Graham, Dr. Graham’s oldest daughter. He is 37 years old. Dr. Kennedy was 76 years old when he died. In the case of other churches where the attendance went up after the new pastor arrived, it turns out that the new pastors were younger than the “legends” that left. Could
that be the answer? If a very influential pastor leaves after serving a church for a long period of time, the churches which have experienced a growth instead of a decline are churches which called a young pastor and changed the music format to a modern format.

Among the seven surveyed, the churches that called an older pastor to replace the “legend” all showed decline. The conclusions, based on this study, confirm that a PNC should consider calling a younger man to fill the void of a “legend.”
APPENDICES

A. Coral Ridge Presbyterian Church Pulpit Search Committee Confidentiality Agreement
B. Coral Ridge Presbyterian Church History
C. Welcome Letter from Pulpit Nominating Committee
D. Purpose Statement and Core Values of Coral Ridge Presbyterian Church
E. Coral Ridge Presbyterian Church and Fort Lauderdale Area Demographics
F. History of the Pulpit Nominating Committee
G. Pulpit Nominating Committee Meeting Minutes
H. Congregational Meeting to Call Rev. Tullian Tchividjian
I. D. James Kennedy: A Biographical Sketch
J. Life and Legacy of D. James Kennedy 1930-2007
K. Books Written by D. James Kennedy
I, ______________________ realize that I have been called by God to serve on the Pulpit Search Committee of Coral Ridge Presbyterian Church (CRPC). As such, I understand that I will be provided with and will come in contact with information that will be of a confidential nature as to (1) the workings of the Committee and (2) personal information of prospective candidates for the position of Senior Minister at CRPC. Now therefore, I agree that any information disclosed to me by any of the members of the Search Committee or by prospective candidates, which was originated by or is peculiarly within the knowledge of the disclosing party and which is not generally available to persons not on the Committee, shall be maintained in confidence by the party receiving said information. The confidentiality period shall commence on the date of the agreement and end two years from the date the position of Senior Minister at CRPC has been filled. At the end of the aforesaid period during which information is to be held in confidence, no information furnished by either party shall be considered to be confidential, and any information therefore designated as confidential may be freely used and disclosed by the receiving party, subject only to good judgment of the disclosing party.

Agree this date,

__________________________________________________________________________
Signature                             Date

______________________________
Name of Member of Search Committee
APPENDIX B

Coral Ridge Presbyterian Church History

June 22, 1959 – First worship service in McNab School, D. James Kennedy, Pastor.
May 22, 1960 – Coral Ridge Presbyterian Church chartered.
July 31, 1960 – Installation of Rev. Kennedy as minister of Coral Ridge Presbyterian Church
January 9, 1961 – Incorporation of Coral Ridge Presbyterian Church
October 1961 – Groundbreaking ceremony for new church on two and one half acres on Commercial Blvd.
Sanctuary capacity: 500
January, 1967 – Purchased ten acres on Federal Highway Cost: $676,000
February 20, 1967 – First Lay Evangelism Clinic; 36 attendees
August 20, 1967 – Daughter church established in Coral Springs
August 28, 1970 – Lay Evangelism, Inc. was organized and later renamed Evangelism Explosion III International, Inc.
March 1971 – Westminster Academy was approved by Session. First classes started in August; 300 students enrolled
1971 – Purchased five acres adjacent to Federal Highway property.
December 23, 1973 – First service in new church; 8,000 attended
February 3, 1974 – Dedication service for new church. Dr. Billy Graham was the guest speaker; 11,000 attended
October 1, 1974 – Radio station WAFG – 90.3 FM was licensed by the FCC to Westminster Academy as a non-commercial educational station
January 5, 1975 – Dedication of the Ruffatti Pipe Organ, the largest European-built pipe organ in the U.S.

1PNC, Coral Ridge Presbyterian Church, 2008.
October 3, 1976 – Reached a membership of 5,000
May 16, 1978 – Coral Ridge Presbyterian Church became affiliated with the Presbyterian Church of America (PCA).
September 17, 1978 – First television broadcast of worship service
June 1984 – Purchased the Drexel Building at 5554 North Federal Highway, Fort Lauderdale
November 1985 – Dr. Kenney’s 25th Anniversary in Gospel Ministry Celebration
December 1985 – Reached a membership of 7,000
Easter Sunday 1988 – Groundbreaking ceremony for the expanded facilities designed by Schwab, Twitty, and Hanser of West Palm Beach
December 1989 – Completed the $13.8 million expansion
September 1990 – Knox Theological Seminary opened its doors to train pastors and laymen in a graduate school of theology
February 19, 1991 – Vice President Dan Quayle participated in Operation Prayer Shield, a community prayer service for our servicemen in the Gulf War in the Middle East
January 1993 – Contemporary Worship Service started
May 14, 1993 – Knox Theological Seminary graduated its first class.
June 1993 – Knox Theological Seminary expanded its ministry in Seoul, Korea
January 21-23, 1994 - First Reclaiming America for Christ Conference
November 1994 – Coral Ridge Ministries opened its new broadcast center with up-link capabilities
February 23, 1996 – Evangelism Explosion International became the first Christian organization in history to establish its ministry in all nations of the world
March 31, 1996 – Dedication of the Chapel to Richard and Helen DeVos for their outstanding contribution to the cause of Christ
June 18-21, 1996 – Hosted General Assembly of the Presbyterian Church in America
July 4, 1996 – Center for Reclaiming America established
January 31, 1998 – National Religious Broadcasters TV Program Producer of the Year (Coral Ridge Hour)
March 5, 1999 – Dr. Kennedy’s 40th Anniversary in Gospel Ministry Celebration

February 10, 2003 – National Religious Broadcasters’ 2003 TV Program of the Year (Coral Ridge Hour)

February 16, 2004 – National Religious Broadcasters’ 2004 Best Radio Teaching Program (Truths That Transform)

May 5, 2004 – Launched new nationwide ministry, The Creation Studies Institute, spearheaded by Coral Ridge Ministries

June 13, 2004 – Dr. Kennedy’s 45th Anniversary in Gospel Ministry Celebration

February 15, 2005 – Inducted into the National Religious Broadcaster’s “Hall of Fame” for 2005

December 24, 2006 – Dr. D. James Kennedy preaches his final sermon at Christmas Eve Service

September 5, 2007 – Dr. D. James Kennedy is called home to be with the Lord

January 2008 – CRPC pulpit nominating committee formed
APPENDIX C

Welcome Letter from Pulpit Nominating Committee

Welcome—from the Pulpit Nominating Committee of Coral Ridge Presbyterian Church, Fort Lauderdale, Florida

This Church profile has been created to provide an overview of the ministry of Coral Ridge Presbyterian Church. We trust that you will see not only our successful past but also a great future for our church and its ministries. We have been blessed for over 40 years with the wonderful ministry of Dr. D. James Kennedy, and after you read through the Church Profile it may seem as if there is little left to accomplish. We, however, believe there is still much to be done for God’s kingdom through our church.

