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General Introduction.

A predecessor long range plan for Irvine United Congregation Church (IUCC) was adopted in 2010. It served well as a five-year general guide for the congregational leadership, and was meant to be replaced circa 2015. With that in mind, in 2015 Moderator Renae Boyum asked a Long Range Planning Task Force to begin work on a successor plan.

However, a building campaign intervened. It made sense from every perspective for the real work of the Task Force to commence only after plans were in hand for new construction on the IUCC campus, and then only when results of the capital campaign to fund Phase One were known. Thus it was that the Task Force work began in earnest in the fall of 2016, with the goal of having a plan developed for congregational review and adoption at the May 2017 spring congregational meeting. (The Task Force had also attended the July 2016 IUCC Leadership Retreat as a means of gathering input from lay leaders.)

In undertaking its work, the Long Range Planning Task Force first determined that the current congregational mission statement, and the current vision statement, were entirely vital and resonated with the current congregation. Accordingly, the Task Force decided not to re-address or to consider changes to those central statements of purpose.

The Task Force then assessed the congregation and the broader community, developing demographic, financial, and other information that is widely available, but not often assembled. Various appendices are referenced below, and are attached to this report, that capture much of that “360-degree review” of congregation and community.

Following that review, in a familiar planning exercise, the task force named strengths and weaknesses, opportunities and threats, as we peer into the next five years for IUCC. In the discussion below we evoke some of the conditions and circumstances of congregation and community that we perceive, and we explicitly associate strengths, weaknesses, opportunities and threats with proposed goals for our future.

Draft goals followed, and the Task Force shared these with the lay leadership. Meetings with the Ministry Board, and with the Administrative Board, produced strong feedback and resulted in beneficial changes to initial drafts.

Further work by the Task Force followed those important interactions with the lay leadership, and in March 2017 with the congregation at large. The result is the catalog of goals, objectives and strategies that follow.
General Findings.

This is an optimistic report: IUCC is strong and poised to build on strength.

- We find that, in contemporary American protestant comparison, the congregation is large (see Appendix C); and IUCC members and friends are optimistic and affirming (Appendix A).
- IUCC has an enviable demographic as to age and gender balance: we are less aged and less predominantly female than most congregations to which we might naturally compare ourselves (Appendix C), even as, like many or most congregations, we see virtue in attracting a wide range of persons across age categories.
- IUCC is financially successful (See Goal VI and Appendices C and G; we note the financial health of the Child Care Center below in discussing Goal IV).
- IUCC is well and successfully led by both clergy and lay leaders, even as we discuss building leadership for the future in Goal V and Appendix F.
- Especially in Goal III, the Task Force sees opportunities for the congregation to grow in both size and significance.

This is a report that emphasizes goals for appealing to the community, and not incidentally for attracting new members.

This emphasis is most clearly found in Goal III and a set of trajectories focused on Community and Communication. The reason for the emphasis may be apparent. It was an easy discernment that many values for which IUCC has stood tall may be under siege in the half decade or so on which this plan focuses. As we say in the introduction to Part III below, this is an evident threat – and paradoxically may also amount to an opportunity. In an environment that features challenges to our core values, IUCC can stand tall; and it may be that others in the community will seek to affiliate with a gathering like ours that in word and deed stands tall for deep values. If across the next five years we grow in numbers because we have stood tall, we will have grown for the right reasons.

This report includes some attention to the health of the organization, particularly in Parts V and VI below.

As to leadership, we note that Pastor Paul has been with us for eleven years as of April 2017. It is simply prudent to begin to plan for a time when he will wish to step away – even as it is similarly prudent also to consider refreshing our lay leadership, and to begin considerations relative to the career trajectories of key staff.
As to finances, the Task Force principally sees strengths, especially as to financial reserves and excellent outcomes on budgets and spending in recent years. For all of that, we raise the issue in Part VI below because the congregation has stepped forward in faith to support a facilities expansion, bringing with it attendant new costs. Our principal point is reassurance in an environment when some reassurance may be welcome.

All in all, as we close our work, the Task Force looks forward to the time – perhaps five years from now, in 2022 – when members and friends may pause to reflect what Irvine United Congregational Church is and has become across half a decade. We think that the congregation will ponder success, to include the community impact and leadership that IUCC can offer. We think the congregation will reflect upon welcome growth in spirit and number that will have been achieved since 2017. We believe that the congregation will confidently look forward to still another set of opportunities to build relationships with each other, and in the broader community outside of our gathering.

In doing this in 2022, the congregation will be true to its mission and vision, as we believe IUCC demonstrates in 2017. IUCC will follow and make known the teachings of Jesus, to the betterment of ourselves, of our neighbors, and of our world.

Irvine, California
May, 2017

Respectfully Submitted by the Task Force
Jessie Billings
Keith Boyum (Chair)
Steven Goetz
Cindy O’Dell
Paul Tellström
Greg Woolfson
I. Worship

Many key elements of the IUCC Sunday morning experience amount to real strengths. In this judgment, we are joined with many in the congregation whose input we sought via bulletin inserts in March, 2017. Specific strengths include the music program, featuring an adult choir that in size and quality is simply unexpected for a congregation the size of IUCC. These also include a talented senior pastor whose doctorate focuses specifically on homiletics (preaching), and whose presentations from the pulpit are unusually engaging. Please see Appendix A for a review of what was offered to us. We note and applaud the still-recent installation of flat screens in the sanctuary, surely an opportunity for still more engagement of the congregation.

The Sunday morning experience is central to any Christian congregation. Accordingly, we begin with a goal that amounts to building upon strength.

**Goal I. Build on IUCC’s special strength in Sunday morning worship:** seek refreshment, improvement, and appeal to target populations in worship and other Sunday morning opportunities.

**Objective I.A.** While the current Task Force has some particular ideas to offer in the strategies that follow below, we recognize that a successor group or task force can profitably focus specifically on directions for building upon this strength. Accordingly, we call for a task force in Objective I.A, as follows.

**Objective I.A.** With Pastor Tellström’s specific endorsement, **create a task force to review and refresh the already-strong worship experience.**

Central to the work of a *Worship Refreshment Task Force* should be both Pastor Tellström and Music Director John St. Marie. Among other strategies that a task force may identify and pursue, we offer four in the listing that follows below, associated with Objective I.A.
**Strategy I.A.1**  Review multimedia approaches to worship: consider using screens (a) to replace much or nearly all of the Sunday morning worship bulletin, (b) to enhance and modernize the worship experience.

**Strategy I.A.2**  Build on Pastor Tellström’s sabbatical learning and experiences with the arts, and in particular drama; find ways to meld these to and thereby to enhance the evident strength that is IUCC’s music program.

The music program is plainly a strength to be maintained, and upon which we may choose to build. It was the most-frequent mention from IUCC congregants [Appendix A] in response to the prompt, *What aspects of the church inspire you?* Music is a strength well-worth building upon, and a broader engagement with the arts may amount to an enhancement.

**Strategy I.A.3**  Plan for and implement ways and means for infusing / pursuing social justice concerns into Sunday morning experiences, whether within worship or in closely-associated Sunday morning events.

Fifteen out of thirty-five persons in worship on March 12 and 19, 2017, and who responded to our request for input let us know that themes related to social justice concerns are a part of aspects of the church that inspire them. Another seventeen thought that social justice concerns were a part of what God is calling this church to be. Any emphasis on these concerns surely seems warranted.
Strategy I.A.4  Teach the special denominational designations for IUCC on Sunday mornings, in monthly promotions, in social media, and in other ways: clarify and ensure that the congregation understands *Open and Affirming; Just Peace; Global Missions; Creation Justice*.

**Objective I.B.** In our review of the congregational demographics, the Long Range Planning Task Force noted some apparent success in making IUCC attractive to younger families across the period since the strategic plan was last adopted in 2010. (Please see Appendix B, and compare Appendix C.) We believe that there will be opportunities to “target” various demographic categories in the years ahead; but continuing to include an emphasis on younger families makes sense. Thus it is that Objective I.B, below, references both target populations in general, and young families in specific.

**Objective I.B.** Create worship and other opportunities both on Sunday morning and at other days and times to specially reach populations that we would like to attract as members, including millennials and young families.

The new meeting rooms that IUCC will put in place in the next two or so years constitute an apparent strength, or resource, on which the congregation may draw in years ahead. We evoke that resource below.

Strategy I.B.1  Making use of a portion of newly-constructed meeting spaces, provide opportunities for creativity, innovation, and informal gatherings that may appeal to young families and millennials; consider furniture and decorative styles to support this.

Our view is that young families and millennials may be attracted to IUCC’s posture and history that embraces social justice. Please compare Strategy I.A.3 above, and Goal II below.
II. Nourishment of Relationships

If, to quote Pastor Tellström, *everything begins with Sunday morning*, there is still work to be done and programs to be built with a goal of knitting together our large assembly into smaller groups that create and share a sense of intimacy. We do so directly, as a part of mission; but also to put ourselves into motion in ways that we believe assist us to follow the path of Jesus in building the Kin-dom of God.

- Groups, programs and activities begin with small group ministries that provide a sense of family. Examples include the chancel choir, Comma groups, Bread for the Journey, and perhaps men’s and women’s breakfasts. There are others, of course.

- IUCC’s noteworthy community outreach can provide opportunities to come together in smaller groups. IUCC’s Boy Scout troop comes to mind; so do candlelight vigils.

Other programs and activities reach IUCC members and friends on the basis of their approach to this community of faith. Thus:

- *Thinkers* appreciate adult education, Bible study, Faith & Works conferences, and special speakers; for some thinkers, Seekers is a group of interest.
- *Feelers* or “heart people” may engage with our Stephen Ministry, with the Prayer Shawl Ministry, or with congregational care. Some aspects of adult fellowship may fit here.
- *Activists* may gravitate to ministries such as the Advocates for Peace & Justice and/or Mission & Service, perhaps to global missions.
- *Contemplatives* may find smaller worship experiences attractive (e.g., Ash Wednesday) or experiences at a women’s retreat.

This cumulates, then, to Goal II, as follows.
Goal II. Maintain and nourish programs that create intimacy, build community, and meet the needs of IUCC members and friends.

The Task Force thinks that the congregation does these things now, and well. Because that is true, the Task Force offers just two objectives for the nourishment of relationships. Yet nourishment will be vitally needed, and we offer Goal II with all due priority and emphasis.

Objective II.A. Explicitly plan for and implement approaches that will encourage newly-arrived members and friends to participate in such programs.

Compare the goals in Section III, below. Bear in mind “target” populations of interest: compare objectives I.B and III.D. Newly-arrived members and friends will need this nourishment.

Objective II.B. Find ways to specially nurture the disparaged and oppressed.

Compare Appendix H for Justin Lee’s September 2016 talk as a part of the Faith & Works Conference for that year. He noted the potential next steps for an Open & Affirming congregation may be specially to nurture bisexuals, transsexuals, Muslims, and the undocumented. Compare Appendix A: doing this will be congruent with IUCC congregants’ sense of this congregation’s mission.
A compelling combination of strengths, weaknesses, opportunities and threats led the Task Force to develop Goal III.

