

# INTRODUCING THE NEW LOCAL CHURCH PROFILE



The new Local Church Profile is not just for congregations in search of a pastor. *All* congregations are encouraged to engage in its process of discovery every 3-5 years. The UCC Local Church Profile reflects valuable data, assesses ministry, clarifies change, and helps advance the calling of the congregation. Not just to be completed by a search committee – the more participation, the better!

Rachel Hackenberg

**UNITED CHURCH  
OF CHRIST**



# UNITED CHURCH OF CHRIST

## LOCAL CHURCH PROFILE

First Congregational Church of Berkeley United Church of Christ  
aka First Church Berkeley UCC  
Berkeley, California

Minister for Youth, Young Adults, and Emerging Ministries

Northern California Nevada Conference, Bay Association

March 30, 2022

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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)*

## INSTRUCTIONS

The new Local Church Profile supports the calling and discernment of United Church of Christ congregations with their current or future pastoral leadership.

For many congregations, the interim time between ministers is an intentional season that is guided in part by the preparation of a Local Church Profile. Using the Profile, the church can discover its data and express its story for the reliable discernment of a search committee and the beginning of a new pastorate. Searching ministers will want to see this document in its entirety.

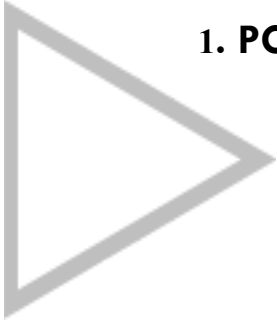
The interim season is not the only time in a church's life when it's valuable to give attention to explore a congregation's vocation. Three sections of the Local Church Profile – **WHO ARE WE NOW**, **WHO IS OUR NEIGHBOR**, and **WHO IS GOD CALLING US TO BECOME** – are meant to be updated every 3-5 years. Known together as the "Discovery Document," these three sections can be completed by a visioning group, a governing body, a transition team, or other group – not just the search committee – in order to draw forward the gifts and imaginative possibilities of a congregation. The church's engagement with the "Discovery Document" might not have the same sequence as the completed Local Church Profile that is read by candidates.

Some questions are easy to answer. Some are not so easy. Prompts are provided to stimulate narrative response if needed; these italicized prompts are merely examples from which to choose or to inspire your own. Efforts to answer the questions will prompt conversations and explorations and story-tellings and many prayers. As the Spirit moves throughout the process, congregations will shape a collective articulation of Christ's leading (**WHO IS GOD CALLING US TO BECOME**). This last question to be answered becomes the first section to be read by searching ministers in the Local Church Profile, and it is boldest and most actionable piece for faithful leadership into the future.

Your conference can provide materials referenced in the Local Church Profile, such as the 11-Year Report containing data as reported by your congregation annually to the UCC Data Hub, and MissionInsite reports containing demographic information on your community. More information on types of pastorate in the United Church of Christ can be found in the Call Agreement Workbook. Be sure to use the Call Agreement Workbook's Scope of Work to describe in this Local Church Profile the position being sought.

When it is time for ministerial search, the conference can counsel you on posting the Local Church Profile together with your public listing at UCC Ministry Opportunities (<http://oppsearch.ucc.org>).

The last page of the Local Church Profile contains a statement that parallels the consent statement signed by ministers in the UCC Ministerial Profile. In keeping with the covenantal relationship between a church and those it seeks to call, this statement encourages an open, honest exchange of information. On behalf of the United Church of Christ, and on the basis of the best knowledge available to them, your conference staff will validate your completed Local Church Profile when it is ready to be shared in relationship with prospective new leaders.



## 1. POSITION POSTING

- a. LISTING INFORMATION
- b. SCOPE OF WORK
- c. COMPENSATION & SUPPORT
- d. WHO IS GOD CALLING TO MINISTER WITH US?

### 1a. LISTING INFORMATION

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Church name: First Congregational Church of Berkeley UCC (aka FCCB, aka First Church Berkeley UCC)

Street address: 2330 Durant Ave, Berkeley CA 94704

Supplemental web links: <https://www.firstchurchberkeley.org/>

Additional ecumenical affiliations (*e.g. denominations, communions, fellowships*):

Conference: Northern California Nevada Conference UCC

Association: Bay Association

UCC Conference or Association Staff Contact Person (Name, Title, Phone, Email):

Davena Jones, Associate Conference Minister, [davena@ncnucucc.org](mailto:davena@ncnucucc.org), 510-247-8990

#### **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 living into our vision of radical inclusivity, welcoming a wide range of folx who encounter us IRL and online. We have been expanding our ways of “doing church” in recent years, including alternative forms of worship, hands-on service/advocacy opportunities, and robust online experiences. Our pastors, lay leaders, and congregation seek a partner in developing a church community that speaks clearly to this moment and culture, especially for the progressive area in which we live. We need someone who speaks the language of today's youth and young adults, and we are particularly interested in creating a safe space for those who are queer, trans, and BIPOC.

#### **Photographs:**



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



Exterior tower--sanctuary on the left, Loper Chapel on the right.



Easter Sunday 2019 (pre-pandemic! We're good at masking now!)





Pentecost “Lawn Church” outdoor service in May 2021--burned building in the background soon to be rebuilt!



Sunday worship at our Church Camp Weekend in September 2021

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

The Bay Area is an idealistic place--from tech entrepreneurs to teachers, urban farmers to community organizers, people describe their work in terms of its impact on improving the world we all love. Racially diverse, culturally and artistically vibrant, politically liberal, and surrounded by tremendous natural beauty, the Bay Area has all the hallmarks of a world-class city, but Berkeley still feels like a college town where you bump into neighbors as you run errands. Berkeley’s history as the birthplace of movements (free speech, disability rights) makes this an inspiring place to live. Plus, the outdoor adventures are unmatched for an urban area:

within just a few miles of the church, we can be surfing, paddling, sailing, hiking in wild places, camping, rock climbing, and more.

**Current size of membership: 340**

**Languages used in ministry (*other than English*):** very occasionally Spanish

**Position Title: Minister for Youth, Young Adults and Emerging Ministries**

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*):

**80% FTE, full benefits**

Does the total support package meet conference compensation guidelines?

**Yes**

## **1b. SCOPE OF WORK**

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

- **Worship leadership (most weeks) and preaching (once every 6 weeks)**
- **Youth programming (middle and senior high)**
- **College and young adult programming (ages 18-30)**
- **Pastoral Care, especially to youth & families**
- **Staff FamChY (committee for Families, Children, Youth)**
- **Emerging ministries: Lawn Church, big outdoor events, raves, protests, Alumni Reunion for youth groups, awesome things we haven't thought of yet that the Spirit will urge you to do**
- **Evangelism strategy and execution, in consultation with Lead Minister and Minister for Beloved Community**
- **Decolonizing/anti-racism/trans-and-queer inclusive work enlisting the whole church, in consultation with Lead Minister and Minister for Beloved Community**
- **Plan and execute offsites and retreats (Confirmation, youth, Work Camp, YA, TBD)**
- **Administer rites & sacraments, including weddings and funerals**
- **NCNC-UCC Conference work and National Setting work, as you feel called**

- Teaching ministry: stuff in your wheelhouse
- Continues to develop professionally and spiritually

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.)*

**Engaging, creative and self-differentiated**

## 1c. COMPENSATION AND SUPPORT

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**Salary Basis (from the Call Agreement Workbook, equal to Cash Salary plus Value of Parsonage/Housing Allowance):**

Benefits (*choose one*):

Salary begins at \$58,800 and takes into account conference guidelines (Salary includes Housing Allowance)

plus 7.65% FICA offset

plus 14% UCC Pension Contribution

plus UCC Life + Disability Insurance

plus Medical, Dental + Vision Insurance

\$3000 for professional expenses

4 weeks paid vacation, 2 weeks study leave, 12 sick days

**What is the expected living situation for your next minister (*e.g. parsonage, living nearby with a housing allowance, living elsewhere to commute as needed*)?**

Living nearby with a housing allowance. Housing is very expensive in the Bay Area, and our new minister will likely need to look for a shared situation if they are not partnered with a second earner. The further away they live from Berkeley, the more affordable the rents—but the longer the commute.

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

The Bay Area does have extensive public transportation options, but our new minister will need access to a car or engage ridesharing services for pastoral emergencies, shopping for church events, travel after hours, etc. Position comes with a travel budget that can cover mileage or (some) ridesharing.

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

Ministerial housing equity fund is available for relocation services reimbursement, no-interest loan for down payment on a home, and some other housing-related expenses.

