

Go and Make Disciples:
The History of St. Andrew Lutheran Church
Middleton Wisconsin

Historical Theology:
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God has blessed the congregation, St. Andrew in Middleton, Wisconsin, greatly with diverse ministries and a love for reaching out to the lost. But who is this congregation and what is its story?

The tale of St. Andrew takes us back to 1974. In March of that year, the District Mission Board enlisted the help of students from the Wisconsin Lutheran Chapel of Madison, the UW campus ministry, to conduct a religious survey of parts of Middleton. The survey and growing population of Middleton showed great potential. As a result, the General Mission Board authorized exploratory services in Middleton. Pastor Loren Fritz of St. James in Prairie du Sac, about 20 miles from Middleton, was commissioned to lead those services. On August 28, a meeting was held at the home of future St. Andrew member Robert Schmidt involving several interested WELS families in Middleton. The group agreed to begin exploratory worship services on September 8 in the community room of the Affiliated Bank of Middleton. Pastor Fritz remembers holding services at 8 AM on Sundays while the CLC also was starting a congregation in Middleton at the same time and held services in the same bank later in the day.

A letter requesting names for potential members was also solicited in the *Northwestern Lutheran* that year. This resulted in Gene and Donna Woller and their three children joining the infant congregation. Due to the young ages of the families in the core group of the new congregation, Sunday School classes began immediately with Sunday services. Confirmation instruction also began on Monday nights.

On May 8, 1975, a letter was received from Rev. Norman Berg, Executive Secretary of the General Board for Home Missions, indicating that the congregation had been granted mission status. Eight families of the core group then met with Pastor Fritz on May 13 to choose a name for their church. The decision came down between Bethlehem and St. Andrew. St. Andrew was

chosen because he was the disciple who went and brought someone else to Jesus – a mindset that still shapes and drives St. Andrew over thirty years later. The voting members then elected their first Church Council and St. Andrew had its formal beginning. Since confirmation instruction had already begun, just weeks later, the first confirmation service was held on June 1 with three confirmands. God blessed the young congregation with a strong first year and 1975 closed with a total of thirty-five communicants and fifty-one souls.

By 1976, it became necessary to petition the Synod for a full-time pastor. A request for a graduate was placed. However, there were not enough graduates to fill all the calls that year; so the congregation turned to calling from the field. On August 29 Pastor Frederick Mutterer was installed as the first resident pastor in a special service at St. James in Prairie du Sac. The congregation also managed to purchase a parsonage in Middleton. Also in 1976, a Building Committee was formed and led by Dr. Victor Connors, a leading member of the congregation. The committee searched out possible sites for a permanent chapel. In November the congregation voted to request that the synod purchase 3.5 acres by the Norsthside Elementary School in Middleton. By the end of 1976, the little congregation had grown to sixty-six souls and forty-two communicants.

After many offers and counter-offers, the property was acquired in April of 1977. Pastor Berg of the Home Missions Board recommended the purchase of a modular chapel. St. Andrew began site plans and in November received the “go ahead.”

The Wollers remember this period in the congregation’s life as a tenuous time. Pastor Mutterer was a very dedicated, caring person. Yet, his skills were more in the caring for and tending his flock and not outreach which the little congregation was focused on. When Pastor Mutterer received a call to St. Michael’s of Fountain City, Wisconsin, he decided it was for the

best for everyone involved that he accept the call. On New Year's Day of 1978, the congregation voted to grant him a peaceful release.

Pastor Ehlert of Our Redeemer, the closest WELS Madison congregation, agreed to serve as the vacancy pastor and conduct weekly confirmation classes. Guest preachers were supplied through Prof. Lindemann of Northwestern College. In April, James Naumann who was serving as the assistant pastor at St. Paul's in Algoma, Wisconsin accepted the call to serve at St. Andrew. That August, St. Andrew began what would become a strong tradition in VBS with forty-eight children. During 1978, the Lord added fourteen new communicants and the average attendance was forty-three.

On February 11, 1979, the modular chapel was finally dedicated to the glory of God with a morning service attended by 118 people. Pastor Naumann's cousin, WELS President Oscar J. Naumann, preached. In the evening WELS Vice-President Carl Mischke preached at another special service and Pastor Mutterer returned to conduct the liturgy. It was quite the auspicious start for such a little congregation.

1980 marked the fifth anniversary of the young congregation. A special service was held on September 7 to thank the Lord for their many blessings. Pastor Fritz preached and Pastor Mutterer again returned to conduct the liturgy. Already the modular chapel was becoming quite full and in the fall St. Andrew started offering two services on Sunday. During the summer, one service was held on Sunday morning and another on Monday evening.

1981 became a year of activity and progress toward a permanent chapel. The congregation was given the Mission Board's "go ahead" to start interviewing architects. The Building Committee interviewed several architects and eventually chose to go with Flad Architects, a prestigious firm in Madison that had designed many well known, large buildings

across the city. A young St. Andrew member happened to be an architect at Flad and the congregation chose the firm since someone there had an invested interest in the success of the building. Pastor Naumann remembers the first meeting he and the Building Committee had with the architect. Pastor Naumann briefly described things they wanted in the chapel and made a simple sketch of what he thought a church looks like, not meaning anything by it. The architect suddenly seized the scrap of paper and decided he liked the look of the building. He then drew up a design of the building which eventually was approved. Once the building was finished, the chapel actually won an architectural award from the city of Middleton. "I was just making scribbles and it actually turned into an award winning building!"¹

A Building Needs Committee was formed to apprise the members of the mission of St. Andrew, God's blessing of growth, and his challenge for the future. The congregation responded with commitments toward the Building Fund of \$24,000 in 1981 and \$22,000 in 1982. During this time, St. Andrew intended to wait to build until it could finance a building project on its own, turning down the Synod's offers. However, at this time there was a temporary financial surplus at Synod and Pastor Naumann was instructed to send in a request for building funds. Early in 1982, construction plans for a permanent chapel, along with a \$24,000 down-payment, were sent to Synod. When authorization for taking bids was received, a young member of St. Andrew, Bob Lund, who operated his own housing construction company, approached Pastor Naumann and asked permission to bid on the construction. He had no experience with building such a building but felt the recession of the early 1980s acutely and was desperate for work. Pastor Naumann was understandably hesitant to agree to such a request and allowed Lund to bid on the construction if he understood the risk and danger of taking responsibility for any problems there were with the building. Bob knew the risks and confidently stood behind his work. The

¹ Naumann, James. Interviewed December 3rd, 2009.

congregation boldly chose his bid of \$247,578, again preferring someone with an invested interest in the quality of the building. As construction progressed, congregational members volunteered their time and contributed labor for painting, carpeting, and many other tasks. Lund stayed true to his promises of quality and fixed any minor problem that came up during construction and afterwards. The new church building was dedicated on December 5 of that year. At the end of 1982 the congregation had moved into a permanent building and had grown to a membership of 115 communicants and 146 souls. They had become a recognized fixture in the Middleton community.

During 1983, the congregation continued to finish and furnish the lower level of the new chapel. The first services in the building were conducted with folding chairs and sentiment soon developed for the purchase of permanent pews. \$3,000 were raised for this purpose during the year. Membership by the end of 1983 had grown to 170 souls.

