

**First Presbyterian Church  
Clifton, Texas**

**VISION STUDY**

Compiled and Approved by Church Session  
September 2003

**First Presbyterian Church  
211 South Avenue G  
Clifton, Texas 76634  
254-675-8105**

This report is available online at  
<http://www.fpcclifton.com>

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## CONGREGATIONAL HISTORY:

Clifton's First Presbyterian Church, the oldest continuous church congregation in Bosque County, observed its 142nd anniversary on January 20, 2003. The congregation was organized on January 20, 1861, as the North Bosque Presbyterian Church. At that time, the city of Clifton had been in existence for only eight years and Bosque County not yet seven. The church was originally located in the old Clifton school house near the junction of Clear Branch and the Bosque River with two elders and 12 members.

The original church property was located approximately two miles north of present-day Clifton near the Bosque River and today's FM 1991 where "old town Clifton" was settled before its present location.

The church building, formerly the Clifton rock school, was donated by church founder Thomas William (T.W.) Archibald and wife Katherine (Anderson) Archibald on property which had previously been owned by her father, A.A. Anderson. Mr. Anderson and his wife, along with their children, were also charter members of the congregation. T.W. Archibald and John M. McFarland, having served previously as Presbyterian elders, were appointed to serve as the first elders of the new Clifton congregation. The Rev. L. Tenney was appointed by the Central Texas Presbytery to lead the congregation.

The congregation's original 12 members were composed of five Clifton pioneer families; McFarland, Archibald, Anderson (Mrs. Archibald's family), McMurray, and Armstrong. Charter member Allen Anderson was killed shortly after the church's organization while on a Comanche Indian raiding party. T.W. Archibald died June 25, 1892. Archibald's descendents still living in the area include great-grandson Sam Oswald, 90, who still owns much of his great-grandfather's original land north of Clifton.

During the 1800s, preaching services were held irregularly at the church by supplied ministers of the Waco Presbytery. Other early churches in the vicinity also held church services there. The original school house/church was destroyed by a flood on the Bosque, and the church relocated to the south side of the Bosque once, if not twice, before moving to its current location on Highway 6

in Clifton. Sam Oswald said the Presbyterians once had a church south of the Bosque River between the old Trundle Bridge and the old Clifton Mill, and later south of the Bosque just north of the "Little Alamo" building off FM 219.

In 1900, the congregation's name was changed to Clifton Presbyterian Church. The congregation's membership had dwindled to six by that time, and at times in 140 years as low as three or four. Preaching was held once a month, with the Rev. L. H. McInnis pastoring the church from 1901 to 1905. In 1903, the Ladies' Aid and Missionary Society (today's Presbyterian Women) was organized, and in 1904, Sunday school was added. There were 66 members and 11 officers/teachers.

In 1904, the church had for the first time a building of its own. The Cumberland Church congregation (in present-day Clifton) was disbanded and deeded their church and property to Clifton Presbyterian. That same year, the church was incorporated under the title, "The First Presbyterian Church of Clifton, Texas."

In 1906, a new church was built and the old Cumberland church was converted into a manse (parsonage) for the congregation's first full-time pastor, the Rev. W.M. Lewis, who served the church from 1906 to 1910. On Jan. 22, 1911, the congregation's 50th anniversary was observed, the building was dedicated, and all debts were paid. There were 100 church members in 1911, and Rev. J.F. Hardie succeeded Rev. Lewis, serving the church until 1916.

Other church highlights through the years include the sponsorship of Foreign Missionary Pastor Conway T. Wharton in Africa from 1914-1918; Rev. E.S. Sansom's leadership from 1917-1919; observation of the congregation's 75th anniversary for three days in January 1936; and celebration of the church's 88th anniversary on Jan. 23, 1949; and dedication of the Memorial organ/chimes in 1950. Records of the Presbyterian Women note that one year the women of the church picked cotton to help meet the financial needs of the congregation.

Mrs. J.B. (Teen) Darden, a lifelong member of First Presbyterian, recalled most of the full-time pastors serving the church between 1920 and 1969. Those pastors

include Rev. Purcell in the 1920s; Rev. Andrew Byers, who served the congregation twice in the 1930s; Rev. Fred Hopkins; Rev. A.M. Moore; Rev. John Newton; Rev. C.H. Smith in the 1940s; Rev. Edwin George Tompkinson in the 1950s; Rev. Jim Elder, 1956-1961; Rev. George Herrscher, 1962-65; and Rev. John Ed Withers, 1965-68.

