

# KARL ROAD BAPTIST CHURCH

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[karlroadbaptist.org](http://karlroadbaptist.org)

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## CHURCH PROFILE

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# WELCOME FROM THE PASTORAL SEARCH TEAM

Our team is honored to be a part of the search for the next Pastor of Karl Road Baptist Church. Thank you for your consideration to join us! We are looking forward to identifying the next pastor that God has already chosen to continue serving the Northland Community of Columbus.

This document provides an overview of KRBC...who we are, what we believe, how we worship and the priorities we seek in a new pastor to replace our beloved and retiring pastor.

*Jeff Lashley*

Chair

614.203.7853

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Front (pictured left to right): Joyce Merchant, Laura Hall, Jennifer Zigler, Nena McKinney

Back (pictured left to right): Aaron Joiner, Rick Armstrong, Jeff Lashley, Doug Lambert, William Nfor

# CORE VALUES

- 1) At Karl Road Baptist Church, all who enter our doors are welcome. We are people with differences united through Jesus.
- 2) We are a family of believers where people are loved the way they are and encouraged to live out their God-given purpose.
- 3) Karl Road Baptist Church is a Bible-centered, preaching and teaching church. We believe the church's mission is to develop individual disciples, to baptize believers and to teach and instruct as God has commanded.
- 4) We are committed to intentional planning of Sunday morning services where the music and message are coordinated to provide a cohesive worship experience.
- 5) We utilize technological resources available to ensure all in attendance (whether in person or virtual) can participate in worship.
- 6) We embrace a culture of discipleship where we invest ourselves in God's word and prayer to grow as Christians and look more like Christ. We also invest in others by showing them the love of Christ and helping them become more Christ-like themselves.
- 7) We focus on missions, both locally and globally, as an intentional effort to share the gospel and lead others to a saving faith in Jesus Christ.
- 8) We believe in sharing our resources with those in the community. We have been blessed with a large facility that is used to bless others in our community through various ministries, churches and programs.

\*\* Our Core Values were developed by surveying the Pastoral Search Team, Ministry Council and Church Staff, then presented to the entire congregation for review and input.

# MISSION STATEMENT

We seek to glorify God by building a family of believers passionate about him. Where people are loved the way they are, urged to become more like Christ, and equipped to share Christ in word and deed.



# VISION STATEMENT



## WE SEEK TO GLORIFY GOD BY BUILDING A FAMILY OF BELIEVERS PASSIONATE ABOUT HIM...

Our congregational life, decision, governance, personal interactions, and ministry tasks must be measured by one, high and clear standard: **does it magnify God?**

## WE ENVISION A CHURCH WHERE PEOPLE ARE...

### LOVED the way they are

- > God is glorified when we treat everyone as creatures made in His image and as recipients of his unconditional love.
  - We demonstrate this by loving the Northland community and its residents unconditionally.
  - We demonstrate this by seeking to build a family of believers demographically reflective of the Northland community.
  - We demonstrate this by providing discipleship for all generations.
  - We demonstrate this with an emphasis on welcoming and ministering to children and youth.
  - We demonstrate this by creating worship experiences that meet the needs of a diverse family of believers.
- > The word we use to describe this is **BELONGING**.

### URGED to become more like Christ

- > God is glorified when we resemble Jesus Christ more and more in both attitude and action.
  - We promote high and clear membership expectations that include:
    - Growth in Biblical knowledge and application
    - Development of strong interpersonal relationships
    - Knowledge and use of spiritual gifts
    - Prayer as a high priority
    - Stewardship of time, talent, and treasure that benefits the Kingdom of God
    - Serving others rather than being served
- > The word we use to describe this is **BECOMING**.

## EQUIPPED to share Christ in word and deed

- > God is glorified when our primary focus is equipping our congregation to be a catalyst for the life changing power of a relationship with Jesus Christ. We promote and encourage:
  - Outreach to the Northland community as a primary focus
  - Servant leadership in the Northland community
  - Our members as positive spiritual influencers where they live, work and play
  - Outreach focus in all areas of ministry
  - Attitudes and practices that align with equipping
  - Enthusiastic, joyful and fun congregational life and ministry
  - Involvement in cross cultural ministry at home and abroad
- > The word we use to describe this is **BUILDING**.

## IN CONCLUSION

Everything in our church should be done to glorify God. To glorify God is to praise, enjoy and delight in Him supremely. Our ultimate joy is to bring joy to God through the way we conduct our lives personally and corporately. When we love people the way they are, urge one another to become more like Christ and equip ourselves to share Christ in word and deed, we build a spiritual family of believers passionate about Him. This glorifies God. Our hope is articulated in the words of Scripture itself: "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ" (Romans 15:5-6 NIV). Let us be doers of this word!

**BELONGING, BECOMING, BUILDING  
FOR THE GLORY OF GOD!**

# HOW OTHERS SEE US



Each week, thousands of groups of people meet in 210 countries around the world for in-depth Bible study through an organization known as Bible Study Fellowship or BSF. BSF exists in large part due to the generosity of local churches opening up their facilities to BSF classes. Karl Road Baptist Church first welcomed our BSF class over 40 years ago and continues to welcome us to this day.

Throughout the years, and yes, decades, we have been so blessed by the people who comprise KRBC. Never have I known a church more generous with its resources, money, and time as KRBC. Our class is large, and we take up a good deal of the building and parking lot each Thursday morning. Hundreds of women and children flood the church building and receive nothing but a sincere welcome from the KRBC staff whose days we no doubt disrupt at times.

The church makes an incredible effort to accommodate our requests and goes out of their way to enable our class to function at its best. For example, during this season of the pandemic, the church has accommodated our request to move our Tuesday leaders' meetings downstairs, although this means we are closer to their workspace. They have helped us through the technological and other issues this move created. They generously allow us to use their sanctuary, soundboard, and equipment, and their tech staff has been so helpful and generous with their time when issues have arisen. In addition, when we returned to the church after being on Zoom for a year, each staff member expressed joy over our return. We felt like we had returned home. And perhaps, "home" is the best way to sum up how we feel about being at Karl Road Baptist Church.

In sum, we cannot imagine having our BSF class meet at any other location, and we look forward to another 40 years of serving our Lord together. Karl Road is home to us, and we love being a partner in ministry with the wonderful people there.

In Christ's love and with much gratitude,  
Cindy Davison  
Teaching Leader  
Columbus N OH Day Women BSF Class



I have observed that Karl Road Baptist Church is resolute in carrying out both the Great Commission and the Great Commandment. Years ago when the demographic makeup of the surrounding community was changing, the church's leadership made the courageous decision to remain in its current location and to love their new neighbors in Jesus' name. They developed ministries such as tutoring programs to help meet the critical needs of the immigrants and lower income people moving into their community. Several years

ago the leadership engaged in a multi-year effort to weave life-to-life disciple making into the fabric of the congregation. More recently the church provided evangelism training to mobilize the congregation to share their faith. Under the competent and steady leadership of Pastor Rick Breusch, the church is spiritually healthy and continues to make inroads into the community.

As a leader in a city-wide ministry I observed many times Karl Road Baptist's willingness to partner with other churches and organizations in the advance of the Gospel. The church is committed to the larger mission and work of the Body of Christ in central Ohio in addition to their own.

Tyler Flynn  
Executive Director, Mission Columbus (Retired)



My name is Pastor Samuel Sarfo a very good friend of Pastor Rick and KRBC. We needed a place to fellowship temporarily as a small community church whilst we searched for a permanent Church building, Karl Road Baptist Church opened their doors for us to use their chapel. [They are] a very loving community.

[They are] an amazing and loving people and leadership, especially the church administrator Mrs. Kari Lashley. [They are] a people that care for people from all walks of life irrespective of their background or status.

Thank you.  
Pastor Samuel Sarfo  
Christ Church International



Karl Road Baptist Church is a congregation that is working hard to be relevant in its community. When the church was established in its current location, it was in a predominantly white, stable, upscale, affluent suburb of Columbus. Over the past two or three decades, the community has changed dramatically in appearance and makeup. It now has people from a variety of ethnic backgrounds, income levels, and sense of permanence. I've been pleased to watch the church embrace cultural diversity, care for people in

need – both physically and spiritually, and demonstrate that the Gospel is relevant to all people. At the same time, the church has maintained a high standard for teaching, preaching, maintenance of its beautiful facilities, and expectations of staff, leaders, and members.

