

Listing Information

Church name: College Avenue United Church of Christ Street
address: 2301 Woodland Avenue, Modesto, CA 95358

Supplemental web links: <https://cacc-ucc.org>

Facebook page: <https://www.facebook.com/CollegeAveUCC/>

Correspondence email:

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Janet Betcher Jpbetcher@sbcglobal.net

Additional ecumenical affiliations

(e.g. denominations, communions, fellowships):

- Christian Church (Disciples of Christ)
- Church of the Brethren
- Faith In the Valley
- Multi-Faith Leaders in Community
- United Methodist Church
- UCC Canada
- Presbyterian USA
- The Fellowship of Affirming Ministries

Conference: Northern California Nevada Conference

Association: Bay

UCC Conference or Association Staff Contact Person:

Rev. Dr. Davena Jones-Conference Minister

Email: davena@ncncucc.org

(510) 247-8990

Summary Ministry Description

At this time in the long life of our church, we are experiencing transition in two significant ways: we seek a designated pastor and a permanent place to worship. Our new minister will:

- provide a sense of continuity, stability, and community during this time of transition.
- help our church establish our mission and vision as we seek to continue to grow in spirit.

Photographs

The following photographs show the beautiful tapestry that is College Avenue United Church of Christ, including the Spiritual Formation Team facilitating the “Camp College Avenue, worship experience. The creative imagination of our long term member, Charlie Jensen, provides a beautiful worship space, and a time of Fellowship in our Fellowship Hall. And yes, we have great cooks!! “Every dish is a chapter in the story of togetherness.”



What we value about living in our area

Modesto (and environs) is one of the larger metropolitan areas in the Central Valley of California. It is an area that presents great opportunities: natural, cultural, educational, agricultural, access to the Bay Area, Central Coast and the Sierras within a 200 mile radius. In Modesto proper, there are also great needs to be addressed and our church’s Mission calls us to make a difference through awareness and involvement.

Languages used in ministry English

Title Full-time designated Pastor (37-40 hours weekly / 10-12 units)

Duration

Two years. By written agreement, upon conclusion of designated term, it may become a settled pastoral position.

Compensation Level

Base Salary: \$90,000-\$96,000 (wages and housing) annually

Benefits:

14% Pension/Annuity \$12,600 - \$13,440

Minister Life and Disability \$ 1,530

Minister Health Insurance \$12,000

Minister Conf. and Cont. Ed \$ 1,200

Minister Mileage \$ 1,200

Ministry Expenses \$ 1,800

Total Compensation \$120,330 - \$127,170

Does the total support package meet conference compensation guidelines? Yes

SCOPE OF WORK

preparation and leadership of Sunday worship including scripture study, crafting of liturgy and bulletin, sermon preparation, guiding and sometimes finding lay liturgists, planning of music in coordination with musical staff or volunteers, preaching, offering of prayers, etc.

faith formation and vitality through prayer, Bible study, service, identifying helpful resources and opportunities and helping lay persons take advantage of them

leadership development by working with people in the church to create ministry and programs

attend meetings, providing leadership as needed to church programs, in collaboration with lay leadership

pastoral care in collaboration with lay people

community engagement and leading the way for the church to be an ambassador of God's love

officiate at weddings and funerals for participants in the worshipping community of CAUCC

strategic planning for current and new directions in ministry

participate in wider church activities such as Conference and Association meetings

administration responsibilities (unless delegated) such as email, website, and church supply purchasing.

responsibility for supervision of staff

provide and participate in faithful financial development and stewardship

availability to wider community for special worship programs and as a representative of the church to local organizations

provide counseling, listening, and referral for the congregation

study and prayer to increase faith and to improve skills so as to lead, teach, preach better

energizing and deepening the spiritual connections and faith understandings of others in all they do.

help our congregation discern a path forward (including relocation and energizing our purpose, mission and vision)

CORE COMPETENCIES

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

We are searching for a minister who will:

- have the skills to envision and innovate with us as we have moved outside of our former walls and live into our mission to be a welcoming, nurturing community of faith working for justice in our city and in our world.
- be open to and be experienced with people who have been marginalized, including the LGBTQ+ community and diverse racial and ethnic groups.
- assist and inspire us in acknowledging our challenges and addressing them in a positive manner using excellent communication skills. ● exhibit a commitment to the core values of the United Church of Christ.

COMPENSATION AND SUPPORT

Salary is in the range from \$50,000 - \$70,000 depending on prior clergy experience and educational degrees (in compliance with Fair & Just Compensation for Church Workers, NCNC-UCC, 2024 edition). There is no parsonage, but the IRS allows specifying a portion of Salary as non-taxed housing. Benefits as listed below are also included in 'total compensation.' The Total Compensation package (Salary & Housing plus optional benefits) is in the range from \$52,500 to \$70,000.

What is the expected living situation for your next minister?

Living nearby or elsewhere to commute as needed.

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

We want our Minister to live close by or to commute within reasonable distance. This will allow for connecting with the Modesto Community. The Council allows a portion of salary to be designated as housing as per IRS regulations.

State any incentives (e.g. school debt reduction or retention bonus after a certain number of years in position): No incentives are offered at this time.

Describe peer and professional supports available for ministers in your

association/conference:

Bay Association

Northern California Nevada Conference

Communities of Practice

WHO IS GOD CALLING TO MINISTER WITH US?

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

We envision collaborating with our next minister in the following ways:

- Casting a wider collective vision for the future of CAUCC.
- Establishing community connections with organizations that reflect our mission.
- Congregational revitalization

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

Our vision of the minister we are seeking is one who will understand the arc and commitment of our congregation as one that has always done as much beyond our walls as within them. This minister, as our leader, will need to discern, with us, what we want to continue to do and expand on in service to our community (and beyond). We need a plan, starting with steps that will form a real path to make a difference. Our minister will provide the undergirding of scripture to see our way forward in the way of Christ.

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

Familiarity with the Spanish language would be helpful because our region is home to many Spanish speakers.

Our new minister will have experience with and sensitivity to the LGBTQ+ and other marginalized communities because "No matter who you are or where you are on Life's journey, you are welcome here."

MARKS OF FAITHFUL AND EFFECTIVE

AUTHORIZED MINISTERS IN THE UNITED CHURCH OF CHRIST

Building Transformational Leadership Skills

- Empowering the Church to be faithful to God's call, reflective of Christ's mission, and open to the surprises of the Holy Spirit.
 - Strategically creating the future of God's Church.
 - Performing necessary and appropriate administrative tasks. ▪
- Working collaboratively with intercultural awareness and sensitivity.

Engaging Sacred Stories and Traditions

- Exhibiting knowledge, understanding, and continuing study of the Hebrew Scriptures and the New Testament.
- Bringing life to sacred stories and traditions in worship, proclamation, and witness.
- Leading faith formation effectively across generations.

Caring For All Creation

- Nurturing care and compassion for God's creation.
- Maintaining a basic understanding of mental health and wellness.
- Providing hope and healing to a hurting world.
- Stewarding the resources of the Church.

Working Together for Justice and Mercy

- Drawing on the ministry of Jesus Christ to confront injustice and oppression.
- Practicing the radical hospitality of God.
- Engaging in mission and outreach.
- Building relationships of mutual trust and interdependence.