In March 1961, the entire church lot was cleared of church and manse and construction began on the current building, which was completed in September 1961. Many features of the original 1906 church, including its chancel furniture and stained glass windows, were incorporated into the new church building. Church Centennial Services were held in the new church on Nov. 9, 1961, with the congregation's 100 members. Highlights of the church centennial celebration included the Waco First Presbyterian Church Choir, and the Centennial Church sermon, "The Church's Prospects," by Dr. James F. Hardie, retired former pastor of the congregation.

In 1968, the church joined with the United Church of Christ (Womack) in a shared ministry program. The Rev. Frank Horak was called by both congregations in April 1969 and served both for 25 years. In Feb. 1994, the shared ministry was disbanded and a search for a new pastor was begun. The Rev. Robyn Able served as church pastor for two years beginning in 1994. Retired Rev. Charles P. Harnest served the congregation as Interim Pastor from 1996 to 1998. The congregation's current pastor, Rev. Terri A. Matthews, was called to lead First Presbyterian, Clifton, in July, 1998.

The congregation underwent many changes under Rev. Matthew's leadership, including a 25-percent growth in membership. In 1998, through a gift of Mr. and Mrs. Roland Jones, Jr., the church acquired the historic Rae home, built in 1898 adjacent to the church on Highway 6, known to locals most recently as "The Blueberry House." The site was dedicated in May 1998 to the memory of former members Mr. and Mrs. Roland Jones, Sr., as the "Presbyterian Place," or the Christian Education Center, where Sunday school and other special church activities are held.

Today, Clifton's First Presbyterian Church has evolved from a membership of 12 charter members in 1861 "Old Town Clifton" to some 120 today. It has witnessed and survived

floods, droughts, numerous locations, and dwindling membership. But 140 years after its birth, it is a thriving congregation both in numbers and enthusiasm for missions and outreach. Its many endeavors include a progressive church choir; Sunday school programs for all ages; Sunday Youth Group activities; the Presbyterian Women, which meet monthly and perform mission works for many worthy local efforts; and a monthly evening dinner Bible Study group for adults. Clifton's First Presbyterian Church remains the oldest church congregation in Bosque County.

Rev. Terri Matthews left the Clifton congregation in Feb. 2003 to accept a pastoral position at Grace Presbyterian in Arlington. The congregation is currently searching for pastoral leadership with the retired Rev. Bob Moon serving as moderator during the transition period. Other staff members include Jean Lewis, church secretary; Ann Forbis, church organist/pianist; Belinda Honea, choir rehearsal director/youth and adult; Lori Symank, church nursery worker; and Martin Grelle, volunteer youth leader. The church is governed by an eleven-member Session of Elders consisting of Maebelle Blewett, Teen Darden, Judy Blue, Punky Penberthy, Sharon Knustrom, Dr. Bill Key, Shayne Embry, Bryan Davis, George Larson, Phil Robertson, and Clyde Seljos.

## **THEOLOGICAL CLIMATE:**

How a congregation understands the Gospel is as complex and varying as there are individuals of the church. However, it is our belief that the congregation of First Presbyterian Clifton has a deep and profound understanding of the Gospels made evident through the actions and deeds of our congregation. The high attendance in church worship, fellowship, stewardship, civic involvement and volunteerism, and missions attest to the congregational understanding that Christ is active in the world as our Lord and Savior. The Bible is our rule of faith and practice. The authority of the Confessions is subject to the Holy Scriptures. The Bible is the inspiration and the guide for individual conscience and interpretation of church history.

**RITUALS:**

The church dramatizes the sacramental elements of faith through the Lord's Supper and through the Sacrament of Holy Baptism. The Sacraments of Communion are celebrated monthly and on special occasions throughout the year by either intinction or through sharing of the elements. Communion is not a table for Presbyterians, and all are welcomed to the Lord's Table, including children. New members at First Presbyterian are received by the Session and welcomed by the congregation by either letter of transfer, reaffirmation of faith, or profession of faith and baptism. Especially in the case of new members, individuals meet with the pastor and receive new-member orientation and education on "Presbyterianism" when possible. Upon becoming a new member, each are greeted personally by the congregation and in most cases a congregational dinner follows to welcome newcomers. We as a congregation reaffirm our faith and the teachings of Jesus Christ through the observance of these rituals.

**CONGREGATIONAL DEMOGRAPHICS:**

Virtually all members of First Presbyterian Church of Clifton are Anglo-American. Members are predominantly over the age of 60 (60%) and retired (53%). In the Clifton area, the average age is 43. The largest segment of the Bosque County population falls within the 35 - 44 years age group. Less than 20% of the county population is over 60.

Females outnumber males at the church 58% to 42%. This is slightly higher than the county average.

