

LOCAL CHURCH PROFILE

**UNITED CHURCH
OF CHRIST**



March, 2023

Trinity Church of Austin

4001 Speedway

Austin, TX 78751

**Position Posting: Designated Term Pastor
South Central Conference**

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*"God is able to provide you with every blessing, so that
having all sufficiency in all things at all times,
you may abound in every good work."*

(2 Corinthians 9:8)

POSITION POSTING

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WHO IS GOD CALLING TO MINISTER WITH US?

LISTING INFORMATION

Church name: Trinity Church of Austin

Street address: 4001 Speedway, Austin TX 78751

Supplemental web links: www.trinitychurchofaustin.org

Additional ecumenical affiliations: United Methodist Church

Conference: South Central

Association: Heart of Texas Association

UCC Conference or Association Staff Contact Person

Name: Rev. Phil Hodson

Title: Conference Minister

Phone: (830) 625-2212

Email: sccm@sccucc.org

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

Because of the loss of our beloved long-time pastor, along with the COVID 19 pandemic, the faith of our members has been tested in the last year and a half. But thirty years ago this year, Trinity became the first reconciling UMC church in Austin, expressing the belief, "No matter who you are, no matter who you love, no matter what you believe or don't believe, you are welcome at Trinity."

This deeply held and unifying belief has led to Trinity's mission over the years to address other needs in the community. For many years we fed the homeless under the I-35 Bridge downtown, provided our church as a refuge for comfort and food for men without shelter on cold nights, established a long running weekly food pantry for those in need of nourishment and hosted a Parents' Night Out for neighborhood families. While some of these

programs were interrupted by the pandemic, the will of the congregation to resume or expand them as was evidenced in the data that we gathered through congregational focus groups and surveys.

While we were fortunate to hire an intentional interim pastor who provided much needed guidance, she too was challenged by the pandemic and subsequent inability to have regular face-to-face relationships with her parishioners and left after completing her one year contract.

However, the desire to re-engage with one another and with the community continues to be high in spite of these challenges. In the survey we conducted, 66.8 % of the respondents indicated that having an array of spiritual and educational programs for children, youth and adults was of high importance. In addition, 58% indicated that being actively involved in social justice efforts and opportunities in the community was also of high importance. In short, our congregation is seeking a committed leader who can provide the spiritual leadership to inspire us to seek the church community and social justice activities that nourished us in the past while acknowledging the need for flexibility amidst change.

What we value about living in our area:

Austin is a progressive city with a large number of LGBTQ+ individuals. Our church is located within about a mile of the University of Texas, which has nearly 50,000 students. Austin is a socially active city with an abundance of live music, theater, recreational activities and social activism. As the capitol of the state, many residents are politically active or aware and technology has become a major employer.

Current size of membership:

Estimated at 150 members

Languages used in ministry (other than English):

During service, we make available assistive listening devices and provide captioning for online and in person services for the hearing impaired/deaf community.

Postion Title:

Designated-Term Pastor

Position Duration:

Designated-Term – a called position for a designated time period for a defined purpose, in which the pastor may move church membership to the congregation served and may move standing to the related association

Compensation Level:

Full Time

Does the total support package meet conference compensation guidelines?

Yes

SCOPE OF WORK

Full-Time (40-50 Hours/Weekly or 10-12 Units)

Worship

- Coordinate sermon series and liturgical material throughout the year, in relation to seasons, special campaigns, educational programming or relevant social needs
- Perform special services based on existing Trinity and UCC materials (i.e., Baptisms, Funerals, Events)
- Work with staff or volunteers to coordinate seasonal spatial changes for the sanctuary and altar area
- Work with staff or volunteers to coordinate a celebration team to assist in delivering Sunday and other special services as needed.
- Write and deliver sermons approximately 40 of 52 Sundays a year, plus other special services (i.e., Christmas Eve, Lenten, Funerals, etc.)
- Record video and other materials for online services.
- Strategic planning for current and new directions in ministry

Pastoral Care

- Provide ongoing pastoral support to the Trinity community relating to recent transitions and losses in staffing
- Provide pastoral care in conjunction with lay people
- Participate in joint ministry events and those sponsored by our ministry and building partners.
- Perform weddings, funerals and baptisms for participants in the worship community.

Finance and Strategic Planning

- Provide strategic leadership to Leadership Council regarding existing financial management concerns and work with program staff and lay leadership to implement solutions
- Actively plan and attend ongoing meetings and provide key strategic leadership and insight to Trinity staff and lay leadership in hiring decisions of new staff.
- Actively support and consult with the stewardship team to meet goals of stabilizing and expanding Trinity's membership size

Education

- Nurture Trinity values of LGBTQ+ inclusion, creation/earth-centered spirituality, interfaith, and a social justice focus
- Work with Music Director in developing program goals and activities for the church
- Participate in and help plan church-wide retreats and events
- Work with congregation to reinstitute adult and children's spiritual and educational programs

Administration

- Provide pastoral leadership in the areas identified as high priority for the congregation through their work with the Staff Parish Relations Committee.
- Provide general supervision and evaluation for all staff and any interns; supervise program, music, and administrative staff
- Work with Church Administrator to assemble annual reports for the United Methodist Church and the United Church of Christ, including the annual Charge Conference reports
- Attend regular UCC denominational meetings and events and occasional UMC events.

Core Competencies

- The minister will have demonstrated experience with organizing and communication skills with diverse populations as well as experience with community outreach.
- The minister will have experience with successful stewardship campaigns and fundraising in conjunction with congregations.
- The minister must be able to treat all people with respect and concern, possess excellent listening skills, and work with church leadership to ensure staff and leadership is trained.
- The minister will implement ideas for utilizing volunteers in multiple roles in the church.

COMPENSATION AND SUPPORT

We consider this position to be Full Time. The terms of this call are contingent upon the applicant holding ministerial standing with the Association of the South Central Conference of the United Church of Christ.

Because our church, Trinity Church of Austin, is committed to fair and just compensation and in recognition that our faithful support will assist our Minister in remaining vital, creative and energetic for this ministry, we provide the following financial and professional care.

Salary Basis (from the *Call Agreement Workbook*, equal to cash salary plus value of parsonage/housing allowance):

\$58,000–\$78,000, commensurate with experience

Benefits:

Salary plus Benefits

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)?

We would like our minister to live close to the church or within reasonable driving distance from the church.

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

See above

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

N/A

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

There are minister support groups available with both the UMC and UCC. We would expect our minister to participate as much as possible.

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

N/A

WHO IS GOD CALLING TO MINISTER WITH US?

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

Our church community was negatively impacted by both the retirement of our long-time minister and the pandemic. We held services virtually, both outdoors and hybrid. Some members moved away because of issues manifested by the pandemic and we lost beloved members due to covid.

We seek a minister who can work with the congregation to reestablish our church, increasing our numbers as well as our financial outlook. We know we need someone who is willing to tackle the spiritual leadership as well as stewardship growth of our community. We need someone who can help reenergize member's commitment to serve on committees and to volunteer their talents. Previously, our paid staff was larger in number and many tasks were done by them. We need church members to take on more responsibility for the church and a minister with excellent leadership abilities to mobilize volunteers as well as to effectively oversee and motivate paid staff.

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.

In the *Marks of Faithful and Authorized Ministers*, there are several areas of excellence we feel are important to find in our next minister.

1. EXHIBITING A SPIRITUAL FOUNDATION AND ONGOING SPIRITUAL PRACTICE:

- Exhibiting a commitment to lifelong spiritual development and faithful personal stewardship;
- Exhibiting knowledge of and experience with LGBTQ+ inclusion, creation/earth-centered spirituality, interfaith collaboration, and social justice;
- Loving God, following Jesus Christ, and being guided by the Holy Spirit, living a life of discipleship;

- Knowledge of, and respect for, other faith traditions, and ability to incorporate them in our services and programs.

2. WORKING TOGETHER FOR JUSTICE AND MERCY with emphasis on:

- Drawing on the ministry of Jesus Christ to confront injustice and oppression;
- Engaging in mission and outreach with emphasis on community needs, as well as what the congregation wants and will invest in;
- Restart and expand our outreach and church-based small groups after the pandemic;
- Support Trinity in expanding our commitment to antiracist action;
- Building relationships of mutual trust and interdependence.

3. STRENGTHENING INTER-AND INTRA-PERSONAL ASSETS with emphasis on:

- Strategically creating the future of God's Church;
- Performing necessary and appropriate administrative tasks and strategic planning;
- Possessing excellent communication skills and experience with conflict resolution;
- Respecting the dignity of all people.

4. ENGAGING SACRED STORIES AND TRADITIONS with emphasis on:

- Exhibiting knowledge, understanding, and continuing study of the Hebrew Scriptures and the New Testament as well as other faith traditions.
- Bringing life to sacred stories and traditions in worship, proclamation, and witness.
- Maturing in effective preaching.

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

The minister will help maintain good relationships with the many groups hosted in our building and those we support financially by participating in joint ministry events and those sponsored by our ministry and building partners.

We are seeking a pastor who will be able to help us to re-energize our mission work to benefit our local community and beyond, working with groups with whom we collaborated in the past, as well as branching out for new opportunities with the congregation's support.

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

Our new pastor should be fluent in English and understand the socio-economic classes that exist within our membership. They should be able to deliver a message that relates to the everyday life of our congregation. They will need to understand the current duality of our church affiliation with both the UCC and United Methodist Church. Our church has a strong commitment to LGBTQ+ inclusion and the willingness to be comfortable using and to educate and affirm congregational members in the use of appropriate gender respectful language is important.

Who is God calling us to become as a congregation?

God is calling our congregation to become reinvigorated. We are a caring community, with many members who are close friends as well as volunteers in our wider community. We have a strong commitment to social justice and want to work together with our Pastor to find ways to make our commitment impactful as we recover from the negative effects of the pandemic.

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?

One experiment that we tried this year under the guidance of our last interim and continued with our intern, was to form a Celebration Team. Congregational members and friends accepted roles as readers, leading prayer time, assisting with communion and taking the offering during our services. Notably, we did receive a small pandemic relief grant from the UCC which allowed us to improve our hybrid services. We are committed for the foreseeable future to continue to offer services online to ensure all members can participate. We have found that this outreach has also expanded our audience as people find us online.

The Guiding Principles of Trinity Church are:

We are called to see that... Divinity is Everywhere (Creation Spirituality). Creation Spirituality compels us to return to the deep imprints of our collective unconscious, imprints that undergird all modern religions, including Christianity. We are called to listen for God's Spirit in... Voices from the Margins (Liberation Theology). We are committed to listen to the cries of the oppressed and interrupt systems of marginalization within society and the church, including our own innate and unconscious privileges.

We are called to... Think and Speak Mythologically (Spiritual Development). We are committed to discover and develop ritual, narrative, and myth that brings meaning to our spiritual journeys while honoring the laws of science.

We are called to... Uphold the Beloved Community (Community Values). We seek to make Trinity a safe community that does not try to heal, convert, or fix each other. We are committed to creating a community that allows for individuation while still weaving systems of healthy communication, respect, and connectedness.

We are called to... The Journey Inward and Journey Outward (Spirituality and Action). We ground our activism in intentional spiritual-centeredness and our spirituality in making change in the world. We seek to employ Gandhi's and King's principles of nonviolence and live out a nonbinary spirituality where our inner and outer work are equally honored.

We are called to practice... Deep Ecumenism (Interspiritual and Interfaith connections). We seek to reclaim our Christian history and the holy writings of the mystics and prophets centered in the life and teachings of Jesus of Nazareth. We also celebrate the rich, living faith expressions of other religious traditions, including nature-based and animist pathways.

Taken together, we seek to strengthen these principles as we transform and grow.

WHO ARE WE NOW?

CONGREGATIONAL REFLECTIONS

11-YEAR REPORT

CONGREGATIONAL DEMOGRAPHICS

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CHURCH FINANCES

HISTORICAL INFORMATION

CONGREGATIONAL REFLECTIONS

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

While Trinity is a Christian church, we are also open to the beauty and mystery of other faiths and some of the elements in our worship services are inspired by these faiths. For example, we participate in the calling of directions, meditation and body prayers. We use diverse language regarding God, switching from feminine to masculine to gender-neutral descriptions for God. The Holy Spirit's work at Trinity is evident in our concern for social justice, our love for creativity and art, and our openness to various worship practices.

Describe several strengths or positive qualities of your congregation.

Trinity is open to experimental styles and elements of worship. We also care deeply for social justice issues. We have a strong LGBTQ+ presence, with many congregants, staff, and volunteers in the past and present who are LGBTQ+. Trinity also consists of many members who have grown from moderate Methodists to now embracing the acceptance and activism of a reconciling church.

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?

Our worship is teeming with creativity, and I believe our love for creativity is a way for us to encounter God. Services include songs, dance, activities and learning for our children, meditation, a sermon/message, and monthly communion. We gather in a circle around the altar and podium, which creates a more community-like atmosphere than pews or chairs. Prayers of the people, in which congregants share prayers aloud or write them on cards, is a beloved tradition and allows us to grow closer as a community, since we share our concerns with one another.