Because Karl Road has a substantial staff, some with many years of experience, it will be important for the new Senior Pastor to be a good team player who is willing to learn from, teach, and collaborate with the staff.

Rev. Jane Gibbons

Executive Minister for Program and Ministry Development

American Baptist Churches of Ohio



Karl Road is well-positioned for a vibrant, creative mission in their multi-ethnic neighborhood and the greater Columbus region. With excellent facilities and resources, Karl Road is ready to follow visionary leadership, strong biblical preaching and teaching, and dynamic mobilization toward a life on mission for Jesus Christ.

Karl Road has a strong heritage in ABC life and is well connected to the Northern Seminary community. KRBC has a strong missions' heart and a desire to engage with its community. A pastor who has a visionary, missional mind-

set who can leverage excellent facilities will do very well in this context.

Dr. William (Bill) Shiell

President, Northern Seminary



KRBC is a warm, friendly, well organized, and discipling congregation. The pastor has faithfully served in caring for people, welcoming people, teaching the Scriptures, and modeling discipling. The church has a commitment to discipling with an ever-expanding ministry of discipling small groups. The friendliness of the church is related to its age. As an aging population, they welcome people and graciously include them into the body. In the Reveal

Church Survey, they were ranked within the top 15% of all churches surveyed with a culturally and racially diverse congregation. KRBC has demonstrated a willingness to welcome a diversity of people. The church has demonstrated a willingness to try new approaches to ministry with a steady attendance and limited growth. There does not seem to be a resistance to change and try new approaches though some leadership positions could be improved with new leaders.

Since KRBC has an aging population, attention will need to be given to attracting younger families. The church neighborhood is changing from a predominantly white community to a culturally diverse community. They have experimented with serving the community but the projects have yielded little fruit in terms of new converts or new attenders. Further direction and strategy should be given to develop an outreach strategy that connects with a racially and economically diverse neighborhood. Many of the established church members commute from other parts of the city.

Some of the current ministry forms (Sunday School, children's ministry) should eventually be assessed and up-graded. New "blood" of leadership should be infused at various levels of the church.

Bill Mowry

Staff member with Navigators Church Ministries, Author of "The Ways of the Alongsider"



# EXIT INTERVIEW: RETIRING PASTOR RICK BREUSCH



## How was the church different from your expectations when you came?

Considering the long history of KRBC and it being a more established church, his assumption was that the church would be more conservative than he found it to be. It was more moderate and open to change than he expected.

## In what ways are the people different now than when you came?

The church is more ethnically diverse and over time the numbers of those that attend has grown smaller numerically. This is due to a number of factors including a substantial number have passed away, people have moved on for a variety of reasons, and there has been a natural turnover of membership.

## What do you think are the strengths of the congregation?

The worship experience is solid (good music that is contemporary, biblical preaching, upgraded livestream)

Developed a defined and intentional pathway to discipleship (ROPES, Triads, a track to run on)

The church has streamlined organizationally, with a new constitution it has released people to do ministry

There is a great spiritual maturity especially of the older members of the congregation (love church and support it, open to new things)

There are exceptional relational bonds especially of tenured members (life and ministry together)

Balance in the congregation – love for old/tradition, but openness to change/new ways. Sees flexibility which speaks to the church having a healthy congregation

### What do you think are the weaknesses of the congregation?

It has been hard to attract young families. Visually we are not drawing outside families. The church building may be a factor. Once in the door we tend to keep them. PST may want to consider a mature younger person with less experience, as the pastor tends to attract people of similar age.

Not seeing more people making decisions for Christ. Either by members bringing them in, or through ministries offered through the church. Like all churches in the U.S., we have been negatively affected by a growing lack of interest in the local Church.

### What kind of ministry do you feel the church needs to address now?

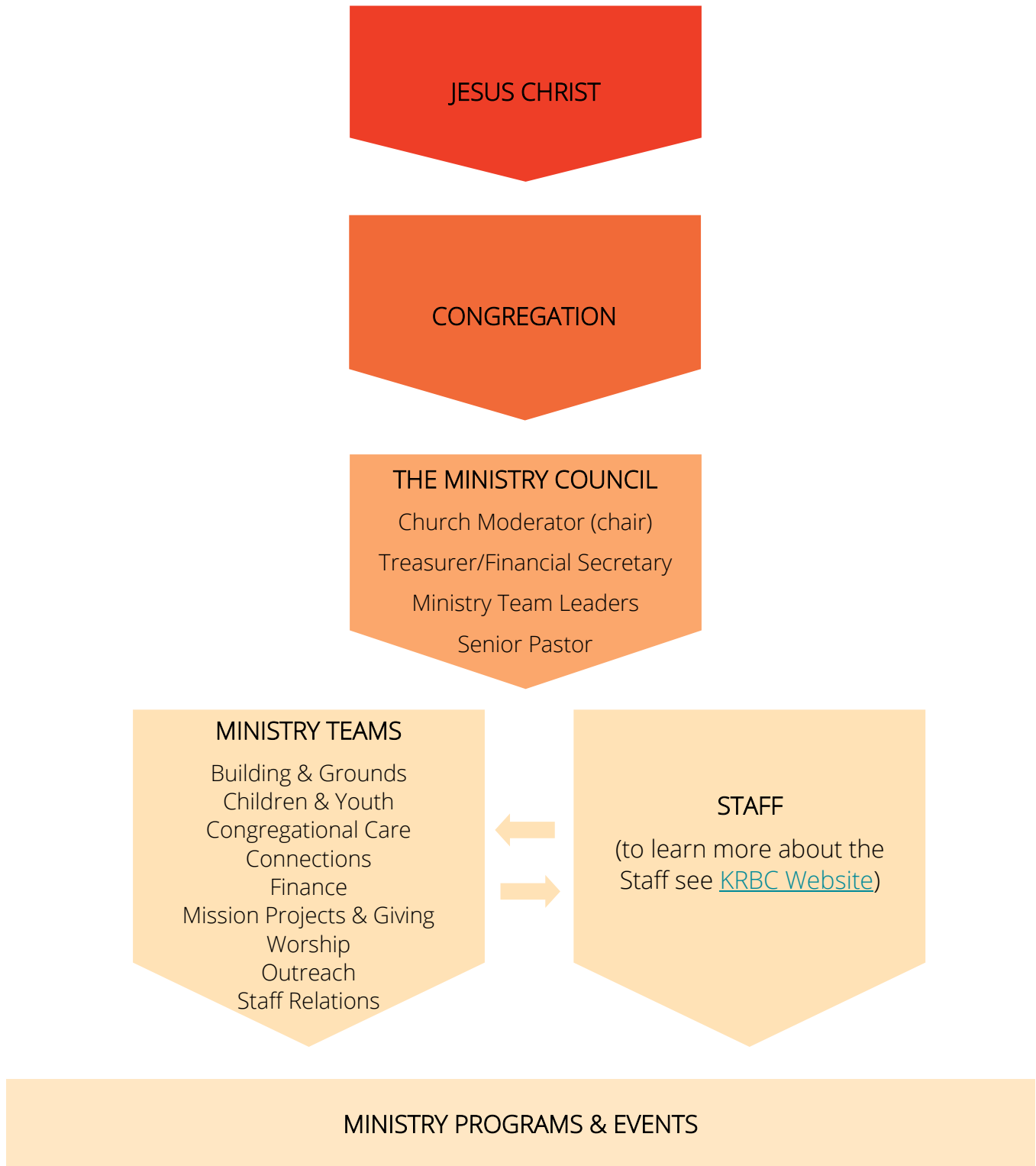
Continue to develop discipleship pathway (Triads, new Regeneration project). Meeting people at their point of need in their lives

In the past we have built relationships in the community with tutoring/teaching. Should explore different types of outreach ministry with kids to allow a natural interaction with the community (e.g. sports)

Pastor Breusch was the second Senior Pastor to complete his Doctorate degree while serving as our Senior Pastor, Pastor Bill Bowser was the first to do so.

