



Congregational Information Form

To be completed by congregations seeking new pastoral leadership.

Purpose of this form

This form is to assist a congregation to present information concerning itself to prospective candidates for a pastoral leadership position. Completing the form will also assist the pastoral search committee in self-understanding as they assess the strengths and weaknesses which may exist at the time of pastoral transition.

I. Information

A. BASIC INFORMATION AND CONTACTS

1. Name of church

Chapel Hill Mennonite Fellowship

Mailing Address	<i>P.O. Box 2145 Chapel Hill, NC 27515-2145</i>
Street Address	<i>110 N. Elliot Rd. Chapel Hill, NC 27514</i>
Church telephone	<i><u>(919) 357-5496</u></i>
Email	<i><u>chmennonite@gmail.com</u></i>
Website	<i><u>https://chapelhillmennonite.org</u></i>

2. Chairperson of search committee

Kathy Roberts

Address	<i>309 Parkside Circle Chapel Hill, NC 27516</i>
Telephone	<i><u>(919) 525-7294</u></i>
Email	<i><u>katherine.roberts.nc@gmail.com</u></i>

3. Area church / conference

Central District Conference

Name of area church / conference minister assisting your church's search committee

Doug Luginbill

Address 1015 Division St.
Goshen, IN 46528

Telephone (574) 534-1485
Email confmin@mcusacdc.org

4. Year in which the congregation first began meeting or was organized

2002

B. MEMBERSHIP

1. Worship attendance

Average worship attendance (12 mos): 40-50 (Pre-pandemic: Around 80)
Highest attendance (12 mos): 80
Lowest attendance (12 mos): 25

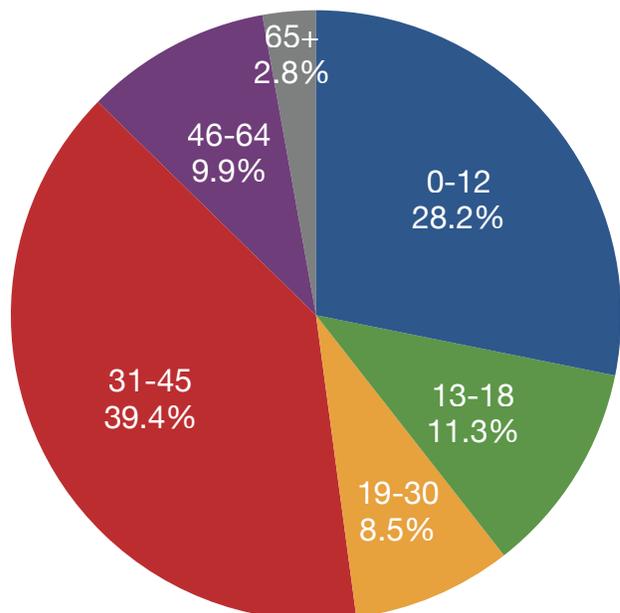
2. Member counts

Total current members: 79
Nonresident members: 41
Resident members: 38
Children (not members): 25

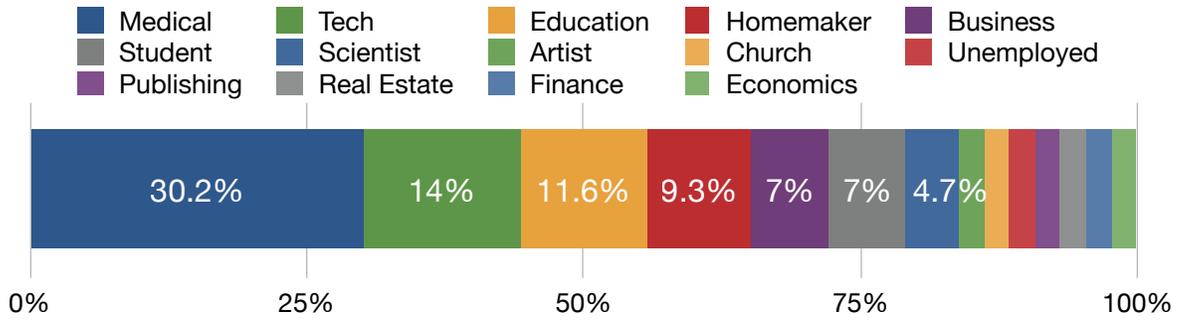
3. Age of members and children

0 - 12: 20 (28.2%)
13 - 18: 8 (11.3%)
19 - 30: 6 (8.5%)
31 - 45: 28 (39.4%)
46 - 64: 7 (9.9%)
65+: 2 (2.8%)