- We asked a set of clergy who know IUCC well—most but not all of whom are members and are retired, but all of whom have known well not only IUCC but also other congregations—to estimate the community significance of this congregation relative to others in their experience. (For their responses, please see Appendix E.) The key, of course, was to tap their experiences. The responses point clearly to a strength. IUCC is a congregation with an impact on the community that seems unexpected for a gathering of our size. We punch above our weight.

- At the same time, the same respondents, and others, named a weakness: this congregation is a “best-kept secret” that could profit from additional energy in getting the word out about us.

- The opportunity may be our location in a university town, Irvine, which may be a more progressive place than many other Orange County cities, and thus a place where our message may resonate.

- Finally there is a threat: the current political, and perhaps the current social, environments appear to feature prominent appeals to values that are counter to our welcoming message, our Open and Affirming stance, our Just Peace commitment, our Global Missions embrace, and our discernment concerning Creation Justice (green faith). This is surely a threat, in the exercise that identifies strengths, weaknesses, opportunities and threats. Yet paradoxically, it is also an opportunity. In this environment, IUCC can stand tall; and it may be that others in the community will seek a gathering like ours that indeed stands tall for deep values.

This all cumulates to Goal III, as follows.
Goal III. Building upon our history of significant impact in a progressive community, ensure that IUCC is well known for its progressive Christian values and its willingness to work for the adoption, enhancement, enshrinement of values.

In defining Goal III, we perceive support from the members of the congregation who offered us feedback in March 2017. As noted in the discussion above at Strategy I.A.3, social justice concerns were joined by inclusion and diverse fellowship as pillars for what God is calling us to be. Expert observers and lay worshipers in the pews alike believe that IUCC has a message that can resonate.

Objective III.A. Acknowledging the many strengths now shown in our communications efforts, build plans for, and implement, a strengthened communications program.

Strategy III.A.1 Build external community awareness of IUCC’s affirmation of and welcome to persons of all sexual orientations and expressions; and IUCC’s commitments to respond to community needs, especially those experienced by economically disadvantaged or socially disfavored persons.

Congregation members who responded to our March survey named IUCC’s welcome and IUCC’s social commitments as keys to the congregation’s community interface. In a word, those things are important in understanding why people include IUCC in their “church shopping,” and why they ultimately affiliate with IUCC. Other features of the IUCC experience are often very important in keeping people on the membership rolls, of course. Note the discussion associated with Goal I, and Strategy I.A.2.

Strategy III.A.2 Plan for defending particular values that may be under siege. Focus on formal congregational designations (e.g., ONA, Just Peace); teach the meaning of these to the congregation; name them prominently in media efforts; choose “our battles” informed by the designations.

Strategy III.A.3 Include a focus on “earned media” for our activities & events, to include groups that use our facilities both older and new (e.g., Boy Scouts, AA, our tenant Muslim congregation). Stand ready to send out press releases and media advisories that invite earned media.

Earned media, of course, is news coverage, whether in newspapers or in other outlets (including on social media).
Objective III.B. Improve the IUCC Internet presence, to include the iucc.org web site and various digital media.

Strategy III.B.1  Create an Internet Presence Task Force to pursue these objectives and strategies.

A focused task force is an important key to implementing Objective III.B. The strategies that follow are suggestions and surely not mandates for such a task force.

Strategy III.B.2  Focus on various social media as a part of improving the IUCC Internet presence.

Strategy III.B.3  Facilitate social justice information and digitally-convenient engagement as a part of this.

We have in mind making it easy to volunteer in serving others.

Strategy III.B.4  Ensure that digital skills are present in leaders and lay volunteers: train some people in web posting and other skills.

Strategy III.B.5  Seek an iucc.org web site that is easily navigable and provides opportunities for information and engagement with “one click” and other easy uses.
Objective III.C. Building upon IUCC’s traditional values and place in the community, review and expand partnerships with like-minded faith communities and other nonprofits whose goals align with IUCC’s.

Strategy III.C.1 Use IUCC’s new meeting space and office capacity as a resource in working with partner / friendly outside groups.

Strategy III.C.2 Build on existing partnerships with faith communities: University Synagogue; Tapestry UU; CLUE, NMIIC, Progressive Christians Uniting.

Objective III.D. Couple enhanced knowledge of IUCC in the community with focused recruitment of new members and friends.

A somewhat larger congregation would be a strengthened entity. Opportunities for making a difference in many communities would be enhanced. Strengthened finances, which may be implied by a larger membership, would help the congregation afford the office and meeting rooms that soon will be built, and to begin planning for next phases of construction. For these and other reasons, the IUCC Building Task Force has encouraged making growth a high priority, and the Long Range Planning Task Force agrees.
**Strategy III.D.1** Include in the plan outreach to specific, available “targets” in the community, including new residents, populations focused on higher education, retirement communities, cities in southern Orange County, millennials, and young families.

The Task Force saw such “targets” as opportunities that IUCC may take advantage of. Please see Appendix D for a demographic review of Irvine, nearby cities, and Orange County.

**Strategy III.D.2** Consider community and association web sites & newsletters, apartment web sites, and university groups as outlets for IUCC news & IUCC advertising.
IV. Community and Child Care

In its comprehensive review of the congregation’s circumstances, the Task Force noted the considerable strengths that the Child Care Center now represents for IUCC. It is an important interface with the community; it offers services that forward and support the mission of the congregation; it is a source of financial strength.

Reviewing detailed spread sheets (not provided in this report), the Task Force took note of recent program and fiscal success, but in a context of financial struggle that was still a fresh memory as of 2016. We applaud the congregational leadership that showed strong resolve to succeed in righting the financial ship that the Child Care Center represents, and we similarly applaud the ongoing leadership and stewardship of the Child Care Committee.

It is appropriate to offer goals that build upon that strength, and ensure its continuance. The Task Force is grateful to the Child Care Committee co-chairs, Laura Long and Colin Austin, for their help in defining this goal, and associated objectives and strategies.

**Goal IV. Embrace the Child Care Center as the congregation’s social enterprise, in ways that maintain inclusive, high-quality and developmentally appropriate early childhood education programs, while providing a strong fiscal return to the congregation.**

**Objective IV.A. Use industry standards to measure quality, and to plan for improvements.**

**Strategy IV.A.1** Annually, engage independent evaluation of quality in programs.

**Strategy IV.A.2** Recognize in Child Care Center budgets needs for quality improvement plans and investments, to include professional development for staff members.
**Objective IV.B.** Recognize the career trajectories of key Child Care Center leaders, and **develop plans for anticipating and managing reasonably foreseeable turnover.**

In nominating this objective, we intentionally mirror for the Child Care Center the objectives for the congregation associated with Goal V, below.

**Objective IV.C.** Build external awareness in the community of the Child Care Center’s many activities and gifts to the community.

**Strategy IV.C.1** Facilitate Child Care Center participation in the congregation’s Internet presence Task Force.

**Strategy IV.C.2** Via press releases, media advisories, Internet social media, and in other digital approaches, secure “earned media” coverage of Child Care Center activities and gifts.

**Objective IV.D.** Plan for and implement expansion of the Center into Atwood Building space that will be vacated by the senior pastor and administrative staff.

This use of space, and this expansion, have been approved by the congregation as a part of congregational authorization for IUCC’s Phase One-A building project.
V. Leadership

Even as Goals I, II, III and IV have program, mission, and community interface in mind, Goals V and VI adopt a focus on the management and operation of the congregation. In this, the Task Force has had fruitful exchanges with and has heard encouragement from current congregational leaders. Those leaders are mindful of these things: in discussing drafts of this long range plan with them, we heard clearly that they share these priorities. However, inasmuch as these items seem consequential and, as a probability, will require attention in the next five years, they merit inclusion in our strategic plan.

Goal V. Recognize the inevitability of turnover in both staff and lay leadership, and plan for changes that may be apparent on the horizon.

Objective V.A. Recognize the career trajectories of key non-ordained staff, and develop plans for anticipating and managing reasonably foreseeable turnover.

Please compare Strategy V.C.1. We have no interest in encouraging the departure of the congregation’s long-serving and effective Administrator. We hope he can serve us for a long time to come.

Strategy V. A.1 Review IUCC’s staff / volunteer balance via a careful audit – refresh understandings as to what tasks volunteers undertake; what tasks staff should do.

Appendix F reviews IUCC staff, in 2016 and over time.

Strategy V. A.2 Taking advantage of improved office work space in the new building, create and implement a plan whereby some functions & tasks now done singly by staff are fulfilled by volunteers.

As stated, this means to take advantage of new physical capacities. See also Strategy III.C.1.
Strategy V. A.3  Review positions / jobs / tasks for volunteers: create some jobs that last 3 or 6 months, not 12.

Strategy V. A.4  Review coordination of volunteers: consider creation of a Coordinator of Volunteers position.

Objective V. B.  Recognize the IUCC leadership trajectories of key lay leaders, and develop plans for anticipating and managing reasonably foreseeable turnover.

Strategy V. B.1  Develop and implement a plan for recruiting and encouraging the development of potential senior lay leaders – Moderator; Treasurer; Board chairs.

This is a leadership development proposal – something familiar in many organizations, certainly including those that feature volunteer leaders.

Objective V. C.  Recognize the career trajectories of ordained leaders, and develop plans for anticipating and managing reasonably foreseeable turnover.

Strategy V. C.1  Anticipate and plan for senior pastor retirement, to include interactions with potential retirements of paid staff that may be on the horizon.

We include this strategy following explicit discussion with the current senior pastor, Dr. Paul Tellström. We join all members and friends of IUCC in wishing him a long and successful tenure as our leader. Yet we also note, and commend, his willingness to share updates about his health and capacities.
VI. IUCC’s Financial Future

The congregation’s current financial position, featuring among other things robust reserves, was regarded a strength as the Task Force reviewed the circumstances of the congregation. At the same time, members of the congregation may rightly want continued updates and reassurances that budgets will be sufficient to support current personnel and operations. This goal principally calls for continued prudence, and the provision of information and reassurance as we add facilities, and with the facilities, certain costs.

Some results of the Task Force review of fiscal issues is shown in Appendix G.

**Goal VI.** Maintain and make known to the congregation IUCC’s strong record of fiscal prudence and success.

We do make fiscal results known, of course, with formal reports at congregational meetings. This goal may therefore be, in essence, encouragement to consider when and how to make known fiscal conditions outside of the twice-yearly meetings. The congregational newsletter may offer a vehicle, for example.

**Objective VI.A.** Formally adopt the in-hand five year fiscal plan and present it to the congregation.

The Task Force was pleased to learn that our current Treasurer has a sophisticated draft of a five year fiscal plan already in hand. The IUCC Administration Board had been briefed on it as of early 2017.

**Objective VI.B.** Plan for a financial re-set at an appropriate time after occupying the building additions.

**Strategy VI.B.1** Consider a debt-retirement fundraising campaign at an appropriate time after occupying the building additions: perhaps in 2022 or 2023.

We may make explicit what a debt-retirement campaign clearly implies: the Long Range Planning Task Force does not envision the congregation launching a next phase of building in the next five years.
Appendix A.