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

God is calling us to action as a church to identify where we can make a positive difference and take steps to make that matter. We are driven by the call for peace and justice and assisting those who are marginalized.

One organization that we have been involved with , practically since our inception, is Interfaith Ministries (now known as FIGS, Food Initiative of Greater Stanislaus). Before leaving it, our former church campus became a site for monthly food distribution. We continue this service at the Church of the Brethren, where we are leasing space. In addition, several church members help FIGS with the mobile food pantry on a weekly basis.

We are seeking guidance to find other opportunities for serving the wider community. There are many challenges now facing our church, including reduced attendance and number of members, aging congregation and difficult budget decisions. Yet, as we honor our Covenant (see Attachment A), we are determined to work together and move forward with hope and faith in God.

WHO ARE WE NOW?

“You shall love your neighbor as yourself.”

(Matthew 22:39 NRSV)

CONGREGATIONAL REFLECTIONS

Describe your congregation's life of faith.

Our congregation is a vibrant tapestry of faith, woven together by the shared commitment to be a welcoming and nurturing community. We gather with open hearts, celebrating and sharing God's boundless love. Rooted in the teachings

of Jesus Christ, we strive to embody his message of compassion, kindness, and inclusion. As we journey together, we are guided by our collective pursuit of joy and justice for all creation. Within our worship services, God is depicted in myriad forms, reflecting the diverse perspectives and experiences of our members, ensuring that all can connect with the divine in a way that resonates with their understanding.

Describe several strengths or positive qualities of your congregation.

Our congregation shines brightly with numerous strengths and positive qualities. First and foremost, we are characterized by our unwavering commitment to inclusivity and welcoming spirit, embracing individuals from all walks of life with open arms. Our sense of community is palpable, fostering deep connections and a supportive network for all who join us. We are a congregation deeply rooted in compassion and empathy, always ready to extend a helping hand to those in need, both within our community and beyond. Our dedication to living out the teachings of Jesus Christ imbues our actions with love, kindness, and a steadfast pursuit of justice for all. Together, we embody resilience and unity, facing challenges with courage and determination, and celebrating triumphs with joy and gratitude. In essence, our congregation is a beacon of light, radiating love, hope, and positivity in our shared journey of faith.

Describe what worship is like when your congregation gathers.

When our congregation gathers for worship, the experience is one of warmth, inclusion, and community. Prior to the service, congregants visit in the foyer and sanctuary. This gathering time fosters connections and a sense of belonging. Greeters extend a helping hand to those in need, ushering them into the sanctuary where the sound of music played by our talented members fills the air. The service commences with a heartfelt greeting from the pastor, echoed by the entire congregation, affirming that all are welcome. Throughout the service, prayers of contemplation, songs of praise, and a message from the pastor offer spiritual nourishment, delivered in various styles to resonate with diverse perspectives. An offering is taken, followed by a song of gratitude, and prayer requests and care needs are shared. Church and community announcements further connect congregants to the broader mission. As the service draws to a close, the congregation joins hands in a circle, singing 'Shalom' and invoking God's mercy and blessing upon all. Even after worship ends, fellowship

continues with an informal “coffee time”, reinforcing the bonds of community and shared faith.

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

Our church prioritizes the holistic development of faith through a diverse array of educational programs and faith formation opportunities. We actively encourage volunteers of all ages who are passionate about serving and being involved in the life of the church, fostering a culture of inclusivity and empowerment. In addition to our regular Sunday service, individuals seeking to deepen their faith have (or have had) various avenues for growth, including specialized services like Taizé Worship, Bible study, book studies, discussion and focus groups, and expressing faith through music. We also emphasize community events and activities as vital components of our educational program, recognizing that learning and spiritual growth extend beyond the church walls. By providing diverse opportunities for engagement and learning, we strive to nurture a vibrant and dynamic faith community that embraces and celebrates the love of God for all people.

Describe how your congregation is organized for ministry and mission.

Our congregation’s organizational structure and framework emphasizes participation, accountability, and mission-driven leadership. At the helm is the Executive Committee, responsible for managing the business aspects of the church to support our overarching mission. The Executive Committee consists of the Church Officers, including the Moderator, Moderator-Elect, Treasurer, Financial Secretary, Clerk, and Pastor. Complementing this is the Church Council, comprised of dedicated lay leaders who represent the Standing Committees and Ministry Teams, each focusing on specific aspects of mission and ministry. The committees form the backbone of our organizational structure, ensuring the smooth functioning of key areas within the church. Additionally, our teams actively engage congregants in the work and mission of the church. Monthly meetings of both the Executive Committee and the Council serve as forums for discussing business matters, receiving updates from committees and teams, and ensuring alignment with our church's bylaws, which provide the guiding principles for our operations. Through this organized approach, we empower all members of our congregation to contribute meaningfully to our shared vision of service, compassion, and faith.

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

Usually 3-5 hours per month

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, please see <https://cacc-ucc.org/> for a copy of our annual report, bylaws and organization structure.

11-YEAR REPORT 11-Year Report developed with the help of conference staff, UCC Data Hub, and MissionInsite

CONGREGATIONAL DEMOGRAPHICS

Membership Size 60

Pledges Received 40 family and individual

Average Attendance 30-40

[12/31/24]

Length of membership of current participants

More than 20 years = 50%

10-20 years = 10%

Less than 10 years = 40%

Approximate percentage of members by age

Older adults (over age 65+) = 50%

Mid-life adults (age 40-64) = 40%

Young adults (under age 39) = 10%

Approximate percentage of adults in various employment types

Retired: 60%

Employed: 40%

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

Our congregation is made up of a broad range of occupations including the following: banking & finance, education (teachers, professors and administrators), library science, social work, nursing, health care, food service, skilled trades, retail sales, transportation, homemakers, self-employed, marketing, small business, engineering, law, IT, music & the arts.

Describe the mix of ethnic heritages in your congregation, and the overall racial make-up.

As a congregation, our strength lies in our diversity. We are predominantly Caucasian, but our members include those who are Asian, Pacific Islander, Latino and African American. We consider diversity to include not only ethnic makeup, but also gender expression and sexual orientation. We pride ourselves on being "Open and Affirming," with approximately 30% of our members who identify as LGBTQ+.

Describe how your congregation celebrates diversity:

We are deliberate about welcoming and celebrating diversity! Our Mission Statement includes the following: "We are called to be a welcoming, nurturing community of faith, gathered to celebrate and share God's love.....as we seek joy and justice for all creation."

As it states on the banner we have proudly displayed, "Jesus did not reject anyone, and neither do we." At the beginning of each worship service, we affirm the proclamation of the United Church of Christ: "Whoever you are and wherever you are on life's journey, you are welcome here."

In recent years our congregation's celebration of diversity has included

the following:

We celebrate Martin Luther King Day and Dr. King's life and work as a leader in the American civil rights movement and the cause of social justice. We continue our tradition of co-sponsoring the annual Martin Luther King Jr. Commemoration at Modesto Junior College.

Black History Month has been celebrated by highlighting the achievements of black Americans through videos and music during worship services. We continue to support "Black Lives Matter" and have displayed a banner on the front exterior wall of the sanctuary. Women's History Month has been commemorated during worship services with a focus on the achievements of women in science, music and education.