Age of Members and Children

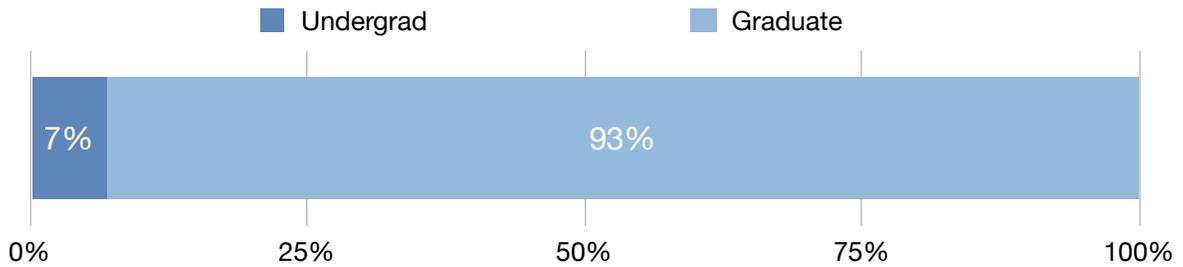


4. **Occupational profile** (ages 19 and up)



Medical / Public Health:	13	(30.2%)
Tech Industry:	6	(14%)
Education / Administration / Teacher:	5	(11.6%)
Homemaker / Stay-At-Home Parent:	4	(9.3%)
Business / Manager / Proprietor:	3	(7%)
Student:	3	(7%)
Scientist:	2	(4.7%)
Artist / Writer:	1	(2.3%)
Church Institution / Minister:	1	(2.3%)
Unemployed:	1	(2.3%)
Publishing:	1	(2.3%)
Real Estate:	1	(2.3%)
Finance:	1	(2.3%)
Environmental Economics:	1	(2.3%)

5. **Educational level**



Up to and including high school	0%
Undergraduate and/or some college	7%
Graduate degree and/or some graduate school	93%

6. **Racial and ethnic composition of the congregation:**

(Race)	Asian	2.8%
	Latinx/o	2.8%
	White	97.2%
(Ethnicity)	Hispanic or Latino/x	8.5%
	Not Hispanic or Latino/x	91.5%

C. LEADERSHIP

1. Identify the present staff position for which you are seeking a candidate.

Lead Pastor, Full-time

2. Two previous persons in the above position:

Name	<i>Isaac Villegas</i>	Dates of service	<i>2006-2022</i>
Name	<i>Steve Jolley (quarter time)</i>	Dates of service	<i>Approximately 6 mos. during 2003-2004</i>

Comment on the transitions experienced by the above staff persons. What were the reasons for their assignments ending? How were the transitions handled?

Steve was in the position for a short time, and he was working quarter time for CHMF. He was the first pastor at CHMF, and while he was pastoring, he was also commuting to Harrisonburg, Virginia several days a week to teach at EMU. During that time, he decided to switch careers to become a full-time builder. After Steve left the position, we went back to having no pastor until we hired Isaac.

We hired Isaac part-time when he graduated from Duke Divinity School and was starting to look for work and think about his next steps. The position eventually grew to full-time. He is now leaving because he's ready to do something new — he is beginning a PhD program at Duke in Fall 2022.

3. Did your congregation follow the Pastor Salary Guidelines recommended by the denomination for the previous pastor?

Yes. We also pay for healthcare coverage and contributions to retirement.

4. Identify other staff: (assistant/associate minister, lay ministers, administrative assistant, custodian, musicians, youth)

Title:	<i>Children's Coordinator</i>
% of full time:	<i>Less than quarter time (~5 hours per week)</i>
Responsibilities:	<i>Start and maintain youth group for middle school and high school kids; Organize and manage staffing of Sunday school; Ensure compliance with CHMF's Child Protection Policy; Incorporate children into worship services through children's time, etc.</i>
Years served	<i>Spring 2020 - Present</i>

5. Describe housing options for the above position: Is there a parsonage or a housing allowance (US) or housing credit (Canada)? Is the person free to choose between these options?

There is not an additional housing allowance above and beyond the annual salary, but at the pastor's choice, the congregation will designate a percentage of the annual salary as a housing allowance so it can be claimed as such for tax purposes.

II. Interpretation

- A. Describe the commitment of your church to Anabaptist/Mennonite faith. How does this contribute to strengthening your ability to join God's mission in the world?

