

LISTING INFORMATION

Church name:

Shadow Rock UCC

Street address:

12861 N. 8th Avenue, Phoenix, AZ 85029

Supplemental web links:

<https://www.shadowrockucc.org/>

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

Our ecumenical affiliations primarily center around social justice issues.

Our communities' partners include:

Immigration advocacy groups, and heat relief for homeless persons. PAZ Arizona.

Conference:

Southwest Conference, United Church of Christ

Association:

N/A

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

Reverend Dr. Gloria J. Smith

Associate Conference Minister for Search for Search and Call, Congregational Transitions

Southwest Conference of the United Church of Christ

(602)469-3830 Ext. 4

gsmith@uccswc.org

WWW.swcucc.prg

Summary Ministry Description:

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

Shadow Rock is at an exciting inflection point: We are in the midst of a slow comeback, where we are reimagining our campus and how it operates. Our campus is busy with different groups both on Sunday morning and beyond, filled with different people with different stories. We are searching for someone who can hear those stories, retell and re-imagine them, and help us use those stories to write the next chapter in our history.

Photographs:

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





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

We are incredibly proud of our campus, and its connection to nature and the mountain. Additionally, our unique location places us at the intersection of affluent and working-class neighborhoods on either side of the mountain, giving us a unique perspective.

Current size of membership:

312

Languages used in ministry (*other than English*):

Position Title:

Shadow Rock Congregational Senior Minister

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

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

Intentional Interim – a called position for a temporary term of congregational preparation for a settled-pastor search, in which the minister does not typically move church membership to the congregation served or move standing to the related association

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

Supply – a temporary position in which the pastor does not move membership to the congregation served or move standing to related association

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

Compensation Level (*choose one, delete the other options listed*):

Full Time

$\frac{3}{4}$ Time

$\frac{1}{2}$ Time

$\frac{1}{4}$ Time

Full Time

Does the total support package meet conference compensation guidelines?

Yes

SCOPE OF WORK

(*add here the Scope of Work developed by your church using the Call Agreement Workbook*) Core Competencies:

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

1. **Inclusion:** Someone who models being welcoming to all, whoever they are and wherever they are on life's journey. Someone who can nurture relationships between Shadow Rockers and visitors to make them feel valued. Someone who can speak to members of all different belief systems (theists, non-theists, and atheists).
2. **Justice:** Someone who stands up to be counted with those that we accept and embrace. Who can energize and connect our justice ministries, leveraging our own community and working with other leaders and local organizations that allow Shadow Rockers to take action where they live, creating a better life for all and a just community.
3. **Spirituality:** Someone who can organize and conduct an inspiring Sunday service that leaves people feeling filled up for the week ahead. Someone who can leverage that message and continue it onwards throughout the week on social media or other platforms.

COMPENSATION AND SUPPORT

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

Total salary package between \$100k and \$120k, the percentage of which is devoted to housing allowance up for negotiation.

Benefits (*choose one*):

Salary plus Benefits

Salary includes Optional Benefits

No Benefits

Salary includes Optional Benefits

What is the expected living situation for your next minister (*e.g. parsonage, living nearby with a housing allowance, living elsewhere to commute as needed*)?

Living nearby with a housing allowance.

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

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

n/a

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

n/a

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

This full-time position is flexible and negotiable, provided the arrangement and agreement meets the congruent, congregational and ministerial needs and expectations of UCC in general and Shadow Rock in particular.

WHO IS GOD CALLING TO MINISTER WITH US?

The people of Shadow Rock are committed to being the sensitive and responsive ones called to create a world where every person is radically affirmed and barriers between people become bridges of inclusion, justice, and spirituality.

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

Our goals are to

1. Use spiritual guidance to help us nurture relationships with great love within ourselves, for one another, and for our larger community.
2. Be a church that embodies diversity, equity and inclusion.
3. Be a spiritual center for social justice that respects all paths to the Divine
4. Be a signpost to the golden rule in these uncertain times.

5. Create an infrastructure and financial resources that support our vision.

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

The minister will create opportunities to combine the word about life with the deeds which make life good. By collaborating with other secular or religious organizations working to support our shared values of inclusion, justice, and spirituality, the minister will encourage interfaith-based solutions to shared challenges in our larger community. The minister will ensure that, as stewards of nature, we serve and protect everyone; whether it be through faith-based ministry and comfort to the most vulnerable and oppressed, or community for those searching for a voice and place to help bend the long arc of history toward justice.

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

We are primarily an English-speaking congregation, though several members speak Spanish, and we have worked closely with the Spanish-speaking immigrant community. The ability to speak Spanish is not a requirement for our next ministerial leader, but it would be an asset since many of the challenges our community faces center around partnership with immigrant families.

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

Building Transformational Leadership Skills

- Strategically creating the future of Shadow Rock.

- Performing necessary and appropriate administrative tasks.

- Working collaboratively with intercultural awareness and sensitivity.

- Encouraging leadership development of self and others through continuing education and lifelong learning.

Caring for All Creation

- Nurturing care and compassion for all of creation.

- Maintaining a basic understanding of mental health and wellness.

- Practicing self-care and life balance.

- Providing hope and healing to a hurting world.

- Attending to one's own spiritual and pastoral care, including engagement in supervision as appropriate.

- Stewarding the resources of the Church.

Working Together for Justice and Mercy

Confronting injustice and oppression.

Practicing radical hospitality

Identifying and working to overcome explicit and implicit bias in the life of the Church.

Understanding community context and navigating change with a community.

Engaging in mission and outreach.

Building relationships of mutual trust and interdependence.

Strengthening Inter and Intrapersonal Assets

Developing and maintaining a healthy sense of self, community, and life experiences.

Exhibiting strong moral character and personal integrity.

Respecting the dignity of all God's people.

Understanding and ministering to stages of human development across the lifespan.

Demonstrating excellent communication skills.

WHO IS GOD CALLING US TO BECOME?

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

Who is God calling you to become as a congregation?

Our progressive Christian congregation seeks to be a signpost to the golden rule during these uncertain times; to know that we, as a congregation, can look to the past and know that we have always done the best we could with what we had, and to the future knowing that we, as a community, are doing what is worthy of our best efforts.

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

For example, describe two experiments your congregation has initiated or engaged in the past year, what were the results and where do you see your next steps? Has your church had a multi-year strategic plan or vision statement; if so, where do you see that plan/vision taking you?

At a time when many people are uncertain and even deeply frightened by national and world events, Shadow Rock is here to be a refuge, a place of belonging, and a place to nurture courage as well as love. Rather than offering pat answers too often anchored in fear or judgment, we tend to be comfortable living with the questions. We're a church born out of a belief in Mystery - that Spirit is greater than what we humans can comprehend. And so, in the words of Pope Francis, "Who are we to judge?" We are here to serve our larger community, as well as those who come to our door. As a result, here are two examples of recent initiatives.

1. Shadow Rock Center for Peace & Justice

As a longtime Open & Affirming Congregation, as well as a place that has worked for Immigration Justice, Shadow Rock increasingly sees itself as a center for social justice in our community where we seek to live into our covenant that says we will

“...maintain a proper balance between proclamation of the Word about life with the deeds which make life good. Those activities which eliminate age barriers, cut across religious dogma, reduce cultural parochialisms, and engage secular people with life’s ultimate possibilities will be worthy of our best efforts.”

As a result, we see ourselves taking on a greater role as a center for diversity, equity and inclusion in the North Valley community. We are proud to prioritize space for other churches that are sometimes not welcome in their parent denomination. We have become home to an emerging theater company as well as a children’s theater summer camp to rehearse and perform. Also, Shadow Rock is becoming known as a place where non-partisan as well as partisan groups that share our values can gather. We look forward to continuing to provide space for Town Halls and other meetings where people can make their voices heard on important issues. So far, those have included groups supporting our public schools, immigration justice, affordable housing and healthcare, as well as those protecting our voting and reproductive rights.

Like our peace pole and the wedgeblade at the center of our campus, Shadow Rock stands as a signpost pointing to the greater love, peace and justice implicit in the Golden Rule.

We are open to exploring additional ways we can support our community and the next steps we expect will open before us.

2. Spiritual Play

This past year we have established a Spiritual Play program to meet the needs of young families. It was first optioned as a six-month program, but the Board wanted to give it longer to develop. After one year, the enrollment had increased significantly and the response and appreciation from the community was apparent. We expect to continue this program and look forward to seeing our next steps emerge.

Also, a Sunday morning yoga experience is being offered once a month. It is led by a young mom in our congregation and has been popular.

WHO ARE WE NOW?

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

CONGREGATIONAL REFLECTIONS

Describe your congregation’s life of faith.