With a bright future in mind, the Session of Coral Ridge Presbyterian Church took the first step early this year by having members complete a comprehensive church survey. This involved over 400 respondents who helped identify our strengths and weaknesses and made suggestions for the future direction of our church. In January of 2008, the congregation elected a pulpit nominating committee consisting of fifteen members, including three alternates. The committee includes church officers and a cross-section of our congregation. The committee prepared the Church Profile document, which includes Mission and Vision statements, Pastor Profile, church and community demographics, a church history, a description of our church ministries and its adjunct ministries, and the Core Values, as prepared by the Session.

It is the prayer of the pulpit nominating committee and the congregation of Coral Ridge Presbyterian Church, that we will be sensitive to the leading of the Holy Spirit as we seek God’s man to lead the ministries of our church into a future of continued significant impact and fruitfulness for His kingdom.

In God’s Grace and for His Glory

The Members of the Pulpit Nominating Committee
April 2008
APPENDIX D

Purpose Statement and Core Values of
Coral Ridge Presbyterian Church

Mission Statement
Our mission is to glorify God by reaching the world for Christ and by nurturing and equipping our members in worship, evangelism and missions, vital church participation, and community involvement, in obedience to the Scriptures as interpreted by the Westminster Confession of Faith.

Vision Statement
To glorify God by communicating the truth of Holy Scripture to our community while encouraging believers to become fully dependent on Jesus Christ and obedient to the Great Commission and the Cultural Mandate. In prayer and under the guidance of the Holy Spirit, to fulfill this vision,

We Worship
- By encouraging private worship and prayer.
- By providing public worship opportunities.
- By encouraging the continued awareness of and response to God’s presence.

We Evangelize
- By training in the ministry of evangelism.
- By sponsoring events designed to reach those who are investigating the claims of Jesus Christ.
- By building relationships with un-churched people in our community.
- By supporting missions locally and abroad.

We Nurture
- By equipping members for service and ministry.
- By teaching the Word of God in accurate and practical ways.
- By helping people discover, develop and use their spiritual gifts and talents for building up the church.
- By encouraging an atmosphere of love, acceptance and forgiveness.
- By ministering to, supporting and strengthening our church families.

We Serve
- By reaching out to the church and the local community.
- By helping people in their immediate needs.
- By creating opportunities to present the gospel to those not reached by other ministries.
- By applying biblical truths to improve the quality of community life.
The Great Commission

The Great Commission is a mandate from Jesus, the King and Head of the Church and is an essential activity of the church. Evangelism Explosion is the best method for our church to carry out the Great Commission both at home and abroad. All leaders must agree to support EE in its present form and however it may evolve to reach future generations.

The Cultural Mandate

The Cultural Mandate calls the church to become salt and light to the world by addressing the moral and ethical issues of the day. While there are different ways of accomplishing this mandate we agree that its implementation is a vital part of the future of our church and remains a non-negotiable value.

The Worship of God

The Worship of the one true God through His Son Jesus Christ is of highest importance. We believe the church should assemble on the Lord’s Day with every member present for corporate worship. While evangelism, fellowship and teaching take place at this service, its designed purpose is worship according to the regulative principle. This means the church will implement the biblical elements of worship without human innovations and utilize the best in hymnody as recognized by Christian history.

The Education Ministry

We believe that Christian Education is an essential part of the Great Commission and Cultural Mandate. Therefore, education for adults, youth and children is a permanent ministry of the church. In addition the church shall continue to facilitate a pre-K through grade 12 Christian School and a Theological Seminary.
Core Values

In order to fulfill our Mission and Vision statements, certain core values of Coral Ridge Presbyterian church must be maintained in our future. These values must always guide ministry in whatever forms it may take.

THE BIBLE
We affirm the Bible as God’s Word, inerrant, infallible and sufficient to reveal everything necessary for godly living. Preaching and teaching must be grounded in the Bible.

THE WESTMINSTER CONFESSION AND CATECHISMS
We affirm the Westminster Standards as the most accurate expression of the Reformed Faith to be produced by the Church. All leaders must subscribe to this confession in its entirety.

THE PRESBYTERIAN CHURCH IN AMERICA
The Presbyterian Church in America best embodies the doctrines of the Reformed Faith in its commitment to the Bible as the Word of God and the Great Commission. To protect the future of our church, all leaders must become part of this denominational community.

THE GREAT COMMISSION
The Great Commission is a mandate from Jesus, the King and Head of the Church and is an essential activity of the church. Evangelism Explosion is the best method for our church to carry out the Great Commission both at home and abroad. All leaders must agree to support EE in its present form and however it may evolve to reach future generations.

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The Cultural Mandate calls the church to become salt and light to the world by addressing the moral and ethical issues of the day. While there are different ways of accomplishing this mandate we agree that its implementation is a vital part of the future of our church and remains a non-negotiable value.

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2 Knox Theological Seminary is accredited by the Association of Theological Seminaries, a national accreditation agency.
APPENDIX E

Coral Ridge Presbyterian Church and
Fort Lauderdale Area Demographics

Coral Ridge Presbyterian Church is situated in the northeast section of Fort Lauderdale in Broward County, one mile from the beach, in an area of primarily upper middle income homes, and service related businesses. The county’s population is approximately 1.7 million people. Fort Lauderdale is a major tourist destination and is becoming an international melting pot of languages and cultures.

I. Church Statistics June—December, 2007

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<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Church Attendance Average</td>
<td>1987</td>
</tr>
<tr>
<td>Sunday School Attendance Average</td>
<td>875</td>
</tr>
</tbody>
</table>

Active members as of 2/14/08: 3654

Age

- 25 & under: 25%
- 26-35: 6%
- 36-55: 23%
- 56 & over: 37%
- Age not given: 10%

Marital Status

- 16% single (0-17)
- 19% single (18 and up)
- 51% married
- 12% divorced/windowed

II. 2006 Population Estimate of Broward County 1,787,636

2008 Population immediately surrounding church3 177,349

Of this 177,349 the stats are as follows:

Age

- 24 & under: 26.8%
- 25-34: 12.0%
- 35-54: 31.8%
- 55 & over: 29.4%

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3 Based on information gathered by the ©1990-2008 Percept Group, Inc., using the U.S. Census Bureau and other sources. Surrounding area zip codes include 33305, 33306, 33308, 33309, 33060, 33069, 33334
Marital Status
30.1% single (never married)
48.0% married
21.9% divorced/widowed

Education
27.0% high school graduate
21.8% some college
22.3% associate or bachelor’s degree
8.6% graduate degree

Race/Ethnicity
54% white
22.9% black
16.5% Hispanic
5.7% Asian/other

Denomination
Roman Catholic 20.1%
Protestant (non/Presbyterian) 39.2%
Presbyterian or Reformed 5.3%
Non-Denominational/Independent 6.2%
Jewish 6.5%
No preference but interested 3.6%
Not interested 11.3%

Occupation
60.1% white collar
39.9% blue collar

Average household income $62,744/year

The population is projected to increase by 3.3% between 2008 and 2013⁴

⁴ Broward County Chamber of Commerce statistic.
APPENDIX F

History of the Pulpit Nominating Committee

- As you all remember the members of the PNC were elected in early January 2008. There were 3 Ruling Elders; Clark Cochran, Dr. Ron Kovack and Dr. Dan Westphal; 2 Deacons; Joe Petit and Ken Key; 7 members at large; Anne Kennedy; Jennifer Kennedy Cassidy; Diane Kanell; John Wilson; Leroy Schwab; Jerry Newcombe and Brian McCluggage; three alternates; Barbara Collier, Holly Wettrich and Aubrey Joynt.

