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Appendix A.

First Unitarian Church of Oakland - Sunday Worship Survey

The Committee on Shared Ministry has put together a brief online survey on our worship services for all to take -- whether you are a member or a friend of the church who attends services regularly. Questions? You can reach us at sharedministry@uuoakland.org

* Required

1. How long have you been coming to services at the First Unitarian Church of Oakland *

Mark only one oval.

- ☐ Less than one year
- ☐ 1-4 years
- ☐ 5-9 years
- ☐ 10+ years
- ☐ Other: _____

2. If you come to Sunday worship service, what service do you typically attend? *

Mark only one oval.

- ☐ 9:20
- ☐ 11:20
- ☐ I can only attend worship when the service is at 10:20
- ☐ Any service depending on the day
- ☐ I don't typically attend Sunday Services
- ☐ Other: _____

3. I typically attend Sunday Worship Service *

Mark only one oval.

- ☐ Myself
- ☐ With my partner
- ☐ With my partner and children
- ☐ Myself and my children
- ☐ Myself and a friend/ Other family member
- ☐ Other: _____

4. I attend Sunday Worship service *

Mark only one oval.

- ☐ Once in a while
- ☐ Once a month
- ☐ Twice a month
- ☐ 3 times a month or more
- ☐ Other: _____

5. What are your favorite things about attending Sunday Worship? *

Check all that apply.

- ☐ Welcome and Greeting
- ☐ Embracing Meditation
- ☐ Sermon
- ☐ Children's Story or Play
- ☐ Special Events (Bread Communion, Water Communion, etc)
- ☐ Choir
- ☐ Joyful Noise
- ☐ Guest Musicians
- ☐ Worship Associate Reflection
- ☐ Hymns
- ☐ Prayer/Meditation
- ☐ Coffee Hour/Potluck
- ☐ Seeing/visiting with other members of the church community
- ☐ Other: _____

6. What are your least favorite things about attending Sunday Worship? *

Check all that apply.

- ☐ Welcome and Greeting
- ☐ Embracing Meditation
- ☐ Sermon
- ☐ Children's Story or Play
- ☐ Special Events (Bread Communion, Water Communion, etc)
- ☐ Choir
- ☐ Joyful Noise
- ☐ Guest Musicians
- ☐ Worship Associate Reflection
- ☐ Hymns
- ☐ Prayer/Meditation
- ☐ Seeing/visiting with other members of the church community
- ☐ Other: _____

7. Other things I do with the church community include *

Check all that apply.

- ☐ Social Justice work
- ☐ Covenant group
- ☐ Book Club
- ☐ Musical Groups
- ☐ Pastoral Care
- ☐ Journey Toward Wholeness
- ☐ Jubilee/Beloved Conversations
- ☐ Worship associates
- ☐ Earth Justice associates
- ☐ Church Governance
- ☐ Family programs including children's spiritual development, coming of age, OWL, youth group
- ☐ Other: _____

8. Things I would like to participate in, but I am not currently involved with

Check all that apply.

- ☐ Social Justice work
- ☐ Covenant Group
- ☐ Book club
- ☐ Musical Groups
- ☐ Pastoral Care
- ☐ Journey Toward Wholeness
- ☐ Jubilee/Beloved Conversations
- ☐ Worship associates
- ☐ Earth Justice associates
- ☐ Church Governance
- ☐ Family programs including children's spiritual development, coming of age, OWL, youth group
- ☐ Other: _____

9. I also come to 14th and Castro for...

Check all that apply.

- ☐ Meetings after church
- ☐ Vespers
- ☐ Religious Education for Children
- ☐ Religious Education for adults
- ☐ Social justice activities
- ☐ Tuesday night Vespers
- ☐ Other: _____

10. **What else do you or your family do on Sunday? ***

Check all that apply.

- ☐ Other Church Activities
- ☐ Work
- ☐ Play Sports
- ☐ Watch Sports
- ☐ Household chores and errands
- ☐ Family activities including museum outings, birthday parties, etc
- ☐ Relax
- ☐ Other: _____

11. **If I could add or change something about worship it would be...**

12. **Your name/email**

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Appendix B.

2017 Congregational Survey On Worship

February 27, 2017

To: First Unitarian Church of Oakland Board of Trustees

From: Committee on Shared Ministry

What Is The 2017 Congregational Survey On Worship?

In March 2017, the Committee on Shared Ministry will survey congregants about their worship habits: their favorite and least favorite aspects of worship services, whether they attend early or late services, which non-church activities they take part in on Sundays, who they attend church with, and more.

How Will Data Be Collected?

The committee has prepared a brief (<10 questions) online survey. In late March or early April, an all-church email will be sent with a survey link. CoSM members will be at both services on two Sundays in April with paper copies of the survey.

Why Is The CoSM Surveying The Congregation?

The CoSM is currently reviewing Sunday morning worship, including content, attendance and the differences between the first and second services. Along with interviewing ministers, staff and the Worship Committee, we need recent data from a wide array of congregants in order to make a reasoned report to the board.

Why Now And Not At Another Time?

The need for an accurate picture of our practices and expectations around Sunday worship before entering Ministerial Search

In 2018, our church will begin a search for a new minister. It is important to have as many elements of the new minister's job description explicitly defined as possible before beginning ministerial search. One key element is our Sunday worship offerings. How many, and when, are our services offered? Who attends, and why? Is the experience of worship consistent across services? Are ministers, staff and leadership on the same page about service makeup and content?

The survey that our committee has prepared avoids value judgements and instead asks questions that will help our church leaders and staff better know and serve the

congregation. We are fortunate to have Barbara North, who surveys individuals and analyzes data in a professional context, on our committee at this time.

The need for up-to-date information from the congregation as a whole

The most recent survey data the CoSM has access to is from 2012. An ad-hoc committee formed by Rev. Ed Brock in 2014 to examine worship did not create a survey or report back to the Board. Our congregational makeup is shifting all the time and it is important for us to refresh the data we collect frequently as we make choices for our community.

*The need to collect feedback from **everyone**, not just those who attend meetings or are comfortable giving verbal feedback*

Collecting feedback from the congregation should be a regular process, not ad-hoc behavior; ideally the congregation will get used to providing information through surveys and questionnaires. This could be extremely helpful for the church over time as leaders are able to collect data from the congregation as a whole without relying on attendance at meetings or verbal feedback that some people might find intimidating.

The need for statistical, not solely anecdotal, evidence

Current data on worship attendance is based on a certain amount of anecdotal evidence. The stories we tell each other based on comments from one or two individuals do not make up the full picture of how the congregation is behaving, or why it is making certain decisions. Two examples of this come to mind: "People don't come to the second service because they don't like Joyful Noise," and, "Some people don't come to the second service because they like to be home for lunch." These anecdotes are useful, but we should not base institutional decisions exclusively on the stories told by individuals who feel comfortable expressing their opinions to leadership.

The need to know what outside events are impacting church attendance

Collected data has historically focused on what people are doing and feeling during the service, but even in that context people frequently mentioned time constraints that change their attendance pattern. If we could gain clearer visibility into what those constraints look like it might help us frame decisions. (for example, if the children's soccer league in Oakland has games that conflict with children's worship and we know a number of members are participating in children's sports.). Events and actions outside of church impact attendance and it would be great if we could find out what that looks like.

The need to ensure that Sunday Worship is a vibrant and consistent expression of our values

Robert Latham's book "Moving On from Church Folly Lane" outlines the difference between a "Pastoral Church" — a congregation of <175, relating to one another primarily through their personal bond with the minister — and a "Program Church" — a congregation >176¹, built around quality, compelling programs and a common vision.

We believe that UU Oakland's mission and vision, not to mention our size and our location in the heart of Downtown Oakland, call us to be a Program Church. Yet, we have observed that many of our church operational structures, offerings, and expectations of many members, are that of a Pastoral Church. Are we a tight-knit church group where, like Cheers, "Everybody knows your name" -- or are we a large and growing force for justice and spiritual transformation, where congregants, in lieu of knowing everyone at the church personally, find belonging in smaller, more intimate church program groups that all connect to the church's mission and vision?

Because of a Program Church's size, Sunday Worship is the keystone of the entire church. It is the window through which visitors see us, the doorway for new members to enter our congregation and the opportunity for established members to be refueled, re-identify with the church and to share one common experience. It is imperative that all worship services reflect the church's identity, mission and vision. And it is imperative that we explicitly define our expectations and goals of worship so that we can set up our next minister and staff members for success -- and in doing so, ensure the success of our faith community.

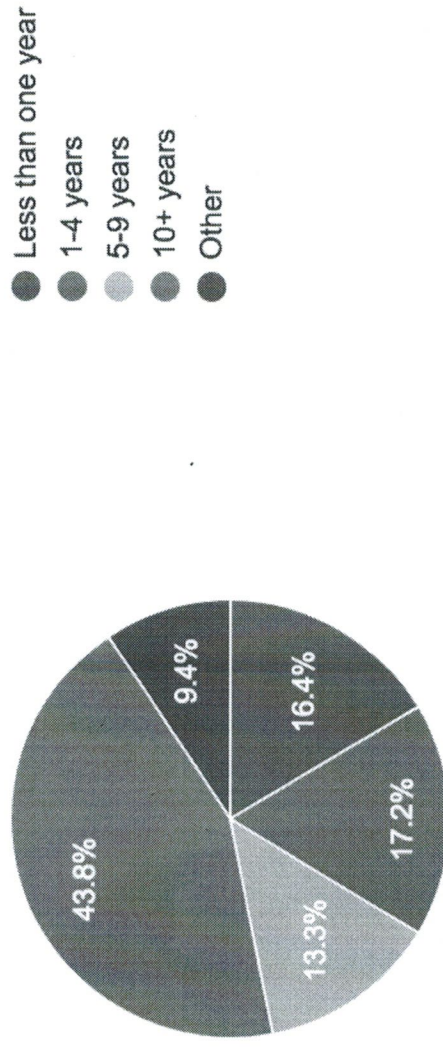
In faith,
Committee on Shared Ministry

¹ Many sociologists argue that 150 is the largest size group in which humans can have active relationships of meaning. (Latham, 14)

