

*United Church of Chapel Hill*

**Strategic Planning 2019**

# Environmental Scan



*Version 4.0 - Final*

*United Church of Chapel Hill*

# ENVIRONMENTAL SCAN

## Introduction:

*An Environmental Scan is a 360° look around an institution, inside and out, to determine the context for strategic planning and examine the assumptions we bring to that process.*

*This study was conducted as objectively as possible; we did not mask difficult data or trends. The choices the church makes in strategic planning depend on an honest examination of our situation. We do this in order to discern our internal strengths and weakness and our external opportunities and threats, but most importantly to help discern what God is calling UCCH to be and do in the near future. Discernment is your job: it is up to you to consider and discuss this: Data can only inform dialogue, never replace it.*

*An influencer on our work was the “Driving Questions” posed by our senior pastor, Cameron Barr. While the Scan reaches broadly, we have tried to ensure it provides data relevant to those questions. In a world of “TMI” (Too Much Information), posing the key questions we are trying to answer helps focus our work and make it more useful to the process.*

*The Coordinating Team has worked for over two months to gather information and get input. We are grateful to all helped in the research, fact-checking, and editing. A portion of the data presented here represents research conducted in several recent studies and polls of the congregation, some of which have been updated to make the information current. Considerable work has been done over the last 4-5 years, giving the congregation multiple points of input (see Note of Previous Studies in the Appendix). They employed different tools, ranging from discussion groups & listening sessions, to online and print surveys, as well as personal interviews. We have used and updated many of those resources, but have also gathered new information from some of the leading researchers in US religious and church life, including the highly respected National Congregations Study at Duke University.*

*There has been no attempt to edit out challenging perspectives. This Scan is not a debate of what has been or what might be in the future, but simply what is now. That said, some data is presented in a time frame, aimed at enabling you to see trends and current information in proper context. Sources are offered in places where it seemed helpful, but all the sources used in the scan are listed in the Appendix.*

*There is a great deal of information here, which means it will probably require more than one reading and adequate time for reflection and prayer. The “Takeaway” sections are offered as tentative summaries and interpretations for consideration. Readers will, of course, draw their own conclusions as to the import of the information for UCCH's planning. It is an act of discernment.*

*The Strategic Planning Coordinating Team*

*Peter Barnes, Dianne Bertsch, Angela Daye, Jody Forehand,  
Katherine Henderson, Efren Maldonado, and Nick Carter, chair.*

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## DRIVING QUESTIONS

*Driving Questions help focus the strategic planning process and help address the question of “Why are we doing this now?” They present the issues that are most pressing in the life of the church for the next five years. They are not intended to limit the discussion, but rather enable it. The Environmental Scan was developed, in part, to ensure we have good data as we search for answers.*

1. What does it mean for us that the La Mesa service has more than doubled in size in only one year?
2. How will our structures of governance and ministry need to change to provide leadership opportunities and voice to everyone who worships at United Church of Chapel Hill?
3. How will United Church of Chapel Hill continue to grow as an antiracist and multicultural congregation and institutionalize/operationalize our commitments to racial equity?
4. What is needed for the continued vitality and growth of our rich program of discipleship ministries, especially our programs for children and youth?
5. How can we build a stronger web of relationships throughout the life of the church so that every member and household feels a strong spiritual connection with the heart of our ministry?
6. How will United Church attract the financial resources it needs for sustainable ministry in the coming years and what goals should we set for capital and operational funding?
7. What is a desirable size for the congregation in terms of membership and how aggressively should we set those goals?

# Environmental Scan

## PART ONE: External – US & Our Region

### 1. Key Societal Trends and Challenges in America

**A.** Following a decades-long trend, just half of U.S. adults were married in 2015, down from 70% in 1950. As marriage has declined, the number in cohabiting relationships (living with an unmarried partner) rose 29% between 2007 and 2016, from 14 million to 18 million. *[US Census]* Related marriage issue: In the last 20 years there has been a dramatic shift in acceptance of gay marriage. A new survey finds that more Americans now support (62%) than oppose (32%) allowing gays and lesbians to marry legally. 61% of cohabiting gay couples are now married – up from 38% before the landmark 2015 Supreme Court ruling. *[Pew Research Center]*

**B.** According to a 2017 The Gallup Poll of Social Well-being, Americans are more stressed than ever. The biggest rises were among women, African Americans and families who earn less than \$50K a year. One third of US carry significant worry each day, and 41% find little pleasure in doing things at least some days each week. There is great interest in reversing this trend, including exploring greater mindfulness, ‘digital detoxing’ i.e. less technology (41%), downsizing and simplifying (45%). *[Gallup]*

**C.** Expensive benefits: It’s ever harder for employers to economically justify paying people full-time with benefits 52 weeks a year if only because the costs of those benefits continue to rise. So the trend to ‘just-in-time,’ temporary, and term hiring will continue *[Forbes]*

**D.** Environmentalism is on the rise and scientists say we are at a true crisis point. About three-quarters of U.S. adults (74%) said “the country should do whatever it takes” to protect the environment, and 55% said the environment should be the top policy issue for the US government (although it ranks third overall behind terrorism #1 & strengthening the economy #2). However, only 20% say they are actually making “green living” a part of their daily lives. The environment has exploded as a concern for youth in recent years (along with gun violence, poverty, and immigration/asylum). *[Pew Center for Research]*

**E.** Aging: In the next two decades the number of people above the age of 65 is expected to nearly double. But Baby Boomers aren’t retiring. Significant numbers of people born between 1945 and 1965 are opting to stay in the workforce, presenting challenges to Millennials whose career plans are dependent upon the Boomers’ exit from the job market. 50% of elders do not have enough savings to retire on. In the last 35 years the percentage of companies offering retirement plans has collapsed from 62% to 17%. *[Boston College]*

**F.** Immigrants are driving American population and workforce growth. Hispanics and Latinos now provide nearly half of US population growth. As the Baby Boom generation retires, immigrants and U.S.-born children of immigrants will drive growth in the nation’s work force. *[Pew Research, US Census]*

**G.** Race. 58% of US & 71% of African Americans say race relations are bad - few see them improving. 40% worry about race a great deal. 64% are dissatisfied with the state of race

relations; 59% feel similarly about the status of immigration in the US. Awareness of the impact of slavery is growing among Millennials and re-entering the debate. [2019, Gallup]

**H.** There is profound public pressure - and increasingly an economic argument - for responding to pressing challenges of inequality. The extremes of wealth and the depths of poverty that have arisen globally in recent decades provide a stark reality for leaders of government, business and civil society. [World Economic Forum]

**I.** The Shift from “Me” to “We” Increasingly people are searching for connections and community-based solutions rather than private/personal solutions. A corollary of this is a growing sense of global citizenship, openness to diversity and a breaking down of borders. Essential to these efforts is a move towards more transparent and sustainable models of interaction. [OpenMind - “There a Future: Visions for a Better World”] It is important to note, however, that there is a counter force of contraction, where groups threatened by pluralism are turning inward and adopting more dogmatic, fundamentalist and racist forms of their ideologies. [Brooking Inst. Apr, 2018 and Kofi Annan, “Pluralism” 2013]

## **2. Religion in America**

An extensive Pew Research Center survey of more than 35,000 U.S. adults finds that the percentages of those who say they believe in God, pray daily, and regularly go to church or other religious services all have declined modestly in recent years. The south is the most religious region, with Alabama and Louisiana ranking #1 & #2 in the US (North Carolina ranks #19 - Vermont and New Hampshire rank the lowest). [Gallop Poll]

But the Pew study also found some stability in the U.S. religious landscape. Among the roughly three-quarters of U.S. adults who do claim a religion, there has been no discernible drop in most measures of religious beliefs and behaviors. The changes come in the degree to which the population is (or is not) turning to traditional churches and denominations in their search for meaning (belief vs. practice).

The decreases are largely attributable to the “nones” - a fast growing minority of Americans - that say they do not belong to any organized faith. Six out of every ten young people who grew up in a church now end up walking away. [Barna Group]

More than one third of millennials (born between 1980 and 2000) belong to this group, and “nones” of all ages now form 23% of the US population (up 17% from 1972), putting them on par with evangelicals (23%), and ahead of Catholics (21%) and mainline Protestants (11%, down from 28% in 1972). [Public Religion Research Institute (PRRI) and the National Congregations Study]

**Takeaway:** *The nation remains fairly religious. There is, however, a drift away from traditional practice. The phenomenal growth of “nones” among younger generations is a trend that cannot be ignored. Millennials are, as a group, suspicious of institutions and are least likely to join or pledge to a church. [Religious Landscape Study 2014 - Pew] This reality can challenge assumptions in regard to basing church stability solely on millennial participation. The risk is that programs may be popular, but not financially sustainable.*

## 1. A. Profile of US Churches and Attendance

[Sources: Nat'l Cong. Study, FACT-Hartford Seminary & Assoc. of Religious Data (ARD)]

- 62% of churches have 2 or more services
- Worship: only 45% of churches have a full choir and 42% have organ music (*a large drop over the last 20 years*), but 34% use drums and 29% use guitars in worship
- 55% of churches consider themselves conservative politically (62% theologically so); 33.7% consider themselves “middle of the road”, and 12% consider themselves liberal.
- 60% of all church members in the US are female, 25% have a bachelor's degree, 30% are over 60 yrs.
- Religion has become a consumer-oriented market place. Younger churchgoers engage in “church shopping” and demonstrate decreased allegiance to denominational identity
- #1 reason why people choose a church today is still preaching, but #2 is the sense of community they find there.
- The #1 way people look for a church is now online.
- For the first time in history, the US median (*i.e. equal numbers above and below*) Sunday attendance was below 100: now about 80 – down from 129 in 2005.
- Serious conflict crushes growth; fighting factions kill church life by forcing a “winner take all” mentality in which losing factions withdraw or leave.
- Growing churches have been able to distinguish themselves from others in their community (brand distinctiveness becomes essential in a consumer-oriented market)
- Non-denominational churches are now the 3<sup>rd</sup> largest group behind Catholics and Baptists, and are, by far, the fastest growing group.