*Congregational Input: IUCC Special Qualities – March 2017*

On two Sundays in March 2017 the IUCC Long Range Planning Task Force asked members of the congregation to respond to three open-ended questions. The array of answers is provided verbatim below. The answers were then assessed for dimensions, which are identified by color. The meaning of the color codes is offered in Tables A-1, A-3, and A-5.

**Question One. What is it that this church feels God is calling it to be?**

This first question appears to have been principally understood as an external-facing prompt, with respondents offering words that include *beacon, lead the way, society, example to the community*. If this is right, then the two leading foci for IUCC’s face toward the community are:

- Social justice; justice and peace
- Diverse and inclusive, a home, a friendly community, a fellowship.

This may indicate ways in which the congregation has made, and should make, itself known to the community. We stand for justice; we offer a diverse and inclusive fellowship. The Sunday morning experience (music, sermons) does not initially attract persons from the community. But see the next question and results: those things keep people coming.

**Table A-1.**

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<thead>
<tr>
<th>What Might IUCC Emphasize In Interfacing with the Larger Community?</th>
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<tr>
<td><strong>Social Justice; Justice &amp; peace.</strong></td>
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<tr>
<td><strong>Fellowship; Friendly; diverse; inclusive; community; “a home”</strong></td>
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<tr>
<td><strong>Open-ness, welcoming, non-judgmental.</strong></td>
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<tr>
<td><strong>Theology: progressive, non-dogmatic</strong></td>
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<tr>
<td><strong>Intellect; teaching; study; lectures; education</strong></td>
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<tr>
<td><strong>Music; Choir; John.</strong></td>
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<td><strong>Pastor; Sermons.</strong></td>
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**Table A-2.** Verbatim Answers to the Indicated Prompt (Question)

<table>
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<th>A community.</th>
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<tr>
<td>To be a powerful <strong>advocate for justice.</strong></td>
</tr>
<tr>
<td>A <strong>healing balm and bridge</strong> to a new understanding of one another.</td>
</tr>
<tr>
<td>A <strong>beacon</strong> to all.</td>
</tr>
<tr>
<td>Wow – you will get hundreds of different answers: <strong>openness to the questioning who &amp; what is god</strong> – how do we lead lives of integrity doing right action in a world filled with self-serving individuals; support for doing the <strong>right action</strong> at work, families &amp; <strong>communities</strong>.</td>
</tr>
<tr>
<td><strong>Peace &amp; justice church:</strong> I believe that our church is called to lead the way to be all-inclusive and caring to all. And to help all who need it regardless of race, culture, nationality, religion or sexual identity. God is loved and we need to be loving and nurturing! IUCC should be a <strong>community</strong>. Leaders should show the way to how to fight for peace and justice.</td>
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The **resistance to spiritual decay** in our community; the source of renewal for loving kindness and Christ-like values in our society.

**Love** in an area with too little.

A place to feel **included** and peaceful. A place that believes in **social justice** and equality. An example to the community.

To be a **force for change** in the world and to make a meaningful difference in the **lives of the poor, the dispossessed, the discriminated-against**: the lesser among us.

Continue to be an integrated **congregation of LGBTQ and straight** where all are appreciated for their contributions and support each other.

**Non-dogmatic** channel for all to find a pathway to god that is comfortable to them.

Not sure.

A church which through social service **reaches out to the poor**, the immigrants at risk to those who still face discrimination.

God’s calling me. Church fulfills a need to **be with others**.

**A home for all**: not judgment.

A welcoming church **home to everyone** who has an open mind to learn about and follow as best as possible the **lessons of Jesus’ teachings**, without being leashed to Old Testament strictures and doctrinaire rules.

... God is calling me to be involved in some form of ministry [misunderstood quest.]

A greater community awareness of our Progressive Christian approach to spirituality.

Our Mission & Vision statements put it well. I would like one of the statements to add, “**caring for God’s creation.**”

Reaching people who would otherwise not attend church or be **welcomed** in one.

A place where **diverse** people have a safe space to worship no matter who they are.

A **beacon to all**, inclusive, **progressive theology**.

**What is presently:** all **inclusive** and sharing with anyone who will listen to the treasure of this church.

**Growth of green faith.** Church already has callings.

A church **open** to all people.

Source of **educational opportunities**; continue internships for **music** and ministry. Help congregation to **continue learning** about living conditions and opportunities for outreach through global ministries, etc.

**A loving and affirming** place that **welcomes God’s children**.

A vision and leader for **peace, justice, equality**.

I believe this church is called to show how **inclusive** God actually is and to serve as the beacon of **justice and mercy** that it always has been.

**A Progressive Christian voice** in the community & world. An example of radical **inclusive** love of Christ. A place that begins with **service to others** rather than with doctrine.

**Our brothers’ keepers.**

Love one another **without judgment**.

IUCC is a beacon of sanity amidst the craziness of today’s world. All are **accepted** here and loved **unconditionally**.

(1) I would hope the call to **social justice** would continue. (2) My concern is what will happen in our congregation as it ages. We are expanding our physical plant: will our congregation expand also? I have specific concern about millennials who, as a cohort, are leaving organized religion in favor of individual “spirituality.” In 15 years or so that group should represent the strong middle of our cong. Can IUCC become meaningful for this group w/o losing other older, more traditional, members?
Question Two. What aspects of the church inspire you?

The second of two questions elicited comments about the experience of IUCC, centered perhaps on Sunday mornings and on worship, but extending beyond that to other elements as well. One way of phrasing it may be as follows.

The broader community may be drawn to us on the basis of the social justice that we preach and practice, and the diverse and inclusive fellowship [think Open and Affirming] that we offer – but the “on the ground” I had experience strongly affirms the unexpectedly high quality music (given the size of the congregation), and very high quality homiletics. The experience with justice and peace is also affirmed.

Without sounding too crass, this may also be of consequence for IUCC’s outreach, communications and efforts to attract new members. We bring new friends in on the basis of justice, peace, and diverse welcome; we keep new friends here with high quality, nourishing experiences.

Table A-3. What Aspects of the Church Inspire You?

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Music; Choir; John.</td>
<td>19</td>
</tr>
<tr>
<td>Pastor; Sermons.</td>
<td>17</td>
</tr>
<tr>
<td>Social Justice; Justice &amp; peace.</td>
<td>15</td>
</tr>
<tr>
<td>Intellect; teaching; study; lectures; education</td>
<td>9</td>
</tr>
<tr>
<td>Open-ness, welcoming, non-judgmental.</td>
<td>8</td>
</tr>
<tr>
<td>Fellowship; Friendly; diverse; inclusive; community; “a home”</td>
<td>6</td>
</tr>
<tr>
<td>Theology: progressive, non-dogmatic</td>
<td>4</td>
</tr>
</tbody>
</table>

Table A-4. Verbatim Answers to the Indicated Prompt (Question)

The ministries, prayer shawls, Bible study.

The music! Pastor Paul, adult education, and the wonderful social justice work.

The boldness of the compassionate message and willingness to show it through action.

The all-inclusive concept and the pastor.

Rev. Paul’s sermons touch me, every week. He comes from his heart & is a direct conduit from spirit, God or a higher power; commitment of other church members to being open to the greater issues that affect our lives, politics & environment.


Bold openness to welcome those on any stage of their spiritual journey or whatever their faith tradition (e.g., community). Open call out of Prayers of the People after reflective singing and quiet meditation.

Education and calls to action.


IUCC’s commitment to promoting tolerance and justice, and fighting for human rights.

The music programs / choir are outstanding.

Freedom to find God’s “word” from many sources. Not just words but actions of leaders and members.
Open and affirming. Total acceptance of all. Compassion & social justice.

The music inspires me, sermons often inspire, the children, dedicated volunteers, special lectures from adult ed and other ministry special events.

Service to others; the music each Sunday. The forums which discuss critical issues of our society which we all face.

Fellowship – strong fellowship.

That we encourage all.

Its commitment to social justice issues, and related activism (though I don’t always take part as much as I’d like). Its commitment to encourage participation by youth and young adults, and commitment to progressive principles, both sacred and secular.

Inspired by the level of intellect of the church membership and the degree of compassions toward my person regardless of where they are in their progressive spiritual journey.

Justice and peace; Comma groups; Paul’s sermons.


The friendliness of the congregation and the amount of activism.

Diversity and social justice.

The love everyone has for each other.

The openness of the church that includes everyone that walks through is door and want to follow a similar inclusive and loving path.

The sermons. Music. Spirit of doing on the part of all of the members – and a loving concern for each other.

Fellowship – Music – Sermons.

Music, people and Pastor Paul’s sermons; and Sarah, kids time & programs.

The music & the ministries, especially Congregational Care. Music ministry; Family Promise; Hospitality; Justice.

The music of the choir. Sermons – I always learn! Tireless efforts to inform community through panel discussions, presentations, retreats, youth events, etc.

The great social conscience and action by its members. Inspiring music & message always.

Paul’s sermons. Music programs – choir; concerts

Rev Paul Tellstrom. The Sunday service. The music at Sunday service. Tuesday Bible study. Shawl ministry.


Music. Hands-on service to the community that many can be a part of in a variety of ways (even behind the scenes for those who cannot participate directly).

The sermons. Music. Spirit of doing on the part of all of the members – and a loving concern for each other.

Fellowship – Music – Sermons.

Question Three. How does this church fill a niche that other churches cannot fill for you?

The third question that we asked parishioners takes us to liberal / progressive / non-dogmatic theology. *Unconditional acceptance* as a defining concept for IUCC is a near neighbor to the idea of *non-dogmatic, progressive theology* that permits the affirmation of many paths to the realm of God.

If social justice and radical inclusion are leading edges of IUCC’s community profile, thirty-five respondents in March 2017 identified a key differentiator between IUCC and other faith community options in Irvine and Orange County as: non-dogmatic, progressive theology.

<table>
<thead>
<tr>
<th>Table A-5. How is IUCC’s ‘Niche’ Special?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open-ness, welcoming, non-judgmental.</td>
</tr>
<tr>
<td>Theology: progressive, non-dogmatic</td>
</tr>
<tr>
<td>Intellect; teaching; study; lectures; education</td>
</tr>
<tr>
<td>Social Justice; Justice &amp; peace.</td>
</tr>
<tr>
<td>Music; Choir; John.</td>
</tr>
<tr>
<td>Fellowship; Friendly; diverse; inclusive; community; “a home”</td>
</tr>
<tr>
<td>Pastor; Sermons.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table A-6. Verbatim Answers to the Indicated Prompt (Question)</th>
</tr>
</thead>
<tbody>
<tr>
<td>It welcomes everyone.</td>
</tr>
<tr>
<td>My UU congregation was declining to the point where I could no longer serve as an advocate.</td>
</tr>
<tr>
<td>Radical &amp; unconditional acceptance.  A safe containing place to just be.</td>
</tr>
<tr>
<td>I find peace here that I have not found elsewhere.</td>
</tr>
<tr>
<td>Small; get to know others on an intimate basis. Social outreach. Open to new ideas about God. Liberal.</td>
</tr>
<tr>
<td>Allows individual growth and accepts everyone regardless of beliefs. Encourages learning and exposes us to great learning opportunities.</td>
</tr>
<tr>
<td>Focus on Jesus’ teachings that bring us together, not “Christian” doctrine that drives us apart. Model Christian engagement with the modern world of inter-mingled cultures, science-based knowledge and a longing for spiritual meaning.</td>
</tr>
<tr>
<td>Acceptance of a wide range of beliefs and working together.</td>
</tr>
<tr>
<td>I feel welcome, it’s inclusive, it’s caring. The fellowship and friendships. The music ministry.</td>
</tr>
<tr>
<td>IUCC provides a sanctuary from the commercial, self-centered world.</td>
</tr>
<tr>
<td>A beacon for exploring and expressing progressive Christianity.</td>
</tr>
<tr>
<td>Acceptance of all who come with judgment. Free environment.</td>
</tr>
<tr>
<td>The community of the church actually is welcoming. The community represents what I see as the true message of Jesus in the world.</td>
</tr>
<tr>
<td>Open to everyone on their spiritual journey.</td>
</tr>
<tr>
<td>The connection to social causes including but not limited to political topics.</td>
</tr>
<tr>
<td>Its continued efforts to be a beacon of hope &amp; acceptance for those who find no comfort in the more conservative churches that dominate Orange County.</td>
</tr>
</tbody>
</table>
Unlike other churches, IUCC provides an **intellectual** perspective grounded on the teachings of Christ. This church provides a voice for the voiceless. I would like to know how I can become more involved.