- Our first meeting was convened by Rev. Ron Siegenthaler in EE Hall on January 24, 2008. At that meeting the following were elected; Ken Key, Secretary; Jennifer Kennedy Cassidy, Vice-Chairman and Dr. Dan Westphal, Chairman. The first meeting was filled with excitement and enthusiasm which persisted throughout the entire time that we met. We decided that we would fast and pray from Sunday evening at sundown until Monday evening at sundown in spiritual preparation for the meeting that was to be held that evening. We agreed at the beginning that it would take a ¾ vote or 9 voting members of the committee when we got down to the finalist candidate for us to issue a call to him.

- The format of our meetings started with devotions and every person on the PNC volunteered (sometimes at my suggestion) to do the following week’s devotion doing at least two or more devotions during the time that we met. This was followed by prayer allowing everyone in the room the opportunity to pray as the Holy Spirit led them.

- The first devotion given was entitled: *God’s Purpose*

One of the questions that must be asked of each member of the PNC and the committee corporately is why are we here? Why were we chosen? And, what is God’s purpose? As I look around the room at each Christian here I realize what a diverse group is represented and was chosen by the congregation has many different gifts. 1 Corinthians 12:4-6, 11 “There are many kinds of gifts but the same spirit. There are many kinds of service but the same Lord. There are many kinds of working, but the same God works through all men. Now to each one the manifestation of the Spirit is given for the common good. And these are the work of one and the same Spirit, and he gives to each one as he determines. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slaves or free—and, we were all given the one Spirit to drink.”

- By the second meeting on February 11th we had outlined goals and a proposed timeline
  1. End of February: church and pastoral profile draft
  2. March: begin evaluation process
  3. By April 1st: Final version of church and pastoral profile
  4. By June 15th: initial list of qualified candidates to be visited once and evaluated
  5. By August 31st: second visits completed
  6. By October 15th: final list of candidates
  7. By November 30th: Nomination of final candidate
8. By January 15th: Visit by finalist who will preach at both services on two separate Sundays

- Due to the confidential and sensitive nature of our investigations and discussions, we all agreed to sign a confidentiality statement prepared by Dr. Ron Kovack.
- At the next meeting on February 18th, we agreed to break up into subcommittees to begin working on the church and pastoral profile document. Half of the committee was assigned Congregational Priorities (Section III) of the Church Profile; and the other half was assigned Pastoral Strengths Desired (Section IV); these were based on the church survey which was distributed that evening.

- Early on in the process, we began distributing ballots both online and as a bulletin insert for the congregation to submit names of men that they felt would be potential candidates for us to consider for the position of senior minister.
- Discuss CRPC Church Profile format
- Assignments were then made for the church profile document:
  - Demographics—Jennifer, Anne, Joe and Jerry
  - CRPC Ministries—Ron, John, Aubrey, Brian
  - History CRPC—Leroy, Holly and Barbara
  - Pastor Profile—Dan, Ken, Clark, Diane

- By March 24th, we had broken into 3 teams to begin obtaining detailed information on nominated candidates that had been submitted by the congregation.
- In early May, the Church Profile document had been completed as planned and posted on the CRPC website and later that month in teams of three began evaluating pastoral candidates.
- A format was developed for the telephone interview process and after thorough review of the candidate’s credentials, his church, listening to multiple sermons and gathering any additional information available, the chairman began calling selected candidates. After introduction, the chairman confidentially contacted and spoke with selected candidates and asked them and their wives to pray for a week regarding whether they felt the Lord had led them to agree to a telephone interview.

- On April 14th, we had the pleasure of spending an evening of discussion with Dr. Harry Reeder, Sr. Pastor of Briarwood Church, who gave the committee many excellent suggestions in how to continue progressing forward and what pitfalls to be aware of in choosing the new pastor.

- By mid-May, we had already developed a list of potential candidates and calls were made.
- On June 16th, we had our first scheduled telephone interview.
- Except for a meeting on Monday, 7/28 with Dr. Elmer Towns of Liberty University every Monday through the end of August, we spent conducting telephone interviews. Most lasted at least two or more hours.
- By mid-September, we had begun initial discussions regarding a background check and obtaining letters of reference when our finalist list was being completed. To that point, we had reviewed close to 175 nominees submitted by the congregation, other ministers, and seminary professors among others.

- During October and mid-November, we arranged and conducted our finalist interviews. Out of the 7 finalists, two were eventually excluded after careful review (both wonderful men that we felt either would not be a fit for CRPC or didn’t have

...
the required credentials). Three were selected for interview with two alternates after the PNC ranked the candidates.

- Some of you have asked what the format of the finalist interview process entailed. It basically consisted of four parts with in-depth questions essentially leaving no stone unturned:
  1. Theological Questions: 12
  2. Ministry Questions: 31
  3. Coral Ridge Presbyterian Church Distinctives: 7
  4. General Questions: 15

The finalist interviews were conducted after dinner with the finalist and his wife. The interviews for the most part lasted 3-3½

- After one candidate withdrew (unknown that the Lord will call to reconsider) would there were two candidates remaining and subsequently finalist interviews were conducted “offsite” along with their wives. The first finalist we selected withdrew officially on December 13th after much prayer and deliberation.
- When Rev. Tchividjian learned that our finalist candidate had withdrawn he spoke with one of our committee members and told him that he felt that the Lord had just reopened a door that he thought had been closed.
- Since he was our #1 candidate of the three before he withdrew the PNC asked me to schedule a luncheon meeting with him. After that meeting as I later told the committee I became increasingly convinced that Rev. Tchividjian was the one that the Lord has discerned for our committee to select as our finalist candidate.
- On January 15th we conducted our finalist interview with Rev. Tchividjian and his wife, Kim. To quote Rev. Tchividjian when asked how he came to reconsider the finalist interview: “I am here because I want to be open to what God is doing and saying.”

Dr. Elmer Towns, Challenge to the PNC 7/28/08. “As members, you should commit yourselves to the church, to each other and to Christ as you serve in this capacity. This church can be even greater in the future, if you get the right man. Everything rises and falls on the leader. Let’s pray for a man of great faith.

