

Addendum to the 2017 Profile of First Congregational UCC, Colorado Springs, CO January 2020

After our pastor's resignation, the Search Committee that called her reconvened in an effort to support one another during this difficult and painful time for our faith community. We all agreed: the profile we created in 2017 felt right then, but we don't think we're the church we described. We were proud of ourselves when we developed that profile; proud of the voice we had in Colorado Springs. Now we've been humbled, as a committee and as a congregation.

While we all recognize that there's a lot of work ahead for our church, we are not sure what it looks like or what it all means. Who were we? Who are we now? Who is God calling us to become? Our Association Moderator stated that, in the days, weeks and months ahead, it will be important for our congregation "to do our work because God needs us to do God's work in our community."

Council believes that we need an interim minister who has the skills to help us determine what this "work" looks like and how we should go about doing it. The following is a list of words that have come up for us, when asked by our Conference Minister what we believe our congregation needs from an interim minister, during this time of healing, change and transition for our faith community:

- a broker who can find a middle way for all parties
- someone who can unite people of different minds
- theologically strong
- good listener
- someone with lots of tools
- someone who can see who we have been and who we really are
- continue the mission of our church
- someone who has training in strategic visioning
- someone to help us with identity formation
- someone who understands families
- personally and spiritually strong: one who can stand up to strong personalities and still maintain relationships
- empathetic and merciful strength
- a diplomat
- deeply spiritual; a praying person

After many years of feeling very certain about most things, we now understand that we are a faith community who is unsure of who we are and where we are going. The gift of our last pastor's short ministry with us was that it helped to bring our "exceptionalism" into the light. Over the years, we have proudly wrapped ourselves in the *words* of Micah 6, Just Peace, and Open and Affirming, but recent events have forced us to ask ourselves how much we actually *live* these words, both inside and outside of our church.

Does any of this resonate with you? Does it call you into service with our faith community? If so, come, and help us do our work.

With Christ's love,
Church Council-FCUCC

LOCAL CHURCH PROFILE

First Congregational United Church of Christ
Colorado Springs, Colorado

Settled Lead Minister

Rocky Mountain Conference
Southeastern Association

March 2017

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*"God is able to provide you with every blessing, so that
having all sufficiency in all things at all times,
you may abound in every good work."
(2 Corinthians 9:8)*

POSITION POSTING

LISTING INFORMATION

SCOPE OF WORK

COMPENSATION & SUPPORT

WHO IS GOD CALLING TO MINISTER WITH US?

LISTING INFORMATION

Church name: First Congregational United Church of Christ
Street address: 20 E. St. Vrain St. Colorado Springs, CO 80903

Supplemental web links:

www.fcucc.org

<https://www.facebook.com/PrimoCongo/>

Additional ecumenical affiliations:

(e.g. denominations, communions, fellowships)

UCC Conference or Association Staff Contact Person

Rocky Mountain Conference

Name: Sue Artt

Title: Conference Minister

Phone: 303-968-9776

Email: sue@rmcucc.org

Summary Ministry Description:

In a short paragraph, reflect on where your church is going and what it might look like when you get there. What do you need to get there? Who are you seeking to join you on this part of your church's faith journey?

We are a vibrant, growing church known for having a strong progressive voice in a more conservative city - and our congregation does not all share one way of thinking. We want our church to continue to be a lighthouse - a beacon for an extravagant welcome, a true sense of wonder, and a positive and proactive witness to the possibility of a just world. We seek a lighthouse keeper - someone who will keep the flame lit for seekers of all kinds and those in need; someone who will guide our ship closer to living Jesus' message through modeling and challenging us; someone who will help us navigate the waters of growth - our desire for it and the realities of what that means.

Photographs:

Insert 1 - 3 images of your church, its people, its parsonage or building or gathering space, etc.

Attached separately.

What we value about living in our area (2 - 3 sentences):

Colorado Springs offers stunning natural beauty with four seasons and snow that usually evaporates (literally, sublimates) the day after it falls. We have the advantages of a small city with the opportunities of a college town. We're only 1.5 hours from

Denver, and 2.5 hours from the ski slopes in the heart of the Rockies. We value the chance to surprise and be surprised by our community: surprising them with our progressive voice and being surprised when, for example, the local megachurch donates a new kitchen to the shelter for homeless youth, many of whom are LGBTQ, without question or comment.

Current size of membership: 717

Languages used in ministry (*other than English*): None

Position Title: Lead Minister

Position Duration (*choose one, delete the other options listed*):

Settled – a called position intended for longer-term ministry in which the minister moves church membership to the congregation and moves standing to related association

Compensation Level (*choose one, delete the other options listed*):

Full Time

Does the total support package meet conference compensation guidelines? Yes

SCOPE OF WORK (*add here the Scope of Work developed by your church using the Call Agreement Workbook*)

As the spiritual leader of the congregation, the lead minister is called to engage in:

Worship

- Coordinate the overall worship themes, in collaboration with Associate Pastor, staff, and lay leaders.
- Regularly preach, teach, and lead services of worship.
- Celebrate the sacraments according to the traditions of United Church of Christ.
- Officiate weddings, holy unions, funerals, memorial services, and other services as needed, in coordination with Associate Pastor.

Administration

- As the lead administrator, support and supervise all church staff, building relationships and trust, as well as defining roles and creating a sense of team.
- Provide leadership in planning and visioning for the current and future well-being of the congregation, in collaboration with the Church Council.
- Safeguard and guide, working with the Director of Financial Ministry, the nurturing of generosity, development of stewardship, and management of all resources – including facilities, finances and people.
- Communicate and coordinate plans and activities on a regular basis with staff members and key volunteers.

Pastoral Care

- Work with other called clergy to fulfill ministerial functions such as providing pastoral care, offering extravagant welcome to guests and visitors, and counseling.

Teaching and Inspiring

- Interpret for the congregation Jesus' call to Justice and Peace, and encourage the Mission Giving and Outreach efforts of the church.
- Participate in planning and teaching, with the Director of Youth and Adult Ministry, the biennial confirmation classes.
- Be a resource for meaningful faith development, authentic spiritual nurture, and accessible Christian education for all ages.

Community Engagement

- Represent the congregation in the larger community of Colorado Springs, in ecumenical events and gatherings, and beyond.
- Engage the broader community and lead the way for the church to be an ambassador of God's love.
- Participate in wider church activities, including conference and association meetings.

Core Competencies:*(List three core competencies that you imagine could be foundational in your next minister's relationship with the church. For example, a church seeking a pastoral care minister might hope to call someone who is caring, sensitive and sociable, while a church seeking an executive minister might want an organized, detail-oriented and time-conscious person.)*

The Search Committee spent time listening to our congregation in various settings, and specifically asked them to describe our new lead minister in three words or phrases. The following word cloud shows the most frequently mentioned descriptors in the largest font. We choose to share this as a reflection of our congregation's perspectives and desires, and to describe the range of competencies we are open to receiving in our next lead minister.

Comment on the residential/commuting expectations for your next minister.

Minister's discretion. There are many homes for sale or rent within two miles of the church; it may be helpful to live nearby to be immersed in our immediate community, but that is not a requirement. Our ministers have requested housing allowances from their Salary Basis sufficient to cover expenses.

State any incentives (e.g. school debt reduction or retention bonus after a certain number of years in position):

We offer a 3-month sabbatical after 5 years of service. If the sabbatical is taken, the pastor commits to staying for at least another year.

Describe peer and professional supports available for ministers in your association/conference:

Pastoral support council of members (Congregational Clergy Relations Committee)
Peer group of other downtown pastors (the Muskrats)
UCC Association / Conference support

WHO IS GOD CALLING TO MINISTER WITH US?

Describe the ministry goals you envision your next minister co-collaborating with the congregation to achieve.

Our congregation is thriving, stable, highly active, and productive, both within and outside our walls. Our next lead minister has a great foundation to build upon, and we are looking for someone who has the vision to take us to new heights together. While we are in the process of developing a new strategic plan in 2017, some potential ministry goals include:

- Continuing to expand our church in a healthy way by being a safe space for church exiles, 'none of the aboves,' youth and young adults, post-Evangelicals, and longtime churchgoers to practice their faith, as well as their doubt. This includes more opportunities for fellowship and personal connections, both inside and beyond our walls, and making worship more accessible to different backgrounds.
- In order to continue thriving and having a meaningful impact in our community, we need to increase the financial capacity of our church. We have limited space, and do not want to grow our membership for growth's sake - but we do want to grow the commitment, participation, and involvement of our congregation. We seek a lead minister who is excited about planning and managing growth (in terms of facilities and financials), including actively fundraising to support our expanded impact.
- Seeking out meaningful ways to engage and welcome all kinds of diversity, challenging the congregation to be open to self-reflection and awareness, and to make room for all perspectives and backgrounds.
- Continuing to find ways to be outspoken in our community, through action as well as strategic funding, and to help our congregation (and our city) transcend political and other differences.

Describe how your vision of the minister you are now seeking will assist the congregation in making an impact beyond its walls.

As a church that is known for being a strong progressive voice, we need a lead minister who will help us act and live beyond this label. We appreciate moving toward action, and not just engaging intellectually, so that we can truly be a place of refuge downtown, and a beacon of effective community outreach and partnership, to generate the greatest impact on our community. And, we need a lead minister to help us discern the best course of action, to slow down and listen to the spirit of God so that we can move together in a focused way.

We want to continue our history of dynamic lead ministers, with someone who is comfortable with public visibility and risk-taking on issues of justice, who can fearlessly speak up and authentically engage those with different perspectives to find common ground.

In this political climate, we need a lead minister who doesn't isolate us in a comfortable bubble, but who draws us out, actively, beyond the walls of our church, to seek greater understanding of everyone in our community, and how we can come together to lift up our whole city, and beyond.

We hope that our lead pastor will think creatively about how to bring worship beyond the walls of the church, to reach different groups where they are, and extend our refuge outside of formal Sunday services.

Specify language requirements or culturally-specific capacities preferred in a next ministerial leader, and why those matter to the congregation's sense of calling.

Colorado Springs has seen several cultural shifts in the past few decades, moving from a more traditionally Western city, into a period when the city recruited Evangelical organizations to relocate here - which helped to create a dominant voice of cultural conservatism. In recent years, the area has moderated culturally, though it remains politically conservative. Since this is not a typical large city, a minister who has experience partnering with conservative communities would be helpful, as we work with those institutions to solve community problems. It would also help to understand the culture that many of our post-Evangelical members are coming from and how that background may have affected them, and to make our church more accessible to them.

While our congregation is largely monocultural, our city has a growing Latino community (about 15% of the population), and a Spanish-speaking minister could add value in terms of outreach and connections with community-serving organizations.

Because of our historical founding, and our relationships with Colorado College and University of Colorado - Colorado Springs, we are known for being full of intellectuals, and enjoying those types of pursuits. While that is a big part of our culture - wanting to be challenged to learn and grow in faith and beyond - our congregation is not monolithic in that sense. We seek a lead minister who is, ultimately, comfortable in their own skin, and able to make faith accessible and life-giving to all.

Based on what you have learned about who your church is, who your church's neighbor is, and who God is calling the church to become, describe four areas of excellence from *The Marks of Faithful & Effective Authorized Ministry* that your next minister will display to further equip the congregation's ministry in these areas.

