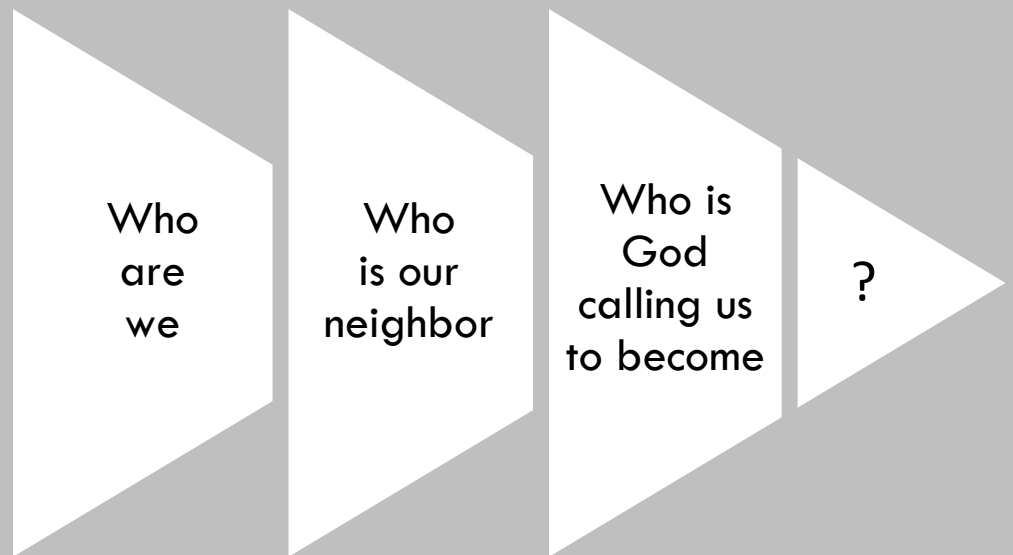


Search and Call Tools for Congregations

Advancing the Spirit's guidance into God's future

INTRODUCING THE NEW LOCAL CHURCH PROFILE



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

MINISTERIAL EXCELLENCE,
SUPPORT & AUTHORIZATION

**UNITED CHURCH
OF CHRIST**



UNITED CHURCH OF CHRIST

LOCAL CHURCH PROFILE

ST. JAMES UNITED CHURCH OF CHRIST
Havertown, Pennsylvania

Settled Pastor

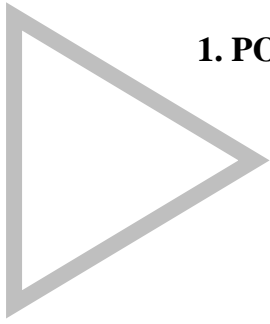
Pennsylvania Southeast Conference
Philadelphia Association

March 8, 2024

LOCAL CHURCH PROFILE CONTENTS

- Position Posting
- Who Is God Calling Us To Become?
- Who Are We Now?
- Who Is Our Neighbor?
- References
- Consent and Validation

*“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)*



1. POSITION POSTING

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

1 a. LISTING INFORMATION

Church name: St. James United Church of Christ

Street address: 135 Myrtle Avenue, Havertown, PA 19083

Supplemental web links: <http://www.stjamesucc.org>

Facebook: www.facebook.com/StJamesUnitedChurchOfChrist

YouTube: www.youtube.com/user/stjamesucc/featured

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

Conference: Pennsylvania Southeast Conference

Association: Philadelphia

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

The Rev. Kevin McLemore, Assoc. Conference Minister for Search & Call, 484-949-8774 ext. 302,
mclemore@psec.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?

Like many churches, our numbers say that we are dwindling in active members and financial resources. To continue to live into our mission (“an inclusive community of love and support,” “a spiritual home for all people to grow in faith and come together in service” and we are an Open and Affirming congregation), we have strived to balance reinvention with sustainability, and to find different ways to be of service in the community with partners old and new, using what resources we have. We seek a leader who can help us focus on playing to our strengths; to identify collaborative individuals, organizations, and opportunities; to inspire participation and cultivate commitment; and to nurture and prepare us for whatever lies ahead.

Photographs:

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



Choir sings during the 75th-anniversary service at St. James, November 2019.



Family outing at Putt-Putt in Springfield, Fall 2022.



Disaster relief service trip to Ft Myers, Florida, June 2023, with members of Shenkel UCC, Pottstown PA.

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

Located just outside Philadelphia in Delaware County, St. James is part of a suburban community with an excellent public school system and an open mind to different family definitions and circumstances. The neighborhoods (selected by ZIP Code: Havertown, Upper Darby, Drexel Hill, Springfield, Haverford, Ardmore) offer economic and racial variety. The suburban area provides easy access to an urban environment—including cities up and down the East Coast—with great cultural and sports scenes. In short, “It’s a great place to live.”

Current size of membership: 69 members, 39 active participants

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

Position Title: Pastor

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

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

Compensation Level (choose one, delete the other options listed): Part-Time

Does the total support package meet conference compensation guidelines? Yes.

1b. SCOPE OF WORK (Consistory & Congregation)

Half-time Pastoral Position (20–30 hours weekly/5–6 units)*

*Many ministers can track their hours effectively by using a “unit” weekly calendar. Each day has 3 units: morning, afternoon, and evening, totaling 12 or more hours for the full day. A work week of 10–12 units = full-time pastoral position... Additional considerations for the scope of work (whether full-time or part-time) include **on-call expectations**.*

*We’ve discussed three models: sharing a pastor with another congregation, a retired pastor only interested in a half-time position, or a bi-vocational pastor. We are willing to consider other models.

- Prepare and lead Sunday worship, including scripture study, crafting of liturgy and bulletin, sermon preparation, guiding and finding lay liturgists, planning of music in coordination with musical staff or volunteers, preaching, offering of prayers, etc.
- Encourage faith formation and vitality through prayer, Bible study, service, identifying helpful resources and opportunities and helping lay persons take advantage of them.
- Provide pastoral care in collaboration with lay people in areas such as counseling, listening, and referral, for those who are isolated, ailing, or grieving.
- Perform weddings and funerals for participants in both the worshipping and wider communities.
- Participate in wider church activities such as conference and association meetings.
- Provide pastor’s report for, and attend, monthly Consistory meetings.

Competencies:

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

- Collaborative leader who can help us forge a path, and create opportunities for others to shape the path and participate, as their own skills and time allow.
- Open-minded and sensitive to marginalized populations.
- Creative, to keep worship and activities fresh, to steward resources effectively, and to encourage inspiring connections.

Comment: It is impossible and unrealistic for us to rebuild what was, or fumble towards a former ideal. We acknowledge that our current path of “being/doing church” is unsustainable; that we are in process of re-identifying “who we are” and “who we can be.” For this reason, we feel that a part-time pastor will help us better steward our funds, and give us an opportunity to be nimble and ready should a shift occur to embrace God’s and our work beyond what we can currently foresee.

1c. COMPENSATION AND SUPPORT

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

\$35,000 to \$41,000, including housing allowance and depending on experience.

Benefits: Salary plus Benefits (*health, dental, vision, short- and long-term disability, pension; life insurance*)

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*)?

Flexible about location. St. James does not have a parsonage.

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

Flexible about location.

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

Sabbatical available.

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

Clergy Peer Support groups offered through the Conference, local Haverford Ministerium (restarted 2023).

If applicable, describe how your church will adopt part-time adjustments in the pastoral schedule to support a minister's bi-vocational employment: A big adjustment for a bi-vocational pastor would be our expectations. We would need to rely on other local pastors for pastoral support when a bi-vocational pastor was unavailable. Consistory members will need to supervise staff, which will be a larger lift than we're used to.