The next man in this pulpit will speak to the nation. He is going to have to have a voice for the nation. If we don’t have someone to do this, we will lose our platform that we have had in the past. Work for the night is coming—work fast. There are great leaders in the Old Testament that the Lord provided for each problem—Noah, Abraham, Joseph, Moses, Joshua, Judges, Samuel, and David. You need a Joshua to follow Moses. There are great young Presbyterians out there—you just have to find the right one.”

Our committee felt that Rev. Tullian Tchividjian is that man and why he was chosen with great enthusiasm.
APPENDIX G

Pulpit Nominating Committee Meeting Minutes

Monday, February 4, 2008

Some Confidential Information Deleted

7:00 p.m. Meeting convened by Dr. Dan Westphal

Devotional—based on 1 Corinthians 12:4-6, 11, 25-26
The unity of the Spirit is felt. We are diverse and similar, we are gifted similarly and yet share in God’s great gift.

Each of the fifteen members prayed aloud prayers of adoration, confession, and supplication regarding our task and our church.

Roll call—all present, 100 percent timely attendance.

Minutes of January 24 were disseminated, a motion made to approve, seconded, and passed.

The Committee is reminded of the need for absolute confidentiality. Ron Kovak volunteered to write a confidentiality agreement for each member to sign.

Members were updated on the efforts of Ken Key and Joe Pettit regarding communications to and from the congregation. A Pastoral Search Recommendation Form was displayed as an idea. Joe and Ken were tasked to shorten, revise, and prepare the details of a form for use on the web site, and for a bulletin insert.

Regarding a Mission and Vision Statement, it was decided that this committee did not need to write our own MVS, since we have our mission well defined.

Core Values are items that are indispensable traits of our church that are non-negotiable elements that the new senior minister must be willing to support and maintain. A Core Values statement is being developed by the Session, and will be made available to us likely this month.

Jennifer brought forward a great idea for a bookmark for the congregation. For about $250 we can get printed enough bookmarks to go into the bulletin. Perhaps a member of the committee could bring a significant update to the congregation on that Sunday. Jennifer will continue to bring that idea to fruition.

Dr. Dan Westphal brought forward a possible time line for the work of this committee. The thoughts were encouraging, perhaps ambitious, but stimulating for the
committee to see the possibility of presenting a nomination in a real time target. We are reminded that the time line is confidential.

The committee had an open conversation regarding prospect profile, including age and experience. We are in complete agreement on having a man with distinctive experience in leadership. We are in agreement that regarding the age factor, we prefer someone likely in his forties, or perhaps fifties; citing research that the majority of new members to a church fall within 15 years of the age of the senior minister. We reminded ourselves of the importance of being thorough in our research and investigation.

Discussion regarding educating our congregation was brought forward. It is suggested that we encourage our pastors to preach sermons related to the transition. Jennifer will ask Rev. Ron to preach the sermon on the Haggai passage he used on January 24.

Clark Cochran was asked by Dr. Westphal to research the possibility of having Harry Reeder come to CRPC to advise our committee on the transition process, and to preach to our congregation on the issue. (Confidential Information deleted from here).

The committee desires to get copies of the CRPC Mission and Vision Statement. Jennifer will ask Carolyn Catren for copies.

The Church Profile assembly process continues to be headed by Jennifer Cassidy. Dan will do some research on available profiles from others having gone through the search process, rather than re-inventing the wheel. The Community Demographic Profile process continues to be headed by Clark Cochran. Clark will investigate the availability and cost of an update from the company who did the original survey.

Brain MacClugage brings questions regarding quorum (determined to be 7 voting members), and the final committee vote regarding the ultimate nomination (determined to be 9 voting members).

The meeting is adjourned with prayer from Clark Cochran.

Dr. Westphal, Jennifer Cassidy, Ken Key and Joe Pettit will meet in executive planning on Sunday, at 10:15 a.m. in the senior minister’s office.

Minutes prepared by Ken Key, secretary of the Pulpit Nomination Committee.
Pulpit Nominating Committee Meeting Minutes

Monday, February 11, 2008

Some Confidential Information Deleted

7:00 p.m. Meeting convened by Dr. Dan Westphal, with the opening prayer by Ken Key.

Devotional—from Ken Key

SEARCH Seek a Servant, Evangelical Evangelist, Admirable Ambassador, Reformed Redemption (all GRACE), Christ-like Character, Humble Hope.

Members of the committee shared personal prayer requests. Each of the fifteen members prayed aloud prayers of adoration, confession, and supplication regarding our task, our church and its members.

Roll call—all present, 100 percent timely attendance.

Minutes of February 4 were disseminated, a motion made to approve, seconded, and passed.

The Committee is reminded of the need for absolute confidentiality. Ron Kovak will present a confidentiality agreement for each member to sign next week. Committee secretary will keep the signed agreements.

Ken Key and Joe Pettit updated the committee regarding communications to and from the congregation. Information regarding the updated website was presented to the committee, along with bulletin insert details.

Church-wide Survey Results were unavailable for print, but are available on the web site. The web address is listed in the bulletin announcement handout. Ken will insure that each member has a copy for next week’s meeting work.

Dr. Dan Westphal requested that we work tonight as a committee on PCA Profile Section II. The committee had significant, unified discussion regarding the target age for our prospects and candidates. A motion was made for a target age of 40 to 55, with possible exceptions for exceptional candidates. Seconded and passed unanimously. Regarding marital status, we strongly prefer a married man, married once to one woman, with any other marital situation raising a caution flag. (Confidential Information deleted from here).

In the Personal Lifestyle section, discussion was with regard to the task oriented/people oriented character. The committee determined without exception that CRPC requires a senior minister with both characteristics distinctively evident.
Dr. Dan requests that next week the committee split up into two divisions to work on Sections 3 and 4. Members signed up for their choice of sub-committee work on Sections 3 and 4 of the Profile. Ken Key has the section choices. Members are encouraged to download and print out the survey, read the survey, familiarize themselves with content that will assist them in their section work next week.

Jennifer has asked Rev. Ron to preach the sermon on the Haggai passage he used on January 24. He has offered to preach that sermon on March 9.

She also received permission from the Lutheran Church to use the prayer we read last week, in the bookmark. No fee will be requested.

Clark Cochran is having Rev. Ron research the possibility of having Harry Reeder come to CRPC to advise our committee on the transition process, and to preach to our congregation on the issue. (Confidential Information deleted from here).

The meeting is adjourned with prayer by Anne Kennedy.

Minutes prepared by Ken Key, secretary of the Pulpit Nominating Committee.
Pulpit Nominating Committee Meeting Minutes

Monday, February 18, 2008

Some Confidential Information Deleted

7:02 p.m. Meeting convened by Dr. Dan Westphal, with the opening prayer by Diane Kanell.

Devotional—from Diane Kanell: Psalm 126 looking back with gratitude, looking up with expectation, looking forward with anticipation. We too should look back at our church heritage with gratitude, should look up to God expecting Him to work wonders, and be excited by our future because we look to Him for its coming to pass. We are reminded of the wonderful promise of Galatians 6:9-10.