Based upon what we have learned and listened to, we have selected five areas as priorities for our next lead minister. The Marks are in bold, and our explanation is in regular text.

- **Commitment to life-long spiritual growth and practice, individually and in community.** We seek a lead minister who has been on a rich journey of faith, who can model and practice this with us.
- **A passion for the oneness of the body of Christ as expressed through commitment to ecumenism, justice, and the full embrace of all persons in the radical hospitality of God.** We seek someone who has a foundation in UCC and Congregational identities, and who will push us to reach out in all different directions (including outside our comfort zones).
- **The ability to accept and promote diversity, to inspire others to do so, and to minister in a multicultural and multiracial, open and affirming, just peace, accessible to all, united and uniting church.** We seek a lead minister who can show us how to more effectively live out these descriptions and designations, and to more actively confront our privilege so that we may work toward greater diversity in our congregation.
- **The ability to engage in community leadership that is collaborative and transformative.** We seek someone who is as comfortable speaking up as they are with listening and evolving their own viewpoints, and who will model that in our wider community.
- **The ability to preach the good news, lead worship, and participate in the sacraments in a manner faithful to the broader Christian heritage and appropriate to the characteristics of a specific culture and setting.** We seek a lead minister who can challenge and encourage us through sermons and worship, integrating both tradition and innovation in this setting.

WHO IS GOD CALLING US TO BECOME?

For this section, we have been guided by the final sermon of Reverend James Gregg, who served our congregation from 1882 to 1909:

"You are the First Congregational Church of Colorado Springs. Aim to keep this church ever representative, not of any particular interest of the community but broadly of the city as a whole, including sympathetically in your fellowship all classes and conditions of the people, rich and poor, high and low, the learned and the unlearned. Do not allow this church ever to become in anywise an exclusive and therefore unchristian society, but keep it always as inclusive of all persons in the grace of God made manifest in Jesus Christ."

Who is God calling you to become as a congregation?

We hear God's call to become not just a refuge for ourselves and a place to feed our own hearts, but also a beacon of hope and light - a sanctuary in our community, and a magnet for compassionate action. We have recently approved the Just Peace designation, and now we intend to turn that into action, within our church and out into the broader community.

We need to be a community that is willing to look in the mirror and ask hard questions, figure out how we can be more welcoming, loving, and inclusive. We can be a bit proud at times of how welcoming and progressive we are - and we need to be more regularly aware of our gaps and failings, and how to correct those. There was certainly a dominant (loud) feeling of loss after the presidential election, which has left some members feeling excluded or judged because they may be in the minority. We are called to love and be in community regardless of our political leanings.

We are called to be anchored in our long history and strong tradition, while also being stretched into new ways of worshipping and being. In a world of binary choices, our congregation is in the unique position to become Both/And - finding ways to embrace a wide range of perspectives and backgrounds, and model that for others.

Describe how God is calling you to reach out to address the emerging challenges and opportunities of your community and congregation.

For example, describe two experiments your congregation has initiated or engaged in the past year, what were the results and where do you see your next steps? Has your church had a multi-year strategic plan or vision statement; if so, where do you see that plan/vision taking you?

We are about to begin developing our next multi-year strategic plan, having just wrapped up the previous 3-year plan. We are intentionally in a time of transition in terms of major vision and priorities -- our theme for this program year is "*With God, We Will []*" -- so that we can fill in the blank as we feel called to throughout this time of transition.

Two experiments we engaged in during 2016 are:

1. **Strategic Grants.** There is a very visible homeless population in the neighborhood of our church (downtown Colorado Springs) - often literally on our doorstep. Our church has been called to look at how we can help address homelessness, in terms of activism and awareness, as well as financial and in-kind support for the organizations providing services. In 2016, our Mission Giving & Outreach Committee experimented with a strategic grant program, to provide a larger-dollar funding source for meaningful projects addressing homelessness. One grant was awarded to provide washers and dryers to one of the homeless serving organizations in town - with an impact of 80+ loads/week, free of charge to those in need. A second strategic grant was awarded to an organization that serves teenagers experiencing homelessness, to provide for additional security and safer access to that facility. In terms of evaluating this experiment, it was important to identify the most productive use of our reserves to meet partner organizations' urgent needs, in line with our commitment to

addressing homelessness. While we don't have plans to repeat these strategic grants at the moment, we appreciated developing deeper partnerships, and we will come back to this idea if the needs align with our goals.

- 2. Interfaith Connection and Understanding.** Uniting people of faith always provides an opportunity for affirming our commitment to peace and justice. In 2016, our Director of Children's & Family Ministry re-imagined the summer Vacation Bible School as a community-building Multi-Faith Camp, in partnership with a masjid, a synagogue, and the local Buddhist community. Children from different faiths participated at these houses of worship to learn more about each faith, in an effort to seek and find common ground. It was a powerful experience not only for the children, but also for the adult volunteers and coordinators, to create more personal connections and understanding. We will build on this experience for the next iteration of Multi-Faith Camp in summer 2017, to engage children in different ways, and potentially explore how to engage adults more deeply, too. (As an added bonus, our efforts were featured on the [UCC website](#), and will be highlighted at the 2017 UCC General Synod!)

WHO ARE WE NOW?

CONGREGATIONAL REFLECTIONS

11-YEAR REPORT

CONGREGATIONAL DEMOGRAPHICS

PARTICIPATION AND STAFFING

CHURCH FINANCES

HISTORICAL INFORMATION

CONGREGATIONAL REFLECTIONS

Describe your congregation's life of faith.

For example, who is a favorite theologian admired in the congregation and why? How is God most often described in worship liturgy? In what ways would you describe the Holy Spirit in your midst?

We have a deep and rich community, and a very strong staff and lay leadership to support our life of faith in a number of ways. At a high level, one of our members shared, "There are no rules for faith here - we don't tell people what to believe." How our faith plays out is wide-ranging, creative, and meaningful.

In our services, during the children's message (which is engaging and accessible and meets our kids where they are), we say the Lord's Prayer, starting with "Our Mother, Our Father..." - acknowledging the gender flexibility of God. The sermons that have the most impact are those that push and challenge us to have an active faith that can change the structures in our society, or to investigate what is beneath our beliefs. There is a favorite phrase here: "We don't have to check our brains at the door" - because we want to be pushed to learn and grow. AND, we like to balance that

intellectual emphasis with exploration of the mystery of God, and our personal and collective relationship with God.

Outside of our services, our life of faith includes:

- Intellectual engagement offered by a wide range of Faith Formation hour lectures and discussions - from honeybees to politics, and parenting to ongoing *Quest* classes that dig into questions of faith through videos and discussion. Some new attendees start their exploration of our community through these classes and talks, so these are important offerings to those checking us out.
- An extensive set of volunteer-led care ministries to support our community through their lives - prayer shawls and casseroles, driving service and Stephen Ministry, visitation ministry and a Congregational Nurse, to name just a few.
- An endowed annual weekend (James W. White Lectureship) to explore questions of faith, life, and progressive Christianity. Recent speakers have included Bishop Yvette Flunder, Nadia Bolz-Weber, and in 2017, Peter Rollins.
- Members of our church facilitate groups such as *What Would Jesus Brew?*, a weekly gathering at a nearby bar/coffee house to talk about faith outside the traditional worship setting, while still linked to the liturgical calendar.
- Our life of faith is also lived out when we host homeless families with children in our church through Family Promise, and welcome them in a variety of ways.
- Letting kids be kids in the sanctuary and beyond, and providing them with a range of experiences with God, so they can build a foundation of faith, and understand how to integrate that with everyday life. We support the space to test that faith and to doubt. Many parents choose this church because of the rich offerings for kids (which are not prescriptive), as well as an approach and community that works for the adults.
- The Holy Spirit is in our midst most often through the relationships we build within the congregation - how we show up to support one another, check in, and be there in a crisis. We don't just show up on Sundays - we do life together, too.

Describe several strengths or positive qualities of your congregation.

- A willingness to tackle the hard issues, and sit in discomfort as we grow. A recent example of this arose following feedback from some members of color who shared we have not been as welcoming as we could be, and we have taken a few concrete actions -- launching a series of White Privilege conversations (following the UCC curriculum), and encouraging intentional partnerships with diverse faith communities that have different ethnic makeups.
- Historically (and even in this current transition), we have been well-funded, with 15% of our funding going to Mission Giving & Outreach, supporting organizations working in the community and through Our Church's Wider Mission. Our annual appeal offers separate giving options to operating expenses and to mission.
- We have a *fantastic* staff team - people who are experienced, caring, capable, and who get things done. It is a testament to them that we haven't missed a beat during this transition.
- We have a large lay leadership and volunteer base, which is growing, and which we are supporting in their own strengths discovery and leadership development. Our Nominating Committee transformed last year into a Leadership Cultivation

Committee, with a constitutional change to expand the focus of the group to building a sustainable leadership pipeline in our church.

- We are well-organized in a number of ways, including services, ministries, and teams - and have a high level of ownership within the congregation in how we operate, keep things moving, and start new things that meet an emerging need.
- We are truly multi-generational, with many members who have been attending 50+ years, and an increasing number of families with young children and teens, as well as everyone in between.

Describe what worship is like when your congregation gathers.

For example, where does worship take place, and what is it based around? What was a recent baptism like? What are some words used to describe good preaching?

- We meet in a historical (and beautiful) sanctuary, and follow the liturgical year to anchor us in the story of Jesus. Our liturgy is more traditional in structure, though we are comfortable with alternative approaches or more modern components.
- Our musical and artistic offerings are robust and diverse, rooted in a tradition of quality. We appreciate the grounding provided by our historic Hook and Hastings organ (renovated in 2013), a beloved feature of our sanctuary. We value hymnody represented by *The New Century Hymnal* in our pews, and guests frequently comment on how impressive our congregational singing is. We worship regularly with a chancel choir, handbell ensemble, flute choir, children's choir, and brass quartet, and feature special services each year, including Jazz Sunday, Folk Sunday, and an annual presentation of a large choral work accompanied by orchestra. We acknowledge and value the diverse musical interests and talent represented by members of our congregation. Members and visitors often comment on the power and beauty of our music programs.
- We look for preaching that is intellectually challenging, Biblically sound (while explaining historical and scientific context), occasionally funny, clear and expressive, and questioning our assumptions. Showing authenticity and vulnerability has been particularly powerful, whether about certain issues or in experiencing periods of doubt in their faith, and we expect our preachers to be human, not perfect. Messages that are personally relevant stick with us, helping us connect the dots between ancient stories, God, and what we can do now.
- We have a multigenerational service once a month, where kids are more deeply engaged in the liturgy and communion by staying and participating with their families in the sanctuary.
- We dedicate Sundays throughout the year to different themes (such as Sexuality Sunday, or Science Sunday), which can be explored through sermons, education, and music. We have moving traditions during Lent: On Palm Sunday, a miniature donkey comes in with the children who are waving palm fronds; as the service ends, the sanctuary is draped in black by dancers, while a men's quartet sings "Were You There?" The palm fronds are left in place in the sanctuary for the Maundy Thursday Service, but the black drape has disappeared. On Easter Sunday, the sanctuary is draped in white and gold, with Easter lilies adorning the chancel and sanctuary.