We continue our tradition of participating in the annual Pride in the Park Celebration. We have sponsored a booth at MoPride to share our church's celebration of diversity and "Open and Affirming" welcome to the LGBTQ+ community. We have displayed our LGBTQ+ Progress Pride flag on the front exterior wall of the sanctuary.

We recently celebrated Dia de los Muertos (the Day of the Dead) for the first time with a moving display in the sanctuary. Members created a colorful and meaningful altar and invited everyone to contribute photos and memorabilia in remembrance of loved ones or pets who have died. Information was shared to explain the significance of the holiday in Hispanic culture.

We held the first Kwanzaa Celebration at CAUCC. During worship we learned about the origins of this African American holiday, including the seven principles and symbols of Kwanzaa. Following the service, we enjoyed a delicious feast of traditional dishes prepared by members of the congregation.

"Love Your Neighbor" Vigils: For the past several years, our congregation has engaged in monthly vigils on the public sidewalk bordering our campus. We walked or stood with signs declaring Jesus' teaching to "Love your neighbor." The signs include messages to "Love your Homeless Neighbor," your immigrant neighbor, your addicted neighbor, your Muslim neighbor, your black neighbor, your Republican neighbor, your Democratic neighbor, your LGBTQ+ neighbor, etc. Our message of love and acceptance received many positive and enthusiastic responses from drivers passing by.

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

With the winnowing of our membership and the fact that we are seeking a new “home” and a pastor for our congregation, our membership and ministry are in profound flux. Our historically vibrant ministry has been impacted by several factors, including the “dechurching” trend, pandemic disruption, the May 2022 retirement of our 16-year-long pastor, and, most recently, discord among our congregation around the decision to list our property for sale. While this is a fraught time for us, there is a strong desire among all members to rebuild a vibrant, working, progressive “body of Christ” here in Modesto. We hope to attract a justice-minded individual who will not only lead us as we 1) sustain a loving, safe, and welcoming place for our LGBTQ+ siblings and anyone in need of compassion, but to also 2) envision with us ways to serve our larger community as Christ would have us do.

CHURCH FINANCES

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

Source	\$0
Annual General Pledge Income (including, Scrip and other/Misc Income interest)	\$0
Endowment Proceeds (as per spending policy, such as a cap of 4.5%-5% on total return)	\$0
Endowment Draw (beyond what is allowed by spending policy, “drawing on principal”)	\$15,700
Fundraising Events	Grants
Gifts Designated for a Specific Purpose (12/24)	Rentals of Church Building
	Rentals of Church Parsonage
	Support from Related Organizations (e.g. Women’s Group)
Amount	\$153,500

\$0 \$0 \$0 \$0

Transfers from Special Accounts \$0

Other (specify): \$0

Other (specify): \$0

TOTAL \$169,200

Current annual expenses (dollars budgeted for most recent fiscal year):
\$198,298.33

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

56% for 2025

Has the church ever failed to pay its financial obligations to a minister of the church?

No, but as attendance and giving declined, we released our Associate Pastor and our Intentional Interim.

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

No, those included during the most recent fiscal year are

Our Church's Wider Mission

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 the operating budget, what is that percentage? (recommended 10%)

As an individual budget item (not as a percentage).

What is the church's current indebtedness? None

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

No current building program.

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

		safety	
Year(s)	Purpose Goal		
2018	Walkway Safety \$15,000 Impact Project complete		
2019	Parking lot resurfacing for hazards removed) in 2019		
		\$30,000	\$30,000 Project completed in early 2020

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

Longevity, safety for church and community use.
Reserves (savings): \$1,100,000 from sale of the church
Investments (other than endowment): \$10,325

FEBRUARY 2025 TREASURER REPORT

February 2025 Year-to-Date Actual 2025 *Income \$19,739.36 Budgeted \$12,708.33

YTD \$31,664.87 Expenses \$5458.18 Budgeted \$9443.68 YTD \$13,130.81 Net

Income \$14,281.18 Budgeted \$3264.75 YTD \$18,534.06

*Included in our monthly income total is the monthly interest from our Merrill Lynch account in the amount of \$3,956.41.

Financial Account Balances

Checking Account \$22,901.27

Merrill Lynch \$1,156,324.38

Special Funds \$25,821.57

Reflection

Our church made a major budget change in January 2024 at our congregational meeting. We had been facing insurmountable financial challenges in the last 18 months.

The decision to sell our church property process began with the Executive Council. They brought it to the council who agreed to put forward a vote to the whole congregation.

We voted to put our church buildings and property up for sale so we could move in a positive direction to support CAUCC's future and advance our church mission.

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.

We, at 76 years old, are actually a rather young church considering the timeline of our denomination. College Avenue Congregational Church was born out of a strong post WWII conviction that a "liberal" church (embracing pacifist/conscientious objector beliefs) was needed in Modesto, California. The first meeting of those interested in a new church occurred in September, 1948, but the vision began a couple of years earlier. The Northern California Conference acknowledged our desire and helped by providing a sponsoring committee from nearby churches as well as appointing a minister, Reverend Elmo Wolfe.

Door-to-door surveys were done in the then-northern neighborhoods, near Modesto Junior College where housing tracts were gradually replacing farm land. The Conference saw real potential for success and so we moved forward with a core group of 17 members (and their families). This group began the hard, foundational work: defining our beliefs and identity by writing our Covenant (attachment A) which holds fast to this day. When the charter was closed at Easter 1950, there were 45 members who signed the document. Our hearts and hands joined together and gathered strength in growing numbers as we saw the need to add suitable spaces beyond the original "multi-purpose" farmhouse (surrounded by grape vineyards). A parsonage (1950), sanctuary (1953), nursery school (1958) and fellowship hall (1967) were added to our campus in a relatively short span of time. It is notable that these buildings were constructed almost entirely with the donated labor of church members. We value working together; reinforcing our connectedness as a church family. Who we have always been and continue to be is a church committed to social action, peace and justice. We keep our eyes and hearts open. This awareness and engagement as followers of Jesus means that we live our beliefs. We risk being a radical conscience and voice for "the least of these". Involvement, not just "lip service" is how we express ourselves. Since the early days our Social Action Committee has been central to focusing the church on global, national and most importantly, local issues that marginalize people and create inequity.



Article from the Modesto Bee

Perhaps the most powerful and defining decision our church made was to become an Open and Affirming congregation in 1987. We were ahead of the curve as the first church in our Conference and eleventh, nationally to take this boldly important step.

We value being in and of our community. Sharing our campus/buildings with local organizations and nonprofits has been a constant connection that is proclaimed in our Mission Statement (attachment B) as a "welcoming, nurturing community of faith".

Our church was located at a busy intersection which afforded us a high level of visibility that we put to good use. In recent years, we have added three UCC banners to the east-facing wall of the sanctuary proudly declaring what we believe.

In 2018 we began our "Love Your Neighbor" vigils, once a month, on our campus corner. Carrying signs that proclaim "Love Your...transgender, Muslim, homeless, incarcerated, etc. Neighbor" we bear witness in our community during the busy commute time, 5:00 - 6:00 p.m.