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

Annual NCNC UCC clergy retreat, Annual Gathering, Bay Association Clergy Support Coordinator, active FB group. It is a very friendly and racially diverse conference with ample opportunities to build relationships.

Because of our proximity to Pacific School of Religion and Graduate Theological Union, there are extensive opportunities for local continuing education.

**If applicable, describe how your church will adopt part-time adjustments in the pastoral schedule to support a minister's bi-vocational employment:**

All three of our ministers will be 80% FTE, promoting equity and collegiality between us. We expect the minister in this position to continue to develop their professional life outside the church, just as Lead Minister and Minister of Beloved Community do, and we will support them in this endeavor.

**1d. WHO IS GOD CALLING TO MINISTER WITH US?**

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

We hope the person in this role will reach new generations of spiritual seekers in the diverse Bay Area, and pastor well the young people already among us. Our youth are 30% queer/trans/nonbinary. We have a diverse group of young adults, some transient, some more settled, who defy easy definition. There is a long history of experimentation with campus ministry (we are one block from UC Berkeley) and YA ministry, and we have an endowed fund to support new initiatives. There's a lot of freedom to experiment with evangelism in our setting, and for the most part, a high degree of tolerance for creativity in the congregation.

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

We are living in a post-Christian era, and NorCal is ahead of the curve in abandoning mainline/mainstream Christianity. At its best, progressive Christianity is fairly invisible where we are, at worst, lumped in together with right-wing fundamentalist Christianity. We hope our new minister will help us in making a different kind of Christianity more visible, relevant, attractive and compelling: a faith and community marked by kindness, radical inclusion, and

translation to a generation that has very little language for faith and, surprisingly, is also not always great at figuring out how to do community. There's a lot of loneliness, fragmentation and overwhelm where we live. Whether people (feel they) need Jesus or not, they definitely need intimacy and interdependence. The minister we seek will bring their ministry (and the congregation!) directly into the neighborhood so there are no barriers to belonging, real or perceived, in the community of Christ.

Conversely, there's a lot of human suffering where we live—see aforementioned fragmentation and loneliness, and add to that extreme income inequality, systemic racism even in a purportedly liberal environment, and more. We aim with our people and resources to reduce suffering and to change the systems and structures we live within to be more ethical, equitable and inclusive (starting with ourselves).

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

We need a leader who is culturally competent in queer identity, politics, and culture, and who approaches justice from an intersectional perspective. Our new pastor will need to be able to speak directly and compellingly to the queer, trans, young, and POC members of our congregation as well as those we haven't found yet. At the same time, to thrive in this role and in our church, they'll need to love accompanying and mentoring those in the congregation who are still working on decolonizing and busting binaries in their faith. We're all (or nearly all) queer-and trans-affirming and striving for anti-racism at First Church, but we're not all at the same point on that journey, and the ability to connect across that spectrum will be essential.

We would love to hire a young queer or trans POC so those languages are "native" to them. We believe we are a church in which a young queer or trans POC could have an enormous impact, while themselves continuing to grow and thrive in a healthy-ish church.

Only English is necessary for this position, but California is 50% Spanish-speaking, so Spanish would be a bonus. There are also many Asian people, including in our congregation, some of them first-generation or international students, primarily from China and Korea.

**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.**

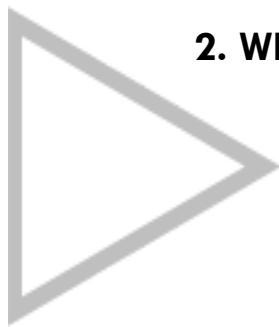
**Building Transformational Leadership Skills**, particularly “strategically creating the future of God’s church” and “working collaboratively with intercultural awareness and sensitivity”

**Working Together for Justice and Mercy**, particularly “practicing the radical hospitality of God” and “understand community context and navigating change with a community”

**Caring for All Creation**, particularly “providing hope and healing to a hurting world” and “maintaining a basic understanding of mental health and wellness”

**Engaging Sacred Stories and Traditions**, particularly “leading faith formation effectively across generations” and “bringing to life sacred stories and traditions”





## 2. WHO IS GOD CALLING US TO BECOME?

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” (Matthew 22:37 NRSV)

### Who is God calling you to become as a congregation?

Here is the Five Year Vision we passed unanimously in September 2019, after 6 months of extensive conversation, prayer, internal and communal reflection with engagement from the entire congregation (and a little bit of conflict that we worked through!). Despite—and actually because of—the pandemic, we have made significant strides toward making this vision reality, 2.5 years on.

We are a community that values radical inclusion and artful worship, where belonging is more important than belief, and joy is a guiding principle. We are a restorative sanctuary for the suffering and weary, a space for creative and contemplative ritual, and a hub for transformative moral action on the justice issues of our day.

Guided by these values, God calls us to:

- Grow in intimacy as the weird and wonderful Body of Christ
- Provide a diversity of open but distinctly Christian, creative and liberating worship forms to nourish the spiritual lives of the current community and reach new seekers
- Follow Jesus’s urging to minister to the “least of these” [Matthew 25] by addressing our region’s most visible and urgent human needs: ending homelessness in the East Bay, and its intersecting justice issues

#### Vision Elaboration:

- **Grow in intimacy as the weird and wonderful Body of Christ**

First Church fosters extravagant welcome, connection/community and compassion. We are called to grow in love with one another, a foundation for living out the teachings of Jesus in the wider world. To do so, we will facilitate small groups, intergenerational engagement, and community spiritual practices that will bond and bind us together.

- **Provide a diversity of open but distinctly Christian, creative and liberating worship forms to nourish the spiritual lives of the current community and reach new seekers**

Less than 3% of Berkeley identifies as mainline Protestant. That leaves many folks unaware of or uninitiated into the richness of our progressive Christian faith. The UCC Constitution affirms “the responsibility of the Church in each generation to make this faith its own in reality of worship.” We will experiment with new

forms of worship to go deeper on our own spiritual journeys, attract newcomers who may have been hurt or excluded by other Christian churches, and pique the interest of those who have never considered Christianity a viable option. The worship experiments may include, but not be limited to:

- + worship days and times outside of Sunday morning
- + virtual/digital worship and spiritual formation
- + lay-led and participatory worship experiences
- + outdoor worship
- + services geared toward multiple generations/learning styles
- + contemplative worship
- + cross-cultural worship, and
- + spiritual formation on retreat

- **Follow Jesus’s urging to minister to the “least of these” [Matthew 25] by addressing our region’s most visible and urgent human needs: ending homelessness in the East Bay, and its intersecting justice issues**

The suffering of homeless people is evident on our streets every day. Countless more suffer housing insecurity in less visible ways. We are moved by the teachings of Jesus to respond with love, compassion and generosity. We will join with the wider community (faith communities, non-profit organizations, and government agencies) to educate, advocate, and take action to prevent homelessness, to reduce the suffering it causes, and to restore individuals and families to safe, permanent, dignified shelter.

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

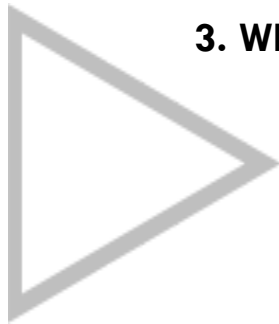
*For example, describe two experiments your congregation has initiated or engaged in the past year; what were the results and where do you see your next steps? Has your church had a multi-year strategic plan or vision statement; if so, where do you see that plan/vision taking you?*

Two major initiatives that have already emerged from passing the above Vision late in 2019 that directly respond to crises in our community:

We have had a great flowering of **virtual worship and digital spiritual formation**, coinciding with the pandemic: from kid-made lego Scripture videos to “daily digital divines” by anyone in the congregation to truly nourishing online worship ranging from epic Christmas and Easter livestreams with multiple creative pieces to intimate, heartfelt Zoom Blue Christmas or Ash Wednesday services, we are learning and growing so much. Even post-pandemic, we will continue with robust hybrid or totally virtual opportunities for spiritual growth and community.

In May 2020 we took the audacious step to pass a congregational resolution to build low-income **affordable housing** on our campus, providing our wider community with up to 50 units of

supportive low-income housing for the most vulnerable among us. This initiative is well underway, and we hope to have secured a MOU with a developer by Summer 2022.