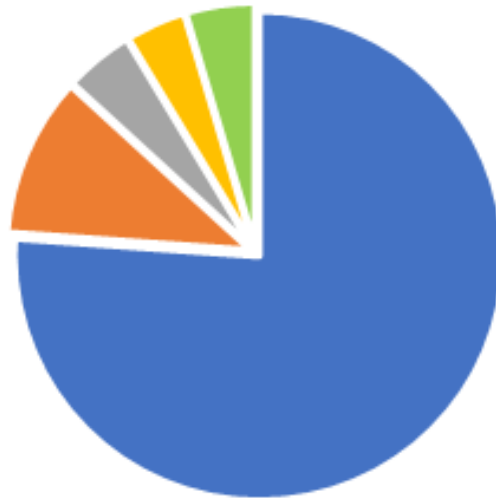


# ORGANIZATIONAL CHART



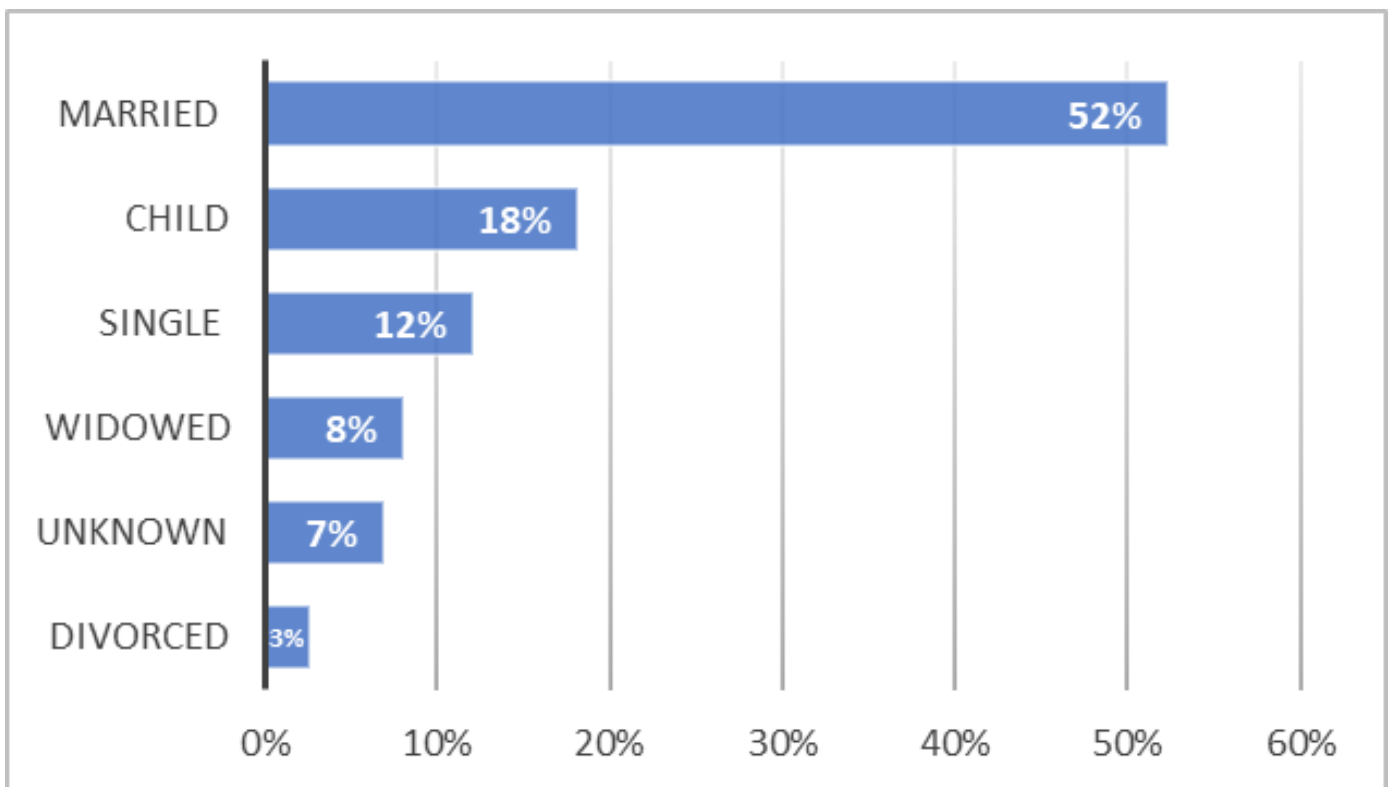


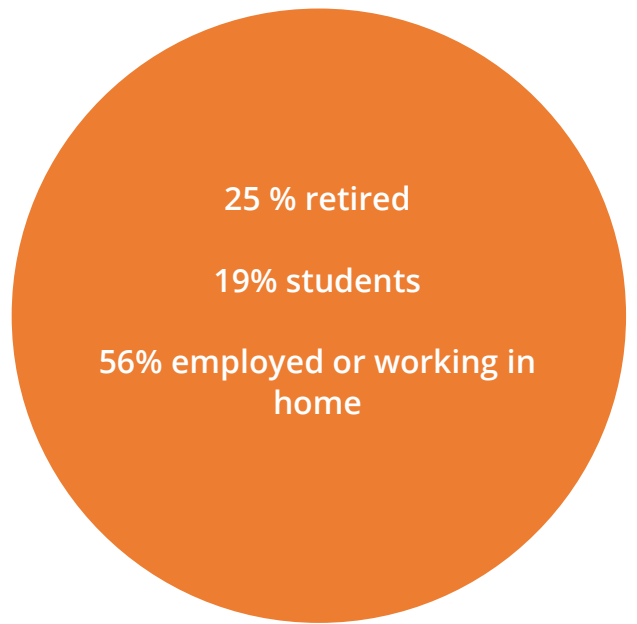
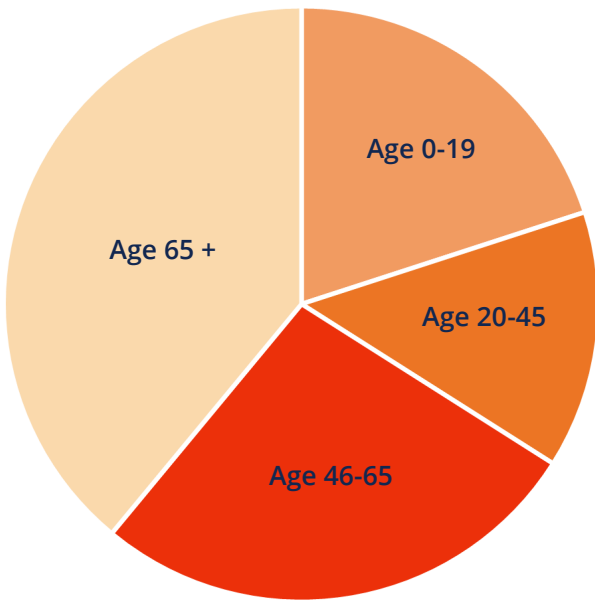
## KRBC Ethnicity



■ White ■ African ■ Haitian ■ Black ■ Other

Karl Road Baptist Church is 348 active members or regular attendees and is made up of 197 family units. See diagrams below to learn more about the specific make up of the church family.





With well over half of the members and regular attendees over the age of 45, KRBC has identified a priority to get younger.

# CHURCH HISTORY

**1904**

Karl Road Baptist Church had its beginning when a few adults met for in-home Bible study.

The in-home Bible study group grew and needed a building in which to meet. The First Baptist Church of Linden Heights was recognized and built at the corner of Aberdeen and Greenwich Avenue. Expansion and building development occurred several times over the next two decades.

**1906**

**1931**

The First Baptist Church and an older Hildreth Baptist Church joined congregations under the name Hildreth Baptist Church but remained at the Linden Heights location.

**1943 -1966**  
Rev. William J. Schlatter was called to serve the Hildreth/Linden Baptist Church. On January 9, 1966, Dr. Schlatter gave his farewell message to the Linden-Karl Road Baptist Church.

The church name was changed to Linden Baptist Church for geographic recognition.

**1945**

**1961**

The congregation voted to begin a satellite church on Karl Road near Route 161. The Ohio Baptist Convention and Columbus Baptist City Mission Society surveyed the rural area and determined that American Baptist's should start a church in the vicinity. The corner stone for the first building was laid on October 1962, on the 8.5 acre property and the building was dedicated in 1963.

**1966-1978**  
Dr. William J. Bowser was called as Senior Pastor of Linden/Karl Road Baptist church. He served 12 years and went on to serve First Baptist Church in Marshalltown, Iowa.

*Dr. Bowser returned to KRBC to serve in a part-time role for several years and attended the church until his death.*

The first building of the new church location was dedicated. This building included a Chapel and Sunday School rooms. The church at both old and new locations flourished.

**1963**

# 1970

The Linden property was sold, and the newer church was renamed the Karl Road Baptist Church.