Members of the committee shared personal prayer requests. Members prayed aloud prayers of adoration, confession, and supplication regarding our task, our church and its members.

Roll call—Jennifer Cassidy, OOT excused absence; Dr. John Wilson, absent; Clark Cochran, arriving late.

Minutes of February 11 were disseminated, a motion made to approve, seconded, and passed.

The Committee is reminded of the need for absolute confidentiality. The confidentiality agreement was collected from each member present. Committee secretary will keep the signed agreements, returning a copy for the member. Discussion ensued about the nature of confidentiality, and the need for sound judgment.

Dr. Dan Westphal requested that we work tonight as a split committee on PCA Profile Sections III and IV. The two sub-sections completed their evaluations which will be shared to the remainder of the committee at the next meeting.

Clark Cochran is having Rev. Ron research the possibility of having Harry Reeder come to CRPC to advise our committee on the transition process, and to preach to our congregation on the issue. (Confidential Information deleted from here).

Committee consented to a proposed meeting day shift next week, in respect of the Weeber memorial service, to Thursday, Feb. 28. Ken Key will check availability of the WA library, since EE utilizes the EDR on Thursday night.

The meeting is adjourned with prayer by Joe Pettit.

Minutes prepared by Ken Key, secretary of the Pulpit Nomination Committee.
Pulpit Nominating Committee Meeting Minutes

Monday, March 24, 2008

**Some Confidential Information Deleted**

7:00 p.m. Meeting convened by Dr. Dan Westphal.

Devotional—from Barbara Collier: the Holiness of Pastors.

Selected volunteers of the committee prayed aloud prayers of adoration, confession, and supplication regarding our task, our church and its members, including personal needs.

Roll Call—Absent, Anne Kennedy (medical), Dr. John Wilson excused, Holly Wettrick out of town.

Minutes of March 10 were disseminated, a motion made to approve, seconded, and passed.

The Committee is reminded of the need for absolute confidentiality.

Dr. Dan Westphal outlined the tasks for the evening—1) Our first look at pastoral referrals. 2) finish the writing of the Church Profile sub-documents, with the goal of a final draft by the end of the meeting.

Regarding our committee schedule:

Monday, March 31, April 21, 28, May 5 the EDR is unavailable. Meetings would move to CRPC Second Floor Conference Room. We will not meet on Memorial Day Monday.

The first investigation of the pastoral referral list of nearly 50 names, resulted in about one-third being regarded as not a close fit at all, and those names will be removed from further consideration. Most of the rest were deemed “qualified” for further research, while a few required further research before being “qualified” to remain on the list. Three groups were formed for further research next week, with each group getting one-third of the reduced list.

It was suggested that we seek suggestions from respected leaders of the PCA.

The meeting is adjourned with prayer.

Minutes prepared by Ken Key, secretary of the Pulpit Nominating Committee.
7:00 p.m. Meeting convened by Dr. Dan Westphal. Meeting moved back into EDR, vacated for us.

Devotional—from Jerry Newcombe—the calling of Rebecca Gen. 24 “Let her be the one YOU have chosen.” The faith of the servant Abraham.

Jerry led us in our opening prayer.

Roll call—Absent—Anne Kennedy (medical), Barbara Collier (Republican Committee Meeting), Brian MacClugage (out of town).

Minutes of March 24 were disseminated, a motion made to approve, seconded, and passed.

The Committee is reminded of the need for absolute confidentiality.

Dr. Dan Westphal outlined the tasks for the evening 1) Our second look at pastoral referrals, including sheet two with new names. 2) finish the writing of the Church Profile sub-documents, with the goal of a final draft for the next meeting.

During the next hour, members met in sub-committees to work on the pastor referrals, and to organize and edit the sub-documents. Dr. Dan then reconvened the full committee to review the results of the referrals work. The complete list of referrals is now cut in about half.

Regarding our committee schedule:
    Mondays, April 21, 28, May 5 the EDR is unavailable. Meetings would move to CRPC Second Floor Conference Room. We will not meet on Memorial Day Monday.

The meeting is adjourned with prayer. Next meeting, Monday, April 7, 7:00, EDR.

Minutes prepared by Ken Key, secretary of the Pulpit Nomination Committee.
APPENDIX H

Congregational Meeting
to Call Rev. Tullian Tchividjian

Sunday, March 15, 2009
Immediately Following the Morning Worship Service

Coral Ridge Presbyterian Church Sanctuary

Purpose:
1. To elect a senior minister.

2. To elect officers.

Note: Rev. Tullian Tchividjian, currently Senior Minister at New City Presbyterian Church (EPC), will preach at the 10:15 a.m. Worship Service in the Sanctuary. The sermon will be simulcast to the Kennedy Fellowship Hall for the Contemporary Service and the DeVos Chapel in the event of an overflow attendance in the Sanctuary.

After the service has ended, there will be a brief break to allow visitors to leave. The congregation will then be convened to vote to extend a call to Rev. Tchividjian.

The Book of Church Order requires members to be present to vote so we are unable to accept absentee ballots. Only members 16 years of age and older, not associates, who have joined the church after meeting with the Session, are eligible to vote.

(Childcare for infants through age four provided during worship only. Sunday School for adults and children is cancelled today).

PROCEDURE

How will the Congregational Meeting and vote be conducted?

Answer: After consultation with Dr. Roy Taylor, the Clerk of the General Assembly of the PCA, the congregational meeting will be conducted as follows: Following Rev. Tullian Tchividjian’s sermon, he will leave as will all of those who are not actual members of CRPC. The Pulpit Nominating Committee will be introduced and a short summary will be presented about the process it followed that led the Committee to conclude that it was God’s will that Rev. Tchividjian be nominated and recommended to the congregation as the Senior Pastor. A moderator for the meeting will be elected, followed by the election of a clerk. The moderator will then take a vote as to whether the congregation is prepared to vote. If a majority vote in the affirmative, a ballot will be given to each member who will be asked to vote in favor or against extending a call to the nominee selected and recommended by the PNC. Following that vote, an additional ballot will be provided in
order to vote for or against approving the individual officers of New City as Elders and Deacons of CRPC. All of the votes will be tabulated, the vote will be announced, and the meeting will then be concluded.\textsuperscript{5}

Dennis James Kennedy, (November 3, 1930 - September 5, 2007), better known as D. James Kennedy, was an American televangelist, megachurch pastor, and founder of the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, where he was senior pastor from 1960 until his death in 2007. Kennedy also founded the Westminster Academy in Ft. Lauderdale, the Knox Theological Seminary, and the Center for Reclaiming America for Christ, a now defunct socially conservative political group.