## 1. B. Concentration of worshippers in larger churches

People are increasingly concentrated in large congregations. The average congregation is getting smaller, but the average churchgoer attends a larger congregation [Nat'l Cong Study]. And, according to the Hartford Institute for Religion Research, 50% of all worshippers on Sunday AM attend only 10% of the 380,000 churches in the US. Over half of the remaining churches have Sunday attendance below 80. The large churches have 500+ worship attendees, and have multiple services throughout the weekend (not just Sunday AM). They are increasingly multi-racial/multi-ethnic, are “wired,” and have weaker denominational ties. Those persons attracted to large churches are youthful, family-oriented and solidly middle class. The highest percentage of attendees are in their 30s to 40s, and a full 68% are under the age of 50. This means the large churches are not just filled with middle aged or younger adults but with significant numbers of families with children and teens. Large churches generally provide higher quality worship (especially preaching, music and media), innovation, small groups, increased services for members, and youth programming, but fewer expectations for members to play multiple roles (*e.g. Deacon, choir & music committee member, and Sunday School teacher*). Giving generally decreases, as a church gets larger. [Faith Communities Today, NCS, Hartford Seminary (HIRR) & ARDA]

**Take away:** *the future seems to lie with larger churches that provide high quality worship with alternative formats and times, are multi-racial/ethnic, and have plenty of family-oriented programs for youth and children. A strong online presence is critical. This doesn't mean small churches will disappear – only struggle more.*

## 1.C. The waning influence of white Christians

In 1944 80% of Americans were white Christians. In 1984 that number had dropped to 70%. By 2012 they were only 48% of the US population (55% of which are Protestant). [Pew Center for Research]

The share of Americans (regardless of race) identifying with any Christian faith fell from 78 percent in 2007 to under 71 percent in 2014. The Census Bureau projects that non-whites, now at 40% of the total population, will become the majority by 2044. The foreign-born share of the population has doubled from 6% in 1980 to 13.5% in 2015. [US Census]

**Takeaway:** *Open and Affirming (ONA), multiracial, and multicultural congregations may benefit the most from demographic change and America's increased diversity. In many cases these will be urban and suburban congregations. However, most (83%) UCC congregations are white, middle class and older, suggesting that desired shifts may require longer-range strategies developed in collaboration with those directly impacted.*

## 2. US Demographics: We are all minorities now

For the first time, America's racial and ethnic minorities now make up about half of the under-5 age group: In 2012 Caucasians fell below the majority among babies born in the US. In 2044 they will be a numerical minority. It's a historic shift that shows how young people are at the forefront of sweeping changes by race and class. Evangelical Christians are a minority, as are liberal Protestants, Catholics, Jews, Muslims, Buddhists, agnostics, and atheists. There are more Muslims in the US than there are Presbyterians. 75% of the growth in the American population in 2017 was amongst Hispanics (51%) and Asians (24%); there was no growth in the white population. (US Census)

**Takeaway:** *There may never have been a society in history that was as culturally, religiously, and politically diverse as the United States is today. There is a significant opportunity here. Importantly, though, there are few models of how such diverse communities sustain themselves, and many models of failure (often because of the lack of deep commitment or thoroughness of their design<sup>1</sup>).*

## 3. The United Church of Christ – National Statistics (from UCC 2018 Statistical Survey)

Total Congregations: 4,956

Total Members: 853,778

The UCC, like most mainline denominations, has lost many congregations in the last 60 years. Some have closed for lack of members, reflecting broader societal shifts; other churches left the denomination because of its progressive theology and practice.

The range of decline of UCC 1957-2017:

8,300 congregations to 4,956;

2.2 million members to 854,000 members

All mainline denom's decreased in same time: e.g. Episc. - 49%, Presb. 47%, Methodist 33%

*NB: The UCC has seen a slight uptick in membership in the last 3 years, largely from former Roman Catholics and LGBTQ individuals and families.*

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<sup>1</sup> Cf. Olivia Berkman (Deloitte) *Your Approach To Diversity And Inclusion Probably Isn't Working*, Digitalist Magazine (SAP), Oct 2017; *Diversity at Work*, A. Brief ed. Cambridge, 2008; Evans, A., & Chun, *E Building and sustaining an institution-wide diversity strategy* CUPA-HR Journal 2007

### 3. UCC National *profile continued*

Largest regional concentration of UCC churches: Great Lakes, Mid-Atlantic, & New England with about 3200 churches and 60% of total UCC membership

Smallest regional concentration of UCC churches: South with 405 churches and 7% of total membership

Average UCC church membership: 174 (*Only 25% are over 600 members*) (UCCH = 880)

Average Worship Attendance: 69 (*80% had attendance under 100*) (UCCH = 340)

Average participation in faith formation programs (Sunday School, etc.): 19.9%

ONA/Accessible: 29% of all UCC congregations are ONA; 85% self-identify as accessible

Minister's age: 70% of all active UCC ministers are 60 and over; 80% are over 50

Minister's race (*all ordained positions*): 92.7% are White; 4.3% are African American; 2.0% Asian; 0.7 Hispanic/Latino

Minister's gender: 52.3% female, 47.6 male, .01 transgender

Demographics of the UCC:

White/Euro-American: 83.1% (*decrease from 90.4% in 2007*) (UCCH 92%)

African-American: 4.7% (UCCH 3%)

Asian/Pacific Islander: 3.8%

Hispanic/Latino: 0.4% (UCCH 2%)

Native American: 0.5%

Multi-racial congregations: 7.5% (*an increase from 1.5% since 2007*)

**Takeaway:** *The UCC denomination, like many mainline denominations, has declined dramatically over the last generation. However, UCC churches are increasingly diverse and could be positioned well for ongoing cultural shifts. However, progressive policies aimed toward diversity and inclusion doesn't automatically produce the desired result if they ignore issues of class, power, and history (e.g. The Unitarian Universalists while a leading progressive denomination, remain overwhelmingly white). UCCH is one of the few churches that have gained members over the last 10 years, although our growth has slowed.*

### 4. Profile of the catchment area of UCCH (*primarily Orange, Durham, and Wake, Chatham counties*) [Sources: US Census; Comprehensive Development Strategy of Triangle "J" Communities, 2017; Executive Insite-UCC, 2016]

- Consistent with the national trend, our region is experiencing the browning and graying of the population—the white population is shrinking and the black population is fairly constant, while the Asian and Hispanic populations are growing. The Hispanic population in the region doubled from 2000 to 2010.
- The population of people 65+ is growing, and is expected to continue, while the 20-44 age group is on the decline. In general, the region's older population is predominantly white and the younger generations are more diverse.
- Due to the concentration of colleges and universities, the population is highly educated (10% higher than the rest of NC), with 89% having high school diploma, 50% at least an associated degree, and 18% with graduate degrees.
- The general region (within 30 miles of Raleigh) is expected to grow by another 37% by 2030, ending the decade with an estimated 2.3 million people.

- Orange County property values, particularly in Chapel Hill and Carrboro, continue to rise and are higher on average than all other counties in the Research Triangle region. While the trend is advantageous to existing homeowners, it limits housing options for first time buyers and prohibits others from buying completely. The County's rental housing supply is not adequate to meet rental housing needs, especially for those households earning 30% or less of the area median income Building affordable housing for young single adults and families and expanded mass transportation are key development goals.
- Orange County homelessness: 2018 numbers show an increase, with a total of 152 people experiencing homelessness compared to 127 people reported in 2017, which over time represents a 13% increase since 2010. 74 percent were male, 26 percent were female and 1 percent was transgender people. The report also found 46 percent were Black or African-American, 45 percent were white, 8 percent were multiple races and 1 percent were American Indian or Alaska Native. [*Orange Co. Partnership to End Homelessness*]
- Top Religious or Program area preferences in UCCH catchment area as expressed in surveys by the UCC denomination of this population [*Executive Insite-UCC, 2016*]
  - Marriage Enrichment
  - Culture: Music, art, & drama
  - Spiritual discussion groups
  - Holiday programs & activities
  - Opportunities for volunteering in the community
  - Bible study

#### **5. Religion in North Carolina** (*Pew Research Group & ARD*)

- 77% of adults in North Carolina identify as Christian: 35% Evangelical, 19% Mainline Protestant, 12% historically Black Church Protestant, 9% Catholic, 3% other. Non-Christian faiths are about 3% of the population
- Methodist (6%) and Baptist (4%) are the largest mainline groups; Presbyterian (2%), Congregational, incl. UCC, is only 1%.
- Unaffiliated or “Nones” (*no religious group including atheist and agnostic*): 20%

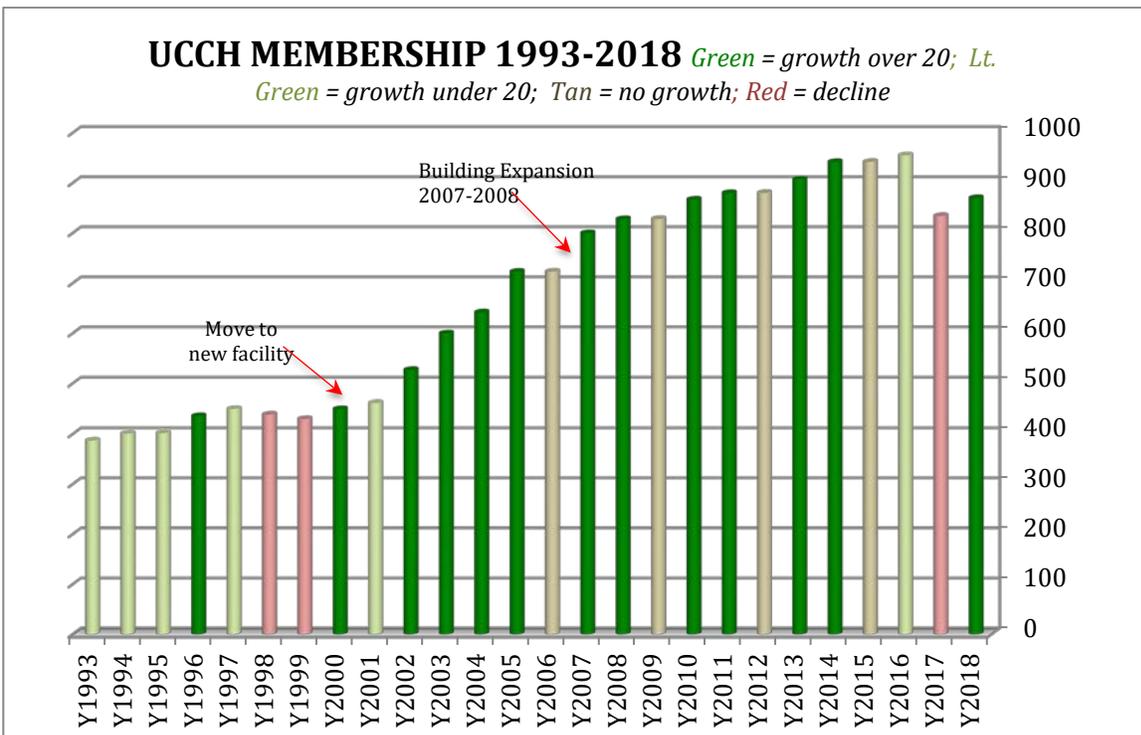
#### **5. Religion in Chapel Hill & environs** [*Assoc. Of Religion Data Archives*]

- Total churches in Orange County 160 (27 UMC, 26 So. Baptist, 18 non-denominational, 27 Methodist, 10 Presbyterian, 10 AME, 2 Amer. Baptist, 4 Episcopal, 2 RC, 3 UCC). [*NB By membership: RC #1, UMC #2, SB #3, ND #4, UCC #10*] Total adherents: 59,000 [*Unclaimed (non-church): 74,000*]
- Total Churches in our 27514 ZIP Code: 60; # providing services in Spanish: 12
- Total churches in Durham: 306 (62 So. Baptist, 29 Methodist, 61 non-denominational, 10 Presbyterian, 9 ABC, 4 UCC)
- Total Churches in Chatham Co: 128 (40 SBC, 23 UMC, 18 AME Zion, 4 UCC)
- Orange County adherents: 45% of Orange County residents are listed as practicing a faith (*less than NC statewide [49%]*, Methodist 11%, Catholic 10%, Baptist 7.5%, Presbyterian 3.5%, Episcopal 2.4%, UCC 1%)
- Mega churches: 8 of the 100 fastest growing churches in the US are in the Triangle; World Overcomers Church in Durham (12,000), New Hope, 6,000, with 5 campuses in NC including Durham and Hillsboro, and the Point Church in Raleigh/Cary (1500 Sunday attendance). All are independent churches. [*Outreach Magazine & ABC News*]

## PART 2: Internal View

United Church of Chapel Hill (UCCH) was founded in 1910 and for 85 years worshipped in a building in downtown Chapel Hill. In 2000 it built and moved into a modern edifice on the northern edge of town. Since the move UCCH has more than doubled its membership. The church history has been marked by its progressive profile, its commitment to inclusiveness and social justice, and its willingness to act on its beliefs.