- Baptisms show a strong sense of community. The baptismal waters are the blessed waters from our congregation's worldly travels, poured together and dedicated in a memorable annual service. Any number of congregants will join the family on the chancel to show their support. The traditional baptismal questions from our hymnal have been updated with more relevant language. One favorite statement, delivered by a member of the church to the newly baptized, is "While we will share with you the stories and practices of our faith, we do not presume to tell you what to believe, for ours is a community of freedom and wonder." Baptized infants and children are introduced to the congregation when the pastor carries or walks them around the sanctuary for the congregation to personally greet them.

Describe the educational program and/or faith formation vision of your church.

For example, how are young people in leadership? How do people continue to form their faith over a lifetime? Name a topic studied or curriculum used recently; what was the impact of this study on those who attended?

Vision: Education is one of the four Ministry Areas our church has prioritized. In 2010, our Church reformed its education program and launched the Faith Formation initiative. The previous Christian Education framework included children's Sunday School, Youth Group, and a smattering of adult education experiences. We created the Faith Formation hour on Sundays in the belief that faith is built over a lifetime, and that ongoing experiences are necessary to challenge and grow each individual's spiritual understandings. Faith Formation is sandwiched as a learning hour between our two Sunday services. This scheduling creates a time where people of all ages can engage in faith learning experiences.

Adults: Some examples of recent Faith Formation offerings include:

- Multigenerational Advent activities, where families explore together the characters and meaning of the stories leading up to Jesus' birth
- *Quest* series, tackling different elements of faith through videos from respected theologians and small group discussions
- Book studies or in-depth topical discussions, such as local homelessness issues
- Foundational work to educate and build buy-in toward the Just Peace UCC designation vote
- White Privilege UCC curriculum, in small group discussions and larger 101 class
- A series exploring the challenges of parenting, and finding we are not alone in our struggles
- Uncovering leadership gifts and developing skills to lead in the church

Topic selection is often congregation-driven, allowing individuals and small groups to educate the congregation or launch a passion such as the Just Peace initiative.

Faith Formation also embraced our congregation's energy and devotion to one long-standing program, *The Forum*. This has been a cherished part of our traditions for 30+ years and speaks clearly to our congregation's interest in learning and growing, on topics about faith and beyond. Recent offerings have included:

- The Power of Compassionate Grieving: Buddhist and Christian Approaches

- Local politicians and community leaders discussing downtown development and improvement projects
- Quick Tips for Computer Security and Information Privacy
- Ute Indian Prayer Trees in the Pikes Peak Region
- Health care and health-related issues, such as ballot initiatives
- Standing Rock: Protecting Native American Water, Land, People, and Culture

Speakers and attendees often engage in back and forth thinking, questioning, and wondering - an experience that furthers understanding and connections. Our congregation values engaging multiple points of view and the process of seeking as fundamental experiences that support one's lifelong spiritual journey.

Additionally, outside of Sundays, there is a range of educational opportunities offered to our community, including several Bible study groups, film viewing and discussion series, educational hikes and walks, and short-term offerings like the current Bleak Midwinter Scripture Study.

Children & Youth: As previously mentioned, we believe in providing a foundation of faith for our younger members, rather than telling them what to believe. This is realized through a great deal of exploration and hands-on experiences of faith for all ages, such as:

- Godly Play, a Montessori-style experience for the Pre-K through 1st graders to act out the stories from the Bible.
- Kids' Community Worship, which allows children to have their own experience of the service and liturgy, including setting the table, serving communion, and singing. Recently, they also prayed as they tied knots into blankets given to those experiencing homelessness.
- An age-appropriate Sunday School curriculum - Seasons of the Spirit - that offers accessible stories, hands-on activities, and a focus aligned with the liturgical year.
- Third Grade Bible Class, designed to teach Biblical organization, timeline, and key understandings; it culminates with each child receiving their own Bible and blessings from the congregation.
- Youth group for middle and high schoolers is flexible and allows for fun and community building, along with important faith conversations. Recently, our youth have visited other churches to explore varied worship styles and are currently engaging in conversation around white privilege with the rest of the congregation.
- The biennial confirmation class for 9th and 10th graders focuses on deepening one's faith. This year they are exploring the spiritual practice of lectio divina with the Gospel of Matthew, while regularly "experimenting" with the ways of Jesus, as a journey in discipleship.
- Youth group mission trips have provided a powerful experience for teenagers to see first-hand some of the inequities and injustices, and practice living out Jesus' teachings - in 2016 to El Paso/Juarez for border awareness for high schoolers, and for middle schoolers, to Alamosa and a migrant farming community / homeless-serving organization.

- Finally, Our Whole Lives (OWL) is a very popular offering at our church, helping children have a healthy experience of sexuality and faith, in age-appropriate groups, from kindergarten to young adult.

Describe how your congregation is organized for ministry and mission.

For example, how are decisions communicated in your church? How are teams or committees organized? Where does your church struggle for vision?

Our church is led by an 8-member Church Council and a staff team. The congregation is organized into four Ministry Areas, each of which has dedicated staff time and a Council member to set the vision, plan, and implement through staff and lay leaders:

- Worship & Spiritual Life
- Education
- Care & Fellowship
- Outreach

Additionally, supporting all of these ministries are our Core Resources (facilities, human resources, finances), which staff and Council also lead and develop as needed.

Our congregation's approach to major decisions (such as the annual budget, or the Just Peace initiative) typically involves designating a leader or group to engage the congregation in dialogue about issues over a period of time. The Council then votes and communicates out to the congregation, sometimes calling for a vote of the members at the Annual Meeting.

Teams and committees are generally organized in an efficient way - structured with a chair or leader to drive progress and own the details, and using meetings to further discuss or move to action. Staff support as needed, but not every team or committee requires regular staff participation; Council members are also available to support teams and committees.

We have so many people who are engaged and passionate about different issues or ministry areas, that it can be hard to create an overarching vision or goal to bring us all together. However, we have been successful over the last decade in engaging in a strategic planning and visioning processes, to focus our efforts and energies, while also making room for those who feel passionate about something to take the lead.

When it comes to decision-making, how many hours are spent in meetings per month? We have a large number of teams and committees, which are led and managed by lay leadership and volunteers, with occasional input from the Lead Minister and other staff. The Lead Minister can expect to spend three hours at Church Council meetings per month, plus weekly staff meetings. Additionally, there are several special meetings or retreats where leaders and staff participate in planning and making long-term decisions.

Think of a time when action had to be taken quickly, for example when a crisis or disaster occurred. How was that accomplished?

In the summer of 2009, hours before a Sunday service, a huge chunk of plaster fell from the sloped ceiling of our sanctuary. We had recently finished major exterior building repairs, and we had planned to wait a few years before starting on the interior. Our Project Management Team consulted with building engineers and were told that all the plaster would eventually fall, that testing would further destabilize it, and that the risk of injury or death made using our sanctuary very dangerous. Church Council began the work for a new capital campaign, planning to begin repairs after pledges were received. Over the next six months, our general contractor continued to communicate the serious risk and liability. Council realized the urgency, assessed the extent of the repairs, and recognized that the most cost-effective approach was to rehabilitate the entire sanctuary.

Council called an emergency meeting of the congregation in July 2010 to approve a construction loan from UCC's Cornerstone Fund to fund the rehabilitation project. Three weeks after the vote to move forward, we executed the loan and engaged contractors to erect scaffolding. We spent several months worshipping under a low plywood ceiling, but we were able to remain in our sanctuary during most of the project. (We worshiped in Colorado College's Shove Chapel for a short period as well.) The loan and need for the work were discussed extensively in Council and with the congregation (which we have detailed further in the Historical Information section). After eight months, our sanctuary was repaired, just in time for Easter, 2011.

Can you provide the next minister with a copy of an organization structure, bylaws and/or annual report to further explain the patterns of the church's activity and governance?

Yes (organizational structure, bylaws, and annual report are all available)

11-YEAR REPORT

See attachment.

CONGREGATIONAL DEMOGRAPHICS

Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members:	717	
Number of active non-members:	200	x
Total of church participants (sum of the numbers above):	917	x

Percentage of total participants who have been in the church:

		<i>Is this percentage an estimate? (check if yes)</i>
More than 10 years:	40%	x
Less than 10, more than 5 years:	20%	x
Less than 5 years:	40%	x

Number of total participants by age:

0 - 11	12- 17	18- 24	25- 34	35- 44	45- 54	55- 64	65- 74	75+	<i>Are these numbers an estimate?</i>
130	60	45	40	70	120	160	180	110	x

Percentage of adults in various household types:

		<i>Is this percentage an estimate? (check if yes)</i>
Single adults under 35:	10%	x
Joint household with minors:	30%	x
Single adults age 35-65:	10%	x
Joint household with no minors:	30%	x
Single adults over 65:	20%	x

(Joint Households with Minors includes single parent households with children)

Education level of adult participants by percentage:

		<i>Is this percentage an estimate? (check if yes)</i>
High school:	25%	x
College:	50%	x
Graduate School:	20%	x

Specialty Training:	5%	x
Other (please specify):		

Percentage of adults in various employment types:

		<i>Is this number an estimate? (check if yes)</i>
Adults who are employed:	55%	x
Adults who are retired:	40%	x
Adults who are not fully employed:	5%	x

Describe the range of occupations of working adults in the congregation:

Academics, educators (including teachers, tutors, child care providers, educational para-professionals), human resource professionals, musicians, chaplains, doctors, stay-at-home parents, massage therapists, dental assistants, very active retirees, lawyers, engineers, realtors, accountants, small business owners, non-profit leaders, consultants, writers, artists.

Describe the mix of ethnic heritages in your congregation, and the overall racial make-up. Most UCC congregations tend to describe themselves as “diverse.” Yet, the vast majority of UCC congregations are mono-cultural. What does diversity mean in your context?

Primarily white, 2% nonwhite, 15-20% LGBTQ, growing transgender and gender non-conforming population.

We see our diversity in our fairly large LGBTQ population, and through members who are differently abled - but we are very mono-culturally white. We have a few mixed-race families in our congregation, but Black and Hispanic families often don't stay. Based on conversations with some of them, it's sometimes a problem of style (it doesn't feel like home), but sometimes a failure to fully welcome or include rather than tokenize. We have a traditional Protestant liturgy, and that can also be a problem for the many younger, post-Evangelicals (~15% of our congregation) who find their way here.

Compared to our city and county as a whole, our church has a diversity of places of origin, particularly drawing people who have moved here from more liberal areas, or people who have chosen to retire here. We also have a significantly higher percentage of members with at least a Bachelor's degree (about 70%, compared to about 25% of the population of Colorado Springs).

List the date your congregation has had or will have a conversation using a resource such as the Welcoming Diversity Inventory. Comment on the results.

This will be done under the direction of the new lead minister.

PARTICIPATION AND STAFFING

Complete the following chart. Please leave blank any fields that are not applicable to your congregation.