**Progressive Christianity.**

I have **no fear of rejection in expressing my beliefs**, or lack thereof. Honest, **cerebral exploration** is refreshing and much needed in faith communities. P.S. I’m so pleased that our new banners & paraments portray nature!

**I could not attend certain churches.**

A place where someone brought up as “Christian” but who is still on a journey of self-discovery and belief can feel a sense of community **without the rigid recitations** offered in most churches.

I think the church needs to have a group of ministry dedicated to helping people with disabilities. They are a marginalized group not often mentioned here.

This needs to include installing a hearing loop in the new building if not the sanctuary. People with disabilities are far more diverse than simply those who need wheelchair ramps.

All inclusive and genuine **acceptance of all!**

All are **welcome!**

To feel **wanted and a part of ...**

**OK to question** and do research; look at **teachings from historical perspective**. “Wherever you are in life’s journey, you are welcome here.”

**Most others are welcoming but not affirming.**

**Progressive, musical, inclusive**, a caring community. What I don’t like – the giant sacrificial altar!

My impression of other Christian churches is that their acceptance is conditional. I was raised that way & never want that atmosphere again. IUCC extends **unconditional love** to all.


I have tried other churches as I have moved further from this church, but I never feel he love and **acceptance** that I feel here.

**Inclusiveness. Acceptance.** And a Christian **message** that is not based on fantasy.

It truly serves this community as well as the larger community of man. Sincerity prevails in our pledges to help. **Incredibly honest friendship among a widely diverse group.**

**Free to choose path** to God.

At my age ... I am interested in exploring the question, “Can I be a Christian & belong to a Christian church if I do not believe in god?” I don’t believe that I would feel as **free to ask questions** and express my feelings & concerns (e.g., Bible class) if I were in another church. I still do, in spite of my questions, want to be part of a church community.
Appendix B.

Age Demographics of the IUCC Congregation Over Time

Many or most – perhaps all - congregations see virtue in a distribution of ages among the members that is not too old, that mirrors the population generally. Our sense is that congregations especially prize younger families with children, and we recognize that in face church membership in the United States skews older.

To assess Irvine United Congregational Church demographics over time, we turned to the 2005 and 2009 Congregational Profiles that the United Church of Christ requires of congregations that are seeking a pastor. In 2005, we sought a senior pastor, and found Pastor Tellström. In 2009, we sought an associate pastor, and found Pastor Griswold. For present purposes, the real virtue is to have two data points prior to 2016 – and so we may do some comparisons.

Table B-1 sets out the comparisons.

<table>
<thead>
<tr>
<th>Table B-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of the Congregation by Age Category</td>
</tr>
<tr>
<td>Irvine United Congregational Church</td>
</tr>
<tr>
<td>2005, 2009* and 2016</td>
</tr>
<tr>
<td>Age:</td>
</tr>
<tr>
<td>2005</td>
</tr>
<tr>
<td>2009</td>
</tr>
<tr>
<td>2016</td>
</tr>
<tr>
<td>2016</td>
</tr>
</tbody>
</table>

* 2005 and 2009 statistics are drawn from the Congregational Profiles developed in those years as IUCC searched for new pastors. 2016 statistics are as of December 31st. The last row [ 2016 ] shows numbers of persons, not percentages.

Findings from Table B-1:

1. The median age of the congregation (that is, the age category containing the middle of the distribution, the fiftieth percentile) was slightly higher in 2005 and in 2009 than it was in 2016. (Median age categories are highlighted in yellow in the table below.)
   - This would support an argument that IUCC was slightly younger in 2016 than in the previous years.
   - That fully one fourth of the congregation was aged 19-34 in 2016 reinforces this argument.
2. However, the age group of 65 years and older comprised just under one fourth of the congregation in both 2005 and 2009. In 2016, the same group of older persons comprised nearly one third of the congregation.
   - This would support an argument that IUCC was actually a little older in 2016 than in the previous years.
   - That the proportion of persons falling in the 75+ years old category reached a remarkable 18% in 2016 reinforces this argument. (See blue highlight in Table B-1.)

3. We conclude that the congregation (loosely defined to include friends who are not corporate members):
   a. Is neither remarkably older nor remarkably younger than in previous years.
   b. That is a good showing, if in fact we desire an age distribution that includes persons in all age categories, not solely featuring older persons.
   c. It is also a good showing in comparison with other American congregations, as we show below.

Notes to Table B-1:
- The 2016 numbers are based on 228 persons for whom ages are known. Some 278 other persons – whose ages are not known – are included in the spreadsheet maintained in the IUCC office.
- The 2016 numbers include a small number of “visitors” who are not members. We presume that the numbers from the earlier years also include some non-members, inasmuch as the spreadsheet approach to including persons has not changed between 2005 and 2017.
Appendix C

Selected Demographic Information
Irvine United Congregational Church
December 2016

Part One.

As will be shown in the first three tables below, IUCC is older, female, and often retired – but also well-educated, inasmuch as many of the occupations shown in Table C-3 require or imply years of education beyond high school.

Table C-1. *Years of Age of Regular IUCC Participants* *(children under 18 not included)*

<table>
<thead>
<tr>
<th></th>
<th>Corporate Members</th>
<th>Other Adults</th>
<th>All Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td>90 or more years old</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>80-89</td>
<td>15</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>70-79</td>
<td>31</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>Median:</td>
<td>60-69*</td>
<td>30</td>
<td>2</td>
</tr>
<tr>
<td>50-59</td>
<td>24</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td>40-49</td>
<td>12</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>30-39</td>
<td>15</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>18-29</td>
<td>28</td>
<td>6</td>
<td>34</td>
</tr>
<tr>
<td>Unknown</td>
<td>110</td>
<td>78</td>
<td>188</td>
</tr>
<tr>
<td>Totals</td>
<td>269</td>
<td>90</td>
<td>359</td>
</tr>
</tbody>
</table>

* This median is different from the median reported in Appendix B, because, when filling out a congregational profile as part of a pastoral search process, the United Church of Christ, our denomination, requests information in different age groupings / categories than are used here.
Table C-2. **Gender of Regular IUCC Participants (adults)**

<table>
<thead>
<tr>
<th></th>
<th>Corporate Members</th>
<th>Other Adults</th>
<th>All Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Women</strong></td>
<td>201</td>
<td>40</td>
<td>241</td>
</tr>
<tr>
<td><strong>Men</strong></td>
<td>143</td>
<td>63</td>
<td>206</td>
</tr>
</tbody>
</table>

It is unsurprising that American Protestant congregations in the 21st century include more women than men. As will be seen below, however, these results for IUCC are decidedly more gender balanced than is typical among congregations that are like IUCC in terms of tradition and ideology.

Table C-3. **Selected Frequent Occupations of Regular IUCC Participants (adults):**

<table>
<thead>
<tr>
<th></th>
<th>Corporate Members</th>
<th>Other Adults</th>
<th>All Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Retired</strong></td>
<td>45</td>
<td>3</td>
<td>48</td>
</tr>
<tr>
<td>Accounting, Finance, Retail</td>
<td>39</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>Business, Sales, Real estate</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td>25</td>
<td>1</td>
<td>26</td>
</tr>
<tr>
<td><strong>Teacher</strong></td>
<td>11</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td><strong>M.D., Nurse</strong></td>
<td>8</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td><strong>Clergy</strong></td>
<td>6</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td><strong>Student</strong></td>
<td>8</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td><strong>Engineer</strong></td>
<td>6</td>
<td>0</td>
<td>6</td>
</tr>
</tbody>
</table>
**Part Two: Comparisons.**

If IUCC includes older, female, and often retired members and friends, a natural question is how this may compare with other congregations. This Part Two of Appendix C pursues that question.

Here are the headlines.  IUCC:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A.</strong></td>
<td><strong>Is a large congregation</strong> in American comparison.</td>
</tr>
<tr>
<td><strong>B.</strong></td>
<td><strong>Includes persons 35 years old and younger at about the same rate</strong> as other congregations that are like us in terms of religious tradition and ideology.</td>
</tr>
<tr>
<td><strong>C.</strong></td>
<td><strong>Includes a strikingly smaller proportion of persons aged 60 and older</strong> in comparison to other congregations that are like us in terms of religious tradition and ideology.</td>
</tr>
<tr>
<td><strong>D.</strong></td>
<td><strong>Includes strikingly more men,</strong> as a proportion of regular adult participants, in comparison to other congregations that are like us in terms of religious tradition and ideology.</td>
</tr>
<tr>
<td><strong>E.</strong></td>
<td><strong>Operates on total income from all sources that places this congregation in about the top ten percent nationally,</strong> in comparison to other congregations that are like us in terms of religious tradition and ideology.</td>
</tr>
</tbody>
</table>
Discussion. The Association of Religion Data Archives (ARDA) is a project jointly supported by the Lilly endowment, the John Templeton Foundation, Pennsylvania State University, and Chapman University. They report interesting demographics about congregations in the United States.¹

1. Size.

- In contemporary America, IUCC is a large congregation.

ARDA reported in 2012 that 43% of American congregations include fifty or fewer members, and another 24% were between 50 and 100 members in size. Just 10% of American congregations included 251-1000 members. IUCC is in this largest category.

2. Comparisons to Other Congregations Similar in “Orientation” to IUCC.

Intriguingly, ARDA broke down information by political ideology, religious tradition, and theology. Their findings included these.

Table C-4. Young Adult Participation, by Congregation Characteristic or Type (2012)

- What percentage of regular adult participants are under 35 years old?

<table>
<thead>
<tr>
<th>Religious Tradition:</th>
<th>Theology:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• White liberal or moderate</td>
<td>• more on the liberal side</td>
</tr>
<tr>
<td>Statistical “Mode”</td>
<td>Statistical “Mode”</td>
</tr>
<tr>
<td>36% of congregations reported between 10 and 20%</td>
<td>36% of congregations reported between 10 and 20%</td>
</tr>
</tbody>
</table>

Please compare Table C-1.