In 1984, the membership began to show many signs of maturing into an independent congregation. During the year, St. Andrew notified the Synod that it would undertake to become self-supporting in 1985. Fundraising for the purchase of pews was completed and pews were installed in the beginning of '85. Since there were so many young couples in St. Andrew, Pastor Naumann that year began an annual marriage camping trip to Camp Philip. This would become a strong emphasis for St. Andrew over the coming years. The Lord continued to bless St. Andrew with new members. At the end of 1984, the membership stood at 147 communicants and 193 souls. The annual ministry costs had grown up to \$73,000.

Over the past several years, the Lord had blessed St. Andrew with an average of 20 new members a year. When asked what factors contributed to this growth other than the obvious work of the Holy Spirit, Pastor Naumann recalled that it was a very active atmosphere. While

there were a variety of age groups in the congregation, it was a very young congregation. He performed only one funeral his entire time there. St. Andrew's atmosphere is and always has been an extremely friendly atmosphere from the moment a visitor enters the door. There was strong lay leadership and the church had its name out there so to speak by being proficient in mass mailings long before they became common place. The city all around the church was booming and Pastor Naumann knew when he left the following year, God had poised St. Andrew to grow rapidly and reach out to many in the community.

At the beginning of 1985, Pastor Naumann accepted a call to serve the congregation of Divine Savior at Shawano, Wisconsin. Upon his departure, Pastor Harold Wicke, retired and living in Sun Prairie, agreed to serve as vacancy pastor. During the six-and-a-half month vacancy a number of calls were returned. During the last call meeting, members asked that Pastor Loren Fritz's name be added to the call list and chose to call Pastor Fritz. This being the circumstances, and given the fact that he had previously served the congregation; Pastor Fritz thought it best to return the call. After much deliberation, the congregation decided to request a seminary graduate. The assigning committee assigned Randy Hunter. Pastor Hunter was ordained and installed as pastor on July 21, 1985 and serves at St. Andrew to this day. By the end of 1985, the congregation had grown to 221 souls and 165 communicants.

In 1986, the Evangelism Committee initiated the Middleton Area Religious Opinion Survey. Nine hundred brochures were mailed to introduce the church to the community. Six hundred homes were surveyed and the results were used as the basis for a letter of invitation to different prospects. The ladies of St. Andrew started a project called "Cradle Roll" in which they would contact parents of children four-years-old and under with birthday, baptism-day, and other similar occasion cards. For the first time, the St. Andrew Youth Group also sent delegates to the

WELS International Youth Rally in Minnesota. By the end of 1986 St. Andrew numbered 233 souls and 175 communicants.

In 1987 it was necessary to add a second Sunday service for the first time in the new chapel. To keep pace with records and information needs, a Zenith personal computer was purchased. Pastor Hunter and the secretary split their time on the computer for word processing purposes.

The most significant undertaking of 1987 was the work of the Mission and Ministry Committee. In January, the committee began the work of developing a new organizational structure for St. Andrew and a plan for continued spiritual renewal for its members. They titled their study "Building the Body of Christ." By the end of the year, the committee had developed a new Constitution, By-Laws, and a new organizational structure for the church's operations. At the Annual Meeting in January 1988, all of the committee's recommendations were adopted. These By-Laws and this organizational structure positioned St. Andrew to maximize its outreach and become the church it is today. A new era in St. Andrew's history had begun. 1987 ended with membership figures of 267 souls and 190 communicants.

Perhaps the most significant event of 1989 was the enacting of a new approach to confirmation ministry that would change how children were trained and families communicated for the next twenty years. Parents Equipped to Teach was initiated with the purpose of helping parents in fulfilling their God-given responsibilities of training their children by equipping them to teach the basics of the Christian faith to their children. After a year of studying and looking at the Biblical principles of passing the faith onto children, the Board of Education determined that it would not only be Biblical but quite Lutheran to equip parents to teach their children before communing. The board wisely took over six months to introduce the concept to the congregation

and get everyone on board. Even So, “I recall at the first session to train parents I made the mistake of asking the assembled parents, “Does anyone have any questions about why we’re doing this?” Wrong question! The whole thing almost derailed right there! But we got through it and got started.”² Pastor Hunter would meet with the parents of confirmation aged children the first week of the month and train them how to teach their children three lessons. Then on the fourth week of the month, Pastor would meet with the children and review the lessons and quiz them. The system taught families that God’s Word was to be the center of their household and it helped to foster open communication between parent and child as they entered high school. This program has helped to shape the service attitude of St. Andrew for twenty years. The program only works if families make it a priority in their life. Yet, in over twenty years, only two families have refused to participate, and both have been for doctrinal differences that eventually caused them to leave the church. 1989 ended with 350 souls and 251 communicants.

1990 marked the beginning of an exciting new venture in faith for St. Andrew. The Spiritual Fitness Venture was offered over the next three years for all confirmed members.

It was a lay-led small-group ministry. Groups of ten people covenanted to meet once a week for ten weeks. Each week, the group discussed insights from a daily devotion book they were all using, insights from another book they were all reading on the mission of the church and to discuss their experiences with three activities: witnessing (each week determining to witness to at least one person), serving (each week serving someone consciously aware that in doing so I am serving Christ) and tithing (each week agreeing to tithe, or some personally determined percentage of income). That was the agenda of each of the ten weeks. Some groups were geographical in nature; some were more age or interest-specific. I believe this was a pivotal event in the life of St. Andrew – demonstrating the focus of the congregation and giving everyone who participated the experience of the blessings that come through the Word. This was also a demonstration of the ministry belonging to the people; since they were all lay-led groups.³

² Hunter, Randy. Interviewed November 30, 2009.

³ Hunter. November 30, 2009.

The venture raised the value of Bible study in the congregation. Over the three year period, a seventy-five percent rate of participation was achieved. Even those that did not attend the study saw how important Bible study was in the congregation.

The Planning for Growth Committee was formed this year to study future ministry needs at St. Andrew and how the congregation could best carry out those ministries – taking into account the history of St. Andrew, trends in area populations, and the experience of others. This was the first of several “mission and vision” study groups that would help shape St. Andrew and its vision. When they completed their work, the committee recommended to the congregation a plan for using current or expanded facilities and staff to meet these needs. While the committee did present different options for the use of its current location, the committee drew the congregation’s focus to the fact that ministry is more than just buildings. The main thrust of their work was to call workers to equip members for ministry. Finally, in the fall of 1990, taking a look at the surrounding demographics and the opportunities they presented, St. Andrew opened a four-year-old preschool, calling Karen Hunter to run it. The busy year of 1990 ended with 374 souls and 264 communicants.

1991 was a year of continued preparation for the future. The Planning for Growth Committee studied and projected the growth of the congregation and weighed the various options for St. Andrew. During this year, the congregation was able to pay off half of its \$300,000 loan. Pastor Hunter was also appointed to the WELS Commission on Adult Discipleship this year, allowing him to volunteer his time in service. In 1992, during its third year, the preschool already needed to move to two sessions a day. A Staff Ministry Study that year recommended adding staff. It began to arrange for an office and housing.