Over

the last 30 years we have renovated and upgraded the sanctuary and fellowship hall, added a youth building and cafe (2009), constructed a labyrinth (2016) and planted a memorial rose garden (2019).



After

75 years of an enduring presence in Modesto, we have made a positive difference that will continue as we remain unified, in covenant, looking to the future.

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

As with nearly all congregations, we have had our share of challenges and conflict. The good news is that in all instances we are given opportunities to learn, grow and stay in covenant.

Without a doubt, the most recent and still echoing in the life of the church, were the changes brought about by the COVID pandemic. That we were suddenly isolated and unable to be physically together in the comforting surroundings of the sanctuary and church campus (did we take this for granted?). It was a very difficult time, in our lives and beyond. No one was prepared, yet this sudden change in how we functioned as a church resulted in some significant change.

We realized that staying connected was paramount. Within weeks our services could be viewed "live" on Facebook; our meetings happened virtually on Zoom and familiar faces and voices were seen on our devices. This shift to the virtual realm is now a hybrid part of how we operate. We were fortunate to have up-to-date technology and members who were skilled and willing to deploy these methods and they continue to provide assistance. Some members still prefer remote services and are grateful that this has continued. Ultimately there were some positive outcomes from a devastating situation.

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.

In November 2022 due to a realization of what our budget could accommodate, the Executive Council had to inform the congregation of the need to let go of a part-time pastor. This necessary decision brought about misunderstandings and despite several good-faith efforts by our pastor and the Executive Council, some members left the church. We learned that our covenant is strong, yet it sometimes does not guarantee complete resolution of conflicts. Crucial to this situation was to realize that the church must be financially realistic (as opposed to operating on a “faith budget” model). It is important to move forward in faith, forgiveness and grace.

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

When conflict arises we move as quickly as we can to keep these situations transparent and manageable. We have specific and effective policies in place that reflect our values and respect for each other:

Respectful Communications Covenant (Attachment C)

Safe Conduct Covenant (Attachment D)

Conflict between a Pastor and the Congregation is mediated by the Pastor/Parish Relations Committee (ByLaws 11.4.3.2.6 Attachment E)

Conflict with or between paid employees is mediated by the Human

Resources Committee (ByLaws 11.4.2.2.5 Attachment F)

Ministerial History (include all previous ministerial staff for the past 15 years)

Interim Pastor	
Staff member's name	
Rob Brittain, Student Ministries Director	(Y/N) N
Michael Schiefelbein, Settled Pastor	Y
Erin King, 4-Way Covenant Pastor	Y
Erin King, Associate Pastor of <u>Spiritual Formation</u>	Y
Janice Steele, Intentional	Y

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

With each person who provided ministerial leadership the members of the church have chosen a pastor in whom we saw incredible potential to guide and grow our church. We always foresee a fruitful future lasting many years. The relationship between pastor and parishioners is fully dynamic; growing and changing over time. We have had pastors whose tenure and promise have matched our expectations and challenged us to more fully live our mission. We have also had a few who left having made important contributions yet for various reasons ultimately lacked support from a majority of members. It is typical in these instances that some members leave, which causes sadness and concern. For those who continue, our covenant binds us as we keep our church's mission at the forefront.

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

Yes; Rev. Jack Takayanagi resigned (under pressure), 1968-1970.

Rev. Dave McCracken resigned, 1971- 1982.

Rev. Bet Hannon resigned, 1996-2003.

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?

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

COMMUNITY VISION

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

We currently partner with the local food pantry and clothing program (FIGS) on a monthly basis that extends service to anyone in need. Every month we also host a “Love your Neighbor Vigil,” which has our members carrying signs proclaim “Love Your...transgender, Muslim, homeless, incarcerated, etc. Neighbor” as a way for us to advocate care and justice in the harsh world We live today while bearing witness in our community as Christ would want us to. Our congregation wants to continue to be more engaged with the two LGBTQ+ groups as well as mental health group/s in our community.

Describe your congregation’s participation in meetings, relationships and

activities connecting the wider United Church of Christ (association / conference / national setting).

The Pastor and Moderator [or a lay leader] attends the Association meetings, NCNC Annual Gathering, and General Synod. The Pastor is required to complete Racial Justice and Boundary training to maintain standing in the NCNC. We encourage our Pastor to participate in the Conference Community of Practice groups and to seek collegial connections and support within the conference.

Tell the story of what you are doing in the community to transform lives: Bold any statements below that apply to your UCC faith community.

Accessible to All (A2A)

Creation Justice

Economic Justice

Faithful and Welcoming

God Is Still Speaking

Border and Immigrant Justice

Inter-cultural/Multi-racial

Just Peace

Global Mission Church

Open and Affirming

WISE Congregation for Mental Health

College Avenue is an “Open and Affirming” community that invites lesbian, gay, bisexual, transgender, asexual, and gender expansive people to participate fully in our church’s life.

For our congregation this means everyone is welcome here and is allowed to hold leadership positions regardless of sexual orientation or gender identity. Our community of faith believes no one should ever be turned away or feel judged or unworthy. **We strive to be a safe place for everyone and any LGBTQ+ individuals in greater Modesto and beyond.**

ONA Statement is attached.

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?

During our transition time, we will discern how we can increase our focus on the justice work of the church. We want to work with our new minister to implement new activities in areas which might include advocating for unhoused neighbors, affordable housing, immigration and refugee justice, and participation in democracy through education, voting and advocacy. We would like to continue to build avenues for us to support each other and further strengthen community among ourselves.

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

Our congregation has participated in many interfaith activities. Faith in the Valley, a faith-based community organizing group, has inspired us to join them in their work. We have participated in canvassing residents on the west side of Modesto about housing and have hosted an affordable housing event in our hall. We participate in the Stanislaus County Interfaith Council and have joined their annual Thanksgiving service and hosted their vigil for peace. Temple Beth Shalom and we have worked together to understand LGBTQ+ issues and the rabbi has preached at our Sunday worship service.

If your congregation has a mission statement, how does that mission statement compare to the actual time spent engaging in different activities?

(See Attachment B) We strive to be welcoming to each other and to new attendees. We support members and friends in need. Our weekly coffee hour provides a place to gather and enjoy each other's company. We have regular potluck meals. At Christmas time we carol for members at their homes or care centers. In addition to the above-mentioned Love Your Neighbor Vigil and food pantry activities, we have had a broad range of outreach and justice activities. We have hosted living space for a Syrian refugee family, hosted homeless families in our hall, endorsed and advocated for a civilian police review committee which is now in operation, organized an alternative Christmas gift fair featuring local nonprofits and co-sponsored our local annual Martin Luther King

Commemoration. At Epiphany we have collected shoes and socks for children in need. Our Facebook page features posts on justice, advocacy, education and community. We implemented a White Awake program to study racism and white privilege. Our congregation has promoted voter registration and voting, had speakers in the Middle East, advocated for marriage equality and hosted the local event where the win was celebrated. We have booths at Pride celebrations, have mentored high school students at a local school, have participated in CROP hunger walks and organized book groups and small group spirituality groups.

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?

CAUCC is committed to supporting programs and missions, at least in part, through lay leadership and member support. This will allow our minister the opportunity to participate in wider church and community activities that will enhance their spiritual growth and knowledge.