Describe the educational program and/or faith formation vision of your church. For example, how are young people in leadership? How do people continue to form their faith over a lifetime? Name a topic studied or curriculum used recently; what was the impact of this study on those who attended?

Trinity has several active lay-lead adult groups including: Happy Heretics, “a collection of explorers intellectually and spiritually seeking truth, the Social Justice Class which has been meeting over 15 years, designed for individuals who are seeking community space to work towards justice in their daily , Nonbinary Kindred, which explores issues of embodiment, including gender and power. A number of book groups are offered which explore topics such as racism, immigration, and poetry. These provide multiple opportunities for spiritual growth. Trinity also has a Celebration Choir, a Game Night, Trinity Stitchers, and United Women in Faith. We will be eager to restart programs for children and youth under new leadership.

Describe how your congregation is organized for ministry and mission. For example, how are decisions communicated in your church? How are teams or committees organized? Where does your church struggle for vision?

Our previous interim minister (July 2021 - June 2022) was working to organize our congregation into serving in the essential operational roles needed by a congregation to function. This was a basic organizational focus without any efforts directed toward mission and community service. Ministry is currently enabled by a few self-led small groups and a rotating set of supply pastors with a Celebration Team composed of staff and lay members.

Our only current full-time Staff is a multi-talented person wearing many hats. Their current working title is Operations Manager and Director of Community Life (25 hours/week) who staffs the additional role of Administrator (10 hours/week). Because our Children's Director recently departed, our Operations Manager is handling those duties too.

A part-time Music Director handles the overall readiness for a weekly Sunday Celebration service and manages our choir. A part-time Financial Assistant handles finances.

The duties of our volunteer Leadership Council are outlined in our bylaws. They operate as a policy board. The Council provides the organizational structure within which the staff and laity operate. Besides the Co-Lay Leader(s), Secretary and Treasurer, there are 3 primary committees: Staff/Parish/Pastoral Relations, Finance Committee, and Trustees (of real property), each with a defined role in the church. We also have lay delegates (and alternates) to each of our aligned church organizations: United Methodist Church and United Church of Christ.

Teams and committees are formed through the Leadership Council as aligned with Robert's Rules of Order. The teams are given a charge and as necessary a deadline. We usually leave it to the teams to decide how to handle internal leadership and reporting.

Currently, our small staff meets informally as needed. The Leadership Council members meet for a 90-minute meeting each month. The Lay Leader volunteers up to 12 hours/

week. We have found congregation members to be inconsistent in their volunteering. For a while we had no coffee service on Sunday mornings and welcoming teams operate intermittently.

Trinity struggles for vision in numerous ways. Lacking a visionary minister lead, the church recently attempted exploring and articulating our vision. Undertaking such a task was unsuccessful at the time, since the membership was largely preoccupied by the need for more stability of a new interim or even a settled pastor. It has proved challenging to undertake member-led initiatives under these circumstances.

When it comes to decision-making, how many hours are spent in meetings per month?

Approximately 8 hours per month.

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

The greatest challenge of the last couple of years was the COVID pandemic, which required multiple adjustments of congregation, and staff, moving from Zoom to outdoor services to hybrid services. During the last year, we had an HVAC failure in our sanctuary which prevented us from using the sanctuary for approximately six months as we struggled with financing, supply chain issues and permitting.

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 we will be able to provide bylaws.

11-YEAR REPORT

Includes church membership and financial information for the last eleven years

Conference: <div style="border: 1px solid #ccc; padding: 2px; display: flex; justify-content: space-between; align-items: center;"> South Central ▼ </div>	Association: <div style="border: 1px solid #ccc; padding: 2px; display: flex; justify-content: space-between; align-items: center;"> Heart of Texas ▼ </div>	Church: <div style="border: 1px solid #ccc; padding: 2px; display: flex; justify-content: space-between; align-items: center;"> Austin, TX - Trinity Church of Au: ▼ </div>
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UNITED CHURCH OF CHRIST
ELEVEN YEAR CHURCH PROFILE BASED ON DATA REPORTED IN UCC
YEARBOOKS



Church#: 701025

Assoc: 702 Schedule: 0 Trinity Church of Austin Austin TX 78751

YEAR	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	CONFIRMATION	CONFESSION	TRANSFER OR REAFFIRM	DEATHS OR TRANS OUT	OTHER LOSSES	NET MEMBS ADDS-REMOVED
2015	322	180	250	0	24	9	6	5	22
2016	300	195	151	6	22	9	7	52	-22
2017	300	195	151	0	0	0	0	0	0
2018	300	195	151	0	0	0	0	0	0
2019	300	190	188	0	17	5	1	21	0

YEAR	CURRENT EXPENSES	CAPITAL PAYMENTS	BASIC SUPPORT	TOT OTHER UCC GIVING	TOTAL OCWM	OTHER GIFTS	WIDER MISSION	BASIC SUPP% CURR LOCAL	TOTAL EXPEND	PLEDGES AND OFFERINGS
2015	\$89,334	\$12,158	\$0	\$0	\$0	\$40,964	\$40,964	0.00	\$142,456	\$63,669
2016	\$166,873	\$17,850	\$0	\$3,935	\$3,935	\$33,908	\$37,843	0.00	\$222,566	\$143,836
2017	\$166,873	\$0	\$0	\$0	\$0	\$0	\$0	0.00	\$166,873	\$0
2018	\$166,873	\$0	\$0	\$0	\$0	\$0	\$0	0.00	\$166,873	\$0
2019	\$166,873	\$0	\$296	\$2,704	\$3,000	\$0	\$3,000	0.18	\$169,873	\$0

% CHANGE	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	TOTAL ADDITIONS	TOTAL REMOVALS	CURR LOCAL EXPENSES	TOTAL OCWM	TOTAL EXPENDITURE
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Please note: Zero values ("0" or "\$0") may reflect missing information in some years. Christian Education/Faith Formation refers to Church School Enrollment for all figures before 2007.

CONGREGATIONAL DEMOGRAPHICS

Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members:	100	x
Number of active non-members:	50	x
Total of church participants (sum of the numbers above):	150	x

Percentage of total participants who have been in the church:

		<i>Is this percentage an estimate? (check if yes)</i>
More than 10 years:	66	x
Less than 10, more than 5 years:	6	x
Less than 5 years:	27	x

Number of total participants by age:

0-11	12-17	18-24	25-34	35-44	45-54	55-64	65-74	75	<i>Are these numbers an estimate? (check if yes)</i>
N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	x

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

The range of occupational information was not collected. However, the general sense is that Trinity consists of people of diverse occupations ranging from a county judge, to social workers, non-profit and service professionals, educators, and city, state, and federal employees. There is a sizable number of the congregation that is retired.

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.

The majority of the congregation is “mono-cultural” with a small number of black, Hispanic and indigenous persons.

What does diversity mean in our context?

Diversity is celebrated in our context. In the past, for example, we have celebrated “Dia de Los Muertos.” We have taught our children about Cesar Chavez in Sunday School. We frequently sing spirituals and feature special programs during Black History Month. We commemorate Transgender Day of Remembrance.

In both our proximity to East Austin, a historically black and Hispanic minority neighborhood, as well as our proximity to the University of Texas, where many progressive young people are students, we would hope and expect to attract a wider range of ethnically diverse individuals than those currently represented.

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

While we have not specifically used the Welcoming Diversity Inventory, our Social Justice Class and other small groups have consistently been involved in the study of race, inequality, migrant issues, housing inequality and other issues through study, discussion and actions. For example, prior to the pandemic, a group of individuals traveled to the border to provide food and clothing for many migrants who were required to stay in Mexico. This was followed up by a task force entitled “Welcoming Migrants.”

PARTICIPATION AND STAFFING

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

Ways of Gathering	Estimated number of people involved in attendance	Who plans each of the listed gatherings? (list any and all worship planners, such as various lay leaders, pastors, musicians, other staff)
Celebration Church Service	(Approx. 50) in person; (5-10) online. Currently led by Pulpit Supply Ministers following the retirement of longtime minister of 30+ years.	Music Director, Celebration Team, Guest Minister, Guest Musicians
Adult Groups or Classes	(5) Per Group. Weekly or Bi-Weekly Mtgs. Groups include: Social Justice; "Happy Heretics;" United Women in Faith; Non-Binary Kindred; Trinity Gamers; Trinity Stitchers; etc.	Volunteer Committees
Baptisms (<i>number last year</i>)	(1)	Celebration Team
Children's Groups or Classes	(2–10 participants) per week	Staff Director-Administrator
Christmas Eve and Easter Worship	(54)	Music Director / Celebration Team
Church-wide Meals	(3-4) per year; (40) attendees	Laity teams and Trinity staff
Choirs and Music Groups	(6-10) members; perform weekly during Sunday services	Led by Music Director
Christmas Party	(40) attendees	Laity teams and Trinity staff

Communion (<i>served how often?</i>)	(45) participants; served monthly	Celebration Team, Communion Provision Team, Minister
Community Meals		
Confirmation (<i>number confirmed last year</i>)		
Drama or Dance Program		
Funerals (<i>number last year</i>)		
Intergenerational Groups		
Outdoor Worship		
Prayer or Meditation Groups		
Public Advocacy Work		
Retreats		
Theology or Bible Programs in the Community		
Weddings (<i>number last year</i>)		
Worship (time slot: 11:00am)		
Worship (time slot:)		
Young Adult Groups or Classes		
Youth Groups or Classes		
Other		

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

Name	Three-Way or Four-Way Covenant?	Ministry Setting	Type of Ministry Role	Retired? (Y or N)
Cameron Burton	4	Director of Spiritual Care and Clinical Ethics	Hospital Chaplain	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:

N/A

List all current staff, including ministers. Exclude the position you are seeking to fill. Indicate which staffperson 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
Director of Spiritual Education; Administrator; Facilities Manager	Yes	\$25/hr, full-time (40hr)	Lay Leader, Leadership Council	1 year
Financial Assistant / Book-keeper		\$25/hr, part-time	Head of Staff. & Lay Leader	5+ years
Music Director		\$21,000 annually, part-time	Head of Staff. & Lay Leader	5+ years
Accompanist/ Pianist		\$9,288 annually, part-time	Music Director	1 year
Childcare Helpers		\$17-\$20/hr, part-time	Head of Staff	

REFLECTION

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

We are a congregation trying to recapture our spirit and energy after the retirement of our long-time minister. We currently have a devoted if small membership and are composed of well-educated, mostly white professionals (the majority being baby boomers) who believe they can make a difference in our world, following the teachings of Jesus. We are struggling with issues around being unified as both a UMC and UCC church.

We see many familiar faces when we gather, although we are delighted to welcome new people to engage with us. We need to do more to revitalize and expand our membership. Over the past three years, worship attendance has declined. At the same time, opportunities for congregational connection have decreased because of a lack of organizational structure.

We respect our congregational traditions and are also open to new ideas. We are proud of being a reconciling congregation but we acknowledge that alone no longer makes us unique in our community. We prefer a minister who will work with us and bring good organizational skills while also engaging the congregation. We are seeking to strike more of a balance between being open to the Spirit moving among us and being planning-based, to enhance effectiveness and impact with the time, talent and resources we have available. We need to develop more leaders and to train them so they feel successful. Our current staff is small and challenged to do everything we require. We strongly want to renew and flourish.

CHURCH FINANCES

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

Source	Amount
Annual Offerings and Pledged Giving	\$191,294.00
Endowment Proceeds (<i>as permitted within spending policy, such as a cap of typically 4.5%-5% on total return</i>)	\$ N/A
Endowment Draw (<i>beyond what is permitted by spending policy, "drawing down the principal"</i>)	\$ N/A

Fundraising Events	\$870.00
Gifts Designated for a Specific Purpose	\$2,487
Grants	\$2,500
Rentals of Church Building	\$123,450.00
Rentals of Church Parsonage	\$ N/A
Support from Related Organizations (e.g. Women's Group)	\$20,000.00
Transfers from Special Accounts	\$. N/A
Other (specify): Estate Gifts	\$20,000.00
Other (specify):	\$. N/A
TOTAL	\$360,000.00

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

\$206,228 budgeted for SFY2023

Attach most recent church budget, spending plan, operating statement, or annual treasurer's report as shared publicly with the congregation. Attach 2023 Budget:

2023 Budget attached (see Appendix A)

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

20%

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%):

As a weekend special offering

What is the church's current indebtedness?

Total amount of loan debt: \$515,324.00

Reason for debt: Building Mortgage

Are capital and other payments current? Yes

If a building program is projected or underway, describe it, including the projected start/end date of the building project and the total project budget.

N/A

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

When Trinity moved into its new space ten years ago, a major capital campaign was undertaken. The money was used to remodel the sanctuary, removing the pews for a more open and flexible worship space. The kitchen was also updated and a bathroom with showers for those without homes, to use in conjunction with our cold weather shelter. Also, multiple classrooms were built to provide space for Trinity children and adult activities as well as rental space for a private school which soon joined us.