## 1979-1984

Rev. W Carey Ballbach was called as Senior Pastor of Karl Road Baptist Church. He served 5 years and accepted a call to continue ministry at the Calvary Baptist Church in Pittsburgh, PA.

Construction was completed for an education building and fellowship hall, which also served as a sanctuary. Both new facilities were dedicated.

# 1972

# 1983

The present worship complex was completed, which included a 700-seat sanctuary, lobby, and offices that connected the education wing and the fellowship hall. The dedication service was Easter Sunday that year.

## 1985-1999

Rev. C. Richard Swanson was called as sixteenth Senior Pastor of Karl Road Baptist Church, a role he held for 14 years. In 1998 he retired from full-time ministry.

## 1999-2005

Rev. John Doyel was called to serve as Senior Pastor of Karl Road Baptist Church, which he did until resigning in September 2005.

The construction of the Schlatter wing, dedicated in memory of Dr. William and Josephine Schlatter, was completed and dedicated.

# 1995

# 2006

The church family of Karl Road Baptist Church celebrated its 100<sup>th</sup> Anniversary.

## 2006-Present

Dr. Richard W. Breusch stepped in to serve as Interim Pastor after Rev. John Doyel's resignation. Dr. Breusch felt the calling to apply for the Senior Pastor position at KRBC and was called to serve in November of 2006. In 2021 Dr. Breusch announced his intent to retire in the fall of 2022. He will have served the congregation for more than 16 years.

# 2022

# CONGREGATIONAL STYLE INDICATOR

## TRADITION & DENOMINATIONAL INVOLVEMENT

Our church is influenced by history and tradition but open to contemporary changes when appropriate.

Our church has a history of relationship with the American Baptist Churches denomination which has lessened over time.

Our church gives to denominational mission offerings and projects.

## PASTORAL LEADERSHIP

The pastor is expected to be the primary leader with some shared leadership responsibilities

## DECISION MAKING & COMMUNICATION

Our church overall tends to avoid conflict and confrontation.

Our church feels ethical decisions should be based on absolute standards.

Our church's ideas and plans are made by ministry teams and the Ministry Council.

In making decisions, our church is governed by the Ministry Council.

Decisions are communicated formally through worship, bulletins, and newsletter and special mailings.

## COMMUNITY INVOLVEMENT

Our church approaches social issues educationally, leaving any action to individual conscience. Expecting church members to abide by the bylaws and in alignment with the mission and vision of the church.

Our church is involved in community affairs that align with our church's vision and mission.

# OUR CHURCH OFFERS

## WORSHIP SERVICE

Weekly on Sunday mornings, we offer our main worship service to the congregation. During the main message, childcare is available. Children are always welcome in the main sanctuary, but if they choose to participate in Children's Church, they will receive messages tailored to their ages.



## SUNDAY SCHOOL

Prior to the main service, we offer various Adult Bible Classes. These classes are a great way to grow in getting to know God more as you study his Word. These classes are also a great way to meet people and develop relationships with others in the church.

## SMALL GROUPS

Various small groups meet throughout the week. These groups meet at the church or in group members' homes. The small groups study the Bible, pray together, share in fellowship and participate in ministry and/or service projects together.



## DISCIPLESHIP

We have a culture of discipleship at KRBC. The most common way discipling happens is through the triad experience. Triads are groups of three men or three women that meet to encourage maturity in Christ and become equipped to help others grow (disciples making other disciples).

We also offer re:generation, which is 12-step discipleship through recovery. By working through biblical steps in an authentic community, many are finding freedom from various addictions and personal struggles. Re:generation is a safe place for anyone to honestly process questions and doubts and experience victory over hurts, habits, and hang-ups.

Periodically throughout the year we offer one-time seminars and events open to the congregation. Spiritual CPR Seminar, Spiritual Gifts Seminar, Overcoming Evangeophobia, and Devotional Life are some of what we've offered in the past. We also offer morning devotions on zoom seasonally and a weekly prayer gathering.



## MISSIONS

We are compelled to work towards helping others know Jesus as their hope and help. This is why we partner with people and organizations who are actively working to take that message of Jesus to people of all nations around the world.

We also know we are on mission right where we are planted in the Northland Community, so we provide opportunities for the church family to live "on mission" regularly. Here are a few of the things we have offered as ways to reach out to the local community:

Learning Extension Center (LEC)

Mother's Day Out

Annual Easter Egg Hunt & Pancake Breakfast

Vacation Bible School

Fall Festival & Trunk or Treat

Bed Brigade

Community 4th of July Parade



## YOUTH & CHILDREN

On Sunday mornings, our elementary-aged kids have Bible classes before worship and Children's Church (up through 5th grade) during the main worship service.

On Wednesday evenings we offer the Learning Extension Center (LEC) where kids receive one-on-one assistance with homework. After LEC, kids go to GEMS or Brigade Boys Clubs.

Our middle school and high school students have Bible class prior to the main worship service and immediately after the service join their peers for youth group.



## CHURCH FELLOWSHIP

We offer Men's and Women's ministry events like cookouts, breakfasts, craft events and outreach events.

We have a Primetimers Group (55 + group) that meets for monthly lunch events .

We often offer a few more events during the year such as bowling, game nights and church wide picnics.

## SUPPORT OPERATIONS

We offer numerous ways to serve and get connected:

- > Group leader and Bible teaching opportunities
- > Music ministry opportunities for children and adults
- > Tech Team allows for the tech savvy to be involved in running cameras, sound, computers and more to run our in-house/online audio and online broadcast stream
- > Welcome Team is a place for the hospitable to use gifts as greeters and ushers or security team members
- > Kitchen Crew is an opportunity to serve bereavement meals
- > Work Crew is great for behind the scenes handyman types



# OUR WORSHIP LIFE



## Congregation

The Worship Director and Pastor plan our worship services with intentionality and purpose. The leaders work together to ensure the message and music complement one another to provide a cohesive worship experience.

Various church leaders occasionally make announcements, pray and participate in other roles within the worship service. Church leaders and/or our missionaries will occasionally serve as guest preacher.

The pastor always extends an invitation to the congregation to make a spiritual decision at the conclusion of a service. He also serves the Lord's supper on the first Sunday of the month.

Prayer concerns from the congregation are either taken verbally during the altar call or in written form on our connect card form. These requests are prayed for by the staff and in prayer meetings each week. Public prayer requests are shared on our prayer chain and listed in our monthly prayer guide provided in print to the congregation.

During the main worship service, time is set aside for the congregation to greet one another and share in a time of fellowship.

Occasionally, the Pastor or Worship Director will lead the congregation in responsive readings. Examples are responsive readings during Advent and child dedications.

## Music

The Worship Director and praise team leads the congregation singing praise songs, choruses, familiar hymns and gospel songs.

Musical instruments such as the piano, guitar, bass and drums are played on a weekly basis. Soloists will perform special music occasionally to enhance the worship service.

We offer both an adult choir and a children's choir. The adult choir participates seasonally (September through May) in the worship service. The children's choir participates in special services. And when possible, hand bell choir are a part of the service.

## Pastor

We like the Pastor to feel they have the freedom to use a variety of worship styles. They should feel free to change the worship service order to meet the needs of the service, introduce new forms of worship and other enhancements to our worship experience.

We like the Pastor to occasionally preach sermons with a focus on evangelism, stewardship, and social issues.

We occasionally like the Pastor to share worship responsibilities with guest pastors, missionaries and/or speakers.

# WHAT WE BELIEVE

There is one living and true God, the Sovereign over all that exists. He is Creator, Ruler, Sustainer, and Redeemer. He is infinite and transcendent, yet personal in nature. The Godhead exists eternally in three Persons – Father, Son, and Holy Spirit – of one essence, having the same attributes, and worthy of the same glory.

As **Father**, God is intimately involved in the affairs of humankind, loves and disciplines perfectly, and guides the course of history.

**Jesus Christ** is fully God and fully man. He is the pre-existent Son of God who was sent by the Father into the world, conceived by the Holy Spirit, and born of the virgin Mary. He lived a sinless life, performed many miracles, voluntarily substituted Himself for the sins of humankind by dying on a cross, and in so doing satisfied divine justice. He was raised from the dead and ascended bodily to the right hand of the Father, where He now intercedes for His own. At the appointed time He will come again for the fulfillment of redemption and the consummation of history.