He began Coral Ridge Ministries in 1974, which produced his weekly religious television program, The Coral Ridge Hour, carried on various networks and syndicated on numerous other stations. A daily radio program, Truths That Transform, was heard on radio stations in the United States and archived versions are available as a podcast on the program’s website. During his lifetime, Coral Ridge Ministries grew to a US $37-million-a-year non-profit corporation with an audience of 3.5 million.

In 2006, the National Religious Broadcasters association inducted Kennedy into its Hall of Fame. As a result of a heart attack from which he never fully recovered, Kennedy last preached at Coral Ridge Presbyterian Church later that year, on December 24, 2006. His retirement was officially announced at the church on August 26, 2007, and he died in his home ten days later.

Personal information and career

Early years and family life

D. James Kennedy was born in Augusta, Georgia, but moved to Chicago, Illinois, in childhood. His father was a glass salesman and his parents were United Methodists. Kennedy joined the Boy Scouts and later moved with his family to Tampa, Florida, where he graduated from Henry B. Plant High School in 1948 and then began studying English at the University of Tampa. After two years, he dropped out of college and began working as a dance instructor at the Arthur Murray Dance Studio in Tampa, winning first prize in a nationwide dance contest. On August 25, 1956, he married Anne Lewis, whom he met while giving her dance lessons at Arthur Murray. They had one daughter, Jennifer, born in 1962.

Education

Bethel Presbyterian Church, where Kennedy began preaching in 1956

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In December 1955, Kennedy decided to quit his Arthur Murray job to enter the ministry. He resumed his studies at the University of Tampa (graduating with a Bachelor of Arts in 1958) and began preaching at the small Bethel Presbyterian Church in nearby Clearwater, Florida.[1] The following year, Kennedy entered Columbia Theological Seminary, receiving a Master of Divinity degree.[2] After his ordination in 1959, Kennedy became the pastor of Coral Ridge Presbyterian Church, where he remained until his death. In the 1970s he earned a Master of Theology *summa cum laude* from the Chicago Graduate School of Theology,[1] and in 1979 a doctorate in religious education from New York University.[2][3][4] His doctoral dissertation was on the history of an evangelism program he founded.[5] Kennedy said that he earned a Ph.D. “to dispel the idea there is an inconsistency between evangelism and education...evangelical ministers [need] to be thoroughly educated and equipped to meet on equal terms anyone with whom they come in contact”[1]

**Ministry and theology**

Kennedy was an ordained minister in the Presbyterian Church in America, having transferred his membership there in the late 1970s from the Presbyterian Church in the United States. He was a conservative evangelical minister who was often involved in political activities within the Christian right and has been termed a leader of the Dominionism movement.[6][7][8][9] He wrote and coauthored several political works such as *What if America Were a Christian Nation Again?* and *The Rewriting of America's History*, arguing that the United States was founded as a Christian nation. Kennedy started the *Center for Christian Statesmanship*, an evangelical ministry on Capitol Hill in Washington, D.C. The Center awards a “Distinguished Christian Statesman Award” annually to high profile Christian political leaders. Past recipients include Tom DeLay, Sam Brownback and John Ashcroft. In April 2007, the Center shut down and was reopened two weeks later as “Evangelism Explosion International.”[10][11]


**Founding of Coral Ridge Presbyterian Church**

Kennedy founded the Coral Ridge Presbyterian Church in Ft. Lauderdale, Florida in 1960. Beginning with 45 persons attending a typical Sunday service, it became the fastest-growing Presbyterian church in the U.S. in the 1960s and had 1,366 members by 1968.[1] Kennedy developed the “Evangelism Explosion” (“EE”) method of evangelism in the 1960s, which emphasizes the training of church laypeople to share their faith by home visitation in the community.[1] A film, *Like a Mighty Army*, was produced in 1970 and starred actor Chris Robinson as Kennedy, portraying the Evangelism Explosion story at Coral Ridge Presbyterian Church.[1] In 1978, Kennedy began the weekly *Coral Ridge Hour* on national television, which at its peak had a weekly audience of 3.5 million viewers and was aired on more than 400 stations and four cable networks, including the Trinity.
Broadcasting Network, The Inspiration Network (INSP) and the NRB Network, as well as broadcast to more than 150 countries on the Armed Forces Network. By the 1980s, the church’s membership had grown to almost 10,000 persons. As of 2009, the church has 2,200 members and weekly attendance averages 1,800 persons.

Retirement and death

On the evening of December 28, 2006, Kennedy experienced prolonged ventricular tachycardia at his Ft. Lauderdale home, leading to cardiac arrest which deprived his brain of adequate oxygen for six to eight minutes. As a result, he sustained a loss of short-term memory and speech impairment. Despite several months of rehabilitation and convalescence, he was unable to resume preaching and his retirement was announced on Sunday, August 26, 2007, at the Coral Ridge Presbyterian Church by his daughter, Jennifer Kennedy Cassidy.

In a statement following news of Kennedy’s retirement, the church announced the development of the D. James Kennedy Legacy website in tribute to the life of the Christian evangelist.

Kennedy died in his sleep at home in the early morning hours of September 5, 2007. The White House issued a statement the following day, saying that U.S. President George W. Bush and First Lady Laura Bush were “deeply saddened” by Kennedy’s death, calling the Florida-based televangelist and author “a man of great vision, faith, and integrity ... Dr. Kennedy’s message of love and hope inspired millions through the institutions he founded...“. Kennedy is buried at Lauderdale Memorial Park Cemetery in Ft. Lauderdale.

Since Kennedy’s death, The Coral Ridge Hour has been dropped from syndication by several television stations, as well as on cable by the Trinity Broadcasting Network. Kennedy’s daughter, Jennifer, stated on the program in February 2008 that viewers’ donations to the broadcast ministry had declined significantly in the wake of the founding pastor’s death. This forced The Coral Ridge Hour programming to be truncated to one half-hour instead of one full hour, on the stations still willing to carry it. The Center for Reclaiming America for Christ, the Coral Ridge ministry’s political action group, also folded shortly after Kennedy’s heart attack.

Notable issues and views

- Same-sex marriage: Kennedy was strongly opposed to same-sex marriage and called for a constitutional “Firewall” to protect the nation from “counterfeit marriage”.
- Apologetics: Kennedy frequently claimed that if Christianity is not true then it is a massive fraud and hoax perpetrated by evil men bent on making the world a place where Christ’s commandment to ‘Love thy neighbor’ reigns supreme, which is the antithesis of the criminal mind, and hence the theory that Christianity is a fraud is entirely incompatible with logic and human nature.
• Constitution Restoration Act: a bill promoted during the 2005 Confronting the Judicial War on Faith conference that sought to authorize Congress to impeach judges who fail to acknowledge “God as the sovereign source of law, liberty, or government” and to limit the power of the federal judiciary to rule in religious liberty cases.\[23]\n
• Creation-evolution controversy: Kennedy was a Young Earth creationist\[4][24][25][26][27][28][29]\ and supporter of intelligent design\[30][31][32][33] who rejected the theory of evolution and believed that it “led to the death of nine million people in Nazi Germany.... The greatest mass murderers of all time are all compliments of evolution,”\[34\] an idea reflected in Coral Ridge’s controversial documentary Darwin’s Deadly Legacy in 2006. Darwin’s Deadly Legacy is based on the 2004 book From Darwin to Hitler: Evolutionary Ethics, Eugenics and Racism in Germany by Discovery Institute Fellow Richard Weikart. The Discovery Institute is the hub of the intelligent design movement,\[35\] and the Institute’s Fellows are infrequent Coral Ridge Ministries guest speakers. Phillip E. Johnson, considered the father of the movement,\[36\] was a featured speaker at Coral Ridge Ministries’ 1999 Reclaiming America for Christ Conference.\[37\] There he gave a speech called How the Evolution Debate Can Be Won which was widely promoted by the Ministries’ Truths that Transform.\[38\]