Members of the church are generally better educated and more affluent compared with county statistics.

About 90% of the congregation are high school graduates, and 59% have some college education or college degrees. Most of the 10% without high school degrees are of school age. Less than 50% of the Clifton area population is educated past the high school level. Almost 25% of the adult population have not completed high school.

Bosque County is considered a low income area, with 57% of households earning less than \$25,000 annually. Households within the church community are almost evenly split between those earning less than \$40,000 and those earning more. Almost 40% of church households earn more than \$60,000, compared with less than 15% for the county population earning that much.

### Totals from church survey July 2003

Question	Answer	Totals	% of total per category
<b>GENDER</b>	Total in category:	50	
	Male	21	42%
	Female	29	58%
<b>AGE</b>	Total in category:	50	
	Infant - 4	0	0%
	5 - 12	3	6%
	13 - 18	4	8%
	19 - 25	1	2%
	26 - 39	1	2%
	40 - 59	11	22%
	60 - 79	21	42%
	80 - 99	9	18%
<b>EDUCATION</b>	Total in category:	49	
	Grade School	5	10%
	High School	15	31%
	Associate's Degree	10	20%
	Bachelor's Degree	13	27%
	Master's Degree/Higher	6	12%
<b>RACE</b>	Total in category:	50	
	White	49	98%
	Other	0	0%
	Mixed	1	2%
<b>ETHNICITY/ HERITAGE</b>	Total in category:	50	
	American Indian	3	6%
	Asian	0	0%
	Black	0	0%
	European	38	76%
	Hispanic	0	0%
	Hawaiian	0	0%
	Scandinavian	9	18%



<b>OCCUPATION</b>			
	Total in category:	49	
Retired	26		53%
Not Employed	1		2%
Student	7		14%
Agriculture	0		0%
Professional	4		8%
Administrative	2		4%
Clerical	2		4%
Technical	2		4%
Labor	0		0%
Other	5		10%

<b>HOUSEHOLD INCOME</b>			
	Total in category:	31	
0 - 9,999	2		6%
10,000 - 19,999	3		10%
20,000 - 39,999	10		32%
40,000 - 59,999	4		13%
60,000 - 79,999	3		10%
80,000 - 99,999	3		10%
Over 100,000	6		19%

**COMMUNITY HISTORY:**

Located on the 98th meridian, Bosque County serves as a bridge between the "Old South" culture found in East Texas and the "Frontier" culture of West Texas. Walter Prescott Webb identified this boundary as the place where ". . . the ways of life and of living changed." The early history of Bosque County and the town of Clifton reflect this profound change and experience. No other place in Texas assimilated two European cultures (Norwegian and German) into the culture of the Old South on the Texas Frontier.

The town of Clifton began on the banks of the Bosque River in 1852. A flourmill was erected on the west bank of the Bosque in 1857. Soon after the first Presbyterian congregation was organized in 1861. The community quickly became a trading center to the surrounding farmers; particularly the Norwegians located to the west. In 1881, the railroad arrived in Clifton and the town moved one mile west to be near the new railroad station. With this new transportation link, many Germans began migrating from south central Texas to the newly available prairie land located east of Clifton. In the 1870's the Chisholm Trail

passed to the east of Clifton but ended with the coming of the railroad in 1880. Clifton quickly became the meeting point between the Norwegians in the western part of the county and the Germans located in the eastern area of the county. The early businesses and schools became the primary places where these two cultures merged. Clifton Lutheran College began in this cultural atmosphere in 1894 and reflected the early immigrant's desire for education and advancement in American society.

The emphasis on education and the growing prosperity from trade activities in the community lead to the development of a large and progressive middle class community. These citizens came together to promote civic improvements such as the first public library in Bosque County and the first county fair association. In 1939, the citizens subscribed again to begin the Goodall-Witcher Hospital and Clinic so as to provide modern health care for the community. The hospital foundation is now a well respected non-profit rural hospital serving Bosque and surrounding counties. Because of the hospital's presence three nursing homes are now located in the community.

Clifton Junior College merged with Texas Lutheran College in Sequin in 1954. Its legacy and intellectual stimulus continues to this day in the cultural institutions founded in its wake - the Bosque Memorial Museum and the Bosque Conservatory of Art. The award winning museum has the largest collection of Norwegian artifacts in the Southwest and the Conservatory is home to a nationally known fine arts competition. Clifton is recognized as one of the top 100 small art communities in the nation. This last year Hill Junior College began offering lower-level courses at a new off-campus site in Clifton.