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?

In comparison to the surrounding neighborhoods our church demographics consists of individuals who are more Caucasian, LGBTQ plus, slightly more educated, elderly with the average age above 60 and we are made up of many retirees. We are similar in our socioeconomic level to the neighborhoods around the church which we would define as middle-class; working-class (blue and white collar) The neighborhood has far more families with children than our church. We do not have any other neighborhoods with which our church connects.

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

The Ministry of our church has been shaped by the needs of certain marginalized populations of the community, including the LGBTQ plus,

homeless, economically disadvantaged individuals as well as those with mental health concerns. There is a significant homeless population in Modesto and our church has a formal ministry with FIGS (Food Initiative of Greater Stanislaus). We have random and informal service to the homeless on our campus. Our church gives space and leadership to a mental health support group (MoMI). We provide space for Al Anon.

We have frequently had a younger population (age range 20s-40s) coming to our church seeking a place to address social justice issues as part of a more progressive theology. We are seeking how to more actively address these individuals and current members' common mission.

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

We are known in the community for being an inclusive welcoming community. We have been known (for 37 years) as the first local open, affirming congregation in Modesto with a progressive theology. We are also known to be social-justice focused. We are also known to be a “grassroots” community of faith which was established with and continues to have a mission that is focused on local concerns and needs of peace, justice and equity for the greater good.

Within the past five years, we have held our “Love Your Neighbor” vigil once a month in hopes of providing a positive connection to the community in a radical demonstration of love for all in these divisive times. Standing at our campus corner where College and Orangeburg Avenues intersect, at 5:00 p.m. gives us high visibility to a large cross-section of commuters.

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

Many people have said that they have gotten involved in the church due to observing our mission of radical hospitality proclaimed by our “Black Lives Matter”, UCC “Jesus didn’t reject people and neither do we” and “A Just World for All” LGBTQ plus flag banners displayed on our building. They have noticed “Love Your Neighbor” vigil signs and more subtly have seen the variety of social activism bumper stickers on cars parked in our lot. Finally, they have been invited by the congregation or learned of us through word-of-mouth from the

local community.

REFERENCE 1

Casey Tinnin / Pastor / Loomis (CA) UCC

(209-275-3242 / pastor@loomisucc.org/ former member, intern)

6440 King Rd

Loomis, CA 95650

3/2/2024

To Whom It May Concern:

My name is Pastor Casey Tinnin, I am the Pastor of Loomis UCC and I have been a Pastor for almost ten years. My relationship to College Avenue Congregational Church comes from serving for three years as their intern, as I prepared for ordained ministry. I was ordained at College Avenue on December 7th of 2014. I served alongside College Ave, and I love this warm, kind, and justice-oriented community.

College Avenue definitely is a community that has the capacity to grow and flourish. It is ripe for a pastor who will come along side of them and help them to channel their energy for justice. This congregation has some great leaders, many who are retired teachers, academics, and community organizers. One of my fondest memories at College Ave was spending time with some of their long-time members listening to them talk about their work with migrant communities, and working alongside Cesar Chavez during the farm workers movement.

College Ave in the past has been a community that is interested in trying new things and understood itself as a community for those who maybe had been burned by previous churches. In trying new things, it compelled them to create a safe space for LGBTQ youth, we attempted to do a monthly emergent worship service, and they even built a café for the community! College Ave has been dedicated to trying new things as a way to broaden their welcome, and expand their image of what church could look like.

The growing edges of College Ave I believe are the growing edges of many of our mainline aging congregations. Modesto tends to be a conservative small city

in the Central Valley of California. I think although College Ave sees itself as progressive, I think the fear of push back or protest by the community has given them pause. Also, with the congregation aging, there seems to be some difficulty in finding people to replace the big shoes left by previous leaders. Lastly, despite being a congregation who prides itself in wanting to grow and be welcoming I believe this is much easier to do in theory than in practice. I do not believe it is because the congregation is rigid, I just think they need a pastor who is warm, kind, and motivated to get involved in the community. College Ave needs someone who will lead them out beyond the walls of the church, and the corner sidewalk they occupy once a month, and into neighborhoods to reach a community that so desperately needs them.

As a young seminarian the church gave me permission to start any ministry, I felt would expand their welcome. This lead to me leading a class on Queer Theology, an LGBTQ young adult group (18-35), and an emergent worship experience. They were all well attended, they were all well supported. My favorite memory was at one of our emergent worship services where all ages participated. It was a beautiful example of a community coming together to try to do something new to bring people in, and it worked!

It is with my highest affection that I send a recommendation to any pastor with a big heart, a passion for justice and change, and the courage to stand with a congregation in transition to join College Ave. Your ministry will be blessed, and your life will be changed by serving along these good and faithful humans. If you have any further questions, please do not hesitate to reach out.

Peace,

Pastor Casey Tinnin

Ph: 209-275-3242

Email: pastor@loomisucc.org

REFERENCE 2

Tom Hampson/ Deacon / St. John's Episcoal Church, Lodi CA

209-402-9908/ hampson1412@gmail.com/ former member and moderator

Residence: 1412 Morada Dr., Modesto, CA 95350

College Avenue has a long history of prophetic ministry in the Modesto area. They were among the very first churches to publicly proclaim themselves open and affirming. They have been a catalyst for ecumenical and interfaith cooperation through engagement with the local CROP Hunger Walk and assisting in the formation of the Multi-faith Leaders in Community group. Their public witness for peace and justice issues is also well known, often in partnership with the Modesto Peace/Life Center. They've also been a beacon for contemplative worship through their Taize Prayer service, which has drawn people from many religious backgrounds. Their "Love Your Neighbor" public vigils in front of the church have provided a powerful witness to God's embracing love to the community.

Areas for Improvement in the Church's Ministry

The church is facing some daunting financial challenges that has sapped energy and morale. Solving those issues will be critical as the congregation seeks a new pastor. Historically, the church has had a vibrant youth program. Efforts to rebuild that are great and should continue.

Describe a Significant Experience with the Church's Ministry

My wife and I were members of College Avenue from 1999 to 2009. It was our first church home as couple - me coming from a Catholic background and my wife from the Reformed tradition. We were married in the church in 2002 and both of us served in a variety of leadership capacities prior to our move to Indiana in 2009. I served as Moderator during the search process for one of the previous pastors. The congregation and their ministry to our community remain dear to our hearts.

REFERENCE 3

Blythe Sawyer

UCC minister on leave of absence

NCNCUCC, Golden Gate Association

707-338-5592 / blythe.sawyer@gmail.com / former member, staff and in-care

I am a former member and staff member of the congregation and was in-care with CACC from 1999-2001.

CACC holds a special place in my heart, as the congregation which raised me in faith and supported me in discernment. I was on staff for two years as the children and youth coordinator as well. My experience with the congregation was as a strong and loving community, with members who were deeply committed to their work for peace and justice. CACC was an open and affirming church in a conservative community in the 1980's, and took a public role in witnessing this stance. This history as a progressive congregation is a strength for the congregation, and can be a foundation from which to continue standing for progressive principles in serving the community.