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

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

- Lovingly guide the congregation as we continue to discern our own needs and the needs of our community. Help us discover ways that the church of St. James can answer these needs, and bring comfort, support, joy, and meaning to our personal lives and our community. Help us recognize our limitations, accept our weaknesses, and better align our goals with our talents and resources.

- Shepherd the congregation through the challenges which change brings to multi-generational institutions such as St. James. Help us discern which traditions, customs, and practices are truly essential to our identity. Help us discern what new ways we should adopt to better serve our congregation and community.
- Explore ways to inspire current members, attract new members, and strengthen relationships with our neighbors and greater community.
- Lead regular worship services. Provide pastoral care to the congregation. Offer loving support and comfort in times of struggle and sorrow. Share and celebrate with us in times of joy. Shape and help direct a program for youth Christian education. Provide opportunities for continuing adult Christian spiritual education (scriptural studies, book clubs, topical discussion groups, movie / documentary viewing, field trips, etc.) We are Christians, whose faith is based on the Gospel; We desire a minister who will proclaim and share the Good News as they have received it.
- Explore the potential for technology (through Facebook, Zoom, and other social media platforms) to help us reach anyone seeking a spiritual home, regardless of how far they live from Havertown. A successful minister should be comfortable with hybrid worship services / activities, and approach them with the same passion and creativity that they bring to the congregation gathered in person.

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

- Support coordinators of existing outreach ministries which serve our neighborhood, primarily Sam's Kitchen, the Major Food Pantry. Foster new ministries where there is a need, when members feel called to serve and when the church can provide support.
- Represent the church in the neighborhood. Recognize the place of St. James in the lives of the neighbors who walk along our sidewalk every day, whose children attend daycare during the week, who show up for support meetings every week, or who visit Food Pantry each month. The church has hosted AA and NA meetings, Girl Scouts, book clubs, The Mandolin Society, Mankind Project Support Groups, and for years it has been a township polling station on election day. At St. James, a successful minister will value the services provided Monday through Saturday just as much as the service performed on Sunday.
- Identify opportunities to engage with our neighbors and other community resources, whose missions intersect with ours: The Grange, Haverford Township, the Pennfield Civic Association, Haverford School District, Haverford Ministerium as well as local businesses, clubs / organizations, and fellow religious groups.

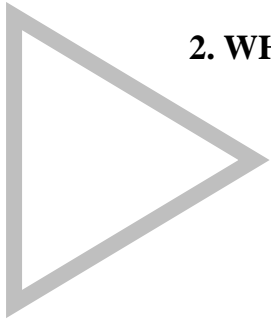
Specify language requirements or culturally-specific capacities preferred in a next ministerial leader, and why those matter to the congregation's sense of calling.

Ours is an ONA church. We wish to be experienced by those who come to our door, and regarded by those who only hear of us, as a warm, welcoming home to all. As such, we need a minister who will be affirming—not merely tolerant or accepting—of the diversity which our congregation celebrates and values. These values are expressed in our statement: *We are an ONA Church, continually living into our commitment. As the conclusion of our ONA statement reads, “We welcome all lesbian, gay, bisexual and transgender individuals and condemn all acts of violence and discrimination against people because of their sexual orientation or gender identification.”*

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

- Building transformational leadership skills—
- Working together for justice and mercy—
- Caring for creation—

While these are the same Marks cited in our 2019 church profile, the here and now imbues them with different meanings. Our transformation may need to be more than simply developing leaders; it may have to be a full-on rethink of “how we do church,” since our finances are dwindling, children are no longer our most populous demographic, and most members are already actively engaged. Caretakers themselves sometimes need care, and we are determined to deliver that care as far as we can, with justice, mercy, and compassion, for as long as we can.



2. WHO IS GOD CALLING US TO BECOME?

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

Who is God calling you to become as a congregation?

During 2023, we held profile team meetings and congregational gatherings. We initially set our “core values” at six, but after subsequent discussion and discernment, decided that three of these were in fact “core callings” which we as a church community should continue to uphold:

- Worship, Prayer, and Music.
- Tending to the Needs of the Congregation.
- Stewardship of Assets (Financial and Property).

Of what remained, Community Outreach was the only item to garner multiple votes.

Our outreach activities—particularly Food Pantry and “Sam’s Kitchen” (the meal prepared 6 times annually for the Life Center of Eastern Delaware County) are volunteer / lay driven.

We continue to work within Havertown and surrounding areas, publicizing our Food Pantry, getting others involved with our outreach and supporting others’ efforts—specifically sharing community service with Collenbrook United Church: they help with our Food Pantry and Sam’s Kitchen, and we help with their monthly community meal and clothing drive. Pastors Terri and Melanie collaborated on a shared Blue Christmas service at St James in Dec 2023, and we hope to identify other pastoral and congregational sharing opportunities both in ministry and social gatherings.

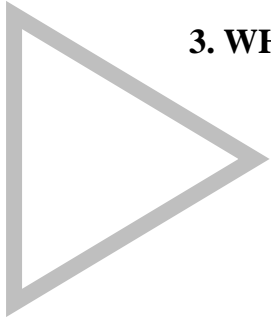
Describe how God is calling you to reach out to address the emerging challenges and opportunities of your community and congregation.

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?

COVID basically demolished our 2019 strategic plans, and the succession of pastors in the aftermath of pandemic meant we were focused simply on re-establishing some stability for our congregation.

Challenges and opportunities do not wait for us to find our footing. When we can pause, catch our breath, and look forward, the challenges have grown. Currently, we are not positioned to take advantage of many opportunities.

Community Outreach, not only our Food Pantry but in terms of collaborating with other spiritual and/or social organizations to do good in our corner of the world, is something we can realistically aspire to.



3. WHO ARE WE NOW?

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

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

3a. CONGREGATIONAL REFLECTIONS

Describe your congregation’s life of faith.

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

Compassion, Diversity, Honesty, Respect, and Social Justice.

Our Mission Statement: “An inclusive community of love and support, St. James United Church of Christ is a spiritual home for all people to grow in faith and come together in service.”

How we describe God in worship and Holy Spirit in our midst:

- God is unconditionally loving and inside of us all, or in-dwelling.
- The Holy Spirit is present and guiding.

Key Beliefs

- Love God and neighbors
- God works through us
- The Bible is our guide
- Our commitment is to accept all

Describe several strengths or positive qualities of your congregation.

Welcoming, accepting, inclusive, and friendly

Love of children

Understanding of different levels or frequency of participation

Decision making is almost always by consensus

Easy going. It is very rare for disagreements to arise, and if they do they are settled through friendly, respectful conversation leading to real consensus.

Eager to make a difference.

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?

Worship is a place where all can participate—welcoming for energetic children, families, couples, or individuals, whether newcomers, occasional attendees, or regulars. The front of the church is set up for children’s activities, and they often participate in a children’s moment, may read scripture or sing in the choir, or perform during special services. Services are not rigid, but rather allow for creativity, flexibility (range of music, for example), and improvisation as needed. Announcements are usually made before the formal beginning of service, and include opportunities to share with the congregation the church’s activities from the rest of the week, communicating the work of St. James beyond Sunday services. Scripture readings usually (but not always) follow the lectionary. Prayers include congregation concerns, and conclude with the Lord’s Prayer. Music, including prelude and postlude, congregational singing, and choir anthems, is joyfully included at several points in the service. One positive outcome of the pandemic is that we now broadcast our services on Facebook live, using a simple single-camera setup. This allows members who live far away or cannot easily leave their homes to participate, including making prayer requests. Worship at St. James demonstrates our loving and sharing spirit, and inspires the congregation to carry out God’s work in our local and larger communities.