With its rich cultural history, good health care and scenic beauty, Clifton is becoming a tourist attraction and a retirement community. The community composition is changing to a richer diversity of people and interests. First Presbyterian is also changing and growing but its mission of community service and witness to God's presence has remained the same.

**ECUMENICAL CLIMATE:**

Several dozen churches are located in the immediate Clifton area. The most prevalent Protestant denomination would be the Lutheran church. This can be traced back 150 years to the origins of Bosque County by the Norwegian and German immigrants, the vast majority of whom were of the Lutheran faith. There are two large Lutheran denominations across the street from each other in Clifton. Old-timers still often refer to Emmanuel Lutheran Church as "German Lutheran" and Trinity Lutheran Church as "Norwegian Lutheran." There are also large Lutheran congregations in neighboring Norse and Cranfills Gap.

Like many cities in rural Texas, the local First Baptist Church enjoys the largest membership. Other large Protestant denominations include the Methodist and Church of Christ. The Zion United Church of Christ near Clifton shared a joint pastor with First Presbyterian Clifton for 25 years until 1994. With the expanding immigration of Hispanics to the community, the local Catholic congregation is without a doubt the fastest growing congregation in Clifton. There are a variety of other small minority churches and fundamentalist congregations as well, primarily Pentecostal in nature. There is also a Cumberland Presbyterian Church, which is almost entirely an African-American congregation. The Cumberland congregation has participated in special Christmas services with First Presbyterian Clifton, and First Presbyterian's minister and choir have participated in Cumberland's annual revival.

The influence of the denominations are often in relation to their size. The local Baptist church, for example, takes youth mission trips to Mexico and ski trips during the winter. Many First Presbyterian youth are drawn to participate in this kind of exciting ministry which is hard for our church to offer financially.

The churches of Clifton work quite well together. As addressed in the section on community issues and needs, the Clifton Ministerial Alliance was formed with the idea "of strength in numbers." The Ministerial Alliance works together to maintain a county food pantry and clothes closet for families who are experiencing financial difficulties. The Alliance also works together during times of emergency, such as flooding and storms. The First

Presbyterian and Zion United Church of Christ have shared a special kinship for many decades. From 1969 to 1994, they share the same pastor in fact, the Rev. Frank Horak. Without this shared ministry, the Presbyterian Church might not have survived during lean years with dwindling membership and finances. The Clifton churches participate alone and as a group in numerous community sponsored events, such as the annual Norwegian Christmas Tours, Freedom fest, and more.

**COMMUNITY DEMOGRAPHICS:**

Following information on Bosque and Clifton is based upon 2000 census data.

County Population: 17,204

	<u>Number</u>	<u>Percent</u>
Gender and Age:		
Male	8,420	48.95%
Female	8,784	51.10%
Under 5 years	988	5.7%
5 to 9 years	1,112	6.5%
10 to 14 years	1,300	7.6%
15 to 19 years	1,175	6.8%
20 to 34 years	2,403	14.0%
35 to 44 years	4,670	27.1%
45 to 59 years	3,358	19.5%
60 to 64 years	943	5.5%
65 to 74 years	1,656	9.6%
75 to 84 years	1,296	7.5%
85 years and older	581	3.4%
Race:		
White	13,320	77.4%
Black	312	1.9%
American Indian	25	0.2%
Hispanic	1,455	8.5%
Asian	32	0.2%
Other	1,436	8.35%
Total Households:	6,726	100.0%
Family Households	4,854	72.2%
Non-family Households	1,872	27.8%

Per capita personal income: \$20,840

Total Personal Income breakdown:

Earnings and Proprietor's Income	55.2%
Dividends, Interest, and Rent	23.1%
Transfer Payments	21.7%

Earnings by industry:

Services	21.8%
Wholesale and Retail Trade	17%
Government	16.6%
Manufacturing	11.2%
Farm and Ranching	5%

Income Barometer for County Households (6,726)

<u>Income Range</u>	<u>Percentage of Households</u>
Less than \$ 24,999	57%
\$25,000- \$34,999	15%
\$35,000- \$49,999	14%
\$50,000- \$74,999	10%
\$75,000 plus	4%

(Additional statistical information for Clifton and Bosque County from other sources provided in attached Addendum)

**COMMUNITY ISSUES AND NEEDS:**

In a July 2003 interview with Clifton Mayor W. Leon Smith, the mayor detailed several issues which he considered to be major issues facing the community. These issues included quality education for youth, providing adequate health care and retirement capabilities, creating jobs and expanding business and industry. Mayor Smith said the community is also trying to deal positively with an exploding growth in Hispanic population. The city is also working to provide water, infrastructural systems, and other resources which ill impact the future. Like other communities, local law enforcement is faced with attempting to keep illegal drugs out of the community.