1993 saw an increase in the staff at St. Andrew to meet the Planning for Growth recommendations. Miss Sue Martalock was called to serve as the full time preschool teacher and administrator. Mr. Philip Leyrer also accepted a call to serve as the Minister of Discipleship, the WELS' first staff minister. His job was to train and equip members for service in various ministries, especially leading Bible studies. By 1993, the enrollment of St. Andrew children in Our Redeemer's elementary school had reached twenty children.

When Mr. Leyrer arrived in Middleton, he embarked on an every member visit. While he was getting to know the members of St. Andrew during his visits, he was also using these visits to observe who might be a strong candidate to lead Bible studies.

When potential leaders were identified, I tried to make our request of them to consider this kind of service as serious as the task itself. In other words, I made appointments to speak with them. We looked at the qualifications that God's Word sets down for those who handle the Word, and I asked them to give prayerful consideration to serving in this way. Typically, I did not ask them to answer right away because we wanted them to pray and ponder the request. I believe this approach was appropriate for what we were asking, but in doing it this way we were sending a message from the beginning: Leading Bible study is a privilege and a trust. Do not answer lightly, because if you commit, you are agreeing to be a spiritual leader in this congregation. I also assured them that Pastor and I were there to help them in this service.⁴

In 1994, a repeating curriculum of sixteen different member led Bible studies began. Each course was based off of an eight week quarter. Each leader developed their own course with the aid of Mr. Leyrer and Pastor Hunter. The members owned their given subject and it was not uncommon for someone to be known as "Mr. Jonah."

While I thought treating leaders as individuals was important, we also saw value in the spirit of community. When I left, I believe we had 22 lay Bible study

⁴ Leyrer, Prof. Philip. Interviewed on December 11, 2009.

leaders in place. About three or four times a year, we came together as a group. You could say it resembled an in-service that faculties might have. Sometimes I joked with them about being St. Andrew's Bible study faculty. In those sessions we treated topics that did pertain to everyone. Typically I tried to alternate those large group meetings between pedagogy and doctrinal study. So, for example, if the fall meeting was pedagogical, we might have a session on asking good questions. The next meeting, then, would be doctrinal and that evening we might study a doctrine like sanctification. Prior to the doctrinal meetings, I would often give the members of the group a book to read in preparation (e.g. a People's Bible Teaching volume).

The goal of the large group meetings was to build community among the members who had this service in common and to grow as pedagogical and spiritual leaders. But I did have strong feelings about meeting with individuals as they had need so that we weren't taking a "one size fits all" approach to training Bible study leaders.⁵

Worship attendance had also grown to necessitate three worship services all year-round, along with two Advent and Lenten services during the week.

Our Redeemer Lutheran School enrollment reached thirty students in 1994 as well. At this point, St. Andrew initiated "discussions with Our Redeemer to determine if a "true partnership (shared governance, cost and staff of the school) was possible. In April of 1995, we received the answer that such a shared school was 'unlikely.'"⁶ This prompted St. Andrew to start the Area Lutheran School Study to pursue a joint school with other Madison area WELS and ELS churches. Our Redeemer, Lord and Savior (a WELS church in Waunakee, ten miles north of Middleton), and Grace (a Madison ELS church) took part in the study. After a year of study, the group determined that St. Andrew was the only church that considered a joint school feasible.

In 1995, the congregation celebrated the mortgage burning during a special worship service and a Rodger's organ was purchased. In 1996, it became evident that a clearer vision was needed for future ministry. Forward Through Faith, a group consisting of members and

⁵ Leyrer. December 11, 2009.

⁶ Hunter. November 30, 2009.

workers, was formed to study the mission of the church and ways St. Andrew could carry it out better. The main thrust of their study was that St. Andrew ought to open an elementary school to better reach out to the community. In order to achieve this, the group recommended St. Andrew relocate.

1997 marked the establishment of Site and Facility, School Development, and Finance Workgroups to initiate the Forward Through Faith recommendations. 1997 also saw Our Redeemer enrollment reach forty. The following year, the congregation voted to relocate to a larger site to accommodate future worship and educational opportunities. The congregation then hired an architect to design the new church and school building. As work progressed in 1999 on selecting a building site, the School Development Committee was very busy. Karen Hong and Kim Gnewuch accepted calls to serve as teachers and the school was beginning to take shape in the minds of the members.

The beginning of a new millennium brought about new beginnings for St. Andrew as well. During 2000, St. Andrew purchased twelve acres of land just off of Highway Twelve, one of the major highways of Madison. The community was expanding in that direction and the site offered maximum visibility. The High Road property was sold and finalized in May. Building of the new complex and sanctuary began in May and finished a year later in May of 2001. During this time, the congregation met in a local Marriot and Holiday Inn. Mr. Leyrer also departed this year, accepting a call to Martin Luther College. After Mr. Leyrer's departure, Jeremy Bock accepted the call to St. Andrew and serve as the Development Director and principal of the school. 2000 closed with 460 souls and 342 communicants with an average worship attendance of 320.

The combination sanctuary and school building was dedicated on May 20, 2001. Jane Schlenvogt and Ann Krentz were also added to the school faculty and Westside Christian School opened its doors on August 22, 2001.

After the congregation had relocated to its present location, leadership chose to spend the first year celebrating the new worship location with which God had blessed them. Once the congregation had settled into the new location and Westside had gotten off the ground, leadership turned attention toward staffing the church for growth. A task force was established to develop different options; such as another pastor, a vicar, or a staff minister for Bible study much like Professor Leyrer had been. The task force recommended a Minister of Worship to do two main tasks:

1. Craft the worship experience each week unique to the themes of that week's service and yet respectful of ancient and Lutheran traditions.
2. Equip and enable the hundreds of gifted musicians to serve in worship services.⁷

The congregation came together in a voters meeting in December of 2002 to call a Minister of Worship. During the meeting, a member who had just graduated from Wisconsin Lutheran College suggested adding Kristen Koepsell to the call list. While studying at WLC, Kristen had worked in the Campus Ministry office for two-and-a-half years. Her work consisted of the planning and coordinating of regular chapel services, weekly Vespers services, and special services throughout the year. She also coordinated the student musicians, musical groups, choirs, guest preachers, and student speakers for all these services. She also served as a women's Bible study leader. Since the Minister of Worship was not a common position within the WELS, the voters chose to call Kristen since she already had experience in the areas of

⁷ Hunter. November 30, 2009.

service for which they were looking. Ms. Koepsell accepted the call in January of 2003 and started on June 1. Her first job was taking over working on a unique liturgy based on the Western Rite and focused on the sermon theme for the week.

As St. Andrew continued to build its worship atmosphere over the next few years, Westside continued to grow as well. During 2002 to 2004, three unfinished classrooms were furnished; a softball diamond, volleyball court, and playground equipment were installed. 2006 saw the departure of Jeremy Bock and the arrival of a new principle, Hank Hoenecke and Jonathan Lockman was assigned to Westside as a science and PE teacher. Westside then had three teachers for their upper grades and began a departmentalized system.

In 2005, a new Mission Vision Study group was established. After studying the Biblical mission of the church and various cultural opportunities in Madison, the group recommended calling an additional staff minister and beginning satellite ministry. This led to the assigning of David Hochmuth to St. Andrew in 2006 as the Minister of Spiritual Growth, in charge of fostering Bible studies at St. Andrew.