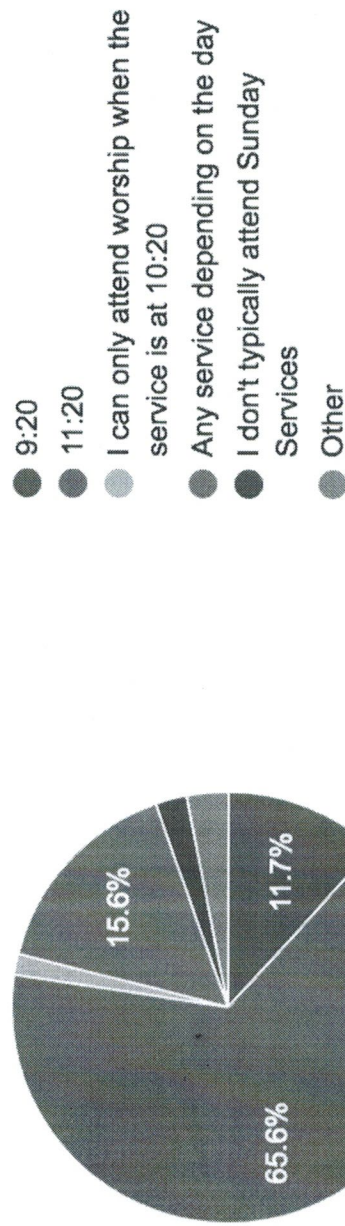
Appendix C.

How long have you been coming to services at the First Unitarian Church of Oakland

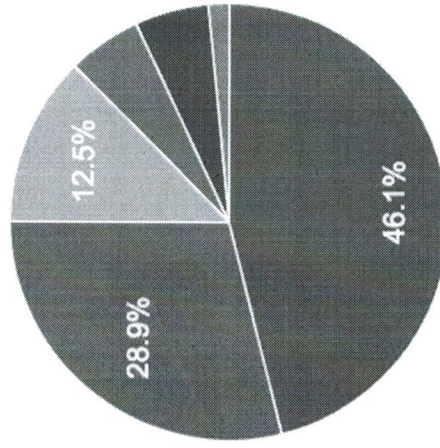
(128 responses)



If you come to Sunday worship service, what service do you typically attend? (128 responses)

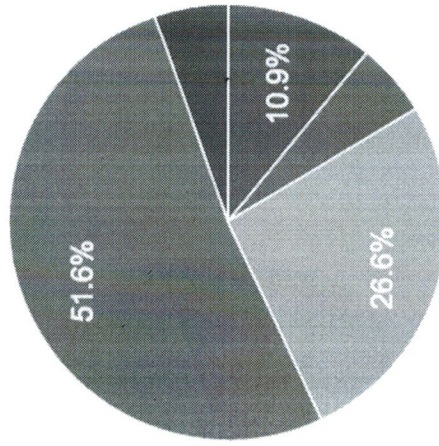


I typically attend Sunday Worship Service (128 responses)



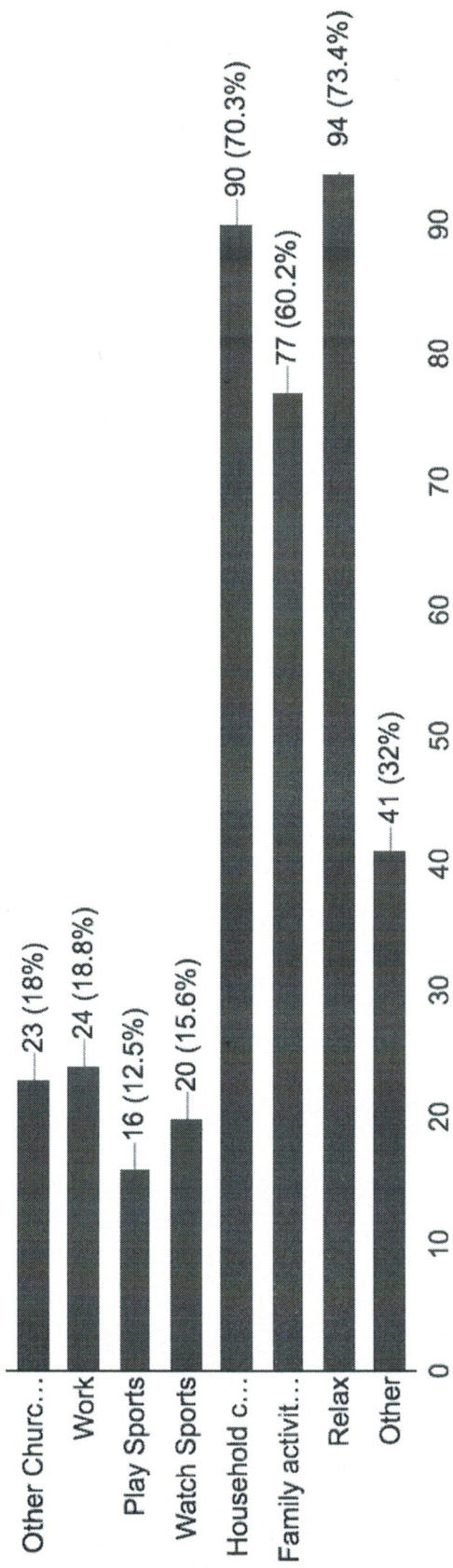
- Myself
- With my partner
- With my partner and children
- Myself and my children
- Myself and a friend/ Other family member
- Other

I attend Sunday Worship service (128 responses)

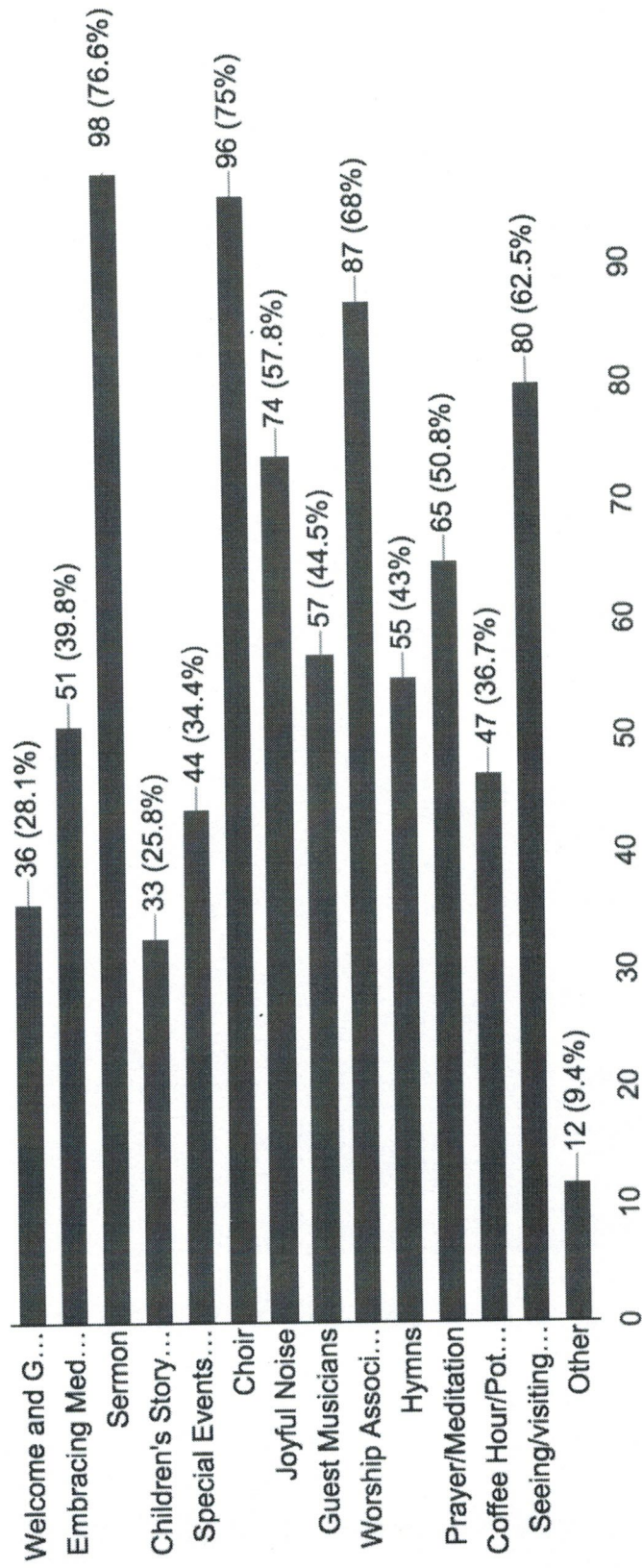


- Once in a while
- Once a month
- Twice a month
- 3 times a month or more
- Other

What else do you or your family do on Sunday? (128 responses)