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

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

Lifelong learning and spiritual growth is offered through Sunday school (for children and youth during the second half of worship services), worship, workshops and retreats, serving others, and Bible study. Children’s faith formation is shaped in part by the leaders, who, for example, chose a curriculum of Bible stories in 2019. Consistory may include up to two teens as Junior Deacons. Choir and bell choir include children and teens. Scripture readings during worship are sometimes led by children and teens, too. Milestones—small painted rocks—are given at key moments for children and adults.

Describe how your congregation is organized for ministry and mission.

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

- When it comes to decision-making, how many hours are spent in meetings per month?
Typically 2 to 3 hours for Consistory. Initiatives are led by project managers from the congregation or church participants. Facilities and investment matters are addressed in ad hoc meetings.
- Think of a time when action had to be taken quickly, for example when a crisis or disaster occurred. How was that accomplished?

On Sunday, June 17, 2018, three protesters with signs stood on the sidewalk across the street from our church and denounced our support and commitment to LGBTQ people. No physical violence took place, as they made their position known through signs and loud verbal condemnations. The neighbor on whose sidewalk they stood called the police. The pastor was away that Sunday, and the Consistory members who were present gathered to talk with the responding officer. We did not wish to engage with the protesters, and they were on public property.

Following the incident, we received an outpouring of concern and support from many members of the community, for which we remain very grateful.

When Consistory met later that week, we considered possible responses—even no response at all. We did not want to give the protesters the attention they were seeking. As we started to discuss a written response, we realized that we already had the words: in our ONA statement, written and adopted in 2014. Through our prayer and discussion and our ability to listen to and trust each other, God showed us that we already had what we needed. We then were able to move forward swiftly.

We invited the larger community to join us after worship as we publicly read the ONA statement aloud. Many people attended, from the neighborhood, the larger community, and various faiths and ages.

- 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

3b. 11-YEAR REPORT

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



Church#: 600570

Assoc: 628

Schedule: 0

Saint James UCC

Havertown

PA

19083

YEAR	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	CONFIRMATION	CONFESSION	TRANSFER OR REAFFIRM	DEATHS OR TRANS OUT	OTHER LOSSES	NET MEMBS ADDS-REMOVED
2012	132	50	67	0	2	12	3	0	11
2013	130	52	87	0	0	0	2	0	-2
2014	135	50	87	4	0	9	6	2	5
2015	133	45	87	0	1	2	5	0	-2
2016	133	50	72	1	4	2	5	2	0
2017	59	41	72	0	0	2	2	74	-74
2018	59	40	60	0	0	2	2	0	0
2019	70	43	60	2	0	10	1	0	11
2020	57	41	60	0	0	0	3	10	-13
2021	56	31	8	0	0	5	6	0	-1
2022	55	25	5	0	0	1	1	1	-1

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
2012	\$321,772	\$0	\$7,895	\$3,944	\$11,839	\$899	\$12,738	2.45	\$334,510	\$90,261
2013	\$306,815	\$0	\$8,491	\$1,445	\$9,936	\$662	\$10,598	2.77	\$317,413	\$134,230
2014	\$246,570	\$0	\$4,613	\$7,199	\$11,812	\$676	\$12,488	1.87	\$259,058	\$113,012
2015	\$276,455	\$0	\$4,118	\$7,470	\$11,588	\$1,568	\$13,156	1.49	\$289,611	\$111,762
2016	\$278,361	\$0	\$2,750	\$4,690	\$7,440	\$735	\$8,175	0.99	\$286,536	\$114,131
2017	\$238,683	\$0	\$2,255	\$891	\$3,146	\$1,073	\$4,219	0.94	\$242,902	\$105,494
2018	\$377,661	\$0	\$3,600	\$1,728	\$5,328	\$830	\$6,158	0.95	\$383,819	\$89,911
2019	\$285,512	\$0	\$1,585	\$1,410	\$2,995	\$985	\$3,980	0.56	\$289,492	\$89,911
2020	\$193,566	\$0	\$1,650	\$460	\$2,110	\$0	\$2,110	0.85	\$195,676	\$80,691
2021	\$237,071	\$0	\$1,650	\$610	\$2,260	\$0	\$2,260	0.70	\$239,331	\$78,242
2022	\$253,716	\$0	\$1,200	\$700	\$1,900	\$0	\$1,900	0.47	\$255,616	\$66,388

% CHANGE	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	TOTAL ADDITIONS	TOTAL REMOVALS	CURR LOCAL EXPENSES	TOTAL OCWM	TOTAL EXPENDITURE
2017-2022	-6.78	-39.02	-93.06	-50.00	-97.37	6.30	-39.61	5.23
2012-2022	-58.33	-50.00	-92.54	-92.86	-33.33	-21.15	-83.95	-23.58

3c. CONGREGATIONAL DEMOGRAPHICS

Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members :	32	
Number on non-active members	19	
Number of active non-members :	7	Y. Includes occasional FB livestream non-member attendees. We know of some, anecdotally, but did not gather data on post-service video views.
Total of church participants (sum of the numbers above):	58	

Percentage of total participants who have been in the church (members & participants a/o 6/23):

		<i>Is this number an estimate? (check if yes)</i>
More than 10 years:	23 (45%)	Y
Less than 10, more than 5 years:	25 (49%)	Y
Less than 5 years:	3 (6%)	Y

Number of total participants by age (reflects active participants as of 11/23) UPDATE:

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>
1	3	1	2	6	9	8	19	7	Y

Percentage of adults in various household types (as of 2020):

		<i>Is this number an estimate? (check if yes)</i>
Single adults under 35:	5%	Y
Households with minors:	30%	Y
Single adults age 35-65:	20%	Y
Joint households with no minors:	25%	Y
Single adults over 65:	20%	Y

Education level of adult participants by percentage (as of 2020):

		<i>Is this number an estimate? (check if yes)</i>
High school:	25%	Y
College:	55%	Y
Graduate School:	20%	Y
Specialty Training:		
Other (please specify):		

Percentage of adults in various employment types (as of 2020):

		<i>Is this number an estimate? (check if yes)</i>
Adults who are employed:	60%	
Adults who are retired:	30%	
Adults who are not fully employed:	10%	

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

Teachers, professors and other higher learning professionals, computer and technical programmers, medical professionals, administrators, licensed craftsmen, skilled laborers.

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

Ethnic heritage is largely western European. Congregation’s makeup: 95% White, 5% Black, 1% LatinX. St. James is diverse in terms of economic situation, education, sexual orientation and gender identity, age, political views, and religious and spiritual background.

Has your congregation recently had a conversation about welcoming diversity, or do you plan to hold one on the near future (perhaps using, for example, the Welcoming Diversity Inventory)?

Please note the date. Comment after the exercise:

Our core values as a church are compassion, diversity, honesty, and respect.

Our ONA Statement: “The people of St. James United Church of Christ in Havertown, Pennsylvania, affirm our belief that every person has dignity and worth and is a beloved child of God. Because we recognize, celebrate and give thanks for the many diverse gifts from God among us, we declare that we are an Open and Affirming congregation, a safe place for all of God’s children. We invite all people to participate in the full life of this church including worship, activities, service, membership, leadership, the sacraments of baptism and communion, rites of confirmation, and ceremonies of marriage or covenant. We acknowledge the injustice and prejudice that many individuals in our society have faced throughout history and still to this day. We believe this is inconsistent with Christ’s teachings. We welcome all lesbian, gay, bisexual and transgender individuals and condemn all acts of violence and discrimination against people because of their sexual orientation or gender identification. We pledge to work to end oppression against God’s children, relying upon the unconditional nature of God’s Love to guide us.”