### A. UCCH Church Membership



United Church has seen steady growth in its membership for nearly twenty years. The most significant marker in that growth was clearly the move to our new facility in 2000-2001. In recent years our growth has slowed, remaining nearly flat. This is particularly visible if one recognizes the 2017 “Cleaning of the Rolls” - an exercise reaching back 4-5 years - that eliminated over 160 names of people who were no longer members (moved, died, transferred, etc.) but who hadn’t been erased from the rolls. The good news is that from 2017 to 2018 we saw a nice increase. It is now accurate to refer to our membership as **883** (as of 12.30.18). A detailed yearly breakdown, noting means of joining (baptism, confirmation, affirmation of faith) and means of departure (death, transfer, etc.) is available.

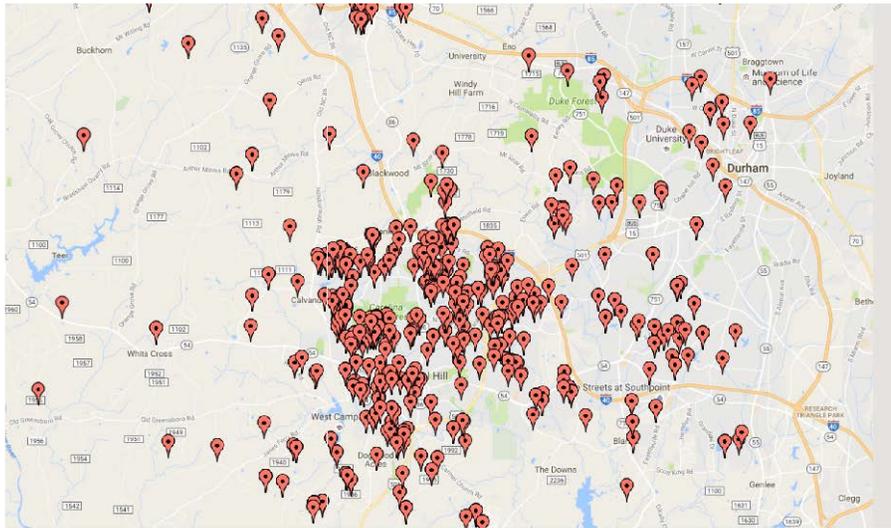
NB: According to the Bylaws it is the responsibility of the Deacons to annually certify an accurate list of the membership to the Church Council.

## A.1 Demographics of UCCH Membership

### Where do we live?

City	2004	2016
Chapel Hill	60%	60%
Carrboro	11%	9%
Durham	13%	14%
Pittsboro	5%	3%
Hillsborough	3%	7%
Mebane	1%	1%

Source: ACS Statistics (Faithful Futures Report) 2017



Source: ACS Statistics (Faithful Futures Report) 2017  
(NB: A detailed breakdown by Zip Code is available)

### How do we compare to our area? ("Our Region" = population in a 20 mile radius)

[Sources: ACS: Decision Insite, Faithful Futures, 2016 & Executive Insite-UCC 2016]

#### By Age

Age	UCCH in 2004	UCCH in 2016	Our region 2016
Under 21	35%	41%	33%
21-25	3%	3%	4%
26-34	9%	5%	15%
35-44	16%	9%	14%
45-54	14%	13%	12%
55-64	7%	13%	10%
65-74	2%	9%	7%
75+	7%	7%	5%

**By Gender (9% LGBTQ)**

Gender	UCCH In 2004	UCCH in 2016	Our Region 2016
Female	% 59	%59	52%
Male	%41	%41	48%
Other*	*	*	*

\* NB: Some reject traditional gender definitions.

**By Marital Status**

Marital Status	UCCH In 2004	UCCH in 2016	Our Region 2016
Single	22%	21%	39%
Divorced	4%	1%	8%
Widowed	3%	9%	4%
Married	62%	63%	47%
Partnered	10%	5%	NA
(Interracial couples)		(8%)	

**By Education**

Education	UCCH	Our region
Less than HS Diploma	<1%	7%
HS Diploma/GED	<1%	12%
Some college trade or vocational school	3%	20%
College Degree	21%	29%
Post-Graduate work or degree	76%	32%

**By Race/Ethnicity [source: Executive Insite report from UCC -2017]**

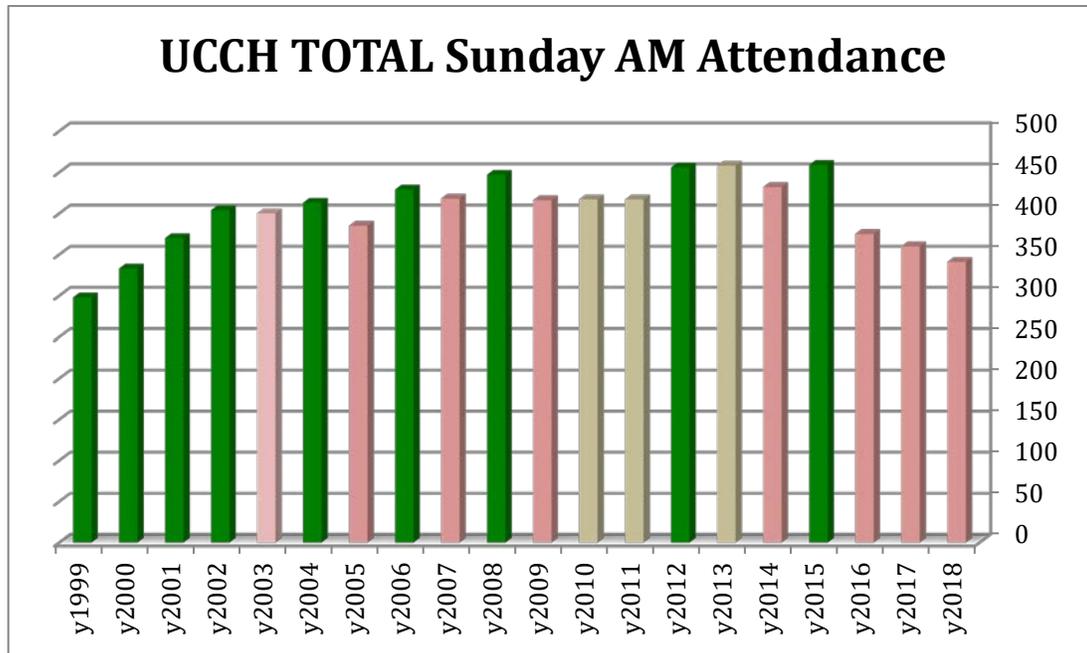
Race/Ethnicity (Individuals)	UCCH	Our Region	In US
Asian	2%	9%	5.8%
African-American	3%	18%	13.4%
White	91%	61%	76.6%
Hispanic/Latino*	2%	8%	18.1%
Pacific Islander/Native Amer./ Other	2%	3%	2%
Two or more	?	?	2.7%

\* 48% of US Hispanic Christians are Catholic, 19% Evangelical, 5% Mainline Protestant (but RC % is declining. Those leaving RC are becoming Evangelical or unaffiliated with any religion [Pew Research])

**Take away:** While the UCCH congregation did grow rapidly after the church moved to its current location, growth has slowed recently. More importantly, the demographic data shows that the existing residential population in the surrounding area is more diverse in race/ethnicity, age, and education level than the UCCH congregation. We also lag behind the region in the 21-44 age group, and our congregation is aging. The rising cost of housing has led to decreases in singles and young families living in the region. In contrast, we are far ahead of our region in people with advanced degrees, reflecting the number of people associated with the universities and professional skills. Several surveys project that the relative racial breakdown of the UCCH catchment area will not appreciably change in the next 5 years, although the numbers of minorities will increase and the numbers of White residents will decline.

## B. Worship

Worship is the flagship program of United Church. After seeing a breathtaking climb (mirroring membership growth), total attendance (all services) leveled off between 400-450 for the decade between 2006 and 2015. Beginning in 2016 attendance dropped steadily and now hovers around 350 (combined total). There has been a slight uptick in 2019, but whatever gains we are seeing in individual services are largely offset by losses in other services. Numbers below include all services, recognizing that Taize only meets once a month 9 times a year and Children’s Church only meets 2-3 times a year.



### B.1. Trends in Avg. Worship Attendance - Breakdown by Service

*NB: There is overlap in these numbers, as some participants attend more than one service, thus totals from individual services may not reflect actual number of unique individuals attending worship at UCCH. [Source: Deacon’s record & UCCH Annual Register]*

#### 8:45AM “Festival Worship” (Sanctuary)

Commonly referred to as the “early service” the 8:45 worship is marked by greater informality, a wide variety of music, and communion at every service. In recent years it has tended to attract more families with children.

2012	2013	2014	2015	2016	2017	2018
197	164	181	173	157	142	166

#### 11:00AM “Worship and the Word” (Sanctuary)

The traditional 11:00 service at UCCH that features more formality, the full choir, and communion once a month. In recent years it has seen a steady decline in attendance, particularly families with children.

2012	2013	2014	2015	2016	2017	2018
212	217	223	182	166	129	110

### **11:00AM La Mesa y Cafe (currently in Fellowship Hall)**

In 1996 United Church entered into a partnership with the UCC Southern Conference and the United Church Board for Homeland Ministries to found Iglesia Unida de Cristo, a new congregation with and for Spanish language immigrants. Maria Teresa Palmer was called as the organizing pastor. As circumstances changed, the model faltered, and funding was discontinued in 2015. At that time the decision was made to have this congregation become a mission of UCCH and not a separate church. It was sustained in the UCCH regular budget, primarily in the funding of Rev. David Mateo as its leader, as it struggled to find viability. In 2017 it was reconstituted as a bi-lingual service named La Mesa Y Café\* and since then it has begun to grow. Currently 1/3 of attendees speak Spanish as their first language, and, including all persons of color, it is UCCH's most racially & culturally diverse service. Attendance continues to climb and for the 1<sup>st</sup> quarter of 2019 it is averaging **79**.