A Satellite Mission Vision Study group was formed and began to learn about the mission of the church and what others were doing in satellite ministry. The group developed a vision for worship and atmosphere ~~with~~ in the proposed satellite. The original plan for satellite ministry was that of store front churches. The congregation hoped to rent a vacant store front on a busy street with maximum visibility that they could furnish and use for an approachable price. However, during the vision group's work, Lord and Savior in Waunakee decided it could no longer function on its own. During a special meeting in April of 2006 the members of Lord and Savior voted to merge with St. Andrew and allow Middleton to take over Lord and Savior's assets. Right as the satellite vision group finished its study, God placed a second location in their

lap. Although the Lord and Savior campus was not in a prime, visible location, St. Andrew decided this would be an excellent chance to begin satellite ministry. Since the satellite's vision was focused very carefully on reaching the unchurched, the congregation hired a well-known Madison area restaurant and café designer with no church background to advise them on the kind of building he might go to for church. Work began in early 2008 on remodeling the Waunakee chapel to fit St. Andrew's satellite vision. In order to assist getting satellite ministry off the ground, a vicar was called in 2007. Adam Nitz served his vicar year at St. Andrew from 2007-2008, learning from Pastor Hunter and helping to direct work in bringing Waunakee closer to fulfillment. A second vicar, Michael Johnson, arrived in the fall of 2008 to assist with the satellite's first year. On September 28, 2008 St. Andrew, Waunakee held its opening service, led by lay-leader Brian Becker. The worship was an abbreviated version of Middleton's. Brian, the lay-leader, or the vicar would lead the gathering in a live liturgy, starting at 10:30 AM. A DVD of the sermon from the first service in Middleton would then be viewed. The group would then work through discussion questions and learning activities based on the sermon. Although St. Andrew had started the vicar program to help start Waunakee, the congregation enjoyed the experience and decided to adjust its budget in 2009 in order to continue the program. In 2009, Alex Groth was assigned to St. Andrew to continue its vicar program.

God has richly blessed St. Andrew. He has taken the congregation from a group of twenty-six meeting in the basement of a bank, to a mature, mission-driven congregation with an average attendance over 400. The Planning Council consists of ten committee heads, all spiritually mature and strong leaders. St. Andrew enjoys a vibrant worship life with between 150-200 musicians ready and willing to volunteer their services. Every quarter there ^{are} ~~is~~ roughly eight Bible studies available, offering a wide variety of opportunities for spiritual growth. VBS

consistently reaches roughly 200 children and families every year. St. Andrew Waunakee has had a blessed first year. Its tagline “Casual About Church, Serious About God” has summed up well its approach to reaching out to the unchurched. Within in the first six months, Waunakee received into membership its first adult convert and continues to reach out to the community in ways Middleton never could. God guard and keep their work.

Bibliography

Hoenecke, Hank. Interviewed December 15, 2009.

Hunter, Randy. Interviewed November 30, 2009.

Leyrer, Philip. Interviewed December 11, 2009.

Koepsell, Kristen. Interviewed November 23, 2009.

Naumann, James. Interviewed December 3, 2009.

The following pages contain various documents St. Andrew has used to garner support for the calling of workers, and examples of Waunakee's worship life.

TO CARRY OUT THESE ACTIVITIES WE NEED TO:

- Help all members identify their gifts and determine how they will use their gifts in mission.
- Call ministry staff necessary to accomplish this vision
- Align our current organizational structure to best fit this vision
- Monitor facilities to anticipate and respond to church and school growth

SUMMARY

St. Andrew is a lively and growing congregation, blessed with a new building in a highly visible location, all to give glory to God. We need to and will continue to provide worship, education, nurture and fellowship for our family of Christians.

Within our growing community, a great number of people have no participation in faith-based activities. People of St. Andrew can facilitate the growth of God's kingdom only if we sow our seeds of faith in many venues. Jesus told us that some seeds will fall on hostile ground, and some will blow away with the wind, but some will take root and thrive. We cannot control the outcome. We can cast the seed.

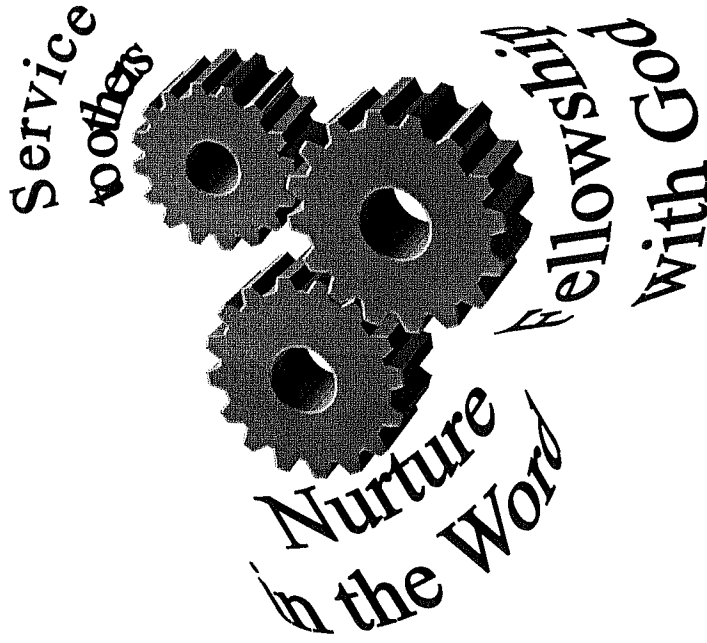
We believe that if we focus on mission, we will thrive. To reach potential new believers with the message of the Gospel, we need to consider ways to move out of our church buildings and into our communities in service to others.

If we asked our neighbors, "For what is St Andrew known?", many might not even know we're here! We plan to change that. We want to be known for truth (through God's Word) and love (Jesus' great gift). To truly have an impact beyond the walls of our building we will focus on outreach activities. We will equip ourselves with new skills and training, so we are comfortable serving in new settings and sharing our faith in Jesus *in our own ways*.

What is our vision for St. Andrew? We are a mission-based, evangelical congregation with blessings to offer members and non-members. In the next five years, we desire to grow personally and spiritually as we enhance our worship, education and fellowship activities. We will help each other love God with our whole hearts, minds and beings, and love each other in Jesus' name. We will provide more outreach activities to reach those in our community not yet counted as members of God's kingdom.

*Just Jesus...
in us,
in our homes,
at work,
at play,
in the community,
wherever we go, and
whatever we do,
for everyone.*

St. Andrew
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st. andrew
mission vision
2010

Mission

Our God-given mission is to help people know, trust and love him and to live joyfully for Him.

To accomplish this mission we will...

- Worship God, following and applying biblical principles of God's truth and love.
- Study God's Word, to strengthen our faith and our ability to serve.
- Serve God as we serve our children and families, each other, our community and beyond by sharing Christ's love.

purpose. We will offer more opportunities for worship, while maintaining a warm and inviting atmosphere that fosters personal relationships.

We will enhance our education programs and provide new training to help our family of Christians share with confidence the message of our salvation through Jesus. We will share our Christian love with others who have not yet come to faith in Jesus through new outreach programs.

We will achieve our vision through:

- Continue lay-led Bible studies and begin in-home Bible studies and fellowship.
- Continue to serve students and families of our community and church through Westside Christian School.
- Strengthen families through specific family and youth ministry programs.
- Develop training for all to increase confidence in sharing God's Word.