Ways of Gathering	Estimated number of people involved in attendance	Who plans each of the listed gatherings? (<i>list any and all worship planners, such as various lay leaders, pastors, musicians, other staff</i>)
Adult Groups or Classes	450 (unique individuals over the year)	Director of Youth & Adult Ministry and Minister of Pastoral Care, 30 volunteer leaders, 30 presenters
Baptisms (<i>number last year</i>)	10	Lead and Associate Ministers
Children's Groups or Classes	35 kids, 15 adults/wk; 110 kids, 100 adults (Program Year)	Director of Children & Family Ministry, Sunday School teachers and worship volunteers
RMC Camp and Retreats	30 children & youth with 5 adults	Rocky Mountain Conference, Director of Youth & Adult Ministry
Christmas Eve and Easter Worship	2000	Pastors, Director of Music & Arts, professional musicians, worship volunteers
Church-wide Meals	500	4 events annually, planned by Stewardship Team, Membership Team, and Education Team
Choirs and Music Groups	130	Director of Music & Arts, Volunteer Flute Choir & Brass Ensemble Directors
Church-based Bible Study	20	Lay Leaders and Interim Minister
Communion (<i>served how often?</i>)	Weekly at 1 st service; Monthly at 2 nd service	Pastors, Director of Music & Arts, Volunteer Communion Coordinator
Community	Various	Several events focused on smaller communities

Meals		within the church; Thanksgiving meal - planned by various teams and staff
Confirmation (<i>number confirmed last year</i>)	Every other year: 2015 (11), 2017 (13)	Director of Youth & Adult Ministry with input from pastors and 4 lay leaders
Drama or Dance Program	The Madrigal (every other year): 50 performers & crew, 300-350 audience members	Director of Music & Arts with an ad hoc volunteer team
Funerals (<i>number last year</i>)	10	Pastors and Volunteer Funeral Director
Intergenerational Groups/Family Camp	100 (family camp)	Director of Youth & Adult Ministry with ad hoc volunteer team
Outdoor Worship	Noted in Family Camp	At Family Camp, led by ad hoc group of staff and volunteers
Prayer or Meditation Groups	90	Director of Music & Arts (Taize Services); Minister of Pastoral Care, lay volunteers (Taize, contemplative prayer group, prayer shawl ministry)
Public Advocacy Work	75	Pastors, Chair of Justice & Peace Team, Volunteer Leaders
Adult Retreats	None in 2016	
Theology or Bible Programs in the Community	500	JWW Lecture team and Director of Youth & Adult Ministry
Weddings (<i>number last year</i>)	1 in 2016, but 3-6 most years	Pastors and Volunteer Wedding Coordinator
Worship (time slot: 8:30am)	136 (average)	
Worship (time slot: 11:00am)	261 (average)	
Young Adult Groups or Classes	10	Lay leaders and Director of Youth & Adult Ministry
Youth Groups or Classes	65	Director of Youth & Adult Ministry with 10 lay leaders
Mystery	300	Director of Music & Arts, ad hoc Mystery team

(Christmas Pageant)		
OWL Participants (included in the numbers above)	Every other year: Grades K-1 30, gr 5-6 15, gr 8-9 15, Young Adults 5	Director of Youth & Adult Ministry and OWL Facilitators, lay volunteers
Usher Groups (included in the numbers above)	50	Director of Music & Arts

Additional comments:

We do a lot!

List all members or regular participants in your congregation who are ordained, licensed, or commissioned ministers. Indicate those with current United Church of Christ Three-Way Covenants (i.e. serving in a congregation) or Four-Way Covenants (i.e. serving in a ministry beyond a congregation).

Name	Three-Way or Four-Way Covenant? (3 or 4 or No)	Ministry Setting	Type of Ministry Role	Retired? (Y or N)
Nayiri Karjian	3	UCC	Interim Pastor	N
Jacque Franklin	3	UCC	Minister for Pastoral Care	N
James White	3	UCC	Emeritus	Y
Jerry Jordan	3	UCC	Emeritus	Y
Darlene Avery	4	UCC	Chaplain	N
Derek Krehbiel	4	UCC	Chaplain	N
Patricia Dolin	4	UCC	Chaplain	N
Patricia Walker	4	UCC		N
Stephen Brown	4	Christian (Independent)		N
Steve Alsum	4	UCC		N
Lyn Boudreau Mahaffy	4	UCC	Chaplain	N

Lane Cornforth	No	UCC	Membership Chair	N
Kate Holbrook	No	Presbyterian	Chaplain	N
Faye Gallegos	No	UCC		Y
John Snyder	No	Presbyterian		Y
Wil Green	No	UCC		Y
Bruce Coriell	No	American Baptist		Y
David Bribach	No	Presbyterian	Children's ministry volunteer	Y
Elizabeth Vincent	No	UCC		Y
Frank Jopp	No	American Baptist		Y
Gene Yelken	No	Methodist		Y
Catherine White	No	UCC	Chaplain	Y
Joe Pickle	No	American Baptist		Y
Tom Hershberger	No	UCC		Y
Burl Kreps	No	Methodist		Y
Bob Kinsey	No	UCC		Y

If one or more previous pastors or retired ministers currently hold membership in the church, describe their role(s) in the life of the congregation:

They participate in worship and in other volunteer activities just like all other members. Pastors Emeriti are recognized for their institutional knowledge, but the title doesn't come with additional responsibility.

List all current staff, including ministers. Exclude the position you are seeking to fill. Indicate which staff person serves as head of staff.

Staff Position	Head of Staff?	Compensation (full time, part time, volunteer)	Supervised by	Length of Tenure for current person in this position
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Interim Lead Minister	Yes	Full	Moderator	<1 Year
Minister for Pastoral Care		Full	Lead Minister	10.5 Years
Director of Financial Ministry		Full	Lead Minister	19.5 Years
Director of Music & Arts		Full	Lead Minister	10.5 Years
Director of Youth & Adult Ministry		Full	Director of Music & Arts	2.5 Years
Director of Children & Family Ministry		Part Time	Director of Music & Arts	8 Years
Communications Coordinator		Full	Lead Minister	3.5 Years
Custodian		Full	Director of Financial Ministry	10 Years
Custodian		Part Time	Director of Financial Ministry	2 Years
Sunday Sextons (2)		Part Time	Director of Music and Arts	Various
Nursery Attendants (5)		Part Time	Director of Youth and Adult Ministry	Various
Organist (Open)		Part Time	Director of Music and Arts	Open
Congregational Nurse		Volunteer	Minister for Pastoral Care	8 Years

REFLECTION

Reflection: After reviewing the congregational demographics and activities above, what does this information reflect about your congregation's overall ministry?

We are a well-educated, intellectual, and highly skilled congregation. While our membership numbers haven't changed much, our attendance has grown dramatically. We're very white; we are mostly older, although we have a growing number of very active young families. We have gay and lesbian participants (single and couples), as well as a growing transgender and gender-nonconforming population. While we have a number of people who grew up in the UCC, many of our members call themselves "recovering Catholics" or "post-Evangelicals."

For every stereotype of our congregation (liberal, well-paid professional, retired college professor), we can immediately name a life member of the NRA (recent Moderator) or an adult on Social Security disability (Chair of Children's & Family Ministry Team). It reflects on the beauty of this congregation that members who self-identify as fiscal conservatives know that in this progressive community they're loved. We recognize that, especially today, there's power in loving each other for our differences. Learning to do that well *within* our church better equips us to demonstrate that love outside our walls, as well. We value journeying together and listening to each other's stories as we find places where we can bring light into the world.

CHURCH FINANCES

Current annual income (dollars used during most recent fiscal year)

Source	Amount
Annual Offerings and Pledged Giving	\$802,967
Endowment Proceeds (<i>as permitted within spending policy, such as a cap of typically 4.5%-5% on total return</i>)	\$32,331
Endowment Draw (<i>beyond what is permitted by spending policy, "drawing down the principal"</i>)	N/A
Fundraising Events	N/A
Gifts Designated for a Specific Purpose	\$177,970
Grants	\$18,082
Rentals of Church Building	\$1,354
Rentals of Church Parsonage	N/A
Support from Related Organizations (<i>e.g. Women's Group</i>)	\$
Transfers from Special Accounts	\$
Other (specify): Dividends, Interest & Other	\$3,800
Other (specify): Fees & Sales	\$15,066
TOTAL	\$1,051,570

Current annual expenses (dollars budgeted for most recent fiscal year):

\$937,056.00

Attach most recent church budget, spending plan, operating statement, or annual treasurer's report as shared publicly with the congregation, or – if your church does not pass an annual budget – list current budgeted expenses here.

Please see attachments.

Considering total budgeted expenses for the year, compare total ministerial support. What is the percentage? 24%

Has the church ever failed to pay its financial obligations to a minister of the church? No

Is your church 5-for-5, i.e. does it include each of the following contributions during the church year? Yes

(indicate those included during the most recent fiscal year)

Our Church's Wider Mission (OCWM – Basic Support)

One Great Hour of Sharing

Strengthen the Church

Neighbors in Need

Christmas Fund

In what way is OCWM (Basic Support) gathered? If calculated as a percentage of operating budget, what is that percentage?

The church gives 45% of total Mission Giving & Outreach contributions to the wider settings of the UCC.

What is the church's current indebtedness?

Total amount of loan debt: \$698,116 (as of 1/1/2017)

Reason for debt: Sanctuary renovation project

Are capital and other payments current? Yes

If a building program is projected or underway, describe it, including the projected start/end date of the building project and the total project budget. No building program currently underway

If the church has had capital campaigns in the last ten years, describe:

Year	Purpose	Goal	Result	Impact
2011	Pay off mortgage; build access corridor and elevator addition; renovate kitchen and organ	\$2 Million	\$1.2 Million	We are continuing to carry and service the debt but all projects are now completed

Describe the prominent mission component(s) involved in the most recent (or current) capital campaign.

A total of \$10,800 was shared with our local Habitat for Humanity office.

Does your church have an endowment? Yes

What is the market value of the assets? \$924,893

Are funds drawn as needed, regularly, or under certain circumstances? Endowment income is drawn regularly to fund capital projects. No other draw down of endowment funds occurs.

What is the percentage rate of draw (last year, compared to 5 years ago)? Not applicable

Describe draw on endowment, if any, to meet operating budget expenses for the most recent year and the past five years: Not applicable

At the current rate of draw, how long might the endowment last? Perpetuity. Endowment income will decline gradually from 2018 to 2023, as bonds purchased before 2002 mature.

Other Assets

Reserves (savings): \$100,719

Investments (other than endowment): \$52,000

Does your church have a parsonage? No

Describe all buildings owned by the church:

Major buildings at 20 E. St. Vrain: Sanctuary (1889), Founders Room (1903), Atrium (1995), West Building (office & meeting spaces, 1959), Elevator and Access Corridor (2015). 20 East St. Vrain is listed on the National Register of Historic Places, for the Sanctuary and Founders Room.

Dwelling Place at 508 N Tejon (built 1962, purchased 1992), adjacent to the church, is a one-story, cement block building that houses youth activities and community groups.

Describe non-owned buildings or space used or rented by the church: Not applicable

Which spaces are accessible to wheelchairs? (*worship space, pulpit, fellowship space, facilities, etc.*)

Sanctuary, Founders Room, Atrium, West Building, Dwelling Place. The Founders Room balconies and the chancel are not wheelchair-accessible.

Reflection: After reviewing the church's finances and assets described above, what does this information reflect about your congregation's mission and ministry?

For example, when was a time the church made a major budget change? How is the budgeting process done? What new ministry initiative has your church financed?

Our budget process first asks Council, the Lead Minister, Minister for Pastoral Care, and Director of Financial Ministry to determine priorities for the coming year. The Director of Financial Ministry then creates an estimate of the needs for our General Fund as well as Mission Giving & Outreach. The Stewardship Committee presents an Annual Appeal to the congregation. Based on Estimates of Giving received, the Director of Financial Ministry develops a detailed budget. If the estimated income doesn't meet the projected expenses, Council decides how to approach the congregation and what proposal to make at the Annual Meeting. We're good at telling the story of the impact of our Mission dollars. We're working to be as effective at telling the story of impact of our General Fund dollars. We try to balance the needs of our congregation with the needs of our wider community. Our largest expense (~60%) is personnel, and our staff is committed, dynamic, and inspired.

A major budget change came when we did not raise enough to accomplish all the goals of our 2011 Capital Campaign. We had enough to cover one of our two large goals: paying off the mortgage for our sanctuary rehabilitation or adding a much-needed elevator and ramps for disabled access to our offices and Sunday School spaces. Council used various methods, including many small group meetings, to communicate the pros and cons of moving a decision forward. After careful consideration, the Council recommended keeping the loan in place and building the elevator addition. The effort concluded with a secret ballot vote at the annual meeting. The vote to move ahead with the elevator addition was approved by a wide margin. Of note is the fact that those members with the loudest voices against the elevator addition continue to be in the pews every Sunday. They deserve most of the credit, but our church leadership also worked hard with them and with the congregation to allow space for disagreement, for hurt, and for healing.

At our most recent Annual Meeting (January 2017), the Council proposed a budget that included a gap of about \$40,000 between expected income and requested budget items. While pledges actually increased slightly, Council noted a large decrease in loose offerings, as well as the conclusion of a bequest to the General Fund. Despite the gap, Council proposed additional fundraising to allow filling three positions over the summer: an organist (part time, replacement), an office administrator (to free up the Director of Financial Ministries to do more fund development, and other staff to do more strategic work in their ministry areas), and a congregational nurse (part time, currently volunteer). [We have since found a candidate who can fill both the organist and office administrator roles, resulting in some savings.]

The discussion that followed the proposal revealed an appropriate tension between those who were concerned about not having a balanced budget (particularly in a time of transition) and those who felt it important to find a way to fully fund the important ministries we offer, and to support the staff who keep our church going. There was both passion *and* understanding of others' points of view, in a heartening example of respectful democracy in action. After discussion concluded the congregation voted in the majority to approve the budget as it had been proposed. Within the following week the church received at least \$20,000 of additional pledges, which became a matching

opportunity to raise the additional \$20,000 needed for 2017 (which we expect will be completed by Easter). As we work toward bridging the 2017 gap, we recognize that the 2018 budget will bring challenges as well, with the additional full-year positions (totaling \$60,000) and no bequest money (\$35,000 in 2017) remaining.

HISTORICAL INFORMATION

Name one to three significant happenings in the history of your church that have shaped the identity of your congregation. Add the most important event in the life of your church in the past 10 years.

Colorado Springs in 1874 was a small town of 1,000 described by Isabella Bird as “forlorn, bleak, unattractive from its utter treelessness.” Yet Eastern Congregationalists birthed Colorado College, a single stone building that housed a coeducational liberal arts college in the tradition of Oberlin College. Spreading from those roots, the Colorado College founders strived to offer rigorous academics, progressive thinking, and a religious foundation. Thus our Congregational Church began its early era of nomadic church meetings: members’ apartments, downtown buildings, Presbyterian church buildings, the county courthouse, even the opera house. Reverend James Dougherty commented that in those early days the church was rich “only in faith.” Its forty members were barely keeping the church afloat but managed to offer a weekly service, Sunday School, Missionary Society, and a Women’s Society. The congregation drew mostly from the college.

Reverend James Gregg, who served from 1882 to 1909, led the congregation during the settling time when our present building was constructed. Ten thousand dollars were pledged, the cornerstone was laid in 1888, and the building completed in 1889. The congregation continued a close relationship with Colorado College faculty, staff, and students who filled many leadership positions and the Sunday pews. Reverend Gregg closed his tenure with these words:

“You are the First Congregational Church of Colorado Springs. Aim to keep this church ever representative, not of any particular interest of the community but broadly of the city as a whole, including sympathetically in your fellowship all classes and conditions of the people, rich and poor, high and low, the learned and the unlearned. Do not allow this church ever to become in anywise an exclusive and therefore unchristian society, but keep it always as inclusive of all persons in the grace of God made manifest in Jesus Christ.”

While the church became an independent entity in 1907 when Colorado College became nonsectarian, we have maintained a positive partnership in a number of ways since then. And Reverend Gregg’s charge has continued to guide our congregation’s culture and identity, even today.

Our Open and Affirming (ONA) designation in 1999 is the most important event in our Church’s recent past. Preceding this designation, in 1992, Colorado had passed Amendment Two, which prevented protected status for lesbian, gay, and bisexual (LGB) individuals. Colorado Springs was commonly regarded as heavily in favor of this

amendment due to the large influx of conservative Evangelicals in the 1980s and 1990s, drawn to work at the headquarters of organizations like Focus on the Family. In 1996, Amendment Two was struck down by the U.S. Supreme Court, and this created further division locally between supporters and critics of gay rights.

In the midst of this highly charged atmosphere, our church stepped forward as an advocate for LGB social justice in 1997, and the congregation engaged in discussion, education, and discomfort as we discerned our beliefs and position on LGB inclusion. Reverend Jim White encouraged and facilitated this work, which eventually led to our Open and Affirming designation. Our church and ministers were derided by a group of local conservative ministers as “pseudo Christian ministers of an off-brand denomination.” Our response was an editorial written by our Council President reminding all that our ministers were educated at Harvard and Yale, and that our denomination had sought religious freedom in seventeenth century America. Reverend Jim White became a national spokesperson for LGB rights and appeared on a *PBS NewsHour* special, “The New Holy Wars,” hosted by Bill Moyers. Our church’s journey focused a new light on Colorado Springs, one of acceptance and inclusion.

This fiery launch of our ONA congregation required ongoing conversation, education, and practices that would seat these beliefs deeply into our church’s DNA. It also created division, with a number of members leaving our church. Healing was rocky, but we knew we were stronger, bolder, and more true in our new and unapologetic public stand for justice.

To this day, virtually every New Members class includes at least one individual or family joining because of our inclusive stance, and it has become a way of life for our congregation. We proudly advocate for, and participate in, the annual LGBTQ Pride Parade in Colorado Springs - this past year, with a giant rainbow flag we stitched together as a group. We supported the founding of Out Loud, a gay men’s choir, and continue to offer our facility as a home base for their rehearsals and performances. We offer Our Whole Lives sexuality curriculum for members aged 5-35. We provided Holy Union ceremonies, prior to the 2014 SCOTUS decision. We also continue to learn and to better understand how to support and advocate for our TQ community. Our church honors individual differences and has evolved into acceptance and celebration of all God’s children. Continuing our effort to live out the Open and Affirming designation, we have approved the Just Peace designation, and are working to be better allies by engaging in classes and discussion around white privilege and intersectionality. And, we have more work to do, with concrete next steps that are visible to the community.

Describe a specific change your church has managed in the recent past.

As a congregation, we love our historic building, but we haven't always recognized its maintenance needs. After a 2004 capital campaign funded extensive exterior repairs (roof replacement, stonework repointing, stained glass window restorations), we prepared to turn our efforts to the interior. Our focus sharpened when a section of plaster on our sanctuary's sloped ceiling crashed to the floor. We took out a construction loan to rehabilitate the sanctuary in 2010, and after the repairs were finished, we launched a \$2 million capital campaign in the fall of 2011. Our goals were to pay off the sanctuary loan, build an addition to provide access to all five levels of

our various buildings (via an elevator and several ramps), update the kitchen, restore and renovate our 1889 Hook and Hastings pipe organ, and add audiovisual equipment to our sanctuary. We received pledges of \$1.2 million over a five-year period. As both the loan repayment and the addition would cost roughly \$800,000, we could afford to do one of them in addition to the smaller projects. We had to decide: shall we use the campaign funds to pay off the loan, or shall we keep the loan and complete the elevator and access project?

Council wrote articles and held many small group meetings to share information and models. Impassioned members spoke from their hearts that access was a matter of social justice - that every individual in our building has a right to participate in choir rehearsals, visit the ministers' offices, and pick up their child from the nursery, all areas that were inaccessible for individuals with physical limitations. Others spoke to the potentially crippling financial limitations that a loan placed on future budgets and congregations. After much listening and careful consideration, Council recommended keeping the loan in place and building the elevator addition. The effort concluded with a secret ballot vote at the 2012 annual meeting. Moving ahead with the elevator addition was approved by a wide margin. While it took some time to heal, those most opposed to this change have remained active members. This was an example of congregational process, interactions, and outcomes at their best.

Every church has conflict, some minor, some larger. "Where two or three are gathered, there will be disagreement...." Describe your congregation's values and practices when it comes to conflict.

For example, what is an example of a recent conflict and something your congregation learned from it? Does your church have policies, protocols or structures for dealing with conflict?

While our church by-laws do not detail procedures or practices for resolving conflict, we are aware of the need to employ effective listening and inquiry to solving these issues. In many cases, we have engaged professional facilitators or mediators, some of whom are members of our congregation, to mediate conversation among the concerned parties. Generally, there is a willingness in our congregation to assume positive intent on one another's behalf - understanding that we all care deeply about our church, and share our concerns from that place of common ground.

For a specific example, our Open and Affirming (ONA) designation created conflict and is the clearest example of how we approached and resolved a deeply painful rift within the congregation. In 1994, two members of the same gender asked to make commitment vows to each other in our sanctuary. The Worship Committee agreed, but the decision was overruled by the church's Board of Directors. These events coincided with the UCC Synod that urged congregations to consider becoming "open and affirming."

Our church took on the challenge. The committee selected to explore this issue was nicknamed the Fishbone: like a fishbone, you couldn't quite swallow the issue, and you couldn't quite cough it back up. The group met for 1.5 years, sponsoring book studies and conversations that involved over 100 members. A final report was presented to the

Board of Directors, who remained neutral on the issue. In March 1997 the congregation approved the ONA designation with a vote of 173 to 91. However, the process of making ONA a working, breathing part of our Church was just beginning. Many congregants chose to find another church home. In an attempt to reconcile the disparate voices, a mediator was brought in, our strengths and challenges were gathered, and our minister was scrutinized. In January 1999, a second resolution was adopted to support our ONA status. A favorable vote of 157-40 was tallied.

To this day, senior members of the church will tell you about the pain and sadness that the ONA process created. Most will also tell you about the joy and wholeness that was also felt and practiced as we moved forward to truly become ONA. While we lost members who no longer felt they belonged, we gained so very many who found a safe spiritual home. With pride and conviction, we embrace the diversity and miracle of God’s wisdom.