2012	2013	2014	2015	2016	2017	2018
18	22	49	23	30	33*	53*

### **7:00PM Taize (once a month and other special occasions)**

The Taize ministry was created as an ecumenical ministry in the village of Taize in Southern France for the purpose of peace, reconciliation and solidarity. Pastors Rick and Jill Edens, following their trip to Taize, started the Taize service at UCCH around 1994. The service consists of congregational singing, scripture readings, prayer and periods of silence. Jack Mitchell now leads the service. Taize is held monthly from September through May on the second Sunday and on Good Friday. The service leader is paid \$60 per service and one musician is paid \$40 per service. Attendance and offering numbers have not been tracked but estimated current average attendance per service is approximately 15 people.

2014	2015	2016	2017	2018
22	19	18	14	15

### **Children's Church**

This special worship service usually occurs twice a year, but in some years 3 times. There is also a separate Christmas Eve service specifically designed and run for children, which regularly draws attendance of 350.

#### **Average Sunday AM attendance for Children's Church:**

2014	2015	2016	2017	2018
125	133	80	90	80

## **B.2 Sunday School and Nursery**

The church offers both traditional Sunday School and nursery care each Sunday. The numbers are low for a church the size of UCCH.

### **Sunday School**

**2017 average per Sunday: 34**

Pre-K- average of 5  
K-average of 6  
1st and 2nd grade-average of 8  
3rd grade-average of 7  
5th grade - 9

**2018 average per Sunday: 29**

**2019 average per Sunday: 28**

### Sunday School/Youth Group - a note on youth in grades 6-12

Currently, there are about 140 6<sup>th</sup> through 12<sup>th</sup> graders on the rolls of the church. During a typical week, about **42** of them participate in Sunday school, worship, choir, or youth group. High school and middle school Sunday school classes meet at 10am. The Youth Group (*middle and high combined*) meets at 11am. As this occurs during the worship hour, youth are generally not visible to the rest of the congregation other than special Sunday services, musical programs or other events. There is an added scheduling problem with choir practices for children and youth on Sundays during worship hours (*see Section D -Youth Program below*).

### Nursery

The church provides nursery care every Sunday for children from infancy through 7 years old (2<sup>nd</sup> grade)

#### **2017 Total for the year of 924 children (@18 per week)**

8:45 young (infant to 3 years old) children for the year= 168  
8:45 older children (3 to 7 years old) for the year=254  
10:00 young (infant to 3 years old) children for the year= 82  
10:00 older children (3 to 7 years old) for the year=52  
11:00 young (infant to 3 years old) children for the year= 103  
11:00 older children (3 to 7 years old) for the year=265

#### **2018 Total for the year of 845 children (@16 per week)**

8:45 young (infant to 3 years old) children for the year= 150  
8:45 older children (3 to 7 years old) for the year=254  
10:00 young (infant to 3 years old) children for the year= 92  
10:00 older children (3 to 7 years old) for the year=54  
11:00 young (infant to 3 years old) children for the year= 89  
11:00 older children (3 to 7 years old) for the year=206

#### **2019 Year to Date (Jan-April) Total of 283 children (@24 per week)**

8:45 young (infant to 3 years old) children for the year= 41  
8:45 older children (3 to 7 years old) for the year=76  
10:00 young (infant to 3 years old) children for the year= 31  
10:00 older children (3 to 7 years old) for the year=14  
11:00 young (infant to 3 years old) children for the year= 40  
11:00 older children (3 to 7 years old) for the year=80

### Staff and Volunteers for Sunday School and Nursery

Program Staff: **1** (Anitra Grove)

Nursery Staff: Number of paid (hourly) workers: **4**

Volunteer workers: **21**

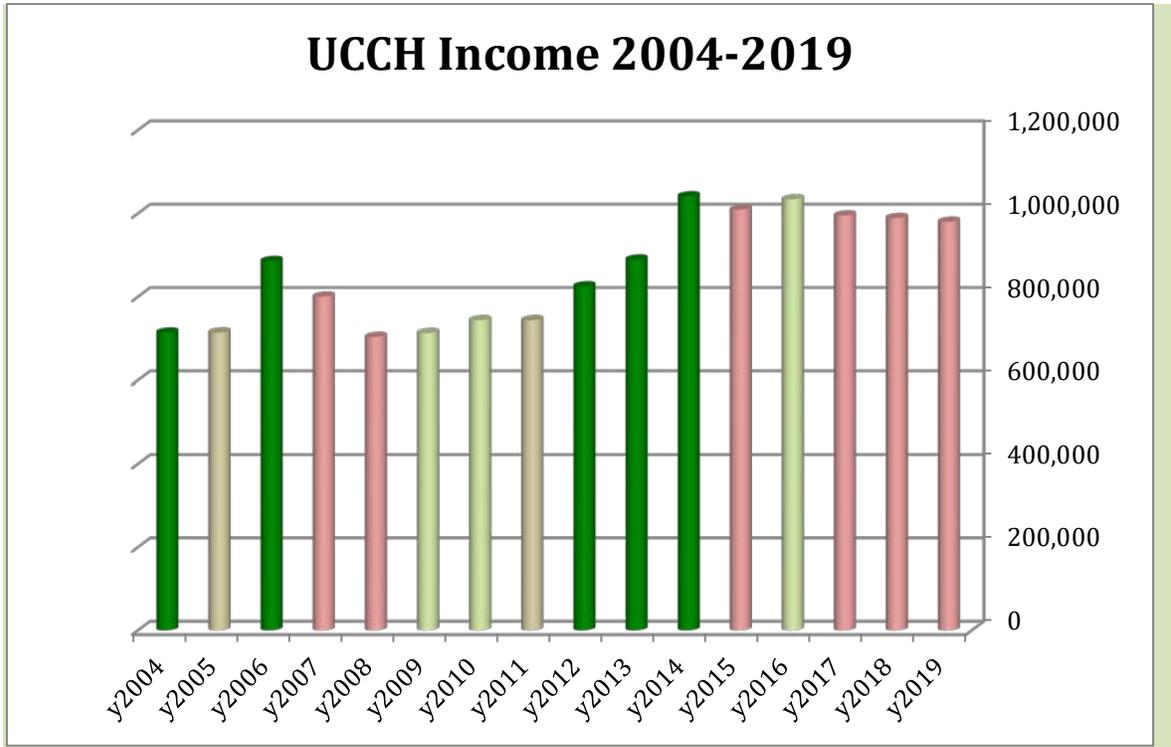
Board of Children's Ministries: 7

Church School Teachers: 13

Worship Bags: 1

## C. Church Finance and Property

### C.1 Budget Breakdown



### Recent Revenue Trends

	2013	2014	2015	2016	2017	2018
<b>Total revenue</b>	1,032,449	1,041,142	1,009,010	1,033,864	957,054	927,155
Pledges as a part of total	915,591	921,002	911,916	924,675	850,167	819,113
(Percentage of total)	0.89	0.88	0.90	0.89	0.89	0.88

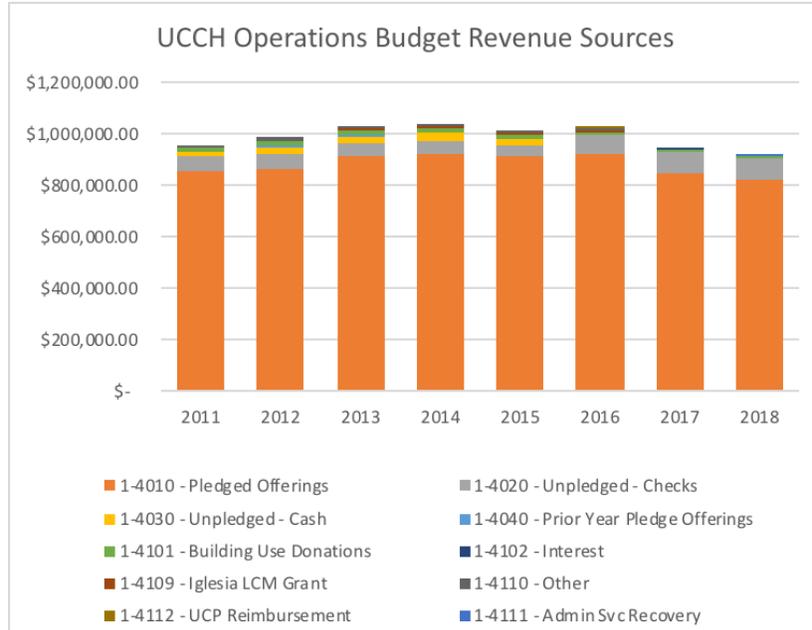
#### Two notes on Pledging:

1. UCCH is a pledge-dependent church, with between 88 and 90% of revenue coming from pledges. It is a good sign of commitment and vitality.

2. With all pledging there is a natural “shrinkage” of pledges, due to those who are unable to meet their pledge (death, moving, unforeseen family circumstances, etc.). Typically that number can exceed 5% and go as high as 8%. But with the exception of 2014, the congregation has met at least 98.5% against pledged dollars every year since 2013. It is notable that at UCCH there is often a shortfall at the end of December and that last minute appeals to the congregation become necessary; they are typically met by a small number of individuals who increase their gifts.

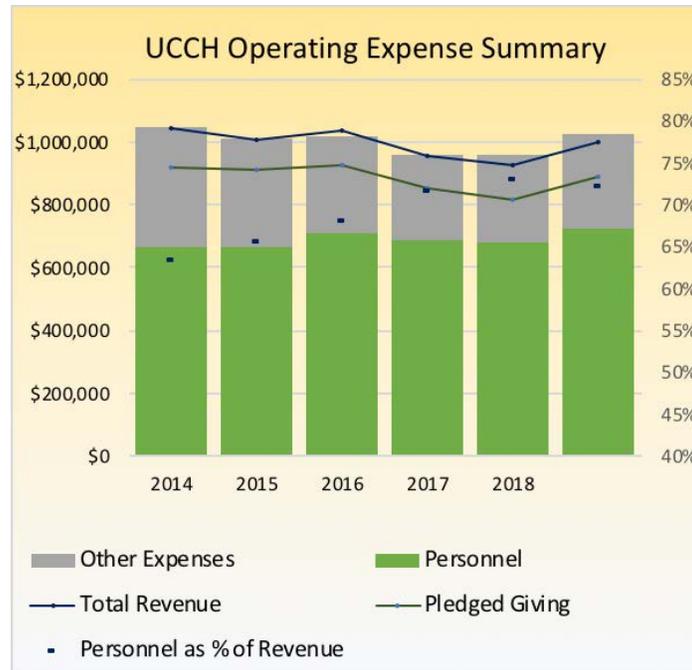
*A note on Other Revenue: In the chart of Revenue Sources below, the category “Other” includes revenue from building rentals. UCCH’s building is busy with inside and outside group. There is no charge for internal groups, but some outside groups pay a fee.*

**Chart of Revenue Sources**



**Recent Expense Trends – highlighting personnel & expenses by board**

	2013	2014	2015	2016	2017	2018
<b>Total Expenses</b>	1,030,939	1,042,154	1,009,965	1,020,321	959,940	957,587
<b>Personnel &amp; benefits</b>	658,187	682,845	678,845	719,748	689,709	679,361
(Percentage of Total)	64	66	67	71	72	71



**Take Away:** The issue of church personnel costs is debatable since a portion of every minister's salary can be allocated to program. Nationally, the percentage for personnel can vary based on the size of the church - smaller or start-up churches are at the high end and larger churches at the lower end. Most churches aim for 40-50%, but if a church has little or no debt more resources can be allocated for compensation or mission. In any case, UCCH's 71% number is high, based on a large staff (see breakdown in Personnel section below) and a generous policy for healthcare and retirement benefits. Another program position (pastoral care) has been authorized and a search is underway.