### 3. WHO ARE WE NOW?

“You shall love your neighbor as yourself.” (Matthew 22:39 NRSV)

- a. CONGREGATIONAL REFLECTIONS
- b. 11-YEAR REPORT
- c. CONGREGATIONAL DEMOGRAPHICS
- d. PARTICIPATION AND STAFFING
- e. CHURCH FINANCES
- f. HISTORICAL INFORMATION

#### 3a. CONGREGATIONAL REFLECTIONS

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##### **Describe your congregation’s life of faith.**

*For example, what beliefs and commitments are stated in your congregation’s purpose statement or membership vows? How is God most often described in worship liturgy? In what ways would you describe the Holy Spirit in your midst?*

We are a big tent when it comes to faith: cradle UCCers, exevangelicals, current Catholics, people of multiple religious belonging (e.g. Christians who also have robust Buddhist, Sufi, Hindu, Jewish, Pagan or other spiritual practices and commitments), non-theists, even Atheists, Nones and Dones who adore Christmas Eve church.

We have historically been a very intellectual congregation and that is still a feature of our faith—lots of head here—but, growingly, there is less formality, more intimacy and a greater heart-approach to faith.

We have made public declarations of faith in the following ways and statements:

##### **Our Open and Affirming statement:**

We, as a diverse body of believers seeking to live in the light and image of God in Christ, do affirm:

- that every person has worth as a special and unique creation made in God’s image;
- that in the Spirit of love, openness, and inclusiveness we welcome persons of every sexual orientation, gender, gender identity, gender expression, race, nationality, ability and age to participate fully in all aspects of the Church’s life and ministry;
- that as agents of reconciliation and wholeness we embrace justice and seek to support all who suffer discrimination or who are disenfranchised from the religious community;

- that in light of the gospel we will continue to comprehend and appreciate more fully our differences and gifts;
- that through grace our love for God and neighbor may flourish.

This ONA statement was originally passed by vote of the Congregation on April 2, 1995. It was amended (April 19, 2015) to include the phrases “gender identity” (referring to one’s innermost core concept of self which can include male, female, a blend of both or neither, and many more) and “gender expression” (referring to the ways in which one expresses gender identity to others).

**Our WISE statement:**

Welcoming, Inclusive, Supportive, and Engaged (WISE) Congregation for Mental Health Statement

Affirming our faith in a God who loves and is embodied among all persons, and affirming our tradition as a welcoming congregation, First Congregational Church of Berkeley is a Welcoming, Inclusive, Supportive, and Engaged (WISE) Congregation for Mental Health.

- We welcome people with mental health challenges and those who love them.
- We include those with mental health challenges in the life, work, and leadership of the congregation.
- We support people with mental health challenges and those who love them.
- We engage with other organizations at the intersection of mental health and spirituality.

We care about the whole person: body, heart, mind, and soul, and we claim the deep and constant movement of God’s Holy Spirit seeking to bring us fullness of life. All are beloved by God, and when one has a mental health challenge, one has a right to be known in one’s fullness. Likewise, those among us with mental health challenges have gifts to offer our faith community, and the community is called to receive them.

(passed by vote of the Congregation on February 3, 2019)

**Our commitment to being a Sanctuary church:**

First Church Berkeley signed the National Sanctuary Movement Pledge and formally established itself as a Sanctuary Congregation (June 18, 2017). The National Sanctuary Pledge:

“We pledge to resist any policy proposals to target and deport millions of undocumented immigrants and discriminate against marginalized communities. We will open our congregations and communities as sanctuary spaces for those targeted by hate, and work alongside our friends, families and neighbors to ensure the dignity and human rights of all people.”

### **A Seeker's Statement**

Finding a home in God's wilderness, we seek to savor God and magnify the longings of Jesus. We dare to be uncertain. Practicing compassion and awakening conscience, we bear hope for a suffering world. In this Spirit, we honor one another in beloved community. Long Range Planning Committee, Fall 2003

and our **2019 Vision Statement** (see above), in which we declare that belonging is more important than belief.

**God is described** using all genders including She and They. For many folks in our pews, God is not personal, but a force or spirit. There is a strong love for the natural world among people in our church, and a primary name for God among us is Creator, with the understanding that we are co-creators with the God of all that is, and called to be radical stewards of the blessing of this Earth.

**The Holy Spirit is a** unifying, not a judging, spirit. We understand Her as a "strength beyond ourselves." She grants us wisdom, particularly when we gather to talk in healthy ways about what God is doing and longing for us. Wisdom emerges not from any one individual but from the plurality and collective We.

While many in the church have personal contemplative spiritual practices, and as a church we love Taize worship, have a weekly meditation and biweekly yoga class, etc, we have a strong emphasis on practical, actionable, self- and world-changing faith. We believe that to follow Jesus well is to make a real difference in the world and to keep evolving and maturing personally.

### **Describe several strengths or positive qualities of your congregation.**

We embody a wide variety of interests and orientations that can make community conversations challenging—and also very fruitful. We don't all look, think, feel the same—that's rough sometimes! And with capable leadership we have really learned how to navigate difference and conflict in a very healthy way.

We are a highly adaptive family system (not without some initial resistance), and it is rather beautiful how we have thrived through some very recent distressing times (a gutting church fire, the COVID pandemic, white supremacists marching near our church, the Trump presidency and the breakdown of democracy, to name a few).

We acknowledge our levels of privilege and are actively working on our fragility as we seek to embody and invite more equity in our community. We feel this is essential as a community that is majority white, majority straight and cis, majority college-educated and financially stable. We don't shy away from the tensions of difference and the challenges of true diversity as we welcome and center the voices of those on the margins (socioeconomic, race, age, gender/gender identity, those living with disabilities) in the process of trying to make our diversity real and good for everybody in the family system of the church, particularly those most vulnerable.

We love to laugh and are not afraid to cry. Many of us are willing to be silly in the name of community and happy healing, including participating in dance parties on the chancel.

There is a high degree of respect for the pulpit and worship leadership—including not just clergy and musicians but laity who offer spiritual testimonies or otherwise share their gifts. Worship is not a performance but truly to glorify God and heal ourselves. We are an appreciatively listening congregation.

With once-in-a-while gaps, we are also truly great at welcoming and engaging newcomers and making them feel at home.

We care—a LOT!—about justice, and work hard for it in many ways, from protests to letter writing to very generous fundraising for social justice issues to accompaniment of immigrant families and so much more.

**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?*

It is very varied, as befits a diverse church that is becoming ever more so. Sunday morning in-person worship, since the fire claimed our alternative worship space, is in the beautiful, slightly formal sanctuary that makes the mood a little more formal than we might be otherwise, but we also have a lot of playfulness and interaction during worship. We are a little bit institutional (our history is: highly educated professionals from UC Berkeley and its satellite

economies) but also constantly evolving—a juxtaposition of different generations and sensibilities. A healthy congregation doesn't have just one flavor...because that's what people's souls need.

We have worshiped in many spaces in the last 6 years: our formal sanctuary, our flexible parish hall until it burned down, young adult Open Chapel or Taize worship in our small chapel, diaspora church after the fire at our hosts Congregation Beth El (a reform Jewish synagogue); in the woods on retreat or on the edge of a cliff for Sunrise Service, on the beach, on members' porches and gardens during COVID, and our new favorite, the church lawn, where our neighbors can see us and get curious.

The vibe depends on where we are and what we need: worship is both dancing to disco on our church retreat in a eucalyptus forest, or singing Handel's Messiah on a formal chancel on Easter morning.

Preaching ranges from manuscript to extemporized to dialogue or group sermons involving local or nationally renowned artists, journalists and authors, and also important voices in the congregation. We don't subscribe very much to the "sage on the stage," and incorporate lots of storytelling. Preaching should provoke and challenge the right people at the right time, comfort as needed, be relevant and thoughtful and well-researched. It is a privilege, in this day and age, to have people's undivided attention for 10-30 minutes, and preachers must be mindful of this gift of attention. We are a deep blue church and very comfortable with political content as it relates to our spiritual life and growth, and the congregation expects their preacher to respond intellectually and emotionally to the news of the day.

Describe the educational program/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?*

Continuing education and faith formation is a very strong feature of our church's culture. We have adult learning hours nearly every Sunday after church throughout the year on a wide range of subjects. Recent guests/topics have included mutual aid, civil rights icon Ruby Sales, authors Kaya Oakes (The Defiant Middle) and Jenny Odell (How to Do Nothing), poetry writing for all, race in the Bible, queer/crip/disability theology, and much more. Nearly 30 church members signed up for a recent series led by a Catholic laywoman/church member in reading through the gospels.



We hold daylong retreats at Advent and Lent in which we pray with poetry, journal and engage in small group discussions. Even our virtual Afterparty has often become the locus for spiritual discussion, with prompts from the sermon.