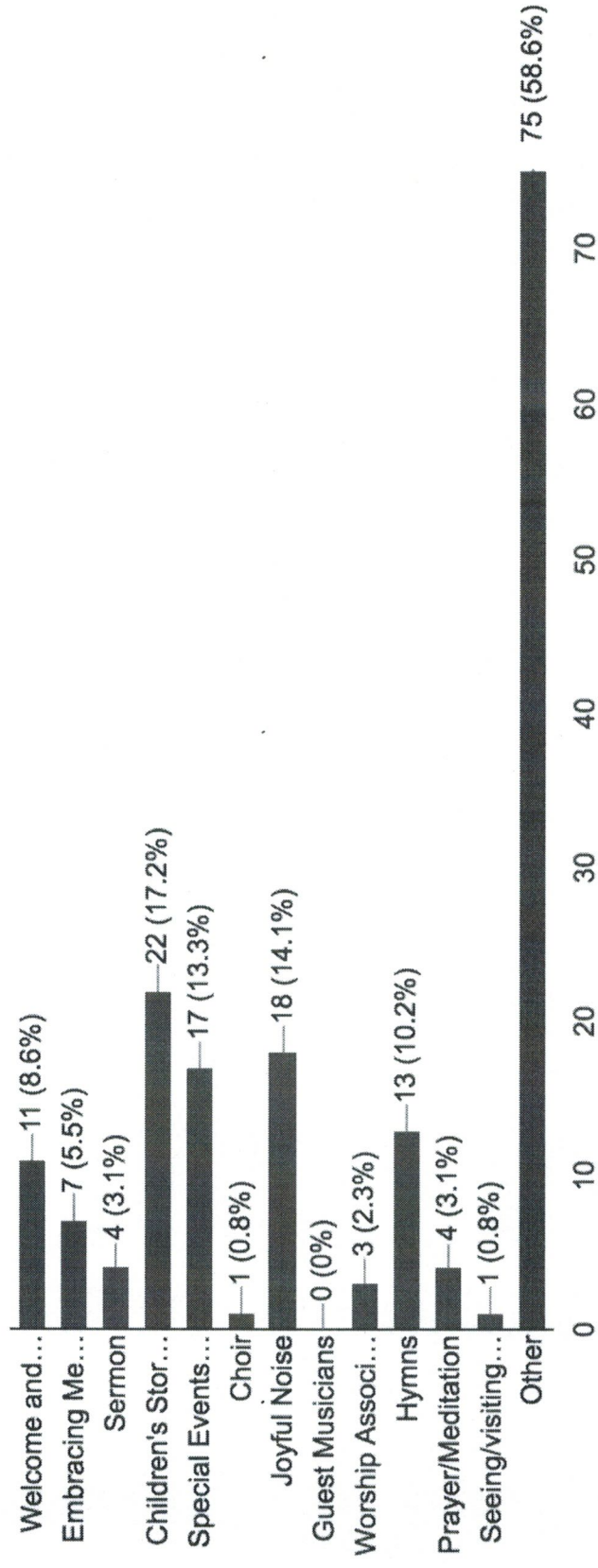


What are your favorite things about attending Sunday Worship? (128 responses)

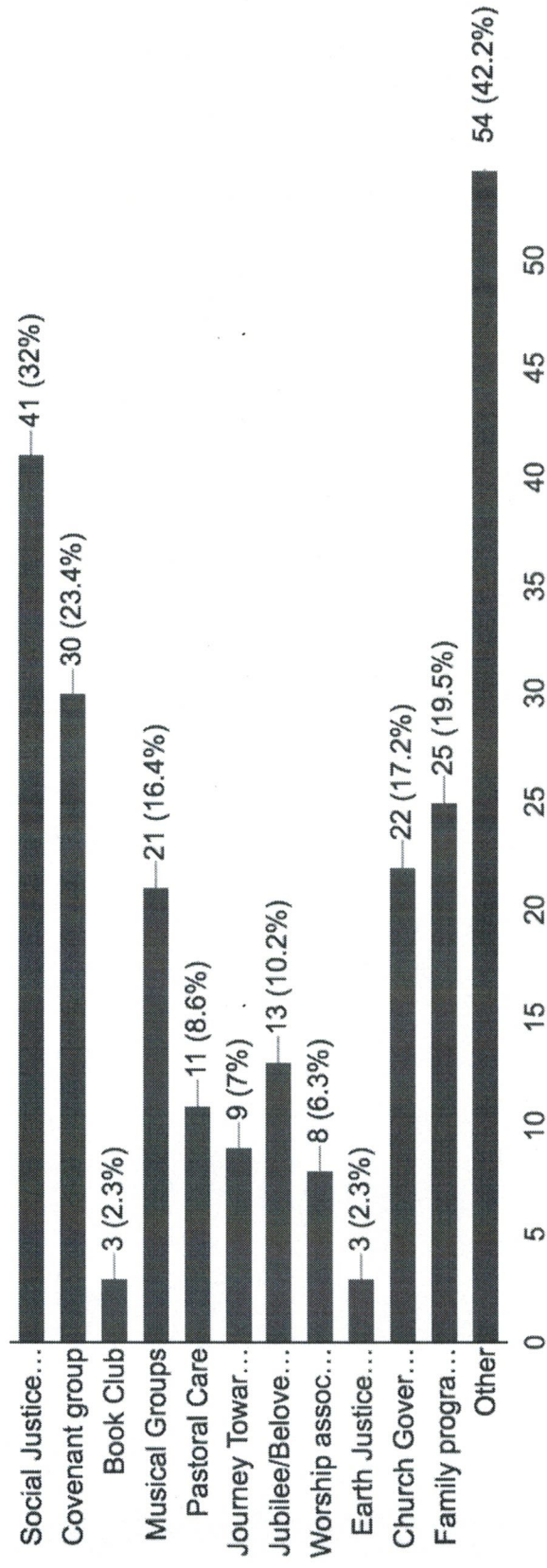


What are your least favorite things about attending Sunday Worship?

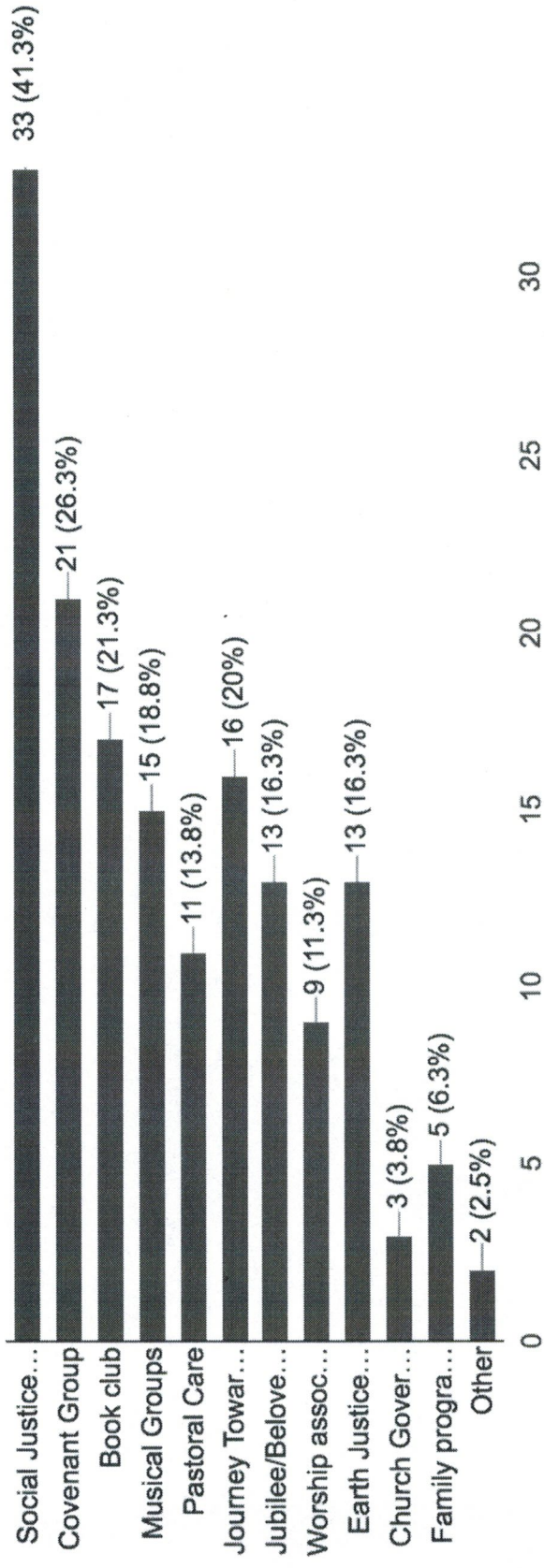
(128 responses)



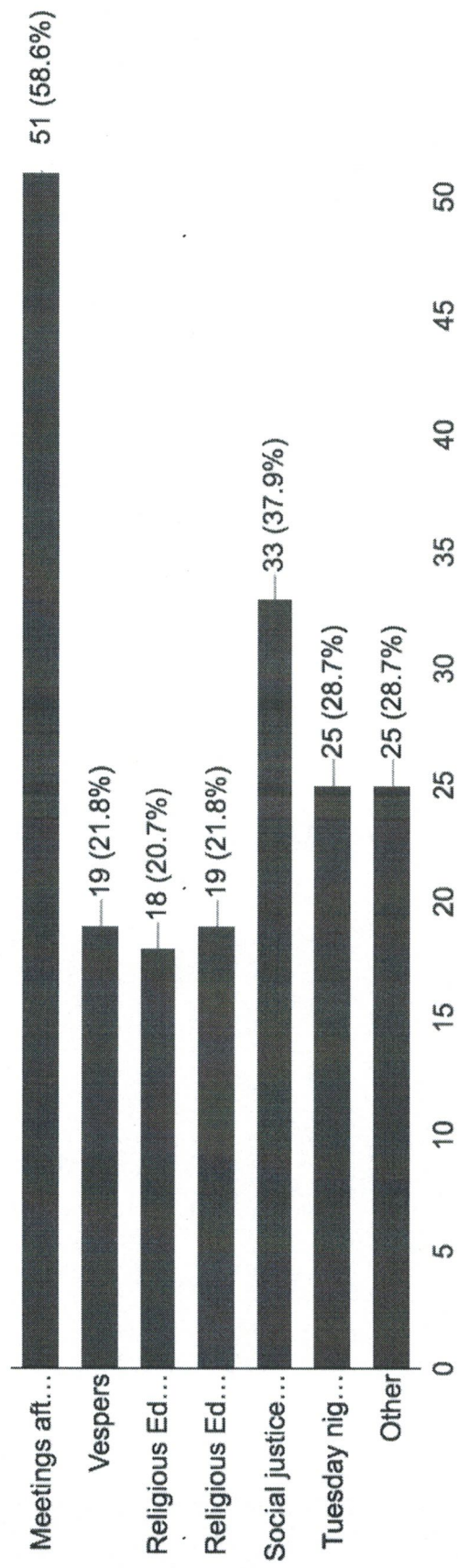
Other things I do with the church community include (128 responses)



Things I would like to participate in, but I am not currently involved with (80 responses)



I also come to 14th and Castro for... (87 responses)



Appendix D.

Key Parts of Survey Data

Of the survey respondents, 53% of worship attendees have been members of the church for 10 or more years.

17% have been members for 2–4 years, and 16% have been members for less than one year.

66% of respondents attend the 11:20 AM service.

12% of respondents attend the 9:20 AM service.

16% of the respondents are flexible on which service they attend.

46% of respondents attend services alone.

79% of respondents attend service two or more times per month.

The top three activities that respondents engage in on Sunday, besides going to church, are relaxation, family activities, and household chores.

The top five favorite things that people listed about Sunday worship were; sermon (77%), choir (75%), worship associate (68%), seeing and visiting with others (63%), Joyful Noise (58%).

The least favorite things that were listed about Sunday worship were; other (means no chosen dislikes – 57%), children's stories (17%), Joyful Noise (14%), Special Events (13%) – flower communion, etc.

The top three things that people do within the church community are: other (42%) – social justice (32%), covenant groups (23%).

The top three things that respondents would like to participate in are: social justice (41%), covenant group (26%), book club

(21%).

The top three reasons that people come to 14th and Castro, other than Sunday worship services, are: meetings after church (59%), social justice activities (38%) and a tie between Tuesday night activities and other (29% – what's this?).

Data regarding church attendance – Spring 2016

Attendance at the 11:20 AM service fluctuates between a high of 160 to around 60. We are basing capacity on 200 on the main floor. 160 is about 80% of capacity (on main floor). On average, capacity at 2nd service is 50%.

Attendance at the 9:20 AM service fluctuates between a high of 80, and a typical average of 30 to 40. This is a capacity of between 15 – 20%.

Wondering's

Why are the majority of the respondents members for 10 or more years? Is this typical of other churches, or other Unitarian congregations? Why aren't there more congregants in the 1–4 year range, or the 5–9 year range? Are we not retaining those that start the church but do not continue? Do we have data or other anecdotal information on why attendees join, but not continue in the church?

82% of the respondents seem to be either committed to the second service, or are flexible on which service they attend. 12% seem to be only committed to the first service.

Why do such a high percentage of people attend church alone? Does the church need to engage in activities that would bring the partners of these congregants together in a social setting or church setting?

Is the frequency of how often congregants attend monthly typical of other Unitarian churches? Is there something we are

doing or not doing that causes people to not attend on a weekly basis?

Survey respondents appear to be very satisfied with three main aspects of the service: the sermon, the choir, and the worship associates.

There are some things that people do not like about the service. The most significant one is children's stories followed by Joyful Noise, and special events (flower communion, etc.).

A very high number of respondents are involved in social justice activities, while others, who are not involved, would like to be involved in social justice activities. There were also a high number that would like to be involved in covenant groups.

Why are so many people involved in social justice activities, while at the same time a huge number want to be involved in social justice activities? Why is it that many are connected while so many are not connected with social justice? What is the church process/method to connect people with other activities in the church? If we know that people's involvement in an activity is more of a guarantee of continued church membership, then shouldn't we devote more energy toward connecting people up with what they would like to do?

Appendix E.



Search here...

The 80 Percent Rule: Fact or Fiction?

Posted on August 11, 2006 by Alban

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152 Share

Church growth consultants are fond of noting that when average church attendance exceeds 80 percent of sanctuary capacity, crowding begins to limit a congregation's growth. This rule of thumb, often called the "80 percent rule" has been so commonly cited by consultants that it is now invoked by many a minister or lay leader as a reason for a congregation's failure to grow or as proof of the need for a second service or a new facility. Lately, though, more and more people are asking how and where the 80 percent rule originated and what research supports its validity.

Despite its familiarity, the 80 percent rule is far more complex than most might imagine. "There are misconceptions about the rule," says Jim Moss, a church growth consultant with 26 years of experience. For instance, Moss points out, "It isn't about a particular Sunday attendance reaching 80 percent of the sanctuary seating capacity. It refers to the annual average attendance compared to the comfortable capacity of the sanctuary." And, though some have attempted to apply it to parking capacity (see box on page 9), consultants say its applicability is to seating capacity—and primarily pew seating, at that.

The exact origin of the 80 percent rule is unclear and it seems likely to have been experience based. However, there is now both research and anecdotal evidence to support it. Initially, the rule may have been based on the simple observation that churches never reached the occupancy capacity cited on the building's architectural plans and submitted to the local building code authority. For many years, sanctuary seating capacity in churches with pew seating typically has been based on 18 inches of space per person (with some variation by state), which would require even individuals of average size and weight to sit shoulder to shoulder in the pews. This measurement is an inch less of space than is allotted to coach class passengers on airplanes, and considerably less space than research shows people reserve for themselves in a pew if left to their own devices.

For instance, architect Roger Patterson, who has designed hundreds of churches in his 52-year career, uses 20 inches to calculate capacity. "A pew seating 12 people at 20 inches per person will average 9 persons in the pew," he says, "but if you place 12 chairs behind this same pew such that each chair affords 20 inches of space, 12 people will be seated comfortably. That's 75 percent of capacity right there." According to building code standards, 13 people could be accommodated by the pew in this example, with room to spare. But, as architect Jerry Cripps of InterDesign points out, state building code capacity standards have nothing to do with comfort or personal space preferences. "Under the building code, the 'occupant load' or capacity relates to

getting people safely out of the building in the event of an emergency, such as a fire," he says. "What we've seen is that, in reality, people don't crowd in that close."

The Rise of "Comfortable Capacity"

It is for this reason that architects, church planners, pew designers, and consultants have begun to consider "comfortable capacity" as the designation of a full church rather than the maximum capacity specified by building codes. When drawing up the plans for a church, InterDesign allows between 22 and 24 inches per person for pew seating, as do many other architects, but there are those who say even that amount isn't sufficient for most people—at least not in pews.

For instance, Moss suggests 25 inches per person is needed for comfort. This figure is based on findings from a survey of 711 churches from seven Presbyterian denominations that Moss conducted in the mid-1980s, as well as ongoing research since then.

Kenn Sanders, a church planner and designer who has worked with more than 1,000 churches, says the attendance and pew length data he has obtained from many of these churches indicate that "26 H inches is the amount of space everybody wants when they sit in a pew these days."

Others believe the figure is even higher. "When your main worship service reaches 80 percent of comfortable capacity (measured at 30 to 36 inches per person), you may be pretty certain that you are discouraging frequent attendance by current members and presenting a 'no vacancy' sign to newcomers," says Alban Institute senior consultant Alice Mann in her book *Raising the Roof*.¹

According to Mann, this notion of providing a welcoming environment for newcomers is one of the core issues from which the 80 percent rule emerged. Another is the question of how a church can take responsibility for factors that may decrease the frequency with which its current members attend. For Mann, the "hassle factor" is a caption for both these issues. "If I am brand new to a church and the only available seat is way up front, I may leave," she says. "If I am a member who is on the fence about coming to church on a particular day, my expectation of crowding may tip the balance in favor of staying home. Until people begin to consider these questions of human motivation more carefully, they often don't 'get' the 80 percent rule. Instead, they hold onto the premise that nothing has to be done because the church isn't full yet."

Identifying Unwelcoming Space

When church members perceive there to be vacant seating, resistance to believing capacity is an issue is common, consultants say. But they also report that much of the seating that members identify as available is not what most newcomers would consider comfortable or inviting seating, so identifying such unwelcoming seating has become part and parcel of consultants' work with the 80 percent rule.

For instance, many consultants now consider uncomfortable seating to be unavailable seating and do not count it when calculating comfortable capacity. Obvious examples are portions of pews located behind large pillars or other view-obstructing objects. And, though church members often point to empty balconies and front rows, consultants tend to agree that these are not welcoming spaces. "Few visitors would feel welcome if the only seating available was in a hard-to-access balcony littered with gum wrappers," says Mann. "Most people don't want to sit in the balcony," Moss agrees, citing less distance between pews and the difficulty of negotiating stairs as two barriers to balcony seating.

Pew design can also inhibit full use of the space, Moss says, noting that pews longer than 13 feet tend to remain empty toward the middle and that pews ending at a wall tend to remain empty in the spaces nearest the wall. Pews with a central armrest are also problematic. "You generally lose a full seat with those pews," he says.

There may be congregation-specific seating patterns to factor in, as well. For example, notes Alban Institute senior consultant Dan Hotchkiss, physically disabled parishioners often occupy the seats at either end of long pews. When that's the case members and newcomers are reluctant to disturb these individuals to gain access to the inner seats.

In some cases, notes Moss, "the perceived space may be more important than the actual space. I've been in several churches where the sight lines gave the impression that the space was smaller than it was, and the attendance in those churches seldom reached 80 percent of capacity."

Only after all of these and other seating considerations have been taken into account is an estimate of comfortable capacity determined. And after that, consultants believe, there still needs to be some welcoming space left over if the church is to continue to grow. They cite both experience and research to support this conclusion.

What the Research Shows

Using 25 inches per person to calculate comfortable capacity in the churches he surveyed, Moss found that average annual attendance increased until it reached 57 percent of comfortable capacity. At that point it began to decline. Consequently, Moss says, "I think resistance to growth occurs at about 57 percent of the comfortable seating capacity. After that, people have to sit closer to each other, and Americans are accustomed to space. We want to have our own turf." It is because of evidence like this that consultants often recommend a church consider adding a second (or other additional) service once it has reached 65 to 70 percent of its comfortable capacity.

"I would prefer that a church add a second service before reaching 80 percent capacity," says Moss. "It is a major change and in many churches there is a lot of resistance to it, so it can take a long time to accomplish."

What many churches have found, though, is that adding a second service has been key to their continued growth. An example of such an experience can be found in First Unitarian Society of Milwaukee. Hotchkiss, who worked with the church on an 18-month strategic planning process, recently graphed the church's yearly attendance as it related to comfortable capacity, producing the startling illustration shown above.