**Expenses by board - last three years**

	2016	2017	2018	% of total Expense
Council	54,124	43,809	32,834	3
Trustees	61,720	64,760	71,212	7
Buildings and Grounds (incl. Mortgage 2016)	90,096	61,833	63,306	7
Deacons (other than music)	28,278	30,281	29,720	3
Music	21,203	21,836	20,802	2
Justice Outreach and Service	42,368	45,327	42,730	4
Children	9,794	7,954	4,396	.5
Youth & Young Adults	4,325	4,476	6,561	1
Adult Ed	953	1,866	1,816	.2
Fellowship	5,884	5,208	6,034	1
Membership, Stewardship & Engagement	3,030	4,716	19,617	2
				30.7

### **Take away:**

- *The UCCH budget has shrunk about 10% in the last 5 years, largely due to a decline in pledging, which has remained consistently 88-89% of our total revenue.*
- *The church has about 120 families who use auto draft to pay their pledge amounting to about \$16,000 a month.*
- *We have reduced our expenses accordingly, although the personnel costs have continued to climb as a percentage of the budget even though their dollar total has gone down somewhat.*
- *If approximately 70% of the budget is spent on staff compensation, that leaves only about 30% for all the other work of the church.*
- *For the most part (ignoring one-time anomalies) the boards and the committees of the church have been virtually level funded for the last 3 years, although Children's Ministries has fallen by 55% and Youth and Young Adults has increased by almost that amount.*
- *The significant jump in MES spending in 2018 reflects the (non-recurring) use of an outside firm to revamp the church's print materials and the associated costs of printing.*
- *It is noteworthy that we ran a \$30,000 operational deficit last year and that we have a \$21,000 budget deficit this year. This reduced the cash available to manage cash flow, especially in the summer months or to compensate for years when revenues are below expenses.*

### **Budget note on La Mesa:**

*Initially the Iglesia Unida program was funded through a grant from the UCC national offices. While that grant ended, a small residual amount remained that has been used to support ongoing efforts (especially Spanish translation). That amount has now been depleted. As it is a worship service, a portion of its funding comes from the Deacons and its subcommittees, but the majority of funding comes directly from the personnel portion of the general budget. While it struggled in its early years as Iglesia Unida the church continued to invest in the program and its leadership. Overall, the church's commitments in the area of Latinx ministry have seen a 150% increase in expenditures in the last 5 years. We are in active discernment about how to raise and allocate additional funds in future years to continue supporting this worship service as it grows in attendance, complexity, and vitality.*

**C.2. Insurance:** The church did multi insurance bid-review in 2015. At that time the decision was made to move back to Church Mutual away from UCC Insurance Board for better overall coverage and cost. Building/Personal Replacement Coverage: \$10,410,000.00 Additional Umbrella Coverage: \$2 Million and Director/Officer/Trustee Liability Coverage

### **C.3 Endowment**

An endowment is a collection of funds that have been given to the church (or raised by the church in a campaign) for different purposes and then prudently invested to ensure long-term sustainability and support for mission work. There are typically three types of funds: a) Permanently restricted (monies given for a specific purpose from which only the interest can be used); b) Temporarily restricted (monies given or raised for a specific purpose, but whose principal and interest may be used at any time); and, c) Unrestricted (monies given without a designated purpose that can be used for general support of the church). Narrowly defined, an endowment is just permanently restricted funds. But the

demand for prudent management of all funds to ensure their future invites a broader definition. Most of UCCH's endowment falls in the temporarily restricted category and is invested at the UCCH Foundation. Permanently restricted funds are invested at the NC Community Foundation. Oversight of these funds is the responsibility of the Board of Trustees.

The church has two primary endowment funds:

- |   |   |
|---|---|
| <p>1. <u>UCCH Foundation Funds</u></p> <ul style="list-style-type: none"> <li>a. Mission and Outreach</li> <li>b. Ministry Fund</li> <li>c. Buildings and Grounds fund</li> <li>d. Scholarship Reserve Fund</li> </ul> <p>2. <u>NC Community Foundation</u></p> <ul style="list-style-type: none"> <li>a. UCCH Endowment</li> <li>b. UCCH Buildings and Grounds Fund</li> </ul> | <p>Balance as of 12.31.18: <u>\$409,653</u></p><br><p>Balance as of 12.31.18 <u>\$133,575</u></p> |
|---|---|

<b>TOTAL UCCH ENDOWMENT:</b>	<b><u>\$543,228</u></b>
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**Take Away:** *The UCCH endowment is modest. While most churches do not have endowments, among those that do the average amount is 2-3 times larger than ours. The good news is that a significant portion of the UCCH endowment is unrestricted or temporarily restricted – meaning that it is available to use if needed in an emergency and/or so directed by the Council (or where appropriate, the membership). The church has made a couple of attempts in recent years to promote endowment gifts to the church through deferred giving and some members have responded positively, but at this time the church does not have an active deferred giving program.*

### C.4 Reserve Accounts

UCCH has more than 100 reserve accounts. These are the specific and largely temporarily restricted funds that have been raised for various programs and projects in the life of the church. Several function as pass-through accounts, by which the members of the church raise money for special projects or organizations and then that money is passed on to the outside group. Some years the total dollars moving through these accounts (money donated by church members) exceeds \$100,000, but the total does not appear anywhere on our budget income or expense. Notable among these are the Interfaith Council (*IFC - who, for example, were recent recipients of over \$80,000 from the church: a non-budget item*), Habitat for Humanity, the Peace Scholarship, the Edens Scholarship, and the Alternative Market (in excess of \$30,000 a year). Only recently has the church enacted a nominal processing fee on these pass-through monies to cover our expenses. There are also several accounts that were created for initiatives that no longer exist and the church has no “sunset” policy on closing these accounts.

**Take Away:** *The Reserve Accounts have been a subject of debate for several years, as the pass-through funds are not in the budget, but “hidden in plain sight.” Few members realize the level of generosity the church demonstrates because of this. Trustees have begun to address the issue but there is more to be done.*

## C.5 Property and Capital Expense

The church currently spends about \$63,000 a year for ongoing maintenance and repairs, which is down almost 50% from previous years, e.g. 2014 (but is also reflective of reduced resources). This amount now represents about 3% of the overall expense budget annually. We have approximately \$100,000 dedicated as a capital reserve, and in 2018 the Trustees reinstated a modest budget line for capital expenses (having seen previous attempts eroded or eliminated in times of financial belt-tightening).

### **Debt and Mortgage:**

In 2017 a dedicated church family made a generous gift of \$382,000 to retire the balance on the mortgage, saving \$63,000 a year in principal and interest. At this time UCCH carries no other debt, which is a significant marker of fiscal strength.

**Solar PV system & energy conservation:** In 2017 the church completed a major capital campaign that resulted in several improvements to the property, most notably the installation of the largest array of solar panels on any church in the southern region. The church is saving \$10,000 per year in electricity costs (lower bills from Duke Energy) from the solar PV system, which now supplies nearly 65% of our electricity. Together with our energy efficiency measures (HVAC, LEDs), in addition to solar energy, we have lowered our carbon footprint by 58% regarding energy usage from electricity & natural gas at UCCH. The energy efficiency measures have additionally reduced the church's electricity bills by \$3000-\$4000/year. *[Report from Alan Reed]*

**Future Capital needs:** The Property Committee of the Board of Trustees has completed a comprehensive review of our projected capital needs (beyond maintenance) for the next 5-10 years. This covers things like HVAC systems, roof repairs and replacement, carpet replacement, paving in the parking lot, painting, etc. Through this process it is estimated that the church will need in excess of \$170,000 in the next five years and double that amount by 2028. They believe these needs can be met by a combination of prudent draw from the endowment and allocating about \$25-\$30,000 a year from the operations budget. Cuts in the allocation will jeopardize the church's ability to meet these needs.

**Emergency funds:** UCCH has current emergency available funds of \$103,173.00 at the end of 2018. Most churches strive to have 4-6 months of available funds to sustain their ministry in an emergency. We are currently well below that marker with only 1.5 months of operating funds available for short term emergencies

## C.6 Business Operations

Duane Gilbert, our Business Manager, who reports to the senior pastor Cameron Barr, oversees the church business operations. Duane works afternoons five days a week and has been with the church for 11 years. This role includes banking, payroll, pledging, accounts payable & receivable, vendors, maintaining the church database and IT software, generation of all financial reports and ensuring accurate and timely filings with the local, state and

national governments. This work is aided by staff (Claudia, Rinnie, Cameron) and many volunteers (Derek, Tim, Bill, Michael, and others).

***A note on our vendors:** The church engages approximately 15-20 vendors for support services and skills like electrician, plumber, catering, HVAC, etc. Aided by former church treasurer Chuck Willingham, as part of this Environmental Scan and in response to priorities set in previous studies, we are conducting a diversity and environmental audit of the church's existing vendors. This effort is ongoing and has three components: A survey of current vendors for minority ownership and commitments to diversity & eco-friendly operations, a survey of minority churches in our area to develop a pool of minority owned and operated vendors, and the adoption of the North Carolina Office of Historically Underutilized Businesses web-based tool for identifying minority vendors as a fixed practice for any turnover in vendors.*

## **D. Children and Youth**

The Barna Group, which specializes in research on faith and culture, has published recent insights on church programming for youth in the US. They note that the most unchurched Americans are Millennials and their children, making youth ministry a priority for many churches. Six in 10 (61%) senior pastors say youth ministry is “one of the top priorities” of their church, and 7 percent say it is the single highest priority. However, despite a clear majority, one-third of pastors (32%) say it is either somewhat, not too much, or not at all a priority.

The level of priority correlates highly with the size of the youth group: churches that have not made youth ministry a priority tend to have smaller youth groups. Pastors at churches with a youth ministry of large (50+ youth) and mid-sized (25 to 49) programs are more likely than average to say youth ministry is one of their church's top priorities (81% and 71%, respectively). At churches where youth ministry attendance is one to 10, pastors are more likely than average to say youth ministry is somewhat (42%) or not too much of a priority (7%). Churches with larger youth groups are often more willing to invest in the program by increasing staffing and budgets. Churches with a smaller youth group tend to be less willing to invest resources into youth ministry. Interestingly, research shows that mission trips are seen as the single most important youth activity outside the church [74% very important] (more than camps and conferences, as was in previous generations). [The Barna Group, 2016]

In 2018 UCCH engaged a national consulting firm, Ministry Architects (MA), to study our church's youth programming and make strategic recommendations. In their 2018 Youth Ministry & Faith Formation Assessment report they note that currently, *there are about 139 6th through 12th graders on the rolls of UCCH. During a typical week, about 42 of them participate in Sunday school, worship, choir, or youth group. Other special events include confirmation, mission camp, social justice rallies, retreats, choir camp, Youth Speak Outs, and lock-ins.*

*The church has a 2018 budget of \$965,000 of which approximately **\$45,212** (or 4.7%) is dedicated to the youth ministry. This includes the program budget as well as the salary and*

*benefits for the staff, consisting of the youth minister and a youth choir assistant. There are about 12 adult volunteers. [MA]*

These two data points from MA indicate United Church’s program is healthy, in the mid-range, and somewhat underfunded. The latter point (see their recommendations below) hampers the management and potential expansion of the UCCH program.