If a capital campaign is underway or anticipated, describe:

N/A

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

N/A

Does your church have an endowment?

No

Other Assets

Reserves (savings): \$0

Investments (other than endowment): \$4,839

Does your church have a parsonage?

No

Describe all buildings owned by the church:

Church Building, 4001 Speedway, Austin TX 78751 (Owned by the United Methodist Church)

Describe non-owned buildings or space used or rented by the church:

N/A

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

All downstairs space is accessible

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?

N/A

HISTORICAL INFORMATION

Name one to three significant happenings in the history of your church that have shaped the identity of your congregation.

1991 - Trinity became a reconciling congregation (See Appendix C for an article in *TIME Magazine* featuring Trinity Church of Austin)

2010 - Trinity moved to a new location and conducted major renovations as well as conducted a capital campaign.

2020 – The beginning of the COVID Pandemic which required radical changes in the operation of the church and discouraged many from attending. Hybrid services were held but, since the timing of this also overlapped with the new tenure of an interim pastor, church participation was affected on every level.

2021 - Most important event in the last 10 years Retirement of Rev. Sid Hall, after 33 years of service. Sid Hall's retirement party was one of Trinity's most successful fundraisers in recent years. Search: (<https://bit.ly/3F8WPAl>) for an archived promo of this event.

Add the most important event in the life of your church in the past 10 years.

The retirement of Rev. Sid Hall, after 33 years; becoming a union church with the United Church of Christ and adjusting church worship, programs, and financial support due to the restrictions of Covid 19.

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

The past two years have required dramatic adaptations on Trinity's part. The first was the arrival of the COVID Pandemic which understandably affected people's reluctance to attend church and the inevitable adjustment to hybrid services. On the heels of the pandemic, our long-time pastor, Sid Hall, announced his plans for retirement after 33 years. These both presented huge managerial and emotional adjustments.

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 Does your church have policies, protocols or structures for dealing with conflict?)

To address and resolve conflicts at Trinity Church of Austin, we have used processes that are inclusive, reflective, and designed to provide all parties with a full and reasonable opportunity to participate. The leadership at TCA, and legal counsel if appropriate, investigate the conflict by gathering information and interviewing the persons in the conflict and any other relevant persons. Depending on the nature of the conflict (internal, external, employee, governance, ethics, financial, legal, etc.), TCA assigns the initial investigation,

analysis, and recommendation phases to the appropriate governance subcommittee. When the subcommittee completes these phases, it reports to the Leadership Council for the Council’s consideration and decision. After the Council makes its decision, it provides the decision to the relevant persons. Thereafter, the Council may reconsider the decision, if the responses from the relevant persons warrants doing so.

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

Staff member’s name	Years of service	UCC Standing (Y/No)
Sid Hall	33	Y
Susan Sprague	14	N
Christine Tata	1	Y
Mark Moore	4.5	N
Supply Pastors	—	Y

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

As a result of having the same pastor for 33 years, one thing Trinity learned is that it was very comfortable with stability, especially in the tenure of a very talented and well-loved pastor. The outcome of that realization after Sid’s retirement was that becoming accustomed to a different minister would be challenging, particularly since her role was interim. Many Trinity members had never known another pastor, and while there was much good will with the interim pastor and many people appreciated her, her tenure was also impacted heavily by COVID. In the meantime, a number of members saw this as a time to visit other churches virtually or in person, and our numbers dwindled, as former members found other churches that were more stable, and therefore more nourishing.

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

No

Has your church been involved in a Situational Support Consultation?

No

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

No

WHO IS OUR NEIGHBOR?

COMMUNITY VISION

MISSION INSITE

COMMUNITY VISION

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

Trinity Church of Austin has been a longtime member of Austin Interfaith, a non-partisan, multi-ethnic, multi-issue organization of 43 congregations, public schools, and unions that work together to address public issues that affect the well-being of families and neighborhoods in our community. Trinity members have participated in Austin Interfaith assemblies and nonpartisan Get Out the Vote initiatives with low propensity voters in elections, as well as worked on other social justice issues in our community.

For over 30 years, Trinity has been part of the Reconciling Movement in the UMC and since we became a union church with the UCC we have been granted Open and Affirming Congregation status. We have had fellowship groups, studies, protests, letter writing campaigns, etc. Our former pastor was put in jail temporarily at one of the UMC's General Conferences for protesting on the floor. We have marched and carried banners many times to the capital and in Pride Parades. We have also sponsored booths at the Pride Festivals, as we did this year.

We provide free space for the HOPE Food Pantry (which is a collaboration of many congregations). Last year HOPE provided 169,166 meals to families in need. We have also for many years provided meals under the bridge downtown on Sunday mornings and opened our community hall on freeze nights to 30 unhoused men from Austin for supper, showers, movies, sleep and breakfast. This effort was curtailed due to COVID. We have a long time relationship with a nearby public elementary school, Ridgetop, where we provide

new books for every child and cash for food and gift cards for Thanksgiving and Christmas. Every week we also have special collections for local, national and global social justice efforts which total an average annual donation of \$12,000. Also most of our active community members' individually volunteer their time, talents and money to many social justice organizations. For example, our members have been and continue to be involved in the border and immigration issues.

Trinity hosts a private elementary school, Austin Home Based School (AHB). They offer a sliding scale and scholarships so more students can attend. Trinity also offers affordable rental space for many summer camps and other non-profits.

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

Members of the congregation leadership attended the UCC Summit this past year (<https://www.ucc.org/uccsummit/>) as well as several stewardship training sessions (<https://www.ucc.org/events/category/stewardship/>). Our UCC Heart of Texas Association Minister, Nikki Stahl, has been very helpful in our process of searching for ministers and has been of great assistance to our Celebration Team as we schedule guest ministers. Liz Nash, our previous Association Minister worked with Trinity leadership as we went through the process of becoming a union church.

A team of Trinity members recently applied and were awarded an operational support grant from the UCC to enhance our video streaming capabilities (<https://www.ucc.org/giving/ways-we-give/scholarships-grants/program-grants/>) to ensure we are able to meet the needs of members who participate in church services via Zoom.

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

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

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?

Our lay leader and a church member are exploring our church joining a Texas-based organization declaring Reproductive Freedom Congregations.

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

Trinity Church of Austin has been a longtime member of Austin Interfaith, a non-partisan, multi-ethnic, multi-issue organization of 43 congregations, public schools, and unions that work together to address public issues that affect the well being of families and neighborhoods in our community. We are a broad-based citizens' organization committed to promoting justice and democratic values.

Austin Interfaith is also known as Central Texas Interfaith as it has grown to include a larger Central Texas area, including Travis, Williamson, Hays and Bastrop counties.

Membership is institutional, and includes UCC, Methodist, Episcopal, Catholic, Unitarian Universalist and Catholic churches, Jewish congregations, public schools labor unions and the People's Community Clinic (health clinic serving low income families). Austin Interfaith also has a strong relationship with Huston Tillotson University, a UCC and Methodist historical Black university.]

Austin Interfaith is part of the statewide Texas IAF, and the West/Southwest IAF, part of a network of sister organizations across the country.

Austin Interfaith works across divides of race, ethnicity, religion, geography and income levels to bring change on issues that affect families to address obstacles to families having the quality of life all deserve.

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

We expect our minister to allocate adequate time to prepare for weekly services. We expect our minister to spend time in discernment with leadership and engaging with the congregation. We expect our minister to spend regular time in care and consultation with church members on their faith journeys. Finally, we expect our minister to engage in civic and social justice activities.

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

We expect our Minister to be actively engaged in the wider community and to be responsive to the needs of as well as connected to the ongoing work of the UCC. We would fully account for our expectations of time and all such work should be incorporated into an appropriate and manageable schedule.

MissionInSite

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

One trend that is indicated as a significant demographic indicator of this study for our area (a five mile radius around Trinity Church of Austin), is relevant to children, ages 5-17. The ten year forecast for growth in that area is significant. This would show opportunities for program expansion for these age groups and perhaps even more collaboration and outreach with summer camps, our in-house non-profit school and others who rent our space to make them aware of opportunities for participation in new Trinity programs when they become more robust.

Similarly, since our area's adult population is better educated than the rest of the state, Trinity needs to continue to strive for sermons, educational programs, and book studies that will attract those individuals and groups. An environment that is intellectually challenging as well as spiritually nourishing is likely to appeal to the well-educated. Also offering social justice outreach is likely to be of interest to Austin's politically liberal population.

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?

The congregation is predominately white, well educated, speak English, of all ages but predominately 60 years and older. Our neighbors are younger, of diverse ethnicity, well-educated, speak English, have an upper income level , and live in a central Austin historic neighborhood. We need to establish a closer relationship with our neighbors in order to generate community support and involvement with and general community support and involvement with the goal of better meeting community needs and interests while expanding our membership base.

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

It is somewhat difficult to respond to this question, since currently we have not had a consistent minister or ministry in several years. In the recent, pre-Covid past, our demographics looked for diversity, and who appreciated the opportunities for social justice work, lively and thought provoking sermons, and retreats and other activities to build bonds with other members. We hope to bring Trinity back and make it even more diverse than it was, since a large percentage of our area consists of Hispanic and other individuals who may be seeking a more inclusive church environment.

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

This speaks to one of Trinity's strengths, which is their value of kindness, service, equity and respect. They take to heart their mission of serving, and we've often been told that they see our school as an extension of their mission. Even though ours is not a religious school, we are a non-profit that promotes many of the values that Trinity holds dear, such as a passion for building communities of inclusion and for promoting social justice in the world. Their willingness to embrace and help support our organization on this premise I think speaks great volumes to the high ideals they hold and work to manifest. While I do not have a wide knowledge of their congregation, the few individuals whom I have worked closely with are and have been kind, generous, and lovely people.

The three ideals of growth, joy, and community that create the foundation for success at Songbird Rising seem very well matched with the church's ethos. The variety of groups that meet and work out of Trinity is a great asset, and it is inspiring to work within such a lively community. Trinity is a church that empowers care, personal growth, and learning by welcoming choirs, meditation groups, music, schools, and food pantries. It is my opinion that Trinity's community represents its greatest potential. Welcoming people into the church creates the opportunity for lasting bonds and collaboration.

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

These individuals express an interest in children's programs, inclusivity for GLBTQ+ communities, and a small congregation. Also, some appreciate the dual affiliation between the UMC and the UCC, as well as some of the more "counter-culture" aspects of the church, such as social justice programs, and our Creation Spirituality beliefs. One prominent form of interest in the church these days is simply curiosity about where Trinity is headed, since we have had many months of supply pastors. One of the advantages of the smaller number of visitors recently has been the congregation's eagerness to make personal connections to newcomers.

REFERENCES

REFERENCE 1

**Stephanie Humphries / Executive Director / Hope Food Pantry
512-420-0710 / HopeFoodPantryAustin.org / Co-Ministry of Trinity Church)**



December 2022

To Applicants for the Interim Pastor Position at Trinity Church of Austin,

As the current Executive Director of Hope Food Pantry Austin (Hope) I am proud to partner with the congregants of Trinity Church of Austin. In 2000 Trinity members founded Hope and continue to support it by providing housing, volunteers, financial support, and having two members sit on the Hope Advisory Board. Hope serves as a community outreach arm of Trinity along with four other faith based communities and one neighborhood association. In 2009, I was hired to manage Hope when it was financially operating under Trinity UMC and in 2017 Hope received a 501c3 charitable designation with Trinity's blessing.

Hope's mission is to help alleviate hunger in our community. In Central Texas alone, nearly 440,00 people and one in five children don't know where they will find their next meal. To address ongoing food insecurity in the area, Hope volunteers distribute groceries to about 1300 individuals per month. Groceries are distributed through our preferred choice model, each Thursday and Friday mornings and the first Saturday of each month from 9–10:30 a.m. We also offer utility assistance to these same families, and provide 80-\$25 gift cards a month to Austin Independent School District families in crisis.

In March of 2020, the leaders of Hope decided to pivot our distribution efforts to meet the COVID-19 crisis head on. Hope's long tenure and deep relationships put the pantry in a strong position to help during these unprecedented and difficult times. In a moment when people were struggling and struggling to help, Hope was able to expand its services all because of Trinity's dedication and faithful commitment to the cause. At the end of 2020 Hope had served an unprecedented 1,296,926 pounds of food which is equivalent to 1,080,771 meals to families in our community. Because of this amazing group, Hope has been able to continue to serve thousands of families who struggle to put food on their table every year.

Coupled with Covid and the loss of a beloved pastor, Trinity struggles to gain momentum and energy. Through all the ongoing trials of stepping back into normalcy, the rock solid base of dedicated people, a positive and embracing community, and a can-do attitude have kept Hope's doors open during a time when the community needed it most. I join the many families in the community who are so very grateful to know Trinity has our back.