Some of the positive changes taking place in the community included the city having just signed a two-year contract to provide ambulance service to the surrounding area. The city is also working with the Brazos River Authority to create a water pipeline to neighboring Meridian as Clifton becomes a regional supplier. The city has also helped to recently create an animal rescue kennel. The city is improving its water distribution system locally and its police department now has a canine cop to work with other law enforcement agencies to attack rising drug problems. There are several economic development agencies in place, including the City of Clifton Economic Development Corporation, which recently helped to bring more than 50 new jobs to the community. Clifton is a designated Main Street city with a very active Chamber of Commerce which excels at promoting tourism to the "Norwegian Capital of Texas." Clifton is also a noted art colony with several famous western artists living in the county. The city is home to the award-winning Bosque Memorial Museum, which features the largest collection of Norwegian artifacts in the southwest; and the Bosque Conservatory, a non-profit fine arts organization which promotes the visual and performing arts to young and old alike. Like never before, the local community is working together with the county government and neighboring cities in a "regional" approach to helping each other grow.

Community institutions in Clifton are working to best address problems and needs as they arise. Members of the local volunteer fire department and other agencies have developed emergency plans in the event of attack. When individuals face disaster or become homeless, the Clifton Ministerial Alliance steps in to help, as do neighbors and friends. Clifton has one of the top-notch rural medical complexes, Goodall-Witcher Healthcare Foundation. The town also boasts several dentists, chiropractor, three nursing home facilities, and a multitude of diverse businesses and church which care.

How can churches best respond to the problems and needs of the community? Mayor Smith says most churches are already doing an excellent job in this regard. By working together as a community through the Clifton Ministerial Alliance, different churches take the lead in different endeavors. They are involved in a local food bank, and provide clothing and food for those in need during emergency situations. The churches often have benevolence

funds to aid those facing a personal crisis such as no electricity or gas monies. One church conducts grief counseling for widows. Another church sponsors AA meetings. The Presbyterian Church in Clifton conducts an afternoon day care one afternoon per week for children in the neighborhood who would otherwise be home in an empty house without supervision. The Presbyterians also house family violence hotline and location for victims to meet on neutral ground and take those first steps to get out of a domestic violence cycle. The Presbyterians are also about to implement 'Life-Pax,' a program aimed at helping local medical personnel better respond to those with existing medical conditions.

Clifton churches have traditionally worked in a positive manner with the secular institutions, as they all involve many of the same people. They are each involved in tourism, history, and shaping the community through their Christian influence. Churches provide counseling during bad times, and, all-in-all, are the fiber from which "the good life" in Clifton evolves. Church leaders have been known to lead youth groups, such as Scouting and Camp Fire Girls, as well as provide strength to the elderly and the handicapped, which need assistance from time to time. During the summer months, the youth of the community attend Vacation Bible School in large numbers, often with children attending several different church schools.

## **OUTSIDE PERCEPTIONS:**

Outside perception of First Presbyterian Church has changed considerably in the last five years, but the church is still largely unknown by the community.

The church resides in an area that is dominated by Baptist and Lutheran congregations. Many people in the area do not know what the Presbyterian beliefs and worship styles are.

With dwindling membership for many years, the local church was often viewed as being on its last leg. Only during the last decade has the church seen an increase in

membership, attendance and visibility. The majority of its influx has been by people from other denominations.

First Presbyterian currently is viewed by others in the religious community as a church on the move. Its activity in area mission-related projects has given it a more visible role. Its members tend to be very active in community and civic affairs, which has helped its general visibility within the area.

The church has a reputation of being a very friendly, comfortable house to worship in. This is partially the result of advertising geared toward that message, but it is largely due to the openness of its members to anyone that visits.

First Presbyterian is gaining a reputation in the community for its music program. The church is fortunate to have many talented members who unselfishly share their gifts through song.

## **PRESBYTERIANISM:**

"Presbyterian" as a word and as a denomination hold a deep and profound meaning for each and every member of Clifton's First Presbyterian congregation. As the oldest congregation in Bosque County, it has been a long and arduous journey for Presbyterians to maintain their church and their identity through many years of dwindling membership and hard times for the past 142 years. In recent church history, the congregation held a "shared ministry" with the United Church of Christ for 25 years from 1969 through 1994. This joint ministry was necessary for the survival of both churches as they experienced a state of decline. The ministry was led by the late Rev. Frank Horak, who was not a Presbyterian minister. Despite many positive contributions for both churches and the community during Rev. Horak's tenure, the dwindling membership longed for their own church heritage. In February 1994, the surviving members of First Presbyterian took a 'leap of faith' and voted to disband the joint ministry with United Church of Christ and to use their



church's limited financial resources to re-establish the church in the Presbyterian tradition.