As the third person of the Trinity, the **Holy Spirit** draws people to Christ for salvation, indwells them from the time of their conversion, and seals them as children of God for the day of redemption. The Holy Spirit enables and empowers us for spiritual growth, emboldens us as witnesses for Christ, and bestows spiritual gifts for service and edification of the

Body, that we would fulfill the will of the Father, bearing fruit to the glory of God.

**The Bible** is God's Word, written by persons under the divine inspiration of the Holy Spirit, and consisting of the sixty-six canonical works of the Old and New Testaments. It is the supreme and final authority for our faith, as well as a fully sufficient guide for Christian faith and practice.

All **human beings** are created in God's own image to reflect His glory, enjoying, loving, and obeying Him. However, due to our sin we have become spiritually dead and enslaved to sin, thus marring God's image in us. Sin and its consequences are both personal and systemic, responsible for individual spiritual brokenness and every societal ill. Human beings, having this nature, are alienated from God, presently under divine condemnation, and destined for everlasting judgment.

God, in His love and mercy, has provided for our **salvation**, exclusively through the accomplished work of Jesus Christ on the cross. Brought about not by our own human efforts or good works, salvation is instead a gift, bestowed by grace through faith. Spiritual rebirth produces a dynamic and living faith, which is empowered by the Holy Spirit and yields spiritual fruit, among which are love, joy, peace, and hope. The promise for all who share in this salvation is abundant and eternal life.

**The church**, consisting of all the redeemed throughout the ages, is the Body of Christ and manifests the continuing presence of Christ in the world. The local church is a body of baptized believers united in Christ by adoption into God's family, motivated and empowered to build God's kingdom locally and throughout the world. We as a local congregation must choose freely with whom we will cooperate in that effort.

**The return of Jesus Christ** and His glorious and victorious consummation of God's eternal plan are imminent and will include judgment of the living and the dead. Those who are not found in Christ at His return, whether still alive or having already died, will be separated from Him to eternal damnation. Those who are counted as Christ's own will be rewarded for their faithfulness to him and will live eternally in His presence. Jesus' own resurrection from the dead is the basis of the sure hope that we have a share with Him in His eternal dwelling.

## **OUR BAPTIST DISTINCTIVES**

The following convictions are an important part of our history and heritage as a Baptist congregation. We understand that fellow Christians from other faith traditions may hold theological views and engage in ministry practices that differ from these convictions. Nevertheless, these distinctives express the prevailing beliefs and practices of our congregation as a whole and should be respected as

such by all who are a part of our church family.

**Baptism:** Historically, Baptists identify baptism as an ordinance, not a sacrament. An ordinance is a religious ceremony that is ordained by God Himself. In contrast, a sacrament is often thought of as a religious ceremony that confers a specific and inevitable experience of grace upon the recipient. Baptism is not necessary for salvation; nevertheless, it is a command of Christ that each of His followers must obey. It is an outward, physical symbol of an inner, spiritual reality as well as a public profession of one's personal identification with the death, burial and resurrection of Jesus Christ. We reserve baptism for a person who has already committed his or her life personally to Christ as Savior and Lord. The biblical mode of baptism is by immersion in water. Baptism by immersion is a prerequisite for membership in this congregation.

**The Lord's Supper:** We regard the Lord's Supper, also known as Communion, as the only other New Testament ordinance. It is a memorial meal that reminds us of a past event, a present reality and a future hope. As an act of worship utilizing symbols – the two elements representing Christ's body and blood – it provides an opportunity for deep, personal connection with God and meaningful fellowship with His people. Anyone who is a member of the spiritual and universal Body of Christ is

invited to participate in this church's observance of the Lord's Supper.

Baptists believe in and celebrate **the autonomy of the local church** to conduct its own ministry free of interference by any ecclesiastical or civil authority. We retain the right to decide for ourselves all matters of faith and governance. Nevertheless, we value the voluntary association of our congregation with any other Christian church as well as with our local, regional and national denominational entities for the accomplishment of joint mission endeavors and as a visible expression of our spiritual unity in the universal Body of Christ.

We believe in the **separation of church and state**. Because of our own history of suffering persecution by civil and ecclesiastical authorities, Baptists have long championed the cause of religious freedom. We affirm the God-given right of individuals and faith communities to pursue their respective relationships with God and govern their own affairs free of outside intervention or control. We also affirm the God-given opportunity to influence our community and our government in the pursuit of godly righteousness and justice. Our church does not endorse candidates for public office.

As Baptists, we purposely minimize the distinction between clergy and laity, asserting instead that **all believers are priests subservient to Christ**, our Great High Priest. We can each approach God directly ourselves. We need no human intermediary in order for us to relate meaningfully with our Heavenly Father. It is not for any clergyperson to tell us how we

must believe. God alone is Lord of our conscience. Inherent in the truth of the priesthood of the believer is the principle of "soul competency." Each believer is competent to interpret Scripture as one's conscience is guided by the Holy Spirit. Likewise, each of us is directly accountable to God for our beliefs and behaviors. Our individual priesthood has another important implication: Our endowment with spiritual gifts makes each of us a minister. As ministers having the right to interpret Scripture for ourselves, we likewise have the duty to help the church discern and carry out God's will.

Along with other Christian traditions, Baptists place high value on the following **personal spiritual disciplines**.

**Worship Attendance:** The Bible teaches that the Christian Sabbath is the first day of the week, the Lord's Day, or Sunday. Since God would have us cultivate a sense of the holy, a regular habit of worship and spiritual nurture on that day should be the priority of all believers. The appropriateness of one's activities should be the result of seeking God's guidance personally.

**Devotional Life:** The Bible teaches that a growing relationship with God is built in part through the study of God's Word individually and corporately, as well as the development of a faithful prayer life.

**Tithing:** The Bible teaches that the faithful return of 10% (the tithe) of one's income to the Lord's work is the appropriate beginning standard of financial giving for all believers.

Giving additional gifts of love above and beyond the tithe is our privilege.

**Cultivation of Community:** The Bible teaches that all believers should intentionally pursue, promote and protect bonds of spiritual friendship with fellow brothers and sisters in the Body of Christ.

**Witnessing and Compassion:** The Bible teaches that all believers have the privilege and responsibility to share the good news of salvation through Christ alone, as well as to engage in acts of compassion and kindness towards others as the Holy Spirit provides opportunity.

We affirm our belief in the **sanctity of human life** that begins in the womb, the relationship of marriage as the only divinely ordained context for the expression of a **sexual relationship**, and the **sacredness of the marriage** relationship itself as being between one man and one woman until terminated by death as the biblical standard.

\*\* Scripture references to support our beliefs are included on the KRBC Website ([karlroadbaptist.org/About/What We Believe](http://karlroadbaptist.org/About/What We Believe))



# STRENGTHS

+ Core Values Biblical Teaching for all ages

+ Great facility and location

+ Longevity of Pastors

+ Strengths mentioned in *How Others See Us*

- *“A people that care for people from all walks of life irrespective of your background or status.”*
- *“Never have I known a church more generous with its resources, money, and time as KRBC. ‘home’ is the best way to sum up how we feel about being at Karl Road Baptist Church.”*
- *“As a leader in a city-wide ministry I observed many times Karl Road Baptist’s willingness to partner with other churches and organizations in the advance of the Gospel”*
- *“KRBC is a warm, friendly, well organized, and disciplemaking congregation.”*
- *“In the Reveal Church Survey, they were ranked within the top 15% of all churches surveyed with a culturally and racially diverse congregation.”*
- *“I’ve been pleased to watch the church embrace cultural diversity, care for people in need – both physically and spiritually and demonstrate that the Gospel is relevant to all people. At the same time, the church has maintained a high standard for teaching, preaching, maintenance of its beautiful facilities, and expectations of staff, leaders, and members.”*

# CHALLENGES

- Continue to look more like the neighborhood
- Identify other services or ministries we can offer to involve more community members
- Challenges mentioned in *How Others See Us*
  - *“[Finding] a pastor who has a visionary, missional mindset who can leverage excellent facilities will do very well in this context.”*
  - *“Further direction and strategy should be given to develop an outreach strategy that connects with a racially and economically diverse neighborhood. Many of the established church members commute from other parts of the city.”*
  - *“The church is more ethnically diverse and over time the numbers of those that attend has grown smaller numerically.”*
  - *“It has been hard to attract young families. Visually we are not drawing outside families. The church building may be a factor. Once in the door we tend to keep them. [PST may want to consider a mature younger person with less experience, as pastor tends to attract people of similar age]”*
  - *“Not seeing more people making decisions for Christ. Either by members bringing them in, or thru ministries offered thru the church. Seeing a loss of relevance to life by today’s population.”*