Sincerely,
Stephanie Humphreys
Stephanie Humphreys Executive Director

Notes from Appreciative Beneficiaries

"Hope Pantry Austin has greatly helped my family through one of the toughest times we have faced by giving us help, grace, food, and a smile every time we have come. The help we have received is beyond my words. I thank you Hope Pantry and God for all."

"My family and I would like to thank the volunteers of the Hope Pantry. During these hard times the pantry has really helped my family to survive. Each volunteer receives me with love. That is so important to me, and their kindness gives me hope." VB

REFERENCE 2

**Shari Vars / Head of School / AHB Community School
512-299-5487 / shari@ahbcs.org / Tennant of Trinity Church)**



AHB Community School Austin, Texas 512-299-5487 www.ahbcs.org

Re: Letter of Recommendation for Trinity Church of Austin

To Whom It May Concern:

AHB Community School is a small, independent, K-8 school that has been renting space from Trinity Church for, I believe, about 15 years. I myself have been with the school for 9 years. From my experience, even though our school is not affiliated with the church, Trinity has historically treated AHB not as “tenant”, which is our formal relationship, but more as “partner”.

I think this speaks to one of Trinity’s strengths, which is their value of kindness, service, equity and respect. They take to heart their mission of serving, and we’ve often been told that they see our school as an extension of their mission. Even though ours is not a religious school, we are a non-profit that promotes many of the values that Trinity holds dear, such as a passion for building communities of inclusion and for promoting social justice in the world. Their willingness to embrace and help support our organization on this premise I think speaks great volumes to the high ideals they hold and work to manifest.

While I do not have a wide knowledge of their congregation members (since we have mostly opposing schedules on site) the few individuals whom I have worked closely with are and have been kind, generous and lovely people. They express a great deal of love, gratitude and loyalty to their congregation. They are service-minded, interesting people who hold high ideals and treat others with a great deal of kindness and respect. When they are able, we love inviting them to attend school events, so our students have even more positive models surrounding them! Assuming this is representative of the wider congregation, it seems Trinity would be a great place to build a church family.

In regards to challenges facing the congregation, they seem in a time of great transition. Losing a long-term, inspirational pastor (to retirement) has affected the stability of the church in, I believe, many ways. Membership has declined and/or turned over and the leadership and congregation have been in transition for what feels like a very long time. As they rebuild and recruit, it will be important for Trinity to have a clear vision and message of who they are and what their goals are. I also hope that they can find a leader not only with vision, but also with

expertise in establishing organizational best practices. As so much of the work has fallen on the shoulders of volunteer power and too few paid employees, I believe the church would benefit

greatly from someone who can inspire clear leadership on best practice policies and procedures for smooth operations and governing. I say this as a leader (and continued learner) of a small non-profit myself that has gone through its own growing pains and transitions, and made it through to that other side of stability. I understand what a challenging road this can be.

In closing, I know there are a lot of dedicated people in the Trinity congregation who love their church and want to do good in the world. The congregation has a long rich history, and I believe they will flourish under good leadership.

Sincerely,

Shari Vars
Head of School
AHB Community School shari@ahbcs.org

REFERENCE 3

**Asha Poyzer / Assistant Director / Songbird Rising Suzuki School
512-751-0541 / info@songbirdrising.com / Tennant of Trinity Church**



Songbird Rising Suzuki School

Growth. Joy. Community.

Trinity Church of Austin

4001 speedway, Austin, TX, 78751

info@songbirdrising.com

January 26th, 2023

To Whom It May Concern,

My name is Asha Poyzer, assistant director of Songbird Rising Suzuki School. It is my pleasure to provide a reference for Trinity Church of Austin. Songbird Rising's relationship with Trinity began in 2014 when it became the new space for our summer string camps. Since then, we have found a welcome home at Trinity. Our program includes 130 students, five staff, one-on-one and group lessons, and, of course, our summer camps. It is a special relationship for our school and an excellent facility for our students. We see ourselves as an enthusiastic and dependable part of Trinity's community.

Trinity has many great strengths, and I would like to talk about a couple that cross over well with Songbird Rising's needs and with which I have the most experience. The first is inclusivity. Trinity is committed to the inclusion of diverse faiths and expressions of gender identity and sexuality. Trinity is at the vanguard in a world where many churches and faiths struggle to adopt progressive attitudes toward human beings. I was surprised to hear from the previous Pastor, Sid, that an Atheist group met at the church. Sid explained that he was interested in bringing together many ways of thinking as he felt it was enriching for a community interested in creating meaning in their lives and the world around them. It is a comfort to us, our students, and their families that they can feel at home when entering the church. Whatever our faith, gender, or sexuality, Trinity has been a welcoming space.

The three ideals of growth, joy, and community that create the foundation for success at Songbird Rising seem very well matched with the church's ethos. The variety of groups that meet and work out of Trinity is a great asset, and it is inspiring to work within such a lively

community. Trinity is a church that empowers care, personal growth, and learning by welcoming choirs, meditation groups, music, schools, and food pantries. It is my opinion that Trinity's community represents its greatest potential. Welcoming people into the church creates the opportunity for lasting bonds and collaboration. For example, Songbird Rising has provided an educational performance with a professional quintet for AHB students, and some AHB students take lessons with us. Laura Poyzer, our school director, has performed at Trinity's The Longest Night ceremonies.

The church has a wonderful potential for growth. We would love a pastor who aligns with Trinity's values and will continue to elevate its strengths and bring the vision, energy, leadership, and management skills to transform its potential. Songbird Rising is grateful to be a part of Trinity, and we hope our relationship will continue to grow.

Sincerely,
Asha Poyzer
Assistant Director songbirdrising.com



CLOSING THOUGHTS

CLOSING PRAYER

STATEMENT OF CONSENT

CONFERENCE/ASSOCIATION VALIDATION

CLOSING PRAYER

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

Every Easter Sunday for many years, Trinity Church of Austin has had a tradition of singing *Here Come the Sun* by the Beatles as the closing “hymn.” Each year the song is sung, it feels more joyful, more enriching and more meaningful to members of our sacred community. As we are also a demonstrative congregation, we also express ourselves through dance, as the center of the sanctuary is available for all who choose to move their bodies to the music, swing their arms in the air, and fill their hearts with the coming of spring. During the pandemic, many took their dancing to their patios, their decks, their yards and the street, all of which became as sacred as the church, as our community was with us in our hearts and in the glory of nature.

Here Comes the Sun

By The Beatles

Here comes the sun, doo-doo-doo
Here comes the sun, and I say
it’s alright

Little darlin’, It’s been a long cold,
lonely winter
Little darlin’, it feels like years
since it’s been here

Here comes the sun, doo-doo-doo-doo
Here comes the sun, and I say
It’s alright

Sun, sun, sun, here it comes
Sun, sun, sun, here it comes
Sun, sun, sun, here it comes
Sun, sun, sun, here it comes

STATEMENT OF CONSENT

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

As the committee charged with the responsibility for identifying and recommending 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.

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.)

Church Leadership Council members, staff, Interim Minister Committee

Additional comments for interpreting the profile:

See also Appendix, which includes: 2023 Budget (Appendix A); MissionInSite Report (Appendix B); *Time Magazine* article featuring Trinity Church of Austin (Appendix C); and Congregational Data Wordcloud (Appendix D)

Signed: _____

Name / Title

Date

VALIDATION BY CONFERENCE/ASSOCIATION

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

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

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

My signature below attests to the above three items.

Signed: _____

Name / Title

Date

Email:

Phone:

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

APPENDIX A

INCOME / EXPENSE	2021	2021	2022	2022	2022	2023	
INCOME							
Loose Plate	37,500	43,129	37,500	32,517	35,473	33,500	
Pledges	200,000	157,524	160,000	120,513	131,469	130,000	
Regular non-pledge givers	37,500	25,325	27,000	23,920	26,095	26,000	
Adult Retreats	0	0	0	0	0	0	
Adult Education, Dinners, & Books	0	0	0	0	0	0	
Memorial Donations/Estate Gifts	0	0	0	20,000	20,000	0	
Special Gifts	10,000	7,270	10,000	20,487	22,487	10,000	
Grants	0	0	0	2,500	2,500	2,500	
Change Jar	0	51	0	0	0	0	
Net Fundraising Proceeds	60,000	60,122	500	865	865	500	
Summer Spectacular		551	500	865	865	500	
Major Fundraising Event	60,000	58,903	0	0	0	0	Sid's retirement fundraiser
General Fundraising		668	0	0	0	0	For 2020 this was Keep Church Weird, 2021 Signs
Restricted Fundraising (Apportionments)	15,000	5,292	9,500	1,936	1,936	4,400	
Easter Offering	3,000	2,292	2,500	1,436	1,436	1,400	
Christmas Offering	10,000	412	5,000	500	500	1,000	
Special UMC Offerings	1,000	1,123	1,000	0	0	1,000	here
Special UCC Offerings	1,000	1,465	1,000	0	0	1,000	UCC Special Offerings go here
TOTAL INCOME	360,000	298,713	244,500	222,738	240,824	206,900	
EXPENSES							
Office	7,950	7,335	7,450	6,857	7,456	7,450	
6101.01 Office Supplies	500	811	500	460	501	500	
6101.02 Copying and Printing	7,000	5,869	6,500	5,684	6,201	6,200	
6101.03 Postage	350	655	350	454	495	500	and Aug
6101.04 Bottled Water	100	0	100	259	259	250	for 2023?
Furniture and Equipment	0	530	0	0	0	0	
Furniture and Equipment Repair	0	0	0	0	0	0	
Telecommunications	6,050	5,505	6,050	4,425	5,105	5,115	
6110.01 Phone System and Equipment	0	0	0	0	0	0	
6110.06 Phone System Repairs	200	0	200	0	0	0	
6110.02 Phone Service	4,100	3,764	4,100	2,784	3,315	3,315	
6110.03 Internet Service	1,750	1,741	1,750	1,641	1,790	1,800	
Communications	350	239	350	45	49	50	
6120.02 Advertising	250	0	250	0	0	0	
6120.03 Website	100	239	100	45	49	50	Knowbility
Tech - Copyright Licenses, Hardware, Software	2,534	3,125	2,000	1,722	1,879	2,000	2021 projected Includes upgrade of wi-fi system
Technology Repair - A/V and Computer Hardware	0	0	0	0	0	0	
Line of Credit Payments	4,020	4,098	4,000	20,125	20,125	0	
Line of Credit Principal Payments (debt reduction)	2,600	2,804	2,600	19,192	19,192	0	included here because of cash flow.
Line of Credit Interest Payments	1,420	1,294	1,400	933	933	0	
Line of Credit Fee	150	95	150	95	95	150	2023
Late Fees / Service Charges	0	0	0	0	0	0	
Merchant Fees	6,000	5,434	6,000	3,936	4,294	4,500	
TOTAL FINANCE TEAM	26,904	25,736	25,850	37,110	38,908	19,115	
Utilities	26,547	22,775	22,847	24,505	26,733	26,772	
6201.02 Natural Gas	1,500	2,222	2,300	2,915	3,180	3,300	2021 included week long freeze in February
Electricity	15,000	11,886	12,000	13,434	14,655	14,600	
Water	2,200	1,604	1,500	1,944	2,121	2,100	
Wastewater	1,500	945	1,000	1,210	1,320	1,320	
Solid Waste	2,300	2,080	2,000	1,625	1,773	1,740	
Clean Community	107	108	107	103	112	112	
Religious Coalition to Assist Homeless (Diversion of Cash Disbursements fees)	3,940	3,930	3,940	3,274	3,572	3,600	higher in 2023
Maintenance	33,490	27,809	25,300	21,045	22,958	26,000	
6210.01 Building	500	1,250	500	305	333	500	
6210.02 Grounds	4,500	0	4,500	1,667	1,819	4,500	2020 included extensive tree trimming
6210.03 Contract Sexton	8,190	6,143	0	0	0	0	Larry Roberts' last day was 9-30-21
6210.04 Pest Control	3,300	3,651	3,300	3,127	3,411	3,400	
6210.05 Janitorial Services	17,000	16,765	17,000	15,946	17,396	17,600	Stratus \$1,336/month; + cleaning supplies
Building Repairs	4,000	14,448	4,000	4,014	4,014	4,000	heater, \$7,000 to AHB for floor repair
HVAC Repairs	4,000	1,112	4,000	5,547	5,547	5,500	
Property & Building Insurance	12,000	14,956	12,000	15,017	16,382	18,800	Based on Jan 2023 bill
Building Usage Fees	-80,000	-76,640	-70,000	-111,486	-121,621	-145,000	Rental Income
Mortgage Payments	36,600	36,600	36,600	33,550	36,600	36,600	
Principal (debt reduction)	18,600	17,830	18,600	15,735	17,165	17,165	
Interest expense	18,000	18,770	18,000	17,815	19,435	19,435	Interest rate now down to 3.95%
TOTAL TRUSTEES TEAM	36,637	41,060	34,747	-7,808	-9,387	-27,328	