We have two active youth groups (middle and high school) and until recently, a fairly traditional Sunday School program. However, we are discerning new directions for faith formation for our youngest, that will probably include supporting parents in stepping up to their role as their children's primary spiritual teachers, more intergenerational learning and worship, and engaging younger ones in Sunday worship with age-appropriate roles.

We love intergenerational programming and already do it quite well, particularly at our All Church Retreat, on high holy days, and more—but we want to do even better.

We have a long tradition as a teaching church, surrounded by many seminaries. As vocations in ministry change, with fewer people going into parish ministry, we have also sought to adapt and ignite vocations by fostering the leadership of young adults with our Emerging Leader program for both seminary students and unaffiliated young adults.

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?*

**We have six core ministries in the church:**

Worship & Spiritual Life (aka Deacons)

Stewardship, Finance & Administration

Care, Fellowship & Invitation

Adult Education

Families, Children & Youth

Justice & Service

Chairs of the 6 ministries attend a monthly Church Council meeting, where big decisions and discernment happen before moving to a congregational vote (as needed). The Moderator (1 year term) and Moderator-Elect are the senior lay leaders in the congregation, and often do high level planning with the Lead Pastor.

Other important decision-making bodies include: Church Staff (which includes several unpaid lay volunteers), Worship Team, Personnel Committee and Long Range Planning. Decisions are made pretty formally, without a lot of back-channeling. Our structures are big, slow-moving and sometimes unwieldy, but do allow for the congregation to have a significant say while also allowing leaders (both staff and lay) to see big new ideas to fruition.

Big decisions might start as a kernel of an idea in a ministry (or Long Range planning or staff/senior minister), then flow through Council, a discerning body (chairs of ministries, moderator, moderator-elect and staff), then to the whole congregation once it has been discerned/digested adequately (e.g. vision statement adoption, budget, calling a new pastor).

Big decisions are communicated through the Carillon newsletter and orally at worship. There are no secrets, but some things stay private until they have matured into a fully realized concept that is easy to communicate with little confusion (e.g. design of our new community building post-fire) to avoid anxiety, assumptions, and the gossip mill.

Anyone with a strong interest can start a ministry team (not a core ministry) as long as it fits with our overall mission and has support. In this way, new groups have emerged for Green Ministry, Sanctuary Ministry, Mental Health Ministry and more.

- When it comes to decision-making, how many hours are spent in meetings per month? TOO many :). It really depends on the season and what matters are before us, but this is a congregation that likes to deliberate. We tend to take a long time to work through big questions, but usually end up with unanimity or near-unanimity and a high degree of engagement.

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

**The church fire of 2016:** Our church burned down on a Friday afternoon. The church staff and several key members set everything in motion to 1) find a new home for Sunday worship within 2 days, 2) secure property, 3) communicate to our whole community and diaspora, and 4) start all the administration to be made whole from the fire.

**Pivoting to COVID virtual worship:**

The week of March 8, 2020, the worship team read the science, prayed and deliberated. We consulted with the full staff and with the Moderator and Moderator-Elect, and by Friday of that week, had a plan to pivot to virtual worship. The congregation was appreciative and supportive and more or less remained so regarding our decision-making around worship and COVID safety for the duration of the pandemic.

- 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/No]

**Yes: see attached org chart, Annual Report and Bylaws**

### 3b. 11-YEAR REPORT

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*(add here the 11-Year Report developed with the help of your conference staff, UCC Data Hub, and MissionInsite)*

### 3c. CONGREGATIONAL DEMOGRAPHICS

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Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members:	350	✓
Number of active non-members:	45	✓
Total of church participants (sum of the numbers above):	395	✓

Percentage of total participants who have been in the church:

		<i>Is this number an estimate? (check if yes)</i>
More than 10 years:	52%	✓
Less than 10, more than 5 years:	19%	✓

Less than 5 years:	29%	✓
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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? (check if yes)</i>
28	25	27	28	23	27	49	78	75	✓

Percentage of adults in various household types:

		<i>Is this number an estimate? (check if yes)</i>
Single adults under 35:	3%	✓
Households with minors:	27%	✓
Single adults age 35-65:	5%	✓
Joint households with no minors:	63%	✓
Single adults over 65:	8%	✓

Education level of adult participants by percentage:

		<i>Is this number an estimate? (check if yes)</i>
High school:	98%	✓
College:	75%	✓
Graduate School:	50%	✓
Specialty Training:	35%	✓
Other (please specify):		

Percentage of adults in various employment types:

		<i>Is this number an estimate? (check if yes)</i>
Adults who are employed:	50%	✓
Adults who are retired:	40%	✓
Adults who are not fully employed:	10%	✓

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

Primarily working white-collar professionals, retired people and students (mostly grad), but a range of careers: from builders to educators, and many social workers, therapists & people in the non-profit sector. Quite a few clergy, retired and/or working as chaplains or spiritual directors.

**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?**

We are primarily Anglo (~80%) with members who are African-American, Asian (Japanese, Chinese, Korean, Filipino, Thai, et alia), Latinx, Native American, biracial and multiracial. Panning across the congregation from oldest to youngest, we get radically more racially diverse. Our children/youth are about 40-50% POC/multiracial.

The East Bay, where we are situated, is extremely racially, culturally, and socioeconomically diverse—but also very socioeconomically stratified, with many working-class or extremely low-income people, some very wealthy people, and a number of working/retired professionals who are not wealthy but have benefited enormously from skyrocketing property values.

**Has your congregation recently had a conversation about welcoming diversity, or do you plan to hold one in the near future (perhaps using, for example, the Welcoming Diversity Inventory)? Please note the date. Comment after the exercise:**

We were not aware of this resource, but looking at it, it seems like something our congregation would be very receptive to working on.

**3d. PARTICIPATION AND STAFFING**

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

The volatility of the past 5 years—the fire, huge churns in leadership and COVID—makes it hard to nail these numbers down. But here’s a glimpse:

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: Monday Meditation, Adult Learning Hours, Yoga, Compassionate Communication, Friday Book Club, Motley Few, Mental Health Ministry, Green Team, Decker Fellowship Group, Parenting Circles and Parent Meetups, Neighborhood Potlucks/Captains	5-hundreds	Staff and lay leaders
Baptisms <i>(number last year)</i>	1 (COVID)	
Children's Groups or Classes: Sunday School classes, All Church Retreat, high holy days intergenerational worship	5-150	Director of Family Ministry, FamChY core ministry, Sunday school teachers and all staff
Christmas Eve and Easter Worship	Christmas Eve: 300, Easter online: 500	worship team and deacons
Church-wide Meals: non-COVID: every Sunday homemade soup at our Afterparty, Annual Meeting Feasting, Christmas Eve cookies, Fall Festival; Lawn Church dinners, Young Adult Open Chapel	hundreds	Care Fellowship and Invitation ministry, whole staff, various members
Choirs and Music Groups: Choir, Songs of the Soul youth choir, Gospel Choir, Ukulele Ensemble, Bell Choir	Dozens	Music director, all pastors, lay leaders
Church-based Bible Study: Progressive Christian Bible Study weekly	10-15	lay member

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: Monday Meditation, Adult Learning Hours, Yoga, Compassionate Communication, Friday Book Club, Motley Few, Mental Health Ministry, Green Team, Decker Fellowship Group, Parenting Circles and Parent Meetups, Neighborhood Potlucks/Captains	5-hundreds	Staff and lay leaders
every Sunday (1xmonth during worship, the other Sundays we host Chancel Communion after worship)	12-hundreds	pastors
Community Meals: Afterparty homemade soup every week, YEAH! homeless youth kitchen ministry, Second Sunday Sandwiches for unhoused neighbors	hundreds	Care Fellowship and Invitation, Justice and Service, Pastors, Lay leaders
Confirmation <i>(number confirmed last year)</i>	6	pastors
Drama or Dance Program: Scripture skits online and IRL	25	Director of Family Ministry, Worship Team, lay leaders
Funerals <i>(number last year)</i>	6	pastors, deacons
Intergenerational Groups	everything!	everyone!
Outdoor Worship: All Church Camping Retreat, Lawn Church, Easter Sunrise, Porch Church during COVID,	200	Worship team, staff, lay leaders, FamChY