CHMF has firmly situated itself in Anabaptist theology, evidenced by some of the following commitments and practices. We are committed to non-violence and advocate for peaceful solutions in situations where aggression and violence may be viewed as the path of least resistance. We recognize that the quick resolution to a conflict often precludes conversation between parties in conflict. Patience is a virtue we attempt to embody both in our wider witness to the world and more particularly in our practice of consensus decision-making, which is the standard for congregational decisions. Prior to communion celebration, we are committed to preparation in the form of acknowledgement and reconciliation for any wrongs that we may have committed to or against one another. CHMF takes seriously its commitment for all to be "at peace with one another and with God."

CHMF welcomes all of God's creation into our fellowship. We affirm the full inclusion of LGBTQ+ individuals in our church community and welcome the diversity this creates among our fellowship.

Our practice of mutual aid to each other and to our community is another manner in which CHMF is committed to our Anabaptist theology.

Finally, we have a theological commitment to simplicity in worship and in other expectations for our congregation. We try not to place expectations on each other that are overtaxing. We follow the same order of worship and sing a lot of acapella, we choose to rent rather than own a building, we work around the schedule and expectations of the church that owns the building, and if we don't have the enthusiasm, energy or time for something, we let it go. Our ego is not wrapped up in doing a specific thing or having it look shiny and polished.

- B. What is the vision for your church? What are your priorities that shape the church's ministry?

Our website states it this way: "God calls us to embody the love of Christ through our worship, fellowship, and witness in our neighborhoods and the world. This love transfigures us into an egalitarian community of peace where all people are welcomed as bearers of grace, where every person is received as a gift from God. In our gathering we await the Holy Spirit to lead us into God's mercy and justice for the world."

CHMF's formation as a congregation about 20 years ago required that we embrace and practice, in real terms, the "priesthood of all believers." During the first few years, CHMF functioned with shared leadership. All of the tasks of the church were assumed by members or attendees. Weekly worship used a preaching rotation and the inclusion of all members to carry out the service. That sense of involvement continues in the encouragement of congregants to practice service or ministry where their passion and gifts call and allow.

CHMF views itself as an "equipping" and "sending" community. Given our long-standing relationship to Duke Divinity School, our congregation has nurtured/mentored many individuals who have left our church to move out into service in other places. The inclusion of so many in the congregation in the work of carrying out our church life together has equipped several individuals for their current service in the broader church and its institutions.

- C. What is your view of the pastor's role in the church? Are there special gifts in ministry which you hope will be fulfilled? How do you expect the pastor to be a representative of the congregation beyond the congregation?

CHMF sees the pastor as the one among us whose gifts allow her or him to carry out those functions that are unique to the leading of a faith community. Those gifts that are particularly important to our congregation are pastoral care, preaching, and an aptitude for conflict resolution. We view our pastor's primary commitment to the congregation and its welfare. CHMF is a congregation with vast resources that will benefit from a pastor whose leadership style has the capacity to listen and help create a mutually shared vision, and then move the congregation forward collaboratively with that vision.

Our experience of joining with other congregations outside the Mennonite church is crucial to our identity in the broader civic community. It is our expectation that our pastor will be engaged in ecumenical relationships both at the local and state level where possible. Additionally, we value a pastor whose leadership style would connect us with the broader community with opportunities to serve and then motivate/lead the church into those places of service.

One of the simplest ways to describe our present need is that we need a pastor whose immediate task is inward-facing with a view toward developing and helping to lead the execution of a congregationally supported vision.

- D. Recognizing our differing theological orientations as persons and as congregations, make a brief statement about your congregation and the overarching theological commitments important to you.

In addition to the response to A, one of CHMF's greatest assets is the commitment to patience and charity toward differing theological orientations. Over the years, our congregation has become a place where many people outside the Mennonite tradition have found a home. While we hold firmly to many traditional Anabaptist beliefs and practices, our congregation has been enriched by the diversity brought by the lives and stories of those who have come among us. Patience in the struggle of "faith" is one of our greatest attributes and strengths.

- E. Church morale: Assess the spiritual and emotional health of the congregation. Are relationships among members wholesome and harmonious? Is there openness to new ideas and ways of doing things? Would everyone agree with your answers?

As a result of the pandemic, our congregation's emotional and (by virtue of its close relationship to it) spiritual health are fragile and not as robust as they have been in the past. Some relationships have been strained and others appear to be lost or at a significant distance, and those may or may not be recovered. Since the pandemic has demanded new ways of being church together, our congregation is open to new ideas and ways of doing things. We do, however, have some practices to which we are very committed and would require a good deal of discussion and discernment before trading for something new. In those cases, our ability to discern together has been a strength in the past with changes we've faced.

- F. What changes or trends do you envision for the congregation over the next five years? Do you have any other comments significant in the process for looking for new pastoral leadership?

Beyond the obvious change of a pastor, CHMF is probably in a place where the vision of the next five years will be shaped and influenced by the individual who comes among us to serve as our pastor.

III. Organization / Ministry

A. CHURCH STRUCTURE

1. Identify the primary governing body (council, board, elders) which represents the church.

Name	<i>Congregational Life Meeting</i>	<i>Deacons</i>	<i>Officers</i>
Meets	<i>Every other month *</i>	<i>Monthly *</i>	<i>Ad Hoc</i>
Avg. Age	<i>40</i>	<i>40</i>	<i>40</i>
F / M	<i>Approx. 60% F, 40% M</i>	<i>50% F, 50% M</i>	<i>66% F, 33% M</i>

** Additional meetings called as needed*

2. Identify five other significant leadership/programming bodies: e.g. trustees, deacons, elders, commissions, councils, boards, committees.

<i>Worship Committee (7)</i>	<i>Meets Quarterly</i>	<i>Avg. age 40</i>	<i>F / M 43% / 57%</i>
<i>Children's Committee (5)</i>	<i>Meets Quarterly</i>	<i>Avg. age 40</i>	<i>F / M 80% / 20%</i>
<i>Hospitality Committee (5)</i>	<i>Meets Ad Hoc</i>	<i>Avg. age 40</i>	<i>F / M 100% / 0%</i>
<i>Building Committee (3)</i>	<i>Meets Annually</i>	<i>Avg. age 40</i>	<i>F / M 33% / 66%</i>
<i>Finance Committee (5)</i>	<i>Meets Annually</i>	<i>Avg. age 40</i>	<i>F / M 40% / 60%</i>

B. WORSHIP AND MUSIC

1. Describe your worship service

We meet on Sundays at 5pm. Sometimes there is Sunday school at 4pm, before the service.

Our service:

We begin with a call to worship, welcome, and opening prayer by the worship leader. We continue with chosen scripture readings for the day, which are always read by different church members. Scripture choice follows the Revised Common Lectionary, but deviates from that sometimes when our pastor or worship committee or congregation decides to do a focused study or theme.

We sometimes have a children's story. The scripture/story is followed by a congregational prayer where we lift up current issues in the world.

Following that, there is a sermon, often by our pastor, but sometimes by other church members.

After the sermon, we open up the floor to responses to the service (sermon, children's story, prayer, etc.) Following that, we open up to prayers from the congregation. The person in charge of sharing/prayers listens to everyone and then gives a prayer.

If it's the first Sunday of the month, we have tithes/offering which is often accompanied by music, e.g. piano. Piano music is also sometimes played for prelude and postlude.

At the end we have introductions and announcements, and the benediction, by the worship leader.

Throughout the service, the congregation sings hymns chosen by that week's music leader.

Each part of the service (prayer, music, etc.) is done by different church members. We assign everything via a Google doc. The worship leader for that week will remind people of their roles and ask for volunteers for the bible readings, a few days ahead of Sunday.

2. What role does music play in your congregation?

Music gathers us together and helps us address God in the same voice. It also provides a way of marking different aspects of our worship — gathering, sermon response, sending etc.

Music plays a central role in our worship, in part because it communicates without being explicitly attached to a doctrinal statement. In other words, people in a given congregation can join in singing without worrying if it states particular beliefs. Apart from its inherent aesthetic quality, music draws people together in worship. "Voices Together" emphasizes this in its name.

Times when music plays a part of our worship service include camp-style songs with kids before Sunday school, hymns throughout service (gathering, during scripture, sermon response, sending), 5th-Sunday hymn sing services, singing The Doxology as a prayer before shared meals, and occasional special music. There have also been spontaneous gatherings of congregants singing hymns at the bedside of those who are ailing.

3. What song books/collections of music does your congregation use?

Voices Together, sometimes Hymnal: A Worship Book

4. Name the musical instruments used in worship and other events (piano, keyboard, organ, guitar organ, drums, handbells, violin, etc.)

Mostly a cappella with piano/guitar/violin available, and other brass/string special music on occasion. The congregation prefers standard hymnody, and doesn't use many gospel or praise songs.

5. Identify choirs and/or music groups

No official groups. Pre-covid there were pickup choral groups to learn new hymns and a children's choir. There is also a shape note singing group that has been meeting unofficially sometimes before or after church.

C. CHRISTIAN FORMATION

1. Describe your approach to Christian Formation

Number of children's classes	1 *
Number of youth classes	1 *
Number of adult classes	0
Total Sunday school enrollment	10 - 15
Average total attendance	8 - 10

** Currently we teach one combined class of Sunday school every other week. We break the middle and highschoolers into a separate group for a half hour to discuss the theme of the week and/or to discuss a book they are reading in common.*

What curriculum resources are used by these classes?

*We are currently working our way through *Let the Children Come to Me: Nurturing Anabaptist Faith Within Families*. In the past we have used the *Shine Bible*, *Godly Play* and individual teachers have used their own materials/inspiration.*

2. How does the congregation attend to the formation needs of persons of all ages?

Our congregation has an intergenerational culture and approach. Children attend worship from a young age and participate in reading scripture, helping pass the offering plates and the microphones during sharing time and offer their own concerns and celebrations during sharing time.

We see worship and participation in our church community as a means of formation. Children got to know and participated in fundraisers for a woman we sheltered in sanctuary for two years and they have participated in mutual aid projects within the congregation (helping with moves, building repairs, attending the sick and the dying).

We have a youth group that got started about two years ago, during the pandemic shut-down. It is for middle and highschoolers and meets once a month. They have done two fund-raiser events, discussed non-violence with our Pastor, and otherwise meet to play games, enjoy each other's company and celebrate the holidays.

We have a children's story/lesson during worship for the youngest children. This occurs a couple of times a month.

A shape-note singing group has formed in the past year and meets before church most Sundays. This group draws people from the larger community as well as from the congregation.

Before the pandemic, we had an adult Sunday school class that met regularly at the same time as children's Sunday school.

3. What other opportunities are there for growth and transformation?

We held our first book club for highschoolers this winter. We have held a Baptism class in the past and there are plans to form another one in the future. Our sanctuary work with a woman from Honduras for two years was transformational for people of all ages.

Writing letters to prisoners during Sunday school has been a way to open our children's eyes to issues concerning incarceration and the death penalty.

This fall we had our first church retreat (in a while) in the mountains of NC. It was an opportunity to reconnect and relax together after being on zoom church for more than a year. We have had retreats in the past as well, one in 2009 in the mountains and a women's retreat at the North Carolina coast in 2020. We would like to have a yearly retreat going forward.

4. Describe the involvement of youth in the life of the congregation.

The youth assist with lectionary readings and with helping carry microphones during sharing time. They attend worship and participate in small group meet-ups. Youth lead worship by themselves once a year. Because our congregation has an intergenerational culture, youth are formed by nearly every aspect of our congregational life.

Does your church support and send young people to Mennonite camps, area church/conference and colleges?

We do not send our children to Mennonite camps because they are geographically too far away, but we are sending a large contingent of our children to a local Methodist church camp during the same week this year.

In the past, we have sent youth delegates to Mennonite World Conference. This year we plan to send a highschooler to the MC USA meeting. We are interested in sending a group of youth to the next MC USA Convention.

Our oldest kids are in late high school, so we haven't sent any youth to Mennonite colleges yet.

5. Does your congregation have active small groups? If so, describe the number of groups, focus of the groups and how often they meet.

We do have active small groups. They are just starting to get back together again after a hiatus during the COVID lockdowns. They meet twice a month and are organized geographically — one in Durham, one in Chapel Hill. The focus is dinner and fellowship.

6. What men's/women's groups are active?

None. Men and women meet in small groups occasionally for weekends at an Airbnb, camping in the mountains, or time at the beach.

7. What ministries do you have for children, youth and young adults over 18, etc.?

None.

8. In the next five years, do you anticipate a membership increase, stability, or decrease? Why?

We anticipate stability and, with a new pastor, potential increase. Our congregational attendance has decreased during COVID.

D. OUTREACH AND EVANGELISM

1. Describe how you cultivate the visibility of your church in the community.

The congregation's visibility in the community comes both from our ministry activity and from our involvement with interfaith organizations like the Inter-Faith Council and the NC Council of Churches.

2. Describe how you connect to seekers and make new disciples.

When people come to church for the first time, we welcome them. Most individuals who attend several times are quickly absorbed into church tasks — preaching, reading, nursery or Sunday school volunteering, participating on one of our committees (children's, hospitality, worship).

3. Describe your congregation's ministry in and with the community.

In the past we prepared meals for homeless at the Inter-Faith Council cafeteria in Chapel Hill on a regular schedule. Later, we worked with Open Table Ministry to furnish meals for homeless on a regular schedule, until they moved to Durham. We have a regular church liaison with the Inter-Faith Council. Our outreach tends to be responsive and episodic and is typically initiated by individual church members. Congregational members have volunteered in the past at the Chapel Hill Women's Shelter, in prison ministry, gleaning at Anathoth Community Farm, working with Mennonite disaster relief in a flooded community near the coast, and providing sanctuary at church for a woman from Honduras for more than a year. We have also been a place for Duke Divinity students to practice preaching and to intern.

Additionally, our church members are involved in their own communities and contribute their time and energy there. As a congregation, we support one another through the Anabaptist tenet of mutual aid primarily so that we may contribute individually in this way.

E. TECHNOLOGY

1. How does the church utilize technology in worship, in teaching, and in outreach in the community?

We use a PA system during in-person worship to allow all participants to hear the speaker. During COVID, we've also hosted worship services over Zoom, as well as hybrid Zoom and in-person services and administrative meetings. For youth group, small dinner groups, or any other ad-hoc groups, we do a lot of planning and organizing using email lists or SMS. For outreach to the broader church community, we have a church-wide email list and a church website, as well as church social media accounts.

F. CHURCH BUILDING AND PROPERTY

1. Do you own or rent your facility? If rent, describe the type of space.

We rent our building and property which is owned by another church that meets on Sunday mornings. The main building has a large Sanctuary and an attached Fellowship Hall which is used for potlucks and Congregational Life Meetings. There are also another couple of buildings on the property — a parish-type building and an educational

building with lots of smaller rooms, neither of which are used by our congregation. The property also has a gravel parking lot and a playground for children.

2. Seating capacity of sanctuary or worship area

200 people

3. Date of construction of church building

1977

4. Date of last renovation. (Describe what was done.)

The last renovation was in 2014. It was a major renovation to rotate the Sanctuary by 90 degrees and add the Fellowship Hall.

What if any building/renovation program is needed or projected?

No renovation is currently needed or projected.

5. Describe the educational facilities.

We use the Fellowship Hall and small Prayer Room for Sunday School. The children also make good use of the playground.

6. Describe the fellowship and/or recreational facilities.

There's a Fellowship Hall attached to the Sanctuary in the main building which is used for church potlucks and Congregational Life Meetings. There's a playground outside that the children use.

7. Describe the church office location and equipment: Computers, phones, other.

Most of the church's equipment is located in a closet in the main Sanctuary. There's not an office space that our church has access to.

8. Are building and equipment adequate for the needs of the congregation? Describe any special assets or liabilities of the building.

We have our own hymnals, worship banners, and other materials. The building and other provided equipment are adequate for the needs of our congregation.

9. Name the insurance company and describe the coverage for church liability, property, pastor's liability, etc., for the church.

The building we rent from is insured by Brotherhood Mutual. Chapel Hill Mennonite Fellowship also has its own liability insurance.

10. Are there community programs or groups who also utilize your church facilities? Who are they and how often do they use the building? What interaction do you have with them?

The main other group that uses (and owns) the church facilities is the Church of Reconciliation. They meet on Sunday mornings so we don't directly interact with them on a week-to-week basis, but we do have occasional joint gatherings and frequently

collaborate on refugee projects. There's a daycare (Blossoms) and preschool (Gifted Stars Early Learning Academy) that use the property during the week, but we don't have any interaction with these groups.

G. CHURCH STEWARDSHIP / FINANCES

1. Based upon your last report, identify the previous year's giving of your church.

Local Church

Expenses	\$81922.32	
Local needs and outreach	\$3127.77	
Buildings and facilities	\$9457.50	
TOTAL LOCAL CHURCH CONTRIBUTIONS		\$94,507.59

Non-Local Contributions

Area church / conference	\$1450	
Denominational Total	\$0	
Mennonite Institutions and Agencies	\$500	
Mennonite Central Committee	\$1000	
Other Mennonite causes	\$0	
Non-Mennonite causes	\$5450	
TOTAL NON-LOCAL CONTRIBUTIONS	\$8400	

2. Church budget

Who makes recommendations regarding pastoral and staff salaries?

We follow MCUSA guidelines for the pastor's salary. Additional compensation comes from Finance committee proposal and congregational approval.

Who determines church budget or makes recommendations to the church?

Our budget is collaborative. Committees request amounts necessary for those things under their oversight. Finance committee prepares a budget and Congregation approves.

What plan is used to challenge the church to Christian stewardship?

None

Current total budget:

\$129364.00 (expenses)

3. Is there church indebtedness?

No

IV. Relationships

A. COMMUNITY

1. Character of community your congregation serves or in which it is located:

Large city (over 100,000)

Congregants come from all around the Triangle part of North Carolina which includes Chapel Hill (where the church is located), Durham, Raleigh, and other area towns. A majority of the congregation comes from Chapel Hill or Durham, and that is the target for most of these responses.

2. Which best describes this community?

Growing

3. Describe racial or ethnic composition of the community.

*Chapel Hill is about 70% white, 10% black, 13% Asian.
Durham is about 40% white, 40% black, 13% Latino.*

4. List two or three primary businesses/industries in the community.

Universities, Medical/BioTech/Pharma, Technical

5. Identify other Mennonite/Anabaptist churches in the community, if any.

*Raleigh Mennonite Church in Raleigh, NC.
Durham Mennonite Church in Durham, NC.*

What other churches and faith groups are in the community?

We also share a church building with the Church of Reconciliation which is a Presbyterian Church. There are several other churches in our general neighborhood.

6. Name of nearest college or university

*University of North Carolina (UNC)
Duke University, including Duke Divinity School*

In what way does your church relate to this academic community?

Many people in seminary programs have attended our church, and a good number of members actually attended school for religious studies. We have also served as an official internship site for Duke Divinity students. Many people in the congregation are either alums or employees of both Duke and UNC, including the related health systems.

7. Identify significant issues confronting your community.

Affordable housing, high bail costs, evictions, access to public transit, high healthcare costs, generalized poverty — many of the same issues other communities are facing.

8. Describe what you believe to be distinctive assets of your community.

Our community has a good number of jobs, diversity of population in Durham, good access to the arts, access to world class medical care, is located near many major educational institutions, has lots of good green space (much of it protected), an excellent food scene, and is accessible: has a major international airport and is near major highways, and is only 2 hours to the coast or the mountains in the state.

9. Describe your congregation's ministry in the community.

At CHMF, we tend to minister to each other within the church, and then return to our own efforts in the community to volunteer and help in different ways. However, we would be open to more church-based efforts. In the past, we have sometimes been involved in volunteer opportunities after a church member invites us to participate in something they're working on themselves. Examples of this would be visiting prisoners at Orange County Correctional Facility or working at a community garden at the local women's shelter. We also have given the opportunity to others to come and participate by giving a sermon, outside of just our pastor.

10. How does your congregation work with ecumenical and interfaith efforts?

We are members of the NC Council of Churches, an ecumenical organization which includes representation from 18 denominations across our state. Currently, our pastor (Isaac Villegas) is the president of the organization. We are also members of the Inter-Faith Council of Chapel Hill, an inter-religious organization that addresses poverty in our community. Both of these groups serve as hubs for our mutual connections across faith communities in our area.

B. AREA CHURCH / CONFERENCE

1. Describe your relationship with and your participation in the area church/conference.

In 2017, CHMF left Virginia Conference and joined Central District Conference. We send delegates to the CDC Annual Meeting every year, and CHMF members have participated in regional CDC conferences as well.

CHMF is also part of the Supportive Communities Network, an LGBTQ-led Anabaptist-Mennonite association of congregations.

C. WIDER CHURCH

1. Describe your relationship with and your participation in Mennonite Church Canada/Mennonite Church USA.

We send delegates to the MC USA biannual meeting, and Isaac has been very involved with MC USA through service on the Executive Board (including as Chair of the Resolution Committee) and on the Leadership Discernment Committee. Another member of the congregation, Katie Villegas, serves on the Mennonite Educational Agency's Investment Committee.

V. Conclusion

- A. Compile your church's response to the "Twenty Pastoral Areas" found at <http://manygifts.org/20pastoralareas/> and include summary of the results.

Responses have been compiled and are attached as Appendix A.

- B. Send a copy of this form to your area church/conference minister. You may also use copies to send to prospective candidates whom you may wish to interview.

Name of group or persons responsible for completion of this form:

*Chapel Hill Mennonite Fellowship Pastoral Search Committee
Kathy Roberts, Rebecca Rich, Erin Mullaney, Steve Jolley, and Zach Yordy*

Date of completion

March 2022

Appendix A

High Priorities – Pastor will give 70-80% of time and energy to these 6 high priorities:

(5) Pastor embraces the **priesthood of all believers**—sharing leadership in the congregation by including, empowering, and equipping congregation members for leadership.

Average: 6.32, Low Score: 4, High Score: 7, Standard Deviation: 0.95

(13) Pastor engages in **self-care, managing self** in ministry in ways that ensure emotional health, maintain healthy boundaries, and make space for healthy accountability.

Average: 5.32, Low Score: 2, High Score: 7, Standard Deviation: 1.39

(1) Pastor prepares and delivers **Bible-based sermons**.