6100 - FINANCE TEAM

6200 - TRUSTEES TEAM

Worship Expenses							
Audio/Visual	0	368	0	190	190	2,500	\$2500 recieved in 2022 via UCC Grant (not
Worship & Sanctuary Supplies	500	435	500	58	63	250	
Communications	0	0	300	0	0	300	Ministry materials and Zoom subscription.
Guest Musicians	0	0	400	50	100	400	
Guest Speakers	0	0	0	0	0	0	
Flowers	0	-278	0	2	2	250	
Music Supplies/Songbooks	0	0	0	0	0	0	
Piano & Organ Tuning	400	350	400	175	385	400	
Piano & Organ Repair	0	0	0	0	0	0	
TOTAL WORSHIP TEAM	900	875	1,600	475	740	4,100	
LAY STAFF PAYROLL	127,008	117,335	140,608	103,051	110,283	111,485	
Facilities Manager	0	6,933	20,802	13,520	13,520	0	Matt
Director of Spiritual Education (Et al.)	0	0	0	32,258	35,191	52,000	Maryelle - raise requested
Director of Spiritual Education - Health Insurance	0	0	0	4,606	5,025	7,536	Maryelle - health ins. effective April 2022
Accompanist	8,034	9,305	9,289	8,744	9,539	9,289	In 2021 Jennifer, now Ben
Business Administrator	24,038	24,038	24,038	2,003	2,003	0	Stine
Administrative Assistant	1,100	810	1,100	0	0	0	Cathy
Financial Assistant	17,160	15,906	17,160	13,112	14,304	17,160	Katheryn
Assistant Pastor	21,609	23,209	25,585	7,959	7,959	0	Mark
Associate Minister of Communication	6,933	3,900	0	0	0	0	Gus
Childcare Workers	9,500	4,283	4,000	2,346	2,559	4,000	Bella
Children's Director	10,400	7,650	10,400	17	17	0	Angela and Tom
Youth Leader	10,400	3,467	10,400	0	0	0	Joe
Music & Arts Director	17,834	17,834	17,834	18,486	20,167	21,500	Tim
Interim Pastor	52,160	48,281	96,603	54,160	55,993	77,452	Starting 4/1/23
Salary	21,000	21,000	42,000	21,000	21,000	31,500	
Housing Allowance	10,000	13,500	27,000	13,500	13,500	20,250	
Utilities	1,500	2,000	3,999	2,000	2,000	2,999	
Pension	4,340	6,440	11,817	3,220	3,220	8,863	
Life Insurance and Disability	465	431	777	345	345	583	
Social Security Offset	2,372	2,640	5,280	2,640	2,640	3,960	
Health and Vision Insurance	6,578	870	1,740	870	870	1,305	
Dental Insurance	255	210	420	210	210	315	
Moving Expenses	5,000	0	0	0	0	5,000	
Professional Development Funds	650	1,190	3,570	0	0	2,678	
Acting Executive Minister	0	0	0	4,875	5,958	0	
Supply Pastor Payment	0	0	0	5,500	6,250	3,250	Thru 3/26/23
SENIOR PASTOR	56,570	55,530	0	0	0	0	Thru 6/30/21
Salary Package	45,384	44,344	0	0	0	0	
Salary	27,395	26,395	0	0	0	0	
Housing Allowance	6,000	6,000	0	0	0	0	
Utilities	2,304	2,304	0	0	0	0	
UMPIP	475	435	0	0	0	0	
Housing Exclusion	7,560	7,560	0	0	0	0	
Conferences & Retreats	650	650	0	0	0	0	
Health Insurance	1,000	1,000	0	0	0	0	
Other Pastoral Expenses	11,186	11,186	0	0	0	0	
CPP	1,360	1,360	0	0	0	0	
CRSP Defined Contribution	1,360	1,360	0	0	0	0	
CRSP Defined Benefit	3,066	3,066	0	0	0	0	
Health Insurance	5,400	5,400	0	0	0	0	
Payroll Taxes (W/H, SS, Medicaid, etc)	7,533	7,410	8,799	7,102	7,748	8,529	
Payroll Expenses	500	354	500	215	235	250	
Pastor & Staff Continuing Ed & Books	100	0	100	0	0	100	
Annual UMC Conference - Lay Delegates	250	0	250	0	0	250	
Annual UCC Conference - Lay Delegates	250	150	250	0	150	250	
Worker's Compensation Insurance	750	678	750	661	721	778	
Background Checks	100	0	100	15	15	100	
Staff Mileage/Travel	0	0	0	0	0	0	
TOTAL STAFF PARISH TEAM	245,221	229,738	247,960	165,204	175,144	199,194	
45 Adult Nurture Supplies	0	0	0	0	0	0	
TOTAL ADULT NURTURE TEAM	0	0	0	0	0	0	
45 Youth Nurture Supplies	1,000	0	500	276	301	0	
TOTAL YOUTH NURTURE TEAM	1,000	0	500	276	301	0	
46 Children's Nurture Supplies	7,000	992	1,000	749	817	2,000	children / youth
TOTAL CHILDREN'S NURTURE TEAM	7,000	992	1,000	749	817	2,000	

6400 - STAFF PARISH TEAM

	Welcome / Hospitality							
	Welcoming Team Supplies	250	106	250	18	20	250	
	Kitchen Supplies	200	76	200	82	89	200	
6800 - WELCM	Coffee / Donuts	-250	0	-250	-11	-11	250	
	Tshirts	0	0	0	0	0	0	
	Potluck Supplies	100	0	100	0	0	0	
	Churchwide Event Supplies	500	90	500	142	155	500	
	TOTAL WELCOMING TEAM	800	272	800	232	254	1,200	
	Apportionments	3,212	1,032	3,212	167	3,212	3,447	
7000 - APPORTIONMENTS	General and Jurisdictional Causes	0	0	0	0	0	0	
	Conference Benevolences	0	0	0	0	0	0	
	Ministerial Support	0	0	0	0	0	0	
	Administration	0	0	0	0	0	0	
	Pensions and Benefits Apportionment	865	865	865	0	865	870	
	District Ministries	0	0	0	0	0	0	
	Capital District Causes	2,347	167	2,347	167	2,347	2,577	
		3,212	1,032	3,212	167	3,212	3,447	
72	UCC Member Dues	4,500	2,319	4,500	0	1,500	4,500	collections
	TOTAL UCC DUES	4,500	2,319	4,500	0	1,500	4,500	
	TOTAL EXPENSES	326,174	302,023	320,169	196,404	211,489	206,228	
	TOTAL INCOME	360,000	298,713	244,500	222,738	240,824	206,900	
TOTALS	NET	33,827	-3,310	-75,669	26,334	29,335	672	

2023 Trinity Church Budget (page 3 of 3)

APPENDIX B

The QuickInsite Report

Prepared for: Local Church Ministries of the Natl Office UCC (United Church of Christ)
Study area: 5 mi Around 4001 Speedway, Austin, Texas 78751, United States

Base State: TX
Current Year Estimate: 2019
5 Year Projection: 2024
10 Year Forecast: 2029
Date: 8/27/2020
Semi-Annual Projection: Fall

About the QuickInsite Report

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

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

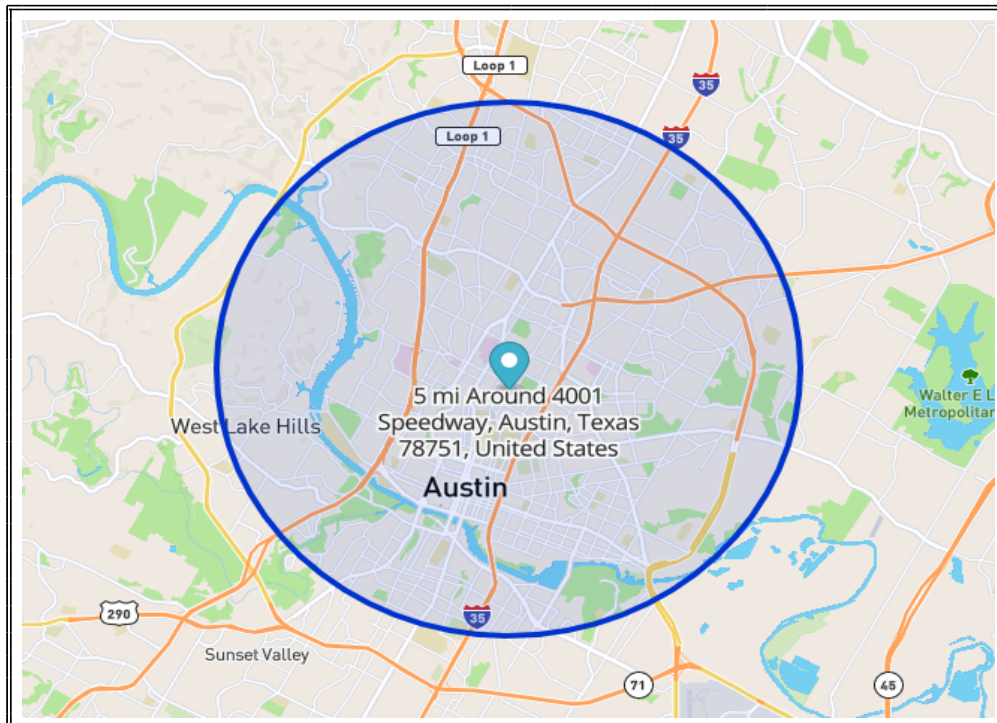
Two Sections

Two reports are provided on the following pages.

- The **StoryView** Report presents 9 demographic indicators of your study area.
- The **ThemeView** Report presents greater detail about those 10 indicators but organized around themes.

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

THE STUDY AREA



More Information

Please refer to the last page of the report for additional notes and interpretation aides in reading the report.

Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

Page 1

StoryView

Significant Demographic Indicators of the Study Area's Story

1	Population Change In the 10 year future, how is this area expected to change? <small>(See Population and Families Theme)</small>	Significant Decline	Moderate Decline	Little Change	Moderate Growth	Significant Growth
2	School Age Change In the 10 year future, how is the population of school age children in this area expected to change? <small>(See Age Theme)</small>	Significant Decline	Moderate Decline	Little Change	Moderate Increase	Significant Increase
3	Families with Children Compared to the state, are families with children more or less likely to live in two parent households? <small>(See Population and Families Theme)</small>	Significantly Less	Somewhat Less	About the Same	Somewhat More	Significantly More
4	Adult Educational Attainment For this area, what is the general level of education of the adults 25 and older? <small>(See Education and Career Status Theme)</small>	Very Low	Low	Mixed	High	Very High
5	Community Diversity Index How diverse is the racial/ethnic mix of this area? <small>(See Community Diversity Theme)</small>	Very Homogeneous	Homogeneous	Moderately Diverse	Very Diverse	Extremely Diverse
6	Median Family Income How does the median family income compare to the state for this area? <small>(See Financial Resources Theme)</small>	Significantly Less	Somewhat Less	About the Same	Somewhat Greater	Significantly Greater
7	Poverty Compared to the state, is the number of families in poverty above or below the state average? <small>(See Financial Resources Theme)</small>	Significantly Below	Somewhat Below	About the Same	Somewhat Above	Significantly Above
8	Blue to White Collar Occupations On a continuum between blue collar and white collar occupations, where does this area fall? <small>(See Education and Career Status Theme)</small>	Very Blue Collar	Somewhat Blue	Closely Split	Somewhat White	Very White Collar
9	Largest Racial/Ethnic Group In this area, which racial/ethnic group is the largest percentage of the population? <small>(See Community Diversity Theme)</small>	Asian (NH)	Black/Afri American (NH)	White (NH)	Hispanic or Latino	Pac Is/Amer Ind/Other

ThemeView

Demographic Descriptions of the Study Area

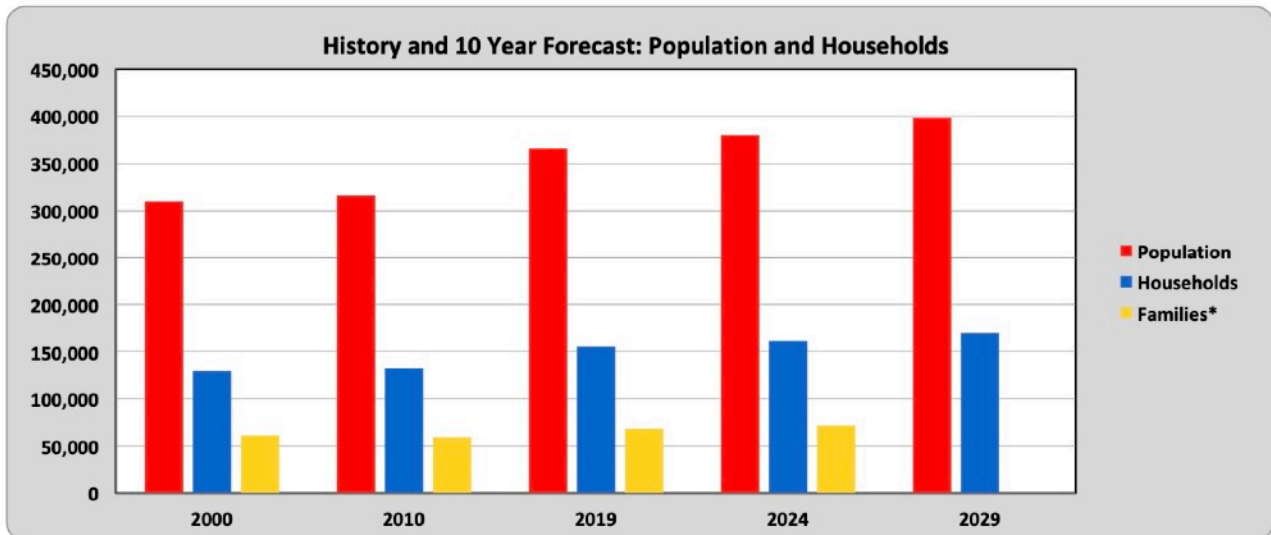
Study area: 5 mi Around 4001 Speedway, Austin, Texas 78751, United States

Date: 8/27/2020

Population and Households Theme

Population is the most basic demographic characteristic. It indicates how many persons reside within an area and how that total changes over time. In addition, future population is forecasted looking out 10 years.

