



Artwork by Virginia Swanagan

**FIRST PRESBYTERIAN CHURCH OF CRANBURY
MISSION STUDY
FEBRUARY 2020**

Executive Summary

The First Presbyterian Church of Cranbury has had a long and impressive history in our community. As heirs of this legacy, we view the current mission study as very significant. Our objectives are to listen to our congregation and plan the future that will allow us to grow into a deeper and more meaningful relationship with Jesus Christ. In this study we collected information about our history, church membership activities, missions, ministries and worship services. In addition, we collected information about our community including demographics and census data.

Our spiritually-based and aspirational vision upholds our ministries and people and describes how we plan to engage with one another to become a transformational church.

Transition Period Vision Statement

During this time of transition, we will remain focused on our core values. We will trust in God and one another. We will become a flexible congregation with a sense of openness, enthusiasm, and a renewed sense of purpose.

Shared core values are a strong source of harmony and unity in congregations. Based on the results of the Congregation Assessment Tool (“CAT”) and input from the Transition Team, we identify six core values of deep significance to our congregation.

Core Values

1. Family and Faith

We value providing a continuum of fellowship, education, and discipleship opportunities for families and youth.

- *Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. Colossians 3:16*

2. Christian Fellowship and Belonging

We value time spent together building relationships outside of worship.

- *Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together. Hebrews 10:23-25a*

3. Interactive Worship

We value interactive worship experiences that allow our members to grow in our faith together through participation and sharing of our gifts.

- *God is spirit and those who worship him must worship in spirit and truth. John 4: 24*

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4. Serving God through Music

Music is one way we faithfully and joyfully worship and praise God.

- *Make a joyful noise to the Lord, all the earth. Worship the Lord with gladness; come into his presence with singing. Psalm 100:1-2*

5. Community Building

We value developing authentic relationships within the congregation that permit bridge building across generations and phases of life that create appreciation of life experiences and different points of view.

- *If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. 1 Corinthians 12: 26-27*

6. Sharing the Spirit of God through Service to Others

We value exemplifying the Word through outreach to the community.

- *Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. Matthew 28:19*

During the transition period of installing a new pastorate, we will focus on three strategic targets. To make progress, we set short-term achievable goals such as establishing best worship practices, training leaders, and improving communication. Above all, we commit to the implementation of new ideas and practices and are enthusiastic about our prospects for success.

Strategic Targets

1. Excellent Worship Experience

We will build upon our familiar worship service while striving to enhance the experience with an openness to new worship elements.

2. Call and Support for Ministry

We will become a congregation that calls each member into ministry and supports and celebrates their service.

3. Culture of Openness and Tolerance:

We will foster a culture of openness and tolerance within our church community to embrace our differences and allow us to enthusiastically trust God's plan for us.

Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? (Isaiah 43:18-19a)

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Church History

The First Presbyterian Church of Cranbury (FPCC) has its roots in colonial times. Although the exact date of the formation of the church is not recorded, the First Presbyterian Church of Cranbury is the oldest existing institution in Cranbury and claims as its earliest year 1734, when the Rev. Joseph Morgan, pastor of what is now known as Old Tennent Church, wrote to Cotton Mather stating that “formerly there had been no Presbyterian congregations within twenty miles of Freehold to the north, but now new congregations are formed in Allentown and Cranbury.” A call extended to the Rev. Samuel Blair in 1734 would indeed imply that ours was a fully organized church as early as that date.

On July 19, 1739, a lot of ground adjoining the Grist Mill, south of Cranbury Brook, was conveyed by James Rothead to Coert Van Voorhees and Thomas Story to be given to the Elders and Deacons of the Presbyterian Church of Cranbury for the purpose of erecting a house of worship. The sum paid for this lot was only two pounds, a virtual gift. This new building was erected in 1740, south of the brook, on the west side of the road, at the highest point of land in the old cemetery. The location was auspiciously chosen since the village of Cranbury had become a central point in the surrounding settlements because of the busy public highway called King George’s Road (now Main Street), which was a post road between New York and Philadelphia. That church meetinghouse stood for forty-eight years.

An important historical figure of that time was the devout missionary, David Brainerd, who came to the area to minister among Native Americans. One of the cemeteries which our church operates to this day was named his honor, with 13 graves marked for Revolutionary War Veterans and 80 colonial soldiers buried behind our church.

In 1785, following the American Revolution, the Church obtained a charter from the newly formed state of New Jersey, and in 1788 a new house of worship was built on the site of the old meeting house. It was rebuilt in 1839, and there is a good possibility that at least some of the original 1788 foundation exists under the present sanctuary. The sanctuary was enlarged again in 1859, and renovated in 1953. In 1840 a split in the congregation resulted in the formation of the Second Presbyterian Church of Cranbury, which eventually merged back into the FPCC 100 years later.

Clearly, we are a church with a long history of Christian witness. Over the last 285 years our members have faced wars, poverty, plagues, and even the Great Depression. There were also years of dire internal challenges and years of great joy and service. Through it all we have continued in faith and service to God.

“This Far By Faith”

In our midst there are members who can remember as far back as the middle of the last century. To celebrate our more recent past before moving toward the future, we gathered after church in September 2019 to collect anecdotal memories for a timeline that featured the highlights below. We called this fellowship event “This Far By Faith.” Below are many notable memories we collected and shared.

1940s and 1950s

By the 1940s the First Presbyterian Church of Cranbury was a community hub for the entire town of Cranbury, a tradition that has continued to the present day. Back then, there were monthly congregational potluck suppers in Fellowship Hall during the school year. Those suppers were often followed by square dances with members of all ages participating joyfully in the dancing. The church also had garden plots open for public use. The plots were located on the south side of the cemetery, which was not yet needed for gravesites. Many members had vegetable gardens there.

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Beginning in the late 1940s an Election Night Supper as well as Elementary School graduations were outreach activities held in Fellowship Hall. Both Boy Scouts and Girl Scouts received church support and used our facilities. There were also family summer picnics with an open truck trailer in the back parking area that was made into a swimming pool!

Sunday School was very important to church families in the 1950s and 1960s. Sunday School teachers taught from “The Faith of Life” curriculum books or directly from the Bible. Most of the church’s longtime members still have clear memories of what was required to be memorized as part of the confirmation curriculum. Confirmands did not take communion until confirmed, so confirmation was a very special “coming of age” occasion in the church.

Our church grew during this time and the majority of pastors in these eras gave stimulating sermons, challenging the congregation both intellectually and spiritually. A Bell Choir was formed during these years, along with a Presbyterian Women’s Group, and a groundbreaking ceremony for the new Sunday School addition to Fellowship Hall was held in 1959.

On November 6-8, 1959, the 225th Anniversary of the church was celebrated over three days with dramatic and musical programs held on Friday and Saturday nights as well as Sunday morning. These programs invited full participation from church members. The entire town of Cranbury came out to celebrate the church’s anniversary that weekend, as well as to honor the town’s historic past relating to the church.

The Youth Fellowship met in Fellowship Hall in those days and friendships made in their activities were strong and abiding ones, just as they are to this day. Seminary students led the Youth Fellowship under the guidance of the pastors.