I do not have a lot of current experience with the congregation, but having visited in the past year, it was clear that the church has struggled with an aging membership and declining membership in the wake of COVID. They will need a minister who can lead them through this time of transitioning into a new way of ministering in the community. I suspect that there is a need for support in discerning meaningful ways of being present in a changing community, as most churches are needing right now.

We all say that the church is the people, and nowhere have I experienced this more clearly than at CACC. There were so many people in the church who served as living examples for me of faithfulness, in their willingness to serve, their commitment to the congregation and their deep kindness. When I was in discernment, my in-care committee brought thoughtful questions and a remarkable understanding of the complexities of theology.

I would be happy to talk further about this wonderful congregation. Please feel free to reach out with any questions.

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?

1. Search Committee
2. Church Council Members
3. Congregation- [through small group discussions facilitated by the Search Committee.
4. Additional comments for interpreting the profile:

Signed:

Name / Title / Date:

VALIDATION BY CONFERENCE/ASSOCIATION

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

Staff Comment: ***College Avenue Community Church is currently in good standing in the Bay Association of the Northern California Nevada Conference.***

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

Staff Comment: ***The ministerial history as presented is complete best to my knowledge.***

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

Staff Comment: ***College Avenue's financial information is presented accurately according to my knowledge.***

My signature below attests to the above three items.

Signature: Name / Title: Email: Phone: *Rev. Dr. Davena L. Creer-Jones / Conference Minister*

Date: May 14, 2025



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

Attachment A

The Covenant written by members of the congregation in 1950:

COVENANT

Witnessing in our day the longing of the world for peace, the striving of humanity for freedom, and the searching of people for a living faith, we acknowledge that all people are equally the children of God, and strive through the ministry of reconciliation to unite all creeds, classes, races, and nations into one fellowship.

We recognize the supremacy of God and uphold the freedom of conscience for all seekers of truth. We renounce all that cheapens human personality and in all our actions we seek to be guided by the spirit of love. We believe that Jesus was obedient to the spirit of God, and taught that all people could likewise live in close relationship with God. We now join hands and hearts with the members of this church and the Church Universal in these our common beliefs and purposes.

Attachment B

The Mission Statement Adopted in 1993:

MISSION STATEMENT

We are called to be a welcoming, nurturing community of faith, gathered to celebrate and share God's love. Empowered by the Spirit of God, we struggle to live the teachings of Jesus Christ in a broken world as we seek joy and justice for all creation.

Attachment C

Respectful Communications Covenant

College Avenue Congregational Church, UCC

"...make a sanctuary for me so that I may dwell among them."

God to Moses in Exodus 25:8

As a community of faith we know the importance of creating true sanctuary in our midst and understand that true sanctuary requires transparency, openness and compassion in our communication with one another. We believe that conflict is normal and something that will occur. Conflict presents opportunities for ministry. We understand that we are always affected by conflict even if we are not personally and directly involved, and we therefore always have an interest in open, fair and honest communication.

We also believe it is our Christian obligation to search for God's will especially in times of disagreement and to find solutions which promote a communal rather than solely a personal sense of satisfaction and well-being. Therefore in order to communicate openly, lovingly, and clearly with each other, and to try to help create authentic community with our church family I will strive to put ego aside and let God guide me by promising to:

- Value each person

- Practice respectful confrontation by using the language, “I feel _____, when you _____ I need _____” ●
- Refrain from encouraging or facilitating behind-the-scenes efforts to undermine the ministry of our staff or members.
- Allow each person the opportunity to express his or her opinion and concerns
- Listen with engaged respect, more to understand than to debate
- Speak only for myself, not for others
- Take responsibility and be accountable for my own feelings, views, and behavior
- Explore differences without personalizing or becoming judgmental ●
- Seek clarification of others’ perceptions or ideas, but not of their motives ●
- Avoid making personal attacks
- Share information openly with those who have a need and right to know it while refraining from spreading rumors (unsubstantiated stories) or gossip ●
- Approach the person or team when questions or disagreements arise rather than complaining or telling tales around the edges
- Ask for help facilitating communication if it is needed, for more effective conversation and resolution

I make the promises above because I understand that abiding by these promises is crucial to the integrity of community life at College Avenue Congregational Church, UCC.

Signed Date

Attachment D

COLLEGE AVENUE UNITED CHURCH OF CHRIST SAFE CONDUCT COVENANT

Statement of Intent

Our church community believes that God's grace and compassion ensures the dignity and worth of all persons. The worship of God must be allowed to take place in and through relationships and in environments characterized by love, respect, openness, trust, intimacy, and support for one another. Emotional and physical intimidation constitute forms of sexual harassment. The use or attempted use of another person for sexual gratification against that person's dignity and spiritual well-being constitutes sexual abuse. Both sexual

harassment and sexual abuse are violations of the faith shared by the congregation, breaches of God's peace, and counter to the Spirit of God. So that all may worship God in freedom and in truth, this church community commits itself to promoting, creating and sustaining environments in which members and participants in our congregation's life are free from any form of sexual misconduct.

Authorization for Policies

The Church Council of College Avenue United Church of Christ has the authority and responsibility to be the governing body of the church, to set policies, and to formulate and implement programs which will reflect the goals of the congregation, subject to review by the congregation, (see Article 8, Sec. 3)

Policy on Sexual Misconduct

The safety of church members and visitors is a fundamental concern of the church. This Policy on Sexual Misconduct is addressed to, and covers, all church employees except clergy, and all leaders, teachers, volunteers, members, and participants. It is intended to protect all victims. Those covered by this policy shall be familiar with it, and bound to refrain from sexual misconduct as defined by it. It is also intended that the Church Council, the minister, the staff, and the members of the congregation are responsible for assuring compliance with this policy.

Consistent with Bylaw amendments adopted previously by the congregation, all matters relating to complaints or charges of sexual misconduct involving, or in any way related to, clergy, shall be handled independently and in accordance with the provisions of the denominational policy set forth in the Manual on Ministry Supplement and Appendices (see Appendix to Bylaws).

Allegations of sexual misconduct will be treated with sensitivity, compassion and attentive pastoral concern, and will be investigated and dealt with in accordance with the guidelines set forth in this Policy.

Definitions

Accused: The person against whom a complaint of sexual misconduct is made.

Complainant: A person who claims knowledge of sexual misconduct and communicates that knowledge to church representatives, including the

Sanctuary Committee, in accordance with the procedure for receiving a complaint of sexual misconduct set forth below.

Victim: A person affected by alleged sexual misconduct.

Complaint: A written request for inquiry into an alleged incident of sexual misconduct made in accordance with the procedure for receiving a complaint of sexual misconduct set forth below.

Sexual misconduct: Conduct that involves inappropriate, non-consensual sexual contact or invasion of sexual boundaries, including any of a range of verbal or physical behaviors exemplified by, but not limited to: unwelcome advances, remarks, requests for favors, touching, jokes, innuendo, leering or gestures, suggestive or explicit invitation or demand for sexual activity, or verbal or physical assault or intimidation of the kind that may be taken by the recipient as an effort to coerce sexual activity.