3d. PARTICIPATION AND STAFFING

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

Ways of Gathering	Estimated number of people involved in attendance	Who plans each of the listed gatherings? (<i>list any and all worship planners, such as various lay leaders, pastors, musicians, other staff</i>)
Adult Groups or Classes (incl Bible Study)	26	Pastor, Book Club Leader
Baptisms (<i>number last year</i>)	0	
Children's Groups or Classes	5	Director of Christian Ed, Director of Music
Christmas Eve and Easter Worship	68	Pastor, Director of Music, Director of Christian Ed
Church-wide Meals	0	
Choirs and Music Groups	8 regular, +3-6 occasional	Director of Music
Communion (<i>served during worship and on pastoral visits</i>)	14	Pastor, Elders, Deacons
Community Meals	15	Lay Coordinator, Members
Confirmations (<i>number last year</i>)	0	
Funerals (<i>number last year</i>)	2	Pastor, Staff, Lay Volunteers
Intergenerational Groups / Family Outings	4	Selfies (fka Breakfast) w Santa, mini-golf, Fun and Fellowship events
Outdoor Worship	11	Pastor, Director of Music
Prayer or Meditation Groups	0	
Public Advocacy Work	0	
Retreats	0	

Theology or Bible Programs in the Community	0	
Weddings (<i>number last year</i>)	0	
Worship (10:30 AM)	32	Pastor, Director of Music, Director of Christian Education
Young Adult Groups or Classes	0	
Youth Groups or Classes	0	
Other	0	

Additional comments:

St. James has not hosted secular events in the community or planned any special programming since COVID. There have been a few interested visitors since Christmas 2022, but only two have maintained any sustained involvement. We began Fun and Fellowship outings in summer 2023, with visits to Stoneleigh and Chanticleer, and plan to continue and explore other ways of fellowship.

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). **NONE**

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. **NA**

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

Staff Position	Head of Staff?	Compensation (full time, part time, volunteer)	Supervised by	Length of Tenure for current person in this position
Director of Music	No	Part-time	Pastor	5 years
Secretary	No	Part-time	Pastor	30+ years
Director of Children's Ministries	No	Part-time	Pastor	0 years (new DCM starts Sept 2023)

REFLECTION

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

Rather than looking at what we used to do or would like to do but cannot—because of reduced attendance, participation, and giving, post-COVID—we are striving to reimagine and redefine what “church” means for and to us, what “doing church” looks like, how to continue our work with the assets and resources that we do have, and ways to make that work sustainable.

Our overall ministry now relies heavily upon the Designated Term Pastor, part-time staff, and lay members. We don't expect large attendance numbers with many programs, yet those who do participate can find the experience meaningful. The Major Food Pantry and Sam's Kitchen Meal Service at the Life Center were much-needed outreach during COVID, and continue to be mainstays. Our book club continues after a change of lay leadership, and we continue to serve the community as a polling station. Most of our community ministry has been hosting outside groups on premises: several AA and GA meetings, a Girl Scout troop, and a men's support group, among others. As of 2024, the Havertown Library has begun to host programs in our Fellowship Hall for ~2 years while the building is being renovated.

Our Director of Music since 2018, John Callahan, consistently provides high-quality music. With his technical chops, he was able to produce music anthem videos throughout the pandemic. Instrumentalists are always welcome to participate, and John works skillfully with our singers to bring out a wonderful sound from such a small choir. Our talented soloist, Lucy Horton, was a great addition, as well. John and Lucy produce music that delights and enthralls; that aspect of worship is a highlight for many of us.

3e. CHURCH FINANCES

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

Source	Amount
Annual Offerings and Pledged Giving	\$64,056
Income from Vanguard Acct #3 (Savings & Investments Account)	\$85,000
Income from remaining trusts i.e. The Taubel Trust	\$10,800
Endowment Draw i.e. Vanguard Acct #1 (see note below)	\$20,220
Fundraising Events	\$-0-
Gifts Designated for a Specific Purpose	\$-0-
Grants	\$-0-
Rentals of Church Building (daycare, Korean church, 12-step groups, occasional events)	\$59,480
Rentals of Church Parsonage (church does not have a Parsonage)	\$-0-
Support from Related Organizations (e.g. Women's Group)	\$-0-
Transfers from Special Accounts: Cap Reserves Acct for new door	\$6,000
Other (specify): Funds donated to the Elders Fund	\$495
Other (specify): Food Pantry \$1,097 + Building Fund \$852 + Mission Trip \$48	\$1,997
TOTAL	\$248,048

Current annual expenses (dollars budgeted for most recent fiscal year): \$219,254.

It should be noted income is substantially higher because of timing of cash transfers from Vanguard #3.

NOTE: Current Endowment Fund Document calls for annual withdrawal of the amount that is in excess of the principal.

Attach most recent church budget, spending plan, operating statement, or annual treasurer's report as shared publicly with the congregation, or – if your church does not pass an annual budget – list current budgeted expenses here. The 2023 budget is appended hereto.

Considering total budgeted expenses for the year, compare total ministerial support. What is the percentage? 45% in 2022 (pastoral expenses of \$99,342 / total expenses of \$219,254)

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%) \$1,200 in 2022. Congregation is asked to contribute and operating budget makes up difference to meet the annual pledge amount. As the size of the congregation has reduced over the past few years, our OCWM has decreased proportionally.

What is the church's current indebtedness?

Total amount of loan debt: 0

Reason for debt:

Are capital and other payments current?

If a building program is projected or underway, describe it, including the projected start/end date of the building project and the total project budget. No plans for 2023.

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

In 2016, the Congregation approved a budget of \$45,500 to install a new roof. As a special contribution of \$10,000 had been received, the congregation approved withdrawing \$35,500 from Savings. A campaign ensued and \$12,050 was received. The final roof cost was \$44,576 resulting in a savings of \$924 and a net savings drawdown of \$22,526.

Year(s)	Purpose	Goal	Result	Impact
2016	Roof replacement	\$35,500	\$12,050	Lower fund withdrawn from savings than expected.

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? Yes

What is the market value of the assets? \$261,576 as of December 31, 2022.

Are funds drawn as needed, regularly, or under certain circumstances? Based on a congregational vote on November 15, 2015, funds withdrawn in the First Quarter of each calendar year are based on earnings made in the previous year. The principle remains intact.

What is the percentage rate of draw (last year, compared to 5 years ago)? The annual withdrawal is not based on a percentage but rather earnings as stated above.

Describe draw on endowment, if any, to meet operating budget expenses for the most recent year and the past five years: Based on a congregational vote on November 15, 2015, the earnings withdrawn at the beginning of each calendar year are deposited into the General Operating Budget. For the past 5 years we have withdrawn:

2018: \$4,185

2019: \$3,251

2020: \$ -0- (value did not exceed principle)

2021: \$4,000

2022: \$20,220 (large deposit from a trust made in 2021 increased principle to \$284,971)

At the current rate of draw, how long might the endowment last? Forever, due to policy restricting drawing on the principal.

Please comment on the above calculations or estimates:

Other Assets

Reserves (savings):

	Capital Expense Reserves	Cash Reserves Fund
12/31/2021	\$61,233	\$419,844
12/31/2022	\$51,783	\$295,364

Investments (other than endowment): nothing in addition to the three Vanguard accounts described previously.

Does your church have a parsonage? No

Describe all buildings owned by the church: Our church is a converted 19th-c. dairy barn that is air-conditioned; has an accessible sanctuary, fellowship hall, and kitchen on the first floor; and includes a parking lot.

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

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

REFLECTION

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

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

The annual budget is drafted each Autumn by Consistory after reviewing previous year expenses and income and talking with staff about their budget needs. The proposed budget is sent to the Congregation who votes on it at the November Congregational Meeting.