Population and Household History with 5 and 10 Year Projected Change



NOTE: Family Household data is not projected out 10 years.

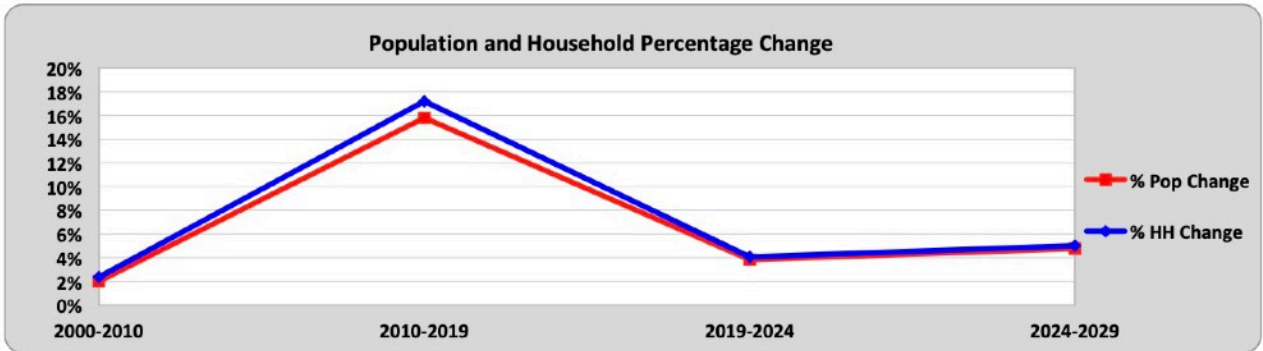
Population, Households & Families					
	2000	2010	2019	2024	2029
Population	310,112	316,326	366,309	380,338	398,486
Population Change		6,214	49,983	14,029	18,148
Percent Change		2.0%	15.8%	3.8%	4.8%
Households	129,477	132,537	155,330	161,638	169,743
Households Change		3,060	22,793	6,308	0
Percent Change		2.4%	17.2%	4.1%	0.0%
Population / Households	2.40	2.39	2.36	2.35	2.35
Population / Households Change		-0.01	-0.03	-0.01	-0.01
Percent Change		-0.4%	-1.2%	-0.2%	-0.2%
Family Households	61,202	59,136	68,126	71,748	
Family Households Change		-2,066	8,990	3,622	
Percent Change		-3.4%	15.2%	5.3%	

Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

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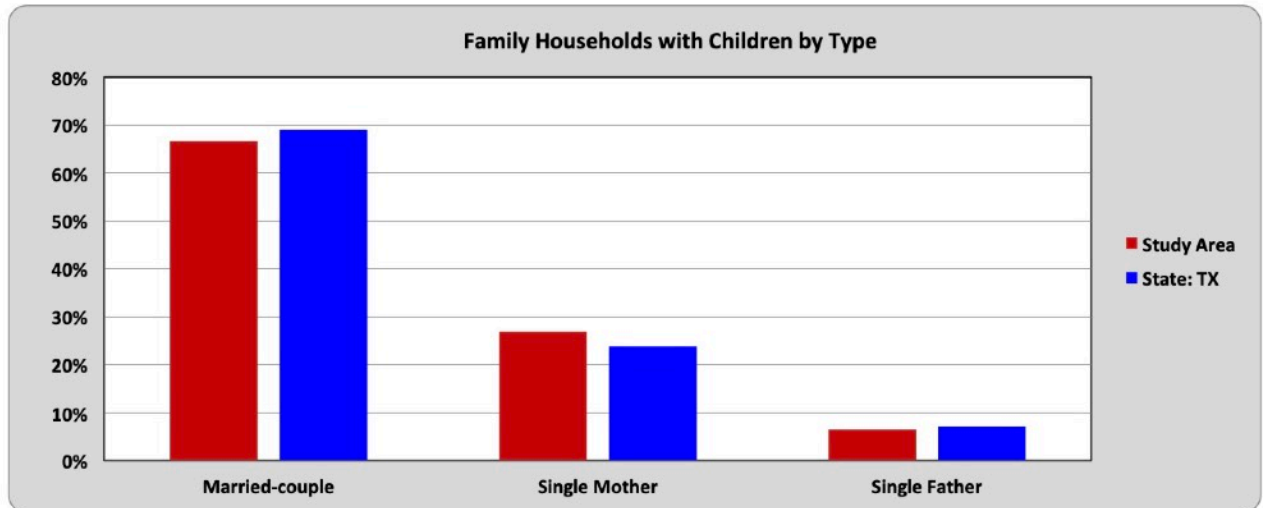
Population and Households Theme

Population and Household History with 5 and 10 Year Projected Percentage Change



Family Households

Family households with children are changing. The traditional married couple structure is evolving into many different family expressions in which children are being raised. These data provide an insight into the family structures within the study area and then compares them to the state.



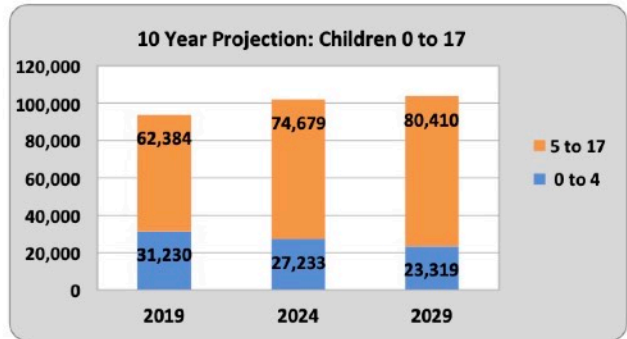
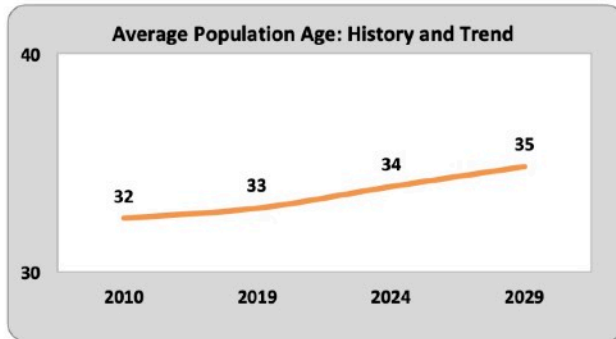
This table presents both the history and projections for family structures in the study area. Take note of the change column to discern how these family structures have changed and are projected to change in the future.

Households with Children	Actual Hhlds by Year				2010 to 2024 Change	Percent of all Hhlds by Year			2010 to 2024 % Change
	2010	2019	2024			2010%	2019%	2024%	
Family: Married-couple	18,985	20,421	20,793	1,808	61.6%	66.6%	65.8%	4.3%	
Family: Single Mother	8,921	8,242	8,657	-264	28.9%	26.9%	27.4%	-1.5%	
Family: Single Father	2,937	1,981	2,132	-805	9.5%	6.5%	6.8%	-2.8%	
Total:	30,843	30,644	31,582	739	100.0%	100.0%	100.0%		

Age Theme

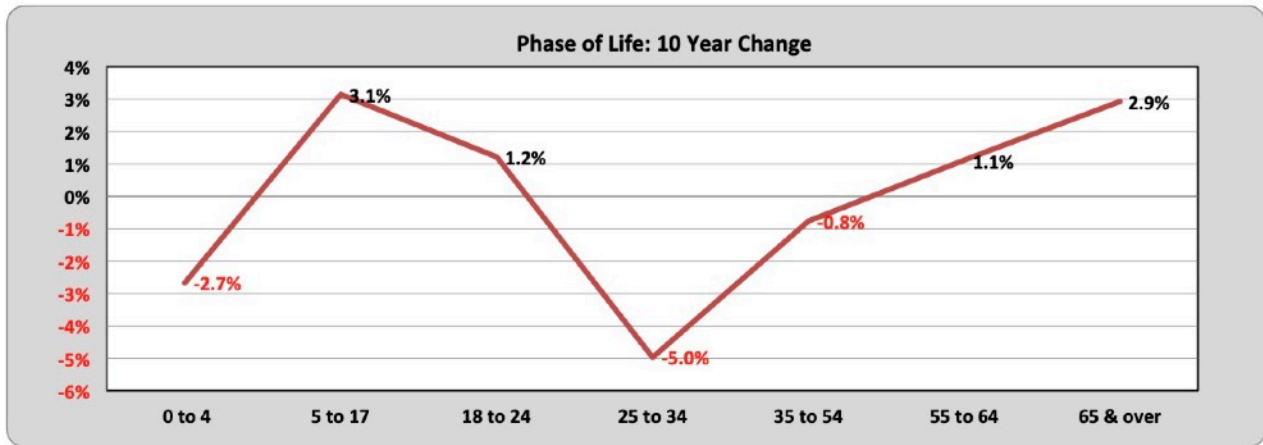
10 Year Average Age and Children 0 to 17 Trends

The age history and forecast reflect changes in a community. For example, two demographic trends currently in play are the aging of the Baby Boom generation and the decline in live births in the late 20th and 21st centuries.



Phase of Life

The Phase of Life 10 Year Change graph highlights life phases that will increase or decrease as a percentage of the total population in the forecasted 10 year future.



Phase of Life presents how a community changes and people age through their various life phases.

Phase of Life	Actual Population by Year & Phase				Percent of Pop by Year & Phase			
	2010	2019	2024	2029	2010%	2019%	2024%	2029%
Before Formal Schooling: 0 to 4	21,118	31,230	27,233	23,319	6.7%	8.5%	7.2%	5.9%
Required Formal Schooling: 5 to 17	39,396	62,384	74,679	80,410	12.5%	17.0%	19.6%	20.2%
College/Career Starts: 18 to 24	64,088	53,198	56,237	62,715	20.3%	14.5%	14.8%	15.7%
Singles & Young Families: 25 to 34	64,807	48,443	31,428	32,867	20.5%	13.2%	8.3%	8.2%
Families & Empty Nesters: 35 to 54	76,306	103,310	114,261	109,341	24.1%	28.2%	30.0%	27.4%
Enrichment Yrs Singles/Cpls: 55 to 64	26,433	32,624	34,225	39,954	8.4%	8.9%	9.0%	10.0%
Retirement Opportunities: 65 & over	24,178	35,119	42,275	49,880	7.6%	9.6%	11.1%	12.5%
Total:	316,326	366,308	380,338	398,486	100.0%	100.0%	100.0%	100.0%

Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

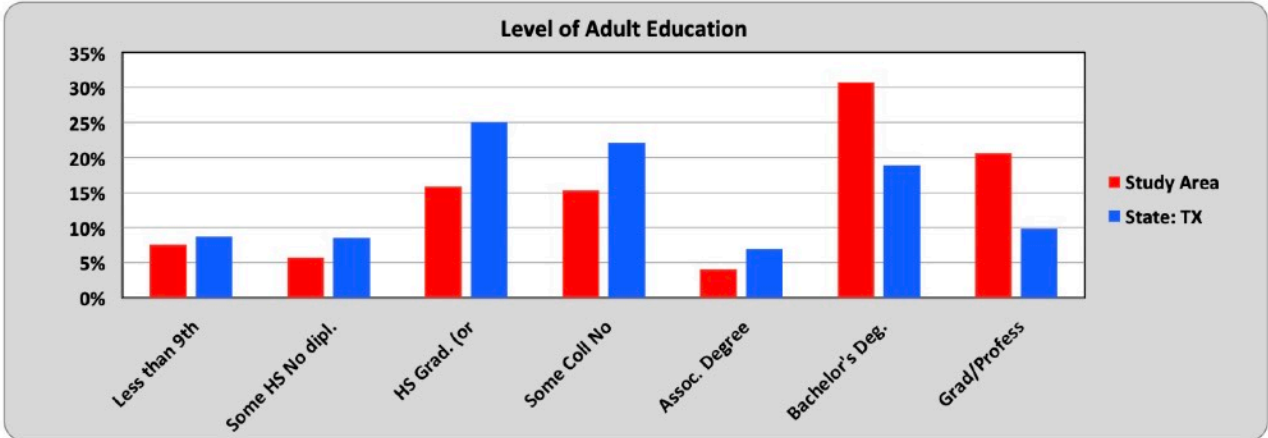
Education and Career Status Theme

The Education/Career Status theme portrays the level of education and the career types by the categories of Blue Collar and White Collar in the study area.