# MINISTRY PRIORITIES

## We want our pastor to:

*(listed in priority order and results of a survey of PST, Staff, and Ministry Council)*

- Support the preaching ministry with time for preparation/reflection on the Word, and commitment to listen for the Word's power and its implications for individuals, the church, the community, and the world. *(preaching)*
- Communicate a comprehensive understanding of the Bible and Christian theology in terms relevant to persons' lives. *(interpreting the faith)*
- Provide by word and presence an empathetic understanding of and concern for persons in the routine and joys as well as the crises and transitions of life, giving assistance where appropriate and feasible. *(pastoral care)*
- Enable the staff to accomplish their duties and responsibilities and encourage their personal and professional growth. *(personnel supervision)*
- Seek to lead persons to make decisions for Christ encouraging their identification with and participation in the local church/community. *(evangelism)*
- Create an atmosphere in which persons feel accepted, included, and cared for and can identify with the group. *(nurturing fellowship)*
- Attempt to turn vision into reality and to sustain it in the church. *(leadership)*
- Provide opportunities for individuals or groups to understand and enhance the spiritual dimensions of their personal lives. *(spiritual life development)*

## Additional priorities:

- Develop and maintain programs and activities for enlarging the membership and/or the church's vision for ministry. *(church growth)*
- Make formal and informal connections with church members or others in their homes, at work or in other settings. *(visitation)*
- Seek to recognize and call forth the potential of persons as leaders, providing opportunities for their training and growth. *(leadership development)*
- Identify and evaluate the needs of the community and work to meet those needs through individual and/or corporate action. *(community assessment/involvement)*
- Demonstrate keen sensibilities to other language, ethnic, and/or cultural groups and settings. *(multicultural sensitivity)*

# APPENDIX

# SCHEDULE OF WEEKLY ACTIVITIES

## SUNDAY

9:00 am	Bible Classes (all ages)
10:30 am	Worship # kids@worship
12:00 pm	Engage (Youth Group)

## MONDAY

7:00 PM	Westerville Small Group
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## TUESDAY

8:00 am	Building Work Day
9:00 am	Bible Study Fellowship Leaders (Sep—May)
10:00 am	Staff Meeting
6:30 pm	re:generation
7:00 pm	Rope Holders AA Group

## WEDNESDAY

5:00 pm	Tutoring (Sep—May)
6:30 pm	Girls and Boys Clubs (GEMS & Brigade) (Sep—May) Sewing
6:30 pm	Choir Rehearsal
7:30 pm	Praise Team Rehearsal

## THURSDAY

9:00 am	Bible Study Fellowship
5:30 pm	Golf League (May—Aug)

## FRIDAY

9:30 am	Mother's Day Out (Sep—May)
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## MONTHLY ACTIVITIES

First Sunday	Communion
As Needed	Welcoming New Members (Right Hand of Fellowship)
Bi-monthly on Sunday	Ministry Council Meeting

#Live Streamed the worship service the entire year

# MINISTRY COUNCIL

## Officers and Team Leaders for 2021-2022

The congregation affirmed by vote on June 27, 2021, the names appearing below in bold print. These individuals have either accepted a new, two-year term or are fulfilling an unexpired two year term. The other individuals are continuing to serve a two-year term approved by the congregation the previous year.

### CHURCH OFFICERS

Moderator	<b>Mark Large (2023)</b>
Treasurer	Ron Stults (2022)
Financial Secretary	Pam DeLille (2022)
Clerk	<b>Judy Summers (2023)</b>

### MINISTRY TEAM LEADERS

Connections	Jonathan Marsh (2022)
Building & Grounds	<b>Johnson Igbekoyi (2023)</b>
Congregational Care	<b>Carol Stults (2023)</b>
Mission Projects & Giving	<b>Doug Murray (2023)</b>
Staff Relations	Laura Hall (2022)
Worship	<b>Bob Mulvaine (2023)</b>
Youth & Children's Ministries	Amanda Joiner (2022)
Outreach	Julie Large (2022)

## BUDGET 2021-2022

Ministry Teams	Descriptions (examples of expenditures)	2020-21	2021-22
Worship Bob Mulvaine	Music and media supplies, extra musicians for special events, communion supplies, guest speakers, musical instrument maintenance	16,393	20,618
Congregational Care Carol Stults	Kitchen supplies, congregational meals, Women's Connection, bereavement ministries denominational dues	5,475	4,900
Outreach Julie Large	Bed Brigade, Mothers' Day Out, After School Clubs, tutoring ministries, community ministry	3,900	3,250
Finance	Management of all financial gifts and appropriate reporting to donors	-----	
Building & Grounds Johnson Igbekoyi	Utilities, cleaning, maintenance, insurance, information technology (IT), office supplies and equipment	198,254	203,152
Connections Ministries Jonathan Marsh	Adult Bible classes curriculum and supplies, promotional media, discipleship materials, newcomer ministries, special outreach events	19,900	19,000
Youth and Children Ministries Amanda Joiner	All Sunday morning and Wednesday night clubs curriculum and supplies, camp scholarships, youth events and mission trips	15,750	18,700
Staff Relations Laura Hall	All staff salaries and benefits	440,050	451,750
<b>Sub Total</b>		<b>699,722</b>	<b>721,370</b>
Missions Doug Murray	Financial support for missionaries, mission organizations, and short term mission trips by members	58,200	60,000
<b>Total</b>		<b>757,922</b>	<b>781,370</b>

# PERCEPT STUDY

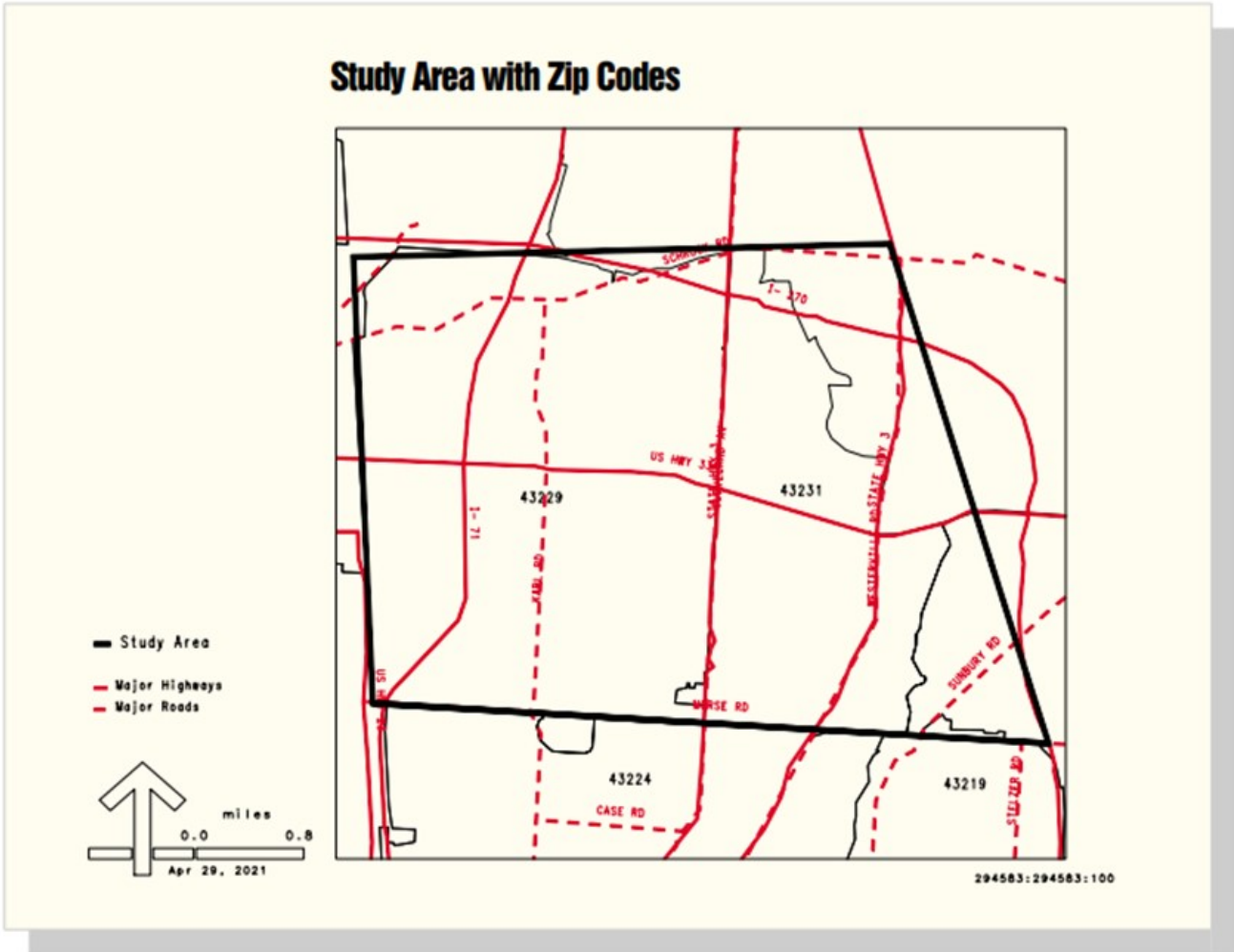
We contracted with the Percept Group to update a demographic study of our neighborhood. A portion of this information, labeled First View 2021 is included on the pages that follow.