- In contemporary America, IUCC includes a proportion of regular adult participants under 35 years old that is very similar to other congregations like us, in terms of tradition and theology.

Table C-5. **Older Adult Participation**, by Congregation Characteristic or Type (2012)

- What percentage of regular adult participants are **over 60 years old**?

<table>
<thead>
<tr>
<th>Religious Tradition:</th>
<th>Theology:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• White liberal or moderate</td>
<td>• more on the liberal side</td>
</tr>
<tr>
<td>Statistical “Mode”</td>
<td>Statistical “Mode”</td>
</tr>
<tr>
<td>37% of congregations reported <em>more than 70% were that old</em></td>
<td>29% of congregations reported <em>between 50 and 70% were that old</em></td>
</tr>
</tbody>
</table>

*Please compare Table C-1.*

- In contemporary America, IUCC includes a proportion of regular adult participants over 60 years old that is very much smaller than other congregations like us, in terms of tradition and theology.

Table C-6. **Participation of Women and Men**, by Congregation Characteristic or Type (2012)

- What percentage of regular adult participants are **female**?

<table>
<thead>
<tr>
<th>Religious Tradition:</th>
<th>Theology:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• White liberal or moderate</td>
<td>• more on the liberal side</td>
</tr>
<tr>
<td>Statistical Mode:</td>
<td>Statistical Mode:</td>
</tr>
<tr>
<td>43% of congregations reported <em>60 to 70% were female</em></td>
<td>40% of congregations reported <em>more than 70% were female</em></td>
</tr>
</tbody>
</table>

*Please compare Table C-1.*

- In contemporary America, IUCC includes a proportion of **male** regular adult participants that is very much larger than other congregations like us, in terms of tradition and theology.
Table C-7. Money Resources, by Congregation Characteristic or Type (2012)

- What is the total amount of money your congregation received in income from all sources during your most recent fiscal year?

  - Percentages of congregations who responded, by category (2012)

<table>
<thead>
<tr>
<th>Religious Tradition: • White liberal or moderate</th>
<th>Theology: • more on the liberal side</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than $100k</td>
<td>39%</td>
</tr>
<tr>
<td>$100 - $250k</td>
<td>33%</td>
</tr>
<tr>
<td>$250 - $500k</td>
<td>20%</td>
</tr>
<tr>
<td>$500k or more</td>
<td>8%</td>
</tr>
</tbody>
</table>

- Counting all income from all sources places IUCC in the top 10% of congregations like us in the contemporary United States.

http://www.thearda.com/ConQS/
Appendix D.

Community Indicators

The Long Range Planning Task Force undertook a review of important indicators for the congregation and the community. We summarize features of that review here.

Table D-1

IUCC Members’ Places of Residence

<table>
<thead>
<tr>
<th>Feature</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>A review of the IUCC Member Directory at year-end showed that most congregation members live in the city of Irvine.</td>
<td><strong>122</strong> Directory entries showed Irvine addresses.</td>
</tr>
<tr>
<td>The largest cluster of home addresses outside of Irvine is “south county.”</td>
<td><strong>93</strong> addresses were in Mission Viejo, Lake Forest, Laguna Woods, Laguna Hills, Aliso Viejo, Laguna Beach, Coto de Caza, San Juan Capistrano, San Clemente, Laguna Niguel, Ladera Ranch, Trabuco Canyon, and Dana Point.</td>
</tr>
<tr>
<td>A third cluster of addresses is in cities to the north and west in Orange County.</td>
<td><strong>38</strong> directory addresses were in Tustin, Newport Beach, Costa Mesa, Santa Ana, Orange, Huntington Beach, Fountain Valley, Garden Grove, Buena Park, and Anaheim.</td>
</tr>
</tbody>
</table>

- On the basis of these places of residence, we are especially interested in facts and figures for Irvine, but also for the rest of Orange County.
Display D-2
Community Indicators: County of Orange

| Orange County is large, and growing. | Comprising 3.1 million persons in July 2013, Orange is the third-most populous county in the state, and 6th-most populous in the nation. In terms of the number of people added to the county annually, Orange County ranks 8th in the nation. |
| Orange County is wealthy. | The median household income was $76,306 in 2015. |
| The county is an expensive place to live. | In 2015 the minimum salary needed to qualify for home ownership was almost $87,000. |
|  | A little more than $25 per hour was the estimated minimum hourly wage to rent a one bedroom apartment in the county. |
|  | Yet fewer than one in five jobs were above an $81,000 “well paid” threshold in 2015. |
|  | The cost of living – driven by housing costs – was 85% higher than the national average in 2015. |
| The county is well-educated. | Some 37.3% of county residents aged 25 years or more have a bachelor’s degree or higher – compared to 30% nationally. |
| The county is not particularly religious. | While 3.165 million people lived in Orange County in 2015, more than 1.5 million practiced no religion (2010). |
| The county is aging. | In the next 25 years, the proportion of the population aged 65 and older is expected to grow, from 14% to 24%. |
|  | The county has the second-highest exodus of millennial families among the ten most expensive areas to live in the United States. |
Review of Orange County


- O.C. tech jobs are leaving the area, and are being replaced by lower wage jobs. Median home prices in O.C. is over $700,000. Currently more people are leaving O.C. for other parts of the state, nation, than people from the U.S. moving into the county. The population growth is largely from people outside of the U.S.

Tech jobs in O.C. from 2007-2016 down 16.3% versus up 4% statewide

Manufacturing jobs in O.C. from 2007-2016- down 24.2% versus down 11.9% statewide

Trade- down 5.3% versus up 1.1% statewide

Professional- up 3.9% versus up 9.5% statewide

Education and health- up 31.5% versus up 25.6% statewide

Leisure/hospitality- up 17.5% versus up 17.7% statewide

Political affiliation- What was once a GOP stronghold, has seen a shift in recent years, approximately 1/3 identify as Republicans, 1/3 Democrats, and 1/3 independents. A large portion of that shift has to do with the ethnic diversity of the city, along with a large number of Republicans who have moved over to the independent column.

Points for Consideration

1) The area continues to grow particularly in Irvine, but the growth is slowing in surrounding areas.
2) High percent of foreign born residents in Irvine
3) Irvine remains a young city, but the population is aging
4) Orange County is not as conservative as it once was
5) Highly educated area
Irvine Demographics – a Community Snapshot

Irvine City

Incorporated a city in 1971 with a population of 10,081 citizens.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1985</td>
<td>84,400</td>
</tr>
<tr>
<td>1990</td>
<td>109,700</td>
</tr>
<tr>
<td>1995</td>
<td>120,000</td>
</tr>
<tr>
<td>2000</td>
<td>141,200</td>
</tr>
<tr>
<td>2005</td>
<td>179,975</td>
</tr>
<tr>
<td>2020</td>
<td>212,117</td>
</tr>
<tr>
<td>2015</td>
<td>250,384</td>
</tr>
</tbody>
</table>

Median family income based on 2010 census - **$92,663**.

As the city gets older, the population is getting older as well, by the year 2020, 28% of the citizens are projected to be over the age of 55.

2010 ethnic breakdown -

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>45%</td>
</tr>
<tr>
<td>Asian</td>
<td>39%</td>
</tr>
<tr>
<td>Hispanic</td>
<td>9.8%</td>
</tr>
<tr>
<td>Black</td>
<td>1.7%</td>
</tr>
<tr>
<td>Other</td>
<td>4.6%</td>
</tr>
</tbody>
</table>

Irvine recently became an Asian heritage majority city.

Education - (of adults)

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>High school or higher</td>
<td>95%</td>
</tr>
<tr>
<td>Bachelor’s degree or higher</td>
<td>65%</td>
</tr>
<tr>
<td>Graduate degree</td>
<td>27%</td>
</tr>
</tbody>
</table>

Crime - From the years 2004-2013, Irvine was the safest big city in the country for 10 consecutive years. I did not find any data beyond 2013.
Irvine Quick Facts

The U.S. census department offers “QuickFacts” for cities. Using that source among some others, these facts were found for Irvine.²

**Large.** Irvine is a large city. The 2013 estimate of population was 236,715. That was an 11.7% increase from 2010. Irvine is the 86th largest city in the United States.

**Growing.** In a May 22, 2013 article in *The Los Angeles Times,* reporter Emily Alpert wrote that Irvine had grown faster than all but seven other large U.S. cities between July 2011 and July 2012. The pace of growth was nearly five times as fast as the Southern California average.³ The same article included this:

The city predicts continued growth, with its population nearing 300,000 by 2035. ... More than 30,000 housing units are projected to be added by the time that Irvine is “built out” ....

Thomas Martinez, writing in *The Orange County Register* in December 2012, noted that “at least 23,000 new homes [were] built, under construction or planned by developers from 2010 through 2020, an analysis by the Register shows. That’s a 27 percent increase from the 84,000 Irvine residences reported in the 2010 U.S. Census.”⁴

Martinez continued, “adding in the 5,800 homes that an Irvine landowner wants to build in an undeveloped industrial zone and 1,900 likely apartments where Verizon amphitheater now stands would take the total to roughly 31,000 new homes by 2025.”

As of 2015, authorization had been given to FivePoint Communities for the 5,800 additional homes to be built near the Great Park. A bit of arithmetic that focuses on the 31,000 figure results in a growth rate of 37% for dwellings in the city, from 2010 to 2020.

A graphic that shows new housing for Irvine, from *the Orange County Register,* is shown overleaf.⁵

**Young.** Irvine is “younger than California,” including only 8.7% of persons aged 65 years and older (2010), compared to 11.4% in California.

**But Not Child-Focused.** In 2010, children younger than five years made up 5.7% of Irvine’s population, a bit lower than California, where 6.8% of the population was younger than five. Some 21.5% of Irvine’s population was younger than 18 years, compared with 25% for California.

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² See [http://quickfacts.census.gov/qfd/states/06/0636770.html](http://quickfacts.census.gov/qfd/states/06/0636770.html), retrieved July 7, 2015. In the data that follow, where no specific alternative source is shown, the information has been derived from this “quickfacts” source.


Still White, But With Many Asians. As of 2010, Irvine residents were 50.5% “white alone.” The “Asian alone” group constituted 39.2% of the population. The comparable numbers for California were 57.6% and 13.0%. Irvine was just 1.8% Black or African American alone, and was 9.2% Hispanic or Latino, compared to California’s 6.2% and 37.6%, respectively.

High Proportion of Foreign-Born. Irvine’s population in 2013 included 36% foreign-born persons, more than the state, which included 27%. Some 44.8% of Irvine residents in 2013 spoke a language other than English at home, compared to 43.7% for California.

Educated. Some 96.3% of Irvine’s persons age 25+ had graduated from high school, whereas only 81.2% of California residents had the same attainment. In Irvine, 64.9% of persons age 25+ had attained a bachelor’s degree or higher as of 2013; the comparable number for California was a much lower 30.7%.
**Education in Comparison.** For a nearby comparison, the city of Fullerton, like Irvine home to a large university, included just 37.1% of its population who had a bachelor’s degree or higher. The notably wealthier adjacent city of Newport Beach included 64.1% in its population who had attained a bachelor’s degree or higher.