Some of the key observations of the Ministry Architects report are:

- **10% of the Worshipping Congregation**—In a typical church, the size of the youth ministry tends to settle around 10% of the worshipping congregation. A church with an average Sunday worship attendance of 341 could expect an average weekly attendance of around 34 youth. The current weekly attendance of 42 youth is right on target for a church of this size what could be expected from the ministry.
- **\$1,500 per Youth**—With a budget of approximately \$45,212 (including program budget, staff salaries, and benefits), UCCH has the capacity to effectively reach and maintain a weekly participation somewhere in the neighborhood of 30 youth. With 42 currently participating every week, the ministry is under-funded to retain even the currently attending youth.
- **1 Full-Time Staff Person for Every 50 Youth**—Considering all the positions giving time to the youth ministry.... UCCH has the equivalent of 1 full time staff person. According to this rule of thumb, UCCH has the capacity to sustain the engagement of about 50 youth on a weekly basis. The current staff configuration is aligned well to the current needs of the ministry, however, does not allow room for much growth. Though the numbers indicate that the staffing is adequate for the number of youth currently active, concerns about staffing were heard repeatedly.
- **1 Adult for Every 5 Youth**— Volunteers on average can effectively oversee the Christian nurture of more than about five youth on an ongoing basis. With 12 weekly volunteers, UCCH is currently at a ratio of 1 adult leader to every 3.5 youth, giving the ministry a capacity for 60 youth weekly.
- **Intensity of Schedule** - The MA Report notes concern over the intensity of the Sunday schedule for youth, particularly due to the convergence of choral programs, Sunday School, youth group events, and various special worship services. MA surveys reveal a high value of youth in the church, but notes their invisibility in some portions of church life and worship and the difficult choices the church makes on their participation.

**D.1 Confirmation:** *Generally the church conducts and annual confirmation class for those young people seeking to formally confirm their infant baptism. It is not a “membership” class per se, but does educate on the privileges and responsibilities of membership.*

Year	Number Confirmed
2006	15
2007	0
2008	16
2009	12
2010	16

2011	0
2012	14
2013	14
2014	10
2015	13
2016	19
2017	12
2018	9
2019	22

## D.2 Programs for Children

*In addition to the Sunday School and Nursery (noted above in the section on Worship) there are several other programs for children. Among them are:*

- Blessing of the Backpacks
- Welcome Back Cookout
- Pumpkin Party
- Giving Tree
- Celebration of the Church Year
- Advent Wreath Making
- Christmas Dinner with St. Nick
- Cookie Decorating
- Christmas Eve Service
- Mystery Pals (formerly 'Secret Pals')
- Martin Luther King Jr. Day of Service
- Cards for church members
- Good Friday Service
- Earth Day Celebration
- Ice Cream Social
- End of the year cookout

## D.3 United Church Pre-school (UCP)

*UCP is an early childhood program for children ages 2 to 5. UCP is a small, non-profit preschool with low child/teacher ratios. The preschool operates weekdays from 9 a.m. to 12:00 p.m. It is not an independent business, but rather is a program of United Church that uses our building and has its finances as part of our regular church operations. Administratively it is a program of the Board of Children's Ministry, which is under the direction of Anitra Grove. Duane Gilbert handles their finances.*

**Pre-school enrollment: 60**

**Pre-school paid staff (FT/PT)**

- 1- Director
- 3- Lead Teachers
- 3- Co-Teachers
- 1- Music Teacher

## E. Programming, Fellowship & Adult Ed

UCCH is a busy church. There are programs throughout the year, some seasonal and others that meet regularly. In any given year, apart from worship, roughly 350 people participate in these programs. The chart below provides a basic look at the types of programs UCCH offers and the estimates of weekly participation. It does not include official boards and committees or outside groups that meet at the church.

Group or program	Estimated level of participation (Per wk or event unless noted)
<u>Adult Groups or Classes</u> 5 groups on Sundays (Pastor, SCOR, parents, etc.)	100-120
“Light up Your Winter” – Jan/Feb (5-6 classes)	100+
1-2 Book groups	8-10
1- 2 Workshops/Conferences	80-100
<u>Children’s Groups or Classes</u> 6 children’s classes on Sunday (Volunteer CE teachers)	70-90 (24)
<u>Holiday Worship</u> 3 services at Christmas 4 services at Easter Ash Wednesday Maundy Thursday Good Friday	500 500 40 75 50
<u>Church-wide Meals:</u> (Usually through the Fellowship Board, but can be sponsored by other groups) 12 Meals occur throughout year for special events – often as fundraisers	50-150
<u>Choirs and Music Groups</u> 7 vocal ensembles:(United Voices of Praise, Karen Choir, Iglesia Band, Chamber Singers, Chancel Choir, Youth Choir, Children’s Choir) 3 handbell choirs 3 instrumental ensembles (strings, brass, Ambassadors)	6 -45 members in each  10-18 members in each 6-18 members in each
<u>Bible Study:</u> Weekly Bible study group	.5 - 15 members
Community Meals	1-2 per month
Alternative Market (annual fundraiser)	20-25 workers for 1 mo.
Prayer/Meditation Group (weekly)	3-8
Social justice & Public Advocacy:	3-6 (letter writing) 8-10 LGBTQ
Retreats (May & October)	35-70

Regional fellowship groups (new)	40 (periodic)
Activity groups (quilting, arts, softball, etc.)	20-30
Clean-up	30 (2x's a year)

## E.1 Social Justice Groups and Activities

As noted in the introduction of the Internal Scan section, UCCH has a long history of prophetic witness and social activism. It may well be the most distinctive brand marker of the church. These commitments have had an impact on almost every facet of church life. One cannot encounter this church without a clear sense of prophetic energy (and self-examination), perhaps most visible in recent years as our church played a leadership role in the *Moral Monday's* movement. While there is a full Board of Justice, Outreach and Service (BJOS) that guides the church's witness in these areas and makes grants to outside organizations that reflect the church's priorities, there have always been groups of church members who have organized themselves independently to pursue various issues. Some concerns have been a focus of activity for decades, while others are still emerging. UCCH has tried to welcome each and allow it to find its own constituency within the congregation. In some cases, the energies have grown from concerns of a few to full congregational initiatives and studies, and even major covenantal commitments. What follows is a brief listing of most of the groups that are currently active and the scope of their work:

### A. Racial Justice:

One of the issues that has stood as a sustained concern for more than 50 years, racial justice has garnered strong support and driven action in and out of the church. From the visit of Martin Luther King to the church in the 1960's to the active involvement in Moral Monday's to the ongoing advocacy of the SCOR group, UCCH has constantly wrestled with how it can be more diverse, racially welcoming, and empowering of racial minorities. Yet, as the data reveals, UCCH remains 91% white, lagging nearly 25% behind Chapel Hill's census. Correspondingly, Chapel Hill is 10% African American compared to 3% at UCCH, and 6% Hispanic compared to 2% at UCCH (that latter number would be closer to 3-4% if all attendees were counted). There is a growing demand to better understand the root of this issue, the impact of institutional racism, and our commitment to measurable progress.

### B. Poverty & Homelessness through *Interfaith Council (IFC) & Community Kitchen*

Another longstanding commitment of the church is to address the issues of poverty and homelessness in our area. UCCH has been distinguished in Chapel Hill and the region for our leadership, including a key role in the founding of the IFC, advocacy for the building of the men's shelter on our adjoining property, our annual New Year's Eve fundraiser, and an enduring commitment to be a part of serving meals and food pantry programs at IFC. It is estimated that over 20% of the congregation has participated in one or more of these programs. IFC stands as our single largest external financial commitment outside the UCC denomination.

### **C. Prison Ministry** *(Yokefellows)*

A small but dedicated group of UCCH members join other Orange & Alamance County congregations to support a chaplain at Orange Correctional Center located in Hillsborough. They also have a few volunteers who visit prisoners and conduct special fundraising efforts. Ex-convicts from this program have also made programmatic visits to the church.

### **D. Peace Scholarship**

The church has an abiding commitment to peace that has marked its identity and programming for decades. Each year UCCH raises money and awards a scholarship to Chapel Hill high school students who apply and demonstrate a deep and abiding commitment to peace and justice.

### **E. United Earth Ministries (UEM)** *(Solar PV System, greening of the church, etc.)*

UEM is a subcommittee of the Board of Justice, Outreach and Service (BJOS) formed in 2011 to explore significant energy saving and renewable energy options for the church. They have sponsored many programs and a study of the church's energy efficiency, which resulted in several moves to positively impact those measures. In 2015, as one of the targeted benefits of a major capital campaign, the largest photovoltaic array on a North Carolina house of worship went online. The 84.76 kW, 326 panel system generates 60% of the annual electricity needs at United Church and reduces the church's overall carbon footprint by a minimum of 44% every year. Recently the UEM has forwarded a bold environmental covenant that is being presented to the church for adoption as this Environmental Scan is being published.

### **F. Immigration & Refugees** *(including Sanctuary issues)*

In the last 10 years UCCH has had a growing interest in and commitment to the issues of immigration and refugees – particularly individuals and families from Central and South America and Myanmar (Karen). In 1996 the church responded to the growing Spanish speaking refugee population with the creation of Iglesia Unida de Cristo. While the initial effort stumbled and was close to folding, it was revived as La Mesa and is now growing. Trips have also been hosted to Central American countries – particularly seeking to aid those struggling with LGBTQ issues. In addition the church has been the occasional host of immigration services for the refugee community. In the last two years a group has been convened to examine the possibility of UCCH becoming a “sanctuary” church and some serious all church programming was held in this regard. While the church is open to a sanctuary position it has opted not to host undocumented families, but rather support and advocate for them under a broader sanctuary understanding.

Karen refugees from Burma/Myanmar were first sponsored by UCC in 2007. From then until 2015 we have sponsored 14 families. Over the years they have become a valuable presence in the church, largely attending the 8:45am Sunday service and participating actively in the choirs and youth program. A significant number of them have joined the church; some have also become US citizens. From time to time issues of translation have arisen, but so far no action has been taken and it has been identified as a barrier to further involvement.

### **G. Habitat for Humanity**

In 1984, the Orange County Habitat for Humanity began its building efforts in Orange County. United Church of Chapel Hill began its association with that organization in 1986. Over the years we have supported more than 35 families in southern Orange County moving into their own homes. UCCH typically commits to 3 Saturday builds with 8 to 12 UCCH members volunteering to build each of those Saturdays and a group of UCCH members preparing lunches for 25 people which includes our UCCH volunteers and Habitat staff. In addition the church has provided generous support to Habitat and it remains one of the top 5 objects of our giving, with a regular budget item of about \$1,350, enhanced by a special collection - most recently about \$10,000 generated on the "Blessing of the Hammers" Sunday. Doug Call is currently on the Board of the Habitat for Humanity of Orange County and Chairs the Advocacy Committee that lobbies local, State and National Legislators for more funding for affordable housing in our area.

### **H. Alternative Gift Market** *(annual fundraiser for more than 30 causes)*

By far the biggest and most active event in the yearly calendar of UCCH is the Alternative Gift Market. It is a pre-holiday opportunity for the congregation and the wider community to come to UCCH and shop for cause-related goods and services. Typically there are 35-40 booths with outside vendors complementing church fundraising opportunities, which draw over 200 attendees. The Market can raise over \$30,000 in the two-day event. For many years Henry Lister has been the coordinator of this event.

### **J. LGBTQIA – Open and Affirming (ONA) ministry**

In 1993, after two years of study, UCCH became one of the first churches in North Carolina to declare itself "Open and Affirming." Since that time the numbers of LGBTQIA individuals and couples in the church have not only grown, but come to be chosen for almost every leadership position in the church including moderator and pastor. There is a dedicated group within the church that continues to educate and advocate for these issues. Most recently their efforts have been focused on education and awareness of issues facing the transgendered community. It is estimated that approximately 9% of the congregation identifies with this community.

### **K. Letter Writing to elected officials**

Each month a small group of church members meet to write to our state and national elected officials on issues of concern to the congregation. Once or twice a year they organize a special after church event where the broader membership can join in writing letters. Of interesting note: few of the other advocacy groups in the church participate in the letter writing - even when the issues directly impact their concerns.

### **L. Orange County Justice United**

UCCH is a founding partner congregation in the Orange County Justice United, which is a community organizing group focused on building power for sustainable social

and economic change. We were a prime mover in creating this advocacy organization that addresses issues like affordable housing, healthcare, jobs & wages, education, etc. It remains a channel for the church to focus its attention, but does not play as large a role as it did when it was formed 10 years ago.

### **M. Translation and hearing services**

UCCH has employed several translators and support services through the years in an effort to maximize communication and demonstrate its commitment to inclusion of a diverse population. There are wireless hearing aid devices available for the sanctuary. And for several years the church has employed an ALS interpreter for the 11:00am sanctuary service. In the last three years it has established and expanded an interpretive program for Spanish-speaking persons - including wireless earphones and a microphone system for the interpreter. This latter service is used extensively in the La Mesa worship and related programs.

**A note on UCCH activism:** While interest groups are a distinctive element of UCCH and bring great prophetic energy, the tight focus of these groups can, at times, make it difficult for people to reach across interest groups and get to know other members of the church; this diversity brings the ironic challenge of separation which can make it difficult to create a cohesive identity for UCCH, other than as a progressive Christian congregation.

### **E. Music**

The music program at UCCH is widely considered to be robust, varied, and of good quality. In a survey (*Fall 2016*) completed by 406 members of the UCCH community, about 40% of respondents noted the music program as one of the factors that first attracted them to the church and keeps them a part of the congregation. As noted, only 45% of churches in America have a full choir and only 42% have an organ, let alone seven other choirs and five musical groups. The UCCH musical programs involve more than 100 different adults and children, one of the largest in region. The children's, youth, and UVOP choirs are the most racially diverse programs in the church. Its opportunities for youth stand in contrast to the dramatic reduction of music programs in the public schools. Because of its size and complexity, administration and logistics of the music program presents is a significant challenge, not only for staff and the participants, but for their families as well.

**Anchor choirs** (*provide the core music for weekly worship*)

#### **Chancel Choir:**

Average participation: 31  
Number of services a year: 27-28  
Rehearsals per year: 30-32

#### **La Mesa Band**

Average participation: 8-9  
Number of services a year: 42-46  
Rehearsals per year: 25

#### **Youth choir** (*5-12<sup>th</sup> grade*):

Average participation: 25-26  
Number of services a year: 11-12  
Rehearsals per year: 25-26

**Children's Choir** *(PreK-5th grade):*

Average participation: 12-15  
Number of services a year: 8  
Rehearsals per year: 25-26

**Other vocal groups**

**Chamber Singers:**

Average participation: 12  
Number of services a year: 8  
Rehearsals per year: 30-32

**Comma's:**

Average participation: 6  
Number of services a year: 4-6  
Rehearsals per year: 10-12

**United Voices of Praise:** *(combined gospel choir with Fisher Memorial Church)*

Average participation: 20 (roughly 10 from each church)  
Number of services a year: 10-11  
Rehearsals per year: 16

**Karen Choir:**

Average participation: 8  
Number of services a year: 4  
Rehearsals per year: 4

In addition to groups that lead the music in worship, the church offers the youth the music education curriculum of the Royal School of Church Music, "Voice for Life." Enrollment averages 8 per year. This will be expanded next year to include children in 2<sup>nd</sup> through 5<sup>th</sup> grades.

**Instrumental groups**

**Chancel Bells**

Average participation: 11  
Number of services a year: 6  
Rehearsals per year: 36

**Bronze Voices**

Average participation: 13  
Number of services a year: 6  
Rehearsals per year: 36

**Ambassadors Jazz Band**

Average participation: 20 (NB *This is a separate organization*)  
Number of performances a year: 8-10 (UCCH= 1)  
Rehearsals per year: 22

**Brass and String Ensembles**

Average participation: 4-5  
Number of services a year: 4 each  
Rehearsals per year: Strings 20, Brass 4

**Camp Bells** *(1<sup>st</sup>-12<sup>th</sup> grade)*

Average participation: 28  
Number of services a year: 1  
Rehearsals per year: *(1 week summer camp)*

**F. Personnel:** [*Clergy, Program staff, Support staff*]

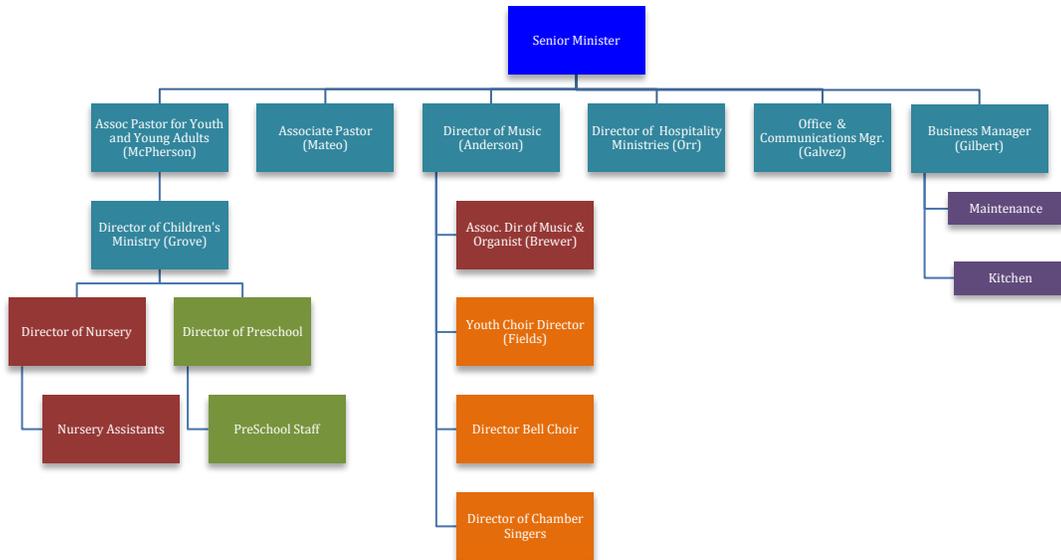
Position	Name	Ordained?	FT/PT/Hrly	Yrs. Tenure	Race	Gender
Senior Pastor	Cameron Barr	Yes	Full time	1	W	M
Associate Pastor	David Mateo	Yes	Full time	12	H	M
Associate Pastor	Ian McPherson	Yes	¾ time	6 mo.	W	M
Director of Music	Jenny Anderson	No	Full time	17	W	F
Business Manager	Duane Gilbert	No	½ time	11	W	M
Director of Hospitality Ministries	Rinnie Orr	No	¾ Time	12	W	F
Organist	Robert Brewer	No	½ time	9 mo	W	M
Youth Choir Ass't	Gillian Fields	No	Part-time	1	AA	F
Director of Chancel Bells & Bronze Voices	David Murphy	No	Hourly	3	W	M
Director of United Voices of Praise	Charles Bradshaw	No	Hourly	7	AA	M
Director of Chamber Singers	Larry Triplet	No	Hourly	6	W	M
Music Director - La Mesa & pianist	Milo Fryling	No	Hourly	1	H	M
Interpreter		No	Hourly	3	H	M
ASL Interpreters	(3)	No	Hourly	4	W	F
Director of Children's Ministry	Anitra Grove	No	½ time	1	W	F
Director of Nursery	Alison Robertson	No	Part-time	33	W	F
Director of Pre-School	Mary Glish	No	Part-time	27	W	F
Pre-school teachers		No	Hourly		W	F
Pre-school Ass't	-	No	Hourly		W	F
Pre-School Music	-	No	Hourly		W	F
Nursery Ass't	Lori Lay	No	Part-time	3	W	F
Dir. of Comm's & Marketing	Claudia Galvez	No	Full time	3	H	F
Support staff - housekeeping	Claudia Galvez (mother)	No	Hourly	13	H	F
Support staff - housekeeping	Sandra Hernandez	No	Hourly	13	H	F
Support Staff - Kitchen Hostess	Mirna Rodriguez	No	Hourly	16	H	F
Support Staff - Kitchen Hostess	Ana Martinez	No	Hourly	3	H	F
Nursery Ass't	Mo Mo Than	No	Hourly		A	F
Nursery Ass't	Mo Mo Nan	No	Hourly		A	F
Nursery Ass't	Mo Mo San	No	Hourly		A	F

Nursery Ass't	Meuh Pay	No	Hourly		A	F
<b>Personnel TOTALS</b>			Paid staff all positions = 30*	No. Salaried staff: FT+PT= 10 or 8.5 FTE	No. Hourly staff: = 20	
No's by Position type	Clergy = 3	Program Staff = 17	Support Staff = 10			
By Race	White=16	Hispanic = 8	Afr. Am =2	Asian=4		
By Gender	Male=10	Female =20	Clergy = 3 male	Program staff= 12F, 7M	Support Staff= 9F, 1M	

\*An additional program staff position (pastoral care) has been authorized and a search is underway.

NB: While not staff and without any formal role in church leadership, it is interesting to note that there are more than 25 ordained or commissioned ministers in the congregation.

## G. Staff Structure



NB: Chart does not include some hourly positions (translators, occasional musicians, etc.) or volunteers.