**People and Place ... pgs 2 & 4**

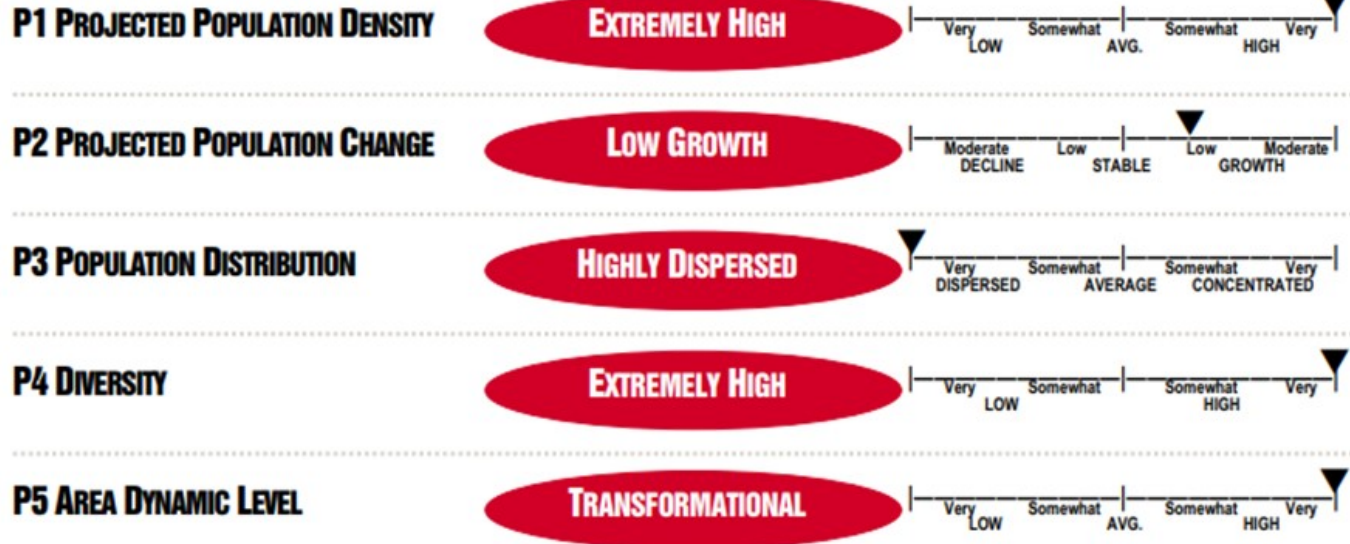
**Community Issues ... pgs 3 & 5**

**Faces of Diversity ... pgs 2 & 4**

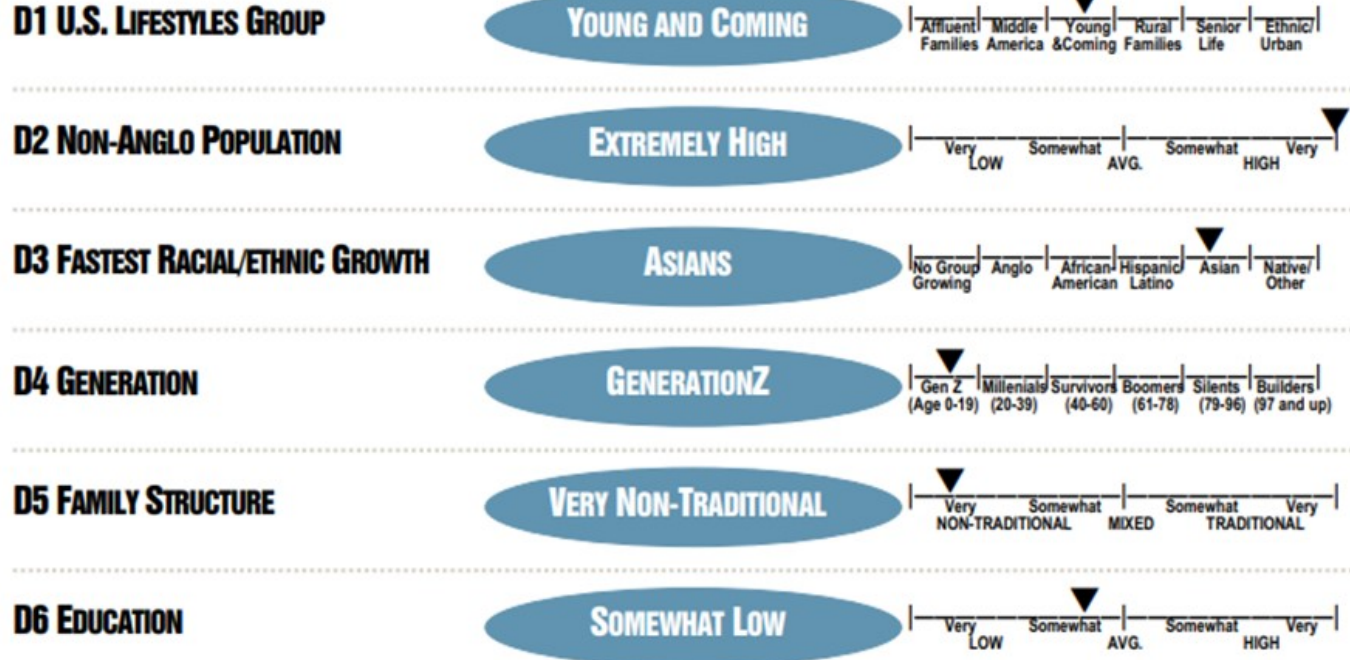
**Faith Preferences ... pgs 3 & 6**



## People and Place



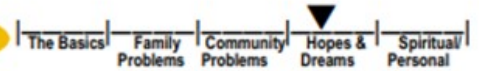
## Faces of Diversity



## Community Issues

**C1 PRIMARY CONCERNS**

**HOPES & DREAMS**



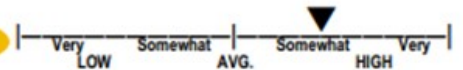
**C2 RISC LEVEL (Stress Conditions)**

**SOMEWHAT LOW**



**C3 POTENTIAL RESISTANCE TO CHANGE**

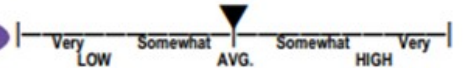
**SOMEWHAT HIGH**



## Faith Preferences

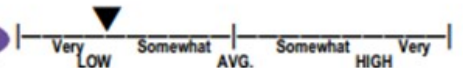
**F1 FAITH RECEPTIVITY**

**AVERAGE**



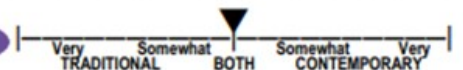
**F2 FINANCIAL SUPPORT POTENTIAL**

**VERY LOW**



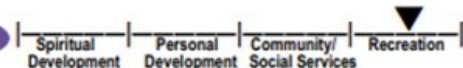
**F3 CHURCH STYLE**

**BOTH**



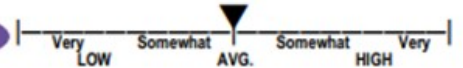
**F4 CHURCH PROGRAM PREFERENCE**

**RECREATION**



**F5 HAVE A RELIGIOUS PREFERENCE**

**AVERAGE**



## People and Place Detail

### P1: How many people live in the defined study area?

Currently, there are 80,039 persons residing in the defined study area. This represents an increase of 9,846 or 14.0% since 2000. During the same period of time, the U.S. as a whole grew by 17.6%. (see MAP page 4)

Population History & Projection	2000 Census	2010 Census	2021 Update	2026 Projection
Study Area	70,193	73,298	80,039	82,471

### P2: Is the population in this area projected to grow?

Yes, between 2021 and 2026, the population is projected to increase by 3.0% or 2,432 additional persons. During the same period, the U.S. population is projected to grow by 2.9%. (see MAP page 4)

Population Change	Actual Change From 2000 to 2010	Actual Change From 2010 to 2021	PROJECTED Change From 2021 to 2026
Study Area	4%	9%	3%
U.S. AVERAGE	10%	7%	3%

### P3: How spread out is the population in the study area?

In the study area, the top three quarters of the population resides in approximately 60% of the geographical area. In the U.S. as a whole and in the average community, the top 75% of the population resides in just 25% of the populated geographical area. In comparison, the study area population is *highly dispersed* within the overall area.