Service trips in past years were funded by specified fund raising and participants' contributions. We are willing to consider and explore potential sources of additional income.

We have not financed any new ministry initiatives in the past several years.

3f. HISTORICAL INFORMATION

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

1. We officially became an Open and Affirming church in February 2014. We remain open to learning how to be better servants of all identities, and finding ways to incorporate inclusivity and accessibility in our behaviors and facilities.
2. The COVID shutdown deeply impacted our attendance and participation numbers, including children's programming. The remaining members work hard to keep us functional in person, and to embrace hybrid service techniques and group activities.

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

In June 2023, after 10 years, our Director of Children’s Ministries stepped down, citing a need for more family time without weekend obligations. Alison was brilliant in engaging children of all ages, even through the worst of COVID. Her lessons were always relevant, and interesting, and engaged with adults as much as with the kids. Since her departure, there have been few to no children in attendance on Sundays. (Not unexpected during the summer, but kids’ attendance didn’t improve later in the year.)

We recently hired the director of the Friendly Faces Daycare (who rent space at St James), to restart our children’s programming in hopes that Julia’s presence will bring children back to church regularly.

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

For example, what is an example of a recent conflict and something your congregation learned from it? Describe an occasion when your church experienced conflict without being able to resolve it well. Does your church have policies, protocols or structures for dealing with conflict?)

We have developed staff, Consistory, and member Behavior Covenants, and we are committed to living them out and utilizing them when needed, along with Conflict Management Guidelines and Conflict Resolution Processes.

An instance where use of those resources would have been appropriate, had we known they were needed: Our prior settled pastor resigned after 13 months. We knew there were challenges and philosophical differences regarding communication (primarily among Consistory, but also to the congregation). Yet we were still taken by surprise when the situation declined rapidly between Christmas and New Years’ and was followed by the abrupt departure.

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

Staff member’s name	Years of service	UCC Standing (Y/N)
Rev. William Penn	1952-1982	Y
Rev. Ted Mosebach	1982-1991	Y
Rev. Frank Schaffer	1993-2008	Y
Rev. Lynn Lampman	2009-2020	Y
Rev. Dionne Boyice	2021-2022	Y
Rev. Susan Minasian	2022 (Feb–Sept)	Y
Rev. Teresa McNamara	2022-	Y

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

Regarding the resignation, I particularly reflected on things I had taken for granted, assumed, hadn't seen, didn't know to look for, and could have handled better along the way. I believe many of Consistory did the same. Intra-Consistory discussion was discouraged at the time, and I believe that was a factor.

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

Y/N/Ask us Not to our knowledge.

Has your church been involved in a Situational Support Consultation?

Y/N/Ask us No

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

Y/N/Ask us No



4. WHO IS OUR NEIGHBOR?

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

a. COMMUNITY VISION

b. MISSION InSite

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?

St. James is located in a residential neighborhood next to an historic estate. Both facts influence service and advocacy in our immediate community. Our neighbors include people who do not necessarily attend our church but who contribute to its ministry. The church is a path for service for neighbors who donate food and funds to the food pantry, for example. Our neighbors are people with different faiths and political beliefs whom we nonetheless accommodate and work together with.

Our neighbors also include the Grange Estate next door, whose resources we sometimes use (e.g., the Easter Sunrise Service on their porch) and which brings people to the neighborhood of the church. We engage in activities together with the estate and Haverford Township at large, such as coordinating holiday trains and Selfies with Santa. St. James also participates in neighborhood activities, such as luminaries on New Year’s Eve and trick-or-treating.

Neighborliness for St. James means an outward extension of our ministry through making available our own resources, such as sharing space, to other people and organizations. These include the AA, daycare, Korean Church, and music ensembles. Opening our space in this way is both a demonstration of being neighborly and a form of ministry.

The church’s role in the neighborhood is as a community of faith that is welcoming, and there is potential to reach out further. St. James has a robust, though still small, choir whose music ministry can be shared with our neighborhood in forms such as Christmas sing-along. Our capacious kitchen is another resource we can share with other local entities so that it becomes a community kitchen.

Our food pantry and Sam’s Kitchen meals continue to be a part of our ministry. They have been supported by food drive partnerships, such as with local restaurant Wilson’s Secret Sauce and Chatham Park Elementary School. Individuals who are not St. James members regularly pick up food pantry donations or distribute them beyond the church.

We also collaborate with other churches. Collenbrook United receives clothing donated to our church. Our service trip to Florida was arranged with a Methodist church organization and involved participation of people from other churches. This is in addition to our Dorcas prayer shawl ministry and a virtual book club. Through sharing our space and through the services we directly provide, people who are hurting are getting the help that they need.

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

We do participate in wider UCC efforts—including Open and Affirming (ONA), association and conference events, and contribute to national missions and financial campaigns.

Many local churches love to tell the story of what they are doing in the community to transform lives. Some have identified certain aspects of their witness into the wider community using language shared with other UCC congregations. (Find more information as desired at ucc.org.)

Check any statements below that apply to your UCC faith community.

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

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

God Is Still Speaking

At St. James, being a GISS congregation is at the core of who we are. It guides us to continually look for ways to grow and improve in bringing God’s all-loving and inclusive nature into our practices as a church and sharing that message with others in our community. It testifies to our sense of community ministry as an ongoing process that is as inwardly looking as it is outwardly directed. GISS for St. James as a small community of faith means staying relevant to people’s lived experiences in our ministry and service in general.

Open and Affirming

St. James unanimously voted to become an ONA congregation in February of 2014. What that means to our community is that we continue to find ways to live into our commitment. Some ways we have done that are through additional training of committee members (ONA 201 webinar), offering free relationship workshops to LGBTQ couples, offering LGBTQ bible studies, distributing rainbow comma lapel pins to church members and attendees so that they can have an easy way to share our ONA message with others outside of the church, publicly reaffirming our commitment to our ONA statement in the midst of a protest against our church’s values, standing up for our local school district’s commitment to a new transgender bathroom policy when other local church leaders were condemning it, looking at our own bathroom designations and signage, making changes as appropriate and continuing to assess and adopt best practices. ONA is a way of life for St. James, not something that we adopted, slapped onto our website and forgot about. We are always asking ourselves... “How can we work to end oppression toward God’s children?” ONA for St. James is intertwined with our understanding of GISS in that we see ourselves called upon to constantly learn, and give faith-based support to, the ways in which people understand and seek to give voice to their identities. This aligns with social and moral

beliefs of our study area in MissionInsite where many people were in extremely strong agreement with the statement that “tolerance is necessary for social peace and well-being.” In the same report, among the strong reasons for not participating in religious community is because churches are perceived to be too judgmental (68.4%) and that they tend to have “strict/inflexible beliefs” (63%).

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

The 2023 service trip was planned through a Methodist disaster relief organization and includes people from another church. The pastor participates in the Haverford [Township] Ministerium with ministers of various faiths. The food pantry connects St. James with other churches with food pantries, such as Temple Lutheran, when large community donations are made.

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.

Growing in faith/gathering – 40%; Service/going out – 55%; Governance – 5%.

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?

About 12-15 hours **per month** are community facing, including the UCC organization –

- Food pantry = 2 hours
- Haverford Ministerium = 2.5 hours
- PSEC and Philadelphia Association (committees) = 8 hours

Annual UCC meetings = 2 days in June

Three other UCC meetings per year @ ~4 hours each.

4b. MISSION InSite

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

Selected area, by ZIP Code: Havertown, Upper Darby, Drexel Hill, Springfield, Haverford, Ardmore.