Adult Educational Attainment

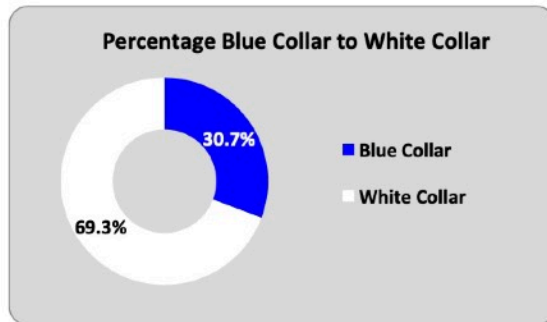
The following graphs array the adult population 25 years of age and older within the study area by their level of education completed.

Adult Educational Attainment Compared to the State of TX



Education Level of Adults 18 Years and Older	Actual Hhlds by Year		2019 to 2024	Percent of all Hhlds by Year		2019 to 2024
	2019	2024	Change	2019%	2024%	% Change
Less than 9th Grade	16,694	16,608	-86	7.6%	7.5%	-0.1%
Some High School, No diploma	12,556	12,848	292	5.7%	5.8%	0.1%
High School Graduate (or GED)	34,852	34,870	18	15.9%	15.8%	-0.1%
Some College, No degree	33,616	33,443	-173	15.3%	15.1%	-0.2%
Associate Degree	8,962	9,108	146	4.1%	4.1%	0.0%
Bachelor's Degree	67,492	66,903	-589	30.7%	30.2%	-0.5%
Graduate or Professional school degree	45,325	47,504	2,179	20.6%	21.5%	0.8%
Total:	219,497	221,284	1,787	100.0%	100.0%	

Career Types: Blue Collar and White Collar



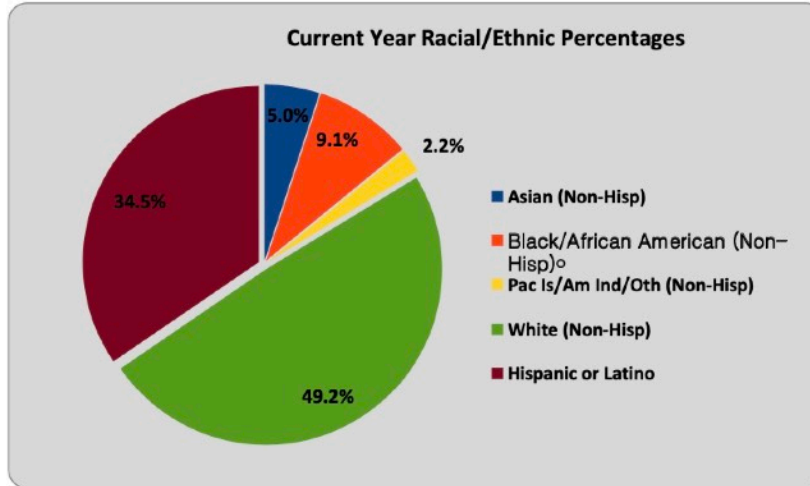
Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

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Community Diversity Theme

The diversity of a community is shaped by the racial/ethnicity of the people who reside in it as well as people's age, income and education.

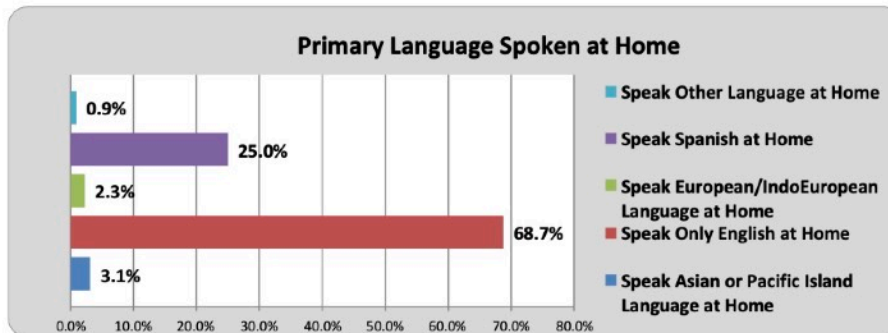
Study Area Racial and Ethnic Diversity



NOTE: Race and ethnicity breakouts are based upon Census Bureau categories. Only those groups for which the Bureau provides extended detail can be reported.

Race and Ethnic History and Trends

Racial/Ethnicity by Year	Actual Population by Year			2010 to 2024 Change	Percent of all Pop by Year			2010 to 2024 % Change
	2010	2019	2024		2010%	2019%	2024%	
Asian (Non-Hisp)	15,873	18,476	19,474	3,601	5.0%	5.0%	5.1%	0.1%
Black/African American (Non-Hisp)	28,731	33,188	35,314	6,583	9.1%	9.1%	9.3%	0.2%
White (Non-Hisp)	155,792	180,113	185,856	30,064	49.3%	49.2%	48.9%	-0.4%
Hispanic or Latino	109,438	126,484	130,944	21,506	34.6%	34.5%	34.4%	-0.2%
Pac Is/Am Ind/Oth (Non-Hisp)	6,492	8,048	8,751	2,259	2.1%	2.2%	2.3%	0.2%
Total:	316,326	366,309	380,339	64,013	100.0%	100.0%	100.0%	



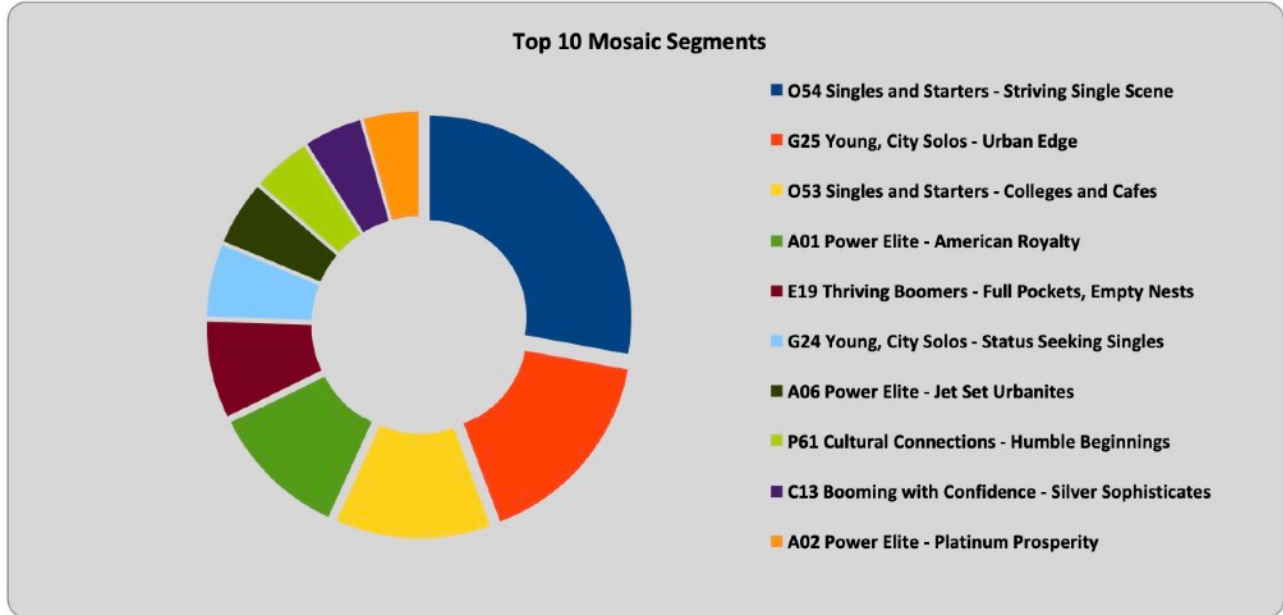
Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

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Community Diversity Theme

Mosaic Lifestyle Segmentation Types

Mosaic Lifestyle Types provides insight into the behaviors, attitudes and preferences of the households within the Study Area. The result is a fuller multidimensional understanding of a community, neighborhood, zip code or other geography.



Mosaic	Study Area	State	Comparative Index
O54 Singles and Starters - Striving Single Scene	29,609	671,031	293
G25 Young, City Solos - Urban Edge	17,413	124,305	932
O53 Singles and Starters - Colleges and Cafes	13,247	101,198	871
A01 Power Elite - American Royalty	11,630	232,941	332
E19 Thriving Boomers - Full Pockets, Empty Nests	8,194	75,866	718
G24 Young, City Solos - Status Seeking Singles	6,146	75,964	538
A06 Power Elite - Jet Set Urbanites	5,376	46,146	775
P61 Cultural Connections - Humble Beginnings	4,922	195,758	167
C13 Booming with Confidence - Silver Sophisticates	4,873	173,714	187
A02 Power Elite - Platinum Prosperity	4,702	184,081	170
	106,112	1,881,004	

Learn about your Mosaic Households

To access Mosaic Portrait data click on:

[Mosaic USA E-Handbook by Experian](#) (To open in a new Tab hold Control key when you click on the link)

Handbook includes Mosaic Overview and two graphic pages for each of the 19 Groups and 71 Segments.

[How to Read and Understand a Mosaic Portrait - Video](#)

[Understanding Mosaic Portraits for Mission Planning - Video](#)

Faith based clients: To access the Mosaic application guide click on:

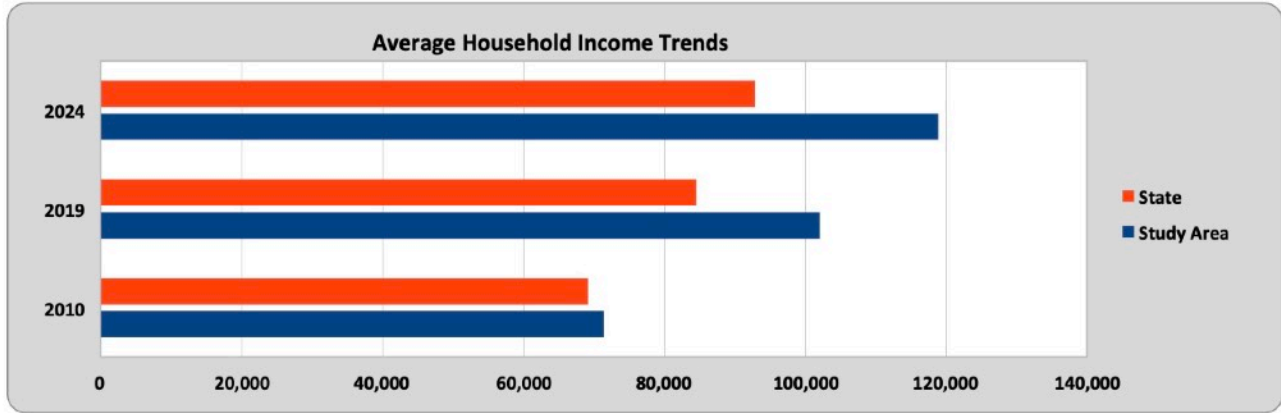
[Mission Impact Mosaic Application Guide by Bandy](#) (To open in a new Tab hold Control key when you click on the link)

Sources: US Census Bureau, Synergos Technologies Inc., Experian, DecisionInsite/MissionInsite

Financial Resources Theme

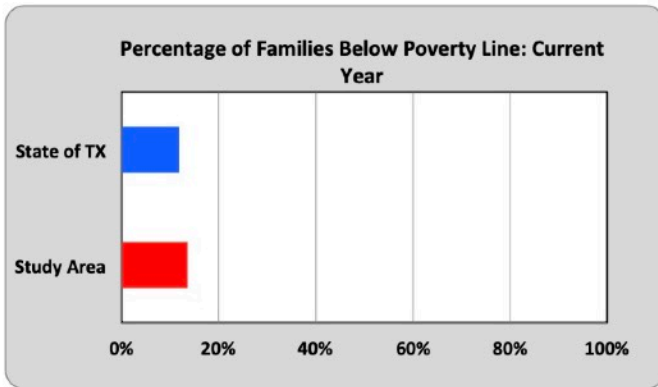
Financial resources available is an indicator of community opportunity or distress. Three variables are presented in this category: 1) Household Income, 2) Family Income and 3) Poverty.