• Kennedy was a co-signer of the “Land Letter” sent to President George W. Bush in October 2002 which outlined a “just war” rationale for the military invasion of Iraq.\[39\]

• Kennedy sought to “reclaim America for Christ” in which government policies and laws would be consistent with evangelical Christianity.\[40\] Many of his public messages on this topic focused on his assertion that the Founding Fathers of the United States were Christian and had intended to establish a Christian constitution.\[9\]

• Kennedy was a notable member of the Moral Majority political movement in the 1970s and 1980s.\[41][42]\n
References

6. ^ Goldberg, Michelle (2006). Kingdom Come: The Rise of Christian Nationalism. New York: W. W. Norton. ISBN 978-0-393-32976. “Roy Moore and Rick Scarborough are Baptists, D. James Kennedy was a fundamentalist Presbyterian, and John Edismoe is a Lutheran. All of them, however, have been shaped by dominion theology... “As a multimedia empire, Coral Ridge Ministries is one of the country’s most important popularizers of dominion theology”
11. ^ Evangelism Explosion International
17. ^ Dr. D. James Kennedy dead at age 76 released 2007-09-05
18. ^ Powerful pastor D. James Kennedy dead at 76 released 2007-09-05
20. ^ D. James Kennedy at Find A Grave
25. ^ Excerpts from Lord of All, D. James Kennedy and Jerry Newcombe, Crossway Books, 2005
28. ^ What If Jesus Had Never Been Born, D. James Kennedy and Jerry Newcombe, Thomas
29. ^ Coral Ridge Ministries promotes and sells Creationism books and videos Coral Ridge
   Ministries Media Resources
30. ^ Forrest, Barbara; Gross, Paul R. (2004). Creationism’s Trojan Horse: The Wedge of
31. ^ The Republican War on Science Chris Mooney.
33. ^ Fearfully And Wonderfully Made, Sermon by D. James Kennedy. The Coral Ridge Hour,
   August 2003.
35. ^ The Dover Monkey Trial Chris Mooney. Seed Magazine October 1, 2005.
37. ^ Reclaim America.org
40. ^ “Closing the Gap Between Church and State“. May 18, 2005.
42. ^ “Moral Majority Timeline“.
APPENDIX J

Life and Legacy of D. James Kennedy 1930-2007

November 3, 1930 – Dennis James Kennedy is born to George and Ermine Kennedy in Augusta, Georgia.

1936 – The Kennedy family moves to Chicago, settling in an apartment just 50 yards from Lake Michigan.

1945 – The family relocates once more to Tampa, Florida.

1952 – Arthur Murray Dance instructor Jim Kennedy meets Anne Lewis and signs her up for six months of dance instructions.

1953 – Sleeping late on a Sunday morning, Jim Kennedy hears the Gospel for the very first time from a radio preacher. Shortly thereafter he professes faith in Christ.

December 3, 1955 – After fighting God’s call to full-time ministry for nearly a year, Jim Kennedy, with great trepidation, quits his job as a dance studio manager.


December 4, 1955 – Jim is given the chance to preach at a local Presbyterian church and, to his surprise, is employed as the interim minister the same day.

August 25, 1956 – Jim and Anne are married at First Presbyterian Church of Lakeland, Florida.

Fall 1956 – Jim Kennedy begins seminary training at Columbia Theological Seminary in Decatur, Georgia.

May 11, 1959 – Days before his seminary graduation, Jim receives a letter from the Home Missions Committee of the Everglades Presbytery inviting him to consider pastoring a new church to be started in Fort Lauderdale.

June 21, 1959 – The first Coral Ridge Presbyterian Church worship service is held at McNab Elementary School, led by D. James Kennedy.


1960 – Rev. Kennedy tells his fledgling congregation: “You know what? I believe we can change the world!”

1962 – Rev. Kennedy begins to train church members to share Christ using the techniques learned from Rev. Kennedy Smartt.

March 16, 1962 – Jennifer is born and adopted into the Kennedy family.

March 18, 1962 – A new church building seating 500 on Commercial Boulevard is dedicated.

February 20, 1967 – The first Evangelism Explosion clinic is held with 36 people in attendance.


1970 – Evangelism Explosion, the first of more than 65 books by Dr. Kennedy is published by Tyndale. More than 1.5 million copies have been sold.

1970 – Like A Mighty Army, a dramatic motion picture depicting the story of Evangelism Explosion, is produced by Gospel Films.


April 11, 1971 (Easter Sunday) – Groundbreaking for new church on Federal Highway.

August 1971 – Classes begin at Westminster Academy® with 300 students enrolled.

February 3, 1974 – The new church building on Federal Highway is dedicated. Dr. Billy Graham addresses the 11,000 people in attendance, some on benches outside the church, and 597 decision for Christ are recorded.

October 1, 1974 – Radio station WAFG (90.3 FM) is licensed as a non-commercial educational station.

October 3, 1976 – Church membership reaches 5,000 people.

January 8, 1978 – Coral Ridge Presbyterian Church votes to leave the Presbyterian Church (U.S.) and unites with the Presbyterian Church in America (PCA).

September 17, 1978 – First television broadcast of worship service.

November 30, 1980 – Coral Ridge Presbyterian Church celebrates its 20th anniversary.

May 29, 1990 – George Kennedy, Dr. Kennedy’s brother, dies. Dr. Kennedy learns after his death that George, who had long resisted the Gospel, was led to Christ on his death bed by a young hospital chaplain.

1984 – *Truths That Transform*, Dr. Kennedy’s daily radio program begins.

November 24, 1985 – Coral Ridge Presbyterian Church celebrates its 25th anniversary.

1988 - With Evangelism Explosion in only 66 nations, Dr. Kennedy challenged the organization’s vice presidents to take the lay-evangelism training program to every nation by 1995.

March 14, 1989 – The Session of Coral Ridge Presbyterian Church establishes Knox Theological Seminary and appoints Dr. Kennedy Chancellor.

March 30-April 1, 1990 – Coral Ridge Church marks its 30th Anniversary during a “Celebrate the Dream” weekend celebration.