Ministerial History (include all previous ministerial staff for the past 30 years)

Staff member’s name	Years of service	UCC Standing (Y/No)
Benjamin Broadbent, Lead Minister	10 as lead, 7 as associate	Yes
James White, Lead Minister	16	Yes
Jerry Jordan, Lead Minister	15	Yes

Comment on what your church has learned about itself and its relationship with persons who provided ministerial leadership:

Three lead ministers in 41 years speaks to our congregation’s ability to connect with and support our ministers. Our congregants value personal relationships with leadership, which includes interactions and connections with the minister’s family. Our ministers have been open, sincere, and accessible. They serve as mentors, teachers, and guides rather than a source of authority. They stand beside us: curious, willing to learn, and open to new ideas. They are grounded in their own personal spiritual practices. Just like us, they wonder and question, and share human frailty and doubts.

Has any past leader left under pressure or by involuntary termination?

Yes

Has your church been involved in a Situational Support Consultation?

No

Has a past pastor been the subject of a Fitness Review while at your church?

No

WHO IS OUR NEIGHBOR?

COMMUNITY VISION

MISSION INSITE

COMMUNITY VISION

How do the relationships and activities of your congregation extend outward in service and advocacy?

For example, which service activities has your church participated in this past year? Where has the church participated in global connections of care and justice? What is currently transformational in your church's engagement with neighbors near or far?

FCUCC endeavors to be Micah 6 in action: justice, kindness, and humility. We bring this social justice belief into worldly action through the following examples:

Mission Giving and Outreach (MG&O)

Social and economic justice advocacy and grants (approximately \$77,000 annually) to local and international nonprofits that address the heart of Matthew 25:40, basic needs and services for the least of these. For the past three years, MG&O has focused primarily on the issues of homelessness in our community.

UCC Wider Settings

2016 annual contribution of \$66,000 for basic support of UCC; recognized as a 5-for-5 Congregation.

Ecumenical Social Ministries (ESM)

Partnership of eight downtown churches, which provides a multitude of services to community members in need: food, clothing, showers, laundry, medical, job training, computer access, utility support. Both volunteers and financial support are provided annually, including a one-time strategic grant for new laundry facilities. (The FCC Lead Minister serves on ESM's board of directors.)

Urban Peak

A downtown nonprofit that serves teens experiencing homelessness. In addition to annual MG&O grants, a strategic grant was provided to improve exterior security and safety access. Several members also volunteer with this nonprofit.

Habitat for Humanity

Apostle Build workdays throughout 2017, and a 2011 Capital Campaign contribution of \$10,800.

Family Promise

For three weeks each year, our church hosts families who are working toward permanent housing; organized a temporary family emergency shelter (fall 2016) to address a critical need.

Youth Mission Projects

In 2016, our middle school youth group traveled to La Puente House in Alamosa, Colorado and worked with children. Our high school group worked at Annunciation House in El Paso, Texas, to understand more about the experiences of migrants and refugees.

James W. White Lectureship

Endowed annual lecture and workshop featuring a noted theologian; draws attendees from throughout the city and state.

Chicago Theological School and Seminary Scholarships

Annual support for the UCC flagship campus, and ongoing grants for church members involved in seminary studies.

Peace and Justice Micah 6 Awards

Given annually to recognize those in the community who embody Micah 6 practices.

Colorado Springs Community Engagement

Through our church, we partner and collaborate with other groups in our city in a number of different ways, including:

- **Downtown Partnership** (alliance of businesses and organizations located in downtown Colorado Springs): Active members, monthly meetings for communication, coordination and planning.
- **NAACP, Colorado Springs Chapter**: Active membership, monthly meetings for communication, coordination and planning; we joined as part of Benjamin Broadbent's initiatives to foster understanding and interaction.
- **Other community organizations and projects**, such as: Citizens Project; Pikes Peak Justice and Peace Commission; local ACLU chapter; Colorado Springs Police Department faith-based meeting; Continuum of Care for homeless services, Colorado Nonprofit Association.

Inspired Leaders Working for a Just World

Our congregation is made up of people committed to living out their Christian values in a world with many challenges. A number of our members volunteer in the community and work for nonprofits that provide compassionate services. These extraordinary efforts improve the lives of others and enrich the community by connecting groups, organizations, and others wanting to create a better world. These projects aren't sanctioned by the church but help paint a clearer picture of our congregation's deep engagement:

- Women's self-sufficiency project in southeast Asia
- Lay minister training in Tanzania
- Orphan care in Uganda
- Heifer Project Collections
- Producing *Voices of Grief* documentary to educate about death
- Outreach services to the homeless (including a Point in Time count), and establishing an advocacy organization
- Re-homing refugees from Afghanistan

Describe your congregation's participation in meetings, relationships and activities connecting the wider United Church of Christ (association / conference / national setting).

We are a supporter of the Rocky Mountain Conference financially, and we are regular attendees of the conference and association gatherings. In 2017, we sent 25+ members to attend the conference workshop.

FCUCC's leadership in implementing the Our Whole Lives curriculum is a significant contribution to UCC national programming. In line with our 1999 ONA designation, our church naturally became a first-wave leader in the Our Whole Lives – Sexuality and Our Faith movement (OWL). Member Lynn Young was recruited to join the original cadre of national trainers. In 2001, we launched the first grade 7-9 OWL program at FCUCC with a gay-straight co-facilitation team. This powerful program faced very little resistance. As one ninth grader put it, "People think OWL is about sex—and it is. But really it's about respect."

The Sexuality and Our Faith companion for Young Adult OWL and Adult OWL was co-authored by FCC's Lynn Young. Additionally, Lynn was the honored recipient of the "Excellence in Teaching" award by Local Church Ministries at General Synod in 2010 in part for her work with OWL. In 2016, Lynn was able to bring the lifesaving message of OWL to the Philippines, and also co-led a session on OWL at the 2016 UCC General Synod.

Because of OWL, waves of young people have been launched into the world with confidence and now stand for sexual, gender, and reproductive justice: a profound and direct impact of our ongoing OWL ministry. OWL is a beloved part of our identity, born of becoming ONA. Years ago a minister from Tennessee said, "OWL is the jewel in the crown of the UCC." We wholeheartedly agree. And that spirit shines with joy and justice at FCC.

Check all of the following "statements of witness" that apply to your UCC faith community. (Find more information on these statements at ucc.org.)

- Accessible to All (A2A)
- Creation Justice
- Economic Justice
- Faithful and Welcoming
- God Is Still Speaking (GISS)
- Immigrant Welcoming
- Inter-cultural/Multi-racial (I'M)
- Just Peace
- Global Mission Church
- Open and Affirming (ONA)
- WISE Congregation for Mental Health
- Other UCC designations: Micah 6
- Other similar designations in affiliated denominations
- None

Reflect on what the above statement(s) mean(s) to your community. Is your congregation interested in working toward any of the above statements of witness in the near future?

The ONA designation is a guiding principle for our congregation – challenging us to be more welcoming and inclusive, and more aware of how we may be excluding. To

further this commitment, in January 2017 our congregation voted unanimously to adopt the Just Peace designation, following a year (or more) of education and conversation on this issue.

We are having conversations and doing work toward several other designations, including: Accessible to All, Immigrant Welcoming, Global Mission Church, and WISE Congregation for Mental Health.

Our designations reflect who we are as a congregation: they affirm our beliefs that we are all God's children, that we are charged to create heaven on earth, and that we carry Jesus' teaching into our daily lives.

Describe your congregation's participation in ecumenical and interfaith activities (with other denominations and religious groups, local and regional).

Ecumenical Social Ministries

Coalition of eight downtown churches who provide basic services and support for community members in need; our lead pastor serves on this Board.

Youth Group Visitation

One opportunity for our youth group has been to visit other churches to worship with them. What a positive and affirming experience to learn more about other denominations, and see that we actually have more in common.

Family Promise Collaboration with Temple Shalom

Both congregations work together to provide volunteers that cook dinner and stay overnight with families working toward permanent housing.

Muskrats

Monthly meeting attended by the eight downtown pastors for support and relationship-building.

What Would Jesus Brew?

A quirky offering like this bears repeating in our profile: this weekly group brings together folks from across the city to study the upcoming liturgical calendar verses and enjoy adult libations. No religious affiliation or FCC connections needed!

If your congregation has a mission statement, how does that mission statement compare to the actual time spent engaging in different activities? Think of the range of activities from time spent gathering, to governance, to time spent going out.

We include three important statements: our vision, mission, and values. Each provides a meaningful view of who we are and who we hope to become.

Mission:

Responding to God's Love, we are First Congregational Church (United Church of Christ), an inclusive, ecumenical, and spiritual people, who through worship, education, care, fellowship, and outreach, seek to embrace the Mystery of God.

Vision:

With God, we will set the table for all who hunger and thirst.

Values:

Welcome, wonder and witness

The paragraph below is a call and **response (bold type)** that opens our weekly services. This is noteworthy as both our values and vision are spoken, heard, and reflected on regularly. These core beliefs are brought alive weekly, rather than sitting on a shelf in the minister's office.

We are a Just Peace, Open & Affirming *United* Church of Christ of extravagant **Welcome**, openness to **Wonder**, and a positive and pro-active **Witness** to the possibility of a just world. Our vision as a church is: **"With God, we will set the table for all who hunger and thirst."**

As we reflect on these beliefs, we recognize that much is expected of our lead minister and of ourselves. The reality is that it takes a wide range of activities to address the mission and move towards the vision. It requires administration, organization, outreach, and connections inside and outside the church to prepare the table for all. It's also an attitude of openness, inclusion, and curiosity that infuses each touch with another.

Reflect on the scope of work assigned to your pastor(s). How is their community ministry and their ministry in and on behalf of the wider church accounted for in the congregation's expectations on their time?

We know that our new minister will need time to transition, ground, and connect. Our new leader will also bring their own dreams and talents, which will need to fit into the duties we've outlined. We hold in healthy tension our grand expectations and an understanding of the time and energy it will take to fully embrace this role. We commit to allowing our new minister the time to find the balance points. We offer patience and prayer. We also know that we already have a vibrant, large church, with a professional staff – and we don't expect our lead minister to do it all!

As part of our process, the Lead Minister Search Committee has met with a majority of ministry teams and committees, attended several congregational lunch conversations, and scheduled time to meet with individuals as they desired – to talk about the elements of this profile, and expectations of our next lead minister. In most settings, our congregants recognized three primary functions of this role:

1. Leading Sunday services, as the primary mechanism for connecting with the congregation;
2. Serving as an ambassador for our church and an advocate for the issues we care about in the Colorado Springs community; and
3. Taking responsibility for the overall functioning of our church.

This recognition is helpful as the new minister builds their schedule.

The Search Committee shares in the responsibilities to assure our new minister's success. Our members will continue to advocate for and educate about our new minister's time constraints. We can provide friendly reminders and interactions that reinforce the challenge of a new setting: getting to know people, places, resources, and connectors takes time. We offer a model of patience, encouragement, and good humor.

Our church also has a very professional and independent staff. While the new minister is growing in knowledge and understanding about people and programs, the staff is able to move forward with their programs and projects. Additionally, lay leaders are quite capable of creating, implementing, and owning many roles that serve both our congregants and our community. A new minister's support and occasional presence will be appreciated, but in-depth involvement is probably not necessary.

As our new minister becomes more comfortable and settled, our best hope is that this individual will carve out time in their developing schedule to pursue their own passions, and to light and nurture those flames that will bring out the best in themselves and others.

MissionInSite

Comment on your congregation's MissionInSite report with data for your neighborhood(s) or area. What trends and opportunities are shown?