Household Income



Income Trends: Households and Families				
	2010	2019	2024	2010 to 2024 Change
Average Household Income	71,370	102,038	118,813	47,443
Median Household Income	43,268	65,896	77,055	33,787
Per Capita Income	29,903	43,268	50,494	20591
Median Family Income		82,302	80,603	1,699

Poverty



Poverty Level	Pop	Area % Pop	TX % Pop
Above poverty level	58,843	86.4%	88.2%
Below poverty level	9,283	13.6%	11.8%
Total	68,126	100.0%	100.0%

Supporting Information

Correlating the StoryView and DetailView Reports

The Detail View Report presents the important demographic detail behind the Demographic Indicators found on the QuickView page. It is organized around six themes.

DetailView Themes	StoryView Number	DetailView Themes	StoryView Number
1. Population, Households & Families	1 & 3	4. Community Diversity	5 & 9
2. Age	2	5. Financial Resources	6 & 7
3. Education/Career Status	4 & 8		

Interpreting the Report

The QuickInsite report is formatted to help you interpret data at a glance.

Change over time: Several trend tables have a column indicating a change over time. Generally these tables begin with the last census, include the current year estimate, a five year projection and if available, a 10 year forecast. The data in each cell represents a percentage change up or down.

Color Coding: Both the "Change over Time" and "Comparative Indexes" columns are color coded to easily spot any change and the direction of that change.

Change:	Increasing	Stable	Declining
Index:	Above Ave	Ave	Below Ave.

Variable Definitions

Full variable definitions can be found in the MI Demographic Reference Guide. Download it free from the Help/Documents menu located on the map screen of your study area on the MissionInsite website.

[Download QuickInsite Worksheet \(To open in a new Tab hold Control key when you click on the link\)](#)

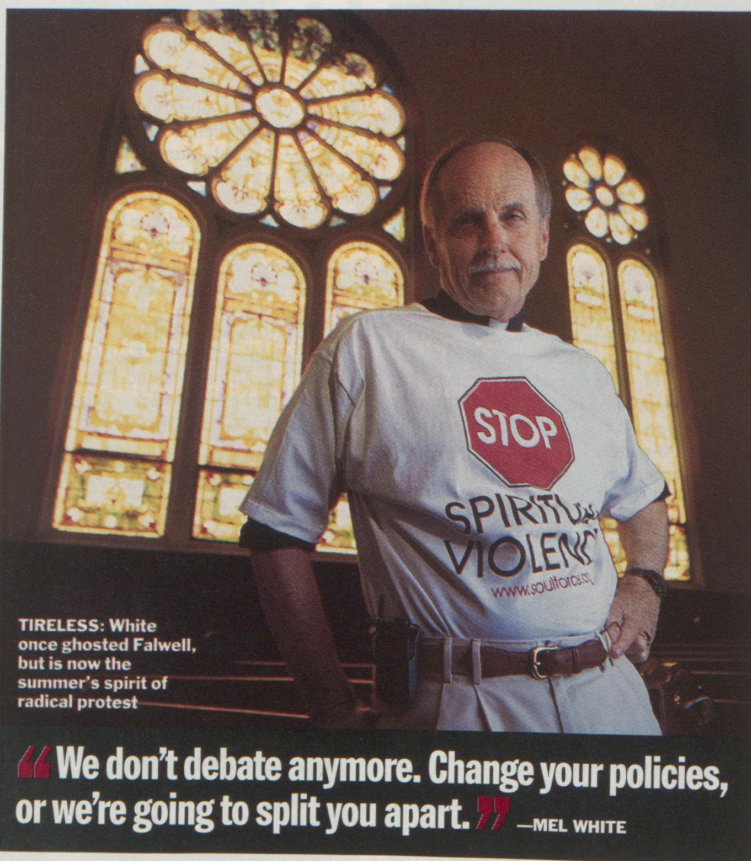
Indexes: Some variables will have a column called "Comparative Index." An index is an easy way to compare a study area with a larger area. For this report, all comparisons are with the state or states within which the study area falls. The indexes can be interpreted as follows.

- Indexes of 100 mean the study area variable is the same as its base area.
- Indexes greater than 100 mean the study area variable is above the base area. The higher the number, the greater it is above the base.
- Indexes less than 100 mean the study area variable is below the base area. The lower the number, the greater it is below the base.

Support

If you need support with this report, please email MissionInsite at misupport@missioninsite.com.

RELIGION



TIRELESS: White once ghosted Falwell, but is now the summer's spirit of radical protest

“We don’t debate anymore. Change your policies, or we’re going to split you apart.” —MEL WHITE

to St. Paul’s Episcopal Church in inner-city Paterson, N.J. But then a storm brewed in her backyard. Former Newark assistant bishop Walter Righter was charged with heresy for having knowingly ordained an open homosexual named Barry Stopfel.

Stopfel was Lind’s good friend, she told her flock in a powerful, high-risk sermon; “It could have been me.” She recounted the rabbi’s challenge. Here was her answer. “I am not coming out because I want to flaunt my sexuality, [but] because the Gospel demands it,” she said. “To exist in a homophobic society in fear and collaboration ... causes moral insanity and moral death. To state clearly who one is and who one loves is to claim life in the midst of death.”

At which point, oddly enough, everything fell into place. Her congregation rose and applauded. Ecclesiastical judges threw out the Righter case. Episcopal bishops have since ordained dozens of gay priests. “There is still work to do in this church, but for gays the tide has turned,” says Lind. She was offered the high-profile job as cathedral dean, often a stepping stone to a bishop’s post. Says Wiley Cornell, Trinity’s se-

nior lay leader: “Sexual orientation was a nonissue for the search committee.”

Or close to one. In fact, the church omitted mention of Lind’s sexuality when it announced her hire in February. “We didn’t want that to become the defining vision everyone had of her,” says Cornell.

And so begins a more subtle stage in Lind’s development. She no longer passes. But her prominence sometimes demands a new discretion. “If you’ve spent your life banging on a door to get in, what do you do when you get inside?” she asks. “My job is to continue to engage people. As any good politician knows, there are no permanent enemies and no permanent allies.”

The installation ceremony ends, and the bands strike up. Lind throws herself gamely into the bluegrass and polkas. Then as evening falls, a deejay comes on. And the newly invested dean, beaming, boogies down to the Village People’s YMCA.

MEL WHITE: THE LURE OF SCHISM

Slender, California-breezy and prone to corny gay humor, the Rev. Mel White, co-head of the roving protest group Soulforce,

seems a bit lightweight at first. But he has a powerful life saga, and was willing to get arrested not just in Cleveland in May and in Orlando, Fla., in June (Baptists), but plans to do likewise in Long Beach in July (Presbyterians) and possibly in Denver a week later (Episcopalians). The only transdenominational figure on the scene, he will establish the nightly-news rat-tat-tat for the entire season of contention. His attitude toward the various denominations? “We don’t debate anymore. You change your policies, or we’re going to split you apart and leave.”

White’s is a transformation that begs for comparison with Saul’s on the road to Damascus. Grandson of a tent revivalist, White was ghostwriter of choice in the 1980s to the Evangelical elite, co-authoring books with Billy Graham, Jerry Falwell and Pat Robertson. One day, sitting with Falwell in a car surrounded by gay protesters, he realized he should be on the outside. After 25 years of clandestinely trying to “cure” himself via exorcism, electroshock and prayer, the father of two divorced and settled down with a man named Gary Nixon. Then he began searching for a way to expiate sins committed in the service of “homophobic haters.”

That turned out to be Soulforce. For six years, White steeped himself in the confrontational nonviolence taught by Mohandas Gandhi and Martin Luther King Jr. He courted the heirs and icons of his newfound field—Gandhi’s grandson Arun, King’s daughter Yolanda and his strategist James Lawson—and they joined him in Cleveland, along with several hundred multidimensional gays, lesbians and transgendered persons wearing T shirts emblazoned with THIS DEBATE MUST END—WE ARE GOD’S CHILDREN TOO. Of these, 191 helped White block a Convention Center exit and went to jail, an act of “redemptive suffering” intended as a Christian witness to the perceived injustice of the Methodist position on homosexuality.

Humdrum as such activism might be in big-city streets, it can still shock the church world. Since the 1970s, mainline homosexual church activists have worked within the system, assuming that their quest for inclusion would begin as a minority cause but triumph when their brothers and sisters in Christ saw the justice of their plea. Only recently have some reached the conclusion that they are no match for Evangelical forces campaigning fervently from the right and that after rejecting gay ordination and marriage at convention after convention, denominational consensus was only hardening. In this context, White’s attitude makes a certain harsh sense.

His campaign has predictably attracted ire from the right. Says James Heidinger II, publisher of *Good News*, a conservative Methodist journal: “We don’t feel good

about outsiders coming in and using intimidation and pressure on our delegates for something that ought to be a family affair." In fact, even some in-house gay activists feel trampled on. "He's just like Falwell in his own way," says an Episcopalian.

White claims to understand. Of the gay Methodist activists who met him when he arrived in Cleveland (and who were themselves eventually arrested, to Bishop Solomon's dismay), he says, "They're thinking, 'Mel, we've worked four years for this moment. Don't screw it up for us.'" But to the extent that they are worried that he may mar their dialogue with their denominations, he really doesn't care. "Schism? Yes, we are calling for a personal schism. I don't think there's any chance for reconciliation in these churches. We're pushing people to say, 'Either you change the policies, or we will leave and get someplace where we can be spiritually fed. We're calling gay, lesbian, bi- and transgendered people to leave these churches ... And then let them try to find an organist.'"

A NEW SUNDAY LESSON

Jane Wise was worried about gays in her church. Not about their being there. But that they might walk out the door and she might have to decide whether or not to go with them.

Wise, who is 73 and straight, recently arrived at her usual pew in Trinity United Methodist Church in Austin, Texas, for a special meeting of the congregation. In front of her was her friend Carolyn Dietrich, 39. At the pulpit was Trinity's pastor, Sid Hall, recapping: the Methodist General Conference's 65% vote calling homosexuality incompatible with Christian teaching was even higher than the tally four years before. Where did that leave Trinity? Eight years ago, it became a reconciling congregation, one that "welcomes all people regardless of race ... age [or] gender identity." But didn't the General Conference's emphatic, repeated rejection of homosexuality make that an empty pledge? Could Trinity in good faith stay in the Methodist fold? A woman stood and declared with some heat, "Whether you are gay or lesbian, black or white or transgendered, we're all part of God's family and should be accepted as that." "Very well put," muttered Wise.

Things have come a long way since 1988. That was the year Trinity hired Pastor Hall at age 30, hoping a young minister could revive a congregation shrunk to a mere 120 members, mostly old; they joked that anyone under 70 should join the youth group. Hall proved dynamic alright, but not in a way the solidly middle-class, overwhelmingly straight congregation had expected. Over three years he explicitly campaigned to extend fellowship to gays. This

caused considerable whispering. "People said, 'Sid's not going to last very long, and we can always get another minister,'" recalls Wise. "One friend of mine said she thought if gays came to church, Sid's children would be molested. I told her I didn't think so."

When Trinity finally voted in 1992, reconciliation passed by a 4-to-1 vote. And the church thrived. This year it counted 350 members, a full third of whom are gay (plus one transgendered person, a Mary Kay beauty-products saleswoman). For Wise, the transformation was a joy and a challenge. A joy because people like Carolyn Dietrich returned to the church. Thirty-five years ago, Wise had taught Carolyn in Sunday School. Since then, Dietrich had gone off into the world, become a teacher and then a funding consultant, lived in Dallas, and wooed and wed her partner Lisa Dalton in a nondenominational ceremony. On the day Dietrich arrived at Trinity for the first time in nearly 30 years, Wise gave her a big hug.

Dietrich and Dalton also represented Wise's challenge. Issues like same-sex marriage still trouble her. "I don't know how to put it," she puzzles. "My own marriage meant so much to me ... I'm sure it would mean the same to others, but we haven't approved such things in the church."

Today, however, she is worried that as a result of the Conference vote, Pastor Hall—who has already stopped performing any weddings at all because of the ban on gay nuptials—may feel called to lead Trinity out of the church altogether. That would put Wise in a terrible place. "I've grown so accustomed to the [Methodist] rules and regulations," she says nervously. Luckily, the meeting flows another way. One by one, congregants declare that they will continue to struggle for gay initiatives within the Convention. Alice Crabtree, a heterosexual mother of three, rises and says, "This church is a place where you can bring your most-honest-to-God-awful self or your most magnificent self," she says. "And people know you and love you. You watch people die. But you can come here because this is a safe place. For some people it's all the family we've got."

Dietrich, weeping, turns to her old Sunday School teacher. "Do you have a Kleenex?" she asks. Wise, as if the 35 years had never happened, calmly opens her beige pocketbook and hands her a tissue. Then she leans forward and gives Dietrich a couple more. "Just in case," she says. —With reporting by Wendy Cole/Cleveland and Austin and Lisa McLaughlin/New York



ONE CHURCH: Pastor Sid Hall, Lisa Dalton, her partner Carolyn Dietrich and Wise, Dietrich's Sunday School teacher

“One friend of mine said if gays came to church, Sid’s children would be molested.” —JANE WISE

APPENDIX D

Wordcloud generated from congregational data gathered by the Search Team:

