



MCC<sup>®</sup>

METROPOLITAN  
COMMUNITY CHURCHES

February 2018

Listening Tour Observation – Part 1

**Rev. Elder Rachelle Brown, MCC Interim Moderator**

# Listening Tour

## LISTENING TOUR OBSERVATION – PART 1

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## OVERVIEW

On 26 January 2017, Metropolitan Community Churches (MCC) Governing Board, Council of Elders, and Senior Leadership Team affirmed the need to listen deeply and act boldly. A 10-month global Listening Tour, February through November 2017, focused on local churches, ministries, and leaders of MCC. Through the Listening Tour, MCC clergy, leaders, and members shared their experiences, perceptions, and recommendations in person and virtually.

The Listening Tour included

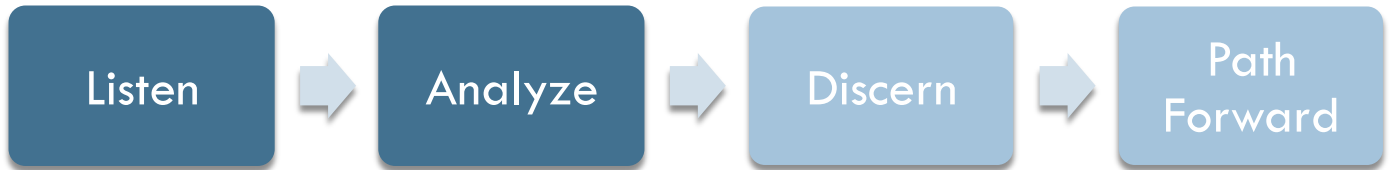
- public conversations in a town hall style forum (mostly in churches during Network gatherings),
- conferences,
- a series of webinars,
- an anonymous online survey, and
- one-on-one conversations with the Interim Moderator.

Listeners included the Interim Moderator and MCC Elders and Governing Board members where possible. Participants answered the same four (4) questions throughout the Listening Tour. The responses generated thousands of comments.

This report highlights primary themes, topics, and concerns expressed for the four questions. This report also contains other topics raised during the Listening Tour.

## LISTENING TOUR PROCESS

The four-step process below shows the Listening Tour process. In this document, we discuss each step to help realize the benefits and overcome the challenges brought to MCC through this effort.



### LISTEN - WE HEAR YOU

Participants were grateful for an opportunity to speak and felt heard during the Listening Tour. This sentiment was expressed most often in “town hall” style forums. Some wished this type of initiative had occurred years ago. The majority offered relevant and timely recommendations to begin steps towards rebuilding trust and fostering mutuality between local churches, networks, and denominational leaders.

This report does not indicate the end of listening and dialogue between MCC leadership and local churches, ministries leaders, and members. This report offers a new beginning to address and improve the quality of our relationships.

### Forum for Listening

The Listening Tour used three forms of interaction:

- In-Person Town Hall Forums with a panel of “listeners” including Rev. Elder Rachelle Brown and other MCC Elders and Governing Board members when possible.
- Virtual webinars featured the questions in English, Spanish, Portuguese, and German. The webinars included translators and text chat.
- Anonymous survey sent through Survey Monkey.

## Locations

Below are the many locations and points of contact in the global Listening Tour.

### Town Hall Style Forums

- All Florida US Network Gathering
- Australasia Network Gathering
- Eastern US Network Gathering
- Europe Network Gathering
- Mexico National Retreat
- MCC Toronto Church and Staff
- MCC Women's Conference
- Mountains & Plains US Network Gathering
- North Central US Network Gathering
- Northeastern US Network Gathering
- Oregon/Washington Church and Leadership Gathering
- South Gulf Coast US Network Gathering
- Tennessee/Alabama/Georgia US Network Gathering
- Texas/New Mexico US Network Gathering
- Western US Network Gathering

### Webinars

- Virtual/English
- Virtual/German-English
- Virtual/Spanish
- Virtual/Portuguese

### One-on-One

- Former Moderator Nominating Committee members
- Leaders at the Brazil National Retreat
- Previous denominational leaders
- Clergy, Lay Delegates and leaders as requested

## Four (4) Questions

Four (4) questions started the conversation:

1. What does being MCC mean to you today?
2. What is one of the best features of your local MCC church?
3. What is one of the greatest challenges of your local MCC church?
4. What would you need from MCC in the next 3 years to follow God's call to "be" and "do" ministry?

## ANALYZE - DATA OVERVIEW

In the Listening Tour, approximately 2,000 individual comments were received for all questions. Each question received at or near 500 responses. These comments were recorded and searched for common themes and topics. Based on the full analysis, frequent words and phrases were identified:

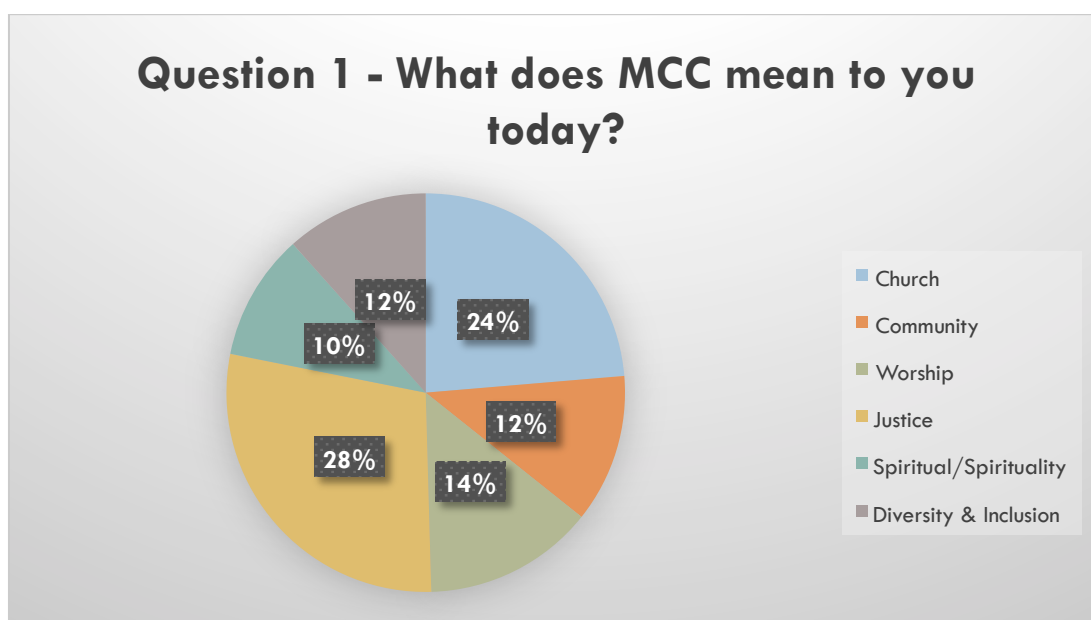
- Church
- Community
- Worship
- Justice
- Spiritual/Spirituality
- Diversity & Inclusion

**Question 1** is a personal focus question: "What does being MCC mean to you today?"

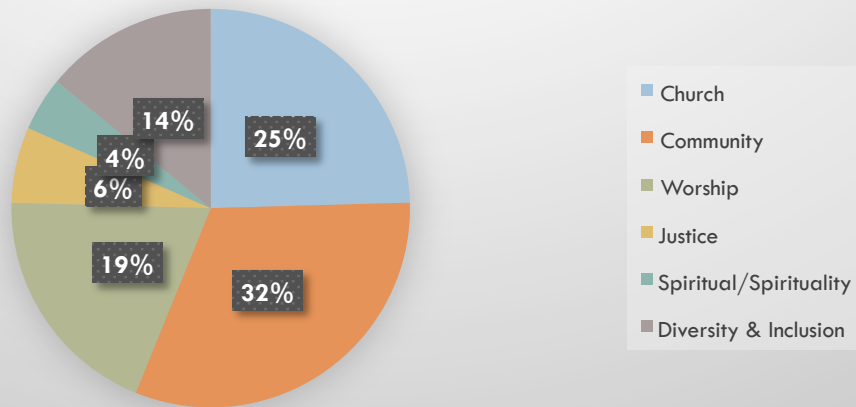
**Questions 2 and 3** focus on the local church: "What is one of the best features of your local MCC church?" and "What is one of the greatest challenges of your local MCC church?"

**Question 4** focuses on MCC at the denomination level: "What would you need from MCC in the next 3 years to follow God's call to "be" and "do" ministry?"

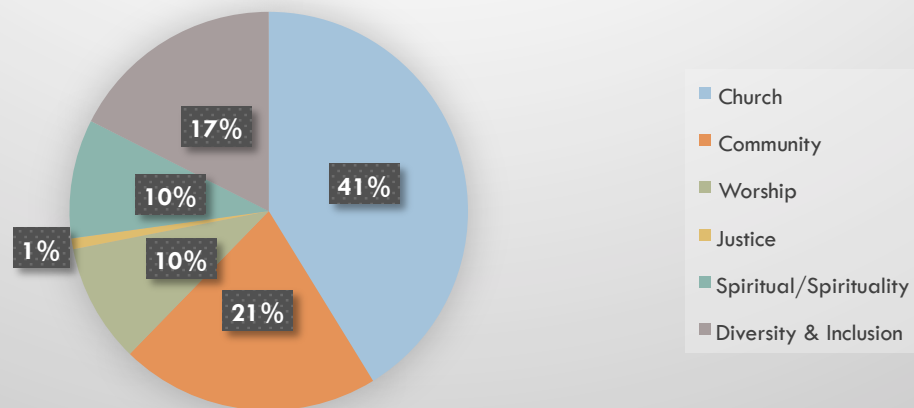
Below are the frequent words and phrases used as responses to each question.



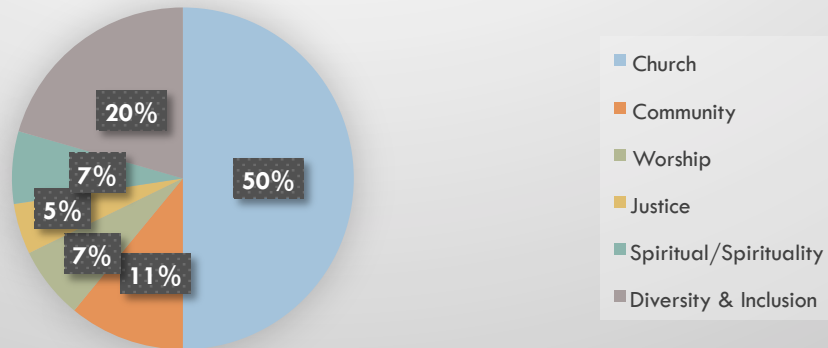
### Question 2 - What is one of the best features of your local MCC church?



### Question 3 - What is one of the greatest challenges of your local MCC church?



### Question 4 - What would you need from MCC in the next 3 years to follow God's call to "be" and "do" ministry?

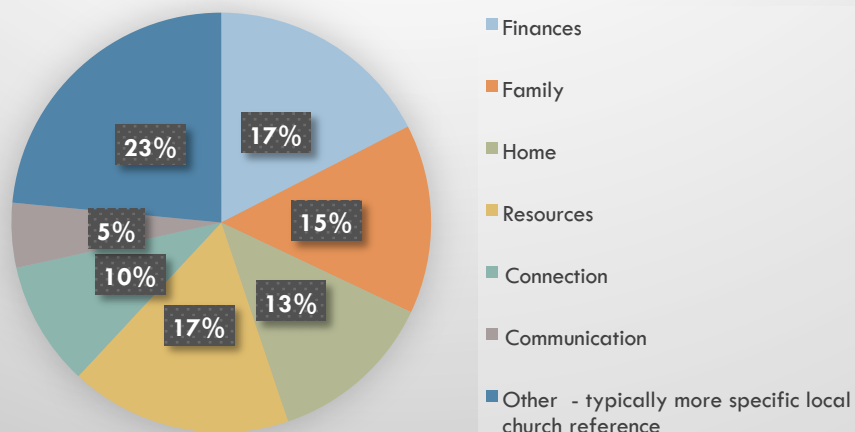


## ANALYSIS OF FREQUENT WORDS AND PHRASES

### Church

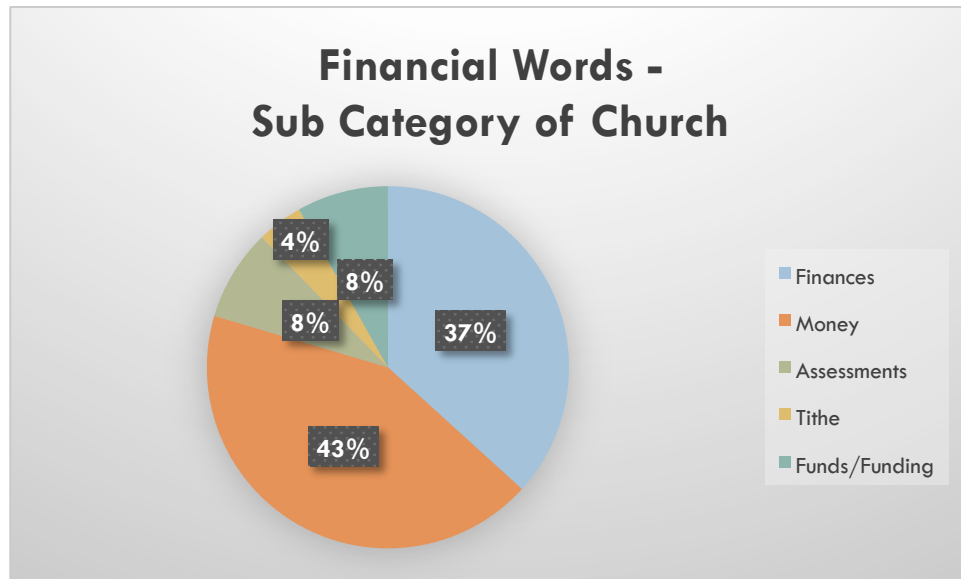
The word "church" is plentiful among the thousands of comments with nearly 300 mentions. "Church" is used to describe the feelings or experiences of participating in a local MCC church, the physical location, ministries, activities, and qualities of people who gather as an MCC congregation or ministry. Another way "church" appears is in relation to the witness of MCC as a unique type of church in the community or the world.

### Church Common Themes





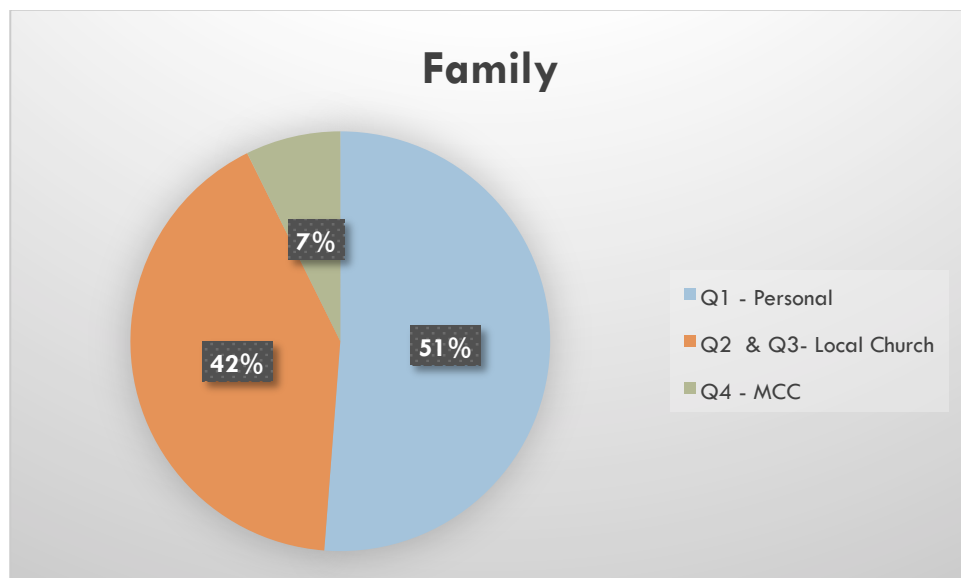
Concerns about church finances:



Churches, ministries, and leaders urge MCC leadership to address local and denominational funding models.

## Family

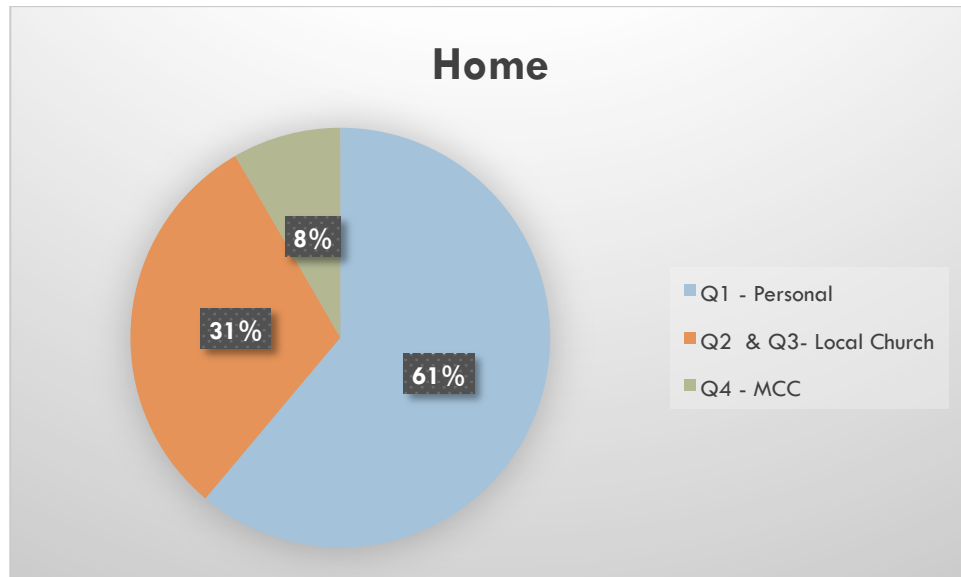
"Family" in relation to one's "spiritual family" or "church family" appeared often and in a variety of ways.



Critiques of "family-centered" models, or expressions for the need to experience a "sense of family," appeared only a few times.

## Home

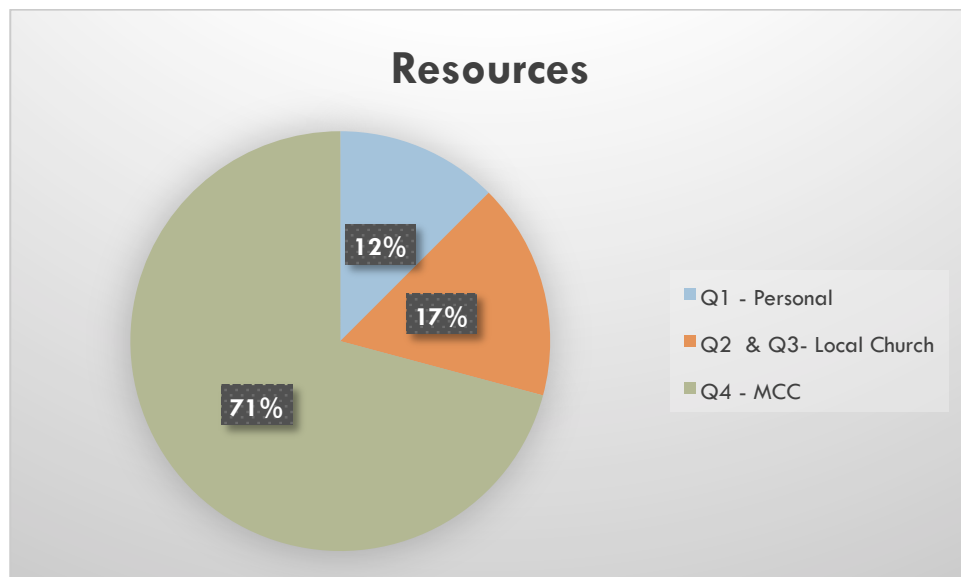
The relationship between church and "home" appeared with mentions ranging from "feeling at home" to identifying the church as a "spiritual home."



In two instances people expressed the need for a home church because an MCC church was not available in their community.

## Resources

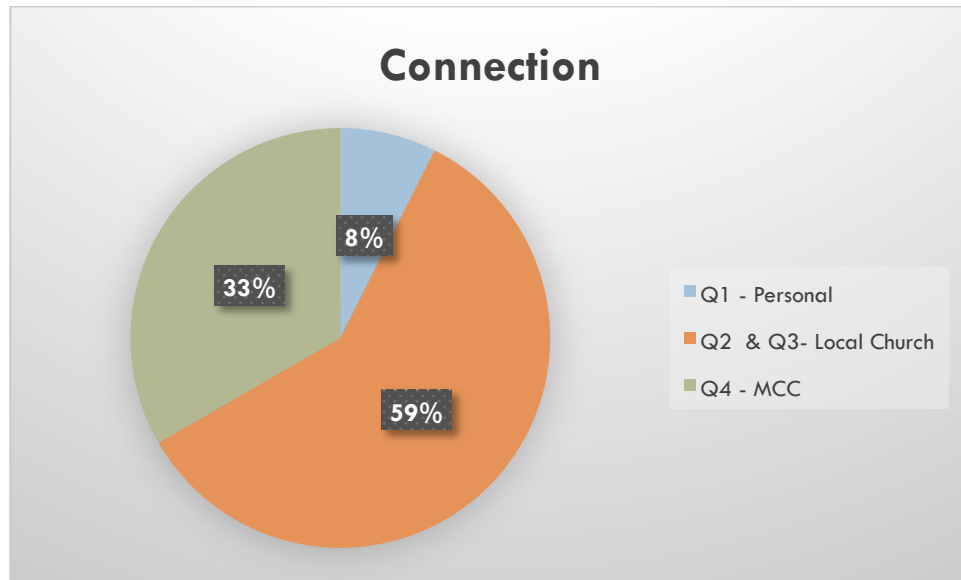
Responses specifically name "resources" to assist the local churches. The types of resources include: financial, music, technology, and programming including children, anti-oppression, diversity, and discipleship. Many acknowledged some MCC churches have resources that could be shared across churches and ministries.



The relationship between the local church and the need for resources is a significant topic, typically accompanied with specific requests.

### Connection

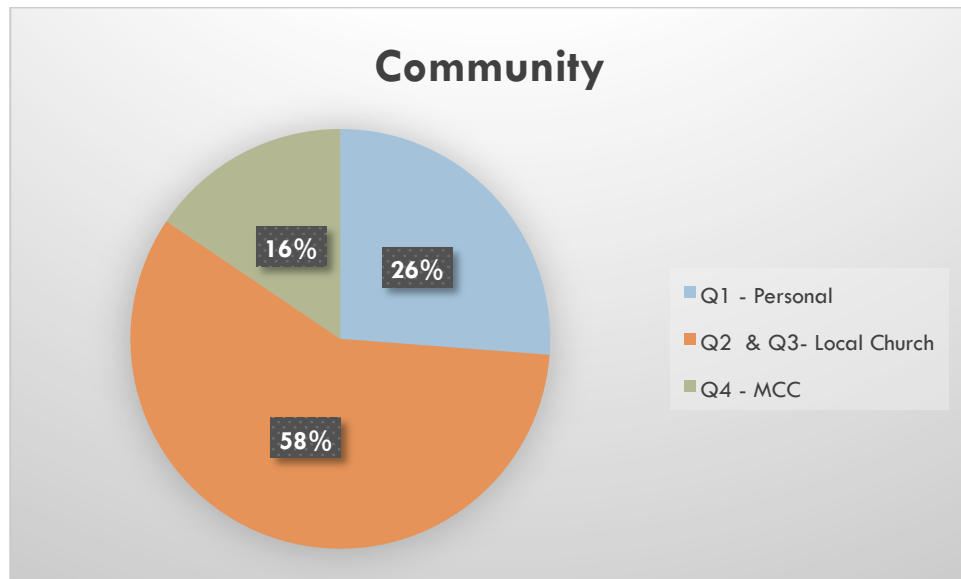
Another frequent way "church" appears is in describing the relationship between local churches and the denomination. Responses ask for improvements in the quality of the relationship between churches and the denomination, improving and expanding ways to connect and communicate.



While these are the most frequent uses of the word "church," people commented with pride in the diversity of participants, accessibility of the building to meet physical needs, and love for their pastor.

## Community

“Community” was noted in responses using various descriptors. The ways of describing community often included a more specific description such as LGBTQI, faith, Christian, welcoming, worship, diverse in many ways, action and service, and pairing “community” with the words “transgender,” “marginalized,” and “online.”



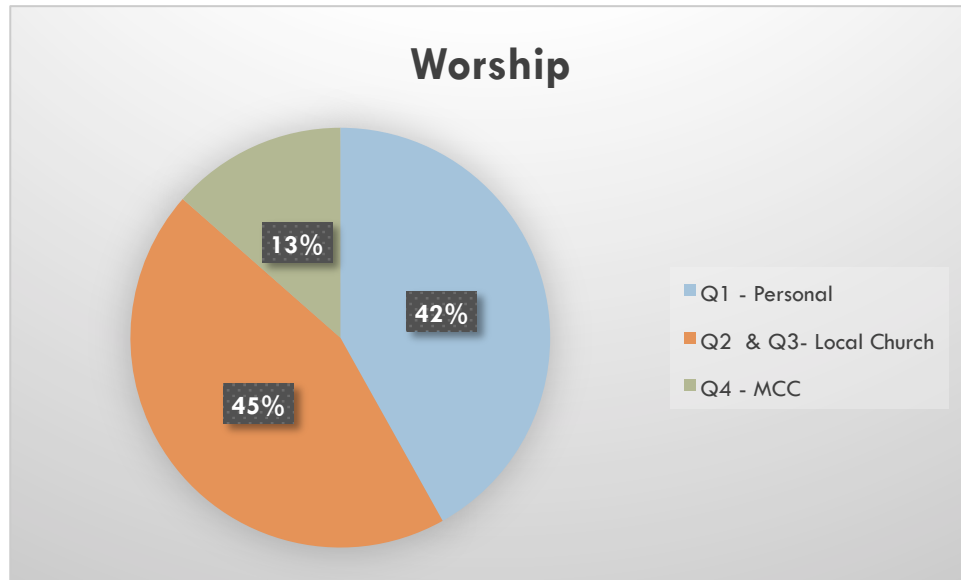
The most frequent use was in response to local church strength in Question 2 followed by “community” as a description of what it means to be MCC.

References to “community” also described the need for MCC communities that reflect trans or queer persons or diversity. A few responses noted the need for an MCC community.

There were concerns about growth and relevance of the MCC community in Q3 and Q4. A few responses were direct in the need to address the overall health of the community within the church. A few responses in Q4 expressed the need to move past the word "gay" as a descriptor of MCC communities.

## Worship

The ability to gather and worship freely is a theme, which appeared most frequently across all four questions.



“Worship” listed as identity and local strength included expressions of a church without discrimination, “whosoever,” liberation, and freedom to worship without dogmatic limitations.

More specifically, worship referred to prayer, music, and open table for communion. Worship practices such as MCC’s open communion table were viewed as positive. Mentions of music in worship were the most frequent.

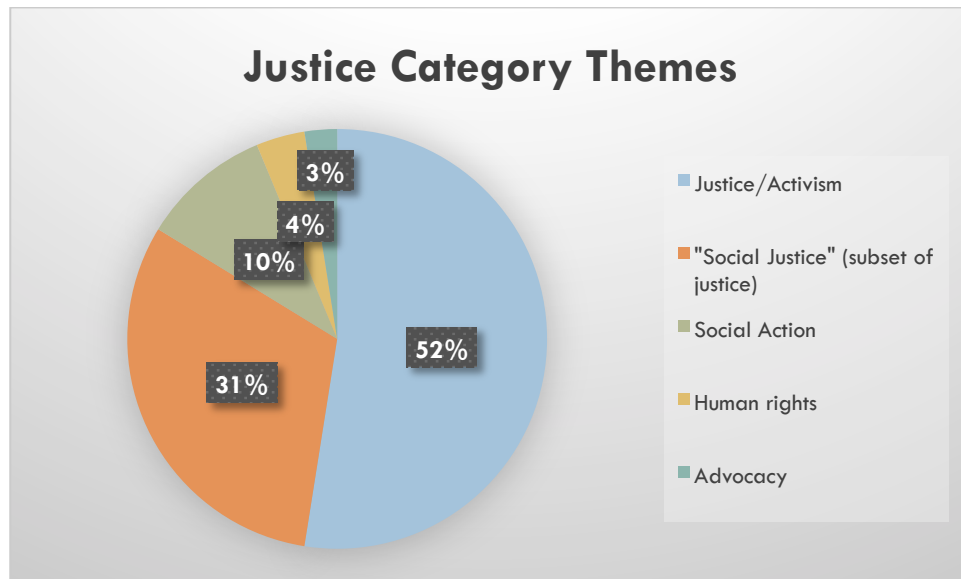
In Q3 the mention of “worship” offered concerns:

- lack of churches or places to worship in certain geographical locations,
- weaknesses in various aspects of the worship experience including music,
- a need for diversity in worship styles and expressions, and
- seeking greater theological and cultural diversity.

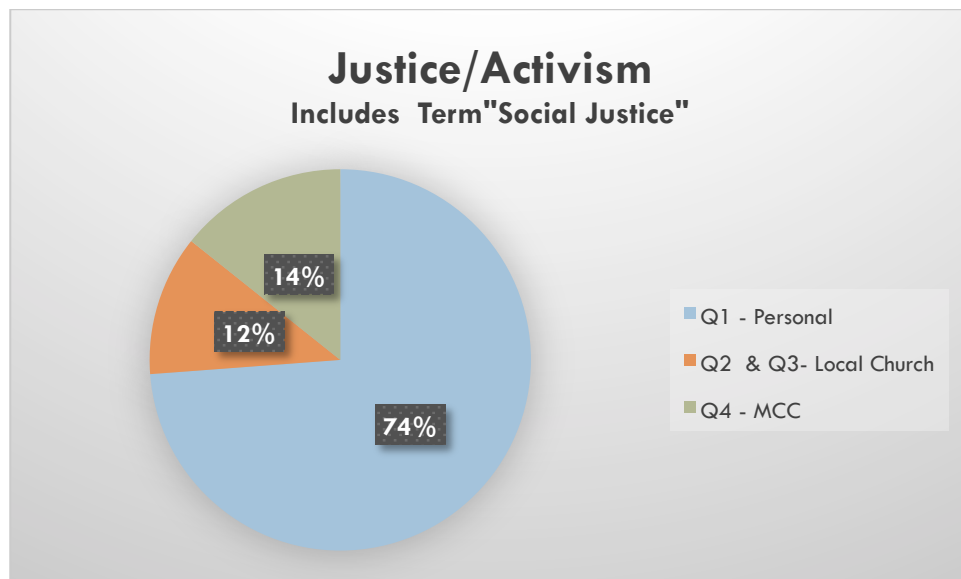
The topic of diversity is addressed in more depth later in the report.

## Justice

Participants expressed a commitment to “justice” as part of MCC identity.



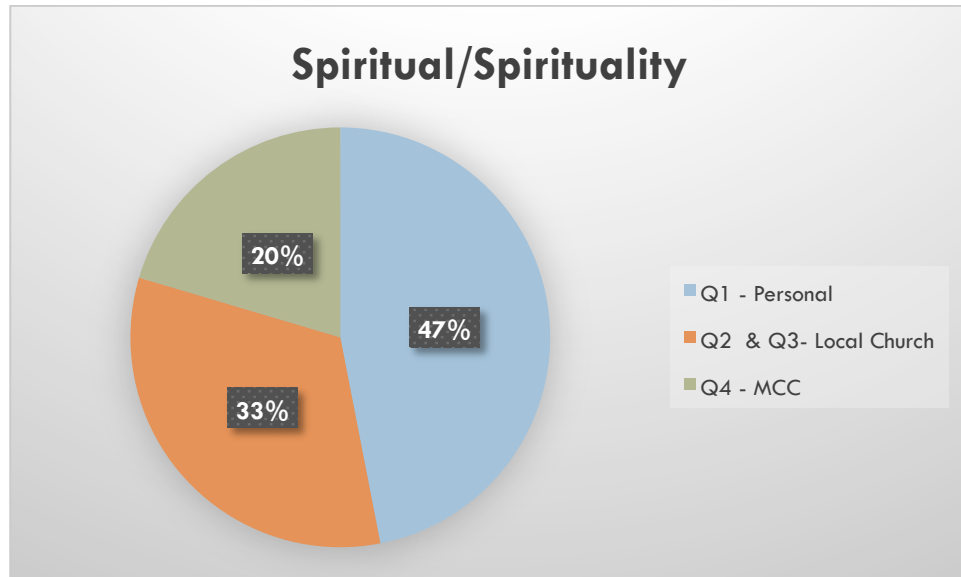
One participant described MCC as "Giving our faith feet to serve social justice."



References to “justice” appear frequently in answering Q1. It was used less often when describing the local church in Q2 and Q3. When discussing “justice” in Q4, the hope was to have MCC focus more on specific areas of justice and assist local churches and leaders in championing various topics. Others expressed a need for further justice work to transform society, government, or in general within the denomination.

## Spirituality/Spiritual

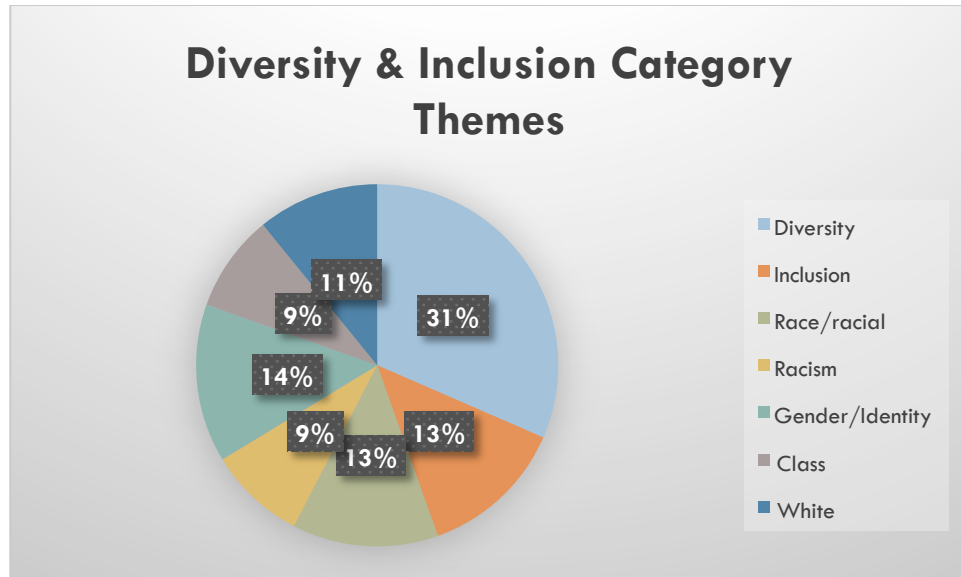
Use of the words "spiritual" or "spirituality" appeared most Q1. Q1 and Q2 responses spoke of personal, local church experiences as being spiritually formative and positive.



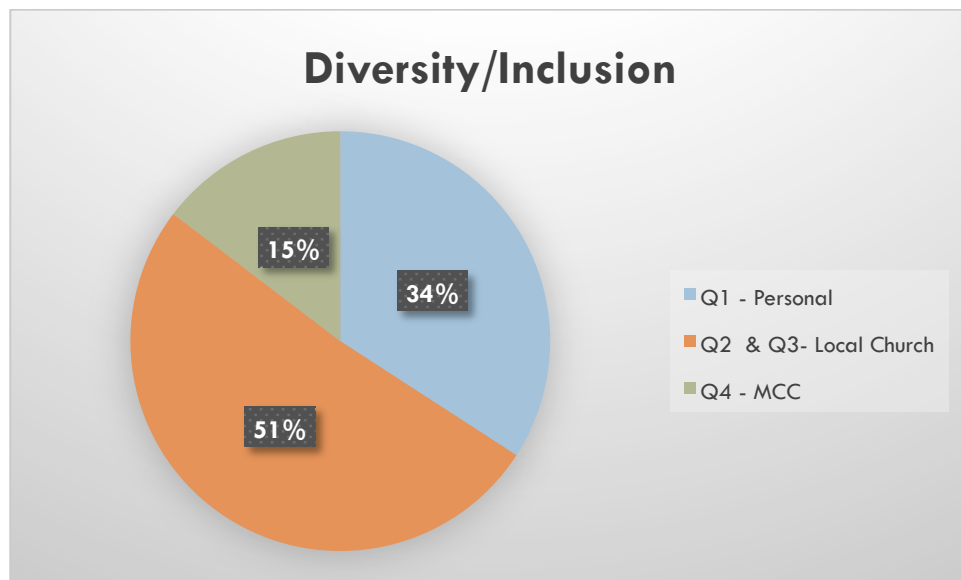
Others suggested in Q3 and Q4 that there is a need for more spiritual formation, increased focus on spirituality to overcome apathy, and a path to develop deeper spiritual maturity.

## Diversity

MCC embodies diversity and includes persons from all gender identities, orientation, race and ethnicity, class and economic status, language, age, education, abilities, nationality, political views, spiritualities and theologies. Diversity and inclusion have different meanings in various areas of the world. Analysis of the word "diversity" alone is too limited, since it is not used in the same way in global settings. This analysis highlights frequently used words that reflect diversity even when specific types of diversity are mentioned.



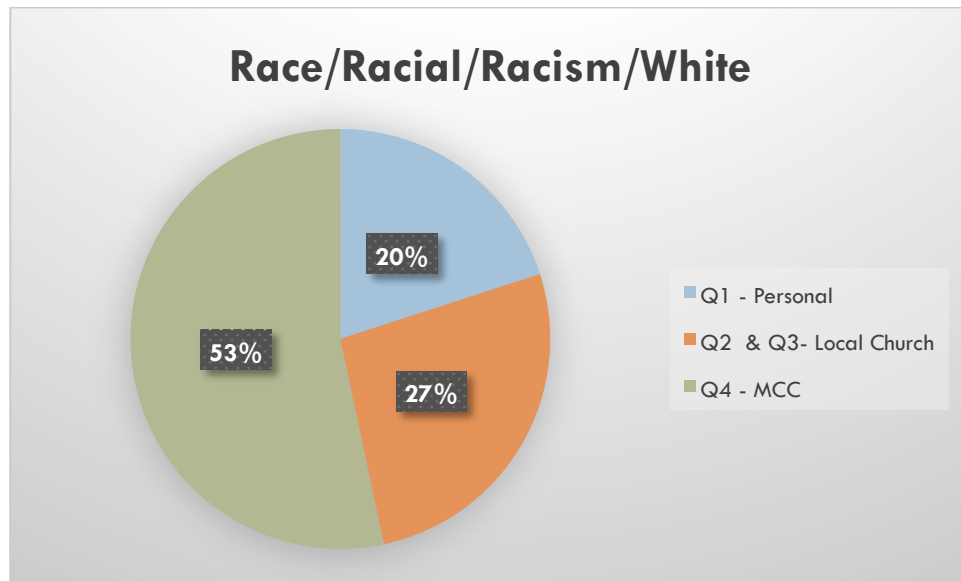
Affirming diversity as what it means to Be MCC today in Q1, and the strength of the local church in Q2, as one individual stated: "Diversity and working toward better inclusion." In Q3 challenges in racially diverse leadership and education were noted. Q4 mentioned more general diversity in MCC leadership.



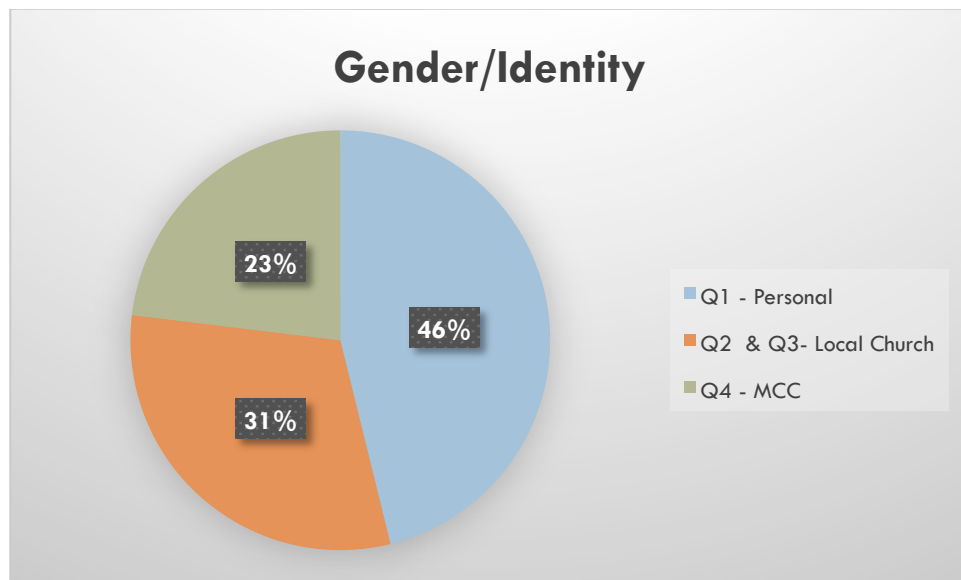
The conversation about race and racial justice appears with words including "race," "racial," and "racism." Some responses mention the work done to advance diversity and justice. Additional references pointed to the



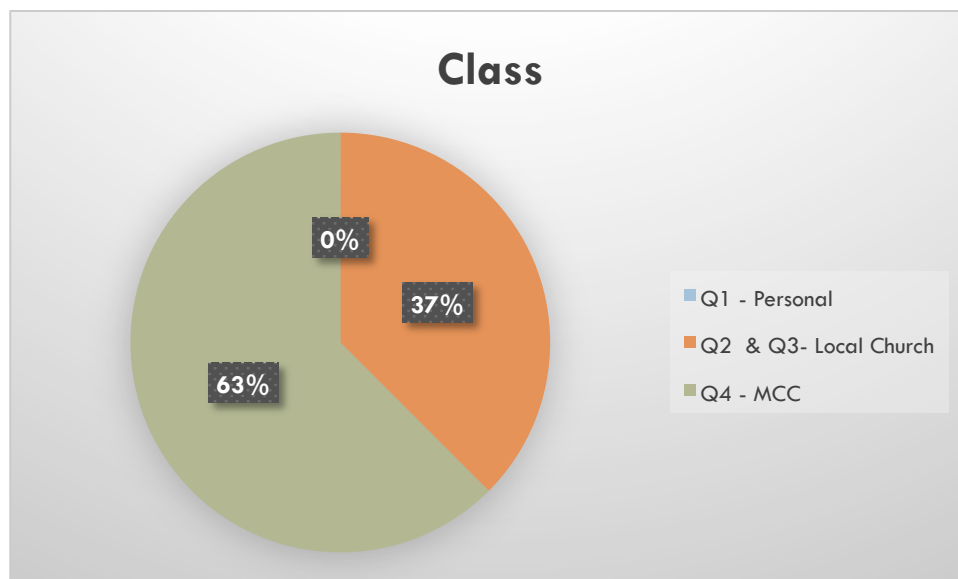
need for resources and dialogue in many areas of the world. The word “white” in reference to race and racial identity is mentioned as a challenge to be addressed at the local and denominational levels.



Concerns about transgender issues appear alongside a call for increased awareness of gender resources. While many are proud the local church accepts and embraces people of various genders and identities, many expressed the need for more gender diversity.



Mentions of “social class,” and “classism” occur with mentions of “heterosexual inclusion.” Responses indicate a need to expand other diversity conversations to include class and begin discussions about the intersectionality of many identities.



The mention of inclusion, without reference to diversity, typically referred to LGBTQ and theological inclusivity. More in-depth analysis of responses related to key areas of diversity and inclusion appear the next section: “Diversity and Inclusion.” One comment described MCC as “Best when diversity and inclusion [are] combined.”

## Diversity and Inclusion

### Diversity

Descriptions of “diversity and inclusion” in the comments, referring to both the local church and denomination, referred to many areas and intersections of diversity. Some churches are actively engaged in work to ensure the church is culturally diverse. As one person said, our local church “...looks like our city...” affirming a diverse, worshipping community. Unfortunately, this is not an experience shared by everyone. As an example, in answering Q1, a person said they needed to see “Me,” or themselves, in MCC.

Responses related to diversity varied in intensity. Responses confirmed MCC needs more diversity, and issues around diversity, inclusion, and especially race are important. Many comments described personal experiences. For example, leaders from a U.S. African-American majority MCC local church expressed their hurt when only a few people attended a Network Gathering hosted at the church, while larger numbers of people attend gatherings at white majority churches.

In more general terms, the request is for MCC as a whole to “Commit to unlearning old tools of oppression and learning/using new tools to build a new MCC where race/ethnicity and gender are celebrated.” While the words “white supremacy” and “white privilege” do not appear in responses, the experiences and concerns of respondents implied a clear focus on intentional diversity is needed. Many asked for more racially diverse, transgender and queer visibility and leadership in local churches and denomination leadership.

Global identity is another part of “diversity and inclusion.” Outside of the United States, responses without exception, noted a feeling of being less important than churches, ministries, and leaders in the United States. Other international responses voiced how processes in the United States are ineffective, or not even possible

in many nations. Additional international concerns include providing local protocols that are culturally relevant and creating materials in the languages of local speakers.

All comments on diversity point to the need for more work and a variety of resources. Below are comments organized by type of “diversity.”

#### Intersectional Diversity:

- "To continue to have the difficult discussions about intersectionality. Racism and sexism are certainly key. But so are clericalism and class-ism."
- "We have got to have a foot in the door on aging, Black Lives Matter, a counterpoint to the current US president."
- "Ignorance and lack of education on diversity and inclusion of people 'not like me.'"

#### Gender:

- "I am grateful that the church embraces and reaches out to the transgender community."
- "Need to be more accommodating to gender fluidity."
- "It is an empowering place as a woman."
- "Sexual studies has been mandatory for pastors for a long time. I want to see GENDER (structure, misogyny...) as part of that as well."

#### Orientation:

- "Opening to people who do not identify as 'L' or 'G.'"
- "Including heterosexuals."

#### Race:

- "It's not that PAD people don't feel welcomed, but they need a more inclusive worship. All people are hurting and the changes need to come down from the top to change the image that MCC is a white church."
- "Lack of racial diversity in the denominational leadership and leadership in the local church."

#### Theological Diversity:

- "The traditional service offered with Evangelical sermon."
- "The eclectic worship - a blending of traditions."
- "God without restrictions."
- A need for "meaning and translation of religious symbols."
- Need for "theological diversity, a new queer theology."

#### Global Identity:

- To be MCC Today, "It means being a part of a global fellowship, at least as a matter of aspiration."
- "Link internationally is really important."
- "I am part of an international body of Christ that shares the Gospel and works for justice for all people."
- "We need to proliferate the message of MCC—get the collective voice out—paint a picture of a global community that is for all of us."

- "I need MCC to remain strong globally."
- "It's nice to know that you're part of a bigger MCC family if you immigrate or travel."
- "More global and less American."
- "I am so over us being so US-centric."

## Summary of Comments

"We're not perfect but we can make a difference" is a summary of the ways in which some tried to express the larger sentiment of the importance of MCC overall. The power of local churches and ministries along with the global denominational work continues to have a significant impact despite observations about systemic weaknesses and failures.

## CONCLUSION

This report is a beginning, similar to a mirror, to see ourselves in this moment of transition. Each section of this report seeks to demonstrate multiple perspectives. The discernment of needs intends to evaluate the wider systems for a holistic view as a guide forward.

Over the next months, leaders at every level of MCC will continue to listen to the needs of local communities. We will continue to look to MCC's Mission, Vision, and Core Values to guide us in the next steps.

In the next few weeks, teams will begin working on nominating processes for new Governing Board members as terms for current members expire. Also the process for nominating and selecting a Moderator will begin. The Council of Elders will lead new conversations. The staff will modify programs and projects to engage the Networks, churches, ministries and leaders for a new era of mutuality and collaboration. MCC will expand the message and reach in ways that align with modern technology and best practices.

The need for liberation, healing, and justice is greater than ever in the 50-year history of MCC. Each of us, as members of churches and ministries and leaders, are called to transcend patterns of division and live into the moving of the Holy Spirit in this age.

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## DATA

### Data Compilation

A master worksheet of all recorded comments allowed in-depth content analysis in the following categories:

1. Location, or method, for receiving comments.
2. Source of the notes, or "Listener."
3. A column for responses to each of the four (4) questions.
4. Column for other topics or comments introduced outside of the four (4) questions.

The “speaker” of each comment remains anonymous. Any association of a comment to a “speaker” is not noted in the report unless permission was granted.

### Data Analysis

Analysis of comments identified common themes, specific topics, and variations. Multiple listeners recorded comments in the same gathering. This allowed various ways of interpreting what was heard. When reviewing literally thousands of comments from town hall style gatherings, results were compared across the notes from listeners to ensure the intent of the speaker's words. When accounting for repetition of words and phrases, duplications from multiple listeners is considered. If three listeners reflect the words of one person, only one comment is recorded to increase accuracy of frequency in topics mentioned. Comments received through the online survey, or recorded verbatim in notes, are exact quotes.

Rev. Elder Rachelle Brown, Interim Moderator, completed the primary data analysis. The MCC Council of Elders and MCC Governing Board reviewed the primary data and this report prior to release.

## COMMENTS FROM THE FOUR (4) QUESTIONS

### Question One: What does being MCC mean to you today?

Answers to this question ranged from one word to long descriptors. The nature of this question created answers based on personal experience. Responses ranged from testimonial to humorous and introspective.

#### Sample of Question One Responses

- “Being MCC means that I am part of something bigger than myself.”
- “It’s wonderful to be part of a spiritual community that thinks so progressively.”
- “Un nuevo comienzo.” (A new beginning.)
- “Helping (re)define Christianity as the way of Jesus.”
- “MCC is called by God to a ministry of compassion and advocacy, love and progressive spirituality.”
- “Realistic in our code of ethics, acknowledging that even pastors are works in progress.”
- “Social justice + faith, and deep welcome to diversity in beliefs and in general.”
- “Being MCC for me means having an active, engaged, queer faith . . . one that is rooted in the margins and focused on social justice action.”
- “The historical church which first made Christianity available to LGBT (at the time) individuals.”
- “Progressive, socially rebellious spirituality.”
- “To witness with our bodies that God loves everyone unconditionally without exception.”
- “Identifies me with a justice movement rooted in the life, teachings, death, and resurrection of Jesus.”
- “We have more work to do with living the Sermon on the Mount. We are making progress; we are on the right path.”
- “A place to be fully myself.”
- “We don’t always feel connected.”
- “Wish we could do more to build a community.”
- “MCC has achieved its foundational agenda and our relevance is questionable.”
- “Now, it seems to be more a social justice movement and a non-profit organization rather than a church.”

## Question Two: What is one of the best features of your local MCC church?

Responses to this question primarily reflected the particularity of the local context. Experiences differ, adding a layer of context needed to interpret the comments because of the speaker's participation in specific churches or ministries. Typically, respondents described their church, ministries, and ways of being present within the local context. Discovering any one particular overarching message or theme is more difficult in this question due to the ways in which MCC churches express their local autonomy.

### Sample of Question Two Responses

- We are a "Vibrant, Inclusive, and Progressive (V.I.P.) church."
- "Spent a long time looking for a (church) home – went to 8 different churches and never felt what I felt here."
- "This is what community and church look like."
- "Support for our authentic lives."
- "Multiple faith traditions."
- "Church building is an asset."
- "From beige and boring to fierce and fabulous."
- "Diversity in humanity."
- "MCC is the 'church of the heart' for a straight man and his wife."
- "Every member is called to action, to be servants."
- "We meet people where they are and accept them."
- "Growth and learning."
- "Willing to rebuild by going out in community together."
- "All work as a team, everyone is willing to help."
- "We try to keep our structures and bureaucracy to a minimum."
- "Language we use has a healing power."
- "Holding together an amazing breadth not only of theological ideas, but also political and social in a general agreement on fighting -isms (but disagreeing in how to)."
- "The way I believe and feel resonates with MCC."
- "Social movement of LGBT community as Christians."
- "Sugar on top of the church."
- "Contemporary prayer and readings."
- "Our Connection Group meets once a week, I love the book club, and I love my pastor."
- "I am challenged in my spiritual walk, and I feel that I am growing in my relationship with Jesus."
- "We have much more than just weekly worship - we have a variety of ways to connect with each other and our church during the week."
- "Compañerismo." (Fellowship)
- "The level of volunteer involvement among church members."
- "Openness and inclusivity."



## Question Three: What is one of the greatest challenges of your local MCC church?

A few reoccurring themes of this question included financial concerns locally and denominationally, myth busting LGBTQ and Christian, desire for many forms of inclusion, a lack of connection locally and between local church and denomination, and the need for a 21st century identity that is contextually relevant.

### Sample of Question Three Responses

- "One of the greatest challenges is one that goes back to the beginnings of Christianity, that of spiritual maturity. The lack of spiritual maturity sometimes manifests itself in bickering. At other times it is demonstrated in lack of financial support."
- "Spirituality" and "Spiritual maturity."
- "Helping congregants see that even though they believe a certain way, and have found their community, they have to allow for different beliefs and continue to provide for welcome, outreach, and hospitality for very different others to find us."
- "LGBT people still believe they can't be gay and Christian."
- "Actually being inclusive of people different from 'us.'"
- "Elevating ourselves to the 21st Century—need to change a lot for vision-oriented young adults, need new styles, digital equipment."
- "Technology."
- "Offer good diverse blended music."
- "To actually be inclusive in all ways—age, race, etc."
- "Growth in numbers and in community."
- "Denomination felt disconnected, do not feel support from denomination."
- "Queer terminology."
- "Financial stewardship, both on the local level and denominationally."
- "Getting money to fill the engine."
- "Attendance of 35 with impact on 200 and 500 in area yet cannot sustain church financially."
- "Less frequent attendance."
- "Advertising, branding, and marketing" that will "Tell the story of what MCC does for me."
- "Best kept secret."
- "Leadership from empowerment and engagement rather than command and control."
- "Adaptable to change."
- "Channels for connection – connectivity."
- "Aging."
- "Comparison to the past when considering the present."
- "The attendance vs. membership formula."
- "Racism."
- "Moving beyond Sunday worship in community."
- "Value of hierarchy that seems like clergy vs. chaplain."
- "Lack of families."
- "Sacred cows" or a lack of willingness to change.

- "Racial diversity in leadership."
- "Develop leaders from within the congregation."
- "Places to worship and gather."
- "Location."
- "Training needs to go to laity. So that it becomes a team effort –v- hierarchical."
- "Being registered as a Religious Association would help in credibility."
- "Some people just pop by to hear the message that they're ok, to connect with God and then they move on."
- "Creating community that extends past and beyond an hour or two on Sunday."
- "Institutional survival is not, for me, the highest priority; whereas faithfulness to our queer calling is."
- "Change starts at the local church."
- "I feel that the negative aspects of American politics are influencing American churches."
- "Divisiveness within the participants both on a local and international level. There isn't a feeling of compromise or understanding. We should have a win/win scenario instead we're engaged in a win/loose (sic) process."
- "Balancing the old power structure with the desires of newcomers to get involved and join in leadership."
- "There is not a MCC congregation near me."

## Question 4: What would you need from MCC in the next 3 years to follow God's call to "be" and "do" ministry?

There are important challenges and wonderful recommendations in the comments and conversations, which began through this question.

### Sample of Question Four Responses

- "An international link is very important."
- "Need to move from being an island system to a community system."
- "Ask people what they need, empower them."
- "Rethink the name because MCC is not all 'metropolitan.'"
- "Authentic in financial reporting of where the money goes."
- "Go further outside the wall to answer 'What are you doing in the world?'"
- "Offer structural support to local churches."
- "There are plenty of resources at local and network level, and churches want to be part of the solution for all types of resources."
- "MCC feels invisible over the last 10 years."
- "Need to do the hard conversations and work."
- "Virtual engagement in the General Conference."
- "Connections between pastors in the network"
- "Support churches for difficult conversations locally."
- "How does the local church and leader connect with MCC?"
- "Push the envelope theologically with more openness."
- "Get out of the bubble, there is a greater need."
- "Brand recognition that differentiate MCC from other churches" and "More materials for branding at local level."
- "Expand beyond LGBT. Young adults are more accepting of difference and create safe space."
- "Anti-oppression resources."
- "Technology support."
- "Ministries are not getting to the root causes of the needs."
- "'How to' toolbox as a clearing house for church topics such as advertising, finances, risk management, best practices."
- "Diversify income sources and streams" and "Legacy giving and sharing."
- "Better communication."
- "Website needs revised. Use volunteers to coordinate."
- "Need more lead time on resources that are developed by the denomination. There should be a theme for the upcoming year for all the seasons of the liturgical calendar that is announced a year in advance, when churches are planning their worship services."
- "How can local churches support the work of MCC beyond finances?"
- "Build trust between churches and denomination."
- "Improve ordination process."

- "Seed money for emerging churches."
- "Don't forget poor people. Inclusion materials do not include class and remain very US and Western."
- "New metrics for unique communities."
- "Please TRUST us that we can be who we are."
- "We are very isolated by distance. How can we stay in contact with all the small churches?"
- "I feel not always seen by my MCC community when voices that look like mine are less up the front."
- "MCC's future needs indigenous leadership. Enable people to be themselves in leadership! Enable them to connect to their very own sources, to their cultures!"
- "Sharing music together across the network."
- "Our planet is in great danger: be active and political about this!"
- "Often there are situations where congregations or board doesn't have the expertise to resolve. In my mind, the denomination has to have the authority to assist."
- "Resources for pastors who are sick or need help."
- "Dealing with co-dependency in churches and leaders."
- "Pastoral relations committee - to help with conflict and direct dealing."
- "Mentoring for leaders."
- "Simple way to report monthly."
- "Place to share documents with each other and gather virtually."
- "Many of us are small, but we are mighty, but that doesn't mean we don't need visits, letters, or live videos for board meetings, sermons of UFMCC Pastors & a meeting with the congregation via Skype or video."
- "Encourage generosity by reminding our members just how much we are impacting lives in other places."
- "Our congregation lacks sufficient confidence and courage to take on anything beyond showing up for church and helping with the service. Individuals volunteer in the community but have no cohesive activity that binds them together as a church presence in the greater community."
- "Recursos, asesamiento, acompañamiento." (Resources, advice, support.)
- "Virtual meeting facilities available to local churches would be fabulous."
- "Resources that cover a limited, specific topic and can be worked through in 30 minutes or less."
- "True inclusion of many varied traditions beyond Christianity."
- "Denominational leadership and financial commitment to change the face of MCC moving beyond being a white queer faith group."
- "Bringing together of the churches into real moments of trust, discussion and healing."
- "We need to imagine how to do church in the 2020s and 2030s. What I'm sure that means is that our current paradigm can no longer function."
- "I appreciate you've talked to people, and now I want the next step that you do something with all the material."