**Wealthy.** Per capita money income in 2013 was $43,096 for Irvine; for California the statistic was $29,527.

**Yet Some Are Poor.** Some 12.2% of Irvine residents were below the poverty level in 2013, a proportion somewhat lower than for California (15.9%)

**Safe.** Irvine activist Melissa Fox’s blog quotes the online 24/7 Wall St. in identifying Irvine as having the lowest violent crime per 100,000 among large American cities.

**Employed.** The Fox blog also quotes the 2012 unemployment rate for Irvine at 5.7%, tied for 10th-lowest among large American cities.

**Thriving.** The same Fox blog cites the Daily Beast web site which “looked at the 100 largest cities in the U.S. and compared them in categories of population growth (20 percent), employment and earnings (30 percent), market strength (20 percent), infrastructure (15 percent), and intellectual capital (15 percent) and weighted them accordingly.” The top 20 “Thriving Cities” are, in order, (1) Irvine, CA; (2) San Jose, CA; (3) Fremont, CA; (4) Austin, TX; (5) San Francisco, CA; (6) Seattle, WA; (7) Plano, TX; (8) Gilbert, TX; (9) Orlando, FL; (10) San Diego, CA; (11) Washington, DC; (12) Chandler, AZ; (13) Denver, CO; (14) Madison, WI; (15) Scottsdale, AZ; (16) Boston, MA; (17) Irving, TX; (18) Raleigh, NC; (19) Minneapolis, MN; (20) Lincoln, NB.

**Excellent Public Schools.** The reputation of Irvine’s public schools is high, and well-known, touted by many who would like to sell Irvine houses. As a 2014 article in the Orange County Register noted, “there are billboards touting Irvine schools in Shanghai.”

**Expensive Housing.** The median value of owner-occupied housing units in 2013 was $643,200 for Irvine; for California the comparison figure was $366,400. Please see overleaf a graphic from the Orange County Register showing home price variations by schools’ reputation.

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9 Ibid.


School’s reputation affects home price

School reputation is a key driver in home prices, sometimes on par with factors such as an ocean view or prime neighborhood. A few neighborhoods in Orange County include homes of similar size and quality that feed schools with differing reputations for excellence. The difference can translate into hundreds of thousands of dollars.

- Boundary for school with a great reputation
- Boundary for school with comparatively lower reputation

Home price per square foot

- $279
- $341
- $387
- $360
- $377
- $316

Source: School districts, Redfin Real Estate
**Display D-6**

**Surrounding Cities**

Tustin, Costa Mesa, Newport Beach, Lake Forest

**Tustin**
- Population: 80,000 estimate for 2015, up from 75,000 in 2010 a 7% increase, and is up 19% since 2000

Median household income-$67,000 in 2013, up from $56,000 in 2000 (increase of 17%). Tustin has two zip codes, almost ¾ of the citizens live in a zip code with a median income of under $50,000, the other zip code residents have a median household income of over $85,000.

**Costa Mesa**
- Population: 113,000 in 2015, up from 110,078 in 2010

Median household income- $65,000

**Newport Beach**
- Population: 88,000, up from 85,000 in 2010 or a 2.2% increase in five years.

Median household income- $105,000 in 2013, was $83,000 in 2000 (increase of 21%)

**Lake Forest**
- Population: 83,000 in 2015, up from 77,000 in 2010, a 6.5% increase

Median household income-$85,000, was $68,000 in 2000 (increase of 18%)

**Display D-7**

**County of Orange**

OC Indicators: Age, Wealth, Security, Happiness

- 65 and older – The only group projected to grow proportionate to others over next 25 years. From 14% to 24%. All other age groups to shrink. This older age growth is higher than that projected nationally.
- Orange County has the 2nd highest exodus of millennial families among the 10 most expensive areas to live in the US.
- 30% Foreign Born. 46% speak language other than English at home. (OC)
- $76,306 Median Household Income (OC)
- $86,870 Minimum Salary to qualify for home ownership in the OC. Elementary teachers, retail workers, carpenters, machinists, secretaries would be unable to qualify.
- $25.46 per hour – Minimum hourly wage to rent a 1-bedroom apartment in OC.
- Less than 1 in 5 jobs are above the “well paid” threshold. $81,000 in 2015.
- Except for San Bernardino/Riverside, Orange County’s 26,064 K-12 students ranks as the highest number of students lacking secure housing. That’s 5.2 % of total student enrollment.
- OC’s Cost of Living driven by cost of housing is 85% higher than the National Average COL Index.
- OC Education – 37.3% aged 25 yrs. + have a bachelors degree or higher compared to 30% nationally (2014)
- OC Higher Education - 9 community colleges, 2 major public universities, and several independent universities and colleges.
- Irvine has among the highest financial stability of cities in Orange County.
- Irvine has more Asian than White; first city of its size to reach this balance
• **Implied** – Many economic stressors for families/IUCC will continue to have older members/Large Asian population may affect our approaches to broaden our congregational base/ Irvine will become more affluent over time/a huge untapped population of adult students some of whom may be interested in a progressive church environment.


• **Community** - 68% of Orange County residents lived in places that they described as having a sense of community. As hypothesized, the overall sense of community was greater when there was higher satisfaction with the amount of local participation in the community and higher satisfaction with privacy in the residential setting.


*Security* - For eight straight years, Irvine has had the lowest per capita violent crime incidents of any U.S. city of 100,000 or more. In 2012, the violent crime rate in Irvine was 49 per 100,000 people.


• **Happiness and Satisfaction** - Six virtues common to happy people: wisdom and knowledge, courage, humanity and love (generosity, kindness), justice (social responsibility, citizenship), temperance (avoiding excess) and transcendence (spirituality, forgiveness, gratitude). A text used in the UCI medical school curriculum of Geriatrics.

Appendix E.

Clergy Evaluations of IUCC

Distinctively, IUCC’s regular participants, members and friends, include a remarkable number of ordained persons. In addition to our called Senior Pastor, and in addition to our licensed Pastor Sarah Fiske-Phillips, our congregation included these persons on January 1, 2017.

- Fr. Bil Aulenbach: Retired Episcopal priest
- Rev. George Johnson: Retired Evangelical Lutheran pastor
- Rev. David Deshler: Retired United Methodist pastor
- Rev. Terry LePage: United Church of Christ pastor
- Rev. Carole Lyman: Retired United Methodist pastor
- Rev. Frank Lyman: Retired United Methodist pastor
- Rev. Don Strobe: Retired United Methodist pastor
- Rev. Steve Swope: United Church of Christ – on IUCC staff (part time)
- Rev. Ken Wyant: Retired United Church of Christ pastor

This group seemed a resource not to be overlooked in our assessment of the congregation. In particular, this group of clergy are able to draw upon their experience with congregations elsewhere that they either have led, or have known well.

With that in mind, we asked the “IUCC clergy” for their evaluations of IUCC’s (1) significance in the community, and of IUCC’s (2) engagement, willingness, propensity to volunteer. Thus, we asked just two questions. We asked the “IUCC clergy” to rate the congregation on an A–through–E scale, and we gained a sort of “grade point average” from their responses.

Only one of the questions, concerning significance in the community, was also sent to three clergy outside of IUCC who may have a strong basis for evaluation. We received two responses, from Rev. Mary Scifres (lives and works in Laguna Beach), and from Rabbi Arnold Rachlis of University Synagogue in Irvine. Their views are included below.

The responses below are reported anonymously. While we could have sought respondents’ permission to report their evaluations by name, we did not in fact do that.

As will be seen below, it was suitable to hold apart the responses from Rev. Tellström, but it was also suitable to ask him the same questions, for he has led other congregations, has known other congregations well. See below for his particular responses.
1. **SIGNIFICANCE IN THE COMMUNITY.** Compared to other congregations that you have known well, how significant, how impactful, in the city and community does IUCC appear to be?

   IUCC appears to be: (A) much more significant, much more impactful than other congregations that I have known well; (B) more significant, impactful; (C) similar in significance and impact; (D) less significant, impactful; (E) much less significant, impactful.

   “Grade Point Average”: 3.75  A solid A-minus

   Detailed responses follow overleaf.

<table>
<thead>
<tr>
<th>Clergy 0</th>
<th>Does not have sufficient perspective to respond to our questions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy 1</td>
<td>B</td>
</tr>
</tbody>
</table>
| Clergy 2 | My answer to the first question is "A" because this church takes community action both on the policy side as well as the philanthropic side of peace and justice; personal and global. Other congregations I have known have been less effective on the policy side.  
In all congregations that I know well, it is difficult to get all the members to be active on all issues. I like efforts to send investigative teams to report on controversial issues and proposals for action.  
Question (1) is one of the primary reasons we have participated in IUCC. This congregation has demonstrated impact on the community, including policy advocacy on the state, national, and global levels. This is due to unusual, informed lay leadership and clergy support for addressing controversial issues along with education of the congregation. |
| Clergy 3 | B  
I would say that IUCC has been significant and impactful in Irvine and the surrounding community in several ways. First and most obviously is our commitment to the LGBTQ community and their families – providing safe space, affirmation, welcome and full participation in spiritual community, and advocacy for full and equal place in society. IUCC also continues to celebrate and promote progressive theology that does not deny the world or contradict science. And it provides a visible place in which progressive/liberal persons can find support and encouragement.  
What might be enhanced, however, is our visibility and public awareness. I think (unfortunately) of places like Saddleback Church: you just can’t “miss” its presence, whether that’s physically or through its connection to major events. Another example was Crystal Cathedral; their annual Christmas extravaganza was known throughout the area, making them an obvious, almost unconscious choice not only to observe Christmas, but through the media, to hear a religious message. While it may not be possible to duplicate that level of public awareness, I think IUCC’s certainly could be increased beyond “the usual suspects.” |
1. SIGNIFICANCE IN THE COMMUNITY: I would assign an "A" for the following reasons:
1. "Open and Affirming", is a “must” designation, if one is to be a Follower of Jesus. It is one of the BIG attractions for me. Any church without an O & A statement would be of no interest to me.
2. Adult Education Ministry is strong, versatile and lead by many different voices.
3. Mission & Service Ministry and Global Mission is a designation indicating that we are here to “...do this to the least of these...”(Mt:25) Under the direction of Felicity these ministries are varied, and include both domestic as well as foreign outreach. This ministry gives our church family an opportunity to participate both personally and financially in a variety of ministries.
4. Congregational Care Ministry, our Stephen Ministry and The Knitters do an excellent job of providing caring services to the members of our church family.
5. Comma Groups are a vital part of the church family as they foster fellowship, food and meaningful conversations. I think the Comma Group concept has to be part of the church of the future.
6. The preaching is strong.
7. A powerful Music Ministry which is the heart of our worship and a great drawing card to entice new members to become involved.
8. Lay leadership is strong and has creative direction. They know how to accomplish their tasks.
9. The congregation is working toward a Green (environmentally aware) designation which ought to be the direction of every Christian congregation who needs to see itself as stewards of all of Creation.