Regarding phase of life trends, the report reflects that there is an increasing population in retirement years in our selected neighborhoods above. In terms of ministry or program recommendations, the data show preferences for community involvement and advocacy, especially, 1) opportunities for volunteering in the community, 2) involvement in social causes, and 3) social justice advocacy. For community activities or cultural programs, preferences were for holiday programs/activities, and seniors/retirees activities. This suggests creating opportunities and programming that are geared towards seniors, grandchildren, and the community at large. It also suggests that existing programs that extend our ministry into the neighborhood, such as the food pantry, could provide volunteer opportunities and more involvement with the community.

The value that was most important (30%) for religious/spiritual programs was **warm and friendly encounters**. We have heard from multiple people that they feel that St. James is friendly, welcoming, and warm. In contrast, the Ministry Insites report noted that not feeling welcome was a very strong reason for those within a church to not be involved. “Warm and friendly encounters” are highly recommended in the profile. This aligns with the spirit and values of the community of St. James.

Quality sermons (25%), traditional worship experiences (21%), and celebration of sacrament (20%) were also important to survey respondents.

One strong reason cited for those within a religious congregation to discontinue involvement was the demands of raising children. Based on population projections, there are more young children and youth through middle school-age than high school students. This could help focus our programming and expectations for children. Building a strong children’s ministry is part of St. James’ leading commitments, and this is crucial particularly since 40% of the people surveyed in the MissionInsite report mentioned the absence of a desired children/youth program as the reason for withdrawing participation in church. Like many churches St. James sees a varying and unpredictable number of children and youth attend worship services, from none to ten. We retain a pew for them to sit together, color, and participate as guided by the education leader.

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 demographics of our congregation and adjacent neighborhoods are very similar in race, age, and educational attainment. Those with which our church connects are less affluent.

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

Currently the community-facing ministry is more responsive to individual needs and opportunities than strategically based on broader demographics.

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

“When we think of Saint James United Church of Christ, the first things that come to mind is their unwavering commitment to inclusivity and a sense of community. A community that embraces diversity, with a history of welcoming all who seek spiritual growth. Saint James has created an environment for us where we feel respected, accepted, and are given the opportunity to grow spiritually.” ~ AA group leader

“It is a church that welcomes all.

“It is a church that welcomes working with community organizations.

“It is a church that reaches beyond its walls (sanctuary) to be involved with the world and helping to make it a better place.” ~ Havertown Public Library leader

“You are charitable, caring, dependable.” ~ Life Center of Eastern Delaware County leader

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

“In this church we feel included instead of being mere spectators.”

“St. James is a warm, welcoming community where we feel like we are part of a family.”

“Coming to church every Sunday is not something we feel like it is a duty but a fellowship we look forward to being a part of.”

5. REFERENCES

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

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

PROMPTS FOR REFERENCES

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

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

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

Anything else you wish to share.

REFERENCE 1

1. Name: Joseph Tierney
 - a. Position: Service Volunteer
 - b. Setting: St Pius X
 - c. Telephone: 610-446-8156 / 484-574-3647
 - d. Email: joseph.tierney@dla.mil>
 - e. Relationship to the congregation: For many years, Joe and various members of his family have picked up and delivered food donations to the St James Food Pantry, and helped with meal prep for Sam’s Kitchen.

My name is Joe Tierney, and I found St James about six years ago when my son was questioning his sexual orientation and did not find that the Roman Catholic church was totally accepting of how God made him. I investigated a few local churches in the Havertown area and a friend suggested that I investigate the UCC. The UCC in Havertown, PA is St James.

I attended a few services and was very impressed at the very warm and welcoming home and family vibe that was strongly felt before, during, and after services on Sunday. To me, St James was like a lit candle in the window on a dark night.

One Sunday after church services, I asked what volunteering opportunities the church was involved in, and became aware of Sam’s Kitchen meal service and the Lynne Major Food Pantry. Pastor Lynn

Lampman invited me to participate and connected me to the good folks in charge of those programs. Participating in programs that help the community is very important and over the years I have gotten almost the entire family involved. Even my sister who lives in North Carolina participates: she and I catch up on the day's events when I am en route delivering food donations picked up from the local Wawa either to St James, St Marks, or the Life Center of Eastern Delaware County.

I am very grateful to St James for allowing me to participate in their food bank program. It has allowed me to show my children the importance of giving back and for being grateful for the gifts God has given us.

Over the last six years I have witnessed the positive impact St James has made on the community, and it is a local treasure.

REFERENCE 2

2. Name: Quinn Rosenthal
 - a. Position: Ordained Minister
 - b. Setting: Chaplain, Mainline Health
 - c. Telephone:
 - d. Email: tehq74@gmail.com
 - e. Relationship to the congregation: Quinn occasionally guest pastors with us, and attends worship.

I have been attending worship at St. James UCC regularly for about a year since moving to the area. I myself am an ordained minister in the UCC, but I work locally as a hospital chaplain, which has been my career ever since I left Divinity School.

I am very grateful for the welcome that St. James' congregation and multiple ministers have given me over the past year. A welcoming, unassuming, and unpretentious congregational vibe is definitely one of St. James' strengths. I've been a part of many diverse UCC congregations in my life and I highly value the ability to walk into a sanctuary, sit near the back by myself, and feel comfortable experiencing worship not as someone ordained in the UCC but as an average joe.

That being said, I really value the many opportunities that St. James has given me to preach and lead worship. Preaching is an aspect of ministry that I really love, but that I don't get much opportunity to practice in my day job. I have been able to preach several times at St. James over the past year and the congregation was effusive in their gratitude for my doing so, making it a very enjoyable experience.

I also think that St. James' overall worship experience is a strength relative to other churches. The congregation is clearly flexible with new interpretations of the liturgy and appreciates more traditional structures at the same time. They always have high quality and charismatic musicians, something I personally value highly when I worship.

While St. James does not want for resources (as far as I can tell) or for good vibes, it does want for butts in seats. This is unfortunately the way that most churches go nowadays, and this congregation is no exception. I think St. James could be ripe for growth in terms of youth programs and greater community engagement.

My most significant experiences at St. James have been the occasions on which I was invited to preach and lead worship. As I mentioned above, preaching has always been a very life-giving act for me, and I

have preached in many different locations and circumstances. I have really enjoyed the reactions to my sermons and the congregation's willingness to explore deep meaning and relevance in the lectionary texts along with me. I have gotten to preach about as much as I like at St. James, and I have greatly valued each one of these experiences.

St. James is an inviting and comfortable congregation to be a part of, whether you're looking at it from the pew or the pulpit. I have loved worshiping there in both roles for different reasons and I look forward to doing so in the future as a new called and settled minister leads this congregation into the next chapter of our ministry.

REFERENCE 3

3. Name: MKC
 - a. Position: Relation of members; wishes to remain anonymous.
 - b. Setting: Healthcare industry
 - c. Telephone:
 - d. Email:
 - e. Relationship to the congregation: "unofficial member," occasional worshipper, frequent donor to Food Pantry.

St. James Strengths

St. James is a close-knit church community that offers many strengths and benefits for its members. The intimate setting allows for deeper personal connections and a stronger sense of belonging. There are opportunities to develop meaningful relationships built on trust, shared values, and support. With a tighter network, people are more likely to hold each other accountable in their spiritual walk. The St. James body comes alongside one another through challenges and life transitions. No one gets lost in the crowd because St James is small in size but mighty enough to know the people of congregation individually.