1960s

The 1960s were a very active time in our church. The Junior Choir and Bell Choir were invited to perform at the Brick Presbyterian Church in NYC over the Christmas holiday season. A candlelight Christmas Vespers service was instituted, and the Youth Fellowship’s first Mission Trip occurred in 1964. As the church continued to evolve and grow, its music program also grew to include large choirs and excellent musicianship from organists and choral directors. In addition to a large Adult Choir, there flourished a Men’s Choir, Junior Choir, Cherub Choir, and Bell Choir .

Outreach ministries were directed to groups of various ages at this time. A Young Couples Club was begun, and a Golden Agers dinner reached out to the elderly in the community. Vacation Bible School opened its doors to all the children in the surrounding communities as, for one week every summer we joined together to share Bible stories along with the message of God’s love for us all.

1970s

Since the earliest days of the First Presbyterian Church of Cranbury, our members have been known to be warm, caring, and giving individuals whose love of God can be seen in their service and mission work. By the 1970s, serving those less fortunate became a core value at the heart of our church’s mission. Skeet’s Pantry was started at this time with donations to this food bank from our congregants and local merchants. Skeet’s Pantry is still a vibrant ministry serving hundreds of needy families in surrounding communities.

Small Group prayer meetings were also instituted; these meetings were held at members’ homes where people could share their concerns in a more personal way. The Cranbury Market began donating the food

Church History

to the church for the Election Night Suppers. In 1971 funds for a new pipe organ were bequeathed to the church; it was installed in the sanctuary and dedicated in 1974.

1980s

In 1980, a young clergy couple was called to our church. During their years with us, many changes took place. Cranbury Presbyterian Nursery School (CPNS) began in 1984 and created lasting friendships among the children who attended. Kerygma classes taught by the Pastor were held to help prepare adults for teaching Sunday School.

From the estate of Emelyne L. Davis, the church received funds that became the foundation of the Davis Fund as well as the title to a house across the street from Fellowship Hall that became the second manse. The church kitchen was updated. Skeet's Pantry continued to distribute food once a month to needy residents of the region and received bread donated by local suppliers. A Newcomers Group was formed and took trips together, as friendships formed. Members have fond memories of our church hosting the Welsh Men's Choir, and having the sanctuary filled on the evening of the concert.

A Director of Christian Education was hired and created programs for all ages, including the first Adult Retreat, which took place at Fellowship Deaconry in Liberty Corner, NJ. A church-wide retreat was also held yearly at various locations in New Jersey and Pennsylvania. Stephen's Ministry and Small Group ministries began, providing fellowship, Bible study, and lasting friendships for many members of the congregation. Even Morris the Cat, from the Cranbury Inn attended a church service during this time!

1990s

In the early 1990s, a new Pastor was called. He led a very active ministry and was determined to build the church. Two worship services were implemented at that time: an early morning service with contemporary music and its own choir, as well as the traditional 11:00 am service. Wednesday Celebration, an intergenerational family program, was also popular during this time. Wednesday Celebration included Bible study, crafts, and dinner on Wednesday evenings.

Senior Fellowship began with 55 seniors attending the first meeting. It included a twice-weekly senior exercise wellness program. The Senior Fellowship Christmas party was (and continues to be) an enjoyable event that is, for some, their only Christmas celebration. The Men's Breakfast and Annual Women's Tea became very popular.

The deacons sent cards to shut-ins and those on the prayer list so that our homebound members would know that our church still cared about them. The church bought a van, which began to be used for transporting seniors to programs, as well as allowing volunteers to serve at the Trenton Area Soup Kitchen once a month, and our youth to attend various activities.

The Rotation Model for Sunday School was introduced by which children learned scriptures and stories through art, dramatic play, Bible study, and other activities. At this time, the Associate Pastor's husband, a Seminary librarian, began holding Bible studies for men on Sunday evenings at the Cranbury Inn, while women met together as Martha's Circle, either in the church Library or at a member's home on a weekday afternoon.

Our mission trips to Guatemala and, for youth, to Becal, Mexico, began in this decade and provided many members, and others within the community-at-large, with meaningful life-changing experiences as they donated their time and talents to these projects. Well-attended Mission Dinners featuring five-star cuisine supported the Guatemala ministry.

Church History

2000s

The new millennium began with the installation of a new Senior Pastor having taken place just three months earlier, in October 1999. FPCC was still enjoying great participation in the youth education programs of weekly Sunday School classes, Wednesday Celebration, and summer Vacation Bible School. Adult Education was also being offered each Sunday, and classes for new members were held 2-3 times each year. There were two worship services every Sunday (contemporary and traditional), followed by coffee hour for each service.

During the early part of the millennium the contemporary service was discontinued, with some of its elements then incorporated into the traditional service going forward. This included combining the traditional service “Chancel Choir” with the contemporary “Early Ensemble” to create “The Chorale.” Additionally, some of the musical elements from the contemporary service were incorporated into the traditional service: for example, praise songs were used from time-to-time in place of traditional hymns throughout the year while the “contemporary” Doxology and *Gloria Patri* were sung in summer worship for many years. Over time, these elements have become less and less frequent, resulting in the (mostly) traditional worship we have today.

The decision to discontinue the contemporary service occurred at a time of increasing conflict within the church between the pastoral staff, a subset of church leadership, and a subset of the congregation at large. The overall result was that a number of very active members left the church.

The position of associate pastor has also seen many changes throughout the first two decades of the 2000s. Our current Associate Pastor, installed in January 2016, is our fourth AP. The youth programs, which experienced a drop in participation during some of the changes made in the first decade, are now enjoying a resurgence in participation and excitement due to the new Associate Pastor’s work.

The first two decades of the 2000s also saw the end of the LOGOS Wednesday Celebration, the Election Night Supper, participation in Presbyterian Women, the Christmas Pageant (reinstated 3 years ago), the Christmas Vespers Service, a joint Thanksgiving service with the Cranbury United Methodist Church, and the Guatemala Mission Dinner and Trip.

These endings opened space for new beginnings, as the following programs were welcomed in the next decade: the Third Grade Bible Blast, Small Group Programs, Lessons and Carols (which replaced the Christmas Vespers Service), Celebration Sundays, a Book Club for adults, a Monday afternoon Bible study, a Blue Christmas Worship Service, and a Bible Study during Sunday School for parents and other adult members.

The 2000s also provided several meaningful special community worship opportunities: a Community Service after 9/11, two 275th Anniversary worship services, the Windsor-Hightstown Area Ministerium Thanksgiving Service, a joint worship service with West Windsor’s Dutch Neck Presbyterian Church to commemorate the anniversary of the 1816 establishment of the Dutch Neck Church, a nativity procession through town with a tableau and caroling in the sanctuary and an Easter Morning Sunrise service.

In 2009 we celebrated the 275th Anniversary of our founding. This special event was commemorated with Minutes of History presented in worship services during the entire year, two special worship services, a new hymn with words and melody by our organist, and a congregational lunch funded in part by the sale of nails used in the old wooden floor of the church chancel.