Between 1987 and 1996, the church offered only one service. While attendance rose sharply between 1987 and 1988, it quickly leveled off after exceeding the 80 percent capacity mark (calculated based on 30 inches per person, applied to each pew separately). Although small increases were seen after that, First Unitarian did not see significant gains again until it added a second service.

"The results are quite dramatic," Hotchkiss notes. "It was like letting a lid off."

Since the introduction of the second service, the church's attendance has nearly doubled, but participation began to level off again after peaking just above the 80 percent capacity mark. According to many consultants, this is an indication that a third service should be added to encourage additional growth, and the church is considering doing just that.

Exceptions to the "Rule"?

Despite case studies like this one, doubt remains about the validity of the 80 percent rule. Alban consultant Patricia Hayes says many congregations believe the 80 percent rule doesn't apply to them. "They say things like 'We don't mind sitting close together' or 'The children leave after the first ten minutes.' In cases like that, I have them look at their visitor return rate—the number of new members versus the number of annual visitors."

"Identifying the barriers that 80 percent capacity creates is just the beginning of a conversation," says Mann. "A great deal of the work goes into convincing the congregation that it is a barrier. A lot of my work involves helping people to

acknowledge the way they do things and to see that these ways might be hampering the welcome they want to provide. Sometimes I use the image of a fishbowl full of marbles; there comes a point when you can't add a new marble without taking another one out. If people begin to consider that welcoming five newcomers means displacing five existing attendees, the impact of the 80 percent factor becomes clear."

Nevertheless, some argue that the 80 percent rule may have limited applicability.

"Most new churches have adopted theater seating," says church planner and designer Sanders. "The 80 percent factor doesn't play out there." Others disagree, saying certain issues are eliminated with theater seating, such as the need to figure out how many seats remain empty, but that a sufficient number of empty seats in desirable locations must still be available if growth is to be facilitated.

Others believe the 80 percent rule may not be applicable in Evangelical, African American, and Catholic churches, many of which have a "push in" policy—the practice of asking members to "push in" toward the center of the pew to allow additional members or visitors to be seated.

Hotchkiss acknowledges that "the 80 percent rule may have some basis in the customary zone of privacy of white Protestants" and therefore may be a less accurate predictor in churches with other personal space customs. However, he maintains that at some point crowding will impede any church's growth. "American consumers are used to having abundant goods and services, and most potential and actual churchgoers are no different," he says. "Crowding and uncomfortable seating will drive members away. And while a church that is in an initial growth phase gathers momentum and its members may tolerate many discomforts and inconveniences in those early days, people will create a more comfortable space for themselves as soon as they can. All of my experiences with congregations that resist these realities indicate that their growth will eventually plateau."

"It's very difficult to keep a church full for more than five years without a plan to address the issue of crowding," Moss agrees. Even when there is such a plan, he says, there must be confidence among parishioners that the plan will be implemented. He cites the example of a church that had been pushing capacity for five years, yet remained unwilling to add a second service. Although it had a plan to address the issue of crowding—and had acquired property and obtained the necessary funding to build a larger facility upon it—the church ultimately lost half its members in an 18-month period. "The younger members did not believe anything was going to happen," Moss explains. "They just lost the vision."

Not the Only Factor

Despite their conviction that a church that is crowded—or perceived as crowded—can inhibit a congregation's growth, consultants and others are quick to acknowledge that this is just one factor among many that may impinge upon growth.

"Too many churches come to me regarding their building, and their facility is not the problem; ministry is their problem," says Patterson. "The problem is that the congregation hasn't grown into the ministry it is called to."

"Even if a church is at 80 percent capacity, the data does not tell you your call," adds Mann. "You have to interpret the information to determine where God calls this congregation next."

Parking: Does the 80 Percent Rule Apply?

Many consultants are convinced that church growth will be impeded when average annual participation reaches 80 percent of the sanctuary's comfortable seating capacity, but does this same rule of thumb apply to parking? Are newcomers

discouraged from joining a church that has reached 80 percent of its parking capacity? Do active members perceive the lot as full and return home when 80 percent of the spaces are taken?

Alban Institute senior consultant Dan Hotchkiss says it is not that simple. This is not to say that the availability of parking does not have an impact on attendance and growth. "I usually tell church leaders that seating is one important factor affecting growth and parking is another." But with parking, Hotchkiss says, application of the 80 percent rule of thumb is not possible because there are so many other factors that come into play. "You not only have the number of spaces available, but other factors to consider, as well, such as distance and safety." As an example, he cites the experience of a Wisconsin church with whom he has worked recently. "The interesting thing about First Unitarian Society of Milwaukee is that they have zero parking spaces. The church is located in a neighborhood that is urban enough that people can park in front of someone's house without the residents feeling intruded upon, and it's an area where people feel safe, so they feel comfortable walking a good distance from their cars to the church."

For other churches, though, such neighborhood parking may not be available or appealing, and in these cases a full parking lot can severely affect attendance. "I serve three little country churches, and when parking is gone, attendance peaks," notes Alban consultant Patricia Hayes.

"In many situations there is no parking other than the church parking lot," notes church architect Roger Patterson. "For instance, new church buildings set well back from a rural road must depend on the parking they provide. My usual statement is 'Provide a parking space for every two persons you want in the building' similar to the sign in the dentist's office that reads 'Only floss the teeth you want to save.'"

Even when off-site parking is available, Patterson sees a correlation between the notion of comfortable seating capacity and comfortable parking capacity. "A person coming to the church for the first time doesn't know there is parking behind the bank, school, or nearby store." In some churches Patterson has worked with, members volunteer to park off-site to free up space for new worshipers and those needing to park near the building. In recognition of their contribution, these members are provided with "I am a remote parker" lapel badges. "I have suggested this to many congregations with similar situations."

The effect of a lack of parking, says Patterson, is a serious consideration for churches planning new or expanded facilities. "I have consulted with churches that needed to expand their building facilities but could not expand their parking. I tried to convince them that it would be a waste of money to expand the building if the parking could not be expanded, because if you cannot park your car, you cannot attend."

NOTE

1. Alice Mann, *Raising the Roof: The Pastoral-to-Program Size Transition* (Bethesda, Md.: Alban Institute, 2001), 20.

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Appendix F.

Church Facility Seating Capacity - 2017

As reported to COSM by Facilities Management -

Currently there are 200 permanent chair positions. This is the regular set-up for Sunday worship. This includes 16 disabled spaces that don't have a chair in them, but we consider those a seat. We can put a chair in that space as needed.

We can add in 44 chairs in various places. Facilities can explain where these seats are placed. It would be difficult to describe where they go.

After the above set-up the Main Floor has seating for 244.

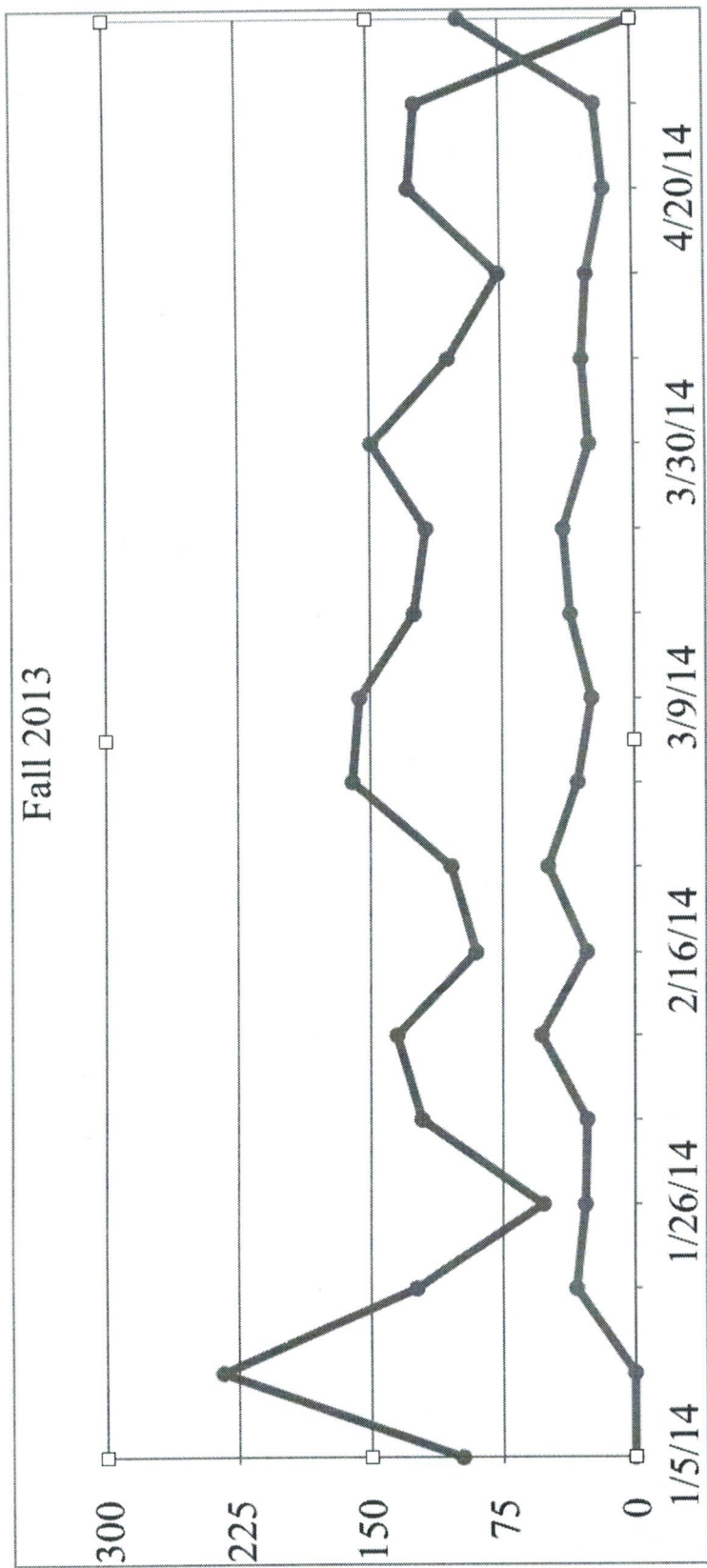
Balcony seating is 90.

Facility seating = 334

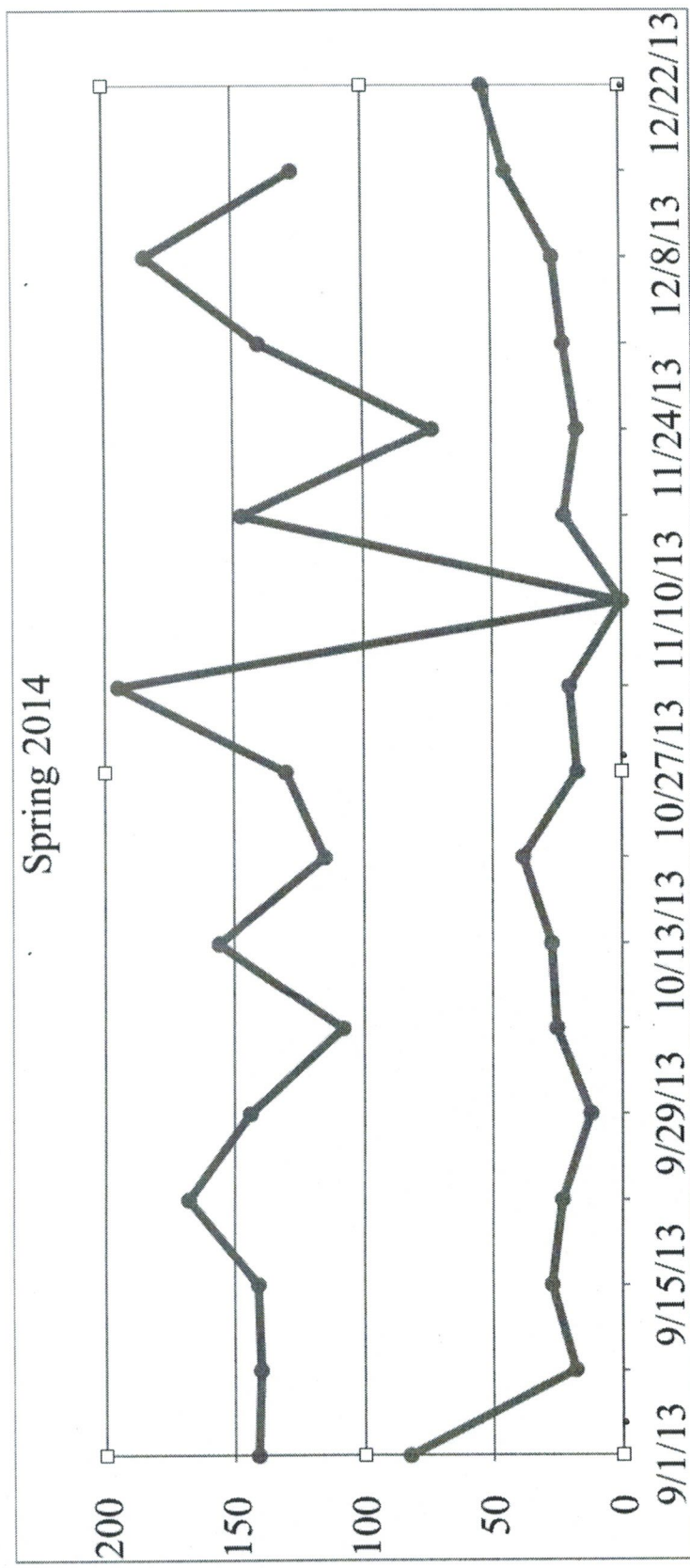
Since our fire code occupancy rating is 408 we can offer standing room up to that number." 74 additional standing.

Appendix G.

Fall 2013

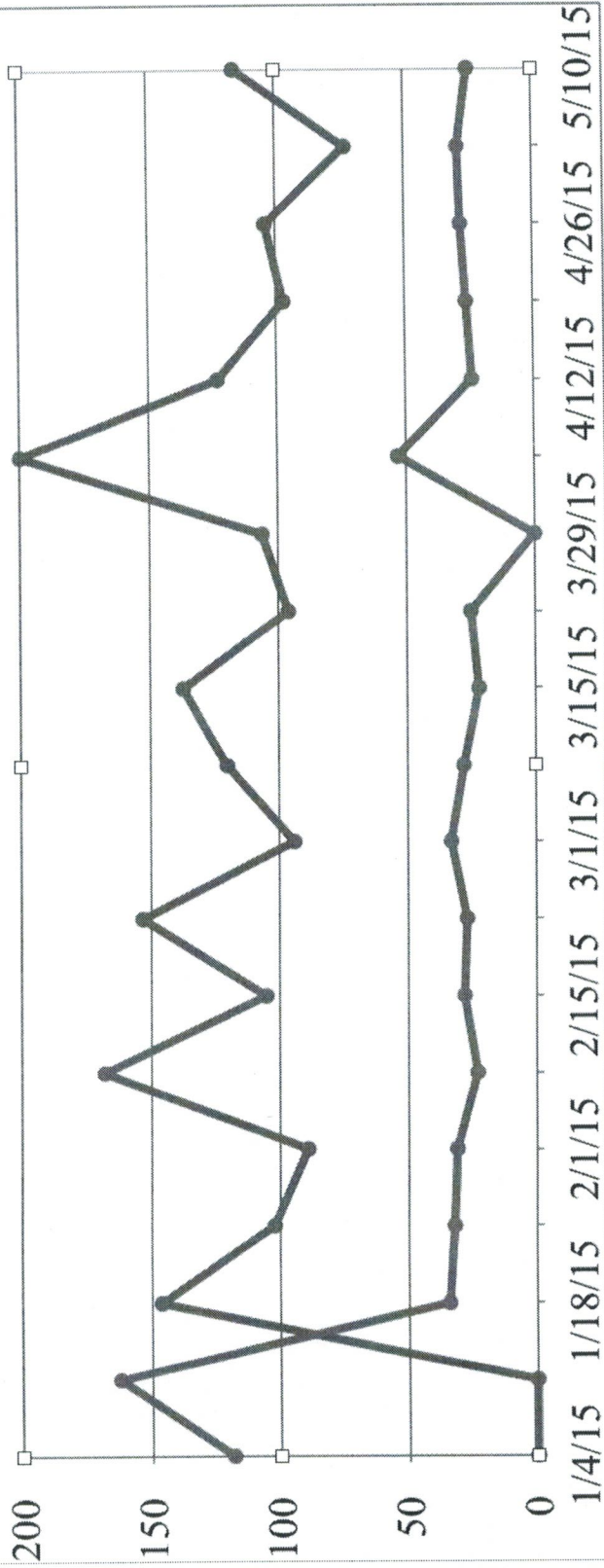


Spring 2014

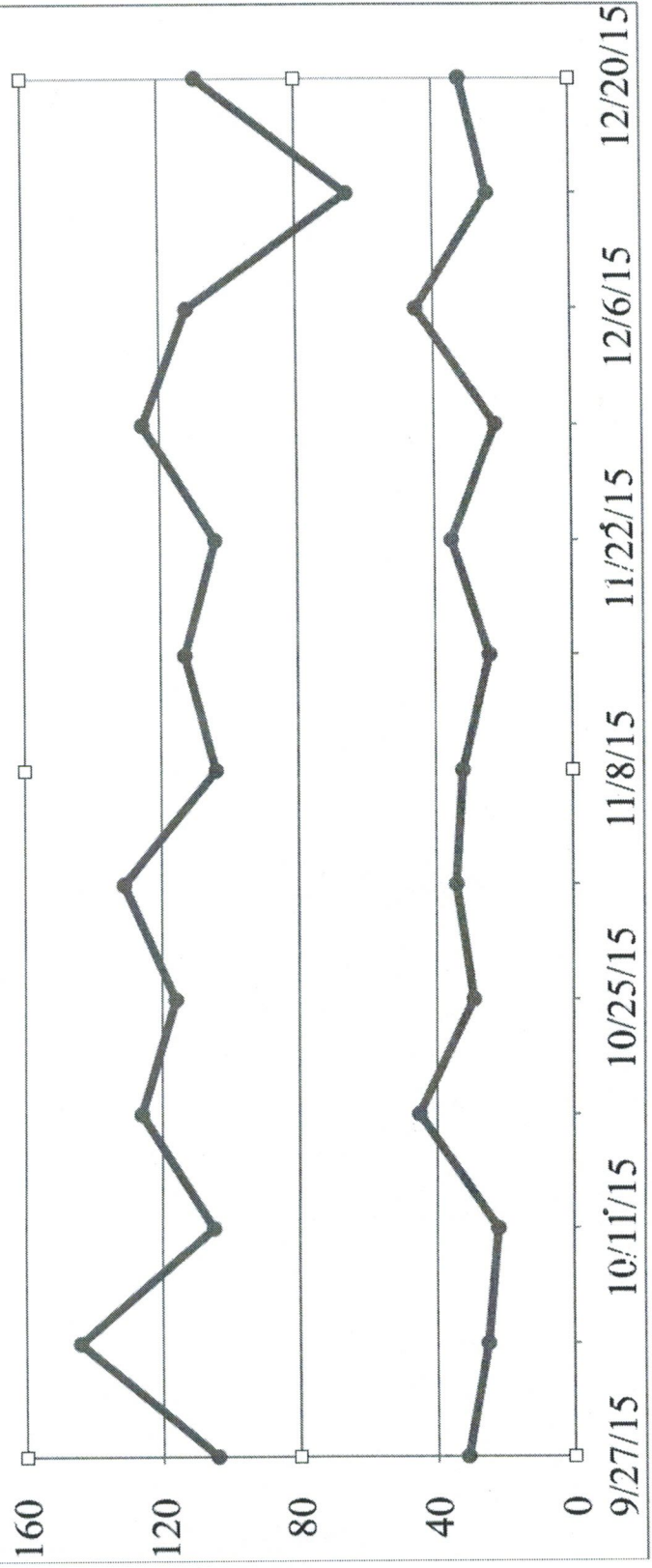


Appendix H.

Choose whether to show error bars, and which type to show. ring 2015

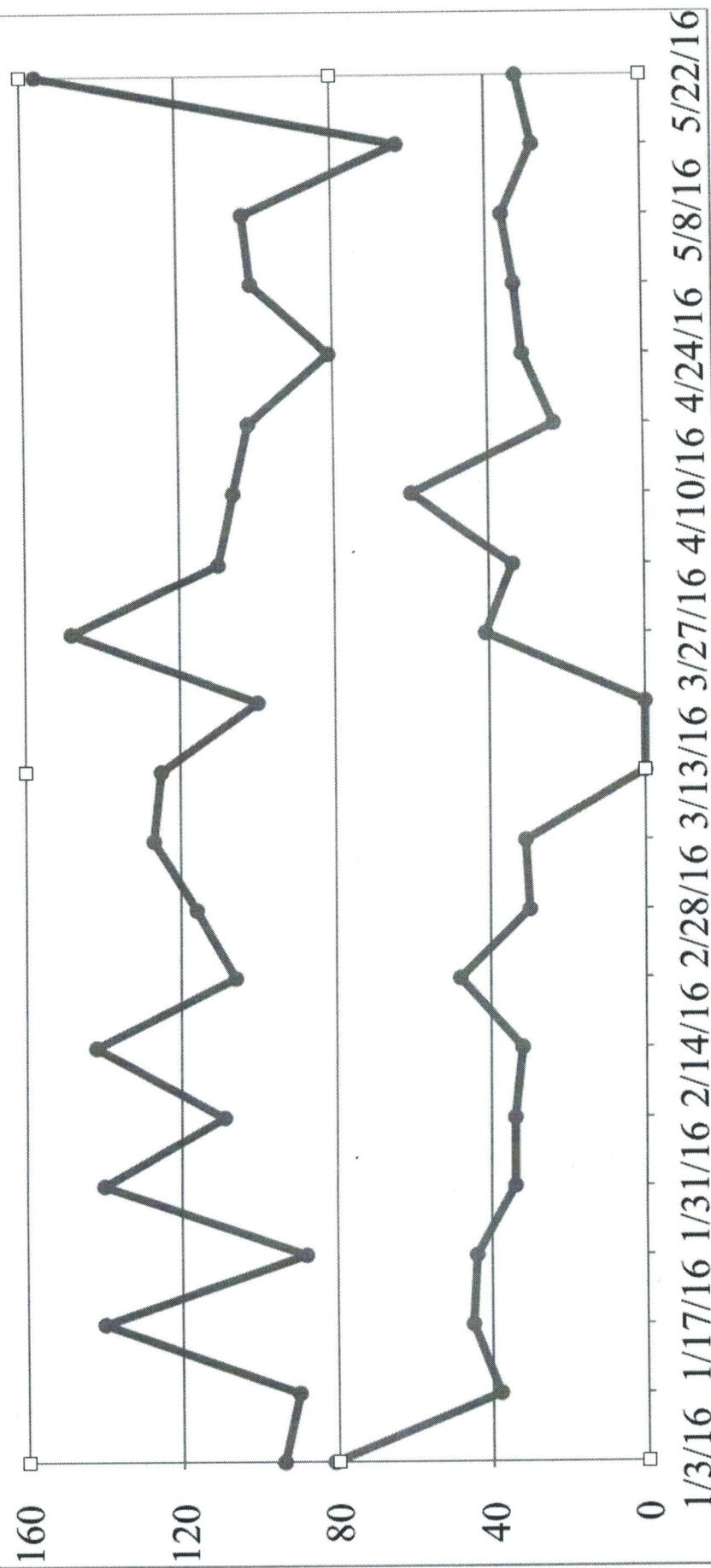


Fall 2015



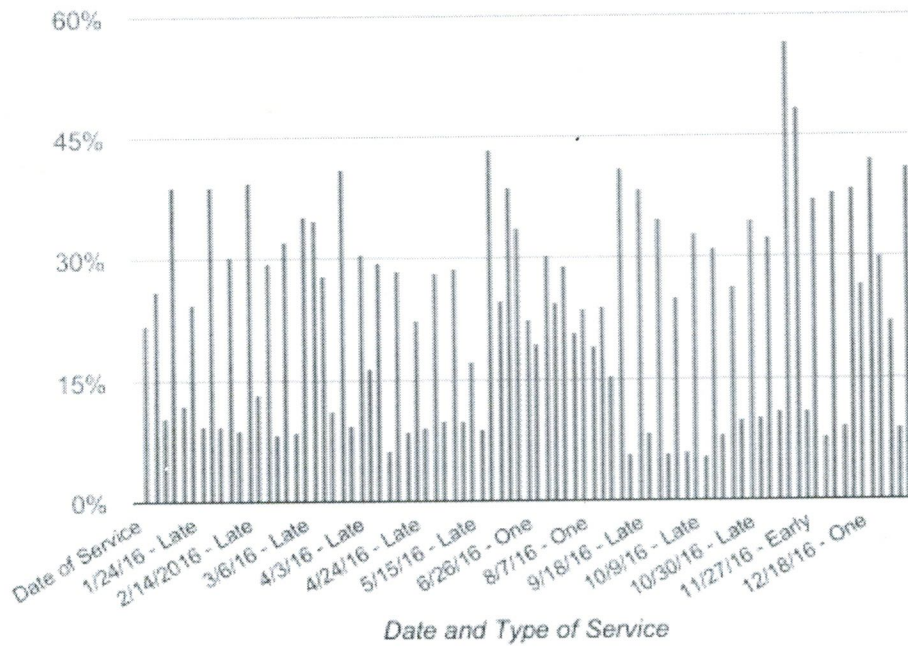
Appendix I.

Spring 2016

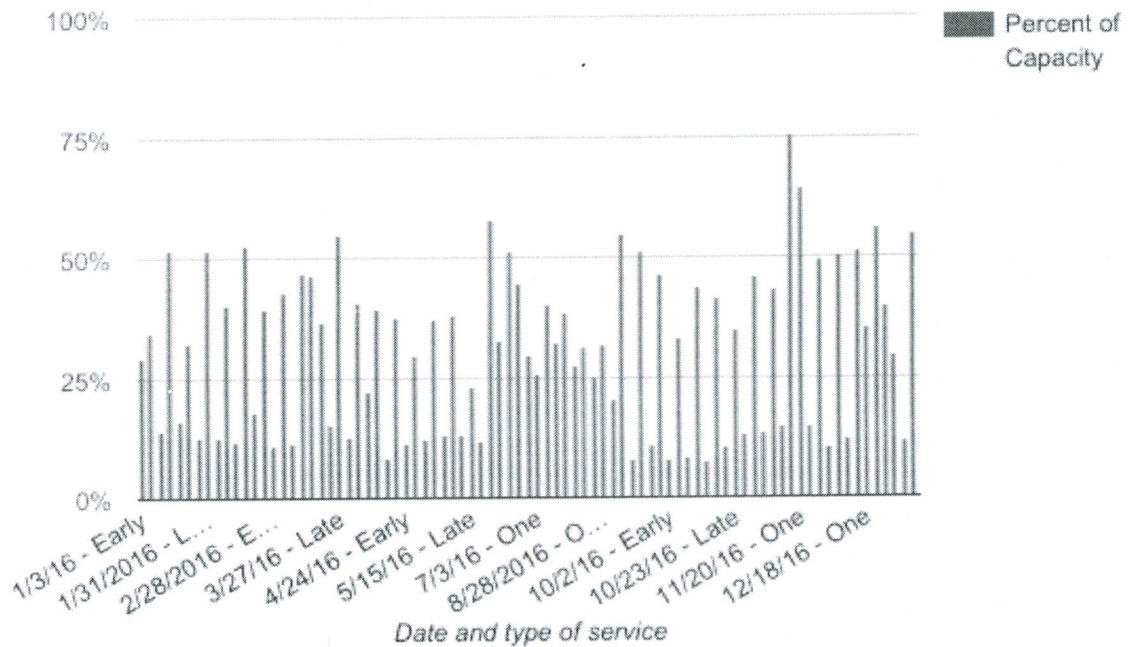


Appendix J.

Church Attendance and Sanctuary Capacity 1/3/16-1/22/17 - Balcony Included (360 Seats)



Church Attendance and Sanctuary Capacity 1/3/16-1/22/17 - Balcony Not Included (270 Seats)



Appendix K.

Sunday Morning Feedback/Reflection Sheet

Date:

Worship & Learning Theme:

Name of Worship Team Member:

Please Circle the Service:

First Service

Second Service

Questions:

1. How was the worship and learning theme conveyed to the congregation? (By readings, worship associate's reflection, music, prayers, sermon, and music, story for all ages, slides, and benediction. Please be as specific as possible.)

2. Where did you feel and see the theme?

3. What did you find meaningful?

4. What did you find distracting?

Appendix L.

Refer to on-line *Excel*
attachment

Appendix M.

COSM Presentation At Church Spring 2017 Leadership Retreat

COSM is a committee of the board whose responsibility is the spiritual well-being of the congregation. We look at and consider the health of all of the church's ministries.

Current members Barbara, Donna, Carol, Katrina, Margaret, formerly Carol, Betty. [I did not get Margaret's e-mail that she would be stepping down from the Committee.]

Our goal for today is to introduce everyone to the difference between the pastoral and program church, and for church leadership to understand that we are in fact a program church. [Rev. J. emphatically endorsed this.] We have been in the shift from a pastoral program church for a while. As we begin the process of thinking about Reverend Jacqueline's sabbatical, and we transition to a new minister, it's important to understand what this means for our church. Another goal for today is that we begin basic next steps in engaging in discussion about what this will mean for church.