Personalized pastoral care is another asset of St. James. Church leaders are available and are shepherds that direct the flock well. Tailored discipleship and customized care according to each person's needs is more feasible. St. James church cultivates a warmer, familial atmosphere. The fellowship is very inviting, non-judgmental and approachable for newcomers and long-time members alike. It presents a lower barrier for service, leadership roles, and opportunities to use one's spiritual gifts. Overall, the relational strengths, customized care, and accessible community found in St. James Church makes them ideal environments for spiritual growth and meaningful connection.

Personal Experience

When my father and uncle passed away, St. James church was an immense source of strength and comfort to my family. The bonds we had cultivated allowed for deep personal connections during our profound grief. Fellow members surrounded us with prayer, kindness, and tangible acts of service like being a physical support system without being asked. This manifestation of Christ's love through the church felt profoundly restorative.

The pastoral leadership also provided exceptional shepherding, visiting regularly and assisting with funeral preparations. Our pastor took time to craft personalized eulogies honoring the unique individuals my loved ones were. The intimacy of St. James congregation allowed this level of customized care.

Beyond times of crisis, St. James offers personable and accessible guidance for life's complexities. With familiarity comes a level of trust and accountability. On numerous occasions I've sought counsel from mentors at St. James church for certification test preparation, career decisions, and spiritual disciplines. The wisdom imparted was always rooted in knowledge of my specific circumstances and experiences in a way only a close-knit community can provide.

The authentic fellowship, reliable support, and personalized care distinctly available in St. James church contexts has immeasurably strengthened me in my faith journey through life's sorrows and successes.

Areas of Improvement

As an unofficial member attending services and events at the small, intimate church in my neighborhood, I have experienced firsthand the many strengths and benefits of its personable community. The welcoming atmosphere, meaningful relationships, and deep sense of care for one another have blessed me immensely during my time there. While larger congregations certainly have their advantages, I sincerely cannot identify anything lacking in this tightly-knit church body from my perspective as an attendee. Their authentic faith, compassion for people inside and outside the church walls, and personalized pastoral care are truly exemplary.

The sincere love and support members provide one another in difficult times really stands out. Whether mourning loss, celebrating milestones, or facing challenges, the church comes alongside each individual or family to rejoice and weep alongside them. Their steadfast devotion is inspiring. Ultimately, this congregation seems to fully embody the picture of believers caring for one another as family, living out their faith with integrity, and selflessly serving their community. I am hard pressed to suggest any improvements for St. James church exemplifying Jesus' love and the Bible's teachings so beautifully in practice. I am thankful to worship among such gracious, faithful people.

Respectfully,

MKC



6. CLOSING THOUGHTS

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

6a. 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:

“Behold, How Good”

Composed by John Callahan, Director of Music, for the 75th Anniversary of St. James UCC, 2019

Based on Psalm 133, Ephesians 4, and Romans 12.

Video to the premiere performance by the choir: <https://youtu.be/FcGhLTt8oMk>

We are united in peace through the Spirit,
A calling to one guiding hope,
Combining our gifts to serve in love,
One hope, one faith.

We rejoice with the joyful,
And mourn with the weeping.
We stand with the weary and the shaken.
Through the stormy waters,
Across the barren land,
In one accord we stand firmly in faith.

Behold, how good and pleasant,
When people live in unity and peace.
Behold, how wonderful and lovely it is
When all live as one.

We are inspired to love and encourage
We are building a home for all
To gather in service and grow in faith.
One body, many parts.

We will sing for the voiceless,
and pray with the hopeless,
Bearing with each other in love.
Through the stormy waters,
Across the barren land,
In one accord we stand firmly in faith.

Behold, how good and pleasant,
When people live in unity and peace.
Behold, how wonderful and lovely it is
When all live as one.

One body, one spirit, one hope.
One bond that unites us all.
One love, one faith, one calling.
One God, one Maker of all.

And all are one
We are united in peace through the Spirit. (3x)

And all shall be one
In peace. Amen.

6b. 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.

1. Which individuals and groups in the church contributed to the contents of this Local Church Profile? *(for example, church council or consistory, transition team, etc.)*
[Profile Team, Consistory, Pastor, Church Secretary, Congregation](#)

2. Additional comments for interpreting the profile:

Signed:



Name / Title / Date: Edward M. Hart, Consistory President, 02/10/24

6c. 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.

Signature:	
Name / Title:	Rev. Kevin J. McLemore
Email:	mclemore@psec.org
Phone:	773-717-0029
Date:	March 8, 2024

**UNITED CHURCH
OF CHRIST**



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

“Jesus answered them, ‘Have faith in God!’” – Mark 11:22

**SEXUAL EXPLOITATION, CARE-GIVERS CONDUCT,
AND YOUTH PROTECTION POLICY**

of

ST. JAMES UNITED CHURCH OF CHRIST

135 Myrtle Avenue

Havertown, PA 19083

610-446-3036

Adopted October 8, 1998,

revised December 14, 2006

by the St. James Consistory

[The two asterisk notations refer to an “Employment Application” and an “Authorized Volunteer Application” not included with this newsletter, but available through the church office. Also in the office is a separate “Incident Report Form.”]

ST. JAMES UNITED CHURCH OF CHRIST

Sexual Exploitation, Care-Givers Conduct, and Youth Protection Policy

Statement of Policy

Prohibition of Sexual Exploitation and Harassment

St. James United Church of Christ is committed to creating and maintaining a worship and work community in which members, friends, staff, and volunteers can worship and work together in an atmosphere free of all forms of discrimination, harassment, exploitation or intimidation. Specifically, all persons associated with St. James United Church of Christ should be aware that the church is strongly opposed to sexual exploitation and harassment, and that such behavior is prohibited by church policy. It is the responsibility of the church to take whatever action may be needed to prevent and correct behavior which is contrary to this policy, and if necessary, report to appropriate authorities.

Care-Givers Conduct Policy

Ministers and other employees or volunteers engaged in the ministries of the church are responsible for knowing the possible impact of their words and actions in caring for the

emotional, mental, and spiritual needs of persons who come to them for help or over whom they have any kind of authority. Sexual harassment or sexual exploitation of a parishioner or other individual with whom a minister, employee, or volunteer engaged in the ministries of the church has a care-giving relationship, is unethical and unprofessional behavior and will not be tolerated within this congregation, and will be reported to appropriate authorities as deemed necessary by the appointed committee.

Because ministers and other church employees or volunteers engaged in the ministries of the church often deal with individuals who are emotionally and psychologically fragile or otherwise personally vulnerable, it is imperative that the care-givers be healthy psychologically, emotionally, and spiritually, and that the care-givers have adequate preparation and education for helping those individuals under their care. It is the policy of St. James United Church of Christ to encourage its ministers, staff, and volunteers to nurture safety within care-giving relationships by being attentive to self-care, education, and the importance of referring those in need. It is also expected that ministers and other employees or volunteers engaged in providing ministry will complete and submit a disclosure document in a form substantially similar to that attached as an exhibit to this policy.*

Youth Protection Policy

St. James United Church of Christ is committed to creating a safe and healthy environment in which young people can learn about and experience God's love. In order to ensure this, we expect that all people applying to be volunteers who work with minors will have been members for at least six months or friends of St. James United Church of Christ for one year. It is the policy of the church to provide adequate supervision for all youth activities. We also expect all employees or volunteers who work with minors to complete and submit a disclosure document in a form substantially similar to that attached as an exhibit to this policy.*

Definitions

Sexual exploitation is sexual activity or contact (not limited to sexual intercourse) in which a minister, other church employee, or volunteer engaged in providing ministry takes advantage of the vulnerability of a parishioner or other recipient of ministry by causing or allowing the parishioner or other recipient of ministry to engage in sexual behavior with the care-giver within the ministerial relationship.