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

Our **covenant**, written by Shadow Rock’s founders, continues to be a central part of our identity, faith, and worship. It is often read aloud, with parts of it incorporated into our liturgy as well as in its entirety especially on membership Sundays and other occasions. But more than that, it undergirds our faith. It reads:

We covenant one with another to be that sensitive and responsive part of human society which perceives and responds to God’s newest thrust in the midst of history. The uniqueness and greatness of every life is radically affirmed. Our task together demands a comprehensive view of life, always pointed intentionally to the future. Our life together involves us individually and corporately in study and worship, always maintaining a proper balance between proclamation of the Word about life with the deeds which make life good. Those activities which eliminate age barriers, cut across religious dogma, reduce cultural parochialisms, and engage secular people with life’s ultimate possibilities will be worthy of our best efforts.

Our liturgy includes call and response messages that draw from secular as well as spiritual writings.

We use **inclusive language**, referring to God in the second or third person, or as Living Loving Spirit, or by other qualities or roles that make room for a broader vision of God than a male or female figurehead. We apply that inclusive language in our music, liturgy and messages.

The “**three campfires**” metaphor resonates deeply for us. The story goes like this. While wandering through the wilderness, you may come to a clearing called Shadow Rock. There, you will see three campfires where people are warming themselves. One is the campfire of theists. The second is the campfire of non-theists. The third is the campfire of humanists. Looking closely, you might see paths that lead from one campfire to the others since people may identify more closely with one group - or others at different times. In the center of the clearing, though, is a table where all are welcome to find support and community. The only rule is that you don’t get to pee on someone else’s campfire.

Two important symbols for Shadow Rock are found on the communion table - the Cross and the **Wedgeblade**. The Cross may signify something different to each of the “campfire” groups: atonement to one campfire, the cost of discipleship to another, and a sense of hope to the third. For all, the depth of God’s love. The Wedgeblade symbol is found throughout our decor and literature. That portion of the symbol to the left of the vertical line represents “God’s People,” those who are willing to live with things as they are, accepting circumstances of the status quo. These people are followers, uncomfortable with risk, yet loved by God. Those people on the right of the line represent visionaries and dreamers, the “People of God”. The very tip of the Wedgeblade represents the point of tension where leadership is the most demanding, where the known interfaces with the unknown. Those on the point live in “perpetual crucifixion.” These are the pioneers, the risk takers, the explorers ready to lead into the unknown. This prophetic minority must be willing to dare to walk in “No Person’s Land” for the good of all. God loves these people equally with all others. No one gets more “points.” than anyone else. To the right of the symbol is unexplored territory with its concepts, experiences and values. God’s movement is always toward the future. Shadow Rock Church reminds its friends and members that by planting one foot on the point and one foot in the future, the leaders of society, those who can affect positive change, will be shaping the future of our earth and its inhabitants. This church itself struggles to live in this most risky and tenuous of places, on the “cutting edge.”

Describe several strengths or positive qualities of your congregation.

We also enjoy a beautiful campus nestled at the edge of the mountain preserve. Soaring windows reveal panoramic views of the mountain and west and north Valley. While people often don’t know we’re up here, once they drive up 8th Avenue from Thunderbird Road (the main street that bisects Moon Valley) they’re stunned by this beautiful place. In addition to the spectacular sanctuary and education building, the campus also includes a beautiful festival garden, a labyrinth, a basketball court, and hiking trails that can be accessed directly from our parking lot.

Our solid loyal core of long-time members are committed to supporting our life together. Many volunteer on a weekly, and sometimes even daily basis to maintain the facilities and run the sound and light systems. Congregants often form small groups supporting those who are grieving, those who want to meet for lunch, to scrapbook, to practice yoga, and other activities.

Our campus facility provides a hub for the community. We provide space for local Scout, AA, small congregations of faith, political groups, and others.

We are Instigators committed to meeting the challenges and needs of our community at this moment in history. As outlined in other parts of this document, we created a highly respected pre-school, as well as innovative children’s education programs from Summer Marketplace to Earthlings exploration of world cultures to Our Whole Lives (OWL) focused on honoring our bodies and human sexuality. We’ve been an Open and Affirming Congregation since the 1990’s. We’ve humbly served as a Sanctuary church to help keep families safe and together when one or more members are working through the immigration process, installed solar collectors on our education building, created a Whole Life Center that provided enrichment programs in the community, and provided refugee resettlement for Afghan Diplomat families.

A home for Progressive Identity. Shadow Rock has gained recognition across the Valley as a place where everyone is welcome. Whether or not people join us on Sunday mornings, they know that Shadow Rock is a place that lives its values of inclusion, justice, and spirituality.

Describe some qualities of your congregation that need to be strengthened.

Music: While Shadow Rock has a long history of great music including both adult and youth choirs, those programs are not thriving as they have in prior years. Shadow Rockers would like to reinvigorate the music program, making space for new voices and collaborations.

Justice ministries: Provide more concrete ways for teams of folks to volunteer and/or speak up on issues important in our community and nation. That might include teams who serve meals or provide resources for people experiencing homelessness, teams who keep congregants abreast of Town Halls and other events where they can make their voices heard to elected and other leaders.

Create more opportunities for children and youth involvement. Integrating programs for families and youth is vital to who we are.

Describe what worship is like when your congregation gathers.

For example, where does worship take place, and what is it based around? What was a recent baptism like? What are some words used to describe good preaching?

Worship takes place in our beautiful sanctuary that features floor to ceiling windows which look out on the desert mountain preserve and the birds that soar above it.

Services are designed to be welcoming with an informal greeting and brief announcements that then lead into a call to worship led by a different congregant each week. Music features a vocalist singing contemporary music accompanied by guitar or piano as well as mainly contemporary music sung by the congregation. A monitor at the front of the sanctuary allows us to see our zoomers who are also invited to participate in the service. There is laughter and applause as well as prayer.

The congregation has consistently expressed that the Sunday worship service sets the intention for the entire week. The Sermon/Message is relevant to current events; seeking to examine the word about life with respect to what is happening in the world, and with the intention to seek out the deeds which make life good.

One unique aspect of our service is “Celebrations” when Shadow Rockers are invited to stand and share a birthday, anniversary, a prayer request, or a moment that demonstrated Grace in their lives the previous week. We are then invited to write a “thinking of you” card that the church delivers to them. Many report that it’s an important way of making them feel seen and like an important part of our community.

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

While there has been a gap in youth involvement in recent years due to the pandemic and national trends, Shadow Rock involves children and young people not only into our Spiritual Play (Sunday School) program, but also through our worship services and other activities. Children have initiated the ringing of a chime to introduce the message each Sunday, created Christmas trees using our Interfaith cards, and contributed other meaningful actions.

When it comes to decision-making, how many hours are spent in meetings per month? · Think of a time when action had to be taken quickly, for example when a crisis or disaster occurred. How was that accomplished?

The board meets once per month for two hours, and sub-committees may meet 1-2 times per month for about 90 minutes to accomplish their tasks. In case of an emergency, the senior minister would speak with the Board President or other available member of the board to address the issue. Depending on the circumstances a staff member might take even need to take action themselves as needed until they can inform the Senior Minister or Board.

- Can you provide the next minister with a copy of an organization structure, bylaws and/or annual report to further explain the patterns of the church's activity and governance? [Yes/No]

Yes

CONGREGATIONAL DEMOGRAPHICS

Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members:	312	estimate
Number of active non-members:		
Total of church participants (sum of the numbers above):	312	

Percentage of total participants who have been in the church:

		<i>Is this number an estimate? (check if yes)</i>
More than 10 years:	205	estimate
Less than 10, more than 5 years:	35	estimate
Less than 5 years:	30	estimate

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Number of total participants by age:

0-11	12-17	18-24	25-34	35-44	45-54	55-64	65-74	75+	<i>Are these numbers an estimate? (check if yes)</i>
20	4	5	21	9	15	42	89	83	estimate

Percentage of adults in various household types:

		<i>Is this number an estimate? (check if yes)</i>
Single adults under 35:	2	estimate
Joint household with minors:	17	estimate
Single adults age 35-65:	7	estimate
Joint household with no minors:	97	estimate
Single adults over 65:	50	estimate

Education level of adult participants by percentage:

		<i>Is this number an estimate? (check if yes)</i>
High school:	30	
College:	193	
Graduate School:	39	
Specialty Training:	1	
Other (please specify):		

Percentage of adults in various employment types:

		<i>Is this number an estimate? (check if yes)</i>
Adults who are employed:	76	
Adults who are retired:	158	
Adults who are not fully employed:	20	

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

Most of our congregation is retired. Working adults comprise just a third of our congregation, with occupations ranging from skilled professionals to self-employed.

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

Shadow Rock falls into the mono-cultural description. We engage with diverse groups as part of our outreach programs and groups that we have shared our campus with. We are actively involved in projects for immigrants, along with sponsoring refugees from Afghanistan. In the past we have provided sanctuary for individuals and developed lasting bonds with their families. Our values and attitude as a congregation are diverse, but the active members of our congregation do not reflect a diverse group.

Has your congregation recently had a conversation about welcoming diversity, or do you plan to hold one in the near future (perhaps using, for example, the Welcoming Diversity Inventory)? Please note the date. Comment after the exercise:

Our congregation has not had a formal conversation regarding diversity. Examining the need to do this and building an awareness of our need would be helpful, and consistent with our core value of inclusion. Our congregation would benefit from becoming diverse in our membership.

5. PARTICIPATION AND STAFFING

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

Ways of Gathering	Estimated number of people involved in attendance	Who plans each of the listed gatherings? (<i>list any and all worship planners, such as various lay leaders, pastors, musicians, other staff</i>)
Adult Groups or Classes	12 groups Attendance ranges from 10 to 40	Pastor 5 Lay led 7
Baptisms (<i>number last year</i>)	1	Pastor
Children’s Groups or Classes	3 - 18	Spiritual Play Team/Staff

Christmas Eve and Easter Worship	200 146	Pastor
Church-wide Meals	70-100	Lay led
Choirs and Music Groups	0	
Church-based Bible Study	10	Pastor
Communion (<i>served how often?</i>)	80 monthly	Pastor and Parishioners
Community Meals	0	
Confirmation (<i>number confirmed last year</i>)		
Drama or Dance Program		
Funerals (<i>number last year</i>)	9	Senior Pastor

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Intergenerational Groups		
Outdoor Worship	Easter	Pastor
Prayer or Meditation Groups		
Public Advocacy Work	600 Immigration Justice/ Legislative districts/ Desert Progressives/ Town Halls	Pastor and lay led
Retreats	30 adults 7 children	Pastor and lay led
Theology or Bible Programs in the Community	15	Pastor

Weddings (<i>number last year</i>)	7	Pastor
Worship (time slot: 10:15)	80	Pastor
Worship (time slot: _____)		
Young Adult Groups or Classes		
Youth Groups or Classes		
Other: Boy Scouts Nar Anon Al Anon - 3 groups AA WISE Team	15 20 50, 40,10 15 6-8	Lay led

Additional comments:

Shadow Rock Preschool opened in 1977 and continues to operate on our campus. It has a separate administration and is its own financial entity, however it operates under the umbrella of Shadow Rock UCC. It currently has 25 staff members, and 110 students enrolled.

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

Name	Three- or Four Way Covenant? (3 or 4 or No)	Ministry Setting	Type of Ministry Role	Retired? (Y or N)
Rev. Dr. Patricia Standtal Clarke	4 way covenant	Shadow Rock & Immigrants	Minister of Wholeness	no

If one or more previous pastors or retired ministers currently hold membership in the church, describe their role(s) in the life of the congregation:

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Staff Position	Head of Staff?	Compensation (full time, parttime, volunteer)	Supervised by	Length of Tenure for current person in this position
Director of Campus Affairs	Lois Beberniss	full	Senior Pastor	25 years
Finance Officer and Technology	Heidi Zinn	full	Senior Pastor	20 years
Music Leader	changing	part	Senior Pastor	
Custodian		part	Director of Campus Affairs	5 years

REFLECTION

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

Demographic information shows that most of our congregational activities and support are from a 65 plus population. In addition to our beautiful sanctuary, our campus has numerous groups using our large multipurpose facility which includes our church offices, fellowship hall with an adjacent kitchen, multiple preschool classrooms, and small auxiliary chapel. Our church members and groups outside our congregation rely on and appreciate meeting at our church. Some groups, such as our AA group, have been meeting at Shadow Rock for decades.

Analysis does reflect a decline in attendance for our Sunday worship service. Sunday service is the main opportunity for visitors and potential new members to connect with us. We are currently transitioning our music/chorus program with new leadership. With the need to attract new families and a more diverse population, this may be an area of focus for an incoming minister.

6. CHURCH FINANCES - Gene is talking with Chelsea or Heidi about this section.

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

Source	Amount
Annual Offerings and Pledged Giving	\$364,240.00
Endowment Proceeds <i>(as permitted within spending policy, such as a cap of typically 4.5%-5% on total return) One time gift, not an endowment.</i>	\$237,000.00
Endowment Draw <i>(beyond what is permitted by spending policy, "drawing down the principal")</i>	\$0
Fundraising Events	\$0
Gifts Designated for a Specific Purpose	\$7,200.00
Grants	\$0
Rentals of Church Building	\$85,000.00
Rentals of Church Parsonage	\$0
Support from Related Organizations <i>(e.g. Women's Group)</i>	\$0

Current annual expenses (dollars budgeted for most recent fiscal year): \$ 539,647.00

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

Considering total budgeted expenses for the year, compare total ministerial support. What is the percentage? 22.5%

Has the church ever failed to pay its financial obligations to a minister of the church? NO

Is your church 5-for-5, i.e. does it include each of the following contributions during the church year?
(indicate those included during the most recent fiscal year)

- Our Church’s Wider Mission (OCWM – Basic Support)
- One Great Hour of Sharing
- Strengthen the Church
- Neighbors in Need
- Christmas Fund

Yes, the congregation participates in all four special offerings and contributes to the OCWM Basic Support.

In what way is OCWM (Basic Support) gathered? If calculated as a percentage of operating budget, what is that percentage? *(recommended 10%) CALCULATED BY ACTUAL DOLLARS BASED ON BUDGET OPPORTUNITY*

What is the church’s current indebtedness? \$0.00

Total amount of loan debt: \$ 0.00

Reason for debt: \$ 0.00

Are capital and other payments current? NA

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

If the church has had capital campaigns in the last ten years, describe: NONE

Year(s)	Purpose	Goal	Result	Impact
		\$	\$	
		\$	\$	

If a capital campaign is underway or anticipated, describe: NA

Year(s)	Purpose	Goal	Result	Impact
		\$	\$	
		\$	\$	

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

Does your church have an endowment? NO

What is the market value of the assets? NA

Are funds drawn as needed, regularly, or under certain circumstances? NA

What is the percentage rate of draw (last year, compared to 5 years ago)? NA

Describe draw on endowment, if any, to meet operating budget expenses for the most recent year and the past five years: NA

At the current rate of draw, how long might the endowment last? NA

Please comment on the above calculations or estimates:

Other Assets

Reserves (savings): \$ 300,000.00

Investments (other than endowment): \$150,000.00

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Does your church have a parsonage? NO

Fair market rental value of the parsonage:

How is the parsonage used?

Street / City / State / Zip:

Finished square footage:

Number of Bedrooms, Number of Bathrooms:

Assessed real estate value:

Available for minister residence: Y/N

Expected minister residence: Y/N

Condition of structure, systems and appliances

Entity in the church responsible for review and needed repairs

Describe all buildings owned by the church:

SMITH HALL/EDUCATION BUILDING AND THE SANCTUARY

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

N/A

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

THE CHANCEL, THE STAGE IN SMITH HALL AND THE BOY'S RESTROOM IN THE EDUCATION BUILDING ARE NOT WHEELCHAIR ACCESSIBLE.

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

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

We have had to tighten our expense belt due to our financial results the past 5-6 years. We've had to significantly reduce our music program, including during services; reduce full-time staffing; and focus in depth on discretionary spending. However, we've found ways to make all this work and the impact, although noticeable, has not been deep. Budgeting is done on an annual basis, with financial reports against the budget reviewed by the Financial Oversight Committee and the Board each month. As far as a new ministry, we've (re)launched a Spiritual Play initiative to help increase the participation and involvement of our younger members each Sunday.

7. HISTORICAL INFORMATION

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

Rev Bill Smith and the Founding of Shadow Rock UCC

Shadow Rock Congregational United Church of Christ was incorporated October 21, 1973, but was a theologically unique and thriving faith community several years before its date of incorporation. The congregation of Shadow Rock began as a new United Methodist church start-up called Crossroads UMC. Embedded in its theological foundation and identity was the church revitalization initiative called the Ecumenical Institute and the theology of Joseph Matthews. Founding pastor Rev. Bill Smith was influenced by Joseph Matthews, the Ecumenical Institute, and the theological movement of traditional Christian theism to the non-theism of Bultmann, Tillich, Bonhoeffer, and H. Richard Niebuhr. In the UMC this movement brought energy to some congregations and pastors and alienated others. Rev. Bill Smith was excited about the new language and relevancy of Joseph Matthews'; theology and made sure it was central to the founding of Crossroads. This revitalization effort was met with resistance from the leadership of the district and when they attempted to appoint Rev. Smith to another congregation, most of the Crossroads congregation left the UMC. They continued to meet as a fellowship unaffiliated with any denomination until finally they were embraced as a UCC congregation. Given their conflict with the UMC hierarchy they embraced congregationalism in a reactionary way. This wide streak of independence also had a strong thread of rebellion against the usual boundaries of social convention and religious dogma. Through the 70's and 80's the congregation took extra pride in their openness to people of all denominations and faiths. Many people share the story of their coming to belong to Shadow Rock as an exchange with

Rev. Smith which began with a person excluding themselves because of their religious (or non-religious) background. His response would be a simple affirmation that all that mattered was that they were a human being and therefore welcomed. In this way the core value of inclusion became a key ingredient in the DNA of Shadow Rock.

The early 1980's saw significant growth at Shadow Rock, in part because of its dynamic programs. It offered a highly rated pre-school led by co-founders Eileen Hoard and Marilyn Rampley (who had directed the pre-school at Crossroads UMC) that saw parents camp out overnight to ensure they could register their kids each year. In addition, the church offered a full Sunday School, and an adult spiritual education program called the Epicenter led by Rev. Robin Kreider, and numerous family activities.

David Wo and the Shadow Rock Center for the Performing Arts

Chief among those family activities was the Shadow Rock Center for the Performing Arts, led by music and youth director David Wo. Bill Smith personally recruited David out of college after he'd been a dynamic teen and leader in Crossroads' youth music program. David proceeded to write much of Shadow Rock's music to fit Rev. Smith's weekly message, and led the music, performance and youth program. This was a way to invite people to follow the church theology, calling each of us to be all we could be as individuals as well as a church. His Shadow Rock youth performance program called Tomorrow's Children was a dynamic, important part of worship services. David also co-wrote and directed musicals with friends from the local theater community for kids' summer production workshops performed at the end of two weeks of rehearsals. The Center for Performing Arts also offered a full season of musicals, comedies and dramas performed on the stage in what is now called Smith Hall but was at that time the place we worshipped. Bill Smith delivered his sermons from the set of whatever show was running, often weaving messages from the show into his talk. The program was an integral part of the church culture that allowed kids, adults, and actors from across the Valley to become leaders, build connections and explore new gifts. This could be singing, acting, dancing, building sets or costumes, or serving meals for the dinner theater. Ultimately, the program outgrew the church, and Shadow Rock experienced a painful split. In 1986, many families who had seen their families' lives transformed by the magic of music, theater, and community recruited David to help them start a community theater called Theater Works that still thrives today. Shadow Rock went on to build what is now our beautiful sanctuary in 1987, and Rev. Bill Smith retired in 1993.

A Stepping Stone Foundation

Before his retirement, Rev Smith founded an organization to provide preschool education for at-risk children and their families called A Stepping Stone Foundation. To this day, it continues to help create a foundation for success for both preschoolers as well as their parents by providing high school equivalency and parenting classes and coaching. Though it was established as a separate organization from the church, many Shadow Rockers found deep meaning through volunteering in the program. Over the years thousands of young people have indeed succeeded with the help of A Stepping Stone Foundation's programs and gone on to earn college scholarships - and in some cases, even return to the preschool to teach the next generation.

Reverend David Ragan

The next significant long-term pastorate was with Rev. David Ragan. Rev. Ragan also grew up in the Crossroads/Shadow Rock congregation and became Shadow Rock's Sr. Minister in 1995. Rev. Ragan was a product of the inclusive and progressive ways of Shadow Rock, but he brought his own distinctive leadership agenda. Rev. Ragan provided leadership at Shadow Rock during a significant time of growth for the congregation. Some of his most significant contributions were in the ministries of social justice. He was a strong proponent for Shadow Rock voting as a congregation to be an open and affirming (ONA) congregation of LGBTQ persons.

Another of Rev Ragan's significant contribution was around church identity. It would not be a stretch to say that Rev. Bill Smith and the first generation of Shadow Rock members had a relationship of convenience with the United Church of Christ that allowed them to be who they are without interference. With Rev. Ragan the next generation of Shadow Rockers embraced being Shadow Rock United Church of Christ and the calling to be a community voice for social justice. In 2004 attendance began to decline, money reserves were used up, and conflict in the church began to increase. Rev. Ragan left Shadow Rock in 2006.

Reverend Ken Heintzelman

In 2008 Ken Heintzelman came to Shadow Rock as the Senior Minister. With eyes wide open, he came to a congregation with great theological diversity, a disdain for traditional Christianity, and a deficit budget over \$100,000 a year with no reserves. He also found a congregation disconnected from their theological roots and identity, full of anxiety about their future, and looking for a Senior Minister to save them while at the same time wanting to change their culture of dependency on a Senior Minister. Despite these challenges he saw their hope, passion for their church, their love for each other, and their maturity as they took responsibility for their well-being and their destiny. In the search process he was convinced that these were people he could care for and work with. Together they made progress by clarifying their core values of inclusion, justice and spirituality.

We celebrate our diversity and have developed metaphors, stories, language and rituals for celebrating our diversity. We recognize that sometimes inclusion and justice go together, and sometimes they are in tension with each other. When this tension happens, we can frame it as a creative tension within our community where the spirit of life and love comes into being. Financially, we have reduced the deficit significantly and, in some years, eliminated the debt. A great deal of reducing the deficit meant reducing staff which meant very difficult decisions and grieving the loss of staff. We have reclaimed our theological roots and identity by revising and re-instituting a weekend intensive workshop called **Profound Journey Dialog**.

Anxiety within our congregation has decreased to some degree, where it is managed and regulated with great intention by shared leadership of the staff and governing board. We have made progress, yet we still have a great deal of work to do. The most profound work will be done in changing the culture of the congregation and promoting transformations in the consciousness of the people so paradigm shifts of what it means to be the Church can take place.

The Whole Life Center

Rev Ken Heintzelman and a handful of congregants brought back the idea of a center for spiritual growth. It was loosely based on the original Epicenter model developed by founder Rev Robin Kreider when Shadow Rock first came into being. However, in 2011 it was named The Whole Life Center. The purpose was to nurture wholeness in people, wherever they were in life, by offering opportunities for community, healing and inspiration. Congregant Judy Schwiebert volunteered as its director through 2016, visiting similar Valley organizations like the Franciscan Renewal Center (CASA) to help recreate a model for Shadow Rock. With the help of church staff and a volunteer board, they provided spring and fall offerings that included yoga, tai chi, nutrition, personal writing, and storytelling. Also included were spiritual book study groups based on works like Let Your Life Speak by Parker Palmer. Additional offerings included a Creative Spirit retreat for exploring our creativity, annual Solstice Concerts which were hugely popular, as well as concerts by local performers. In addition, We Are One Potluck Dinners and Concerts included musicians and other artists from the many different spiritual groups that called the Shadow Rock Campus home. This included an independent Catholic church, Jewish Temple, preschool, Korean Church, Fusion Foundation and others. Ultimately, while there was a great deal of interest from people wanting to present at the WLC, we struggled to fill some of the classes. When Judy stepped away after volunteering as director for five years to pursue other interests, there was no one to step up to provide leadership, so the center once again became dormant.

Our most important event in the last 10 years was rapidly evolving, even revolutionizing, to meet the challenge of the COVID pandemic. This sped up our addition of virtual services, but also impacted our income revenue stream, requiring changes to the workforce and services offered.

Center for Progressive Values

As a longtime Open & Affirming Congregation, as well as a place that has worked for Immigration Justice, Shadow Rock increasingly sees itself as a progressive center in our community. This is where we seek to live out our covenant that says we will, "...maintain a proper balance between proclamation of the Word about life with the deeds which make life good. Those activities which eliminate age barriers, cut across religious dogma, reduce cultural parochialisms, and engage secular people with life's ultimate possibilities will be worthy of our best efforts."

We believe that inclusion, justice and spirituality deepen our relationship with each other as well as with the Divine Mystery. Based on this, we see ourselves taking on a greater role as a center for progressive values in the North Valley community. We are proud to prioritize space for non-partisan as well as partisan groups that share our values to meet. We look forward to continuing to provide a place for Town Halls and other meetings where citizens' can make their voices heard. Frequent areas of focus include support for public schools, immigration justice, affordable housing and healthcare, as well as protecting our voting and reproductive rights.

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

As part of our overall legal structure, Shadow Rock operates a pre-school (Shadow Rock Preschool - SRPS). SRPS is also a key component of our revenue base. Driven by the COVID pandemic, SRUCC had to react quickly to ensure safety of our children and staff during this unprecedented time by implementing new protocols and security measures on our campus. As with many organizations, Shadow Rock saw in-person attendance dwindle even as we came out of the pandemic, the

experience brought hidden blessings as well. People are now able to attend services from home whether in Phoenix, or from across the nation or world. We've also seen recent growth in young families bringing their children back to church. Our recent Spiritual Play program developed by longtime member Dr. Cindy Hoard, a child psychologist, has received rave reviews from families and newly empowered young moms/teachers.

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

LOCAL CHURCH PROFILE – 2017 PAGE 16

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

Our congregation is largely made up of adults that bring a mature approach to conflict. Open and direct communications between members and staff and campus partners is where this all begins. One saying from Pastor Heintzleman is 'Some will be glad, some will be sad', recognizing that conflict is inevitable, but open dialogue, encouraged by staff and lay leadership, with a focus on discernment and resolution, will get us through the challenge.

One of our primary areas of community involvement in recent years is Immigration Justice. This is clearly an area full of differing views, which can quickly become political. Pastor Heintzleman recognized that the topic was becoming divisive and made the decision to bring the initiative front and center to the congregation so that it could be affirmed or terminated, realizing either choice would create a major issue for some of the congregation. But this approach took the topic out of the background and allowed for broader awareness and endorsement. As a result, the congregation resolved that our role in sanctuary would be to continue to provide support to families at risk of being separated due to deportation, but no longer provide sanctuary, which is where we stand today.

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

Staff member's name	Years of service	UCC Standing (Y/N)
Rev. Dr. William O. Smith - Senior Minister	21	Yes
Rev. Hal McSwain - Senior Minister	.5	See below
Rev. David Ragan - Senior Minister	11	Yes
Rev Lori Sauder - Associate Minister	4	Yes

Rev Gene Lefebvre - Youth and Special Ministries	9	Yes
Rev Ken Heintzelman - Senior Minister	17	Yes

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

The focus and priorities of our three Senior Pastors helped define our three values of Inclusion, Justice and Spirituality. Each of our senior leaders helped the congregation better understand the 'what' and 'how' of embracing these principles and taking them to the community around us.

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

Y

Has your church been involved in a Situational Support Consultation?

Y

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

Fitness review began after he left, he lost his privilege of call.

COMMUNITY VISION

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

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

SRUCC is proud to own a beautiful campus in the foothills of North Mountain and Shaw Butte. We have shared our property with a number of partnering denominations from other faiths, including Catholics and Jewish congregations, several of which were not welcomed with their home faith organizations. We also provide space and supportive services to community organizations and individuals, focused on homelessness, refugee resettlement, sanctuary, and music and arts, and political groups. Many members of our congregation also participate and, in some cases, lead in these organizations.

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

SRUCC fully participates in the various organizational levels of the wider UCC. We have had members on conference teams and executive boards and attended and hosted national and regional meetings.

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

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

Accessible to All (A2A) - we have performed a facility audit to identify and begin to resolve accessibility issues in our facilities. Our goal is to become fully accessible but need to pace this direction due to financial realities.

Economic Justice - SRUCC became a UCC Economic Justice Covenant Church in June 2014

Border and Immigrant Justice - Immigration Justice and Sanctuary Support has been a hallmark for SRUCC for the past 10+ years. We have hosted a number of immigrants and their families on our campus, often for months at a time.

Open and Affirming (ONA) - SRUCC voted to become an ONA congregation in June of 1999, which remains a foundational component of our congregation

WISE Congregation for Mental Health - WISE is an acronym for Welcoming, Inclusive, Supportive and Engaging for individuals and their families who experience mental health challenges. Our WISE team has expanded our work to include conversation and collaboration on addiction brain disorders and trauma. Formed at SRUCC in 2021 we became an officially designated UCC WISE congregation in 2023. We partner with our local NAMI affiliation and participate in their annual walk and fundraising.

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

Inherent in the above programs and initiatives is a reflection of SRUCC's values. We embrace the ONA program in everything we do - everyone is welcome! Immigrant Justice has been a significant part of our efforts for over 10 years, which includes Economic Justice principles. We also have a strong focus on increased community use of our campus, which we have recognized will require a significant investment in improved accessibility in many of our buildings. Outreach is always a priority for our congregation, and we look deeply into any new initiative that will expand on our values of inclusion, justice, and spirituality.

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

As previously described, SRUCC has opened its doors for numerous other faith denominations, including Catholic and Jewish congregations, to meet at our campus. We have invited these groups to participate in our programs and services, and even to take the lead on sermons at various times. We have been members in the past of the Arizona Interfaith Council, whose founding leader was a member of our congregation. Understanding and sharing across faiths is integral to our three values of Inclusion, Justice, and Spirituality.

Our church's WISE team engages with the UCC Mental Health Network the UCC Disabilities Ministry, the National Alliance on Mental Illness (NAMI) and its local affiliates. We check in with the UCCMHN and facilitate edification of all WISE Congregations. We recruit individuals interested in becoming NAMI facilitators.

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

Our 'Ambition' statement (equivalent to a Mission Statement) is:

We are the sensitive and responsive ones called to create a world where every person is radically affirmed and barriers between people become bridges of inclusion, justice, and Spirituality.

Any member of our congregation would recognize this statement, both in terms of words and deeds. It contains our three values (inclusion, justice, and spirituality) which guide all of our efforts within the congregation and our community. We pride ourselves in 'walking the talk' on these values and always moving to achieve these words of ambition.

Another unique priority for SRUCC is our Wedgeblade Ministry efforts. A cutting edge Wedgeblade ministry is a ministry distinct from more traditional ministries. Shadow Rock has built into its covenantal DNA (but not its organizational DNA) a sixth ministry to add to the traditional five. When we say, *"We covenant one with another to be that sensitive and responsive part of human society*

which perceives and responds to God's newest thrust in the midst of history", we are committing ourselves to doing "cutting edge" ministry.

Being and doing "cutting edge" stuff is our brand which distinguishes us from most other congregations. Organizing ourselves around the unique challenges of Wedgeblade ministries and maintaining the traditional five demands from us a depth of community interaction that enriches everyone who decides to be a part of Shadow Rock. Yes, people are hungry for belonging and community, but when it is coupled with vision and purpose, such community gives profound meaning to people's lives. The graphic below represents how our Wedgeblade approach informs our work.



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

There is always a challenging line for our pastor to walk between demonstrating and living our values and theology vs. managing a staff and large physical facility with all the related financial implications. We acknowledge that it is not always feasible to meet, let alone exceed, all expectations, especially as a pastor's time, focus and resources are continually stretched. We are currently addressing a number of organizational changes which could create separate roles with personnel who can focus on campus, financial, and other secular challenges, thereby allowing the minister to focus more on the spiritual aspect of living our faith.

MISSION InSite

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

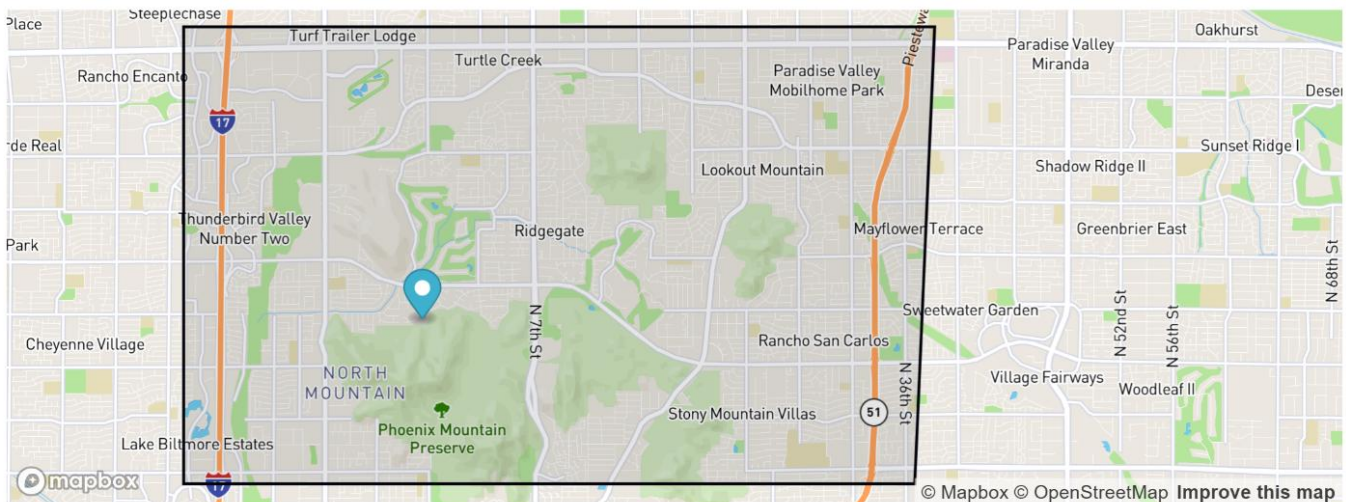
Key Observations

- Values of inclusion, justice, spirituality are resonating more in these turbulent times. Demographic trends as shown below reinforce that our community is open and willing to work with us on these important issues.
- With an increase in Empty Nesters, we recognize their shifting focus from families and career success to contributing within our value structure.
- Our 3 campfires appeal to growing and diverse groups.
- Alternatives to traditional theism has appeal to younger generational groups.

MissionInsite Demographic Analysis

Broader Shadow Rock UCC Neighborhood (**BSRN**) (see map below).

Rough borders: SR-51 to the east, I-17 to the west, Bell Rd to the north, Dunlap (Sunnyslope) to the south

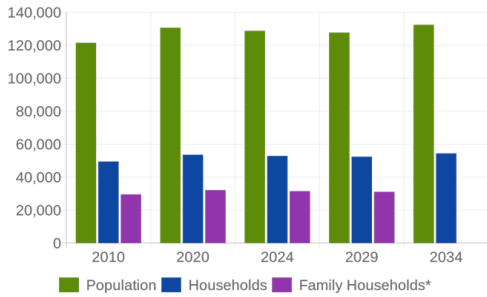


Key Community Demographics

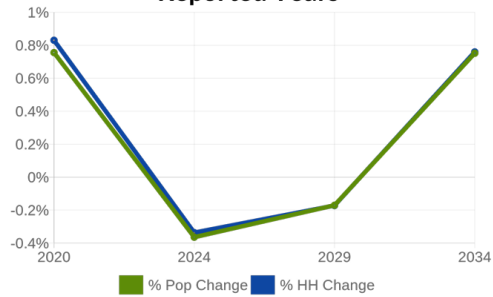
Population/Households & Family Trends

	2010	2020	2024	2029	2034
Population	121,475	130,656	128,752	127,654	132,451
Change Count		9,181	-1,904	-1,098	4,797
Percent Change		7.56%	-1.46%	-0.85%	3.76%
Households	49,477	53,585	52,864	52,409	54,400
Change Count		4,108	-721	-455	1,991
Percent Change		8.30%	-1.35%	-0.86%	3.80%
Population / Households	2.45	2.43	2.43	2.43	2.43
Change Count		-0.1	0.00	0.00	0.00
Percent Change		-0.69%	-0.11%	0.01%	-0.04%
Family Households*	29,533	32,144	31,457	31,086	0
Change Count		2,611	-687	-371	
Percent Change		8.84%	-2.14%	-1.18%	

Population, Household & Family Trends



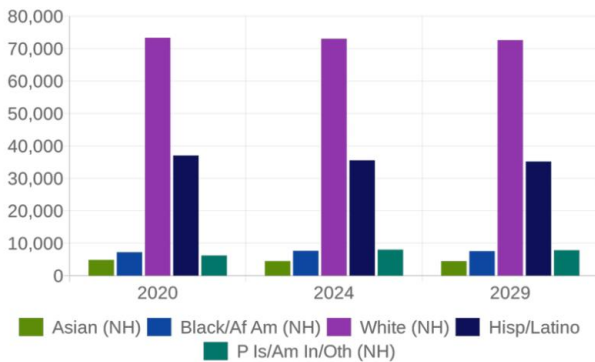
Average Annual Percentage Change Between Reported Years



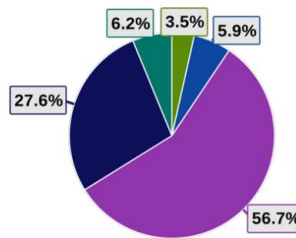
* Family Household data is not projected out 10 years

Observation: The broad Shadow Rock UCC neighborhood (BSRN) is expected to grow by 2.9% over the next 10 years. Population has declined slightly since 2020.

Racial-Ethnic Population Trends



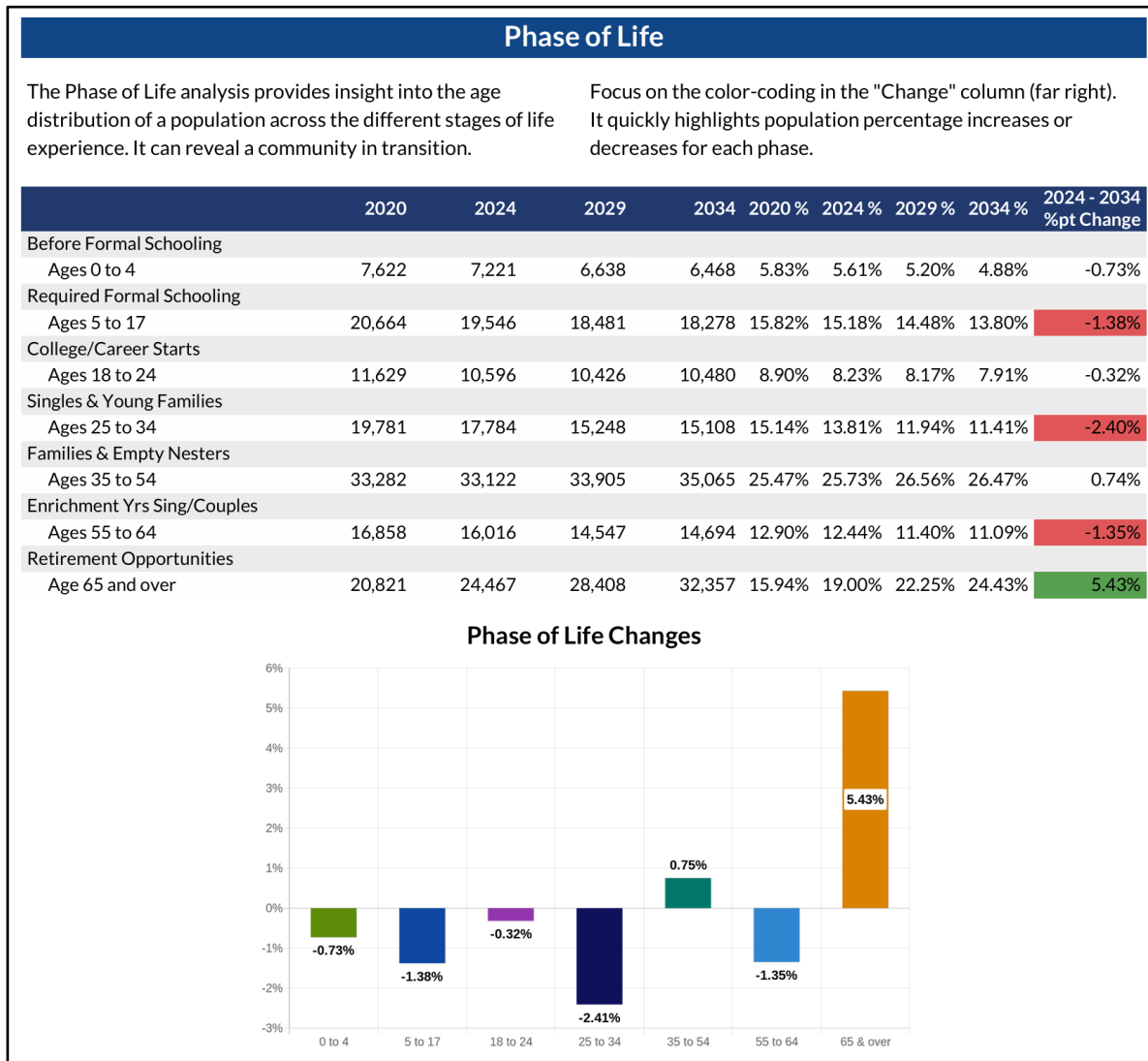
Current Year Racial/Ethnicity as Percentage of Pop



Race and Ethnicity

	2020	2024	2029	2020 %	2024 %	2029 %	2020 - 2029 %pt Change
Asian (NH)	4,851	4,484	4,449	3.77%	3.48%	3.49%	-0.28%
Black/Af Am (NH)	7,235	7,657	7,559	5.62%	5.95%	5.92%	0.30%
White (NH)	73,326	73,033	72,617	56.99%	56.72%	56.89%	-0.10%
Hisp/Latino	37,055	35,569	35,193	28.80%	27.63%	27.57%	-1.23%
P Is/Am In/Oth (NH)	6,194	8,009	7,835	4.81%	6.22%	6.14%	1.33%
Total	128,661	128,752	127,653				

Observation: Ethnicity groups show White/Caucasian as a majority (56.7%), with the mix of the groups expected to stay consistent over the next 5 years. The Hispanic/Latino group is second largest at almost 28%.

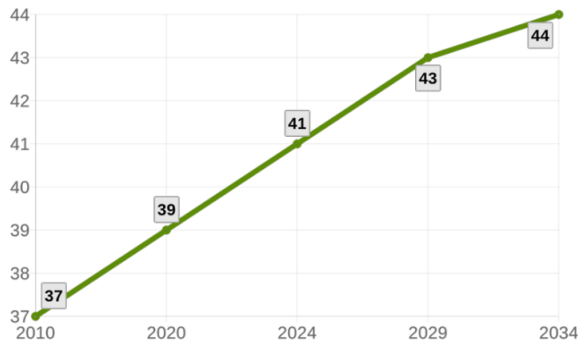


Observation: Population pools below age 64, especially young families between 25 and 34, are expected to decline over the next 10 years, while the pool of age 65 and over should increase by over 5%.

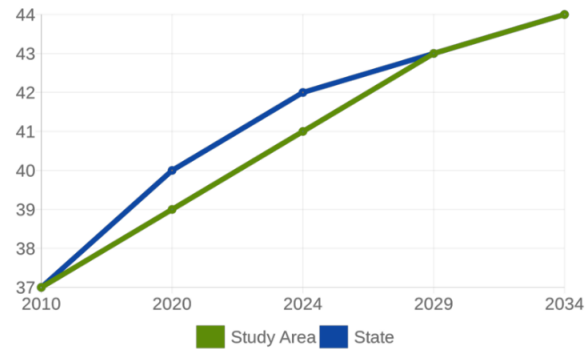
Average Age Trends

	2010	2020	2024	2029	2034
Average Age: Study Area	36.67	38.87	40.97	42.64	44.7
Percent Change		6.00%	5.39%	4.07%	3.37%
Average Age: State	36.79	39.65	41.74	43.29	44.45
Percent Change		7.77%	5.26%	3.72%	2.68%
Comparative Change	99	98	98	98	99
Median Age: Study Area	36	37	38	41	42

Study Area Average Age Trend

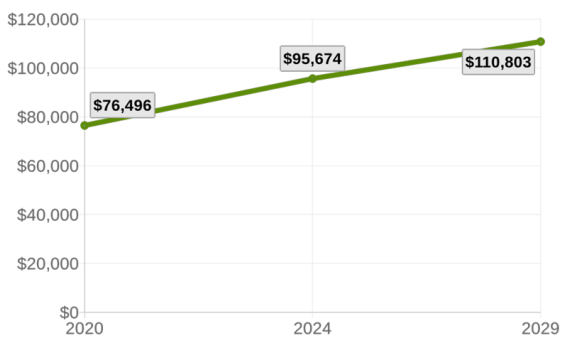


Ave. Age Comparison: Study Area to State

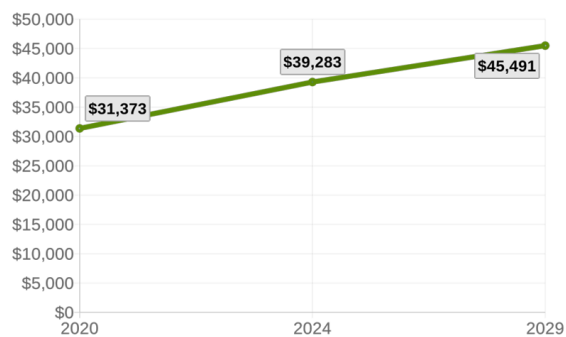


Observation: Our community is expected to increase in average age by 4 years in the next 10 years.

Average Household Income Trend



Per Capita Income Trend



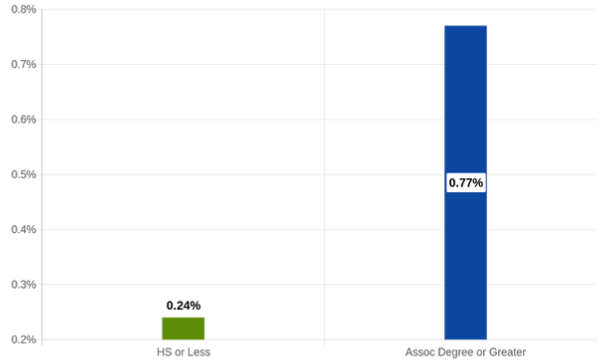
Household Income Trends

	2020	2024	2029	2020 %	2024 %	2029 %	2024 - 2029 %pt Change
Less than \$10,000	3,358	2,520	1,910	6.23%	4.77%	3.64%	-1.13%
\$10,000 to \$14,999	2,423	1,462	1,580	4.50%	2.77%	3.01%	0.24%
\$15,000 to \$24,999	5,097	3,862	2,871	9.46%	7.31%	5.48%	-1.83%
\$25,000 to \$34,999	4,915	4,277	3,641	9.12%	8.09%	6.95%	-1.14%
\$35,000 to \$49,999	7,898	5,812	5,201	14.66%	10.99%	9.92%	-1.07%
\$50,000 to \$74,999	10,253	9,752	8,936	19.03%	18.45%	17.05%	-1.40%
\$75,000 to \$99,999	7,066	7,100	6,695	13.12%	13.43%	12.77%	-0.66%
\$100,000 to \$149,999	7,313	9,016	9,668	13.58%	17.06%	18.45%	1.39%
\$150,000 to \$199,999	2,579	4,875	5,611	4.79%	9.22%	10.71%	1.49%
\$200,000 or more	2,968	4,188	6,296	5.51%	7.92%	12.01%	4.09%
Total	53,870	52,864	52,409				

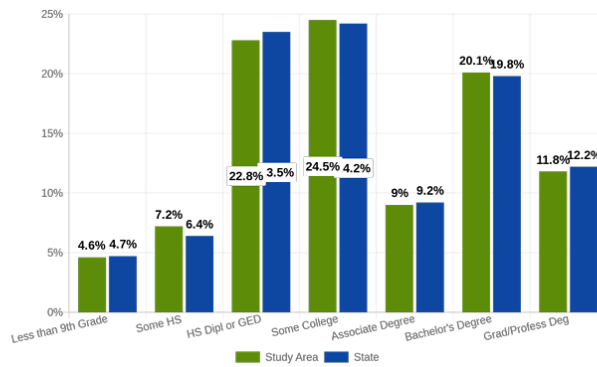
Observation: Income groups starting at \$100,000, particularly \$200,000 and above, are expected to increase over the next 5 years. Inflation plays a key role in this analysis. Lower income groups in the WSRN are expected to decline in the range of 1 to 1.5%.

Educational Level Attainment Change

The educational attainment level of adults has been rising over the past few years. It is projected to rise over the next five years by 0.77%.



Educational Level Compared to the State



Population by Educational Attainment: 25+

	2020	2024	2029	2024 (State)	2024 Comp Index
Less than 9th Grade	4.83%	4.55%	4.65%	4.73%	96
Some HS	7.28%	7.18%	7.72%	6.39%	112
HS Dipl or GED	22.50%	22.82%	22.42%	23.50%	97
Some College	26.19%	24.51%	23.50%	24.23%	101
Associate Degree	8.37%	9.01%	9.05%	9.17%	98
Bachelor's Degree	19.53%	20.13%	20.45%	19.75%	101
Grad/Profess Deg	11.31%	11.80%	12.21%	12.22%	96

The overall educational attainment of the adults in this community is lower than the state.

Observation: Educational attainment for the area is relatively consistent with the AZ state averages. The pool of ‘Some HS’ is higher than the state average.

MISSIONINSITE Insite 10: Mosaic Segments

Mosaic is a geo-demographic segmentation system designed for marketers. Rather than analyzing individual demographic variables, it clusters households based on multiple shared characteristics, such as income, education levels, family composition, and occupation.

Developed by Mosaic® USA, this database provides a multi-dimensional view of a community, often seen as helpful.

The report below shows the study area's top 15 Mosaic Segments (or fewer, if applicable).

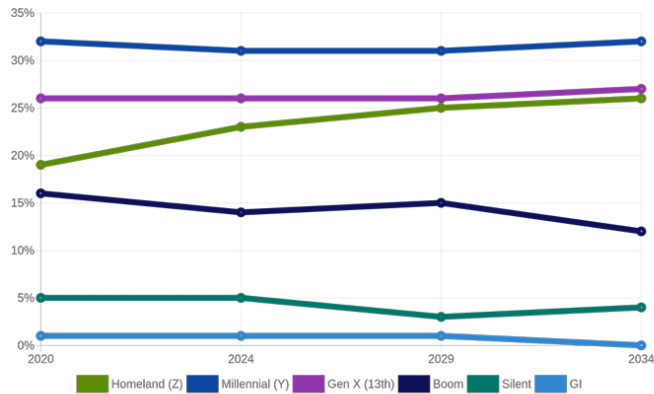
	Study Area	Study Area %	State %	Comp Index	Relative to the State Average
O54 Singles and Starters - Influenced by Influencers	5,754	11.02%	5.70%	193	Well above the state average
C13 Booming with Confidence - Philanthropic Sophisticates	4,663	8.93%	4.74%	188	Well above the state average
Q65 Golden Year Guardians - Mature and Wise	2,351	4.50%	3.24%	138	Well above the state average
J34 Autumn Years - Suburban Sophisticates	2,215	4.24%	2.41%	175	Well above the state average
K40 Significant Singles - Bohemian Groove	2,001	3.83%	1.90%	201	Well above the state average
H26 Bourgeois Melting Pot - Progressive Assortment	1,895	3.63%	1.80%	201	Well above the state average
L42 Blue Sky Boomers - Rooted Flower Power	1,626	3.11%	1.92%	161	Well above the state average
Q62 Golden Year Guardians - Enjoying Retirement	1,607	3.08%	2.52%	122	Somewhat above the state average
O55 Singles and Starters - Family Troopers	1,594	3.05%	2.36%	129	Well above the state average
O51 Singles and Starters - Digitally Savvy	1,575	3.02%	2.70%	111	Somewhat above the state average
D16 Suburban Style - Settled in Suburbia	1,537	2.94%	1.38%	213	Well above the state average
O50 Singles and Starters - Full Steam Ahead	1,497	2.87%	1.51%	190	Well above the state average
G24 Young City Solos - Ambitious Singles	1,440	2.76%	1.52%	180	Well above the state average
C11 Booming with Confidence - Sophisticated City Dwellers	1,408	2.70%	1.98%	136	Well above the state average
E19 Thriving Boomers - Consummate Consumers	1,332	2.55%	1.53%	166	Well above the state average

Observation: This population breakdown shows that the WSRN area is particularly higher in Singles, Boomers, and Golden Year pools vs state averages. In general, WSRN is an older population vs the state.

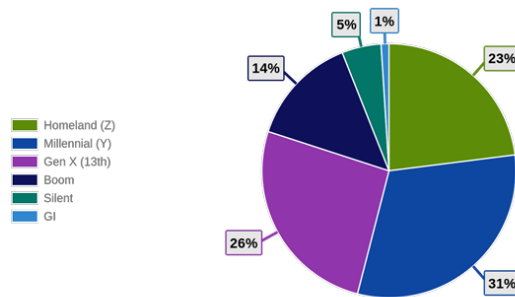
Generation Segments

Name	S & H Type	Initial Birth	Final Birth	2020	2020 %	2024	2024 %	2029	2029 %	2034	2034 %
Homeland (Z)	Artist	2005	2025	25,169	19.26%	29,812	23.15%	30,235	24.71%	30,867	25.63%
Millennial (Y)	Hero	1982	2004	41,974	32.13%	39,824	30.93%	38,345	31.34%	39,094	32.46%
Gen X (13th)	Nomad	1961	1981	34,606	26.49%	33,004	25.63%	31,338	25.61%	31,927	26.51%
Boom	Prophet	1946	1960	20,749	15.88%	18,644	14.48%	17,816	14.56%	14,070	11.68%
Silent	Artist	1925	1945	6,952	5.32%	6,338	4.92%	3,773	3.08%	4,275	3.55%
GI	Hero	1901	1924	1,206	0.92%	1,128	0.88%	837	0.68%	204	0.17%
Total				130,656		128,750		122,344		120,437	

Strauss and Howe Generations: Projected Percentages



Generations Current Year Percentage



Observation: The BSRN generation breakdown is over 55% Gen X and Y, and almost another 25% Gen Z

MISSIONINSITE Insite 12: Religious Program or Ministry Preferences

This report is based on the American Beliefs Study. For further insights, explore the ReligiousInsite, ReligiousInsite Priorities, MinistryInsite, or MinistryInsite Priorities reports.

	Study Area		US Average		Comparative Index	
	Modestly Important	Very Important	Modestly Important	Very Important	Modestly Important	Very Important
Personal Growth	35.80%	10.00%	34.95%	8.40%	102	119
Addiction support groups	28.24%	8.90%	27.88%	7.39%	101	120
Health/weight loss programs	28.25%	5.64%	27.39%	4.69%	103	120
Membership and leadership training	36.42%	8.57%	34.26%	6.87%	106	124
Opportunities to develop personal relationships	47.79%	19.61%	48.76%	17.06%	98	114
Practical training seminars (money management, computer skills, etc.)	38.31%	7.29%	36.44%	5.98%	105	121
Family Support and Intervention Services	34.18%	11.24%	33.59%	9.17%	101	122
Crisis support groups	41.40%	11.87%	40.63%	10.18%	101	116
Daycare/After-School Programs	21.59%	7.02%	20.94%	5.64%	103	124
Family oriented activities	40.39%	18.78%	40.88%	15.68%	98	119
Marriage enrichment	34.44%	10.81%	33.38%	8.43%	103	128
Parenting development	28.07%	8.19%	26.53%	6.47%	105	126
Personal/family counseling	39.22%	10.77%	39.17%	8.62%	100	124
Community Involvement and Advocacy Programs	43.28%	12.73%	43.31%	11.51%	99	110
Adult social activities	51.97%	13.32%	52.64%	11.62%	98	114
Involvement in social causes	45.95%	13.36%	46.17%	12.69%	99	105
Mission trips and global outreach	32.75%	9.54%	30.76%	7.75%	106	123
Opportunities for volunteering in the community	48.90%	16.29%	49.45%	14.63%	98	111
Social justice advocacy work	36.81%	11.14%	37.54%	10.85%	98	102
Community Activities or Cultural Programs	40.50%	11.93%	40.18%	10.30%	100	115
Cultural programs (music, drama, art)	43.93%	9.93%	43.79%	8.94%	100	111
Holiday programs/activities	50.05%	17.23%	50.50%	14.90%	99	115
Seniors/retiree activities	43.20%	15.88%	44.98%	13.75%	96	115
Singles or college-age groups	26.51%	7.60%	25.60%	6.27%	103	121
Size of church congregation	42.50%	7.86%	40.79%	6.80%	104	115
Small groups (i.e., life groups, personal interest groups)	47.63%	12.18%	46.71%	10.67%	101	114
Youth social activities	29.66%	12.84%	28.88%	10.79%	102	118
Religious/Spiritual Programs	36.73%	22.95%	36.41%	19.99%	100	114
Bible or Scripture study/prayer groups	34.00%	19.00%	32.31%	14.90%	105	127
Celebration of sacraments	33.10%	22.09%	32.33%	21.20%	102	104
Contemporary worship experiences	40.21%	13.33%	40.28%	11.07%	99	120
Online or virtual worship experiences	38.59%	13.39%	36.84%	11.09%	104	120
Quality sermons	34.68%	38.21%	36.34%	33.30%	95	114
Religious education for children	28.10%	20.33%	27.46%	17.11%	102	118
Spiritual discussion groups	40.29%	13.37%	38.91%	11.14%	103	120
Traditional worship experiences	38.80%	27.98%	39.13%	24.29%	99	115
Warm and friendly encounters	42.84%	38.81%	44.10%	35.84%	97	108

Observation: Compared to US averages, the BSRN shows a higher value placed on Personal Growth, Family Support, Community Involvement and Activities, and Religious/Spiritual Programs. This suggests a neighborhood of active and involved families and singles vs much broader US averages.

How do your congregation's internal demographics compare or contrast to a) the neighborhoods adjacent to your church, and b) other neighborhoods with which your church connects?

Our internal demographics are quite representative of our immediately adjacent neighborhoods. However, not far from SRUCC, to the west, is a less affluent area where we've struggled to effectively connect. This remains a significant opportunity. Also, a larger neighborhood called Sunnyslope, on the south side of the mountain where SRUCC sits on the north, is another less

affluent area where we've made progress with outreach, (i.e. Beer Church, Sunnyslope Elementary School) but see a much larger opportunity.

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

Politically, our nearby community is known as being a 'purple' district, moving more in the direction of progressive values. This transition over time matches well with our values and theology. Working in the framework of 'God's newest thrust' appeals to these groups as a non-traditional and contemporary approach.

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

Across the Phoenix metro area, SRUCC is well known for its progressive values. In terms of getting things done, we 'Walk the Talk'. We have a bias for action, not just words. We recognize trends and key priorities in the community and respond with clear initiatives.

One geographical challenge for SRUCC is our location, in the midst of a beautiful mountain side neighborhood, but without any major street exposure. Our very close connection with the Shadow Rock Preschool allows for crossover between the school and our congregation. Many families learn of SRUCC due to their interest in the preschool.

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

New people visiting SRUCC see a community that not only shares their values and priorities but lives them. We make it easy to join and feel included, and our community outreach efforts show these values translated into progressive steps forward.

REFERENCES

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

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

REFERENCE 1

Name / Position / Setting
(Telephone / Email / Relationship to the Congregation)

REFERENCE 2

Name / Position / Setting
(Telephone / Email / Relationship to the Congregation)

REFERENCE 3

Name / Position / Setting
(Telephone / Email / Relationship to the Congregation)

PROMPTS FOR REFERENCES

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

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

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

Anything else you wish to share.

CLOSING PRAYER

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

STATEMENT OF CONSENT

The covenantal relationship between a church and those called by that church to serve as pastors and teachers and in other ministerial positions is strengthened when vital information is openly shared by covenantal partners. To that end, we attest that, to the best of our abilities, we have provided information in this profile that accurately represents our church. We have not knowingly withheld any information that would be helpful to candidates. As the committee charged with the responsibility for identifying and recommending suitable new minister for our church, we have been authorized to share the information herein with potential candidates. We understand that a candidate may wish to secure further knowledge, information, and opinions about our church. We

encourage a candidate to do so, recognizing that an open exchange of relevant information builds the foundation for continuing and healthy relationships between calling bodies and persons seeking a ministry position.

1. Which individuals and groups in the church contributed to the contents of this Local Church Profile? *(for example, church council or consistory, transition team, etc.)*

2. Additional comments for interpreting the profile:

Signed:

Name / Title / Date:

VALIDATION BY CONFERENCE/ASSOCIATION

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

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

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

My signature below attests to the above three items.

Signature:

Name / Title:

Email:

Phone:

Date:

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

"Jesus answered them, 'Have faith in God!'" – Mark 11:22