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: Monday Meditation, Adult Learning Hours, Yoga, Compassionate Communication, Friday Book Club, Motley Few, Mental Health Ministry, Green Team, Decker Fellowship Group, Parenting Circles and Parent Meetups, Neighborhood Potlucks/Captains	5-hundreds	Staff and lay leaders
Prayer or Meditation Groups: Prayer Team, Monday Night Meditation	20	Lay leaders
Public Advocacy Work: Berkeley All Faith, Ministers attend City Council meetings occasionally, Justice and Service: Youth Spirit Artworks, ... Lenten East Bay UCC offering: Black Homeownership Reparations Fund, Ending Medical Debt; Street Protest, Letter Writing	5-hundreds	Pastors and Congregation at large
Retreats: Women's Retreat, Men's Retreat, Lent Retreat, Advent Retreat, Work Camp, Caz/All Church, Young Adult Retreat, Confirmation Retreat, Leadership Retreat, Healthy Congregations, Workshop/Mediation skills training, Staff Retreats annually	depends	Pastors, FamChY, Congregation at Large
Theology or Bible Programs in the Community: Ann Naffziger's		



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: Monday Meditation, Adult Learning Hours, Yoga, Compassionate Communication, Friday Book Club, Motley Few, Mental Health Ministry, Green Team, Decker Fellowship Group, Parenting Circles and Parent Meetups, Neighborhood Potlucks/Captains	5-hundreds	Staff and lay leaders
Gospels series, Disability Theology Series with Miriam Spies, Riana Shaw Robinson and Marvin K White public theologians in residence, Art Meets Life guest speakers Jenny Odell, Ruby Sales and Kaya Oakes		
Weddings <i>(number last year)</i>	1	
Worship services: 10am Sunday, Sunday evening Taize, Young Adult worship, Lawn Church, seasonal special worships		
Young Adult Groups or Classes: youth adult-specific worship, retreats, picnics, game nights, meals, book clubs...it's always evolving and we have dedicated funding for it	2-80	

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: Monday Meditation, Adult Learning Hours, Yoga, Compassionate Communication, Friday Book Club, Motley Few, Mental Health Ministry, Green Team, Decker Fellowship Group, Parenting Circles and Parent Meetups, Neighborhood Potlucks/Captains	5-hundreds	Staff and lay leaders
Youth Groups or Classes: YES (Youth Every Sunday) middle school youth group, Winthrop high school youth group, youth choir, high school work camp, Confirmation	4-25	Staff and lay leaders
Other		

Additional comments:

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- or Four-Way Covenant? <i>(3 or 4 or No)</i>	Ministry Setting	Type of Ministry Role	Retired? <i>(Y or N)</i>
Cindy Au	Four-Way	Chaplaincy	worship support	N
Molly Baskette	Three-Way	Church	Lead Minister	N

Kelly Colwell	Three-Way	Church	Associate Minister	N
Nancy DeNero	No	Retired	Deacon/communion celebrant	Y
Sophia DeWitt	No	Nonprofit	worship support	N
Susan Hendershot	No	Nonprofit		N
Judy Huston	No	Retired	Pastoral Care/communion celebrant	Y
Christina Hutchins	No	Teaching	Adult education	N
Diane Johnson	No	Nonprofit	long range planning	N
Sheryl Johnson	No	Ministry	youth programming	N
Laura Leaverton	No	left ministry	family ministry	N
Nancy McKay	No	spiritual director	Communion celebrant	Y
Nicole Naffaa	No	seminary	Retreat support	N
Phil Porter	No	nonprofit		N
Robert Russell	Four-Way	Graduate Theological Union	Founder/Director of the Center for Theology & Natural Sciences	N
Charlotte Russell	No	retired	Mental Health Ministry/Communion celebrant	Y
Don Stahlhut	No	retired		Y
Larry Titus	Four-Way	Hospital	Chaplain	N
Kathryn Titus	No	retired		Y

Willem VandeKamp	No	retired	Prayer team coordinator; Adult Ed ministry	Y
Diane Weible	Four-Way	Northern California Nevada Conference of the UCC	Conference minister	N

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: **see above**

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
Lead Minister	yes	80% FTE	congregation/Personnel Committee	6 years
Minister for Beloved Community	no	80% FTE	Lead Minister	1.5 years
Business Manager	no	100% FTE	Minister for BC	4 years
Congregational Care Program Manager	no	100% FTE	Minister for BC	13 years
<u>Music Director</u>	<u>no</u>	<u>100% FTE</u>	<u>BC</u>	<u>13 years</u>
<u>Facilities Director</u>	<u>no</u>	<u>80% FTE</u>	<u>Lead Minister</u>	<u>8 years</u>
<u>Caretaker</u>	<u>no</u>	<u>50% FTE</u>	<u>Biz Manager</u>	<u>25 years</u>
<u>Organist</u>	<u>no</u>	<u>75% FTE</u>	<u>Biz Manager</u>	<u>24 years</u>
<u>Musician</u>	<u>no</u>	<u>30% FTE</u>	<u>MD</u>	<u>9 years</u>
<u>Admin Assistant</u>	<u>no</u>	<u>12% FTE</u>	<u>MD</u>	<u>9 years</u>
<u>Volunteers:</u>	<u>no</u>	<u>25% FTE</u>	<u>Biz Manager</u>	<u>6 months</u>

New Member Coordinator: 25 years Parish Nurse: 10 years AV Team: 3 years				
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**REFLECTION**

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

While we don’t “match” our neighborhood/region demographically, we believe our current congregation and the culture of our church reflect the changing, disruptive, adaptive nature of the church and the world in the early 21st century—and that, more than many religious communities, we are increasingly diverse and attentive to those on the margins. We are in a very dynamic, fluid moment—still becoming, with deepening awareness of how God wants us to grow, individually and together.

**3e. CHURCH FINANCES**

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

Source	Amount
Annual Offerings and Pledged Giving	\$604,212
Endowment Proceeds ( <i>as permitted within spending policy, such as a cap of typically 4.5%-5% on total return</i> )	\$84,232
Endowment Draw ( <i>beyond what is permitted by spending policy, “drawing down the principal”</i> )	\$0
Fundraising Events	\$0

Gifts Designated for a Specific Purpose (Charitable)	\$104,180
Grants	\$0
Rentals of Church Building	\$284,868
Rentals of Church Parsonage	\$0
Support from Related Organizations (e.g. Women's Group)	\$0
Transfers from Special Accounts	\$0
Other (specify): Our Church's Wider Mission	\$60,425
Other (specify):	\$
<b>TOTAL</b>	<b>\$1,137,917</b>

Current annual expenses (dollars budgeted for most recent fiscal year): \$1,173,482

*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.*

**See link to the 2021 Annual Report**

Considering total budgeted expenses for the year, compare total ministerial support. What is the percentage? **25%**

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? *(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? *(recommended 10%)*

**OCWM is included in our annual operating budget at 10% of Commitments (aka pledges).**

What is the church’s current indebtedness?

Total amount of loan debt: \$0

Reason for debt: n/a

Are capital and other payments current? n/a

**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.**

Our program building (offices, Sunday school, kitchen, large assembly, small assembly, library, archives, etc) was destroyed by fire in 2016. In the summer of 2022 we will demolish it and begin building our new, smaller, more efficient community center, which will take about a year to complete. The budget for the project is approximately \$10m, which will draw primarily on insurance funds and a small building campaign. It will have lovely outdoor space including a sheltered terrace and labyrinth for indoor/outdoor programming and worship.

We are also engaged in a multi-year process to build an affordable housing development on the north end of our campus (approximately 50 units of very low-income housing), which is 1 block from the UC Berkeley campus.

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

Year(s)	Purpose	Goal	Result	Impact
n/a		\$	\$	
		\$	\$	

If a capital campaign is underway or anticipated, describe:

Year(s)	Purpose	Goal	Result	Impact
<b>2022</b>	<b>Community Building</b>	<b>\$TBD</b>	\$	
		\$	\$	

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

Does your church have an endowment? Yes

What is the market value of the assets? \$4,160,822

Are funds drawn as needed, regularly, or under certain circumstances? There is an annual 5% draw based on an average of the past 12 quarters ending balances.

What is the percentage rate of draw (last year, compared to 5 years ago)? It has stayed at 5% annually.

Describe draw on endowment, if any, to meet operating budget expenses for the most recent year and the past five years: This draw has been the same for the past 5 years: In January, when the reports for Dec. 31st are received from the United Church Foundation, the draw is calculated based on 5% of the ending balances for the last 12 quarters. The Endowment Committee set this up so as to smooth out possible annual market fluctuations. Looking at the annual report, the endowment has supported the operating budget with approximately \$70,000 (in 2020 when we didn't use approximately \$20,000 as the pandemic greatly decreased our expenses while donations remained strong) to \$100,000. There's a breakdown in the Annual Report on the Operating Budget for years 2017 through 2022.

At the current rate of draw, how long might the endowment last? In theory, indefinitely as we do not draw in excess of the interest/dividend earnings.