What might help IUCC be an even better “A”:
1. The entrance to our church is extremely unattractive and gives a negative message...”Our grass and flowers are dead and the congregation must also be dead.” Even though we have a building plan which addresses this issue in the near future, we need to make it attractive and welcoming now.
2. Develop a strong young adults ministry to attract those between 20 and 40. This is the church of the future who need to be involved in leadership roles as soon as possible.
3. I feel that IUCC is one of the best kept secrets in Orange County and wonder why there isn’t a stronger effort to reach out to the community to tell them who we are. An example: Our weekly ad in the local newspapers is boring and says next to nothing about who IUCC really is. Couldn’t there be a weekly ad which changes every week to let people in the community know who we are and what we stand for?
4. There seems to be many occasions in which we have a national or international tragedy. Why couldn’t IUCC be the church that puts a sign out front saying, “CHURCH OPEN FOR MEDITATION AND SUPPORT” and then use our Stephen Ministers and so many of the other qualified people in IUCC to be there to assist as needed?

Clergy 5
A  -Much more significant.
Staff and lay members are involved in a rich variety of significant community roles.

Clergy 6
A  -Much more significant.
Staff and lay members are involved in a rich variety of significant community roles.
| Clergy 7 | A  | Much more significant.  
Staff and lay members are involved in a rich variety of significant community roles. |
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy 8</td>
<td>B+</td>
<td>I do think the church has a significant profile because of its progressive social stances. I believe that it serves as a haven for many people who have felt left out by the larger church.</td>
</tr>
<tr>
<td>Clergy 9</td>
<td>A</td>
<td>IUCC was such a powerful voice and advocate for inclusion during the Prop 8 debate, and people in the LGBTQ community still look to your faith community as a beacon of justice. However, when I mention your justice-centered work outside of that community, I see a lot of blank faces, which almost caused me to rate you at &quot;B&quot; rather than &quot;A.&quot; I take this blank stare as confirmation of that which both Pastor Paul and your leadership indicated . . . that it's time for IUCC to find its justice focus to again become a beacon-like presence (significance) in South Orange County. Felicity's work is great, but for the church to have a major impact, the justice focus needs to be all-encompassing, involving a majority of church members rather than a faithful small group. I hope you pick a justice issue that everyone can get passionate about and then pursue it with gusto to expand and solidify your significance in the community - for your presence and voice are much-needed for a time such as this!</td>
</tr>
<tr>
<td>Clergy 10</td>
<td>A</td>
<td>Much more significant when it comes to issues like social justice, marriage equality, religious inclusivity, interfaith relations and so much more. It's also a joyous community that encourages humor and humility, far different from so many houses of worship that are pompous, pretentious and intimidating.</td>
</tr>
</tbody>
</table>
2. ENGAGED MEMBERSHIP, WILLINGNESS TO VOLUNTEER, TO PARTICIPATE. Compared to other congregations that you have known well, how would you rate IUCC as to the engagement of its membership, and apparent willingness to volunteer, to participate?

The IUCC congregation appears to be: (A) much more engaged, much more willing to volunteer, to participate in congregational activities and programs; (B) more engaged, willing; (C) similar in engagement and willingness; (D) less engaged, less willing; (E) much less engaged, much less willing.

“Grade Point Average”: 3.0 A grade of ‘B’

Detailed responses follow overleaf.

<table>
<thead>
<tr>
<th>Clergy 0</th>
<th>Does not have sufficient perspective to respond to our questions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy 1</td>
<td>B</td>
</tr>
<tr>
<td>Clergy 2</td>
<td>My answer to the second question is &quot;B.&quot; Although volunteer choir participation is normal in most congregations, it is extraordinary at IUCC, especially for the size of the membership. Participation in adult education has been sporadic, but strong on specific topics (courses by George Johnson). The role of the staff should be to engage congregational members and other specialists to lead activities rather than to primarily teach themselves. It is unbelievable what volunteers on food detail do with the limited facilities in Plum Hall. I have never been in a church with such poor kitchen facilities. Participation in activities is limited by the employment of members and where they live. Many members of IUCC drive considerable distances, similar to one church I served in downtown Pasadena. That may limit some participation. I think that engagement, proportionate to the size of this congregation is well above average.</td>
</tr>
</tbody>
</table>

49
This is a more difficult question to answer with accuracy; I would really say that IUCC is “somewhat more....” We do have wonderfully committed volunteers and capable leaders, and IUCC would not do half what it does without them. We also have—and I suspect in not much greater or lesser measure than most congregations—folks who benefit from the work of volunteers and leaders but may not give back in equal measure. The 80/20 rule of most organizations applies to some degree, and that is difficult to change. I have a hunch that even in well-known and visible congregations (like my examples above) more people receive than give.

IUCC is also affected by the typical social-liberal problem of multiple commitments; our people have broad interests and are engaged in a variety of things, so their time and energies are distributed among several causes and organizations rather than being focused primarily here. And many members are able to travel and do so perhaps more than in other congregations. I always thought a strength of IUCC, however, was the way our Ministries are organized, allowing people to participate as they are able without the requirement of a monthly meeting and multi-year term of office.

It seems to me that the question is, how can IUCC increase engagement and participation within the limits of who we are? That is, how can we maximize our members’ engagement while affirming their other commitments? I have a feeling that this issue is connected to the transition from pastoral- to program-centered style; many people are still (and rightly) connected personally to IUCC. How do we translate that into support for the long-term future of the organization?

I would give this a “B” primarily because, as in any family, we need each member to assume some responsibility to make the “family” work that much better. At times, I feel that the few are carrying the bulk of the load. Some examples.

1. Yearly, an interest form comes out that [spouse] and I fill out. I don’t think we have ever been asked to become involved in some of those ministries.
2. Personally, I am willing to do more but am hardly ever asked.
3. Every Ministry needs people to support that Ministry. Perhaps, it would be helpful if each Ministry had a list of the jobs that need volunteers. Those lists ought to be published and keep in front of the congregation so that people constantly have a chance to volunteer and are urged to do so; especially when they become members.
4. IUCC has a unique congregation that is highly skilled. Our leadership needs to tap into those skills. It is in using people’s skills that they feel needed and have an opportunity to meet and identify with other members of the church family. Other than in my youth, we have been at IUCC longer than any other church. How IUCC does church makes a great deal of sense to us.

IUCC more closely approaches the ideal of what a Christian Congregation can be than any other congregation I’ve heard about.
B- I believe that this area could improve. Clearly the choir is a very committed group with its weekly rehearsals of nearly two hours plus Sunday morning, plus two services, plus concerts. They also are a near congregation of itself. A more targeted approach to publicity might help: weekly email "updates," a timelier web page presence and a rethinking of the announcement time on Sunday mornings might help...with more emphasis on involving the congregation in ministry as its goal. Another ministry created a "One-Stop Sign Up" that was in the bulletin each week that encouraged people to be involved in the church’s ministry-social witness, education, fellowship, etc. It became very popular and led to increased participation. The church members are great though and so is Paul’s leadership.

Pastor Paul Tellström’s Responses

1. SIGNIFICANCE IN THE COMMUNITY. Compared to other congregations that you have known well, how significant, how impactful, in the city and community does IUCC appear to be?

A

COMMENT ABOUT SIGNIFICANCE:

It is no surprise that well educated people expect to challenge rather than blindly accept the tenets of Christian faith, and the church was well-served by a pastoral leader who shone in the exploration of Progressive Christianity. The church developed a reputation that drew people of intellect, and later drew people who saw the church as a place that pushed back against social injustice. Leaders and organizations in the community have reached out to us since to ask us to align our energies with them for the best interests of the community. As an example, I am remembering the response following the Irvine “Living Wage” activity. I called a colleague, we spoke at a City Council meeting, it turned into a letter signed by clergy all over Irvine, and ended up a front page article in the OC Register.

Prop 8 was a great example of a church taking a role of significance in the community, and counter to the kind of role people might have expected, raising our significance to many in our community, as happened with Measure N. The church developed a counter-voice to the Christian status-quo in Irvine. As our local mainline churches grew more conservative and left their denominational roots, people found their way to us as "the progressive church" in Irvine.

We occupy a small, but important "niche" in our community. It has given us more of a voice than our size in numbers might otherwise suggest. We have a uniqueness that sets us apart. That is significant.
2. ENGAGED MEMBERSHIP, WILLINGNESS TO VOLUNTEER, TO PARTICIPATE. Compared to other congregations that you have known well, how would you rate IUCC as to the engagement of its membership, and apparent willingness to volunteer, to participate?

A

COMMENT ABOUT ENGAGEMENT, WILLINGNESS:

This is the most engaged congregation I have ever seen. IUCC is a "University Church." It is made up of people who enjoy learning (and teaching) and like to be engaged with both the world around them and the life of the mind.

It is no surprise that these are also people who are adept at leading, and there is no paucity of strong leadership here.

If there were five events a week at the church, people would turn out. They would do so because for many, this place affords a sense of community. It is familiar, accepting across many "lines," and a place to give service with friends. People would also come because they like the programs--from concerts to Bible study to special forums.

They are generous with their time and money. They want a good showing at the AIDS Walk and the Crop Walk, so people will come. If they can't, they will donate. We want to do well because we believe in the cause, but we want our church to shine.

I experience a congregation that (for the most part) loves to be together and is proud of their church. I worry about the areas of engagement we have failed to provide that causes some people to stay a while before leaving without finding "the glue" to hold them.

I think of the church as a place that offers "head, hands and heart." IUCC is very good at the "head." We have become good at the "hands" (Isaiah House, rallies, walks...long in our repertoire) and we are still learning to embrace "the heart" (Stephen Ministry, Global Mission). These are areas I have worked with Bil Aulenbach to add so there are more "spokes" in the wheel of what we can offer to people seeking a spiritual home.

One caution: Great leadership helped IUCC regain ground and move ahead from the Pastoral to the Program Church quickly. Two leadership retreats, one on managing size transitions and the next on the importance of small groups, and we were off.

The leadership is in charge. I hear it like a kind of mantra. If IUCC wants to become a Corporate Church (350 + in worship) the model will change. We don't know when, how or if we will be addressing this. It might be worth spending a little time together looking at the Corporate Church model together. Another 100 + people in worship? Do you want that? We are down by 9 this year after a slight gain the year before.
Fred was a Pastoral Church Pastor. The church (so I’m told) revolved around his unique personality and viewpoint. He was able to not only bring a small church into that uncomfortable spot between Pastoral and Program; he helped create a healthy congregation!

I am a Program Church Pastor. Everything starts with Sunday morning. After that, I pretty much stop pontificating. I try to get behind what my staff needs in order to do their best, and I want to be chief cheerleader for all of the efforts being put forth by our ministries. Their programs are where their leadership should shine, not mine. It took me a while to learn this.

Global Mission, Stephen Ministry, Deacons, growth in choir, Seekers, Bible study, new Adult Ed programs...our members and leaders are engaged and willing, and our retired clergy have stepped up to bring energy to a lot of this.

IUCC is definitely an engaged and connected congregation that plays a significant role in the community around us.
Appendix F.

Review of IUCC Staff, in 2016 and Over Time

Staff as of December 31, 2016 numbered fourteen, counting the Child Care Center Director, Irma Rosales. In addition, the Child Care Center employs a number of preschool teachers on a part-time basis.

1. The current staff, not including Child Care Center teachers, is shown below.

Table F-1.