FCC's Mission area includes a wide geographic span. Our membership includes significant numbers of households from as far north as Monument, as far south as Cheyenne Mountain/Fountain, as far west as Woodland Park, and as far east as Falcon. As a result, our MissionInSite report reviews a 15-mile radius from our church location.

According to our report, in the next 10 years, this area is projected to have moderate growth, expanding the population within our ministry area to more than 700,000 people. The composition of the population isn't expected to change dramatically, and is comprised of moderately diverse (mostly white, 16% Hispanic), mostly white collar (67%) households with higher overall education rates than the statewide average, but lower rates of bachelor and graduate degrees. Families with children are likely to live in our area at the same rate as the rest of the state, and our population of school-aged children is expected to grow slightly in the next 10 years. Household incomes are slightly lower in our area than the state average, but the proportion of families at the poverty level is the same.

While, as previously noted, the city of Colorado Springs encouraged conservative Christian organizations to move to the community in the 1980s and 1990s, our ministry area today ranks lower than the state in its level of "religiosity." This likely reflects the reality that conservative Christian organizations affected the reputation and brand of the city more than the religious reality of the people in the city.

According to the lifestyle segmentation analysis of our report, our area has a smaller “singles scene” than the state (although recent media reports suggest Colorado Springs will be an increasingly attractive location for Millennials), and a much higher proportion of “Everyday Moderates” (makes sense in our politically moderate/conservative community). We have more than twice the “Single and Starters-Family Troopers” population (resonates given that we host five major military installations in the region-- Air Force Academy, Peterson Air Force Base, Fort Carson Army Base, Schriever Air Force Base, and NORAD). Not a surprise to us at FCC, the Springs has a creative community, reflected in our higher proportion of “Blue Sky Boomers-Rooted Flower Power” and “Significant Singles-Bohemian Groove” households (likely impact of specific communities like Old Colorado City and Manitou Springs).

How do your congregation’s internal demographics compare or contrast to a) the neighborhoods adjacent to your church, and b) other neighborhoods with which your church connects?

Compared to the neighborhood adjacent to our church, we’re both similar and different. Ours is a downtown church, and several communities operate downtown. First, and one similar to many in our congregation, are people living in the Old North End. These households are highly educated, mostly white and higher income. The homes were built early in Colorado Springs’ history, the people living there had ties to the city’s development and Colorado College, and many still do. Second are the students and faculty at Colorado College; FCC’s congregation does not draw as many students as we do faculty. And finally, downtown itself is home to small business owners, several of whom attend, as well as the bulk of the city’s homeless population. While our congregation on the whole doesn’t widely resemble people experiencing homelessness, we’ve acknowledged and know that several members have come close to or experienced periods of very difficult financial/operational times. We hold a priority of welcoming, hosting, and supporting our homeless population.

As compared to the broader community with which we connect, our congregation skews older. The proportion of people at FCC who are 55+ is much higher (32%) than population within a 15-mile radius (24%); the group aged 35-54 is only slightly less (21% vs. 25%). FCC has about the same proportion of children under 18, but has a significantly smaller percentage of people 18-35 years of age (9% vs. 25%).

We have a much more highly educated membership - 50% have a bachelor’s degree (compared to 20% in the area), and 20% have a master’s degree (compared to 13%). And a higher proportion of FCC members would report as white collar compared to the 67% in our mission area.

Our membership is ethnically similar - mostly white - which is less diverse than our mission area, and we recognize this as an opportunity to examine how we can be more welcoming and engaging in the community in different ways. We also have a significant number of LGBTQ people who attend FCC, whom we will continue to prioritize and welcome.

And while our military membership is likely lower on a proportional basis than the broader community, we do have members who are either active duty or retired military. This brings a further richness to our congregation.

How are the demographics of the community currently shaping ministry, or not?
Outside of the demographics themselves, the large homeless population right in our own neighborhood is a big focus for our outreach ministries. We have also engaged in some partnerships related to veterans.

Colorado Springs is frequently popping up on lists of the top 10 cities to live in - for retirees, for healthiest residents, for quality of life, and a relatively low cost of living. The influx of people moving to our sunny, beautiful location (complete with access to high-quality healthcare) is changing the demographics of our community, and likely our church and the ministries we will need to think about in the future.

What do you hear when you talk to community leaders and ask them what your church is known for?

Progressive thinking
Theologically liberal viewpoint
Justice and peace, especially around homelessness
ONA

What do new people in the church say when asked what got them involved?

Many of the things we're known for in the community are what draw people to begin attending FCC - our progressive, more liberal, justice-oriented mindset (and actions), our Open and Affirming status, and our music programs as well. People have noted the warm welcome they've received, or the opportunity to dip their toe in through our Faith Formation classes and lectures and not feel rushed into "joining." In addition, we have seen an uptick in the number of families with younger children attending, even in this transition period, and they frequently share that they've been wanting to find a church that offers rich programming for their children's faith development, as well as something meaningful for the parents - like intellectual engagement around faith, or the opportunity to find a more like-minded community in a city that can feel more conservative.

REFERENCES

Name up to three people who have agreed to serve as phone and written references. Make sure they are not members of your church but are persons who know your church well enough to be helpful to candidates seeking more information. Request a letter from each reference in answer to the four prompts below. Attach the letters (up to three) as desired.

REFERENCE 1

Ann Steiner Lantz, M.Div.
Executive Director
Ecumenical Social Ministries
201 N. Weber Street
Colorado Springs, CO 80903
Tel: 719-228-6782 Email: ALantz@ecusocmin.org

FCC was a founding church partner of ESM, and we continue to work closely in serving the homeless community.

REFERENCE 2

Kimberley Sherwood
Founder & Lead Consultant
Third Sector Group
Tel: 719.651.2927 Email: kimberley@thirdsectorgroup.com
Kimberley has worked with FCC on several occasions to facilitate conversations and develop our strategic plans, vision, and mission statements.

REFERENCE 3

Rosemary Lytle
President
NAACP CO MT WY State-Area Conference
PO Box 15583
Colorado Springs, CO 80935
Tel: 719.233.0243 Email: stateconferencenaacp@gmail.com
FCC is a member of this NAACP chapter, and we have worked with Rosemary on a number of community projects.

CLOSING THOUGHTS

CLOSING PRAYER
STATEMENT OF CONSENT
CONFERENCE/ASSOCIATION VALIDATION

CLOSING PRAYER

Include here any prayer or dream for the minister you imagine journeying toward you... a poem, for example, or a Scripture passage or a piece of music that is meaningful to your Search Committee:

The Search Committee includes the following poem, written by Walter Rauschenbusch, who was a founder of the social gospel movement. We chose this as a reflection of the times we are in today, when the calling to serve as Jesus did is as great as when the social gospel movement arose in the late 1800s - as well as the need to be connected to God in our ministries. We acknowledge that the pronouns in this poem represent the age in which it was written - 1918 - and we had discussions about whether to make

changes so the language is as inclusive as the rest of this profile; in the end, we decided to leave the original wording alone, as an acknowledgment of the traditions we must embrace and wrestle with as we move forward.

The Little Gate to God (1918)

Walter Rauschenbusch 1861-1918

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
The world of men is made of jangling noises.
With God is a great silence.
But that silence is a melody
Sweet as the contentment of love,
Thrilling as a touch of flame.
When I enter into God,
All life has a meaning.
Without asking, I know;
My desires are even now fulfilled.
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road;
My joys are like the everlasting hills.
So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellowmen are not far off and forgotten,
But close and strangely dear.
Those whom I love have a mystic value;
They shine as if a light were glowing within them.
Even those who frown upon me and love me not,
Seem part of the great theme of good.
So it is when my soul steps through the postern gate
Into the presence of God.
Big Things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.
God is the substance of all revolution;
When I am in Him, I am in the Kingdom of God
And the fatherland of my soul.

STATEMENT OF CONSENT

The covenantal relationship between a church and those called by that church to serve as pastors and teachers and in other ministerial positions is strengthened when vital information is openly shared by covenantal partners. To that end, we attest that, to the best of our abilities, we have provided information in this profile that accurately represents our church. We have not knowingly withheld any information that would be helpful to candidates.

As the committee charged with the responsibility for identifying and recommending a suitable new minister for our church, we have been authorized to share the information herein with potential candidates. We understand that a candidate may wish to secure further knowledge, information, and opinions about our church. We encourage a candidate to do so, recognizing that an open exchange of relevant information builds the foundation for continuing and healthy relationships between calling bodies and persons seeking a ministry position.

- 1. Which individuals and groups in the church contributed to the contents of this Local Church Profile?** *(for example, church council or consistory, transition team, etc.)* The Lead Minister Search Committee put together the contents of this profile, after seeking input from: Church Council, church staff, committees, ministry teams, and individuals who participated in a series of group and one-on-one discussions with Search Committee members.
- 2. Additional comments for interpreting the profile:** The Search Committee has worked to capture both the consensus and the outlying viewpoints of our congregation, and to acknowledge many of our strengths and opportunities as well as some areas we need to work on. We hope this provides an effective window into our dynamic congregation, and whom we seek as our next lead minister.

Signed: FCUCC Colorado Springs Search Committee – March 14, 2017

Jan Johnson, Co-Chair
Jill Robinson, Co-Chair
Dave Babin
Jessica Gemm
Wil Green
Deidre Schoolcraft
Casey Scott
Sid Shelton
Polly Strovink

VALIDATION BY CONFERENCE/ASSOCIATION

The congregation is currently in good standing with the association / conference named.

Staff Comment: Yes

To the best of my knowledge, ministerial history information is complete.

Staff Comment: Yes

To the best of my knowledge, available church financial information is presented thoroughly.

Staff Comment: Yes

My signature below attests to the above three items.

Signature: Rev. Sue Artt
Name / Title: Conference Minister
Email: sue@rmcucc.org
Phone: 303.984.9118
Date: March 2017

This document is created through support to Our Church's Wider Mission (OCWM) and is only possible through the covenantal relationships of all settings of the United Church of Christ.

"Jesus answered them, 'Have faith in God!'" - Mark 11:22



Greetings:

First Congregational UCC is a strong fort of progressive followers of Christ in Colorado Springs, and a key partner of the NAACP State Conference as well as other community organizations. For many years, the congregation co-sponsored the NAACP Juneteenth Celebration of freedom at Acacia Park. Congregants would arrive with learning and creative materials for the children who attended -- young and not so young -- and by the end of the day faces would have been painted, songs sang, and art created. More than that, it was always genuinely about creating community. I remember when the African drummers arrived a bit late once and First Congo's Lead Minister, who just happened to have an African drum in the trunk of his car, took the duty. I think he felt it a privilege to lead the opening ceremonies. I thought it was beautiful -- and so First Congo.

Community connection is an area of strength, I believe, since the church's beginnings. But there's more. In so many ways, the church, no matter who the Lead Minister is, has that open and affirming banner high. I know that in a town like this one, where people in the LGBTQIA community have felt isolated, indeed there has always been an open door at First Congo.

Personally, after attending more on than off for the better part of several years, I know that the church has also tried mightily to make strides in connecting to the racial justice movement. It's an important cause in a place like the conservative Pikes Peak Region of Colorado and the church recognizes that. I know that one day, with the work it continues to do, it will meet, exceed, and replicate its own goals; it will be a beacon for how that looks, feels and WORKS in community.