That dream was answered later in 1994 when the Rev. Robyn Abel was called as the "first Presbyterian" minister in 25 years at First Presbyterian Clifton. Rev. Abel served the church for two years, while interim pastor Rev. Charles Harnest served another two years. Rev. Terri A. Matthews served the church for almost five years through 2003. Today, the church membership has tripled since that 1994 "leap of faith" and continues to demonstrate its involvement with the larger Presbyterian family through its challenge to increase its Shared Mission Giving to Presbytery within the next few years. The local congregation also supports and encourages the Seminary through its use of students to fill the pulpit when needed. The church also participates in all major offerings of the larger church, as well as contributing financially to church orphanages and other church missions throughout the year.

## **BUILDING AND GROUND ANALYSIS:**

### **I. Facility Inventory**

A. SANCTUARY - Built in 1961, approximately 3,400 square feet.

Sanctuary - 1800 sq.ft.

Fellowship Hall and Kitchen - 900 sq. ft.

Committee Room - 200 sq.ft.

Choir Room - 200 sq.ft.

Nursery - 250 sq.ft.

B. PRESBYTERIAN PLACE - Residence built in 1898, approximately 1,950 square feet. Eight rooms used for children and youth programs and community outreach.

C. CHURCH OFFICE - Former Business built in 1980's, approximately 540 sq. ft. Two rooms used for pastor and church office.

D. STORAGE BUILDING - Steel building erected in 2002, approximately 200 sq. ft.

Paved parking lot (approximately 100 X 150 foot)  
constructed in 2002.

**Total Facility Square Footage - 6,100**

II. Analysis by Use (Percentage of Space)

Church Worship	30%
Fellowship/Kitchen	15%
Sunday School/ Community Outreach	41%
Office	9%
Storage	5%

III. Priorities

Space allotment by current church utilization is for (1) church worship, (2) Christian education, and (3) community outreach. These priorities coincide with congregational values.

## **ADDENDUM**

The following pages contain additional statistical information for Clifton, Texas, as provided by the Percept Group, Inc. from data compiled March 31, 2003.

It should be noted that this information is based on a study definition area defined by zip code 76634, and should not to be considered an accurate analysis of the City of Clifton proper nor Bosque County as a whole.