Please comment on the above calculations or estimates:

#### Other Assets

Reserves (savings): \$557,000 of which only \$150,000 is available for the Operating Budget and the balance is for various designated funds i.e.: Activity Funds, Justice + Service Funds and Designated Gifts Funds

Investments (other than endowment): \$8,485,970 designated for our new Community Building

Does your church have a parsonage? No

Fair market rental value of the parsonage:



How is the parsonage used?

Street / City / State / Zip:

Finished square footage:

Number of Bedrooms, Number of Bathrooms:

Assessed real estate value:

Available for minister residence: Y/N

Expected minister residence: Y/N

Condition of structure, systems and appliances

Entity in the church responsible for review and needed repairs

Describe all buildings owned by the church: Brick facade Sanctuary, Chapel, 3 story building rented to a middle school and a separate 2 story house that's being used for office space since our administrative building is being rebuilt after a fire.

Describe non-owned buildings or space used or rented by the church: None

Which spaces are accessible to wheelchairs? (*worship space, pulpit, fellowship space, facilities, etc.*) Worship and pulpit as well as the Chapel, the main floor and top floor of the middle school and the first floor of the 2 story house that's used for office space.

**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 church's financial culture is fairly conservative (we spend a lot of time on the budgeting process, are loathe to spend endowment funds, and are only comfortable recommending balanced budgets), but at the same time there is a desire to staff for the future and spend appropriately for growth. These two dynamics sometimes create friction! But we always end up in a healthy place. [e.g. we always seem to find money to staff the new position we want, or fund a new exploratory ministry or event; we also have dedicated endowed funds for evangelism and young adult ministry]

We are a generous congregation but we are under-generating funds to sustain our church for the long haul (e.g. the pledge of the new young family with two working parents does not match dollar-for-dollar the pledge of the 93-year-old who is giving in the low five figures when they die). We are leaning into having more explicit and meaningful conversations about money, values and what it means to be stakeholders—spiritual and financial—in our community.

We are managing a large physical campus in a very expensive urban area, which comes with its own challenges around ongoing maintenance and future-proofing, balancing needs of the congregation with a desire to maximize rental income.

### **3f. HISTORICAL INFORMATION**

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**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.**

It seems like the 3 most important things in the history of our church \*have\* happened in the last 10 years! But going further back for now:

We are a 150-year-old church (old by California standards) intentionally planted just south of the University of California, Berkeley to serve the students, faculty and staff. We also have a historical relationship with Pacific School of Religion, which dates to 1866. Both the traditional intellectual milieu and the protest culture and free speech movements of UC Berkeley have shaped the church's culture and identity, and are significant features of our life together now. One day we might be listening to a scholarly lecture, the next day protesting en masse in the streets.

The durability of our community through all kinds of upheaval (from earthquake to fire to conflict and polarization) speaks to our staying power. Crisis generally makes us more creative: two weeks after the Charlottesville Unite the Right rally, when white supremacists came to Berkeley to stake a claim, we showed up with an interfaith group 600 people strong that first prayed and sang in our church before marching downtown, including a new 40-person protest choir called Choral Majority led by our music director.

We are both proud of and reflective upon our role during World War II when Japanese-American neighbors were moved into internment camps: we provided safe, dignified space for them during their transfer, cared for their children, and in some cases took responsibility to take care of their homes and businesses while they were incarcerated.

Originally led by Frances Townes, who was a singular figure in the Berkeley community and our church, we have for decades prioritized ministry to unhoused people and the building of affordable housing.

**The most significant events in the last ten years are:**

**COVID:** how it spurred us to adapt, become more adept at virtual spiritual formation, caring for each other in hyperlocal groups, finding our resilience through traumatic times, becoming deeply creative, and more accessible across disciplines

**The Church Fire of 2016:** which led to deep dreaming, then conflict, then working through conflict, then culture shifting, then finally embracing and making actionable those dreams (and demonstrated our high tolerance for process and endless PowerPoint presentations :)

A leader wrote, “This traumatic event had the immediate impact of drawing us closer together. It also showed that we are truly a family in ways that are not always positive. When it came to “what do we do with our damaged property?,” there was discord. However, I now believe the discord also provided us an opportunity to grow as we learned and practiced ways in which to express our feelings in a safe environment.”

**Pastoral and staff transitions:** Our senior minister of 23 years (and the first woman in the role), Pat DeJong, left her role in 2015, and Molly Baskette came on board one year later; subsequent years saw a serious but very careful & intentional downsizing of the staff to meet our future needs and budget, primarily through attrition and reorganization with little to no conflict.

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

The church fire made us all more resilient, as we lived into our mantra that the church is the building and not the people. We took that experience of displacement and adaptation and applied it to churching through a global pandemic. We moved online. We made our church “smaller” by instituting neighborhood cohorts and checking in with each other’s spiritual and physical needs more vigorously. We pivoted back to in-person worship while keeping the intimacy and accessibility of online worship, where about half of our community remained, then pivoted back to virtual during omicron, and back to hybrid again. We are getting good at pivoting without getting whiplash, and indeed, finding joy, warmth and things to laugh about through these constant disruptions and changes.

**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? Describe an occasion when your church experienced conflict without*

*being able to resolve it well. Does your church have policies, protocols or structures for dealing with conflict?)*

The church fire of 2016 brought a lot of creativity, excitement, anxiety and grief to the fore. What would we do with this remarkable piece of real estate in downtown Berkeley? We'd built affordable housing in the past, offsite. Could we do it again, on our own campus? With our program building gone, what kind of spaces would we need to build out to future-proof our church? How was the insurance money shaking out, and how big could we dream?

Our long process to reimagine and rebuild involved some lawsuits with multiple parties, deeply contentious church meetings, and constant iterating as competing needs, interests and budgets came into focus. The simmering (and occasionally explosive) meetings made it clear that we were dealing with other unresolved grief unrelated to the fire, but connected to it in a way because of all the "fires" that were threatening the stability and status quo of people's beloved church home.

With significant training and guidance from the Lombard Mennonite Peace Center, we were able to navigate a path through these decisions and directions. Several of our lay and clergy went to LMPC's Mediation Skills Training Institute; 30 of our leaders took the one-day Healthy Congregations workshop, and our lead pastor and moderator were coached by LMPC directly. We held a number of structured Listening Circles (which LMPC taught us how to do) to process old griefs and new content. At the same time, many of us were actively learning about and practicing NVC/compassionate communication, a way of speaking and listening with deep credibility, in retreats and small groups.

With an avalanche of growth, patience, compassion, boundary-setting, self-differentiation and grace from healthy church leaders, we have come through that difficult time. Construction begins on our under-budget new building this summer. 93% of the congregation voted to build affordable housing on the other end of the campus. A few members left the church, and took their financial support with them, but their departures were acknowledged with generosity and care rather than anxiety. Giving has remained steady through this time.

The skills of those self-differentiated leaders and compassionate communicators, who all remain with the church, persist, and those leaders are available to help people work through 1:1 conflict between lay members/clergy or staff. Over time we have introduced

the language of family systems into the culture and leadership of the church so it is more intuitive and organic to us. This helps us navigate and move through new waves of anxiety as life just keeps throwing more and more at us!

Now when conflict brews we have ways to discern a direction: deal with it privately, 1:1 or in a small group, using mediation skills? Take it to Council? Or make it a community-wide listening circle, using family systems theory and compassionate communication (NVC) at every level? The general feeling amongst us is that conflict is endemic; it will keep coming up, but we have skills to move through it.

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

Staff member's name	Years of service	UCC Standing (Y/N)
Rev. Patricia de Jong, Senior Minister	1994-2015	Y
Rev. William Gregory, Senior Minister	1984-1992	Y
Rev. Rachel Bauman, Minister of Community Life	2012-2018	Y
Rev. Adam Blons, Minister of Family Life/Community Life	2001-2011	Y
Rev. David Parks-Ramage, Minister of Community Life	1998-2001	Y
Rev. Phil Porter, Minister of Art & Communication	1997-2019	Y
Rev. Kit Novotny, Associate Minister/Young Adult Minister	2015-2021	Y
Rev. Shelly Dieterle, Young Adult/Campus Minister	2006-2014	Y
Rev. Charlotte Russell, Minister of Calling & Visitation	1998-2015	Y
Rev. Roberta Cook, Associate Minister	1984-1993	Y

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

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

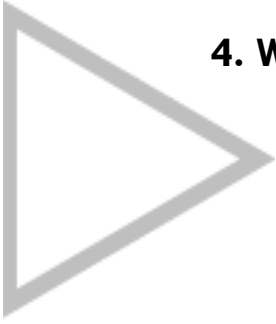
**Ask Us** (privately: music director before Derek)

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**



## 4. WHO IS OUR NEIGHBOR?

“You shall love your neighbor as yourself.” (Matthew 22:39 NRSV)

- a. COMMUNITY VISION
- b. MISSION InSite

### 4a. COMMUNITY VISION

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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?*

Since the fire in 2016 we have begun designating all of the weekly offering to an outside group or agency. This has resulted in about a 700% increase in plate offering giving. Here are just a few of the organizations we support, with whom we also have a sweat equity relationship:

- Lots of local orgs, primarily Youth Spirit Artworks (youth homelessness), Berkeley Food and Housing Project (food insecurity and housing), East Bay Sanctuary (refugee and immigration support), BOSS (homelessness)
- Interfaith Movement for Human Integrity (immigration)
- Bethlehem Lutheran Church New Orleans (affordable housing project)
- Casa San Jose orphanage (Colima, MX)
- Ethiopian Village schools project

Every week, our neighbors including students and unhoused people are invited to share in a hot homemade meal at our Afterparty. Every month we make dozens of bag lunches and hand them out to our unhoused neighbors wherever we find them. Twice a year during our regular worship time we have “service as worship” in which we do hands-on service projects. Multiple times a year we do service projects locally such as beach cleanups, food bank shifts, tree planting or tiny house village building. Annually, our high school youth group goes on a work camp week-long trip. On Christmas Eve, we hold one of our worship services outdoors with a hot meal, gift bags for unhoused folks and a special emphasis on the reality that Jesus was born homeless.

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

We take seriously our role as a larger church within the conference and the UCC, and have a strong contingent at the NCNC UCC Annual Gathering. We have close connections with other UCC churches in the Bay Association and delegates who enjoy attending ecclesiastical councils, ordinations, and regular meetings. On Good Friday we hold an East Bay UCC multi-church gathering, and have joint concerts and fundraisers for disaster relief and issues of other local concern with other UCC churches. Our lead pastor is regularly involved in UCC-wide initiatives, particularly through Stillspeaking Devotional writer’s group.

**Many local churches love to tell the story of what they are doing in the community to transform lives. Some have identified certain aspects of their witness into the wider community using language shared with other UCC congregations. (Find more information as desired at [ucc.org](http://ucc.org).) Check any statements below that apply to your UCC faith community.**

- |  |   |
|--|---|
| <input type="checkbox"/> ? Accessible to All (A2A)         | <input type="checkbox"/> Just Peace                                     |
| <input type="checkbox"/> Creation Justice                  | <input type="checkbox"/> Global Mission Church                          |
| <input type="checkbox"/> Economic Justice                  | <input checked="" type="checkbox"/> Open and Affirming (ONA)            |
| <input type="checkbox"/> Faithful and Welcoming            | <input checked="" type="checkbox"/> WISE Congregation for Mental Health |
| <input type="checkbox"/> God Is Still Speaking (GISS)      | <input type="checkbox"/> Other UCC designations:                        |
| <input type="checkbox"/> Border and Immigrant Justice      | <input type="checkbox"/> Designations from other denominations          |
| <input type="checkbox"/> Inter-cultural/Multi-racial (I’M) | <input type="checkbox"/> 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?**

Regarding any of the processes/cultures/statements above—or any other cultural shift, we want to acknowledge that we are never done learning, and recognize this as part of our spiritual growth. We only take on commitments we are willing to say we will keep learning about.

Being ONA is core to our self-understanding. Our standard worship welcome begins “welcome to you if you are young or old or a little bit of each, queer or straight or a little bit of each... Welcome wherever you are in God’s glorious universe of gender.” We’ve been ONA since 1995 and despite all the work we have done (pronouns on nametags, bathroom accessibility, learning hours, public protest and allyship), centering voices and leadership, we are always seeking to do better: acknowledge and heal harm, become less fragile in learning and



leveling up, understanding our blind spots and growth edges. We are a predominantly cis/het church but one that seeks to embrace and include the many queer folks among us without tokenizing or condescending.

Being WISE is also core to our self-understanding. We acknowledge that mental health is key to spiritual health, and that we all exist somewhere on the spectrum of mental illness-wellness. 100 of us have been trained as Mental Health Companions. Mental health is something we talk and pray about in many contexts, and continually, destigmatizing it at every layer.

We are not yet officially A2A because our very active disability ministry has prioritized going above and beyond the minimum expected of such a church and has not yet done the requisite paperwork.

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

Our lead pastor has begun convening a new interfaith community for public action and witness: the Berkeley All Faith Coalition. We work closely with Interfaith Movement for Human Integrity as a Sanctuary church supporting newly arrived refugees and immigrants in the detention process. As previously mentioned, we band together in times of protest with other local faith communities throughout the East Bay. We have a sister church in New Orleans: Bethlehem Lutheran Church, and a nascent relationship with the Catholic Casa San Jose orphanage in Colima, Mexico. Interfaith education and experiences have been a regular part of our Confirmation program for high school youth.

**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.**

Our 5-year vision was created and adopted by a broad coalition within the church. 150 participated actively in the process, and we lift up that vision periodically in our life together: in committee planning sessions and retreats, in worship and preaching. It is understood that every instrumentality/arm of the church is responsible for living into this vision.

**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?**

Community ministry is written into the job descriptions of all 3 pastors: time and money for professional development, community engagement, denominational gatherings and other extra-church commitments (like writing for the Stillspeaking Devotional Writers or participating in the Pension Boards CREDO program for new clergy), plus planning for and funding 15 weeks of sabbatical every 5 years.

#### **4b. MISSION InSite**

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

In Berkeley specifically, the population is growing slowly, with more adult-only households and fewer families with young children moving in. The racial/ethnic makeup is staying fairly constant at 54% white, 20% Asian, 11% Latinx, 9% African American, 6% Pacific Islander/Indigenous/Other. Compared to the rest of the state, Berkeley has a much higher percentage of white collar workers over blue collar workers, and the average adult has a higher level of formal education.

Surrounding areas in the East Bay look quite different (more Latinx/African American, wider socioeconomic range, less formal education), but have fairly similar trends.

People surveyed by MissionInsite cited the following things as "very important": opportunities to develop personal relationships, warm and friendly encounters, opportunities for volunteering in the community, cultural programs, family-oriented activities, involvement in social causes, celebration of sacraments, and spiritual formation for children.

**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?**

We skew whiter and older than the surrounding neighborhood, which is primarily undergraduate and graduate students and others connected to UC Berkeley. We skew whiter, older and perhaps

more formally educated than most of the neighborhoods beyond our immediate neighborhood, but are not radically out of step with our wider area.

**How are the demographics of the community currently shaping ministry, or not?**

We are interested in engaging with our neighbors, and we foster open communication between our congregation and our immediate neighborhood. We were originally chartered to support UC Berkeley and affiliates and still consider that a primary mission. Historically, our campus ministry has not been for the sole purpose of expanding our membership, but to provide a place where the community could see the face of Christ and experience Christ's hospitality.

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

"They have a strong passion for social justice, particularly the homeless. They are warm, open, and offer radical welcome, and their beautiful sacred space is very inviting. They love all kinds of music!"

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

"It's recognizable as church, but not rigid. I love that it's fun, experimental, experiential."

"I really like how things in worship service feel really authentic and also contained. Connected to tradition but not stuck."

"People are truly welcoming and friendly."

"It's a safe enough space to be with my whole self—coming out, with my questions, healing from past church wounds."

"I love the intergenerational aspects—kids finding chosen grandparents and others—people from all walks of life."

"Our church is a thinking church."

"We are more than the sum of our parts—finding purpose together."





## 5. REFERENCES

Name up to three people who have agreed to serve as phone and written references. Advise the three references: “The contact information you provide may be shared publicly. Please use contact information that you feel comfortable giving to candidates so they can reach you with their questions.”

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

**Rev. Casey Martinez-Tinnin / Pastor / Local Pastor**

**209-275-3242 / [pastor@loomisucc.org](mailto:pastor@loomisucc.org) / Enneagram Facilitator**

I am a huge fan of First Church Berkeley. I love their desire to reach out to young adults and to do justice in their community. First Church in my view strikes the balance between holding what is traditional while also casting a new and beautiful vision for what a beloved community looks like. Most of my experience with this vibrant and healthy community has been with its leadership team and young adult ministry. I have found that their pastors and their staff deeply care about the faith formation of this community, and the importance of walking in the way of Jesus in modern times.

This community is thriving, and is vibrant. They have endured a lot over the past few years, and I know that in their recent history due to a fire they have endured hard conversations about who

they want to be in the future. Like any community when we experience grief together it has the potential to draw us closer, but in re-visioning and planning for the future there can also become moments of tension and stress. I believe First Church has had strong and steady leaders guide them, and the conversations continue.

In teaching the Enneagram to both the young adults and the leadership team I feel as though I have gained a glimpse into the heart of this community. They are kind, they are warm, they value humor, and are committed to thinking for themselves. This community has a deep sense of justice, and a longing to build the beloved community in a way that welcomes all. The congregation I serve is about an hour and a half away from Berkeley, and just last week I was at a gathering of people who have walked away from church and Christianity. At this event I met a young Transwoman who testified that if it wasn't for First Church Berkeley she would be done with Christianity. She spoke about how her and a group of transwomen found themselves all sitting together on Sundays and how they were so inspired by the messages and the liturgy that it lead them to want to create their own beloved community centered around faith, dance, and queerness. I do not think that there is any bigger compliment than to have a member of our church say, "I must model what I have learned." Even in my own church I have people who say, "when we grow up I hope we look like First Church Berkeley."

In these days when being a Christian can be so embarrassing due to those who label themselves as Christian but live differently, First Church continues to make being a faithful person attractive. It is because they live boldly, faithfully, and with lots of humor that so many are drawn to their great work. I would highly recommend that anyone who is interested in the courageous and faithful work of building Gods reign of justice here and now should consider applying. If you have any questions please do not hesitate to reach out.

Peace,

Pastor Casey Martinez-Tinnin

## REFERENCE 2

**Marvin K White / Minister of Celebration / Glide Memorial Church, San Francisco  
Friend of the church and former Public Theologian in Residence**

510-798-7049 / mwhite@glide.org / Former FCCB Public Theologian in Residence, UCC  
Member in Discernment, COM-B Member

### **Describe some areas of strength in this church's ministry.**

FCCB creates a true intergenerational church. More than just mixing young people and elders, there is education, wisdom, training, thought partnership and genuine concern for individual and collective growth. The pastors and leaders design sermons, liturgies, classes, and groups that meet people of all ages, where they are in their Christian development. From social and racial justice understanding, to service to the community, there is an opportunity at FCCB to learn about "it" and do something about "it."

### **Describe some areas for improvement in this church's ministry.**

There is a pristine-ness in the church that belies the fact that Christianity is messy business. The vaulting ceiling, the no-chair out of place pulpit, and the perfectly arranged and placed musical instruments and musicians, allow you to see organization, but it is only through the preaching where one experiences the interstices; what holds it all together. I would love to experience at FCCB more of the member's "messiness" and how they transformed in front of one another. I would love to see a regular relaxing of the worship experience and an invitation to casualness and relaxing in the traditions there.

### **Describe a significant experience you have had of this church's ministry.**

As the inaugural Public Theologian in Residence ('16-'17) I participated in the administrative and prophetic work of the church. I regularly attended staff meetings, met 1:1 with congregants, and preached quarterly. I was able to get a glimpse of what true church leadership looked like Sunday – Saturday. As a black, gay minister, who really believes that there are prophets, there was a sincere invitation for me to say what was on my mind, what was being spoken through me, and what I was being guided to share with the FCCB congregation. I experienced radical and extravagant welcome there.

## REFERENCE 3

**Rev. Sally Hindman / Executive Director / Youth Spirit Artworks, Berkeley**

## **Friend of the church and director of a local partner agency**

510- 282-0396 / [Sally@youthspiritartworks.org](mailto:Sally@youthspiritartworks.org) / Homeless Ministry Partner--Youth Spirit Artworks

Describe some areas of strength in this church's ministry.

Three areas of strength in First Church's ministry are the following:

1) First Church Berkeley is a strongly justice and equity-focused congregation that builds community through carrying out joyful and energetic ministry serving those on the margins. In a typical year members of this congregation can be seen laughing and singing together "walking" on CropWalk, raising money to fund local homeless services, sewing quilts together transforming the lives of homeless youth, or building tiny houses in solidarity with unsheltered people. First Church puts its faith-driven values into action through works of love for justice--and has fun while doing so!

2) First Church models building a deep and trusting congregation community through taking risks to be vulnerable with one another and sharing in real life struggles. While many congregations avoid real intimacy by creating a superficial culture, keeping life's struggles hidden, First Church's leadership boldly confronts today's challenges and leads by being honest and real.

3) First Church is a congregation committed to being relevant in today's very secular society, unafraid to express interest in growth, even as a theologically modern Christian community. In this way First Church models a thriving, modern Christian congregation. First Church is unafraid to reinvent and re-envision liturgy and to let go of old traditions that no longer work, replacing them with creative, alive new approaches to our faith.

Describe some areas for improvement in this church's ministry.

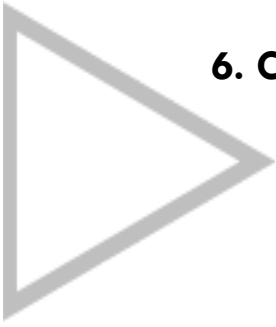
First Church is working hard in efforts to build a diverse congregation, taking bold and creative action to address challenges within its traditionally privileged Caucasian base related to race, power and privilege. Although it still has progress to make, the direction of its growth as a racially, class, age, ability and lgbtqi+-diverse congregation is extremely exciting!!

Describe a significant experience you have had of this church's ministry.

Youth Spirit Artworks has worked closely with First Church Berkeley for the last fifteen years in our ministry empowering and transforming the lives of unsheltered youth. We have witnessed First Church members in action countless times out in the community putting their



justice-loving faith into action. Most recently, First Church partnered with unsheltered youth from our organization as allies building a first-in-nation Tiny House Empowerment Village housing 22 young adults, ages 18-25. We were deeply inspired by the multitude of ways members of this congregation rolled up their sleeves to go the second mile empowering young people in reaching their dream during the course of this campaign, from attending City Council meetings late into the night, to adopting and decorating multiple tiny houses readying them for move in, to serving as youth mentors!



## 6. CLOSING THOUGHTS

- a. CLOSING PRAYER
- b. STATEMENT OF CONSENT
- c. CONFERENCE/ASSOCIATION VALIDATION

### 6a. CLOSING PRAYER

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*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:*

Mother Father God, You know our faces, every one of us, including the face of our next minister—who will help us keep becoming, even as they themselves keep becoming. Encourage them on this road. Turn their face toward us in joy and deep excitement. Speed them to us, and when they arrive, grant us deep mutual love, respect and wonder at all we might do and be together, with Your presence. Amen.

**This spotify playlist: [Love Songs to Our New Pastor](#) (see list below)**

...and Amanda Gorman's [The Hill We Climb](#): which is not on Spotify except in white ppl's voices!

John Bell, The Summons  
Jesus Christ Superstar  
Justin Timberlake, Can't Stop The Feeling  
Encanto, All of You  
Canticle of the Turning  
Cyndi Lauper, True Colors  
Libby Roderick, How Could Anyone  
Cat Stevens, If You Want To Sing Out, Sing Out  
Bishop Allen, The Ancient Common Sense of Things  
Stevie Wonder, Faith  
Simon & Garfunkel, Homeward Bound  
Fleetwood Mac, Landslide  
Cavetown, Home  
Celeste, Stop this Flame  
H.E.R., Sometimes

Langston Hughes, Dreams  
Joni Mitchell, The Circle Game  
The Story, Conan Gray  
Lin Manuel Miranda, My Shot  
Fantastic Voyage, Lakeside  
Gungor, Beautiful Things

## 6b. STATEMENT OF CONSENT

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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 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.)*

Senior Pastor, Associate Pastor, Congregational Care Program Manager, Business Administrator, Search Committee, Church Council, Congregation

2. Additional comments for interpreting the profile:

Signed: |



Name / Title / Date: Jeanne M Strauss / Chair, Search Committee / March 30, 2022

## 6c. VALIDATION BY CONFERENCE/ASSOCIATION

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

Staff Comment: **First Church Berkeley is in good standing with the Bay Association of the Northern California Nevada Conference UCC.**

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

Staff Comment: **The ministerial history information provided is accurate and complete to the best to my knowledge.**

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

Staff Comment: **Yes, best to my knowledge the provided financial report is accurate.**

My signature below attests to the above three items.

Signature: *Rev. Davena L. Jones*

Name / Title: **Rev. Davena L. Jones/ Associate Conference Minister**

Email: [davena@ncnucucc.org](mailto:davena@ncnucucc.org)

Phone: **(510) 359-7208**

Date: **March 30, 2022**

**UNITED CHURCH  
OF CHRIST**



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*