Vision

We will be a vibrant, growing family of Christians providing worship that is biblical, inviting, dynamic, creative, and true to God's Word.

We will be known for truth (the Word) and love (Jesus' great gift).

We will nurture the faith of all generations by expanding our educational programs. We will strengthen families through more family and youth ministry programs and Westside Christian School. We will equip all members to share God's Word with others through personal evangelism and by using their gifts and abilities in mission.

We will reflect God's love by expressing by loving each other and carrying that love to our community and beyond through service activities.

The focus of our activities for the next five years will be on personal and spiritual growth, service and faithfulness to God's

SERVICE TO OTHERS / OUTREACH

- Prepare ourselves, as disciples of Jesus, to communicate our *motivation* for acts of kindness (why we do what we do).
- Emphasize outreach, where possible, in all ministry activities.
- Seek opportunities to share Christ's love with others, by responding to community needs.
- Enhance outreach locally, regionally and globally through mission trips, missionaries or by assisting fellow congregations and ministries.
- Expand community service programs through Westside Christian School.
- Explore the mission potential of establishing a sister congregation.

FELLOWSHIP WITH GOD / WORSHIP

- Provide joyful weekly worship gatherings founded on the Word of God, expressed through a variety of means and involving as many people (artists, musicians, theologians, etc.) as possible.
- Provide additional worship opportunities throughout the week.
- Establish opportunities for worship beyond our facilities through activities such as web-based communication, off-site worship and satellite ministries.

NURTURE IN THE WORD / EDUCATION

- Nurture faith through additional inter-generational, age-specific and interest-specific Bible studies and groups.
- Provide resources for personal spiritual growth through regular study of God's Word.

on the other hand, might fill some opportunities to lead worship (Bible studies, leading worship, possibly, guest preaching if gifted for it).

Spiritual gifts, natural talents and skills desired

- 1 A passion for excellence in worship, to apply biblical worship principles and to be aware of cultural trends in worship.
- 2 Strong people skills (interpersonal relationships skills) and communication skills (able to express himself or herself verbally and orally with precision).
- 3 Administrative skills (scheduling in advance, tracking volunteers, etc).
- 4 Communication skills (familiar with database, word processing & desktop publishing programs).
- 5 Ability to read and evaluate music (not necessarily to play or sing, but to assist and organize other musicians)
- 6 Enjoys the challenge of multi-tasking.

Changes in

Pastor Hunter's call

- 1 He remains responsible for doctrine and practice in the congregation and school.
- 2 His primary duties remain: preaching, teaching, counseling, shepherding and equipping members for service.
- 3 Time formerly spent on worship planning will be spend on spiritual growth for adults and children to help us maintain our "WorshipandBiblestudy" culture.

St. Andrew Lutheran
Church

Seeking the lost...

building the faithful

*The recommendation
of the Staff for the
Vision Task Force to*

*serve more people
through a*

*combination of a
pastor and a staff*

*minister to lead and
equip the saints*

Our Lord demonstrates His grace by using people to build His kingdom. We're grateful that He has used the Staff for the Vision Task Force to help us carry out our mission. The Planning Council thanks them for their work, demonstrated here and in their full report, available upon request. May the Lord of the church bless them for the blessings they have provided to us.

- Gerry Beyersdorf
- Becky Davis
- Bob Drayton
- Nancy Ninman
- Paul Onsager
- Karen Teske-Osborne
- Jim Wendorf (Advisory)

St. Andrew Lutheran Church

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Middleton, WI 53562

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Minister of Worship

Background

It's a different world.

Thankfully, the God we worship remains the same. We have a rich heritage of worship that provides us with a "steady keel" of what our Lord seeks from those who worship Him. And we enjoy a wide variety of preferences and styles by which we bring to God the sacrifice of praise.

But it is a different world. Worship planning consumes a major part of our pastor's work hours. Dozens, even hundreds, of our St. Andrew family also serve in worship. Members and guests have high expectations of quality in music, arts, preaching and hospitality. It's a different world.

Our Staffing for the Vision Task Force has studied, prayed over and consulted with others about these changes in the church. As a result, they recommend that we create a team of a Pastor and a Minister of Worship as the first step in serving more people with God's holy Word. This brochure does *not* present the Biblical underpinnings that led to this recommendation. What follows, though, is their vision for the position of Minister of Worship.

Duties

- 1 Study historic Biblical worship and be aware of current trends in worship.
- 2 Plan, write, produce and publish the order of worship, blending historic and contemporary elements into a liturgical framework (currently 184 per year plus weddings and funerals). Equip members of St. Andrew to serve the Lord in our worship services.
- 3 Help members offer their musical gifts (soloists, choirs and a variety of contemporary and traditional music), not necessarily to direct a choir or play an instrument, but to train and coordinate directors.
- 4 Incorporate students and faculty of Westside Christian School into our worship services.
- 5 Assist a Visual Arts Coordinator with planning and equipping those who serve by developing a visually nurturing atmosphere (banners, paraments, colors, etc).
- 6 Train and equip hospitality volunteers (ushers, greeters, hosts) through coordinators.
- 7 Assist a Drama Coordinator with planning, training and equipping.
- 8 Train and coordinate A/V technicians through a coordinator.
- 9 Train and coordinate lay readers.
- 10 Explore the ministry potential of another worship opportunity (Saturday night service?).

Impact on our ministry to guests and members

- 1 We maintain high quality in music, preaching, print and other media, and in the entire wor-

- 2 ship experience.
- 2 We continue to provide what guests most often express appreciation for: a printed service.
- 3 Members find help in leading, serving and participating.
- 4 Our worship style remains blended intentionally and consistently (*content and structure* will remain the same in Lutheran churches, *style* will vary).

Staff relationship

- 1 Pastor Hunter will provide training and work toward a smooth transition of worship planning responsibilities. Pastor Hunter will have final responsibility for all forms of worship.
- 2 Pastor Hunter will supply worship themes and sermon texts and lead the services.
- 3 The Minister of Worship will be accountable to the Planning Council through the Pastor.
- 4 This called worker could be a man or a woman -- the following "Spiritual Gifts, Natural Talents and Skills" are the most important. A woman might bring a dimension to worship sometimes missed by a man (55% of our members are women). A man,

What would this called worker enable our current staff to do?

Our pastor would shift much of the time he currently spends in planning, preparing, leading and promoting Bible studies to the new staff minister. He would then be able to spend more time on evangelism, pastoral care, discipling leaders and developing potential satellite and other ministries.

As more people come to know and love Jesus through our ministries and as we pursue satellite ministries, more will want to serve in worship. Our minister of worship helps them do so.

The focus of this new ministry position is to expand and improve our efforts to help more people — members and non-members — study the Word, grow in faith and serve others.

What about our satellite ministries, like Waunakee?

A satellite ministry is one more way we can pursue God's goals for the church. Our Waunakee site is a piece of the whole mission; a means to the end, not the goal. We are currently developing a ministry plan for the Waunakee site. Whatever plan emerges, the goals will remain the same: worship, nurture in the Word and service to others. This staffing plan is consistent with those goals.

Why a staff minister and not a pastor?