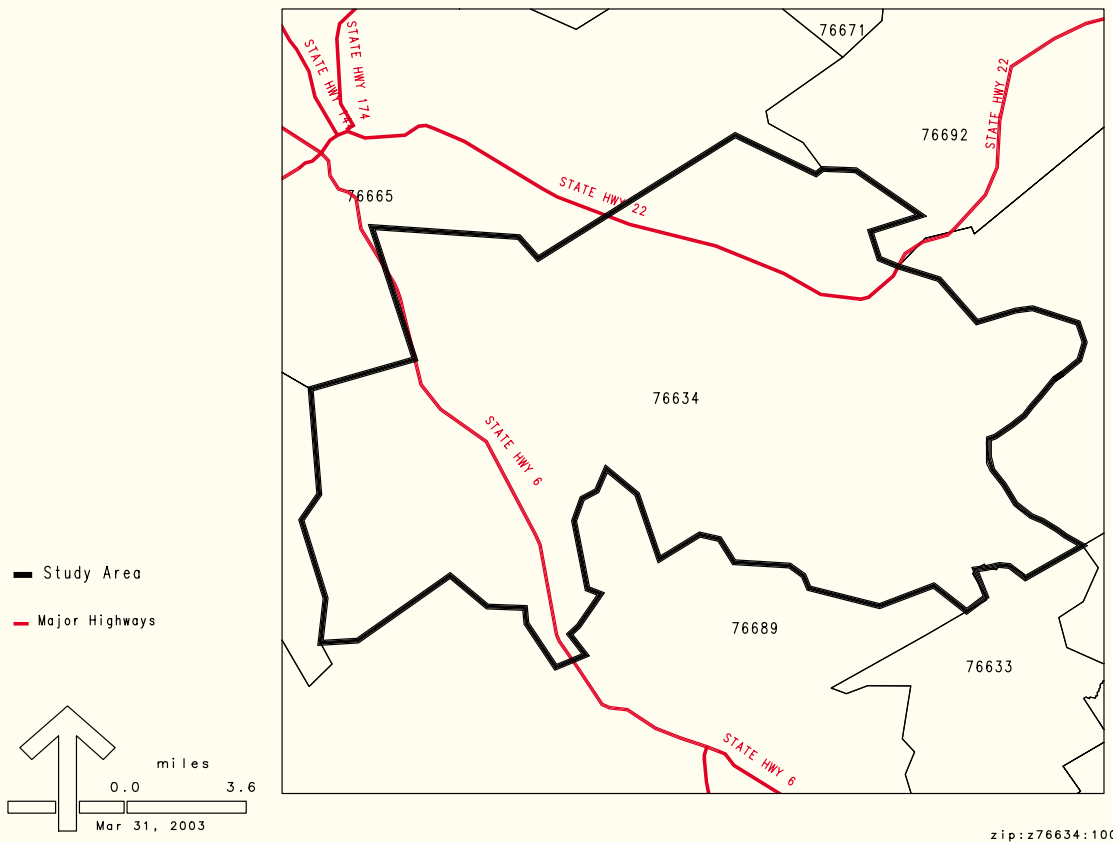
**People and Place ... pgs 2 & 4**

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

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

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

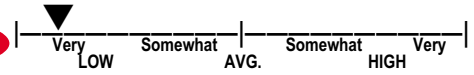
**Study Area with Zip Codes**



**People and Place**

**P1 PROJECTED POPULATION DENSITY**

**VERY LOW**



**P2 PROJECTED POPULATION CHANGE**

**MODERATE GROWTH**



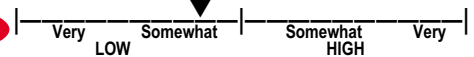
**P3 POPULATION DISTRIBUTION**

**HIGHLY DISPERSED**



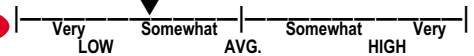
**P4 DIVERSITY**

**SOMEWHAT LOW**



**P5 AREA DYNAMIC LEVEL**

**SOMEWHAT LOW**



**Faces of Diversity**

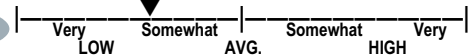
**D1 U.S. LIFESTYLES GROUP**

**RURAL FAMILIES**



**D2 NON-ANGLO POPULATION**

**SOMEWHAT LOW**



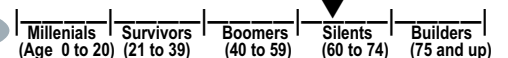
**D3 FASTEST RACIAL/ETHNIC GROWTH**

**NATIVE AMERICANS / OTHERS**



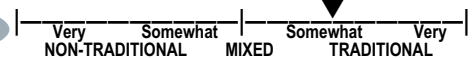
**D4 GENERATION**

**SILENTS**



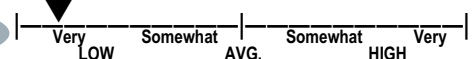
**D5 FAMILY STRUCTURE**

**SOMEWHAT TRADITIONAL**



**D6 EDUCATION**

**VERY LOW**



## Community Issues

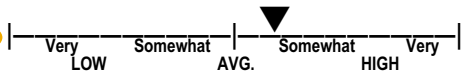
### C1 PRIMARY CONCERNS

**SPIRITUAL / PERSONAL**



### C2 RISC LEVEL (Stress Conditions)

**SOMEWHAT HIGH**



### C3 POTENTIAL RESISTANCE TO CHANGE

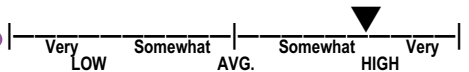
**AVERAGE**



## Faith Preferences

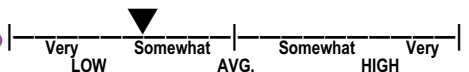
### F1 FAITH RECEPTIVITY

**VERY HIGH**



### F2 FINANCIAL SUPPORT POTENTIAL

**SOMEWHAT LOW**



### F3 CHURCH STYLE

**SOMEWHAT TRADITIONAL**



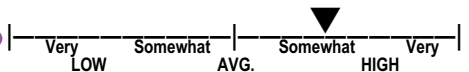
### F4 CHURCH PROGRAM PREFERENCE

**SPIRITUAL DEVELOPMENT**



### F5 HAVE A RELIGIOUS PREFERENCE

**SOMEWHAT HIGH**





## People and Place Detail

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

Currently, there are 7,443 persons residing in the defined study area. This represents an increase of 1,172 or 18.7% since 1990. During the same period of time, the U.S. as a whole grew by 15.3%. (see MAP page 4)

Population History & Projection	1990 Census	2000 Census	2003 Update	2008 Projection
Study Area	6,271	7,269	7,443	7,858

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

Yes, between 2003 and 2008, the population is projected to increase by 5.6% or 415 additional persons. During the same period, the U.S. population is projected to grow by 4.8%. (see MAP page 4)

Population Change	Actual Change From 1990 to 2000	Actual Change From 2000 to 2003	PROJECTED Change From 2003 to 2008
Study Area	16%	2%	6%
U.S. AVERAGE	13%	2%	5%

### 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 100% 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 *somewhat low*. 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 *somewhat low*.