February 24, 2017

Ms. Jill Robinson
Co-Chair Search Committee
First Congregational Church

Dear Jill,

Thank you for the opportunity to offer some perspective on First Congo to help inform potential candidates about this vibrant congregation.

I came to know the Church through an engagement to work with the Council to facilitate a strategic planning process. While many of my friends and neighbors attend church there, my first in-depth connection began in 2011. Now, I am one of FCC's biggest fans.

While no organization is perfect, and certainly there are areas of improvement, I am not in a position to offer much salient perspective in that vein. However, I will offer both a word of encouragement and advice to candidates and to the Church leadership, as well.

First, know that this Congregation is filled to the brim with love. Members come from all walks of life, are intelligent, passionate, and unabashedly outspoken. There is deep pride in the community's identity, and an even deeper commitment to live out the stated values expressed in FCC's strategic plan. People here care.

The strength of the ministry has been refined and polished through each iteration of growth and leadership change. It is based in acceptance and love; discernment and prayer. The open and affirming commitment held by the Congregation is a driving force behind how the Congregation creates positive change within the Church and in service throughout the community. These people respect and appreciate their pastors and depend on them for pastoral care and support.

This is a Church on the move. Know that. This is not a place for status quo, complacency, or business as usual. The Council is accustomed to working closely with the clergy leader to interpret mission, values, and vision in guiding the ministry and general work of the Church. FCC has invested time and energy to strengthen the Council's function and focus. The lay and clergy leaders at FCC have found ways to work together happily, disagree without explosion, and feel strong in their roles without the need to diminish one another.

While there is a solid governance and leadership structure in plan, it will benefit from fresh eyes and ears. However, tread gently at first; seek to understand before igniting change. This is an oasis of grace in our community!

With gratitude,



Kimberley Sherwood
Founder and Principal Consultant: Third Sector Group



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ANN STEINER LANTZ, EXECUTIVE DIRECTOR

ALANTZ@ECUSOCMIN.ORG

January 31, 2017

Prospective Candidates

First Congregational Church—Colorado Springs

Dear Prospective Candidates:

I am humbled by the request from First Congregational Church—UCC of Colorado Springs to write this letter of reference to prospective candidates for their open Lead Pastor position. The greater part of my experience with FCC-CS comes from my role as the Executive Director of Ecumenical Social Ministry (ESM), which is a role I assumed in July, 2015. FCC-CS is one of the eight founding churches of ESM. While some of the founding churches remain marginally involved in the organization, which serves those experiencing homelessness and the economically disadvantaged, FCC-CS remains one of the true “life-blood” churches of this ministry.

FCC-CS, as an institution, is a powerful force for justice and equality in Colorado Springs. FCC-CS individual members are actively involved in various causes throughout our community, advocating for those who are marginalized by our society. As an example, the members of the Mission Giving and Outreach Committee (MGO) learned of the need for a place for our community members who are experiencing homelessness to wash their clothes. In response, the MGO provided a cash grant for ESM to create a free laundromat. When we encountered unexpected construction problems the committee covered those extra expenses, as well. The ESM/FCC-CS “Spin Cycle” provides over 80 loads of clean clothes each week. The first woman to get her laundry done sat and cried as she folded her clean clothes. When I asked her what was wrong, she told me that it was the first time in two months that she had clean clothes. As one of the FCC-CS members said to me recently, “You know, it’s not just about the clean clothes—it’s about dignity!”

It’s difficult to know what FCC-CS has as areas of improvement because they do so much so well! Follow-up on first-time worship attenders is an area that could be improved. I also believe that as an alive and vital “downtown” church, FCC-CS could benefit from more public promotion of all the wonderful things they are doing. Most of what I hear about the church is more from word-of-mouth than it is from any organized publications or social media focus from the church.

At ESM we operate the largest and busiest food pantry in Colorado Springs. A few years back, FCC-CS decided that they could best support ESM by becoming “The Peanut Butter Church!” Every month we get a couple of shopping carts full of jars of peanut butter. Getting protein

FOUNDING CHURCHES

FIRST BAPTIST CHURCH • FIRST CHRISTIAN CHURCH • FIRST CONGREGATIONAL CHURCH
FIRST LUTHERAN CHURCH • FIRST PRESBYTERIAN CHURCH • FIRST UNITED METHODIST CHURCH
GRACE & ST. STEPHENS EPISCOPAL CHURCH • ST. MARY’S CATHOLIC CATHEDRAL

**UNITED CHURCH OF CHRIST
ELEVEN YEAR CHURCH PROFILE BASED ON DATA REPORTED IN UCC
YEARBOOKS**

Church#: 690170

Assoc: 684 Schedule: 0 First Congregational UCC Colorado Springs CO 80903

YEAR	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	CONFIRMATION	CONFESSION	TRANSFER OR REAFFIRM	DEATHS OR TRANS OUT	OTHER LOSSES	NET MEMBS ADDS-REMOVED
2005	729	345	391	14	3	67	8	0	76
2006	709	378	392	0	15	51	16	70	-20
2007	706	377	392	16	7	45	7	64	-3
2008	723	384	142	0	1	59	9	34	17
2009	703	368	237	15	0	36	14	57	-20
2010	708	365	292	0	1	37	23	9	6
2011	691	350	320	9	4	22	10	48	-23
2012	691	347	450	0	3	30	8	25	0
2013	710	354	283	11	3	54	12	37	19
2014	737	369	194	0	1	42	6	10	27
2015	704	388	445	10	0	32	8	67	-33

YEAR	CURRENT EXPENSES	CAPITAL PAYMENTS	BASIC SUPPORT	SPECIAL SUPPORT	TOTAL OCWM	OTHER GIFTS	WDR MISSION	BASIC SUPP% CURR LOCAL	TOTAL EXPEND	PLEDGES AND OFFERINGS
2005	\$488,856	\$343,936	\$36,000	\$55,634	\$91,634	\$36,391	\$128,025	7.36	\$960,817	\$963,531
2006	\$494,034	\$316,372	\$36,000	\$41,699	\$77,699	\$50,435	\$128,134	7.29	\$938,540	\$1,040,025
2007	\$589,911	\$0	\$53,000	\$17,342	\$70,342	\$43,060	\$113,402	8.98	\$703,313	\$952,636
2008	\$613,773	\$0	\$56,600	\$17,311	\$73,911	\$51,607	\$125,518	9.22	\$739,291	\$806,536
2009	\$632,905	\$0	\$48,741	\$19,775	\$68,516	\$73,087	\$141,603	7.70	\$774,508	\$841,434
2010	\$679,362	\$0	\$49,800	\$24,546	\$74,346	\$57,653	\$131,999	7.33	\$811,361	\$861,121
2011	\$728,178	\$13,252	\$43,227	\$17,753	\$60,980	\$44,552	\$105,532	5.94	\$846,962	\$1,171,375
2012	\$735,742	\$16,639	\$45,039	\$34,040	\$79,079	\$56,355	\$135,434	6.12	\$887,815	\$1,252,609
2013	\$768,605	\$38,028	\$43,848	\$19,398	\$63,246	\$53,007	\$116,253	5.70	\$922,886	\$1,167,751
2014	\$826,066	\$18,500	\$56,000	\$15,646	\$71,646	\$57,398	\$129,044	6.78	\$973,610	\$1,282,932
2015	\$885,572	\$41,836	\$65,878	\$22,953	\$88,831	\$71,059	\$159,890	7.44	\$1,087,298	\$1,048,925

% CHANGE	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	TOTAL ADDITIONS	TOTAL REMOVALS	CURR LOCAL EXPENSES	TOTAL OCWM	TOTAL EXPENDITURE
2010-2015	-0.56	6.30	52.40	10.53	134.38	30.35	19.48	34.01
2005-2015	-3.43	12.46	13.81	-50.00	837.50	81.15	-3.06	13.16

Please note: Zero values ("0" or "\$0") may reflect missing information in some years. Christian Education/Faith Formation refers to Church School Enrollment for all figures before 2007.

2016 Financial Statements (unaudited): General & MG&O Fund

2016 INCOME STATEMENT - GENERAL FUND			
Income:	2016 ACTUAL	2016 BUDGET	Better / Worse
Contributions	\$ 708,576	\$ 747,889	\$ (39,313)
Other Income	20,283	26,300	(6,017)
Interfund Transfers	115,822	162,867	(47,045)
TOTAL INCOME	844,681	937,056	(92,375)
Expense:	2016 ACTUAL	2016 BUDGET	Better / Worse
Personnel	605,945	661,325	55,380
Ministry Areas	51,933	73,400	21,467
Core Resources - Facilities	94,096	112,570	18,474
Core Resources - Financial	2,896	5,300	2,404
Core Resources - Human	5,088	6,250	1,162
General & Administrative	82,066	78,211	(3,855)
TOTAL EXPENSE	842,024	937,056	95,032
Net Revenue Over/(Under) Expense	\$ 2,657	---	\$ 2,657

2016 INCOME STATEMENT - MISSION GIVING & OUTREACH			
Income:	2016 ACTUAL	2016 BUDGET	Better / Worse
Contributions	\$ 135,210	\$ 147,857	\$ (12,647)
Other Income	5,080	4,500	580
Interfund Transfers	6,056	4,979	1,077
TOTAL INCOME	\$ 146,346	\$ 157,336	\$ (10,990)
Expense:	2016 ACTUAL	2016 BUDGET	Better / Worse
OCWM Basic Support to wider settings of the UCC	\$ 63,027	\$ 66,536	\$ 3,509
Local Community	57,000	70,800	13,800
IFHN Hosting Supplies & Special Event Support	1,153	---	(1,153)
Ecumenical Social Ministries & Special Event	19,824	10,000	(9,824)
Non-Local Community	3,000	2,500	(500)
Seminary Scholarships	4,500	4,000	(500)
CUE Seminaries Support	3,000	3,000	---
Miscellaneous (Amount to be allocated by MG&O)	---	500	500
TOTAL EXPENSE	\$ 151,504	\$ 157,336	\$ 5,832
Net Revenue Over/(Under) Expense	(5,158)	---	(5,158)

The QuickInsite Report

Prepared for: Local Church Ministries, UCC
Study area: 15 mile radius - 20 E Saint Vrain St Colorado Springs CO 80903

Base State: CO
Current Year Estimate: 2016
5 Year Projection: 2021
10 Year Projection: 2026
Date: 2/8/2017
Semi-Annual Projection: Fall

About the QuickInsite Report

The QuickInsite report is designed to provide a quick look at a geography defined by a user. It provides an initial impression of a study area through a set of 12 demographic variables, the top 10 Mosaic Segments and 5 Religious Beliefs and Practices derived from The Simmons National Consumer research data.

NOTE: Not all of the demographic variables available in the MI System are found in this report. The FullInsite or ExecutiveInsite Reports will give a more comprehensive view of an area's demographics and ViewPoint a fuller view of its beliefs and practices.

Two Sections

Two reports are provided on the following pages.

- The **Story View** Report presents 10 demographic indicators of your study area.
- The **ThemeView** Report presents greater detail about those 10 indicators but organized around themes.

For more information on interpreting the various data on this report, please refer to the Supporting Information on the final page.

THE STUDY AREA