A staff minister will focus on one of the three biblical goals of the church, "Nurture in the Word." A staff minister is a specialist; someone who gives full time attention and expertise to one area of ministry. St. Andrew has experienced rich blessings of such a ministry roles in the past (former Minister of Discipleship Phil Leyrer) and in the present (Minister of Worship Kristen Koepsell).

Task force members

Paul Onsager, Leader
Kristen Koepsell
Susan Skochelak
Karen Teske-Osborne
Wayne Utke
Jim Wendorf

The description of our work and summary notes are available for the asking. Your comments and questions are welcome. Please feel free to contact us at staffing@st-andrew-online.org or the number below.

St. Andrew — Middleton

608-831-8540

st-andrew-online.org

St. Andrew — Waunakee

Staffing for the Vision



recommendation



St. Andrew

November, 2006

What are God's goals for our congregation?

Worship. Our time in worship satisfies our spiritual need to praise God. We listen to Him, talk to Him, receive faith from His work in baptism and holy communion, support each other and share our faith. Our called workers instruct us through meaningful teaching of God's Word, liturgy and music, and provide meaningful ways for us to serve Him in worship services. Our worship life is one of God's greatest gifts to us as the family of St. Andrew.

Nurture in the Word. Time in the Word transforms us. We've regularly offered a variety of Bible studies, equipped leaders and encouraged people to participate in them. There is more, however, that we could do: home Bible studies, systematic review of the entire Bible, different Bible study formats and regular training to better equip our leaders to teach God's Word are just a few.

Service. We serve because He served us. We serve others best when we communicate God's love and God's truth

(for example, assisting a sister congregation with vacation Bible school or helping those in need). If we let our lights shine, God will give us opportunities to share our faith. We can't help but share the love in our hearts with those around us! As we serve others, we not only meet their spiritual needs but we meet our own need to imitate the One who served us with His life.

Of these three goals to meet the spiritual needs of our congregation we believe our strongest suit at this time is worship. What's next? Nurture in the word or service? We believe that if we commit to nurture in the Word then our response will be acts of service (love for God and each other).

What effect would a "nurture in the Word" worker (Staff Minister for Spiritual Growth) have on our ministry?

- Time in the Word grows our hearts of faith. Hearts of faith cannot help but share the joy that is within them.
- As God grows our faith through the Word we desire to serve others physically, mentally, and spiritually. Hearts of faith want to share.
- More Bible study opportunities would be available for St. Andrew members, as well as for friends, family and the larger community.
- We can better equip Bible study leaders.
- As the Spirit nurtures our faith through the Word we are also motivated to serve others. One way we will be able to serve family and friends is to invite them to join us for time in the Word.

More Bible study

More service

Outside of the walls of St. Andrew

What would a Staff Minister for Spiritual Growth do?

- Work with us *individually* to assess personal spiritual health.
- Work with us *collectively* to assess our collective spiritual health.
- Equip the St. Andrew family to study and apply the Word of God at home (e.g., personal Bible reading, home devotion, systematic study of the whole Bible, Faith Stepping Stones, marriage enrichment, singles' life, etc.).
- Help the St. Andrew family reach out to others through group Bible study (e.g., Sunday education hour, weekday Bible studies, home studies, studies at various community locations).
- Equip the people of St. Andrew to lead Bible studies for all ages.
- Carry on and enrich the current Bible study programs (e.g., Sunday education hour, Sunday School, Thursday evening study, mid-week Bible studies, Vacation Bible School, etc.).
- Develop and provide resources for additional Bible studies (e.g., age and interest specific studies, different teaching methods such as online studies, consider the various types of learning styles).

Our Minister of Spiritual Growth will possess the education, training, and experience in God's Word to build up our hearts and help us serve others spiritually, physically, and emotionally.

Path of Worship

11.29.2009

Your Redemption Draws Near!

Church year: First Sunday in Advent

Gathering

Greeting
Advent Gathering Song: "Light One Candle"
Advent Candle Lighting
Advent Gathering: "Light One Candle"
Confession of Sin & God's Forgiveness
Statement of Faith: Apostles' Creed

God's Word

Scripture reading: Genesis 15:15-17, 22-29
Children's prayer & dismissal
Message: Your Redemption Draws Near
Learning from each other

The Lord's Supper

Words of Institution
Receiving Communion

Thanksgiving

Prayer Requests & Prayer
The Lord's Prayer

Sending

The Lord's Blessing
Sending Song: "The King Shall Come"

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Learning from Each Other

1. In Luke 21:25-36, Jesus makes a double-prediction: Jerusalem will be destroyed (40 years later) and the world as we know it will end (yet to come). The destruction of the city was a sign that more was to come. Determine the double prediction in the following passages: A) Leviticus 16:15-17 and Hebrews 9:23-26; B) Exodus 25:8, 9, 23-31 and John 6:31-35, 6:12.
2. Some teach that Christ will establish an earthly kingdom for 1,000 years before the world comes to an end. Use Matthew 25:31-46, John 18:36, and 1 Thessalonians 5:1-3 to refute this theory.
3. For many, Christmas is stressful. Apply these truths to worries and tensions of holidays and family gatherings: Psalm 34; Matthew 6:25-33; Colossians 3:12-17.
4. Jesus used the parable of the fig tree to underscore the importance of seeing the signs of the coming age. Summarize what you learn from Jesus' parables in Luke 12:35-40 and Matthew 25:1-13.
5. Christ warns, "be always on the watch." But that can be difficult. Create a list of things, people or practices that help you remember that this world isn't all there is.

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St. Andrew

WAUNAKEE

Who are we?

We are a community of confessing believers in Jesus Christ who are following God's desire that we gather regularly under qualified leadership for preaching and worship and then we scatter to evangelize and care for others. We observe the biblical sacraments of baptism and communion, are united by the Spirit for mission in the world and disciplined to live out the great commandment (love one another) and the great commission (make disciples) to the glory of God.

This doesn't look like church.

Throughout history the church has "looked" many different ways. Ethically and throughout history, all that God requires of the gathered church is to love Him, be faithful to His Word, celebrate the sacraments and do it with love for each other. Other than that, He isn't concerned about pews or couches, pipe organs or guitars, big screens or coffee. This is church.

I want to know more.