IUCC Paid Staff, May 2017

<table>
<thead>
<tr>
<th>Half-Time Or More</th>
<th>Position</th>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bookkeeper</td>
<td>Heidi Wilcox</td>
<td>1992</td>
</tr>
<tr>
<td></td>
<td>Administrator</td>
<td>Michael Spindle</td>
<td>2000</td>
</tr>
<tr>
<td></td>
<td>Senior Pastor</td>
<td>Paul Tellstrom</td>
<td>2006</td>
</tr>
<tr>
<td></td>
<td>Pastor / MYP Director</td>
<td>Sarah Fiske-Phillips</td>
<td>2013</td>
</tr>
<tr>
<td></td>
<td>Child Care Center Director</td>
<td>Irma Rosales</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part Time</td>
<td>Director of Music</td>
<td>John St. Marie</td>
<td>2010</td>
</tr>
<tr>
<td></td>
<td>Accompanist</td>
<td>Joshua Chandra</td>
<td>2017</td>
</tr>
<tr>
<td></td>
<td>Adult Programs</td>
<td>Rev. Steve Swope</td>
<td>2016</td>
</tr>
<tr>
<td></td>
<td>Sunday School Teacher</td>
<td>Tiffany Montes</td>
<td>2015</td>
</tr>
<tr>
<td></td>
<td>Sound / Technical Aide &amp; Youth Leader</td>
<td>Benjamin Allen</td>
<td>2016</td>
</tr>
<tr>
<td></td>
<td>Youth Leader</td>
<td>Aidan Mitchell</td>
<td>2015</td>
</tr>
<tr>
<td></td>
<td>Nursery Attendant</td>
<td>Sarah McComb</td>
<td>2015</td>
</tr>
<tr>
<td></td>
<td>Choral Intern</td>
<td>Brianna Finnell</td>
<td>2015</td>
</tr>
<tr>
<td></td>
<td>Choral Intern</td>
<td>Guillermo Gonzalez</td>
<td>2015</td>
</tr>
<tr>
<td></td>
<td>Choral Intern</td>
<td>Angelica Rowell</td>
<td>2015</td>
</tr>
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</table>
2. **Staff Over Time.** Shown below is an over-time staff listing, with three “snapshots” taken five years apart, in 2006 and 2011, in addition to 2016. The listing is in order of position continuity. As will be seen, eight positions have been active and filled in all of the three “snapshot” years. Across ten years, IUCC has been accustomed to two “office staff” and a child care center director, with a senior pastor.

The music program is similarly continuous, as to a Music Director and an Accompanist. In the last half-decade, we have added choral interns to the music program.

An Adult Programs Director now plans and leads adult programs / adult Christian education, in a successor position that previously had oversight for children’s Sunday School and Vacation Bible School as well as programs for adults. The functions related to leading youth Christian education now center on the Pastor / Ministry for Young People position, together with part-time help. A Youth Leader has been on staff in each of the three “snapshot years.”

Table F-2.

**Staff Comparisons, 2006, 2011, and 2016**

<table>
<thead>
<tr>
<th>Position</th>
<th>2016</th>
<th>2011</th>
<th>2006</th>
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<tbody>
<tr>
<td>Bookkeeper</td>
<td>Heidi Wilcox</td>
<td>Heidi Wilcox</td>
<td>Heidi Wilcox</td>
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<td>Administrator</td>
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<td>Michael Spindle</td>
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<td>Senior Pastor</td>
<td>Paul Tellstrom</td>
<td>Paul Tellstrom</td>
<td>Paul Tellstrom</td>
</tr>
<tr>
<td>Child Care Ctr Director</td>
<td>Irma Rosales</td>
<td>Irma Rosales</td>
<td>Irma Rosales</td>
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<td>Adult Programs Dir.</td>
<td>Steve Swope</td>
<td>Robinmarie McClement</td>
<td>Robinmarie McClement</td>
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<td>Director of Music</td>
<td>John St. Marie</td>
<td>John St. Marie</td>
<td>Rob Istad</td>
</tr>
<tr>
<td>Accompanist</td>
<td>Vacant</td>
<td>David Clemenson</td>
<td>(Position filled)</td>
</tr>
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<td>Youth Leader(s)</td>
<td>Aidan Mitchell, Benjamin Allen</td>
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<td>Jeremy Svenson</td>
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<td>Pastor / MYP Director</td>
<td>Sarah Fiske-Phillips</td>
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<td>Nursery Attendant</td>
<td>Aidan Mitchell</td>
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<td>(Position filled)</td>
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<td>Guillermo Gonzalez</td>
<td>Valentin Rosas</td>
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<td>Kristen Princiotta</td>
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<td>Matthew Knapil</td>
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<td>3rd Service Leader</td>
<td>0</td>
<td>Johanna Chase</td>
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</table>
Settled expectations in the congregation appear to be these.

- We should ensure, via paid staff, the following functions:
  1. Pastoral care and leadership;
  2. Christian programs for youth, and for adults;
  3. A strong music program, principally focused on Sunday morning worship;
  4. An able staff to keep the books, the calendar, and offer light coordination to many programs on Sundays and through the week, as well as through the year.

- By 2021 we anticipate
  - Improved conditions for pastoral, Christian education, and administrative work; and
  - Improved conditions for programs through the week and on Sundays.

- We further anticipate
  - Increasing probabilities of turnover in both the Senior Pastor and Administrator positions, something to be planned-for;
  - An increase in the number of programs that may touch the community, making use of new meeting spaces; and
  - Improved opportunities for volunteers to work on church programs and initiatives, using new spaces and meeting rooms.
  - Strengthened programs for youth, which implies budget commitments and staff augmentations.

At the same time, we stand ready to honor the constraints implied by the new building, especially new costs associated with debt service, and see no realistic opportunities for growth in paid staff. An apparent opportunity will be to mobilize and utilize volunteers in planful ways.
Appendix G.

Membership and Fiscal Statistics Over Time

(overleaf)
<table>
<thead>
<tr>
<th>Year</th>
<th>Mem. Numbers</th>
<th>3 yr AVR</th>
<th>Attend</th>
<th>Ratio C/A</th>
<th>Actual Giving</th>
<th>3 yr AVR Adjust</th>
<th>Ratio G/B</th>
<th>3 yr Inflat Adjust</th>
<th>Budgeted Giving</th>
<th>Variance</th>
<th>Church Budget</th>
<th>Actual Year End</th>
<th>Ratio M/B</th>
<th>3 yr AVR Adjust</th>
<th>Variance</th>
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<tr>
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</tr>
</tbody>
</table>

* Addresses the question:

Column D: Do members attend services on Sunday mornings?


Column P: Allowing for inflation, what do we spend, per member in attendance? (All figures, constant 2014 dollars.)

2016 through Sep 30
Findings

1. Column B. Membership has grown over time, but has slowed in recent years.
2. Column C. Average attendance is sometimes taken as the "real" membership. We are off highs in 2010 and 2011 - perhaps because we tried 3 services then.
3. Column D. Average attendance as against total membership goes to the question - do people attend? Ratios show no particular pattern, but seem strong overall.
   What do other protestant congregations experience? Are we strong in this way - actually showing up for worship?
4. Column F. Giving has grown nicely across the years. But see below.
6. Column P. Another "U" shape, taking inflation into account. This is using 3 year averages to assess giving per attendee.

Draft summary statement.

Membership has grown over time, but not at a fast pace. Average attendance, a measure of commitment - shows more similarity than difference across the years. However, attendance figures seem strong when the context is American protestant churches, many of which have been in decline for the past two decades. Another measure of commitment, giving per member, or giving per member actually in attendance, taking inflation into account, was better in 2014 than it was in 1999, but not by a great deal. Again, however: if the context is American protestant churches, IUCC shows strong commitment among its members (whether measured by "raw" membership or by attendees), and perhaps stronger than typical congregations experience.

IUCC has grown, if modestly, when most American protestant churches have declined. IUCC has shown strong commitment, in attendance and giving, when many other American protestant churches cannot show that.
Appendix H.

Using Justin Lee to Help Set Goals for IUCC

An Agenda for an Open & Affirming Ministry?

Note. Justin Lee’s talk on 9/23/16 was future-facing. Might IUCC be able to use some of his ideas in setting goals for the congregation?

Boyum – 9/24/16

Justin Lee, Founder and current Executive Director of the Gay Christian Network, offered his congratulations to Irvine United Congregational Church (IUCC) when Mr. Lee visited the church in September 2016 for a Faith and Works Conference. The congratulations were for marking 25 years as an Open and affirming (ONA) congregation within the United Church of Christ. He remarked that he had been asked to comment on what’s next? for a congregation, and a denomination, now a quarter century into the ONA expression. He followed with these suggested answers to the question.

First, said Lee, a congregation could thoughtfully widen the lens. That is, a congregation might reasonably ask what other groups are now the active targets of efforts to marginalize, to exclude; are now being made into the other by prominent voices in American public discourse. In other words, in a spirit similar to that which led to the embrace of ONA status at IUCC, the congregation could actively consider offering open and affirming support for groups who were singled out for hostility in 2016, such as these:

A. Bisexuals, and

B. Transsexuals, who were the recent target of legislation in places like North Carolina to harass them about choice of public rest rooms; 13

C. Undocumented persons in the United States, who were attacked in the campaign for the American presidency;

D. Muslims, who were similarly attacked as a group for the apparent wrongdoing of some individuals who proclaimed that they were acting in the name of Islam.

12 Open and Affirming (ONA) is the United Church of Christ’s (UCC) designation for congregations, campus ministries, and other bodies in the UCC which make a public covenant of welcome into their full life and ministry to persons of all sexual orientations, gender identities, and gender expressions. Retrieved September 24, 2016 from http://www.ucc.org/lgbt_ona.

Second, Lee continued, in a context of continued focus and commitment to ONA principles, three key concerns arise. They are complacency, (mis)appropriation of Christian symbols and themes, and “polarization in our culture and church.”

A. Complacency may be the result of a temptation to celebrate previous accomplishments, rather than to focus on work still needed, objectives not yet reached. Racism lives, after all. Homophobia is reckoned in too many places as acceptable.

B. (Mis-) Appropriation of Christian symbols and themes is widespread in the culture. The word Christian is too often wholly and unsubtly equated with biblical literalism, fundamentalism, narrowness. Lee quoted a Pew Trust survey that found persons between the ages of 16 and 29 naming “anti-gay” as the hallmark of Christianity: 91% among those with no Christian affiliation; 80% among those with a church membership.

C. Polarization is a fact of our times. Islands of agreement, of thought conformance, may be common everywhere, as (after all) persons associate with others who share similar views and opinions. Yet in a context of “what next?” for ONA, it may be a goal that we seek to foster welcome, to encourage safe space, for LGBTQ persons even outside of our own bubble, our own gathering.

This, by the way, is hard, but implies public positions, on one hand, and engagement on the other hand - with persons and groups who may harbor anti-gay sentiments that are thought to be biblically supported (even biblically mandated).

We may consider proposing a set of goals and objectives for congregational consideration that widen the lens, as above. Another set of goals and objectives would combat complacency, would similarly combat misappropriation of Christian symbols and themes, and that would seek to create welcome and safe spaces for LGBTQ persons even outside of our own congregation.

Having done that (if we do), we could consider whether to assign them to a (proposed) Open & Affirming Ministry.