### P4: What is the overall level of diversity in the area?

Based upon the number of different lifestyle and racial/ethnic groups in the area, the overall diversity in the study area can be described as *extremely high*. See D1 and D2 below.

### P5: How dynamic is the study area?

As the population density and overall diversity in an area increase, the environment becomes more complex and challenging. Given these factors, the study area dynamic level can be described as *transformational*.

## Faces of Diversity Detail

### D1: How much lifestyle diversity is represented?

The lifestyle diversity in the area is *extremely high* with a considerable 30 of the 50 U.S. Lifestyles segments represented. Of the six major segment groupings, the largest is referred to as *Young and Coming* which accounts for 42.8% of the households in the area. The top individual segment is *Reliable Young Starters* representing 22.4% of all households. (see MAP pages 13 and 14)

Households By U.S. Lifestyles Group	Affluent Families	Middle American Families	Young and Coming	Rural Families	Senior Life	Ethnic & Urban Diversity
Study Area	4%	40%	43%	< 1%	4%	8%
U.S. AVERAGE	15%	31%	15%	13%	7%	18%

### D2 & D3: How do racial or ethnic groups contribute to diversity in this area?

Based upon the total number of different groups present, the racial/ethnic diversity in the area is *extremely high*. Among individual groups, *Anglos* represent 36.9% of the population and all other racial/ethnic groups make up a substantial 63.1% which is well above the national average of 41%. The largest of these groups, *African-Americans*, accounts for 44.7% of the total population. *Asians* are projected to be the fastest growing group increasing by 18.7% between 2021 and 2026. (see MAP pages 4 and 7)

Population By Race/Ethnicity	Anglo	African-American	Hispanic	Asian	Native Am. and Other
Study Area	37%	45%	11%	4%	4%
U.S. AVERAGE	59%	12%	19%	6%	3%

### D4: What are the major generational groups represented?

The most significant group in terms of numbers and comparison to national averages is *Generation Z* (age 0 to 19) who make up 27.7% of the total population in the area compared to 24.3% of the U.S. population as a whole. (see MAP page 4)

Population By Generation	Gen Z 0 to 19	Millenials 20 to 39	Survivors 40 to 60	Boomers 61 to 78	Silents 79 to 96	Builders 97 & up
Study Area	28%	30%	26%	13%	3%	< 1%
U.S. AVERAGE	24%	27%	26%	18%	4%	< 1%

## Faces of Diversity Detail (cont.)

### D5: Overall, how traditional are the family structures?

The area can be described as *very non-traditional* due to the below average presence of married persons and two-parent families. (see MAP page 6)

Population By Marital Status (15 and older)	Single (never married)	Divorced or Widowed	Married
Study Area	40%	18%	41%
U.S. AVERAGE	34%	17%	50%

### D6: How educated are the adults?

Based upon the number of years completed and college enrollment, the overall education level in the area is *somewhat low*. While 89.5% of the population aged 25 and over have graduated from high school as compared to the national average of 88.1%, college graduates account for 27.2% of those over 25 in the area versus 32.3% in the U.S. (see MAP page 8)

Households with Children by Marital Status	Single Mothers	Single Fathers	Married Couples
Study Area	39%	11%	49%
U.S. AVERAGE	25%	8%	66%

Adult Population By Education Completed	Less than High School	High School	Some College	College Graduate	Post Graduate
Study Area	11%	29%	34%	20%	7%
U.S. AVERAGE	12%	27%	29%	20%	12%

## Community Issues Detail

### C1: Which household concerns are unusually high in the area?

Concerns which are likely to exceed the national average include: *Time for Recreation/Leisure, Achieving a Fulfilling Marriage, Child Care, Achieving Educational Objectives, Satisfying Job/Career and Dealing with Stress*. As an overall category, concerns related to *Hopes & Dreams* are the most significant based upon the total number of households and comparison to national averages. (see MAP page 16)

Households By Primary Concerns Group	The Basics	Family Problems	Community Problems	Hopes and Dreams	Spiritual/Personal
Study Area	24%	11%	15%	33%	15%
U.S. AVERAGE	24%	11%	16%	30%	15%

### C2: What is the overall community stress level in the area?

Conditions which can contribute to placing an area at risk (particularly, the children) are at an overall *somewhat low* level. This is evidenced by noting that on the whole the area is somewhat below average in the characteristics known to contribute to community problems such as households below poverty line, adults without a high school diploma, households with a single mother and unusually high concern about issues such as community problems, family problems, and/or basic necessities such as food, housing and jobs. (see MAP pages 5, 6, 8, 9 and 16)

Regionally Indexed Stress Conditions (RISC)	Households Below Poverty (\$15,000)	Households with Children: Single Mothers	Adult Pop.: High School Dropouts	Primary Concerns: The Basics	Primary Concerns: Family Problems	Primary Concerns: Community Problems
Study Area	9%	39%	11%	24%	11%	15%
U.S. AVERAGE	10%	25%	12%	24%	11%	16%

### C3: How much overall resistance to change is likely in the area?

Based upon the assumption that as a group of people become older and more diverse the potential for resistance to change becomes more significant, the area's potential resistance is likely to be *somewhat high*. (see MAP pages 4-5, 13-14)

Population By Age and Diversity	Average Age	Overall Lifestyle and Racial/Ethnic Diversity
Study Area	36.4	10
U.S. AVERAGE	39.8	5

## Faith Preferences Detail

### F1: What is the likely faith receptivity?

Overall, the likely faith involvement level and preference for historic Christian religious affiliations is *about average* when compared to national averages. (see MAP page 15)

Households By Faith Involvement Level	Not Involved	Somewhat Involved	Strongly Involved
Study Area	38%	31%	31%
U.S. AVERAGE	35%	30%	35%

### F2: What is the likely giving potential in the area?

Based upon the average household income of \$63,075 per year and the likely contribution behavior in the area, the overall religious giving potential can be described as *very low*. (see MAP page 4 and 17)

Households By Religious Giving Potential	Average Annual Household Income	Households Contributing More Than \$500 per Year to Churches
Study Area	\$63,075	30%
U.S. AVERAGE	\$96,765	31%

### F3: Do households prefer an overall church style which is more traditional or contemporary?

Based upon likely worship, music and architectural style preferences in the area, the overall church style preference can be described as *both traditional and contemporary*. (see COMPASS pages 3 and 4)

Households By Church Styles Preferences	Worship: Traditional	Music: Traditional	Architecture: Traditional	Worship: Contemporary	Music: Contemporary	Architecture: Contemporary
Study Area	22%	24%	27%	26%	21%	18%
U.S. AVERAGE	20%	24%	27%	26%	20%	16%

### F4: Which general church programs or services are most likely to be preferred in the area?

Church program preferences which are likely to exceed the national average include: *Church Sponsored Day-School, Divorce Recovery Programs, Marriage Enrichment Opportunities and Sports and/or Camping Programs*. As an overall category, programs related to *Recreation* are the most significant based upon total number of households and comparison to national averages. (see COMPASS page 2)

Households By Church Program Preference Category	Spiritual Development	Personal Development	Community/Social Services	Recreation
Study Area	23%	11%	21%	38%
U.S. AVERAGE	25%	10%	20%	38%

### F5: How likely are people to have some religious preference?

In the study area, 84.4% of the households are likely to express a preference for some particular religious tradition or affiliation, about the same as the national average of 85.1%. (see MAP page 15)

Households By Religious Preference	No Preference	Non-"Historic Christian" Groups	"Historic Christian" Groups
Study Area	16%	5%	79%
U.S. AVERAGE	15%	8%	77%