Come to worship. Attend a Bible study or join a NETwork group. Participate in a service project. Come to a social activity. We want to get to know you, too! To receive the Cross Currents monthly newsletter and/or weekly email ministry updates, fill out the attached information card and put it in the offering basket or email us at info@casualaboutchurch.org

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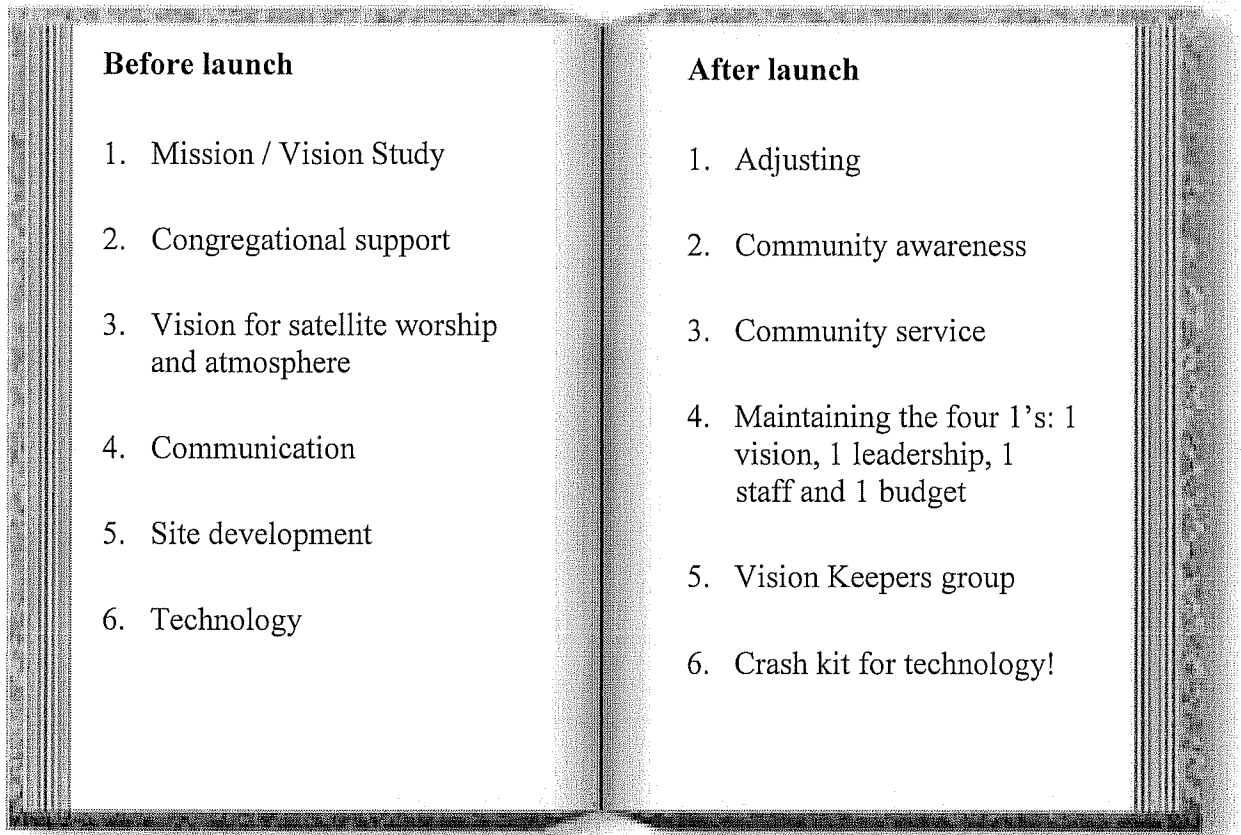
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Developing Satellite Ministries

reaching more by getting smaller

Brian Becker, Alex Groth, Sarah Homan, Brad Hougaard, Randy Hunter, Kristen Koepsell



| Before launch | After launch |
|--|---|
| 1. Mission / Vision Study | 1. Adjusting |
| 2. Congregational support | 2. Community awareness |
| 3. Vision for satellite worship and atmosphere | 3. Community service |
| 4. Communication | 4. Maintaining the four 1's: 1 vision, 1 leadership, 1 staff and 1 budget |
| 5. Site development | 5. Vision Keepers group |
| 6. Technology | 6. Crash kit for technology! |

Key questions before you start

- What is our vision and what are our goals?
- What are our boundaries – we won't step over
- What is our target audience?
- What will make this a preferred venue?
- Whom can we model?

St. Andrew is blessed by being a “regional” church

- Our location means people from all over Dane County know us.
- We are able to help people in dozens of communities.
- Our size (we are larger than 95% of Christian churches in the US, larger than 93% of WELS churches) means we can offer a variety of programs and still accommodate those who want to remain anonymous.

But St. Andrew can reach more people by getting smaller

- The drive-time barrier. We can serve people who live beyond a reasonable drive time, but those people have more difficulty practicing “come and see” evangelism and those people have more difficulty participating in mid-week ministry.
- There’s a difference between church leaders and most people: leaders like it big, most people like it small.
- Our culture has broken into smaller segments; one size no longer fits all.
- Video venues allow us to “make little large.”

Benefits

We can....

- Grow larger *and* stay smaller
- Be brand new *and* be a trusted brand in the community.
- Conduct ministry for less cost *and* with greater diversity
- Staff with generalists *and* specialists
- Keep the big church punch *and* develop the new church vibe
- Move there *and* stay here
- Meet more needs *and* offer more support
- Do more outreach *and* realize more maturity
- Bring together the best aspects of larger churches smaller churches
- Increase the total number of available seats during prime worship times
- Increase options of locations and possibly worship style, even differentiating from other Christian churches in town.
- Provide a more intimate setting to connect people with people.
- Overcome geographical barriers – possibly reaching people who wouldn’t travel to the original location.
- Help untapped talent to emerge each time a new venue or site is opened
- Mobilize volunteers through an added variety of ministry opportunities
- Accelerate the climate of diversity, creativity and innovation for ministry
- Improve our stewardship of funds and resources (staff, leaders, facilities, etc.)
- Extend into niches in our community: nursing home, hospital, apartments, etc.
- Better see ourselves as a part of a larger kingdom mission
- Model and train people for planting new churches elsewhere
- Provide a pipeline for developing future leaders and staff

Challenges

- Don’t underestimate the work involved...or the cost
- Shift in how pastors function
- Maintaining the 4 ones: 1 vision, 1 leadership, 1 budget and 1 staff
- Giving appropriate attention to the flagship site so it doesn’t fall behind
- Don’t create loyalty to a style or venue, but to Jesus!
- What to do about special events and holidays?

Surprises

Expected:

- A coffeehouse feel – mostly younger people.

Reality:

- An unexpected audience – a cross section of members
- Don't waste time trying to create buy-in; just do it.
- Zero resistance – adding a venue/service is always easier than taking a choice away.
- An end to complaints about growth – nobody likes congestion (or someone taking your seat!)
- An end to worship wars – get your narrow-casting music and style
- The sanctuary still needs attention – If all the excitement is “out there” at the satellite and the live venue never changes, you'll get locked in time. Communication adjusts to the audience in front; if the live venue is “locked in” then the preacher might ignore others. Better to think of this as the flagship venue.

Lessons learned

- Enveloping a satellite ministry into the total congregational ministry may best be facilitated by developing an organizational structure customized for it.
- We needed to be even more flexible than we thought we were!
- Don't launch until worship and educational ministries are ready – we launched with worship and planned to develop education later.
- This takes more people than we thought.
- There will be an increase in workload for the staff.

What's different about a video venue?

- Live worship
- Recorded sermon
Murphy lives in the live-feed
If recording on Saturday, preachers says “today” instead of “tonight”, wear same clothes as on Sunday!
- Thursday or Saturday provides feed for Sunday AM. The Leader of the satellite venue doesn't hide it or advertise it. “Let's join Pastor Hunter in today's message,” and cut in during prayer before the sermon.
- The reward element: what makes this venue better?
Never start a venue without knowing why someone might prefer it.