Response: The process, under authority of the Church Council to be followed upon receipt of a complaint of sexual misconduct, used to investigate and determine:

- The nature of the complaint
- The identity of the person(s) involved in connection with a complaint
- Information which tends to support or refute the validity of the complaint
- The need to make further report of the matters alleged in a complaint to ecclesiastical or secular authorities
- Appropriate action to be taken by Church Council following its receipt, review and consideration of findings and recommendations from the Sanctuary Committee

Process for Dealing with Complaints of Sexual Misconduct

A. Procedure for Receiving a Complaint of Sexual Misconduct A complaint of sexual misconduct may come to the attention of any member of the congregation, any staff person, the minister or any member of the Church Council. However, to initiate an official inquiry into a complaint, a written request for the commencement of an inquiry must be given either to the minister or to a member of the Executive Committee of the Church Council. The written request shall include the nature of the complaint, the name of the accused, the name(s) of the complainant(s), the name(s) of the victim(s), and the date of the report. Such written complaints shall be submitted in a timely fashion, within at least seven (7) days of the date an initial report is made verbally. Starting with receipt of a verbal or written complaint, a log shall be kept of all events, meetings,

contacts and communications relating to the complaint. This information shall be shared with the Sanctuary Committee (SC). The SC shall continue such record keeping as is related to the complaint. The person making the accusation shall be offered immediate and supportive pastoral care. Following the receipt of an initial verbal report or complaint about alleged sexual misconduct, the minister may, at his/her discretion, intervene and mediate in any manner deemed helpful or reasonable under the circumstances.

The Church Council shall meet in regular or special session, as necessary, to activate the Sanctuary Committee within ten (10) days of receipt of a written complaint by the minister or a member of the Executive Committee.

B. Discipline for the Sanctuary Committee

Confidentiality shall be maintained for all testimony, correspondence and records presented to and considered by the Sanctuary Committee. Confidentiality ensures that victims will not become revictimized by rumor and that the rights of the accused are also protected. At the end of an inquiry process, the Church Council shall have the responsibility of determining whether, or under what special conditions, the materials gathered and reviewed by the SC shall be maintained or stored.

The rights of all persons involved shall be respected during the inquiry process. For those who have been victimized, special attention shall be paid to the provision of pastoral care. As various elements of the reconciling process are designed, the needs of the victim(s), the accused, their families, and the entire congregation must be considered.

While the inquiry process described by this Policy shall be set and administered by the Church Council, it shall not replace denominational polity or processes concerning clergy discipline, or criminal or civil investigations conducted by outside legal authorities. Particular care would be required in cases where minors may be involved.

The Sanctuary Committee shall proceed to commence and complete its work with all due haste, and shall thereafter provide a timely report of its findings and recommendations to the Church Council.

C. Procedure for Sanctuary Committee Deliberations

The Sanctuary Committee conducts an investigation, not a trial. The SC is charged with gathering and considering all information it deems necessary or helpful for a full, thorough and impartial investigation of the complaint. (The minister, who is part of the Sanctuary Committee, does not participate in the information gathering part of the investigation, so as to be available for pastoral care of the parties involved. A

member of the Church Council is to replace the minister in the investigative process. The Council member must not be a church officer.) Cross-examination of witnesses who may appear before the SC shall not be permitted. Direct confrontation between the victim(s), complainant(s) and the accused shall not be the practice of the SC. Proposed findings of the SC, as well as information gathered by it pertaining to the complaint, may (without direct attribution) be discussed with the accused as part of the Committee's process of forming recommendations to make to the Church Council.

The Sanctuary Committee shall refer its findings and recommendations for a reconciliation process to the Church Council. Recommendations for a reconciliation process should include any recommended disciplinary measures for the accused, as well as recommended measures relating to the healing process for the victim(s), the families involved, and the congregation as a whole.

The investigation may be suspended when the case is determined to be a matter which must be referred to Northern California Nevada Conference/United Church of Christ (NCNC/UCC), law enforcement, Child or Adult Protective Services or will be handled by the criminal or civil courts. In this event, however, the Sanctuary Committee may continue its non-investigative tasks of developing recommendations for reconciliation, ensuring pastoral care, and reporting to the Church Council.

The Sanctuary Committee shall proceed with all due haste, keeping a log of all events, meetings, contacts, and so forth, which are related in any way to the complaint. The SC will provide regular reports of its progress to the Church Council.

The Sanctuary Committee shall appear before the Church Council to present findings and recommendations. At their election, the victim and the accused shall each have a separate opportunity to appear before the Church Council to comment on the findings and recommendations presented by the SC. It shall be the responsibility of the Church Council to accept, reject or modify (in whole or in part) the findings and recommendations presented by the Sanctuary Committee. The Church Council shall have the ultimate responsibility for weighing and determining the overall credibility of the evidence presented in favor of and in opposition to the complaint, and shall be responsible for determining, adopting and monitoring any reconciliation measures, including disciplinary measures, deemed appropriate under all of the circumstances.

D. Response to the Findings and Recommendations of the Sanctuary Committee

The Church Council may, as one of its options, find the complaint not sustained or supportable, and may therefore conclude the inquiry process with no further action other than what may be deemed necessary or appropriate under the circumstances.

If the Church Council determines that the complaint is supportable and sustains all or any part of it, any of a number of reconciliation measures may be adopted. Such measures may include: opportunities for acknowledgment of the violation, rehabilitation, repentance, restitution, treatment or counseling, in addition, the following measures of discipline may be adopted along with other appropriate elements of a reconciliation process:

- Censure of the accused
- Removal of the accused from active ministry and leadership positions, whether official or unofficial, including officer positions and committee memberships – Adoption of conditions to be placed on the accused's continued membership or relationship with the congregation, which shall be formalized in writing by the Church Council with an explanation of how and by whom compliance with the conditions will be monitored and the circumstances under which, if the conditions are not met, membership may be terminated
- Removal of the accused from membership in or association with the congregation

Ministerial Ethics

1. Definition: Any sexual contact by clergy persons with parishioners/clients in a professional relationship is totally inappropriate and a breach of professional ethics, because it constitutes misuse of power, stature, influence and authority of the clerical office.

2. Response: As updated by the "NCNC/UCC Guidelines for Persons with Standing, Motion IX" adopted in June 1994, allegation of any violation of professional ethics that may have any validity, or that may be multiple in nature, must be addressed at once. To initiate response, complaints may be addressed, verbally or in writing, to any member of the Church Council who then will immediately inform the Moderator. Within 48 hours of receipt of a written complaint, the Church Council shall meet in regular or special session to activate the Sanctuary Committee. If the complaint is received in writing, the Moderator, after consultation with the Pastoral Relations Committee and the ST, will contact the NCNC/UCC office or the Ethics Committee of the Conference to seek its

support and assistance in investigating and adjudicating this matter; it is expected that the NCNC/UCC will immediately initiate an investigation. If the complaint is not put into writing, the ST will request that the complaint be written and a formal response initiated. If proven invalid, the ST will work to vindicate the accused and clarify any rumor.

3. Leave of Absence: Following consultation with the NCNC/UCC office, the Church Council may call for and enforce an immediate leave of absence of the Pastor/Pastoral Counselor without prejudice (and with continued pay) pending resolution of such complaints. This can be done in conjunction with, or independent of, related NCNC/UCC action.