September 1990 – Knox Theological Seminary begins classes to train pastors and laymen in a graduate school of theology.

1992 – *The Kennedy Commentary*, a daily 90-second radio commentary, is launched.

May 21, 1994 – Coral Ridge Presbyterian Church celebrates Dr. Kennedy’s 35th year in Gospel ministry.

September 14, 1995 – Dr. Kennedy dedicates the D. James Kennedy Center for Christian Statesmanship in Washington, D.C.

February 23, 1996 – Evangelism Explosion International becomes the first Christian organization in history to establish its ministry in all 211 nations of the world.

March 7, 1999 – Coral Ridge Presbyterian Church celebrates its 40th anniversary.


December 2000 – Along with Dean Jones, Dr. Kennedy co-hosts *Who Is This Jesus*, a one-hour documentary viewed by some 12 million people nationwide.
**February 15, 2005** – Dr. Kennedy is inducted into the National Religious Broadcasters Hall of Fame.

**October 2005** – After Hurricane Wilma rips off the church roof and drenches the sanctuary, Dr. Kennedy encourages the congregation, telling them this is “our finest hour.”

**December 9, 2005** – Dr. Kennedy is feted at a surprise 75th birthday celebration.

**August 25, 2006** – Dr. and Mrs. Kennedy celebrate 50 years of marriage.

**2006** – Nearly five million people profess faith in Jesus Christ through Evangelism Explosion.

**September 5, 2007** – Dr. Kennedy enters into the presence of God in Heaven.\(^7\)

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APPENDIX K

Books Written by D. James Kennedy

- 30 Days to Change the Nation
- A nation in shame
- A NATION IN SHAME
- A Noble Origin and Destiny
- All-American Revival (Issues 1986, Prepared Especially for Inner Circle…
- America Attacked Answers for a Nation at War
- America’s Christian History
- America’s hour of crisis : the peril of secular humanism and the solution…
- America’s hour of crisis : the peril of secular humanism and the solution…
- America’s hour of crisis : the peril of secular humanism and the solution…
- Back to Basics, The Apostles’ Creed and What It Means To You [Paperback…
- Beginning Again
- Chain Reaction: Changing the World from Where You Are
- Chain Reaction: The Changing World from Where You are
- Character
- Character & Destiny: A Nation in Search of Its Soul
- Christ’s Passion the Power & the Promise
- Christ’s Passion - The Power and the Promise
- Christ’s Passion: The Power and the Promise
- Creationism: Science or Religion?
- Crisis In The Church: Human Sexuality and the Bible
- Cross Purposes: Discovering the Great Love of God for You
- D. James Kennedy : The Man and His Ministry, Selected Messages
- Darwin’s Deadly Legacy: The Chilling Impact of Darwin’s Theory of…
- Delighting God: How to Live at the Center of God’s Will
- DEWEY?????? Beginning Again
- Education: public problems and private solutions
- Evangelism explosion : equipping churches for friendship, evangelism,…
- Evangelism explosion : equipping churches for friendship, evangelism,…
- Evangelism Explosion 4th Edition
- Evangelism Explosion: The Coral Ridge Program for Lay Witness
- Evangelism Tapes (2 Audio Tapes)
- Evolution’s Bloopers and Blunders
- Fearfully and Wonderfully Made
- For Such A Time As This: Twenty-Seven Christian Leaders on Reclaiming…
- Foundations for Your Faith
- God’s Absolute Best for You: Unlocking Your God-Given Potential By…
- Highway to Holiness
- How Do I Get to Know God?: Life-Transforming Truths from a Never-Changing…
- How Would Jesus Vote?: A Christian Perspective on the Issues
- Infanticide and Euthanasia: Myths and Realities (Issues 1986, Prepared…
• Interviews on the New Age and the Occult (Truths That Transform)
• Knowing the Whole Truth: Basic Christianity and What It Means in Your Life
• Learning to Live With the People You Love
• Led by a Carpenter: Finding God’s Purpose for Your Life!
• Lord of All: Developing a Christian World-and-Life View
• Lord of Altar and Lab (Science, Evolution and Christianity)
• Man & His Ministry: Selected Messages
• Men’s Devotional Prayer Journal
• Men’s Devotional Prayer Journal
• Messiah Prophecies Fulfilled
• New Every Morning: A Daily Devotional
• New Evidence for Creation
• One Nation Under God: A Journey of Discovery to Find the Truth About…
• Origins: Creation or Evolution?
• Overheated
• Pourquoi Je Crois
• Real Meaning of the Zodiac
• Reclaiming America (Issues 1985, A Monthly Commentary)
• Reclaiming the Lost Legacy: The Founders and the First Amendment
• Reconstruction: Biblical guidelines for a nation in peril
• Risen Indeed
• Risen Indeed: Evidence for the Resurrection
• Save a marriage Save our nation: A guide to domestic Tranquility
• Self-Image (Part 1)
• Sermons [sound recording]
• Sermons [sound recording]
• Sermons [sound recording]
• Skeptics Answered
• Skeptics Answered
• Solving Bible Mysteries: Unraveling the Perplexing and Troubling Passages…
• Spiritual renewal!
• The Case--For Creation
• The Christian View of Science
• The Collapse of Evolution
• The Creation and the Fall of Man
• The Crumbling of Evolution
• THE DA VINCI DELUSION
• The Da Vinci Myth Versus the Gospel Truth
• The Gates of Hell Shall Not Prevail
• The Glorious Creation
• The God of Great Surprises
• The Great Deception
• The Knox Pulpit
• The Pied Piper of the 1980’s: Heavy Metal Rock (Issues 1986, Prepared…
• The Presence of a Hidden God: Evidence for the God of the Bible
• The Real Meaning of the Zodiac
• The Resurgence of Creationism
• The Secret to a Happy Home
• The Ten Commandments
• The wolves among us
• This Is the Life
• To Rear A Child
• Today’s Conflict, Tomorrow’s Crisis
• Today’s Conflicts, Tomorrow’s Crisis
• Truth for lies: Answering abortion’s top ten myths
• Truths that transform: Christian doctrines for your life today
• Truths That Transform: Christian Doctrines for Your Life Today
• Turn it to gold
• What if America Were a Christian Nation Again?
• What If Jesus Had Never Been Born?: The Positive Impact of Christianity in…
• What If the Bible Had Never Been Written
• What if the Bible Had Never Been Written?
• What Is God Like?: Life-Transforming Truths from a Never-Changing God:…
• What They Believed - The Faith of Washington, Jefferson & Lincoln
• What’s Wrong with Same-Sex Marriage?
• Who is This Jesus: Examining the Truth About Jesus (VHS)
• Who Is This Jesus: Is He Risen?
• Why I Believe
• Why I believe
• Why I believe
• Why I Believe: Armed Forces Edition
• Why the Ten Commandments Matter
• Why the Ten Commandments Matter
• Why Was America Attacked?: Answers for a Nation at War
• World Changers Series
• Your prodigal child

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