## Faces of Diversity Detail

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

The lifestyle diversity in the area is *very low* with only 16 of the 50 U.S. Lifestyles segments represented. Of the six major segment groupings, the largest is referred to as *Rural Families* which accounts for 56.6% of the households in the area. The top individual segment is *Laboring Country Families* representing 48.5% 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	< 1%	16%	2%	57%	19%	6%
U.S. AVERAGE	13%	34%	14%	14%	7%	17%

### 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 *somewhat high*. Among individual groups, *Anglos* represent 84.8% of the population and all other racial/ethnic groups make up just 15.2% which is well below the national average of 32%. The largest of these groups, *Hispanics/Latinos*, accounts for 12.3% of the total population. *Native-Americans/Others* are projected to be the fastest growing group increasing by 20.8% between 2003 and 2008. (see MAP pages 4 and 7)

Population By Race/Ethnicity	Anglo	African-American	Hispanic	Asian	Native Am. and Other
Study Area	85%	2%	12%	< 1%	1%
U.S. AVERAGE	68%	12%	13%	4%	3%

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

The most significant group in terms of numbers and comparison to national averages is *Silents* (age 60 to 74) who make up 15.7% of the total population in the area compared to 10.3% of the U.S. population as a whole. (see MAP page 4)

Population By Generation	Millenials 0 to 20	Survivors 21 to 39	Boomers 40 to 59	Silents 60 to 74	Builders 75 & up
Study Area	26%	18%	27%	16%	13%
U.S. AVERAGE	30%	27%	27%	10%	6%

## Faces of Diversity Detail (cont.)

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

The area can be described as *somewhat traditional* due to the above 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	15%	20%	66%
U.S. AVERAGE	27%	16%	57%

### D6: How educated are the adults?

Based upon the number of years completed and college enrollment, the overall education level in the area is *very low*. While 76.0% of the population aged 25 and over have graduated from high school as compared to the national average of 80.4%, college graduates account for 16.7% of those over 25 in the area versus 24.4% in the U.S. (see MAP page 8)

Households with Children by Marital Status	Single Mothers	Single Fathers	Married Couples
Study Area	18%	6%	75%
U.S. AVERAGE	23%	7%	69%

Adult Population By Education Completed	Less than High School	High School	Some College	College Graduate	Post Graduate
Study Area	24%	28%	32%	12%	5%
U.S. AVERAGE	20%	29%	27%	16%	9%

## Community Issues Detail

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

Concerns which are likely to exceed the national average include: *Finding A Good Church, Finding Spiritual Teaching, Divorce, Neighborhood Gangs, Alcohol/Drug Abuse and Teen/Child Problems*. As an overall category, concerns related to *Personal/Spiritual* 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%	13%	15%	29%	17%
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 high* level. This is evidenced by noting that on the whole the area is somewhat above 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	21%	18%	24%	24%	13%	15%
U.S. AVERAGE	13%	23%	20%	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 *about average*. (see MAP pages 4-5, 13-14)

Population By Age and Diversity	Average Age	Overall Lifestyle and Racial/Ethnic Diversity
Study Area	43.5	4
U.S. AVERAGE	36.5	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 *very high* when compared to national averages. (see MAP page 15)

Households By Faith Involvement Level	Not Involved	Somewhat Involved	Strongly Involved
Study Area	25%	35%	41%
U.S. AVERAGE	35%	30%	35%

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

Based upon the average household income of \$43,107 per year and the likely contribution behavior in the area, the overall religious giving potential can be described as *somewhat 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	\$43,107	33%
U.S. AVERAGE	\$64,338	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 *somewhat traditional*. (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	20%	23%	28%	27%	19%	13%
U.S. AVERAGE	20%	25%	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: *Bible Study and Prayer Groups, Divorce Recovery Programs, Food Pantry/Clothing Resources and Spiritual Retreats*. As an overall category, programs related to *Spiritual Development* 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	31%	10%	20%	34%
U.S. AVERAGE	25%	10%	20%	38%

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

In the study area, 89.3% of the households are likely to express a preference for some particular religious tradition or affiliation, somewhat above 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	11%	3%	86%
U.S. AVERAGE	15%	8%	77%