## H. Governance

UCCH sits squarely in the congregational tradition of church governance and structure, in which every local church is an independent body with no outside ecclesial hierarchy governing it. While such a design may suggest pure democracy, it is rarely so. The membership of each church covenants together to enact its own participatory governance model. This tradition and our unique take on it are established in the UCCH Constitution and Bylaws. The congregation approved revisions to the UCCH Constitution and Bylaws in 2015 based on insights and recommendations from the 2014-15 Susan Beaumont Leadership Study and work done by the Infrastructure Working Group (IWG). Recommendations from the IWG for changes in personnel and management structure were accepted and adopted by the membership in 2015, anticipating that further changes would be enacted once a full strategic plan was in place.

Through those governing documents the membership authorizes the Church Council to carry responsibility for the entire programming and operation of the church, including the coordination of all its activities, and oversight of the hiring process for the Senior Pastor. No major action can be taken without the Council's approval, but its own actions are subject to eventual approval of the wider church membership (usually the Annual Meeting or Special Meetings of the membership). The Council is made up of the 4 elected officers, the 8 chairs of the standing boards, 4 at large members and the senior pastor (a total of about 16 voting members plus the senior pastor).

In addition to the 8 standing Boards there are more than a dozen committees and sub-committees that are nested under some of the boards. Notable among these are committees on Music, Visual Arts, LGBTQ (Open and Affirming), Sanctuary, La Mesa, Health and Wellness, Members in Discernment, etc. Finally, there are many other ad hoc groups and committees that meet for specific periods and purposes: Habitat, Peace & Eden's Scholarships, Mission Trips, the quilting group, etc. (See Programming in Section E above).

In all, the church infrastructure involves well over **100** volunteers in positions of leadership - elected or appointed to boards and committees. That means over 11% of the church is involved in its governance.

The church has undergone a notable evolution in its governance, particularly given the remarkable growth of the membership over the last 10-15 years. An infrastructure, personnel and leadership model that served the church when the membership was 200 in the 1990's has strained to serve it 30 years later when UCCH has quadrupled in size. While progress has been made in updating the governance model for a church of 880 in 2019, tensions and inefficiencies remain, notably for some over transparency and access to decision-making. One researcher has noted that "every church has a culture that goes with its size.... and as the size changes the culture changes. A common problem in churches is that people see a moral significance in their image of an ideal church. But [in reality] neither large or small churches are inferior to each other - they are just different." [Timothy Keller, *Leadership and Church Size Dynamics*, 2006]

## APPENDIX

### 1. A NOTE ON PREVIOUS STUDIES

*As mentioned above, UCCH completed several studies over the last five years. Each of these studies involved an extensive examination of church life and operations, often completed with the aid of professional consultants. Each resulted in recommendations for change aimed at making the church more effective in living into its mission. Many of the recommendations were instituted, some are ongoing and others are still pending. Notably, these studies involved extensive input from the congregation and, ultimately for 3 of the four, an overwhelmingly positive vote to adopt them by the congregation. The Coordinating Team has examined all of these studies carefully and, in so far as they are relevant, we have incorporated their work into this Environmental Scan.*

The **Beaumont Report** (2015) involved an extensive examination of the church leadership systems, governance, and operations, including comparisons with national benchmarks. In this effort were in-depth interviews of staff, church leadership, including the operation of Iglesia (now La Mesa). As a result of these findings and recommendations the church council authorized the creation of the **Infrastructure Working Group (IWG)** that worked for nearly a year to design a series of changes in governance and operations. Their work involved several months of meetings, 6 listening sessions with members of the congregation and interviews with all the major boards and committees. Among their actions were a revision of the church Constitution and Bylaws; the rewriting of all job descriptions and contracts based on contemporary HR standards, and a redesign of the lines of staff accountability (introducing the Head of Staff management model). These recommendations were presented to the membership at an all-church meeting and adopted (2016). The IWG noted that there were probably other bylaw and governance changes needed but that they would have to wait for the completion of a full strategic plan.

The **Sacred Conversations on Race (SCOR)** (2015) was authorized in 2012 to examine how UCCH might more fully live into its commitment to be an anti-racist institution. A group of approximately 35 church members met regularly for 2 years to study this issue and bring forward recommendations. In addition to more than 50 educational programs and events sponsored by the SCOR group for the church and the wider community that were held, they published a series of recommendations. Among them were for UCCH to hold a continuing series of educational events, to develop anti-racism resources, have congregational and clergy training sessions, create opportunities for the acknowledgement of the institutional sin of racism, have an institutional audit and assessment, develop deeper relationships with other minority churches in our area, create an anti-racism covenant, and the develop an accountability structure. As a result of their recommendations several actions have been taken, notably including the adoption of a RACIAL TRUTH, JUSTICE, AND RECONCILIATION COVENANT (2016), a Racial Justice Workshop with Rev. John Dorhauer, and the 2 day workshop and presentation by nationally known leader Rev. Jeremiah Wright (2015) as well as visits by leaders like Dr. Christena Cleveland and Jonathan Wilson-Hartgrove. In 2018 52 church members made a pilgrimage to the national memorial in Montgomery, AL. The energy around the SCOR efforts continues as a regular Sunday class and individuals

continue to advocate for action on its other recommendations, but it is not a formal committee.

The publishing of the **Faithful Futures** (FF) (2017) report and recommendations was the result of one of the most important strategic studies in the life of the church. National church consultant Susan Beaumont was hired to lead the UCCH on a comprehensive strategic planning effort and a “Faithful Future” team of 6 church members and one minister, was assembled to work with her on the process. About 1/2 of the way into their process co-pastors Rick and Jill Edens announced their intention to retire in June of 2017. This led the planning group to abandon its process and shift its emphasis to center on the transition, particularly the characteristics the church sought in a new minister so as to inform the search process. Much of the work the team had already done – and in some areas, continued to do – identified valuable strategic data and opinions. This was largely the result of extensive efforts made to seek input from almost every segment of the church membership. Surveys and in-depth research were conducted. Listening sessions were held throughout the church, including sessions with Karen and Spanish translators. In their report they identified the church’s CORE VALUES, STRENGTHS TO PRESERVE and INITIATIVES TO ACCELERATE, which were affirmed by the congregation when it voted to adopt the report in 2017. Importantly they noted that because of the shift in emphasis the pending transition created they believed their report could provide valuable input to the search, near term resources and planning for the new minister, and lay the groundwork for a full and complete strategic plan shortly after the new minister’s arrival.

In recent months, induced in part by both the arrival of Cameron Barr and a new associate minister for youth and faith formation, Ian McPherson, the consultant firm of **Ministry Architects** (MA) was hired by the church in 2018. Last November they published their assessment and recommendations. MA conducted extensive research on UCCH’s current youth and faith formation programs and held several listening sessions and personal interviews with volunteers and staff. They published their findings with useful comparisons to national norms and best practice standards. In the end, MA provided the church youth leadership with 7 detailed recommendations, ranging from near-term actions to long-term infrastructure and strategic programmatic directions.

**The Search Process: Church Profile** (2017) We noted above that the Faithful Futures process shifted emphasis and contributed significant research to the search for a new minister. The **Search Committee** itself (in conjunction with the UCC) compiled a great deal of additional data about our church and our community in order to build a profile for candidates to read. In several places in the Environmental Scan we have used their data on generated on behalf of the Southern Conference through data analysis tools known as Full Insite, Executive Insite, and Impressions.

## 2. SOURCES FOR THE ENVIRONMENTAL SCAN

**Assoc. Of Religion Data Archives (ARDA)** *Based at the University of Pennsylvania, ARDA strives to democratize access to the best data on religion. Founded as the American Religion Data Archive in 1997 and going online in 1998, the initial archive was targeted at researchers interested in American religion. Its work now reaches internationally and includes connections to most every major research program in religion.*

### **National Congregations Study**

*The National Congregations Study (NCS) is an ongoing national survey effort to gather information about the basic characteristics of America's congregations. The first wave of the NCS took place in 1998, Wave II was fielded in 2006-07, and Wave III was completed in 2012. The Department of Sociology at Duke University plays a significant role in this effort, led by Professor Mark Chaves.*

### **General Sociological Survey**

*The GSS gathers data on contemporary American society in order to monitor and explain trends and constants in attitudes, behaviors, and attributes. Hundreds of trends have been tracked since 1972. In addition, since the GSS adopted questions from earlier surveys, trends can be followed for up to 80 years. The primary researchers are at University of Chicago, Stanford and Johns Hopkins.*

**Faith Communities Today (FACT)** *FACT is an ongoing series of research surveys and practical reports about congregational life, conducted and published by the Cooperative Congregational Studies Partnership, a multi-faith group of religious researchers and faith leaders spanning 25 different religious groups. It is based at Hartford Seminary in their Institute for Religion Research (HIRR).*

**Pew Research Center – Religion and Public Life** *A program of the Pew Charitable Trusts, the Center is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping the world. They conduct public opinion polling, demographic research, content analysis and other data-driven social science research. They do not take policy positions.*

**The Barna Group** *Barna, a research group, has conducted more than one million interviews over the course of hundreds of studies, and has become a source for insights about faith and culture, leadership and vocation, and generations. It has tracked the role of faith in America, developing one of the nation's most comprehensive databases of spiritual indicators. While more conservative in orientation, their data is widely used.*

**The Gallup Poll** – *Gallup is an internationally known analytics organization. Their work has become synonymous with opinion polling. Some of their key areas of emphasis are culture, well-being, diversity and inclusion, and education. The interview 1500 individuals every day and publish things like “presidential job approval rates” and “State of the state” data on each state in the US.*

**Mission Insite (UCC)** *is a demographic program that can help congregations and ministries know their neighborhood and mission field. The Southern Conference of the UCC, of which UCCH is a part, has a license to provide data profiles to churches. Their data is drawn from the members churches, the US Census and Experian credit agency.*

**The Center for Analytics, Research and Data (CARD)** *The internal data analytics department of the UCC. They publish the UCC Year Book and Directory.*

**Public Religion Research Institute (PRRI)** *is a Washington DC based nonprofit and nonpartisan organization dedicated to conducting independent research at the intersection of religion, culture, and public policy.*

**Comprehensive Development Strategy of Triangle "J" Communities, (2017)** *Is a joint planning and development group of the city planners and other administration officials from the cities in the North Carolina wider Triangle area, known as the "J Communities" (which covers a swath of geography from Raleigh to Durham, Orange and Chatham counties).*

**North Carolina Community Development Initiative (NCCDI)** *was established in 1993 as a trusted intermediary to strategically assemble and invest funds in community development organizations across the state: In cooperation with the NC Housing Coalition.*

**US Census:** *The American Community Survey (ACS)*

**The Resource Center for Congregations** *"The Learning Congregation"*

**Statistical assistance:** *Duane Gilbert, Derek Harrison, Jenny Anderson, Dianne Bertsch, Jody Forehand, Ron Johnson, Alan Reed, Chuck Willingham, Phil Wilson, Doug Call, Flicka Bateman, Gaylen Brubaker, Angela Daye, Efren Maldonado, Anitra Grove, Ian McPherson, Rinnie Or, Claudia Galvez, David Mateo, and Cameron Barr.*

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