4. Pastoral Care: One of the Church's first concerns is for the emotional support, welfare and protection of the complainants and immediate prevention of further possible harm to others. Equally important is the need for the accused Pastor/Pastoral Counselor to have an opportunity for a fair review process. If complaints of clergy misconduct are substantiated, the Pastor/Pastoral Counselor needs opportunities for repentance, treatment, rehabilitation and support.

5. Communication: Any implementation of these policies and procedures will be communicated with maximum candor and caring to the whole congregation on a continuing basis.

6. Compliance: The NCNC/UCC policy and procedures governing these matters will be followed in carrying out the Church's responsibilities until the investigation is completed and the case is closed by the NCNC/UCC.

7. Recovery: The church will publicize and comply with the NCNC/UCC decision, in its effort to move toward healthy, revitalized ministry.

Child Abuse, Elder Abuse, and Dependent Adult Abuse

1. "Vulnerable Persons":

California law requires certain individuals to report suspected abuse if they have knowledge of or observe a vulnerable person who they know or reasonably suspect has been a victim of abuse. Vulnerable persons included in the abuse reporting requirements are:

Children ages 18 and under

Adults ages 65 and over

Any adult between 18 and 65 who is dependent on another for care (due to

physical, emotional or intellectual limitations).

2. Mandated Reporters:

a) Child Abuse: Individuals mandated (Penal Code 11165) to report suspected child abuse include ministers, teachers and directors of religious instruction, lay and professional counselors, administrators of day or overnight camps, and school or child care facility staff. Church employees and volunteers working with youth will, prior to commencing their assignment, sign a statement signifying their knowledge of the reporting requirements and their willingness to comply with them. More details are available in the state manual, CA Child Abuse Prevention Handbook, in the church office.

b) Elder and Dependent Adult Abuse: Individuals mandated (Penal Code 368) to report suspected elder or dependent adult abuse include lay and professional counselors and anyone working with an adult day care program or elder care institution. Again clergy are not mandated reporters, but they are morally mandated by the faith to protect the vulnerable and therefore to report abuse to the secular authorities. Church employees and volunteers working with seniors or dependent adults will, prior to commencing their assignment, sign a statement signifying their knowledge of the reporting requirements and their willingness to comply with them.

3. Reporting:

The known or suspected abuse shall be reported to a protection agency or the local police immediately, or as soon as practically possible, by telephone. A written report thereof shall be submitted within 36 hours of receiving the information concerning the incident. The protection agency for children is Child Protective Services and the agency for adults is Aging and Adult Services. The reporter must maintain careful records of every contact with authorities and any other persons involved in the alleged incident.

4. Cooperation and Pastoral Care: Once the individual has reported the suspected abuse to authorities, he or she will contact the Moderator, who will activate the Sanctuary Committee. The SC will coordinate the church's response by (a) ensuring the church's cooperation with legal authorities, (b) providing regular reporting to the Church Council of the progress of the authorities and actions of the SC, (c) recommending temporary restriction on the behavior of the alleged offender [see #5 and #6 below], and (d) ensuring that pastoral care is provided for all those in the congregation affected by the alleged abusive behavior, including the suspected offender and family.

5. Suspension from Activity: If the alleged offender is a member of the church staff, whether paid or unpaid, she or he will be suspended from all activities with children, youth and/or vulnerable adults for the duration of the investigation.

6. Guidelines for Future Church Involvement: To assure the safety and comfort of those who were abused, as well as the spiritual growth of the offender, the Sanctuary Committee will outline behavioral guidelines, disciplinary actions, and a reconciliation process for the offender. The guidelines, aimed at reducing the temptation to re-offend, might specify limitations on the offender's church activities to restrict any contact with children, require an "escort" when on church grounds, or restrict the times during which the offender may come to church. Consequences for not following reconciliation guidelines must be detailed in increasing levels of severity, culminating in dismissal from the congregation if the offender shows no progress toward remorse, cooperation and reconciliation.

Attachment E

ByLaws 11.4.3

The Pastor/Parish Relations Committee [PRC] supports and maintains an open relationship between the Pastor(s) and members of the congregation. It helps the Pastor(s) and members of the church share ideas, hopes, dreams, and interpretations of mission. It monitors the quality of the relationship between the Pastor and the congregation. It lets the Pastor know what people in the church are thinking. It gives a framework for dealing with conflict creatively.

11.4.3.1 Membership: There are five (5) committee members, including the Chair. All members of this committee will be nominated by the Nominating Committee in consultation with the Pastor and the Executive Committee. The selection is confirmed by the Church Council. Particular care will be given to selecting committee members who are broadly representative of the diversity of the congregation. In the event of an unexpected vacancy(s) on this committee, selection of new member(s) will follow the same process as described above for the annual process. No member of the Executive Committee may be on this committee.

11.4.3.2 Duties: The Moderator and Pastor(s) will create a committee of church members respected and trusted by both the Congregation and Pastor(s). All are bound by confidentiality in communications and deliberations. The Pastor/Parish Relations Committee will:

11.4.3.2.1 meet once a month to discuss the relationship between the

congregation and the Pastor.

11.4.3.2.2 seek to understand the Pastor's perspective, hopes and needs while demonstrating concern and support for the Pastor's family life, personal life, spiritual life, health, financial condition and general well being.

11.4.3.2.3 develop and maintain effective tools that allow the congregation to provide feedback about their feelings and thoughts related to the broad range of Pastoral responsibilities.

11.4.3.2.4 provide input to the Human Resources Committee at the time of any Pastor's (whether Interim or Permanent) regularly scheduled or ad hoc evaluation.

11.4.3.2.5 remind the congregation regularly of the Committee's role and function.

11.4.3.2.6 attempt to mediate conflicts, crises or misunderstandings between the congregation and/or individuals and the Pastor.

11.4.3.2.7 in the event a conflict cannot be resolved through mediation, will advise the Executive Committee, who will in turn coordinate steps towards resolution. If needed, the Executive Committee will seek guidance from the Conference Minister.

Attachment F

ByLaws 11.4.2

The Human Resource Committee is responsible for all employment practices and procedures within the church as specified in the current version of the functioning Personnel Policy, as approved by the Church Council. 11.4.2.1

Membership. There are at least five (5) persons on this committee, including the Chair, nominated by the Nominating Committee in consultation with the Executive Committee and confirmed by the Church Council. Members of the Executive Committee are not to serve on this committee. Members of this committee will serve no more than two consecutive two-year terms. 11.4.2.2

Duties. This committee will:

11.4.2.2.1 establish and keep current, with Church Council approval, a functioning Personnel Policy that describes terms and conditions of employment for all paid employees;

11.4.2.2.2 perform annual evaluations of job performance for each paid employee;

11.4.2.2.3 perform an annual review, with the Minister(s) and paid employees, of their contracts, job descriptions and schedules;

11.4.2.2.4 be a liaison between the paid employees and the Church Council;

11.4.2.2.5 meet on an emergency basis, as needed, to
1.4.2.2.5.11 mediate problems with or between paid employees, in an
atmosphere of reconciliation; 11.4.2.2.5.11 attempt to resolve problems
concerning staff performance, upon referral by persons or committees that have
supervisory responsibility;
11.4.2.2.6 be a grievance board for any paid employee;
11.4.2.2.7 following consultation with each staff member, recommend any salary
changes to the Church Council in advance of initial budget preparation.