Sexual harassment includes repeated or coercive sexual advances toward another person contrary to his or her wishes. It also includes behavior directed at another person's sexuality or sexual orientation with the intent of intimidating, humiliating, or embarrassing the other person, or subjecting the person to public discrimination. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- submission to such conduct is made either explicitly or implicitly a term or condition or circumstance of instruction, employment, or participation in other church activity; or
- submission to or rejection of such conduct by an individual is used as a basis for evaluation in making personnel or church-related decisions affecting an individual; or
- such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in church activities, or creating an intimidating, hostile, or offensive work or church environment.

Prohibited sexual harassment includes unsolicited and unwelcome contact that has sexual overtones. This includes:

- written contact, such as sexually suggestive or obscene letters, notes, invitations, emails;
- verbal contact, such as sexually suggestive or obscene comments, threats, slurs, epithets, jokes about gender-specific traits, sexual propositions;
- physical contact, such as inappropriate touching, pinching, brushing against another's body, impeding or blocking movement, assault, coercing sexual intercourse; and
- visual contact, such as gesturing, displaying sexually suggestive objects or pictures, cartoons, posters or magazines.

Sexual harassment also includes continuing to express sexual or social interest after being informed directly that the interest is unwelcome – and using sexual behavior to control, influence or affect the career, salary, work, learning, or worship environment of another. It is impermissible to suggest, threaten or imply that failure to accept a request for a date or sexual intimacy will affect a person's job prospects. For example, it is forbidden either to imply or actually withhold support for an appointment, promotion, or change of assignment, or suggest that a poor performance report will be given because a person has declined a personal proposition. Also, offering benefits, such as promotions, favorable performance evaluations, favorable assigned duties or shifts, recommendations or reclassifications in exchange for sexual favors is forbidden.

Procedures for Handling Complaints of Sexual Exploitation or Harassment

- I. The Consistory of St. James United Church of Christ will establish each year at its first meeting a committee with no fewer than two members, one male and one female, in preparation for the possibility of hearing complaints under this policy. The committee, hereinafter referred to as "The Response Team," will be familiar with the terms of this policy as well as the established procedures of the church for dealing with a complaint.
- II. Several options may be taken in addressing incidents of alleged sexual exploitation or harassment:

- A. An adult complainant can attempt to resolve the matter directly with the individual accused of sexual exploitation or harassment; or the complainant can report the incident to a called minister, in an effort to resolve the matter.
- B. If the complainant is a minor, the accused will be removed until investigation by the Response Team.
- C. If an informal resolution of the complaint does not seem wise, appropriate, possible, or does not succeed, the complainant may request that the Response Team institute formal proceedings which shall include the following steps:
 - 1. The Response Team shall gather statements or other information from the individuals involved in the alleged exploitation or harassment, and from others who may have pertinent information, such as qualified professional consultants, and present such information to the Consistory or an appropriate subcommittee thereof.
 - 2. The Consistory or an appropriate subcommittee thereof shall make determinations and take appropriate actions to resolve the matter; these may include:
 - a. the finding that sexual exploitation or harassment has occurred, and that the appropriate body of the church is called upon to take action accordingly, and if necessary such action shall be reported to the proper authority.
 - b. the finding that no sexual exploitation or harassment occurred.

A written summary of the Consistory's proceedings in such cases will be maintained. In determining whether alleged conduct constitutes sexual harassment or exploitation, consideration shall be given to the record of the alleged incident(s) as a whole and to the totality of the circumstances, including the context in which the alleged incident(s) occurred. Any person bringing a sexual harassment or exploitation complaint or assisting in investigating such a complaint will not be adversely affected in terms and conditions of employment or church membership or affiliation, or otherwise discriminated against or discharged.

CONGREGATIONAL BEHAVIORAL COVENANT

[adopted by St James Congregation 10/18/2012]

“By the authority of our Lord Jesus Christ, I appeal to all of you, my friends, to agree in what you say, so that there will be no divisions among you. Be completely united, with only one thought and one purpose.” (1 Corinthians 1:10)

As members of *St. James United Church of Christ*, we each promise:

- ❖ To pray, together and alone, for the betterment of our church.
- ❖ To listen to each other with a nonjudgmental open mind.
- ❖ To be honest in our communications while being sensitive to others’ feelings, and with mutual respect.
- ❖ To refrain from speaking ill of others, including gossip.
- ❖ To respect each other’s privacy by maintaining confidentiality in all necessarily appropriate situations, including meetings and/or conversations with staff, church leadership or individual congregational members.
- ❖ To deal with any disagreement or conflict with another member or members directly. If further assistance is needed, the member(s) involved may go to another appropriate responsible party within the church. If the disagreement still persists, the issue will be referred to the conflict resolution team for processing to a final settlement of the issue.
- ❖ To use our individual skills and talents to participate in activities, both spiritual and practical, that promote the growth of our church community.
- ❖ To provide support to our pastor, staff, and consistory as they work toward fulfilling the needs of all church members.

CHURCH STAFF BEHAVIORAL COVENANT

“By the authority of our Lord Jesus Christ, I appeal to all of you, my friends, to agree in what you say, so that there will be no divisions among you. Be completely united, with only one thought and one purpose.” (1 Corinthians 1:10)

As staff members of *St. James United Church of Christ*, we each promise:

- ❖ To behave in a manner consistent with our Christ-centered community.
- ❖ To express criticism and/or negative feelings initially to the person directly.
- ❖ To refuse to accept anonymous accusations or allegations.
- ❖ To maintain confidentiality in all necessarily appropriate situations, including meetings and/or conversations with staff, church leadership or individual congregational members.
- ❖ To explain clearly to people who bring staff or leadership concerns that we will be sharing those concerns with the involved parties in an appropriate manner.
- ❖ To deal with any disagreement or conflict with another member or members directly. If further assistance is needed, the person(s) involved may go to another appropriate responsible party within the church. If disagreement still persists, the issue will be referred to the conflict resolution team for processing to a final settlement of the issue.

- ❖ To accept the fact that differences of opinion are to be expected and will be handled in private. In public, we will present ourselves as a team.

CHURCH LEADERSHIP BEHAVIORAL COVENANT

“By the authority of our Lord Jesus Christ, I appeal to all of you, my friends, to agree in what you say, so that there will be no divisions among you. Be completely united, with only one thought and one purpose.” (1 Corinthians 1:10)

As Consistory members of *St. James United Church of Christ*, we each promise:

- ❖ To pray, alone and together, and to ask for God’s help in our lives and in our work for our church.
- ❖ To demonstrate our leadership and commitment to our church by our example.
- ❖ To support our pastor and staff so that our collective efforts can succeed.
- ❖ To work to ensure that we act in the best interests of our church as a whole, not what may be best for any individual or small group within the congregation.
- ❖ To respect and care for each other, and to treat our time serving on the consistory as an opportunity to make an important gift to our church.
- ❖ To listen with an open, nonjudgmental mind to the words and ideas of the others in our church or on the consistory.
- ❖ To discuss and debate openly in consistory meeting; to communicate honestly and respectfully with each other; and to maintain the necessary confidentiality of these discussions. Consistory members who violate this confidentiality once will have a one-on-one conversation regarding the breach with the pastor, president or their designee, with a follow-up letter from the president. If a second violation occurs, the member will be banned from all confidential discussions of the consistory for a period of 6 months. A third violation will result in removal as a member of the consistory.
- ❖ To support the final decision of the consistory, whether or not it reflects our personal view.
- ❖ To deal with any disagreement or conflict with another member or members directly. If further assistance is needed, the person(s) involved may go to another appropriate responsible party within the church. If disagreement still persists, the issue will be referred to the conflict resolution team for processing to a final settlement of the issue.