Church History

In November 2013 the Meadow Lakes Presbyterian Ministry became a ministry of our church under the care of a pastoral associate. This relationship continued through December 2017, when Meadow Lakes felt it necessary to terminate their ministry contract with us, as their circumstances changed.

In September 2018 the Senior Pastor of 19 years retired. The timing of the retirement of the Senior Pastor, the manner in which this news had to be communicated to the congregation, and other complicating factors created, for some, an unsettled atmosphere.

During this time, the leaders of the church worked diligently, and in conjunction with the COM of Monmouth Presbytery, to ensure that all guidelines were followed and the programs of the church continued through the hiring of guest pulpit supply pastors. An Interim Pastor Nominating Committee (IPNC) was then immediately formed, and in March 2019, an Interim Pastor was nominated by the IPNC and soon put into place by a unanimous vote from the congregation. Once the Interim Pastor established a relationship with the congregation and the Session, a Transition Team was appointed to conduct a Mission Study.

Transition Study Process

In May 2019, the Session appointed a Transition Team consisting of four elders, two deacons, and six members-at-large of the congregation. Team members ranged in age from young adults with children in the Sunday School to retirees, and in membership at FPCC from a few years to nearly a half-century. The charge to the Team was to draft a Mission Study that would review the church's past, analyze its current situation, and offer tentative proposals for the future.

The Team's work began on June 15 with a joint retreat with the Session focused on "Discovering a New Identity." Led by the Interim and Associate Pastors, the Team and Session explored this theme as it pertains both to individual disciples and to the congregation. Over eight summer meetings, with the Interim Pastor's guidance, the Team then reviewed four processes that could be used to study the congregation and materials for demographic analysis of the community. From these assessment packages, Holy Cow! Consulting was selected as the best suited to our church's needs and time frame — a choice approved by the Session at a joint meeting on August 8, 2019.

In September the Team hosted "This Far by Faith," an event to celebrate the lived history of FPCC and the many ways the church has changed and adapted its programs to a changing membership in a developing community, with a special focus on the years since the 1960s. On September 22, immediately after the worship service, over lunch, approximately 75 attendees were seated at round tables, where a Team member facilitated conversation to collect memories about FPCC and created memory tags to be attached to a timeline prepared by the Team and displayed in the center of Fellowship Hall. Attendees participated enthusiastically in this memory exercise, which grounded the next step in our information-gathering process, asking congregants to fill out the Congregation Assessment Tool ("CAT") provided by Holy Cow!

From September 23 to October 20, the Team publicized and implemented the CAT, emphasizing its importance in helping the leadership and members of FPCC evaluate who we are and where we want to go in the future. Computer-savvy members were provided with online links; paper copies were distributed to those who preferred them. Deacons delivered paper copies to shut-ins. By the deadline, an impressive total of 159 congregants of the 359 invited to participate had completed the survey.

In November, the Team received the Holy Cow! Vital Signs report containing the results of the CAT and subsequently arranged two events at which a Holy Cow! Consultant interpreted our CAT results. The first was a four-hour leadership retreat on November 2 at which the consultant spoke to the elders, deacons, and the Team. The second, a church-wide retreat titled "For Such a Time as This," took place on Sunday, November 17. After coffee hour and a brief, spirited worship service in Fellowship Hall, the consultant made a two-hour presentation to approximately 120 members of the congregation.

Following up on these interpretive sessions and findings from the CAT, the Team arranged for a workshop facilitated by Holy Cow! to help us plan the next steps the FPCC might want to take in this transition. The Team referred to the Session for further study how to reconcile residual feelings related to the previous pastorate that the survey and interpretation noted should be a focus of concern.

Over the course of a 12-hour workshop, the Transition Team revisited pertinent findings from the CAT which laid the groundwork for the Vision, Core Values, Strategic Targets, and Goals outlined in this report. These are intended to bridge the congregation through the balance of the current transition and the initial phase of the next pastorate. Longer-term planning is anticipated once new pastoral leadership is well established.

Community

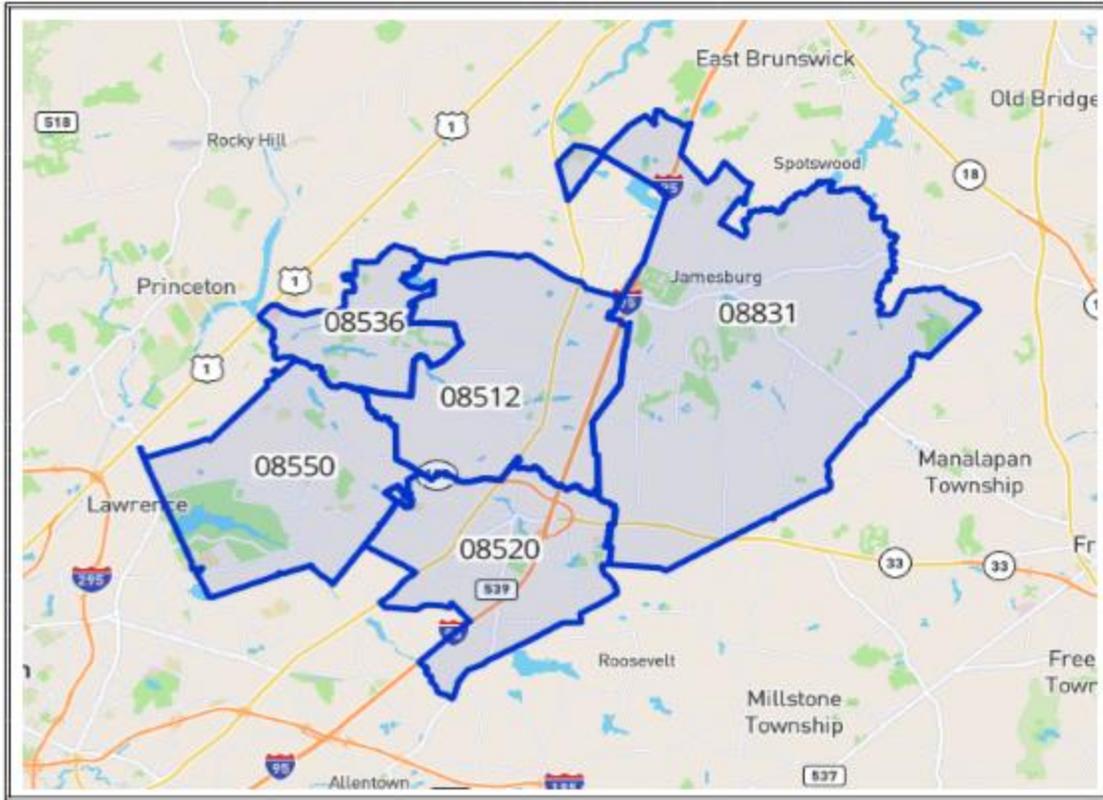
The First Presbyterian Church is located in the historic village of Cranbury, one of the oldest towns in New Jersey, with the earliest deed on record dated 1698. Cranbury is a small town, approximately 14 square miles in area, with a population of about 4,000 people, located nearly equidistant between New York City and Philadelphia; locally, it is a suburb of Princeton. Cranbury is listed in both the New Jersey Register of Historic Places and the National Register of Historic Places, and noted as the “best preserved 19th century village in Middlesex County.”

Overall, we are a church and a congregation with a long history, firmly anchored in this community. A significant number of our members were born and raised in the local community and raised in this church. It is also true, however, that our church is located in a region of the state that has seen significant growth and change. As the community around our church has grown and as the economy of the surrounding area has diversified beyond a focus on agriculture, there has been greater turnover in our church membership. Nevertheless, reflective of our congregation’s history in the community, there remain a number of families whose representatives span multiple generations and who are active members currently attending services and serving in leadership positions.

In order to take a fresh look at our community, we obtained demographic information from the QuickInsite Report provided by MissionInsite. The demographic area used for the study covers the following five zip codes, chosen because these are the top five towns where First Presbyterian Church members live. This represents about 85% of the total household membership:

Zip code	Town	# Households
08512	Cranbury	117
08831	Monroe	35
08520	East Windsor	24
08550	Princeton Junction/West Windsor	15
08536	Plainsboro	10

Community



Population and Households

In 2019, the population in the study area was 133,372 people, with 51,482 households and 36,897 “family households”. Over the next 10 years, cumulative population growth is expected to grow a moderate 11% compared to today. Family households are 86% married couples, 10% single mother, and 3% single father.

Age

In 2019, the average population age was 41 years. This is projected to increase to an average age of 45 years by 2029, as a result of the aging of the Baby Boomers. Overall, it is projected that between 2019 and 2029 the population of 25-34 year olds will increase by 3.7%, 35-54 year-olds will decrease by 5.3%, and the 65 and over age group will increase by 5.3%. In the same time period, the number of children (ages 0-17) is projected to remain static at current levels of about 20,000.

Education and Career

The general level of education for adults 25 and older is very high, with 29.6% holding Bachelor’s degrees and 27.2% Graduate/Professional School degrees. The majority of the population have white collar careers (78%), with 22% blue collar.

Community

Community Diversity

The study area is moderately diverse when considering race/ethnicity and mosaic lifestyles (age/income/education). The largest racial/ethnic group is white (58.4%), followed by 24.4% Asian, 9.8% Hispanic, 5.3% African-American, and 2.1% Pacific Islander/Native American. By 2024, the racial/ethnic diversity distribution is expected to remain roughly the same, with a projected 2% increase in the Asian racial/ethnic group and modest decreases in the percentages of the other noted racial/ethnic groups.

The top three Mosaic segments for the study area, representing 38% of the population, are shown in the table below. The remaining mosaics are distributed somewhat evenly in small segments within the Flourishing Families, Young City Solos, Middle-class Melting Pot, and Suburban Style mosaic groups.

Mosaic	Summary (<i>Mission Impact Guide v 3.0</i>)	%
Golden Year Guardians - Footloose and Family Free	Elderly couples and widowed individuals living active and comfortable lifestyles	14.2%
Power Elite – American Royalty	The wealthiest households, in exclusive neighborhoods, enjoying all that life has to offer	13.6%
Booming with Confidence – Silver Sophisticates	Mature, upscale couples and singles in suburban homes	9.9%

Financial Resources

The average household income in the study area in 2019 was \$131K and is projected to increase to \$143K in five years. As such, 95.6% of the population in the study area is above the poverty line, with 4.4% below the poverty line.

Congregation

Church Data and Trends *(Refer to Church Annual Statistical Report below)*

As of the end of 2019, total membership was 497. Since 2011 (the last year of accurate attendance records), average attendance has declined from 170 to 109 by the end of 2019. Information from the CAT survey has mirrored this trend with about 22% of respondents reporting attending church with declining frequency over the last 3 years, compared to 16% who report an increase in their attendance.

Baptisms reached a recent low in 2018 – only three children were baptized in the church. Over the last ten years, the annual number of baptisms in the church has been as high as seven, a figure reached in 2014. In each year from 2015-17, the annual figure was four baptisms. In 2019, that figure rebounded to six.

Church data on file indicates a somewhat homogeneous racial makeup of our membership: 90.5% of our membership as of 2018 is White, 5.4% Asian and 3.6% Hispanic. Data from the last seven years shows little change in our membership's racial diversity over that time.

Participation in our various Christian Education programs has ebbed and flowed over the last decade. In 2019, we recorded 134 total participants, which includes youths, adults, and teachers/officers. This figure represents a slight increase from 2018's 10-year low.

Survey data reveals a much older, stable, and highly educated group of active participants. Of those who responded to the survey, 81% were at least 45 years of age, and 48% were at least 65 years of age. Over half (52%) of respondents have been affiliated with the church for at least 20 years, while only 24% have been with the church for fewer than ten. Ninety-two percent report having at least some college education, 74% have a college degree, and 33% have a graduate degree. About a quarter of survey respondents (27%) live less than a mile from the church, and 88% live less than ten miles away.

Our church is a pledging church. That is, our typical stewardship approach is to conduct a stewardship campaign in the fall of each year comprised of an annual letter, stewardship sermon, and follow-up reminders. All of this encourages members of the congregation to prayerfully consider a financial commitment to the church operating budget reflective of gratitude for all that God has provided us. Based on results over the last 10 years, all of these efforts can be described as “mixed” at best. Over the course of time, as membership growth has flattened or declined, the role of our endowment in balancing the operating budget has grown because operating costs have not declined in line with the decline in financial support from church membership. Our church has had an operating deficit in seven of the last ten calendar years with deficits ranging from a mere \$1,600 to as much as \$63,000. The deficit in 2019 was about \$61,000.

Other than to provide financial support to the operating budget, we rely on our endowment to fund long-term capital projects and mission giving. The Davis Fund, which complements the Church Endowment, is primarily for the purpose of providing financial support for the maintenance and preservation of the church cemeteries.

Our long-term investment objective is to increase the stewardship support of our congregation to cover annual operating costs and rely upon the endowment to fund mission giving and financing for capital projects. Operating support from the endowment would be on an exception basis so that total annual distributions do not exceed about 4% of the endowment.

ANNUAL CHURCH STATISTICAL REPORT DATA ELEMENTS

* Indicates Actual Data (vs Estimated)

NLR = No Longer Required by PCUSA as of 2018

DATA ELEMENT	2011	2012	2013	2014	2015	2016	2017	2018	2019
Starting Membership	566	585	588	598	615	605	601	648	501
Gains – 17 & Under	16	11	11		6	7	8	5	10
18 & Over	15	11	10	3	1	2	1	19	6*
Certified	4	6	0	20	1	1	0	4	0*
Other	0	0	0	0	0	3	0	10	6*
Total Gains	35	22	21	23	8	13	9	24	16
Losses – Certified	3	0	0	10	6	8	2	3	7
Deaths	10	15	4	1	11	7	10	3	11*
Other	3	4	8	0	1	2	1	1	2*
Total Losses	16	19	12	11	18	17	12	23	20
Total Ending Membership (Per Capita Number)	585	588	598	615	605	601	597	649	497
Inactive/Other Participants	297	290	290	288	288	290	280	280	196
Baptized	272	277	282	289	293	4	294	NLR	NLR
Total Adherents	857	865	888	1192	1186	1181	1171	NLR	NLR
Total Adherent Members					898	895	891	NLR	NLR
Female Members	386	386	397	318	312	313	310	389	274*
Member Age Distribution									
25 & Under (13%)	91	102	113	113	119	123	131	82	65
26-45 (19%)	125	125	126	123	119	121	121	121	95
46-55 (21%)	135	137	138	134	134	133	131	139	104
56-65 (26%)	111	114	118	120	118	118	110	171	129
Over 65 (21%)	123	110	103	125	115	106	104	136	104
People with Disabilities (Estimated)									
Hearing	21	18	20	24	32	40	42	40	40
Sight	25	30	32	35	40	50	51	40	40
Mobility	18	14	20	30	52	55	48	40	40
Other	5	5	5	5	5	5	4	20	20
Average Attendance	170	164	164	151	144	136	135	124	109
Affiliate Members	1	1	1	10	9	10	6	4	1
*Baptisms									
Child	5	5	5	7	4	4	4	3	6*
Adult	2	0	1	0	0	0	0	0	0*
*Officers									
Male Session	11	12	13	10	9	6	6	9	10*
Female Session	10	10	9	11	12	15	15	12	11*
Male Deacons	8	9	9	6	5	6	7	7	5*
Female Deacons	14	15	16	16	17	14	17	17	19*
Racial Ethnic Breakdown (Estimated)									
Asian	22	24	26	22	22	22	22	25	27
Black	0	0	0	0	0	0	0	0	0
Hispanic	20	20	20	18	18	18	18	18	18
White	542	543	551	574	564	560	555	604	450
African	1	1	1	1	1	1	2	NLR	2
African American	0	0	0	0	0	0	0	2	0
Native American	0	0	0	0	0	0	0	0	0
Other	0	0	0	0	0	0	0	0	0
Total	585	588	598	615	605	601	597	649	497

Leadership

Church Governing Structure

Session:

- Session meets on the 3rd Tuesday of each month (except July).
- Consists of 21 serving elders with each class of seven elders elected to serve a three-year term;].
- Serving elders typically participate on at least one Session committee: Buildings & Grounds, Christian Education, Communications, Community Outreach, Congregational Life, Stewardship & Finance, Mission, Service & Grants, Nominating, Personnel & Administration, Youth or Worship.
- Session committees meet each month (except July) and report to Session monthly.

Board of Deacons:

- Board of Deacons meets on the 4th Tuesday of each month (except July).
- Consists of 24 deacons with each class of eight deacons elected to serve a three-year term.
- Each year, the deacons elect a Moderator and a Treasurer.
- Each deacon serves on one or more church committee.
- Programs coordinated by the deacons: Easter Flowers, Strawberry Festival, Thanksgiving Food Baskets, Christmas Poinsettias, Caring Cuisine, Caring Cards, 80+ Birthday Cards, Home Communion, Benevolence, and care and outreach to church members and those in need in our community.

Worship Life

Currently, we have a single Sunday Worship Service at 10:30 a.m. (10:00 a.m. in the summer), followed by coffee hour in Fellowship Hall. Lay readers and youth regularly participate in worship. Communion is served on the first Sunday of each month. Our Sunday School for all ages runs from 9:15 a.m. to 10:15 a.m. during the school year. Childcare for very young children is provided during Sunday School and worship services.

In addition, there are special worship services customarily conducted for Ash Wednesday, Maundy Thursday, Easter, Youth Sunday, Lessons and Carols, Blue Christmas, and Christmas Eve. Our Christmas Eve worship includes three services. At 5:00 p.m. there is a Bell-Ringing children's service and Nativity Pageant for families. The Candlelight Services (at 9:00 p.m. and 11:00 p.m.) include music from one of our choirs, and communion is served.

Worship is supported by four choirs: the Chorale (adult choir), the Handbell Choir, the Brass Choir, and the Children's Choir. Each choir has its own director. The Chorale director is also the church organist. FPCC adopted the new PC (USA) *Glory to God* hymnal in 2018.

Ministries and Missions

We lead 12 ministries in our church and partner with 18 other organizations supporting ministries and missions locally and globally. Our support comes in the form of volunteerism as well as financial contributions. These ministries and partnering organizations focus their pastoral care efforts on a number of issues including food security, education, health care, well-being, wrongful incarceration, fellowship, community service and Christian instruction.

Church Missions, Ministries and Community Outreach Programs

Church Community	Local Community	Global Community
Adult Bible Study	AA	Bread for the World
CPNS	Al-Anon	Friends for Health in Haiti
God & Me	Better Beginnings	IMCK Good Shepherd Hospital in the Congo
Prayer Chain	Centurion	Institute for Justice and Democracy in Haiti
Senior Fellowship	Cranbury Historical & Preservation Society	Pioneers
Small Groups: e.g. prayer shawl knitting, book group	Farmers Against Hunger	Presbyterian Disaster Assistance
Skeet's Closet	Camp Johnsonburg	
Skeet's Pantry	NAMI Mercer	
Sunday School & Celebration Sunday	Senior Exercise	
Troop 52	South County Day Care	
VBS	TASK	
Youth Group	Urban Promise	

Ministries and Missions

Church Community

Church ministries, and in particular the youth ministries, are indicated as a positive area in the church according to feedback from the CAT survey.

- **Youth Group** is divided between middle school and high school ages, averaging 30 children total. Both groups meet weekly on Sunday evenings. They are active in spiritual fellowship and community service, and lead a Youth Worship Service annually. Each year, nearly 20 youths and chaperones attend week-long summer mission trips.
- **VBS** (*Vacation Bible School*) has been a popular summer program for the church for many years. Currently, the week-long summer day camp focuses on scripture, fellowship, music, and service. VBS attracts about 50 children aged 3 to 14 years old and draws a multi-generational group of volunteers.
- **Sunday school, Celebration Sundays, Start with Scripture:** attendance at Christian Education Sunday School classes has remained steady at about 40 children who range in age from 2 to 18 years old. Volunteer teachers lead classes using a Presbyterian curriculum. Celebration Sundays engage with multi-generational members, observe liturgical seasons, and support service projects. Our newest Sunday School class, “Start with Scripture,” is geared toward adults.
- **CPNS** - Started in 1984, our Christian nursery school has grown to 144 students, with 21 teachers, managed by a 9-member board, five of whom are members of the church. The school has earned accreditation from the National Association for the Education of Young Children.
- **God & Me** - Our newest youth ministry program, God & Me, meets weekly serving parents with infants and toddlers aged 3 to 18 months.
- **Troop 52** - As the chartering organization for Boy Scout Troop 52, the church offers the building for meetings and ceremonies for 40 scouts ranging in age from 11 to 18 years old.

Our in-house church ministries are robust in nature and supported by many church members. These ministries often benefit from a special interconnected network among church groups and other church ministries and missions.

- **Skeet’s Pantry** is a great source of pride for the church. For over 40 years, a group of dedicated volunteers has worked to feed 85 families monthly and 150 families at Thanksgiving.
- **Skeet’s Closet**, our newest mission, which launched in February 2020, collects and distributes gently used and new baby clothes to those in need in the local community. Starting as an Eagle project, the Closet is maintained by the Youth Group.

Ministries and Missions

Local Community

The church maintains outreach relationships in Cranbury by sharing the use of our building with various groups, thus allowing the organizations to meet and thrive. Additionally, local ministries are supported by commitments of financial and volunteer support.

- **Alcoholics Anonymous and Al-Anon** are offered weekly meeting spaces for this self-supporting and open group that benefits those involved in alcohol recovery.
- **Better Beginnings and South County Day Care** is supported by grants from the endowment, church member volunteers (including Board leadership), and is often a beneficiary of fundraising efforts by CPNS children and parents.
- **Centurion, NAMI Mercer, TASK, Urban Promise** are supported financially through grants from the endowment along with time and service of a number of active volunteers and the Youth Group.
- **Camp Johnsonburg** is a welcome place for our youth to attend camp and retreats. We also support this Presbyterian camp with grants from the endowment and from our operating budget. Church members have also contributed their time and talents in service to the camp.
- **Woman's Club of Cranbury and Cranbury Historical & Preservation Society** enjoy the church's meeting space and active membership from several of our church members.

Global Community

Members of the congregation can nominate organizations for consideration for a grant from our endowment Mission budget. Grant requests are evaluated by the Missions, Service & Grants Committee for final approval by Session. While these grants are not limited to global community missions, many of the global ministries and organizations are supported mainly by grants from the endowment. Currently, we support a number of global ministries and organizations, many of which are Christian-based organizations that strive to serve those in need and spread God's Word.

Survey Results: Who We Are

The CAT provides ‘organizational intelligence’ to churches in the interest of helping congregations discover their level of vitality, congregational culture, and drivers of satisfaction and energy. If one looks at transition as an opportunity for charting a new direction, it is necessary to know who and where you are before charting the course. In this section we discuss what we learned from the CAT.

Vitality

The intersection of a congregation’s satisfaction and energy creates a map of its vitality.

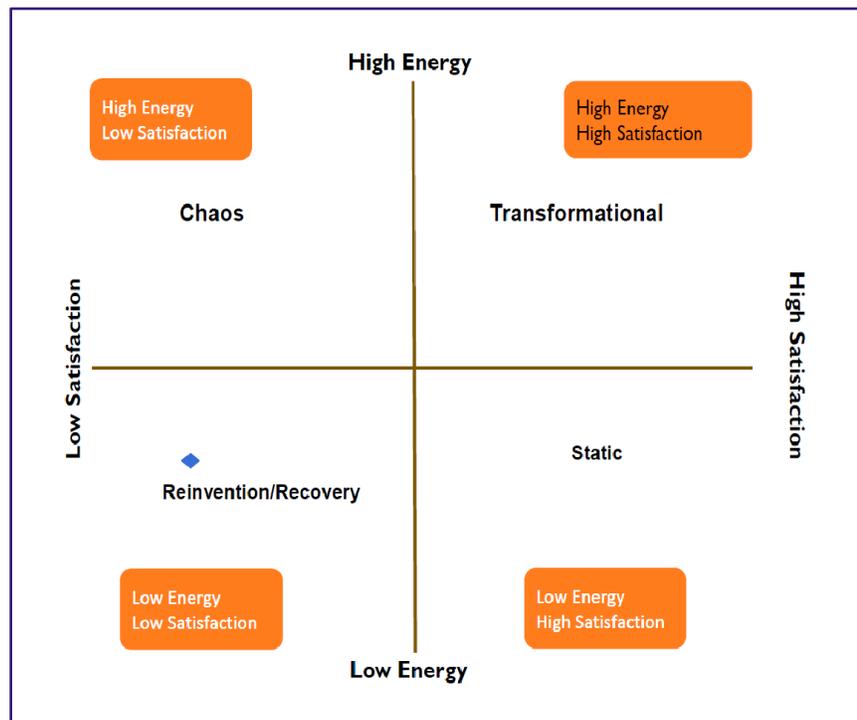
Our congregation rates moderately low in both energy and satisfaction. In the CAT framework this places us in the ‘recovery’ category.

Churches in this category benefit from exploring fresh strategies and tactics that can jumpstart a turnaround. They need to undertake Christian discipleship that is informed by a contemporary context. Leadership that coaches while exhibiting optimism and energy will be helpful.

Some of this lack of vitality possibly stems from our response to the current transition. There is a significant cohort in the congregation that feels rudderless in the absence of a senior installed pastor and mourns for days past. Others, however, are energized by the potential opportunities this change has opened up.

Navigating this phase of our church life will be challenging.

Those members of our congregation who are “clergy focused” will require assurance and encouragement during this period to remain engaged. Those who feel energized by the change need to be patient and not let the slow pace of change cause too much frustration as our congregation evolves its leadership model. Our congregation has survived, even thrived, through many different cycles of pastoral leadership. The most recent pastorate was best characterized as “pastor leads – people follow”; however, the history of our congregation has shown we have also thrived during pastorates that could be characterized as “pastor encourages – people lead.” Feedback from the CAT survey highlighted some of the vulnerabilities of our congregation to both leadership models and remains a focus of concern for church leadership.

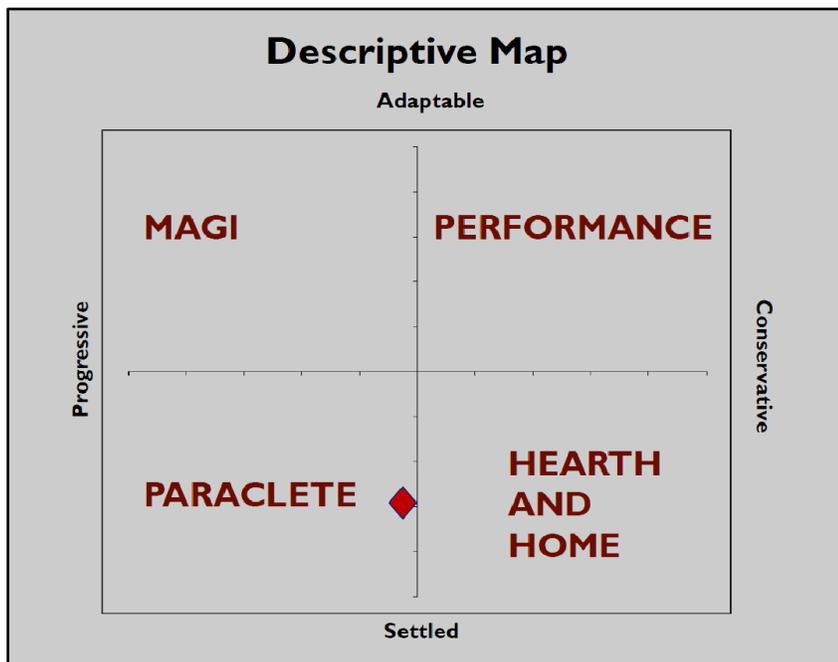


Survey Results: Who We Are

Organizational Culture

The CAT situates congregations on a spectrum of faith perspectives from progressive to conservative and also measures their degree of flexibility. In this context, *progressive* characterizes those whose perspective is centered on personal growth and less connected to the denomination. *Conservative* characterizes those whose perspective adheres more closely to Presbyterianism and preference for historic Christian teachings. Our results show that we are theologically diverse but with low flexibility regardless of theological position.

We find ourselves almost in the middle, between progressive and conservative, towards the settled end on the lower quadrant. Our Holy Cow! facilitators describe it this way: we are a mix of Paraclete Spirituality and Hearth and Home Spirituality. Understanding each of these terms will help us to see how our church community is blended.



Survey Results: Who We Are

Paraclete Spirituality (progressive and settled) can be identified by the following:

- Balances intellectually open and reflective faith with structure and practices that provide external stability for growth;
- Comfortable following an individual path accompanied by patterns of spiritual practice;
- Often are articulate regarding stages of spiritual and emotional growth; and
- Emphasizes the power of the Gospel to transform, not just comfort.

Paraclete Strengths	Paraclete Liabilities
<ul style="list-style-type: none">• Warm and hospitable community can be a haven for healing or recovery• Uniquely equipped to focus on ministries of healing, such as counseling centers, support groups, food pantries, spiritual direction, recovery services, and homeless shelters• Overcomes temptation to overcommit• Maintains a sharp missional focus• Develops and nurtures missional flexibility.	<ul style="list-style-type: none">• If missional focus is lost, may find themselves going through the motions of set routines, rather than finding the deeper meaning• Watch for the temptation to overcommit to meeting the needs of others to the extent that there is burnout• May get trapped in the acceptance of where people are without adequate levels of accountability that can help make people whole• The power of the Gospel to transform must remain a focus, not just its power to comfort• Tends to leave or withdraw during conflicts.

Survey Results: Who We Are

Hearth and Home Spirituality (conservative and settled) can be identified by the following:

- Clearly defined faith lived out in a community with structure and stability;
- Members not only invite others into faith, but also into relationship with the expectations and rewards of family;
- Common to hear folks talk about issues from a biblical perspective more literally interpreted; and
- Faith is readily translated into guidelines for living where the line between right and wrong is bright and easily articulated.

Hearth and Home Strengths	Hearth and Home Liabilities
<ul style="list-style-type: none">• Remarkably perseverant at serving those in need• Explores the intellectual side of faith, including the relationship of tradition to contemporary issues• Balances drive for spiritual and moral clarity on core issues with tolerance for one another, minimizing risk of demoralizing conflict• Maintaining sharp missional focus will reduce tendency to focus only on concrete side of things• Develops and nurtures missional flexibility.	<ul style="list-style-type: none">• Can lose sight of missional focus due to a tendency to focus on the concrete side of things• May be resistant to change due to the feeling of guardianship over traditional understandings and practices• May become detached from contemporary issues if the intellectual side of faith is not adequately explored• A lack of tolerance for others, due to a break on core issues, may leave a vulnerability to demoralizing conflict.

Survey Results: Who We Are

Our diversity presents opportunities and challenges. Combining our strengths, we are a loving and faithful people. Our faith and heart for worship as well as our desire to serve and care for others unites us. Our congregation feels most connected to FPCC through service to the church, mission, outreach, and pastoral care of our members. Many in our congregation feel their most important contribution to FPCC is their service to the church. Many comments in the CAT survey highlighted the importance of various ministries (*e.g.*, Thanksgiving Baskets, VBS, and CPNS) to their engagement with church life and spiritual well-being.

At the same time, we have an almost even balance between those with theological views that adhere more closely to Presbyterianism and preference for historic Christian teachings and those individuals who value a faith perspective centered on personal growth and less connection to the denomination. We celebrate this diversity of viewpoints as it provides an opening for robust learning opportunities, but it also requires that we cultivate tolerance and open-mindedness to bridge the differences.

Both of our subcultures are at risk for getting stuck in outmoded tradition and/or empty routine. While we aspire to be welcoming and inclusive and want to share what we have with others, we are hesitant to embrace change. This is not to say, however, that change is unwelcome; many in our congregation are willing to experiment, adapt, and respond to congregational and community needs. Others, however, view change as disruptive to highly valued relationships and will generally accept change only if such changes are tested and proven to be worth the effort.

“Sudden” (in the minds of some members of the congregation) and “permanent” changes to long-standing ministries and programs by our congregation have frequently been a source of angst. Successful transitions have generally been accompanied with frequent communication, trial periods for new programs, and other experimentation. Striking a balance between these two perspectives is key to growth for our congregation.

Our position in the vitality recovery zone together with our discomfort with change poses an urgent challenge for us. We need to move ahead in genuine harmony, embracing incremental changes that will be re-energizing and spiritually satisfying.

Core Values

Shared core values are a strong source of harmony in congregations. Based on the results of the CAT and input from the Transition Team, these values are of deep significance to us.

Family and Faith

1. We value providing a continuum of fellowship, education and discipleship opportunities for family and youth.
 - *Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. Colossians 3:16*

Christian Fellowship and Belonging

2. We value time spent together building relationships outside of worship.
 - *Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together. Hebrews 10:23-25a*

Interactive Worship

3. We value interactive worship experiences that allow our members to grow in our faith together through participation and sharing of our gifts.
 - *God is spirit and those who worship him must worship in spirit and truth. John 4: 24*

Serving God Through Music

4. Music is one way we faithfully and joyfully worship and praise God.
 - *Make a joyful noise to the Lord, all the earth. Worship the Lord with gladness; come into his presence with singing. Psalm 100:1-2*

Community Building

5. We value developing authentic relationships within the congregation that permit bridge building across generations and phases of life that create appreciation of life experiences and different points of view.
 - *If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. Now you are the body of Christ and individually members of it. 1 Corinthians 12: 26-27*

Sharing the Spirit of God through Service to Others

6. We value exemplifying the Word through outreach to the community.
 - *Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. Matthew 28:19*

Our Immediate Needs

The CAT framework also reports on priorities, drivers of satisfaction, and drivers of energy. The data provided are presented based first on congregational responses, and then in comparison to other churches in the database. When strong scores from the congregation are cross-referenced with those that also compare strongly to other churches, a picture of critical factors emerges. As these factors are addressed, it is anticipated that satisfaction will grow. As members find deeper satisfaction in the life of the church, it follows that engagement and thus overall energy will increase. This is the beginning of the process that can move our congregation through recovery toward becoming a vital and transformational church.

Critical Success Factors and What Needs Attention for Improving Satisfaction

The items below suggest where improvements might have the biggest impact on how our members are feeling about the church overall. The top seven success factors for improving satisfaction for our congregation are the following:

1. Examine what makes worship services exceptional for our church.
2. Create better ways to support people in ministry and remind them they are making a difference.
3. Create systematic ways within our congregation to help people understand they are called to ministry.
4. Become a congregation that has a healthy tolerance for differing opinions and beliefs.
5. Examine music for the congregation, and determine what quality music means for this congregation.
6. Leadership needs to work on decision-making process and be open to different approaches when important decisions are made (transparency when appropriate).
7. Leadership needs to show genuine concern about what people are thinking (and feeling) when decisions need to be made.

Our Vision for the Future

Our Vision expresses the needs and values of our congregation for the transition period and will guide us into the next pastorate.

Transition Vision Statement

During this time of transition, we will remain focused on our core values. We will trust in God and one another. We will become a flexible congregation with a sense of openness, enthusiasm, and a renewed sense of purpose.

Critical Success Factors

Our critical success factors are the things we must do exceptionally well during our time of transition into our next pastorate. From the seven factors identified by the survey, the Transition Team with the assistance of the Holy Cow!, further grouped these success factors into three overarching critical success factors for the transition period.

We believe focusing our time and effort on these three critical success factors will improve overall satisfaction.

1. We will build upon our familiar worship service while striving to enhance the experience with an openness to new worship elements;
2. We will become a church that calls each member into ministry and supports and celebrates their service; and
3. We will foster a culture of openness and tolerance in our church community so that we may embrace our differences and enthusiastically trust God's plan for us.

Our Vision for the Future

Analysis of Critical Success Factors

Each critical success factor comes along with current situational aspects that we must either leverage or address in order to make progress. A SWOT analysis addresses the church's current **Strengths**, **Weaknesses**, **Opportunities**, and **Threats** relative to a success factor. These are to be considered when developing and planning targets, goals, and milestones needed to reach our desired vision for the church.

Excellent Worship Experience SWOT Analysis

<p>Strengths</p> <ul style="list-style-type: none"> • Preaching • Building • Space • Walkable community • Choirs • Music diversity • Welcoming • Organ • Youth and children 	<p>Weaknesses</p> <ul style="list-style-type: none"> • Lack of creativity in using space • Lack of creativity in decor • Bored/ stuck in routine/sameness • Long sermons • Lack of lay involvement • Resistance to change • Insufficient financial support • Rigid/formal • Punitive consequences • Intolerant of children
<p>Opportunities</p> <ul style="list-style-type: none"> • Encouraging Sunday School participants to attend worship • Greater use of facilities we have • Outdoor spaces • Aspiring to best practices • Local choir college connections • Different styles of music • Guest soloists 	<p>Threats</p> <ul style="list-style-type: none"> • Resistance to spontaneity • Resistance to change • Critical of change • Fear of failure • Fear of losing people • Lack of openness to try new approaches • Finances • Scarcity mindset • Loss of identity • Increase in age

Our Vision for the Future

Call and Support for Ministry SWOT Analysis

Strengths <ul style="list-style-type: none">• Nominating Committee• Gifts and experiences of congregants• Strong existing programs• Size of congregation• Legacy of church ministries• Community support of ministries	Weaknesses <ul style="list-style-type: none">• Burnout• Settled, long-standing relationships can make it difficult for new members to find their niche• Same people doing everything• Overly complicated process for ministry• Siloed by committees• Not necessarily owned by congregation• Budget wars
Opportunities <ul style="list-style-type: none">• Gifts and experiences of congregation• Celebrate strong programs• Attract people who don't necessarily attend worship• Communicate what we do	Threats <ul style="list-style-type: none">• Mindsets• Other opportunities for congregation in the community• Getting people engaged• Risk of inviting people• Lack of openness to differences• Pastor-led mindset

Our Vision for the Future

Culture of Openness and Tolerance SWOT Analysis

<p>Strengths</p> <ul style="list-style-type: none"> ● Generational and theological diversity ● Different backgrounds ● Diverse community ● Social media, internet skills of staff ● Email blasts ● Openness to people participating ● Website ● Knowledge that it is something to get better at doing 	<p>Weaknesses</p> <ul style="list-style-type: none"> ● Lack of communication ● Punitive / punishing culture ● Anonymous complaints ● Decentralization of decision-making and information ● Lack of leadership training ● Lack of platform for new ideas ● Cumbersome processes ● Unwritten rules / sacred cows ● Lack of joy
<p>Opportunities</p> <ul style="list-style-type: none"> ● Non-members who could participate ● Diverse community ● Better email blasts ● Find joyfulness ● Leadership training ● Discipleship and diversity training ● Try something new: children's service ● Creativity in transparency 	<p>Threats</p> <ul style="list-style-type: none"> ● Lack of joining ● Hurdles for timeliness ● Current political and social culture ● Avoidance of conflict and disengagement ● Not attracting new people

Strategic Targets and Goals

Strategic targets represent action steps to implement our Transition Vision. The congregation will need to focus its attention on these targets during the transition period from now until the new pastorate is established.

Each strategic target has a set of three goals. These goals are defined actions intended to move the strategic targets forward. Each goal is designed to be fully achievable over the space of a year and is to be supported by a set of milestones. Milestones specify what will be accomplished, by when and by whom in order to track accountability towards achieving goals.

Strategic Targets and Goals:

1. Excellent Worship Experience

We will build upon our familiar worship service while striving to enhance the experience with an openness to new worship elements.

- a. Invest energy and resources in music programs and ministry.
- b. Increase lay participation.
- c. Introduce new worship service experiences.

2. Call and Support for Ministry

We will become a congregation that calls each member into ministry and supports and celebrates their service.

- a. Increase awareness of opportunities for service.
- b. Celebrate current ministries.
- c. Develop an appreciation of ministry as vocation for every member.

3. Culture of Openness and Tolerance:

We will foster a culture of openness and tolerance within our church community to embrace our differences and allow us to enthusiastically trust God's plan for us.

- a. Increase communication among committees, Session, and congregation.
- b. Create congregational and leadership training opportunities throughout the year.
- c. Commit to a focus of trying new things in all our ministries.

Appendix A: The Transition Team

In May 2019 the Session of the FPCC appointed 12 members to serve on a Transition Team consisting of elders, deacons, and members-at-large of the congregation. In addition, Pastor Marie Branigan served *ex officio* as Team Advisor. Team members ranged in age from young adults with children in the Sunday School to retirees, and in membership at FPCC from a few years to nearly a half-century. Of these original 12 members, two, Harry Kleinkauf and Chris Jost, resigned early in the process due to health reasons.

Jo D. Andrews	Elder
Matt Ferguson.....	Member-at-large
Ken Gordon	Elder
Joanne Hughes.....	Member-at-large
Sharon Marshall	Deacon
Susan Mavoides.....	Member-at-large
Carlene Reyes.....	Elder
Audrey Smith	Deacon
Mary B. Speer.....	Member-at-large
Loida Wilson	Elder
Rev. Marie Branigan	Team Advisor
Holy Cow! Consulting.....	Consultant

To reach the Team, please contact the Church office at (609) 395-0897 or you can email FPCTransition@outlook.com.

Appendix B: Church Staff

Rev. Hannah Lovaglio..... Associate Pastor
Rev. Joanne Petto Parish Associate
Janet Wheeler Church Treasurer
Sharon Ramkishun Office Manager
Daune Arsnow Office Assistant
Jo D. Andrews Children's Choir Director
George Andrews..... Bell Choir Director
Donovan Klotzbeacher Chorale Director and Organist
David Stewart..... Brass Choir Director

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