In the course of doing our work, and at Reverend Jacqueline's suggestion, we began a study of Robert Latham's book, Moving On From Church Folly Lane: The Pastoral To Program Shift. Latham is a Unitarian minister, at one time an interim minister of this church [2000–2001], and currently associated with the Two Rivers congregation in Colorado. This book was published in 2006.

In this book he establishes that there are basically two types of congregations pastoral and program, and these two types of conversations have diverse needs. This is based on the understanding that congregational attendance size significantly alters institutional life. That is, that congregations of different size are not the same. He makes a distinction between the pastoral church, which has between 50 to 150 attendees, and the program church which has between 150 to 350 attendees.

Our church varies in attendance during our two services. For example, the attendance data that I have the most recent number for is January 22, 2017. At the two services on that date there were 180 attendees. At the two services following the November election, on November 13, there were 244 attendees. At the following week's service, there was one service with 174 attendees. This number can swing widely, but we feel that they indicate that we are in the program church status, and we have probably been there for a number of years. [Rev. Jacqueline interjected that we have 250+ "members", but she estimates that we have a "community" of 350.]

Latham's definition of the pastoral church is that "membership is accessed by relationship with the minister." That is, the minister is the center around which the life of a congregation revolves. In the program church, "Membership is accessed by its programs." The congregation's power lies in the multiplicity and quality of its programming. Ministry is a partnership between laypeople, staff, and the ministers.

So, there is a shift going on, and a tension between what we are hanging on to from the pastoral church, and what we don't understand about what it means to be a program church. We have to complete this shift and we must be aware of what the gains and losses are going to be as we make this shift. We have an activity that we think will help people understand what this shift means. Barbara leads.

The paper I am passing out is a brief listing of the differences between the pastoral congregation in the program congregation. These are tendencies of these two congregations. What they mean is that, given all factors, this would be the normal direction of congregational life. Again, in the shift we are undergoing we may be more in the pastoral area in some issues, and in the program area and others. The question becomes how are we going to understand who we are?

We want to talk about what this may mean for a person attending the church for the first time or just being introduced to the church. Given the definition of the program church the question becomes how does this new person access the church through the multiplicity and quality of the churches programs?

Again, in order to understand, and update our mission and vision, we have to understand who we are and what we have to do. We think that one way of doing this is for the church leadership to engage in a study of Robert Latham's book. This will enable us to be able to move the work of the church forward. We do have the resources of a study guide that was prepared by Carol Scott. We recommend that the church uses and enhance this guide as we engage in the study.

Appendix N.

Moving On From Church Folly Lane

By Rev. Robert Latham

COSM Study Guide by Carol Scott

Note: The entire book is valuable reading. I have highlighted some sections and pages that I believe immediately relate to UU Oakland and COSM.

– Carol Scott, September 15, 2016

How Do Humans Connect?

Episcopal priest Theodore Johnson defines “natural community building blocks” on p. 14

- Small group (12-15 people)
- Primary group (16-50 people)
- Community group (51-150 people) - largest size group in which humans can have relationships of meaning

Pastoral vs. Program Congregations

Pastoral Congregations are from 75-175 attending members; built around relating to minister; past-focused.

Program Congregations are 176-725 attending members; built around quality programs; present-focused.

Full descriptions on p. 11.

We choose our congregations because of our hearts, not our heads

- “Joining a congregation is an emotion-based decision” p. 159
- Not every UU congregation is going to appeal to every UU.
- “A wise congregation will forget about trying to be all things to all people” p. 160

Transitioning From A Pastoral To A Program Congregation

Program Congregations are created “from a variety of small, primary and community groups” p. 15

- If the congregation is to grow, new small, primary and community groups must form
- To be a functional Program Congregation, new (and old!) groups must be committed to one overarching religious mission.
 - o “Otherwise they are simply a grouping of building blocks without any bonding adhesive” p. 16
 - o Can become a “conglomerate of independent communities housed in the same building” p. 16
- If new groups don’t form, congregation will be like a bellows that sucks in new members and blows them out in constant patterns that maintains attendance level p. 28
- Transition from Program to Pastoral Congregation can be quite painful for people attached to smaller extended-family feel of church.
 - o Conscious and unconscious pushback from people who prefer status quo.

Resistance to Change from Pastoral to Program Congregation p. 96-98

Congregants who expect (knowingly or unknowingly) a close personal friendship with the minister will judge a Program Minister harshly especially if minister is not naturally gregarious or charismatic, commonly criticizing minister’s lack of warmth and friendliness, then amping up to “deliberate slights” by the minister, and finally accusing the minister of being “the enemy of all that is dear and sacred”

What a Program Congregation Needs To Succeed

Strong Committee On Ministry p. 56-58, 244-272

Vibrant Sunday Worship p. 45-47

- Pastoral Congregations are relationship-based and as such the Sunday service is about coming together as a community; the specifics of sermon, content, etc. is not as important
- Program Congregations must have exciting, challenging, stimulating Sunday services. Why?
 - o Program Congregations are too big for the small-town, “everyone at this church is part of one extended family” connection of Pastoral Congregations.
 - o So Program Congregation services MUST inspire and stimulate personal spiritual growth
 - o The theme and nature of the service take on much more significance since you’re not just attending church to see your friends (as you do in Pastoral Congregation)
 - o Worship must “elicit a sense of drama that captivates the individual worshipper and draws them into confronting their personal life journey within that of the congregational community”

Beware The Two Church Syndrome — “upstairs and downstairs churches” p. 132-136

- There is a tendency for families with children in RE programs to only attend and support RE activities, not participating in any other aspects of church life
- Congregants who solely attend adult services may dismiss RE’s significance and/or not understand that it is building the next generation of congregants
- Since the Program Congregation already struggles to

establish a united congregation, this “upstairs and downstairs church” situation threatens the congregation’s health and future

- Some solutions and safeguards bulleted on 134

Expert Office Management p. 110-112

Long-Range Goal-setting p. 136-139

- Pastoral Congregations tend to have inward-oriented goals. Strengths are embracing and celebrating itself as a community.
 - Once it reaches capacity as a congregation, may find subtle ways to shut down true welcoming in order to “protect from dilution” p. 137
 - Social action can be evangelism that does not bring in new members but creates a sense of “patting selves on the back”
- Program Congregations have outward-focused goals of social transformation
 - Weakness is that it can fragment into isolated groups, or have sole focus be on social action without unified spiritual grounding
 - Long-range planning Tips p. 138

Transparent, Policy-Focused Decision-Making p. 50-51

- Pastoral Congregations typically cherish consensus and democracy, but the size of Program Congregations means that large-group consensus and direct democracy must be saved for only the biggest most critical decisions; most day-to-day decisions must be made through representative democracy, otherwise nothing ever gets done.
 - This may be a challenge for people used to having a say on the minutiae of church decisions, but otherwise all energy is sucked up in drama of decision-making

instead of actual mission and ministry.

- In order to do this, clear and transparent policies must govern the representatives.
- Congregants must be able to TRUST their representatives who are making decisions, and hold them accountable with aforementioned policies.
- This is hard for UUs! “In a religious movement whose people normally only trust their own personal judgement, this shift of releasing one’s judgement to others requires a decision of deliberateness.” p. 50

Faith In Action — “shotgun pellets vs. rifle blast” p. 116-117

- A congregation can have multiple disparate social justice “cells” that don’t work together
 - This honors individualism, acknowledges variety, and makes individual congregants feel that their concerns are being addressed
- Or congregation can determine a SINGLE social issue and propel all available energy and money towards its resolution
 - This feeds the spirit of community and acknowledges commonality.
 - Has more chance of making tangible impact.
 - Program Congregations NEED community bonding so Latham favors this second approach.
 - Carol’s note: Latham appears(?) to be a European-descent, cisgender male, doesn’t address intersectionality.

Communications p. 117-120

- In Pastoral Congregations, gossip is how news is spread. There is expectation that people will know what’s going on from interpersonal communication.
- Program Congregations cannot depend on word of mouth to spread news.

- There must be a compelling weekly newsletter that everyone receives, that motivates participation, reminds of meetings and events in a **TIMELY** manner
 - o Production of the newsletter sends an important message.
 - Which articles are given prime space? Which are not?
 - Are announcements written in a timely and motivating way (or are important meetings hastily announced the day before with no context)?
 - Program Congregation's members have **MANY** competing demands on their time. Newsletter is key in telling them what is important to attend.

The Two-Service Trap p. 123-129

- Having two+ services fosters illusion that the congregation is smaller than it really is
 - o Stewardship is more challenging ("Why do we need so much money to run the church, my church is very small")
 - o People who go to smaller services may feel that they belong to a Family or Pastoral Congregation, with the associated expectations of intimacy/family feeling
 - o Meetings for the whole congregation typically happen after the larger second service, so early service participants can become isolated
- Is your Program Congregation holding two services because of an attachment to place (i.e. you outgrew your church building and don't want to leave) or illusion of small size (i.e. you want to keep comfortably feeling like a Family or Pastoral Congregation)?
- Or is holding multiple services part of your congregation's vision, offering different ways to connect to church's spiritual mission?

- In Program Congregations, Sunday morning worship is the ONLY experience that majority of members will participate in together (since it's not an extended family Pastoral Congregation).
- All services must communicate values of Program Congregation, not a Family Congregation at 8:30 and a Pastoral Congregation at 11:00, etc.
 - Important to focus on unified, mission-driven whole church.

Spiritual Growth, Community-Building and Attracting (And Retaining!) New Members p. 177-181

- The larger the congregation, the more important it is to have strong, vibrant faith development programming
 - Weekly worship provides broad strokes, weekly adult faith development program must provide depth, color and personal growth
- The larger the congregation, the greater its need for VIBRANT small groups to hold and retain new members.
 - Members who feel personally and emotionally supported by congregation are more likely to get involved in nitty-gritty work
 - Natural order is embrace first, involve second
 - However many churches ask brand-new members to get involved in nitty-gritty work, "hoping that involvement will somehow create embracement... It is not a formula that touts large numbers of success stories."