- Freedom and flexibility
With a recorded message, the video venue isn't a slave to the main sanctuary's schedule.
- On-site
A small church feel with all the programs/vibe and amenities of a large church.
- Off-site
A church plant without the high cost of a preaching pastor (in terms of emotional energy. Rather than a person who can lead, shepherd and teach the on-site man can concentrate on this shepherd role.
- A pastoral presence or a tribal chief
Provides a sense of _____, _____, _____.
Especially during times of struggle. A video venue or campus pastor is not an emcee. He says, "I hope I can help you baptize your baby, help you" Etc., and not constantly referred to the main campus pastor. He needs darting eye; to watch not just that lamb but the whole flock.

Vision for Worship Atmosphere

We hold to two values: faithful to the message of the Bible and loving toward others, including those who aren't interested in what we would call "traditional" church. Our vision is to gather in a casual atmosphere that reflects our privilege of Jesus' words, "I have called you friends." We intend to create such an intimate atmosphere through

- **colors and textures;**
more "local coffee house" and less "gothic cathedral."
- **style of dress;**
less "dress for success" and more dress for dinner with friends.
- **seating;**
less "Greyhound bus" and more "dinner theater."
- **food and drink;**
less "pot luck" and more Starbucks, juice, fruit and bagels.
- **technology;**
less "whiz bang" and more subtle communication through state of the art visuals. As ancients told the story through stained glass, we tell the story through projectors and screens.
- **interaction of worshippers;**
less watching and more conversation between God and people and between person and person.

Vision for Worship Service

- worship leaders;
less "sage on the stage" and more "let's humbly seek the truth in God's Word"

- **music with a purpose;**
less to preserve a history and more to communicate the gospel
- **musical style;**
less “1950’s redone” and more drums, bass, acoustic and electric guitars, keyboard, violins, etc..
- **liturgy that doesn’t feel like it;**
less “the way we’ve always done it” and more simple, consistent sequence of key biblical worship elements: Word, prayer, praise, confession and forgiveness, sacraments?)
- **participation of worshipers;**
less “sit and take it” and more “we all do it together”
- **timeframe;**
less need to be done in an hour and more lingering as long (or as short) as feels necessary; “worship until we’re done”
- **message format;**
less sermon and more Bible study with discussion
- **message content;**
always who God is, what He has done for you, what you can do in response
- **non-exclusive attitude;**
less “church” vocabulary and more straightforward explanation of God’s truth;
less assuming that you know the stories and more understanding that we’re all learning together;
less acting like we have all the answers and more willingness to explore tough questions from God’s perspective
- **community;**
less anonymity (unless one wants it?), more real relationships for support and encouragement in faith and life

What can the church learn from our culture (think Costco)?

- People are drawn to quality.
- People are drawn to options.
- People are drawn to personalization – *I find I can get what I want.*

Four powerful cultural changes have affected our ministry:

1. **Changes around the automobile** – fuel prices and the go green movement
2. **The rise of the service industry** – franchising maintains consistent quality. (Don’t let the drive for excellence paralyze you; excellence is a tool but not the point. Quality is a function of the size of the venue.)

3. **The narrow casting of FM radio and cable TV** – the baby boomer generation tended to be “monolithic,” similar tastes and styles. Current generations tend to be “mosaic” – having grown up with choices they expect to find their own style, not accommodate others’. This may work for or against “blended” worship.
4. **Mass customization** – People want what they want. Is that right? Maybe not. Is that mature? Maybe not. Let us remember Jesus came for the weak and immature.

Questions to help us shape the future of satellite ministries

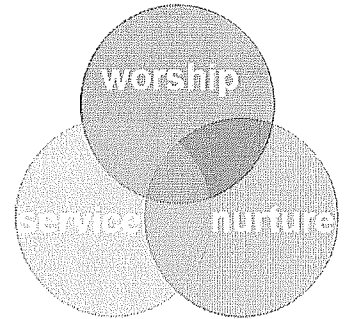
1. Will all worship services be at the same campus?
2. Will all worship service be in the same language?
3. Will all locations be designed to have a similar feel? What differences would we not allow? Allow? How different will the satellite location be from the original?
4. How much change will we allow in the way things are done at the *original* location?
5. Will all worship services have the same preacher?
6. Will all worship services be within a certain radius? How far are we willing to extend ourselves: other rooms on this campus, other communities, counties or states?
7. Will all satellite campuses be connected to the original campus? How? How centralized will we be?
8. Will all satellite locations receive funding according to a formula?
9. How much control will the original location maintain? Do we consider satellites to be more like a branch, a franchise or a licensee?
10. How much momentum will we look to see before determining that a new satellite site is viable?
11. How soon do we expect the satellite site to move from being a resource drain to being a fully contributing resource?
12. How many people (leaders, artists) need to be in place before we launch a new site?
13. How will we prevent a loss of quality in the new site, and what defines an unacceptable level of quality?
14. How much money will it take to birth a new site, both for launch and continuing funding, until it reaches a point of self-support?
15. Who will determine when a satellite site has failed and what are the criteria for evaluating success/failure?

Ministry Description -- Our Shared Vision for Ministry

Satellite Ministry Vision Keepers

Purpose of this ministry

Focus the satellite ministry on the *mission* of the church and develop the satellite ministry in ways consistent with the *vision* of the satellite.



Goals of this ministry

- Provide participants in this location with a “go-to” group for ministry suggestions.
- Facilitate open communication between the participants and the pastor and staff; being careful not to “get caught in the middle,” but providing helpful connections.
- Serve as a link between this campus and the Planning Council.

Desirable qualities

1. Spiritually mature
2. Good communication skills (listening and responding)
3. Proven ability to accomplish work through others
4. Skilled in interpersonal relations
5. Demonstrates strong organizational gifts
6. Believes in the mission and vision of the congregation and its satellite ministry

Support and accountability for this ministry

1. Supported by the St. Andrew staff
2. Report to the Planning Council (or senior pastor)
3. Operate under the beliefs, teachings, and policies of St. Andrew

Term of service

- One year

Tasks of this ministry

1. Receive communication from participants in the satellite ministry; especially ministry suggestions.
2. Meet once a month to evaluate the ministry suggestions based on the criteria of a) consistency with vision and b) the priorities of the Annual Plan.
3. Communicate the ministry suggestions with appropriate staff and service groups.
4. Work with the service groups of the satellite to facilitate the accomplishment of their ministry, troubleshooting breakdowns as needed, bringing needed assistance to bear when additional help is called for.
5. Submit an Annual Plan for Ministry to the Planning Council
6. Through service groups, see to the work of the Annual Plan for Ministry.
7. Track progress in progress toward the mission/vision and the Annual Plan.

Fulfilling our God-given mission

1. In one sentence, what is the mission of our church?

2. Name five core values of our church

3. Name one unique mission God has called our church to accomplish.

4. Describe what sets our church apart from the other churches in our community.

5. List seemingly insurmountable obstacles our church currently faces.

6. List outstanding opportunities that, in your mind, are ripe for our church to pick.

7. State the one compelling thing that drives the key leaders in our church.

8. How will opening a second campus impact the answers to the previous questions?

Presented by

Brian Becker, Alex Groth, Kristen Koepsell, Sarah Homan, Randy Hunter, Brad Hougaard

*St. Andrew exists to help people know God better,
trust Him more and live for Him joyfully
in worship, education, fellowship and outreach through
the power of the gospel in word and sacraments.*

*www.st-andrew-online.org
www.casualaboutchurch.org*