Average: 5.23, Low Score: 2, High Score: 7, Standard Deviation: 1.51

(2) Pastor is **actively involved in teaching Scripture and theology** for the purpose of equipping people to grow in their faith and practice.

Average: 5.00, Low Score: 2, High Score: 7, Standard Deviation: 1.51

(24) Pastor **models healthy ways of living** with congregational differences, working at **conflict resolution, problem-solving**, and communal **decision-making processes**.

Average: 4.89, Low Score: 2, High Score: 7, Standard Deviation: 1.56

(19) Pastor **connects the call** of Jesus to **contemporary issues of justice and peace**, developing strategies to engage in what God is doing to restore Shalom.

Average: 4.86, Low Score: 2, High Score: 7, Standard Deviation: 1.61

Medium Priorities – Pastor will give 20-30% of time and energy to these 12 medium priorities:

(23) Pastor leads in developing **effective and transparent communication**.

Average: 4.75, Low Score: 1, High Score: 7, Standard Deviation: 1.56

(14) Pastor **initiates counseling and pastoral care** for those within and outside the congregation and makes appropriate referrals.

Average: 4.73, Low Score: 2, High Score: 7, Standard Deviation: 1.78

(8) Pastor has a **good working knowledge of Anabaptist history and theology** and is able to connect that history to contemporary questions and challenges.

Average: 4.64, Low Score: 2, High Score: 7, Standard Deviation: 1.56

(6) Pastor is committed to gifts-based ministry, **helping congregation members identify their spiritual gifts** and empowering their use in ministry.

Average: 4.55, Low Score: 2, High Score: 7, Standard Deviation: 1.60

(12) Pastor **fosters a discipleship culture** in which members follow Jesus in **relationships of mutual accountability**.

Average: 4.55, Low Score: 2, High Score: 7, Standard Deviation: 1.41

(10) Pastor actively participates in **planning, designing, and leading worship services**.

Average: 4.32, Low Score: 2, High Score: 7, Standard Deviation: 1.49

(9) Pastor provides leadership in assessing the **formation needs of the congregation** and helps develop opportunities for growth and transformation.

Average: 4.27, Low Score: 2, High Score: 7, Standard Deviation: 1.88

(15) Pastor **prioritizes important rituals** of commitment, transition, and healing with individuals, family, and congregation (infant dedication, baptism, weddings, funerals, communion, footwashing, etc.).

Average: 4.23, Low Score: 1, High Score: 7, Standard Deviation: 1.57

(16) Pastor **visits those in hospitals, emergency situations, and long-term care facilities**—informing the congregation of opportunities to provide mutual support and care.

Average: 4.23, Low Score: 2, High Score: 7, Standard Deviation: 1.54

(17) Pastor is **personally engaged in the community**, working with community groups, local ecumenical groups, and interfaith efforts.

Average: 4.23, Low Score: 2, High Score: 7, Standard Deviation: 1.63

(20) Pastor helps connect the gifts and capacities of the congregation to the needs of persons outside the church—**creating space for new persons** to enter into and connect to the congregation.

Average: 4.00, Low Score: 2, High Score: 7, Standard Deviation: 1.88

(21) Pastor facilitates the **development and implementation of vision, mission, and goals** with the congregation, including appropriate administrative and supervisory responsibilities.

Average: 3.91, Low Score: 2, High Score: 7, Standard Deviation: 1.66

Low Priorities – Pastor will nod in agreement that these 6 low priorities need attention while never finding time or energy to do much about them:

(7) Pastor **supports the conference and denomination** by what they do and say—helping the congregation connect to the wider church.

Average: 3.68, Low Score: 2, High Score: 7, Standard Deviation: 1.59

(4) Pastor **spends time reading contemporary books** related to issues in biblical interpretation and application

Average: 3.64, Low Score: 2, High Score: 7, Standard Deviation: 1.36

(3) Pastor **spends time studying the Bible** for the purpose of ministry.

Average: 3.59, Low Score: 2, High Score: 6, Standard Deviation: 1.50

(11) Pastor **models and teaches** personal and communal **spiritual practices**.

Average: 3.45, Low Score: 1, High Score: 7, Standard Deviation: 1.84

(18) Pastor **leads the church in proclaiming the good news** in word and deed, leading to individual growth, congregational growth, and/or church planting.

Average: 2.73, Low Score: 1, High Score: 5, Standard Deviation: 1.35

(22) Pastor works with the congregation to **develop healthy stewardship practices**, including a system of responsible budgeting, financial management, and financial decision making.

Average: 2.36, Low Score: 1, High Score: 5, Standard Deviation: 1.00